

SOCIAL RESPONSIBILITY IN THE QURAN: A COMPARATIVE ANALYSIS OF MIDDLE EASTERN AND NUSANTARA MUFASSIRS

Hamidullah Mahmud

UIN Syarif Hidayatullah Jakarta

hamidullah.mahmud@uinjkt.ac.id

***Abstract:** Responsibility is a fundamental principle that influences human behavior and interaction in society. In the context of religious life, the Quran is the main source of moral guidance and ethics for Muslims. The study of the concept of responsibility in the perspective of the Quran is important to understand how Islamic teachings shape the understanding and implementation of responsibility. This article discusses the concept of responsibility in the Qur'an by analyzing relevant verses and interpretations of prominent scholars. The concept of responsibility towards Allah, fellow human beings, and the environment as well as the benefits for humanity. The Qur'an emphasizes the importance of individual awareness of actions and their consequences, and teaches that every individual will be held accountable for their actions in the afterlife. Moreover, the Quran also emphasizes that responsibility is not only personal, but also social. This research concludes that a deep understanding of the concept of responsibility in the Quran can be a moral guide for Muslims in their daily lives and contribute positively to society, as goodness, well-being, and balance in life cannot emerge without responsibility. Therefore, it is important for Muslims to reflect on the Qur'anic teachings on responsibility and apply them in the practice of daily life.*

***Keywords:** Social responsibility, humanity, Quran, moral guide.*

INTRODUCTION

Islam teaches the responsibility for humans to exercise self-control and not to act beyond the limits of humanity. Unlike general responsibility, responsibility in Islam has a broad scope, encompassing responsibility towards God, fellow humans, and the surrounding environment. Fulfilling a responsibility in Islam is not merely about discharging an obligation, but it must be done sincerely because, in addition to being a trust, it also carries the consequence of accountability in the afterlife. The following will explain the meaning and scope of responsibility in Islam.

The concept of social responsibility is deeply ingrained in Islamic teachings, emphasizing the individual and collective duty to uphold justice, compassion, and welfare within society. The Qur'an, as the primary source of Islamic law and guidance, provides extensive injunctions concerning social ethics, economic justice, and community well-being. However, the interpretation and application of these principles have varied across different historical, cultural, and geographical contexts.

In this study, we will conduct a comparison between Middle Eastern and Nusantara mufassirs in understanding the concept of social responsibility in the Quran. By comparing and analyzing the views of mufassirs from two different regions, we hope to gain a more comprehensive understanding of the concept of social responsibility in the Quran and its relevance to different social and cultural contexts.

This article also undertakes a comparative analysis of how the theme of social responsibility is understood and expounded upon by *mufassirs* (Qur'anic exegetes) from two distinct regions: the Middle East, representing the traditional heartland of Islamic scholarship, and Nusantara (the Malay Archipelago), a vibrant center of Islamic thought with unique cultural nuances. By examining the commentaries of prominent exegetes from both regions, this study aims to uncover convergences and divergences in their interpretations of Qur'anic verses related to social responsibility, shedding light on the dynamic interplay between sacred text, cultural context, and interpretive methodologies. This comparative approach will not only enrich our understanding of Islamic social ethics but also highlight the diverse intellectual traditions that have shaped Muslim societies globally.

This article has similarities with the article by Moh. Bakir (2021) which concludes that social responsibility is a concept about the obligations and rights of participation of every human being to contribute to society and provide responses to social problems. The response depends on the level of awareness of each. The higher the level of awareness, the faster the response given, conversely, the lower the level of awareness, the slower the response. The distinction lies in the focus of the discussion which is more specifically focused on interpreters who come from two different regions.

METHOD

The research approach used is qualitative, employing literature studies and secondary data from various sources of tafsir books. This study analyzes the interpretation of the concept of responsibility in the Quran between Middle Eastern and Nusantara scholars. The classical Middle Eastern scholars are represented by Imam Ibn Kathir, and Al-Qurthubi, while contemporary Middle Eastern scholars are represented by Ali Al-Shobuni and Imam Mutawalli Sya'rawi. Meanwhile, Nusantara scholars are represented by Buya Hamka (Haji Abdul Malik Karim Amrullah) and M. Quraish Shihab. The writing technique used in this study is to first present the opinions of Middle Eastern scholars, followed by the opinions of Nusantara scholars, and finally the author's perspective. The analysis results show that: Firstly, a deep

understanding of the concept of responsibility in the Quran can serve as a moral guide for Muslims in their daily lives and contribute positively to society, as goodness, prosperity, and balance in life cannot emerge without responsibility. Secondly, the scope of responsibility in Islam has a broader meaning, as it not only focuses on responsibility towards fellow creatures but also towards the Creator, Allah SWT.

DISCUSSION

Definition of Responsibility

Responsibility consists of two words combined into a statement, namely `bear` and `answer`. The word `bear` can be interpreted as an awareness to bear burdens, tasks, and risks, even if they heavily weigh on the back, feelings, and soul. Meanwhile, the word `answer` is the strength within a person that originates from thoughts, feelings, spirituality, and beliefs, harmoniously integrated into an impulse that generates sensitivity, care, and response to human problems, human life, and aspects of humanity that occur in the surrounding environment. Thus, responsibility is a social ethic. Responsibility is a voluntary action that demonstrates the sensitivity and care of an individual or institution towards communal life.¹

The definition of responsibility in the Great Indonesian General Dictionary is a state where one is obliged to bear all things, thus being obligated to bear, be accountable, bear all things, or provide answers and bear the consequences.² This means that responsibility requires a cautious attitude because it has consequences in the emergence of both good and bad impacts.

According to Khaerul Tanjung, as quoted by Irwan Maulana, responsibility in English is translated from the words "responsibility" or "liability", while in Dutch, it is "vereentwoodelijk" or "aansparrkelijheid". Responsibility is defined as being obliged to bear, being obliged to shoulder the burden, being obliged to fulfill all the consequences that arise from one's actions, being willing to serve, and being willing to sacrifice for the benefit of others.³

¹ Asep Usman Ismail. 2020, Tanggung Jawab Sosial Seorang Muslim, *Materi Kuliah Akhlak Tasawuf Fakultas Dakwah dan Ilmu Komunikasi Prodi Manajemen Dakwah UIN Jakarta pada Pertemuan ke Depalan, disampaikan senin, 20 April*, h. 1.

² Kamus Umum Besar Bahasa Indonesia. 1998. *Departemen Pendidikan dan Kebudayaan*, (Jakarta: Balai Pustaka). h. 1006.

³ Irwan Maulana. *et.al.* Tanggung Jawab Pelaku Usaha dengan Sistem Dropship Ditinjau dari Perspektif UU. Nomor. 8. tentang Perlindungan Konsumen. *Jurnal Asy-Syukriyah*, 22 (2): 242.

According to Malayu S.P. Hasibuan, responsibility is the obligation to carry out all duties or tasks assigned to someone as a result of the authority received or possessed.⁴

Meanwhile, in Islam, especially in the Qur'an, the issue of human responsibility before God is a significant matter, second only to the theme of the command to worship Allah SWT. This can be evidenced by the fact that almost all the content of the verses in the Qur'an contains messages of responsibility, where it is known that the primary cause of corruption is the loss of a sense of responsibility within humans.⁵

The term for responsibility in Islam is known as *masûliyah*. *Masûliyah* or responsibility is a principle that requires a worker to always be vigilant and accountable for what they do or spend, because they will be examined and questioned not only in this world but also on the Day of Judgment.⁶ Responsibility can also be defined as an attitude and action of a person in accepting something as a trust with full awareness and a desire to fulfill it to the best of their ability.⁷ Furthermore, responsibility can also mean that every human being, regardless of their status, must ask themselves what motivates them in their behavior, speech, and planning.⁸

According to Abuddin Nata, responsibility is closely related to conscience or intuition within a person. A responsible person always voices the truth. A person can be said to be responsible only if, intuitively, their actions can be accounted for to their conscience and to the general public.⁹

From the various opinions above, it can be said that responsibility is an inner strength within a person, stemming from caution, thought, feeling, spirituality, and belief, which gives rise to sensitivity, care, and response towards people, human life, and the environment, and which carries the reward of goodness if done well, and the risk of punishment if deviated from.

Social Responsibility In Islam

The social responsibility is responsibility outside of the human being or from the surrounding community where they live, because this responsibility is closely related to human interaction with their small environment, namely the family, and with the large living

⁴ Malayu S.P. Hasibuan. 2001. *Manajemen Dasar, Pengertian, dan Masalah*, (Jakarta: Bumi Aksara). h. 70.

⁵ Abdul Hamid Mahmud Thahmâz. 1994. *al-Masûliyat wa al-Jazâ' fî sûrati Hûd*, (Dimasq: Dâr al-Âlam), cet. I, h. 6.

⁶ Abd. Shomad. 2010. *Hukum Islam*, (Jakarta: Kencana), h. 78.

⁷ Somad Zawawi, *et.al.* 2010. *Membangun Etika Islam dalam Kehidupan*, (Jakarta: Universitas Trisakti). h. 138.

⁸ Dodo Murtado, *et.al.*, 2019. *Manajemen dalam Prespektif al-Qur'an dan Hadis*, (Bandung: Penerbit Yrama Widya). h. 126.

⁹ Abuddin Nata. 2007. *Akhlak Tasawuf*, (Jakarta: PT. Rajagrafindo Persada). h. 135.

environment, namely the community, and an even wider environment, which is the entire human race in the world.

In management, social responsibility is the obligation of management to make choices and take actions that play a role in realizing the welfare of society. This obligation can take the form of corporate concern for the surrounding community as well as responsibility to the government in the form of paying taxes honestly and on time as a commitment to sustainable responsibility regarding the impact of the company's ongoing activities.¹⁰

Meanwhile, social responsibility in Islam is closely related to the benefit of individuals and society, both in their worldly affairs and their affairs of the hereafter. Because indeed, its purpose is to regulate the affairs of the world and religion.¹¹ The benefit of individuals and society referred to in this definition certainly applies generally to both Muslims and non-Muslims.

Looking at the general understanding of social responsibility and social responsibility in Islam, at least two characteristics of the understanding of social responsibility in the Islamic perspective can be found.

First, in its scope of objectives, the objective of Islamic social responsibility's benefit encompasses the benefit of this world and the hereafter, while social responsibility in the general sense is only oriented towards worldly benefit. Second, in its nature, Islamic social responsibility is meticulously and carefully regulated between individual needs and societal interests, so that no group of society receives a greater share at the expense of another group.

From the various definitions above with their respective characteristics, it can be said that responsibility is a social ethic. Responsibility is a voluntary action that demonstrates the sensitivity and care of an individual or institution towards communal life. Therefore, we recognize that there is personal social responsibility and institutional social responsibility, such as the social responsibility of companies or institutions towards employees.

From the above understanding of Islamic social responsibility, it is clear that Islamic teachings aim to shape Muslim individuals into a part of society that strives to respect human rights, even towards people of different religions and nations. The following will describe

¹⁰ Irham Fahmi. *Manajemen*. 2012. *Teori, Kasus, dan Solusi*. (Bandung: Alfabeta). h. 211.

¹¹ Ali Abdul Halim Mahmud, *Fiqh al-Masûliyah fî al- Islâm*;... h. 162. look at. QS. al-Zalzalâh/: 7-8, al-Najm/: 39-42, Âli 'Imrân/3: 30, al-'Arâf/7: 8-9). Ali Abdul Halim Mahmud, *Fiqh al-Masûliyah fî al- Islâm*;... h. 162. look QS. al-Zalzalâh/: 7-8, al-Najm/: 39-42, Âli 'Imrân/3: 30, al-'Arâf/7: 8-9).

several basic characteristics of social responsibility in Islam that become the strength of this religious teaching, as a religion of mercy to all creation (rahmatan lil alamin).

First, Moderate. In the Great Indonesian Dictionary, moderate is defined as always avoiding extreme behavior or expressions.¹² A moderate attitude can also be defined as standing in the middle between an excessive attitude and a deficient attitude, between absolute individualism that sacrifices society and absolute socialism that sacrifices individual rights. Conversely, Islam balances between individual interests and social interests. And prevents anything that threatens the individual and what threatens society.¹³ Allah swt said:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

“ And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful." (QS. al-Baqarah/2: 143)

This verse highlights that a good community is characterized by ummatan wasathan, signifying a balanced and moderate approach. By occupying this middle ground, community members can avoid biases and extremes, thereby promoting justice and fairness.¹⁴

Imam Sya'rawi defines the middle community as the middle ground between faith and creed, because there are people who reject the existence of God, thus becoming atheists, while conversely, there are groups who affirm the existence of God but with excessive attitudes, to the point of having multiple gods. Islam comes with the doctrine of one God, meaning it does not reject the existence of God but also does not go to the extreme of believing in multiple gods.¹⁵ As interpreted by Ali Shobuni, the term 'ummatan wasathan' refers to a community that embodies justice and goodness.¹⁶

Hamka opines that the meaning of 'ummatan wasathan' is a community that takes the middle path, accepts life in its reality. Believes in the hereafter, and then acts in this world. Seeks wealth to defend justice, prioritizes spiritual and physical health, because one health is

¹² Kamus Umum Besar Bahasa Indonesia, ...h. 1035.

¹³ Ali Abdul Halim Mahmud, *Fiqh al-Masûliyah fî al- Islâm*; ... h. 166.

¹⁴ Amri Usa *et.al.* 2024. Masyarakat Madani Menurut al-Quran. *Al-Mustafid: Jurnal of Quran and Hadith Studies*. 3 (1): 53.

¹⁵ Irham Fahmi. *Manajemen*. 2012. *Teori, Kasus, dan Solusi*. (Bandung: Alfabeta). h. 626.

¹⁶ Muḥammad Alî al-Shâbûnî. t.th. *Shafwatu al-Tafâsîr*. (Cairo: Dr al-Shâbûnî). vol. I, h. 101.

related to the other. Prioritizes intellectual intelligence, but strengthens worship to refine feelings. Seeks as much wealth as possible, because wealth is a tool to do good. Becomes the Caliph of Allah on earth, as provision for the hereafter. Because, it will be accounted for before Allah, as long as this community continues to tread the Straight Path, the straight path, for as long as they will remain a middle-path community.¹⁷

The term 'ummatan wasathan' refers to a moderate community, positioned in the middle. Wasathiyat (moderation or middle position) invites the Islamic community to interact, engage in dialogue, and be open with all parties (religions, cultures, and civilizations) because they cannot serve as witnesses or act justly if they are closed off or isolated from their environment and global developments.¹⁸

From the explanation of the meaning of the word 'ummatan wasathan', it can be seen that the interpretation of Nusantara mufassirs has a broader and more contextual meaning in line with the demands of the times, which require the community to have a balanced nature, not being swept away by materialism nor being too elevated in the spiritual realm, thus losing touch with reality. It can be concluded that the meaning of a moderate community (ummatan wasathan) refers to a chosen, best, just, and balanced community, both in terms of beliefs, thoughts, attitudes, and behaviors, in worldly and spiritual matters. This community is able to integrate spiritual and physical aspects, material and spiritual, in all attitudes and activities.

Second, Balance. Balance has similarities with a moderate attitude, however, it is more general than moderation. Because it is an absolute middle ground between two conditions, both quantitatively and qualitatively, and situations. This attitude of taking the middle path is a fundamental principle that can maintain the objectives of social responsibility until it reaches its target without missing.¹⁹ Allah swt said:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ
الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

“But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters.” (QS. al-Qashshah/28: 77).

¹⁷ Abdul Malik bin Abdul Karim Amrullah, *Tafsir al-Azhar*,... Vol. II, h. 333.

¹⁸ M. Quraish Shihab. 1996. *Wawasan al-Quran*, (Bandung: Mizan). h. 329.

¹⁹ Ali Abdul Halim Mahmud, *Fiqh al-Masûliyah fî al-Islâm*;... h. 166.

According to Ibn Kathir, the meaning of the phrase 'wala tansa nashibaka min al-dunya' is to utilize what Allah has permitted in the form of food, drink, clothing, housing, and marriage. Indeed, you have an obligation to your Lord, you have an obligation to yourself, you have an obligation to your family, and you have an obligation to those who visit you, so fulfill those obligations to each according to their due.²⁰

According to Ibn Abbas and most scholars, as quoted by Imam al-Qurthubi, this verse means, 'Do not waste your life except in seeking provision for the hereafter, because provision for the hereafter can only be sought in this world.'²¹

Meanwhile, in the Tafsir al-Misbah, it is explained that this phrase can mean that a person may use their wealth for worldly enjoyment purposes as long as Allah's rights concerning the wealth have been fulfilled and as long as its use does not violate Allah SWT's provisions.²²

From these three mufassir opinions, it can be concluded that balancing between worldly needs and the hereafter is a necessity, where humans are allowed to enjoy what is halal (permissible) for their benefit without forgetting the purposes of worldly life, which is essentially a field for the hereafter, while still carrying out religious obligations.

Third, Steadfastness is the attitude of persevering on the straight and correct path. This steadfast attitude will prevent a person from stopping to fulfill the demands of social responsibility, or from deviating from what is expected.²³ Allah swt said:

فَلِذَلِكَ فَادِّعْ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ

“So to that [religion of Allah] invite, [O Muhammad], and remain on a right course as you are commanded and do not follow their inclinations but say, "I have believed in what Allah has revealed of the Qur'an, and I have been commanded to do justice among you. Allah is our Lord and your Lord. For us are our deeds, and for you your deeds. There is no [need for] argument between us and you. Allah will bring us together, and to Him is the [final] destination.” (QS. al-Syûrâ/42: 15)

²⁰ Imaduddîn Abû al-Fidâ Ism'îl Ibn 'Umar Ibn Katsîr. *Tafsîr Al-Qur'ân al-'Azhîm*,... Vol. X, h. 482.

²¹ Abî Abdullah al-Qurthûbî, *Al-Jmi' Liahkâmi Al-Qur'ân*,... Vol.. XIII, h. 799.

²² M. Quraish Shihab, *Tafsir al-Mishbah; Pesan, Kesan, dan Keserasian Al-Qur'an*,... Vol. X, h. 407.

²³ Ali Abdul Halim Mahmud, *Fiqh al-Masûliyah fî al-Islâm*;... h. 166.

According to al-Qurtubi, the word 'istaqim' in this verse has three meanings. First, to hold fast to all that Allah SWT has commanded; second, to hold fast to the Qur'an; third, to be steadfast in conveying the message of da'wah (invitation).²⁴

In Tafsir al-Misbah, it is stated that the word 'istaqim' is a command to establish something so that it becomes perfect and all that is expected from it exists in the most perfect form, untouched by deficiencies or evils and errors.²⁵

From these two opinions of Middle Eastern and Indonesian commentators, the attitude of istiqamah (steadfastness) in this verse is not only about consistently carrying out Allah's commands, but also about consistently, independently, becoming a better person.

fourth, the equation. The intended equality is the equality among humans in matters of rights and obligations, as well as the equality between individuals and society in obtaining the right to fulfill obligations.²⁶ Allah swt berfirman:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وَّنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer”. (QS. al-Nisât/4: 1)

Al-Tabari explains that this verse, in addition to indicating that Allah is the sole creator, also indicates that humans are children of one father and one mother, meaning that they are one part (descendants). Their rights are the same, one with the other, like the rights of a sibling to another sibling. This is based on one lineage of mother and father (Adam and Eve). Therefore, each must uphold the rights of the other and must not act unjustly.²⁷ As interpreted by Ali Shobuni, the phrase 'min al-nafsin wâhidah' signifies that humanity originates from a single soul, specifically from your progenitor, Prophet Adam.²⁸

Hamka, in his interpretation, opines that this verse is the foundation of life in building a God-conscious and humanitarian society. The first foundation is to believe in Allah and be pious to Him. He is the one who is always the content of questions among you when you meet

²⁴ Abî Abdullah al-Qurthûbî, *Al-Jmi' Liahkâmi Al-Qur'an*, ... Vol. XXVIII, h. 455.

²⁵ M. Quraish Shihab, *Tafsir al-Mishbah; Pesan, Kesan, dan Keserasian Al-Qur'an*, ... Vol. 12, h. 135.

²⁶ Ali Abdul Halim Mahmud, *Fiqh al-Masûliyah fî al- Islâm*; ... h. 170.

²⁷ Abî Ja'far Muḥammad Jarîr al-Thobarî, (w 224-310 H). t.th. *Jâmi' al-Bayân 'an Ta'wil y Al-Qur'an*. (Cairo: Maktabah Ibn Taimiyah). cet. II., Vol VII, h. 513.

²⁸ Muḥammad Alî al-Shâbûnî, ... vol. I, h. 258.

each other. And it is in piety to God that the bonds of kinship among fellow humans are built. Because in essence, we are originally from one self.²⁹

In conclusion, the verse above indicates the equality of the origin of human creation and the logical consequence of that equality in the form of equality among humans in obtaining rights and fulfilling obligations.

Fifth, the rotation of power. Among the forms of social responsibility in Islam, and one of its general characteristics, is that power or leadership in Islamic society is rotated among those who are capable.³⁰ Allah swt said:

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ
بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.” (QS. Ali Imrân/3: 26)

According to Imam Sya'rawi, this verse indicates that Allah SWT is the sole and eternal king or ruler (of the universe), the Almighty. And because He is the ruler, Allah is the One who has the most rightful authority to grant and revoke someone's power.³¹ It is part of the divine law (sunnatullah) that power should be granted in rotation.

Therefore, in Islam, power should not be monopolized by a ruler solely for himself and his descendants thereafter. Nor should power be monopolized by a single family. Likewise, it should not be monopolized in the name of religion, force, coups, and so on. Because in its basic concept, power is held by individuals who have fulfilled the requirements to hold that position, and the opportunity to hold that position should remain open to capable individuals when the Muslims desire to elect a ruler.³²

From this explanation, it is clear that any form of power monopoly is not justified by Islamic law at all. If, however, a power monopoly did occur in the historical records of Islam, it usually happened purely due to ignorance of Islamic law and its rules, or because of deliberately abandoning that law. However, that is by no means a basis for claiming that Islam permits a power monopoly. And, the criticism should be directed at Muslims who are ignorant

²⁹ Abdul Malik bin Abdul Karim Amrullah, *Tafsir al-Azhar*,... Vol. IV, h. 1059.

³⁰ Ali Abdul Halim Mahmud, *Fiqh al-Masûliyah fî al-Islâm*;... h. 178.

³¹ Muḥammad Mutawallî Sya'râwî. *Tafsîr al-Sya'rwî*.... Vol. III, h. 1397.

³² Ali Abdul Halim Mahmud, *Fiqh al-Masûliyah fî al-Islâm*;... h. 178.

or intentionally ignorant, not at the law itself at all. It is important to note and understand that leadership and power are not honors, but trusts that must be accounted for in this world and in the hereafter.

These five principles are the guardians of Islamic social responsibility in fulfilling its true function.

Form of responsibility towards fellow human beings.

Among the forms of responsibility towards humans in the Koran are the following:

1). Advise each other in truth and patience in a gentle manner.

This example can be seen in QS. al-Ashr/103: 3.

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

“... and advised each other to truth and advised each other to patience.”

The meaning of, "and advising each other to truth" is to realize all forms of obedience and abandon all that is forbidden, and "and advising each other to patience" means to be patient in the face of all trials, destiny, and obstacles launched against those who uphold amar ma'ruf nahi mungkar (enjoining good and forbidding evil).

According to Quraish Shihab, the word "al-haq" means something that is steady, unchanging. So he interprets the word "al-haq" with Allah and Religion because both do not experience change, something that does not change is certain in nature, and something that is certain becomes true from the side that it does not experience change.³³

If the two opinions above are compromised, then the basis for advising each other in both truth and patience is Allah SWT, and it is part of the foundation of the straight religious teachings, carried out continuously.

In a gentle way like the word of Allah SWT in QS. al-Balad/90: 17:

وَتَوَاصَوْا بِالْمَرْحَمَةِ

“and advised one another to compassion.”

The word 'rahmat' here can mean gentleness, compassion, and tenderness. If 'rahmat' is attributed to a human, then it indicates a soft heart that encourages doing good.

According to Hamka, the phrase "advising each other to compassion" means that the strong should have compassion for the weak, the rich should pity the poor. To have compassion, to love each other, to help each other, and to assist one another.³⁴

³³ M. Quraish Shihab, *Tafsir al-Mishbah; Pesan, Kesan, dan Keserasian Al-Qur'an*,... Vol. XV, h. 592.

³⁴ **Abdul Malik bin Abdul Karim Amrullah**, *Tafsir al-Azhar*,... Vol. X, h. 8010.

2). Inviting to goodness.

This example can be seen in QS. Âli ‘imrân/3: 104

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right.”

Ibn Kathir, as in the hadith narrated by Ibn Mardaweh, states that virtue here is following the Qur'an and Sunnah. Meanwhile, the meaning of this verse is that there should be a group of people from the ummah who are ready to take on this role, even though it is an obligation for every individual Muslim.³⁵ According to Hamka, some scholars of interpretation say that what is meant by al-khair, which means goodness in this verse, is Islam, which is to cultivate belief and faith in God, including tawhid and ma'rifah.³⁶

According to Qurais Shihab, the word 'minkum' has two meanings. First, it is 'some of,' and second, 'minkum' means clarification. For those who interpret it as 'some of,' this verse contains two kinds of commands. First, to all Muslims to form and prepare a special group tasked with carrying out da'wah. Second, this command is addressed to that special group to carry out da'wah towards goodness and ma'ruf (good deeds) and to prevent munkar (evil).³⁷ Meanwhile, the word "khair" is a universal value taught by the Koran and Sunnah.³⁸ As elucidated in the exegesis of al-Muntakhab, cited by M. Wiyono, the means to attain righteousness and perfection as a community, as ordained by Allah and His Messenger, is to embody the characteristics of a community that enjoins good and forbids evil. Consequently, it is imperative to have a segment of the Muslim community that actively promotes awareness and caution when manifestations of discord and deviation emerge.³⁹

From the variety of interpretations above, it can be concluded that, although the majority opinion states that the task of da'wah is the task of some people or groups with the status of fardhu al-kifâyah, it does not mean that every individual is exempt from the obligation to carry out da'wah, at least for themselves. Based on the information above, it also indicates that da'wah must have a basis or guidance from both the Qur'an and hadith.

³⁵ 'Imaduddîn Abû al-Fidâ Ism'îl Ibn 'Umar Ibn Katsîr. *Tafsîr Al-Qur'ân al-'Azhîm*,... Vol. III, h. 137.

³⁶ **Abdul Malik bin Abdul Karim Amrullah**, *Tafsîr al-Azhar*,... Vol. II, h. 867.

³⁷ M. Quraish Shihab, *Tafsîr al-Mishbah; Pesan, Kesan, dan Keserasian Al-Qur'an*,... Vol. II, h. 209.

³⁸ M. Quraish Shihab, *Tafsîr al-Mishbah; Pesan, Kesan, dan Keserasian Al-Qur'an*,... Vol. II, h. 211.

³⁹ M. Wiyono. 2016. Tanggung Jawab Sosial dalam al-Quran; Analisis Kritis Tafsir Tematik Kemenag RI. *Diya al-Afkar, Jurnal Studi al-Quran dan al-Hadis*. 4 (2): 9.

3). Inviting to what is right

This example can be seen in QS. Âli ‘imrân/3: 104

وَيَأْمُرُونَ بِالْمَعْرُوفِ

“enjoin what is right”

The word 'ma'ruf' means something good according to the general view of a society as long as it aligns with al-khair (goodness).⁴⁰ Ma'ruf, according to Hamka, is an action that, when done, can be accepted and understood by humans and is praised.⁴¹ The command to do ma'ruf for rulers or leaders is by hand or authority, for scholars by tongue, and for the weak or common people by heart.⁴²

Based on several interpretations above, it can be seen that the command to spread goodness can be carried out in various ways as long as it does not violate the Qur'an and Sunnah.

4). Preventing evil

This example can be seen in QS. Âli ‘imrân/3: 104

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

“and prevent from what is evil”

The word 'al-mungkar' means something that is considered bad by a society and is contrary to divine values.⁴³ Mungkar, according to Hamka, is that which is hated, disliked, rejected by society, because it is disobedient, inappropriate.⁴⁴

As posited by Abdulsyani, cited in M. Ghifary, deviant behaviors are rampant in society, constituting a social issue that necessitates eradication efforts from various stakeholders and is an integral part of social responsibility. These issues encompass criminal activities, juvenile delinquency, and substance abuse. The aforementioned problems are often precipitated by social disparities, including economic crises, inter-group rivalries, and psychological strain. Furthermore, rapid and dynamic changes in the social environment also contribute to these issues. Consequently, Muslims ought not solely focus on promoting virtue

⁴⁰M. Quraish Shihab, *Tafsir al-Mishbah; Pesan, Kesan, dan Keserasian Al-Qur'an*,... Vol. II, h. 211. In other words, al-ma'ruf is a general agreement of the community, such as; the existence of traffic signs on the roads, halal-bihalal activities, and others.

⁴¹ **Abdul Malik bin Abdul Karim Amrullah**, *Tafsir al-Azhar*,... Vol. II, h. 866.

⁴² Abî Abdullâh al-Qurthûbî. 2006. *Al-Jâmi' Liâhkâmi Al-Qur'ân*, (Bairut: Muassatu al-Risâlah). Vol. V, h. 74-75.

⁴³ M. Quraish Shihab, *Tafsir al-Mishbah; Pesan, Kesan, dan Keserasian Al-Qur'an*,... Vol. II, h. 211.

⁴⁴ **Abdul Malik bin Abdul Karim Amrullah**, *Tafsir al-Azhar*,... Vol. II, h. 866. In the verse, three obligations are encountered. The two focus on the one. The one is to invite to goodness. It entails two tasks. First, to command to do good, second, to forbid from doing evil. h. 867.

(amar ma'ruf) but also prioritize the dissemination of prohibiting vice (nahi munkar) within society.⁴⁵

Thus, it is clear that Amar Ma'ruf Nahi Munkar plays a role in improving the morals and character of humans, which are currently prone to damage and deviation from the values of goodness. Therefore, encouraging good deeds alone is not enough, but it must be accompanied by eliminating bad traits.

Benefits for humans and humanity

Responsibility to fellow humans, when carried out well, will bring several benefits both to individuals and to humanity. Among them are: First, being more appreciated by others. When others see someone doing their duties with full responsibility, respect from others will naturally come. Second, being trustworthy. People who have a responsible attitude will be more trusted by others, both by the general public and by the organizations they join or even in their workplace, because all tasks and trusts will be completed. This attitude will open up new job opportunities. Third, encouraging success. No success comes from betrayal. Therefore, having a responsible attitude will bring satisfaction to oneself and others, because someone with this attitude will be thorough and not careless in their work, and will never run away from their problems until they solve them. Fourth, raising human dignity. Nobility in society does not come instantly; it requires hard work with full responsibility. An ordinary person who always completes their responsibilities will be far more respected and have a higher degree than someone with a high social status but in reality never completes their entrusted duties.

CONCLUSION

Humans are responsible for building a just and equitable society and taking part in improving unjust social conditions. The concept of responsibility in the Qur'an guides Muslims to act with courage, honesty, and justice in all aspects of life. From this explanation, it is clear that Islam as a religion of rahmatan lil alamin (a mercy to all creation) is a religion whose teachings bring goodness, prosperity, and balance to the universe. This means that the existence of goodness, prosperity, and balance requires responsibility because the lives of God's creatures are interconnected. If a sense of responsibility is lost, there will be extraordinary disruptions to one of them, whether concerning relationships with God, humans, or nature. This is where the

⁴⁵ Muhammad Ghifary Ramadani Mallo. 2023. *Konsep Tanggung Jawab dalam al-Quran, Analisis Tafsir al-Misbah karya M. Qurais Shihab*. Skripsi Fakultas Usuluddin. Jakarta: UIN. h. 65.

need to maintain balance and harmony in relationships arises, so as not to cause damage, one of which is by fostering a sense of responsibility. This is in line with the meaning of responsibility in management, which is the obligation to perform all duties or tasks assigned as a result of the authority received or possessed. The difference is that while responsibility in management science is limited to horizontal responsibility (subordinates to superiors-humans), the scope of responsibility in Islam has a broader meaning because it is also responsible to the Creator, Allah SWT.

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