

The Value of Patience in Surah Al-Insyirah Verses 1-4: Application to Students from the Hedonistic Attitude in the 21st Century of the *Tahlili* Perspektive Interpretation

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Abstract: The various challenges faced by students in the 21st century are of course increasingly complex, with the development of technology and easy access to information making it easier for students to access any information. Not infrequently, every information contained contains advertisements that lead to a hedonic attitude that is only concerned with luxury. The current generation, known as generation Z, is considered to be easily influenced by the hedonistic attitude offered, it will be easier to cause frustration for students if they are unable to fulfill it. So that in responding to this in the 21st century it must be accompanied by high knowledge, critical thinking, innovative and creative ability as well as faith and piety. Furthermore, from the data that the researchers found on 26 students majoring in Sharia Economic Law at IAI Riyadlotul Mujahidin, it was found that as many as 80% had a hedonic attitude, such as not wanting to be left behind to have the latest smartphone without considering their needs and functions, even to the point that some were involved in debt. Students follow the style of hedonism because they lack the value of patience in themselves. This study aims to analyze how the application of the value of patience contained in Al-Insyirah verses 1-4 to students majoring in Sharia Economic Law at IAI Riyadlotul Mujahidin is seen from the presentation of both classical and contemporary interpretations. In this study, researchers used a descriptive analysis method through field study techniques. The data is then analyzed with the perspective of tahlili interpretation. One of the applications of the value of patience from the interpretation of tahlili is those who are illuminated by light in their chests or guidance from Allah, and promises to be elevated in rank and position by Allah SWT whose implementation is very necessary for students in facing challenges in the 21st century.

Keywords: The value of patience, Al-Insyirah 1-4, Hedonism, 21st Century.

Introduction

The hedonism lifestyle has characteristics as a behavior or culture that wants its entire life to be full of pleasures that can be felt and satisfy its desires, so that it makes pleasure the ultimate goal of this life. (Arumsari, Teguh Kurniawan, & Suryandari, 2021). Such a lifestyle in the current era is increasingly being displayed on social media both on Instagram, Tik Tok and other applications on smartphones. In contrast to a few years ago before technology developed like this. This is certainly a challenge for students in the current era.

The various challenges faced by students in the 21st century are of course increasingly complex, with the development of technology and easy access to information, it makes it much easier for students to access any information. Not infrequently, every information contained contains advertisements that lead to a hedonic attitude that is only concerned with luxury. The current generation, known as generation Z, is considered to be easily influenced by the hedonistic attitude offered, it will be easier to cause frustration for students if they are unable to fulfill it. So that in responding to this in the 21st century it must be accompanied by high knowledge, critical thinking,

innovative and creative ability as well as faith and piety.

It is interesting to study, when students are affected by this hedonism style, it will later form a national character that has a weak mentality that needs to be addressed as soon as possible. Furthermore, from the data that the researchers found on 26 students majoring in Sharia Economic Law (HES) IAI Riyadlotul Mujahidin, it was found that as many as 80% had a hedonic attitude, such as not wanting to be left behind to have the latest smartphone without considering their needs and functions, even to the point that some were involved in debt. The research was conducted on HES IAI Riyadlotul Mujahidin students, because seen from their basic knowledge they were seen as students who took knowledge of economics, so they were considered capable of managing finances well compared to other majors at IAI Riyadlotul Mujahidin, besides that in terms of appearance HES students were more fashionable if compared to students from other majors on campus.

The hedonistic lifestyle itself can actually be overcome if students know their priorities. When students cannot prioritize which needs and which desires, in the end they owe money to fulfill their desires as a way out to get what they want. Such an attitude of students is a form of hedonism that occurs due to a lack of the value of patience in them. Students should get used to saving first if they want to buy something. Thus will train himself to be patient.

The values of patience itself have been taught by Islam as in Surah Al-Insyirah verses 1-4 which can be instilled in students to avoid hedonic attitudes that lead to a hedonistic lifestyle. Furthermore, departing from the problems above, the researcher wants to analyze how the application of the value of patience contained in Al-Insyirah verses 1-4 to students majoring in Sharia Economic Law IAI Riyadlotul Mujahidin is seen from the presentation of both classical and contemporary interpretations.

Methods

This research is a qualitative research. In this study, researchers used a descriptive analysis method through field study techniques over the student of IAI Riyadlotul Mujahidin. The data of Surat Al-Insyirah as teaching materials that used to be taught over student then analyzed with the perspective of *tahlili* interpretation.

Tafsîr tahlilî is a method that intends to decipher and explain the content of the verses of the Qur'an from all its contents, in accordance with the order contained in the Qur'an.

Results and Discussion

Found in approximately 11 students from semesters 3, 5 and 7 majoring in Sharia Economic Law IAI Riyadlotul Mujahidin are borrowed a money to finance BMT of Ngabar (Baitul Mal wat Tamwil), BMT implemented a profit sharing system in accordance with the sharia concept.

Students have a hedonic attitude, it would be seen that most of them not wanting to be left behind to have the latest smartphone without considering their needs and functions, even to the point that some are involved in debt.

80% of the 75 students always follow trends in fashion which leads to an attitude of hedonism without considering the function of the clothing itself.

Thus, shows that almost students follow the style of hedonism because of the lack of the value of patience, they are easily influenced by the luxury thing derived from social media.

As for the teaching materials used by lecturers in order to restrain the hedonistic behavior of IAI Riyadlotul Mujahidin students, the writer as well as a researcher in this case conducts a study of the interpretation of *tahlili* which is used as teaching material. The *tahlili* study used by the author as teaching material in this study is explained as follows

In this case the teaching materials used only include sura al Insyirah verses 1-4, these verses are studied by *tahlili* and adapted to the conditions of IAI students to obtain results that have a

significant impact on reducing the hedonistic nature of students.

1. Text of Verse and Translation

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾

"Have We not laid for you your chest, and (have we not) removed from you your burden, which weighs on your back. And We raised you your name."

2. Asbabun nuzul

According to Imam Suyuthi verses 1 to 8 of surah Al-Insyirah was revealed when the polytheists insulted the poverty of the Muslims. Therefore, this letter was revealed as a *tasliyah* (comforter of hearts) for the Prophet Muhammad, and his followers.

This letter explains that Allah had prepared Muhammad to be the Messenger of the Treatise. Therefore, Allah poured out His multiplied blessings to Muhammad, Allah stretched Muhammad's chest until he could bear a heavy burden.

All the suffering suffered by Muhammad, will end in victory and spaciousness. Allah told Muhammad to fulfill his duty, which is to teach him to worship Allah.

3. Interpretation of Al-Insyirah verse 1-4 using Tahlili Method

a. Interpretation of Al-Insyirah verse 1

According to Quraish Shihab the word *nasyrah* is taken from the word *syaraha* which means expanding, stretching, both materially and immaterially. If this word is associated with something material, it means cutting or dissecting. When it is associated with a non-material nature, it contains the meaning of opening, giving understanding, bestowing tranquility.

The letter *kaf* which is a substitute for a name coupled with the word '*shadraka*' at first glance looks to serve as a substitute for the word *laka*. However, this is not the case because the word for you here serves to indicate that the spaciousness of

the chest obtained by the Muhammad is a specialty for him.

According to the tafsir of Ibn Kathir Allah SWT said "Have We not spared you your chest?" We have illuminated your chest with Our light. And We make your chest spacious and wide. He said, "Whoever Allah wants to guide him, he will set his chest for Islam." (QS. Al-An'aam: 125).

In the tafsir of Al-Maraghi, we have indeed stretched your chest, so that you can come out of the confusion that has been haunting your mind because of the denial and disablement of your people the rights that you bring. At that time, you are in confusion in the confusion of finding a way to lead them to the path of guidance. And now you have been guided on how to save them from the abyss of destruction that almost plunged them.

In this verse Allah declares that he wiped Muhammad's chest and saved from the confusion that worried him from the foolishness and stubbornness of his people. It means that Allah has cleansed the soul of Muhammad from all kinds of anxious feelings, so that he is not agitated, not difficult and not angry.

He was always calm and believed in Allah's help and help to him and was sure that Allah who assigned him as a Messenger would never help his enemies.

b. Interpretation of Al-Insyirah verse 2

The word *wadha'na* / we have stripped (in the form of past verbs). Such a form is a strong reason for the opinion that the 'question' of the first verse of this surah is not intended as a question, but an affirmation of the pedestal of Muhammad's chest.

Allah mentioned the spaciousness of the chest as a gift of God not only may be due to the 'complaint' regarding the mission of *da'wah*, but can also be caused by other factors. According to the some *Mufasssir*; Ibn Kathir, that in the run-up to the descent of this verse the Prophet Muhammad compared his condition with the condition of the previous prophet, then submitted a petition that was actually 'small' compared to the grace he had obtained. When these verses came down. From this history there is clearly no complaint regarding *da'wah*.

From this history there is clearly no complaint regarding *da'wah* so the opinions expressed by Sayyid Quthub. Allah (SWT) said in his translation "And we have removed from you your burdens" Which means "That Allah may forgive you of the sins that you have committed before and to come." (QS. Al-Fath: 2).

We have lightened your heavy burden, that is, the burden of treatise, so that you may be caught. Therefore, we make it easy for you to deliver it, and the soul becomes calm and pleased. Even if you get bad treatment in delivering from those who are obligated to your treatise. Your pleasure in praying is like a father who works hard for the sake of his children.

In this verse Allah reveals that He is pleased to lighten the burden placed on Muhammad in fulfilling the spread of His treatise so that he can easily convey to man, with a soul that is calm to face the challenges of his enemies even though sometimes the challenge is dangerous.

c. Interpretation of Al-Insyirah verse 2

The word *anqadha* is taken from the word *naqidh*. It is heavy loads carried by wood or bamboo often makes a voice that is heard from its tool. The sound is called *naqidh*. From this verse it can be known how heavy the burden carried by Muhammad to the extent that his back sounded like the sound of wood or bamboo depicted above.

According to Shaykh Muhammad Abduh: The heavy burden is a psychological burden that is perdition (no way out). The heavy burden here is same with the content of the word ضلّ contained in surah *adh-Dhuha*, while the lightening he obtained is the same as the content of the word هدا in the surah *adh-Dhuha*.

d. Interpretation of Al-Insyirah verse 4

The word *rafa'a* means lifting or elevating, either the object is something material (mountain or hill) as Q.S. Al-Baqarah (2:63 and 93) and immaterial such as degree and position as Q.S. Az-Zukhruf (43:32).

The word *dhikr* means to present something in the mind, whether spoken or not, and either it aims to recall what has been forgotten and to further solidify something that remains in memory.

With its own specialty carried by Muhammad, this fact we can understand why the above verse, as only the first verse, uses *laka*. The word contains a signal that the bestowed grace is a specialty for him that is not obtained other than Muhammad himself.

Allah said, "And We raised you your name"

According to Qatadah said, "Allah exalted His (Muhammad) name in this world and Hereafter. There is no khatib, one who recites the shahada and also one who performs prayers but says: I testify that there is no god who has the right to be worshipped except Allah and Muhammad is Allah's Apostle."

In this verse, Allah explains that He raised the degree of Muhammad, exalted his position and increased his influence

4. Analysis of the verse of al-Insyirah from 1-4

Patience in Arabic means *ash shobru*. Etymologically, patience means being steadfast without complaining of disaster. What is meant by patience according to the understanding of Islam is to endure suffering something that is not favored with pleasure and sincerity and surrender to Allah.

Patience is a noble trait that occupies a very special position in Islam. In the Qur'an, patience is often associated with other noble qualities, for example, it is associated with faith, gratitude, prayer, sincerity, *tawakkal*, and piety. One trait attributed to these noble qualities shows how patient it is to have a very high position in Islam. Thus, those who are patient also have a special position in the eyes of Allah SWT.

Patience forms the human soul to be strong and firm when facing disasters (calamities). His soul was unsettled, not panicking, not lost balance. His heart was steadfast in the face of the disaster, unchanged. It is like a rock in the middle of the ocean that does not shift a little when hit by waves and rolling waves.

According to the Qur'an, a truly godly believer is one who can be patient when faced with difficulties and sufferings. They are able to be grateful when they get various kinds of pleasures, so as to be able to use it for something that He wants and feels the benefits by all mankind.

In the word of Allah Q.S. Al-Baqarah: 156 it is mentioned that when we have a calamity we are encouraged to say:

وَلَذُنُّوْكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصِ مِنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالنَّمْرَاتِ وَبَشِيرِ الصَّابِرِينَ (153) الَّذِينَ إِذَا
أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"Those who, when they are afflicted, say, "Inna lillaahi wa innaa ilaihi raaji'uun (Surely We belong to Allah and to Him We return."

Umar bin Kathir bin Aflah, he said: "I heard Ibn Sufainah tell me that he had heard ummu Salamah, the Prophet's wife said: "I have heard the Prophet (peace be upon him) say: No servant is afflicted with a calamity, and said: Verily we belong to Allah and indeed to Him we returned. Allah reward me for this calamity and replace it for me who is good from it, unless God is rewarded for it and replaced for him who is better than him."

This means that through this verse the command of patience is very clear: God's promise of every happiness of His servant after difficulties. It is his servant to be patient in everything that happens.

Discussion

Patience is one of the commendable morals that every Muslim must have. Patience is one's ability to refrain from something one does not like just to hope for the pleasure of Allah SWT. This patience must be directed in the context of obedience to God, which includes being patient in carrying out God's commands, being patient in avoiding God's prohibitions and being patient in facing God's trials. This kind of patience will be a pillar of happiness for a servant in living life. From an explanation of the criteria for patience, it will certainly increase the degree of one's faith and piety and lead to the happiness of life. Meanwhile, if you look at the cases that occurred in HES IAI Riyadlotul Mujahidin students who have a hedonic attitude, where 80% of the 75 students always follow trends in fashion which leads to an attitude of hedonism without considering the function of

the clothing itself. Found in approximately 11 students from semesters 3, 5 and 7 majoring in Sharia Economic Law IAI Riyadlotul Mujahidin borrowed money to finance BMT of Ngabar (Baitul Mal wat Tamwil), BMT implemented a profit sharing system in accordance with the sharia concept. Thus, it shows that almost students follow the style of hedonism because of the lack of the value of patience, they are easily influenced by the luxury thing derived from social media, so this attitude has become something that needs to be avoided.

One of the ways to avoid the hedonistic attitude of life is to inculcate the values of patience as taught in the letter Al-Insyira. Surat Al-Insyira itself is famous for its content about difficulties that are always accompanied by ease. Thus, it is very necessary to instill the values of patience in Surah Al-Insyira by explaining the asbabun nuzul. As according to Imam Suyuthi verses 1-8 from surah Al-Insyira were revealed when the infidels at the time of Prophet Muhammad SAW insulted the poverty of Muslims. Therefore, this letter was revealed as tasliyah (heart comforter) for Muhammad SAW and his followers. This letter explains that God has prepared Muhammad SAW to be the messenger of the Message. Therefore, Allah showered His manifold blessings on Muhammad SAW, Allah SWT expanded Muhammad SAW's chest to be able to bear the heavy burden.

As for the promise of Allah SWT to Muhammad that all the suffering he will suffer will end in victory and relief. Allah SWT ordered Muhammad SAW to fulfill his obligation, namely to worship Allah SWT and confirm Him. From this example, we as Muslims should apply the patient nature as exemplified by the Prophet in everyday life, even though as ordinary humans who do not have the nature of being awake from sin will not be one hundred percent perfect. This is as stated in the interpretation of paragraph 1 of the AL-Insyirah letter which explains that the extraordinary level or capacity of patience was specifically given only to the Prophet Muhammad SAW as a special competency. This can be seen through the comparison between the two verses that talk about patience. Each of these patience competencies was

given to Prophet Musa AS and Prophet Muhammad SAW.

From this it is clear that what was obtained by the Prophet Muhammad SAW exceeded what was obtained by the Prophet Musa AS and therefore also a little description of the meaning contained by the word **لك** which at first glance can be taken by the word **صديق**. Nevertheless, as a people who expect his intercession, we should emulate and implement it in everyday life, especially in the 21st century. Patience is a noble quality that occupies a very special position in Islam. In the Qur'an, patience is often associated with other noble qualities, such as faith, gratitude, prayer, sincerity, trust and piety. One of the characteristics associated with this noble quality shows that 'patience' has a very high and noble position in Islam. Thus, those who are patient also have a special position and degree in the eyes of Allah SWT. Through this verse the commandment of patience is very clear. God's promise will be every happiness of His servants after difficulties. For this reason, Allah SWT gives a special degree to his servant who is patient in all the calamities that befall him.

Furthermore, in the cultivation of the values of patience contained in the letter Al-Insyira, the lecturers at IAI Riyadlotul Mujahidin apply it in every learning in the class, giving an explanation about patience which according to the understanding of Islam, patience is an effort to survive when suffering something not being liked accompanied by sincerity and surrender to God, inculcating it by giving stories as examples and giving advice to students. Furthermore, students are expected to be able to instill and apply the values of patience in themselves.

Conclusions

The hedonistic lifestyle itself can actually be overcome if students know their priorities. Thus will train the students to be patient. The values of patience itself have been taught by Islam as in Surah Al-Insyirah verses 1-4 which can be instilled in students to avoid hedonic attitudes that lead to a hedonistic lifestyle. The application of this program regarding a lecturing of Surah *Al-Insyirah* verses 1-4 which was explained by the *tahlili* interpretation method. One of these is explaining to students about a value of patience in holding back desires to avoid hedonism. The application itself is carried out by inserting it in every teaching and learning activity. The existing problems show the importance of instilling the value of patience in students so they are able to deal with the complexity of problems in the 21st century.

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