THE SOCIETY’S PERCEPTION TOWARDS THE IMPLEMENTATION OF THE QUR'AN VERSES IN THE MODE OF TRANSPORTATION:
A STUDY OF LIVING QUR’AN

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Abstract: This study aims to analyze the actions of the community in making the verses of the Qur’an as a reminder towards Allah SWT placed in the transportation mode section. The method used to answer this research problem is a qualitative research paradigm with an interpretative/hermeunetic approach. The data collection technique was carried out using content analysis which was then elaborated or completed with the results of observations, interviews, and documentation. Meanwhile, to analyze the validity of the data is done by a triangulation. Based on the approach used, the researcher found out the following important things: First, drivers or riders who put verses of the Qur’an in their vehicles are to increase their confidence in driving, to increase their business development, to remember more God the Almighty, to be calmer, to increase their prayer, and to be always careful when driving. Second, the other purpose is to make it easy to find a blessed sustenance, to pray while they are on the road, and be safe on their trip. Third, meanwhile the response from religious leaders regarding the use of the verses of the Qur’an in transportation modes are positive when it is not degrading the Qur’an and there should be a compatibility with vehicle users – they place the verses on the top front of the vehicle. Constrastly, there are negative views such as being stepped on or not respecting them. In addition, the verses of the Qur’an should not actually need to be placed in the transportation mode because if the drivers or riders really wish to read the Al-Qur’an, they can stop and implement at the prayer room or mosque.

Keywords: perception, society, verses of the qur’an, modes of transportation.
I. Introduction
The Qur'an is the greatest miracle in the history of the Prophet Muhammad. It has been proven to be able to show its extraordinary miraculous side, not only its existence which is never fragile by the challenges of the times, but also the Qur'an always gives guidances for every single in world development. Therefore, the Al-Qur'an is relevant to valid references of the Prophet Muhammad SAW for the life of mankind. The Al-Qur'an not only talks about the universal morality of life and spiritual issues, but also becomes a unique source of human knowledge throughout the life of mankind. The Al-Qur'an for Muslims is a ‘verbun dei’ (kalamullah) which was given to the Prophet Muhammad, the prophet who is ummi through the intermediary of Jibril for approximately twenty-three years1.

Being read-only is not appropriate for the Al-Qur'an. Additionally, readers receive a reward that counts every letter, even if they just read it. However, the teachings of the Qur'an should be followed; if not, Allah SWT (hujjatu 'alaina) will call readers to account if they do not follow the teachings of the Quran. In order to have a "sakinah mawaddah wa rahmah" family, a blessed society, a safe nation, multiple rich countries, and a life full of God's forgiveness, reading the Quran must be accompanied by understanding its meaning and putting it into practice in all facets of life.

The Al-Qur'an has a depth of connection to all Muslim deeds because it is a holy literature. It participates in Muslim speech, is a part of religious rituals, and even permeates regional customs and culture. This is in line with Farid Esack's argument that Muslims use the Qur'an for a variety of reasons on a regular basis2.

\[\text{إِنَّمَا مَثَلُ صَاحِبِ الْقُرآنِ كَمَثَلِ الْإِبْلِ المُعَقَّلَةِ، إِنَّ عَاهَدَ عَلَيْهَا أُمَسَّكَهَا، وَإِنَّ أَطْلَقَهَا ذُهِبَتُ.} \]

Meaning: The person who memorizes the Qur'an is like a tied camel. The camel will not run if it is restrained. Additionally, if left untied, he will leave.

Al-Qur'an is very close to Muslims. The Qur'an will protect those who practice it. This, of course, brings its luck to those who always read it, especially those who can practice the commands of the Qur'an, but the reality is that Muslims are not grateful for the blessings of the Qur'an. This holy book has not been used as a recipe for managing life's complexities but only as a mantra so that it does not have any effect on changing mindsets, perspectives, orientations, and life behaviors on the scale of individuals, families, nations, and countries. The person who memorizes the Qur'an is like a tied camel. The camel will not run if it is restrained. Additionally, if left untied, he will leave.

As social beings, humans require one another. This includes moving from one place to another. Transportation is a significant component of life, government, and social systems—the socio-demographic conditions of the region influence the region's transportation performance. The level of population density will have a significant influence on the ability of transportation to serve the needs of the community. The tendency is to increase the number of people in urban areas due to the birth rate and urbanization. The level of urbanization has implications for the increasingly dense population density of urban areas.
population, which directly or indirectly reduces the competitiveness of regional transportation⁴.

Mobility is one of the necessities for an area to advance and grow, and as accessibility is frequently linked to an area, it can enhance its relationships with other areas. To build a village, the existence of transportation infrastructure and facilities cannot be separated in a development program. A good transportation system invariably supports the continuity of an efficient production process, investment and technological development, and markets and value creation. Transportation is a significant and strategic factor to be developed, including serving the transportation of goods and people from one area to another and supporting the development of other sector activities to improve national development in Indonesia⁵.

The implementation of transportation plays a role in fostering equitable development, meeting community needs at affordable costs in both urban and rural areas, enhancing the welfare of people in remote locations, simplifying the distribution of goods and services, and assisting the expansion of national economic sectors. In order to support the realization of safe and peaceful conditions, it is necessary to provide transportation infrastructure and facilities to support the acceleration of regional development, including underdeveloped areas and border areas, strengthen relations between regions in order to maintain the integrity of the Unitary State of the Republic of Indonesia, and support conflict prevention and resolution actions in conflict-prone areas. In order to support the realization of a just and democratic Indonesia, the role of transportation is needed to bridge the gap and encourage the equitable distribution of development outcomes.

Creating new utilities or enhancing existing ones is a function of transportation. Transportation-related activities create "a place utility" and "a time utility." What is referred to as "a place utility" is those transportation-related activities that could increase value when food commodities are moved from production to market areas. More consumers who can afford a higher price need such food commodities⁶.

Transportation has a significant role in developing countries' rural, semi-urban, or urban areas. It mobilizes people to meet their daily needs for goods and services, as well as the improvement of socio-economic life. Moreover, the information markets access, community, location-specific services, as well as new opportunities are all essential requirements in the development process⁷.

The availability of inter-regional transportation services encourages and increases inter-regional trade, reduces price differences between regions, and increases mobility and equal distribution of labor to encourage the creation of equal regional development opportunities. Equitable distribution of transportation services fairly and democratically is also intended so that every level of society can get the needs of transportation services efficiently and affordably⁸.

The Qur'an is often used as an object of research to explore written science. With these various studies, various thoughts emerged that made the Qur'an a guide in living life in this world. In addition, the presence of the Qur'an is also very beneficial for

Muslims. For example, various religious activities are more focused on reading the verses of the Qur'an. The study of the Qur'an can produce various understandings according to their respective abilities; this understanding gives various behaviors as interpretations of the Qur'an. Based on historical records, the behavior or practice of using the Qur'an in practical life outside of its textual conditions has occurred since the time of the Prophet Muhammad. Muhammad Mansur states that the Prophet SAW had practiced this kind of practice, namely when Surah Al-Fatiha was used as a medium for healing diseases employing 'ruqyah' or when Surah Al-Mu'awadatayn was read to reject magic⁹.

Most of the study of the Qur'an is in the form of the text of the Qur'an, so field studies do not directly contribute to interpreting the Qur'an. However, the study will have an effect at a later stage. The social outcomes of the Study of the Qur'an can be beneficial for the religion and its adherents.

Living Qur'an essentially stems from the phenomenon of the Qur'an in Everyday Life, namely the real meaning and function of the Qur'an, which is understood and experienced by the Muslim community. In other words, the functioning of the Qur'an in practical life outside of its textual conditions. It arises because the practice of interpreting the Qur'an does not refer to an understanding of its textual message but is based on the assumption that there is a "fadhilah" of specific units of the Qur'anic text for the sake of practical life, People's daily life¹⁰.

Living Qur'an in this context is a scientific study of various social events related to the existence of the Qur'an in Muslim lives. Some people use (stick) particular verses of the Qur'an as readings on a particular part of a vehicle, always to remember God Almighty. In this context, the public considers that the verses of the Qur'an stucked on the mode of transportation positively impact the riders themselves.

The phenomenon that occurs in the Nusantara Jaya Village environment is the widespread use of the verses of the Qur'an as something that is placed in the public vehicle. All of this is done solely always to remember Allah. However, this also raises a problem regarding receptions conducted by the community itself.

What encourages the author to conduct this research related to the public reception of verses in transportation modes are: First, the widespread use of Al-Qur'an verses as decorations in the form of stickers placed on the public transportation mode. Second, most research is done on the living Qur'an in the form of studies on the reading of certain letters in an area. Third, the author is interested in finding out the purpose of the people who use the Qur'an verses as reading which is located in the mode of transportation.

In response to this, there is a need to analyze the community's actions (in making the Qur'an verses a warning text to remember Allah SWT - which is placed in the mode of transportation).

II. Method

The method to answer this research problem is a qualitative research paradigm with an interpretive/hermeneutic approach. Qualitative research prioritizes appreciation or interpreting the meaning of a situation on the research object. In this case, the researcher

analyzes the research object using language and concept analysis methods. Language analysis is an attempt to find out the real meaning of an attempt to interpret the opinion about the meaning it has. At the same time, concept analysis is the analysis of words or terms that are the primary keys that represent an idea. Data collection techniques were carried out using content analysis which was then elaborated on or supplemented with the results of observations, interviews, and documentation. Meanwhile, analyzing the validity of the data is done by triangulation.

III. Result and Discussion

1. Community Perceptions of Nusantara Jaya Village, Keriting Subdistrict, Indragiri Hilir Regency on the Use of Al-Qur'an Verses in the Mode of Transportation

The majority of the people in Nusantara Jaya Village work as farmers. People in this area have abundant natural resources and come from various backgrounds, which is a form of harmony in itself for the village. This harmony does not dampen the sense of togetherness in the community. The public perception (referred to in this study) is the perception of users of transportation modes who use the verses of the Qur’an. Of course, the users of these vehicles have their own goals. Thus, this research explores the information from the users.

People in Nusantara Jaya use various modes of transportation, which is undoubtedly very helpful for the progress of their regional economy and the smoothness of society’s activities. Therefore, the number of transporations in this area increases nowadays. In relation to this, the phenomenon that arises is the use of verses of the Qur’an as readings placed in the mode of transportation.


(Translated: Before sticking the verses of the Qur’an, we often forget to pray because we just go straight. Now, when the verse of the Qur’anic verse is available on our vehicle, before getting on, we always pray. Changed. Remember more to the almighty. When we go on a trip, even though nothing very prominent happens, at least I always be careful and say ‘bismillah’. There seems to be a change, there is smoothness on the road. Rarely are barriers and smoother).

The writer interviewed some of the drivers and they said that the written Qur’anic verses stuck on a transportation could help them to always remember Allah. It is something positive and they could control their vehicles.

As a rider who is more active on the road, of course the verses of the Qur’an remind them not to forget the almighty. Although we have sometimes observed drivers who seem to forget their religious obligations, in fact it cannot be used as a reference to justify that all drivers have the same behaviour.
“Ya betul sekali. Karena ketika dalam kondisi sendirian, pandangan sering kosong. Namun ketika ada ayat Qur'an, kita mengingat kembali bahwa ada yang paling agung, yakni Allah Swt. Adanya kewaspadaan”.  

(Translated: Yes, it is true. When we are alone, we often unfocus. In contrast, when there is a verse of the Qur'an provided on a vehicle, we could recall that there is the greatest, namely Allah SWT. So, the vigilance is always exist).

The feelings when controlling the vehicle are sometimes out of control. However, the existence of the verses of the Qur'an makes them stay focus and conscious to remember Allah SWT. Additionally, Anang Dwi Purwanto also stated that there is more vigilance when the verses of the Qur'an are sticked on vehicle.

“Selalu memulai kegiatan dengan bismillah. Bismillah yang ada dikendaraan bisa menjadi pengingat kita agar jangan sampai melupakan Allah”.  

(Translated: Always begin activities by saying ‘Bismillah’. ‘Bismillah’ placed on the vehicle can be a reminder for us not to forget Allah).

2. The purpose of the people in Nusantara Jaya Kec. Keritang uses the verses of the Qur'an in the Mode of Transportation

Since the early prophetic era, the interaction of Muslims with the Qur'an has been dynamic and intense. One of the factors is the belief that lives in the inner space of Muslims that the Qur'an is a holy book and it considers as instructions containing important messages for human life.

The Qur'an was revealed as a guide for mankind. In addition, this holy book is the greatest miracle revealed to the prophet Muhammad SAW. Therefore, it is appropriate for a Muslim to study and practice the content contained in the Qur'an.

The emergence of the phenomenon of the use of the holy verses of the Qur'an in the mode of transportation is positive, and it is necessary to be maintained. However, all the applications must comply with rules and procedures that do not reduce respect for the Qur'an.

Some drivers use the verses of the Qur'an as readings listed on transportation modes for various purposes, including:

“Supaya biar selamat dalam perjalanan. Mudah mencari rizki, dan biar berkah”.  

(Translated: To be safe on the trip. It is easy to find sustenance, and let it be a blessing).

Maskan Asrofi as an owners of a vehicle which was inscribed with the verses of the Qur'an, he mentioned that the purpose is to make it easy to get fortune and obtain blessings for the wealth obtained.

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*Interview with Maskan Asrofi, on the 23rd of September 2021*

(Translated: The first for beauty, the second for remembering. We can directly remember Allah because there is an inscription of the Qur’an. Then as a prayer for salvation\(^{13}\)).

The verses of the Qur’an in the mode of transportation are always used to remember Allah. In addition, the verse is a prayer for safety while traveling. The same thing was conveyed by Mr. Syarwani:

“Mudah-mudahan dengan adanya bacaan bismillah, dapat menjadi doa dalam perjalanan”.\(^ {14}\)

(Translated: Hopefully with the reading of bismillah, it can be a prayer on the way).

Mr. Abdur Rahim stated that:

“Jadi lebih mudah untuk selalu berdzikir kepada Allah, karena dalam berkendara selalu mematikan ayat2 Allah ”.

(Translated: So it is easier to always do dhikr to Allah, because when driving always see Allah’s verses).

He explained that the presence of verses of the Qur’an in the mode of transportation make it easier for him to dhikr to Allah. This is certainly a positive form of using these verses.

In addition, when the rider still remembers to dhikr to Allah, it will provide a different energy from the previous state. At least the rider remembers the creator (God the Almighty) when he is doing activities.

3. The society's perception of the living Qur'an used in the mode of transportation in Nusantara Jaya Village, Keritang

The implementation of the verses of the Qur’an in transportation has received various responses from various groups. Although the actions taken reflect religious activities, they need to be appropriately studied so that later the use of verses in transportation is not just a complement to vehicles.

Therefore, the role of religious leaders and local village officials must provide views and opinions that are permitted under the provisions without reducing respect for the holy book of the Qur'an.

a. The response of religious leaders and local village officials of Nusantara Jaya Village to the use of verses in the mode of transportation.

It is clear that the driver is someone who is obedient to religion if they employ the holy Qur'an as one of the readings shown on the vehicle. On the other hand, it also results in a variety of reactions. both positive and negative.

\(^{13}\)Interview with Anang Dwi Purwanto on the 26\(^{th}\) of November 2021

\(^{14}\)Interview with Syarwani, on the 23\(^{rd}\) of November 2021

(Translated: The application of the verses to vehicles does not insult the Qur’an, and drivers do not drive at excessive speeds. The application of Qur’anic verses to modes of transportation and drivers are compatible) 15.

According to Mr. Hadi Sutikno, S.Pd.I as a religious figure in Nusantara Jaya Village, that the use of the Qur’anic verses in the mode of transportation is a positive action. However, it must be in line with the etiquette of the Qur’an itself. It means that the use of the verses of the Qur’an in the mode of transportation must also be accompanied by respect for the Qur’an itself. In addition, he also said that it should be relevant with the users or drivers action who do not use their vehicle at high speed. For example, the drivers do not set their vehicles at high speed which are not relevant to good users actions.

The same thing was also expressed by Mr. Asmungi, M.Ag as the caretaker of Tahfidz Raudatussalam House in Nusantara Jaya Village as follows:


(Translated: There is occasionally an unintentional error made when reciting verses from the Qur’an in vehicles. The verse of "Ayat Kursi" (the verse of the throne), as well as other religious texts, are typically advised whether they are utilized or placed in front of people. Users should pray, hence these instances are suggested. The verse stickers are not advised, though. If they are positioned in a particular spot, such as “beside” or "behind," for fear of being stepped on. The words of the Qur’an should be kept in an honorable location, say scholars. Place any verses that people wish to use in a nice location that is seldom used or walked on).

He said that the placement of the verses of the Qur’an in the mode of transportation must be in a noble position. Namely in a place that is not occupied or rarely stepped.

The Head of Nusantara Jaya Village, Syamsul Muarif, responded to this phenomenon as follows:

“Ada segi positif dan negative. Positifnya, apabila ayat itu diletakkan diatas kemudi kita, paling tidak kita bisa langsung membacanya. Segi negatifnya, bisa jadi dalam keadaan khilaf mereka menendang dan mengenai ayat itu”.

(Translated: There are both positive and negative aspects. The verse will at least be visible to us straight away if it is displayed above our steering wheel.

15 Interview with Hadi Sutikno on the 15th of November 2021
16 Interview with Asmungi on the 16th of November 2021
which is a positive. On the downside, it's probable that during an error, people will kick and strike the verse).

The results of the interview illustrate that when there is reading or verses of the Qur'an in a vehicle, such as near the steering wheel, it will certainly make it easier for the driver to read it. However, he also explained that it can also lead to negative things. For example, they will accidentally kick or lack respect for the verse of the Qur'an.

When reading the Qur'an with the intention of worshiping Allah, then Allah will accept and judge it as an act of worship, meaning that Allah will reward the reader with a reward, as stated in the hadith of the Prophet SAW., which narrated by Tirmidhi from Ibn Mas'ud:

“Barang siapa membaca satu huruf dari Al-Quran, dia akan memperoleh suatu kebaikan. Dan kebaikan itu akan dibalas sepuluh kali lipat. Aku tidak mengatakan alif lam mim itu satu huruf. Tetapi alif satu huruf, lam satu huruf dan mim satu huruf”. (HR. Tirmidhi)

(Translation: "Whoever reads a letter from the Qur'an, he will get a good. And that kindness will be rewarded tenfold. I'm not saying that alif lam mim is one letter. But alif is one letter, lam is one letter and mim is one letter ")(HR. Tirmidhi).

The treasurer of Nusantara Jaya Village, Agus Zubaidah stated that the actual use of the Qur'anic verses in the mode of transportation is actually not quite right. As he said when the author conducted an interview:

“Sebenarnya kurang tepat. Karena terdapat nama Allah, maka kurang tepat. Karena kadang-kadang ada sebagian yang naiknya di atas mobil dump tersebut”.

(Translated: Actually, it's not quite right. Because there is the name of Allah, it is not quite right. Because sometimes there are some who ride on the dump car).

The use, he claimed, was improper. because Allah's name is present. It is also frequently observed that something rises above the verse. Of course, this only serves to emphasize how impolite the verse already is.

The fact that the Qur'anic verses are used at all is evidence in and of itself that people obey religious teachings.


(Translated: It's possible. In contrast to those who work from home, individuals who are on the road can only read a small portion of the Qur’an. Placing verses from the Qur’an helps them remember Allah, the Almighty, which is one of its

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17 Muhammad Yasir. Studi Al-Qur'an (Pekanbaru: Asia Riau, 2016), p. 9
18 Interview with Agus Zubaidah on the 10th of October 2021
benefits. Remembering Allah is one of the messages of the Qur'an. (Recalling Allah is the same as remembering the verses of the Qur'an).

Those whose activities are mostly carried out on a road can always remember Allah. Therefore, the use of the verses of the Qur'an in the transportation is very helpful. So they could carry out his routine without forgetting the God, the creator of the world.

This case gives a lesson that those who are always traveling actually still remember and continue to obey religious orders. Only the conditions and places that distinguish their level of obedience from those who can solemnly worship in the mosque, prayer room or at home.

b. Suggestions of religious leaders and village apparatus of Nusantara Jaya for people who use the verses of the Qur'an in the mode of transportation

The Qur'an is actually understood in such way since it is a holy book, protecting its purity from unclean elements. This serves only to glorify His Word. Fiqh scholars, particularly the Imams of Madzhab, concur that ablution is required prior to holding the Qur'an. This viewpoint is supported by the Al-Qur'an and Hadith, which serve as the primary sources of Islamic law. Verse 77–80 of the letter Al-Waqi'ah, which refers to this case, are found in the Qur'an. They read as follows:

إِنَّهُ لَقُرْآنٌ كَرِيمٌ. فِي كِتَابٍ مَكْنُونٍ. لََ يَمَسُّهُ إِلََّ الْمُطَهَّرُونَ. تَنْزِيلٌ مِنْ رَبِ الْعَالَمِينَ

Meaning: You must know the basic use of the verses of the Qur'an. Put it in a glorious place.

Asmungi added that the use of the holy verses of the Qur'an in the mode of transportation must have a basis. That is, the user should have knowledge of what he is doing. In addition, of course the verses of the Qur'an must be placed in a noble place.

“Tentunya, ayat Al-Qur'an merupakan kalimat suci dan mulia, tidak ada salahkan menggunakannya di kaca depan, di letakkan di tempat yang lebih tinggi dari tempat duduk. Pada sepeda motor, ketika diletakkan lebih rendah dari pada pusat, tentunya itu tidak sesuai”.

(Translated: Of course, the verse of the Qur'an is holy and noble words, there is nothing wrong with using it on the windshield, placed on a higher place than the seat. On a motorcycle, when placed lower than the center, of course it does not recommend).

Hadi Sutikno's advice is further highlighted by the fact that the verses from the Qur'an should be positioned such that they are not lower than the center. This is because the Qur'an's etiquette differs from ours.

“Kalau bisa tidak perlu dilakukan. Karena kalau punya iman, tentunya ketika waktunya sholat yang lebih baik dilaksanakan di Musholla atau Masjid lalu mengaji”. 
(Translated: If you can, you don't have to. Because if you have faith, of course, when it is time for prayer, it is better to do it in the Musholla or Mosque and then recite the Qur'an).

This is in accordance with what is written in the book of Islamic Fiqh Wa Adillatuhu Li Zuhaíli

وتركه كتابة القرآن وأسماء الله تعالى على الدراهم والمحاريب والجدران وما يفرش، وتركه القراءة في المخرج والمعتسل والحمام. ولا تكره كتابة آية الكرسي على صحيفة منفصلة عن الكاتب، إلا أن يمسها يده.

Shaykh Wahbah Zuhaíli in his book Islamic Fiqh Wa Adillatuhu Li Wahbah Zuhaíli mentions that there is a law that is ‘makrooh or makrūh’ - a disliked or offensive act in writing verses of the Qur'an, and Asma Allah in ‘dirhams’. And it is not ‘makrooh’ to write the verse of the chair on a separate sheet from the Qur'an.

If the Mushaf is put on the saddle of the vehicle and then it is ridden, then when it lowers the Mushaf like placing it under and parallel to the thigh, then it is ‘haram’. If not, then it's not illegal.

Suryati suggested that:


(Translated: Back to the problem, as long as it is not wrong and violates the rules such as degrading the Qur'an, it is not prohibited. For those who use it, just take care because it is a holy verse, it must be in accordance with the behavior of the user himself).

References:

19Fiqh Islam Wa Adillatuhu Li Zuhaíli, Maktabah Syamilah, Ch. 1, p. 626
20Hasyiyah Jam'al Ala Syarhil Minhaj, Ch. 1, p. 75
21Bughyatul Mustarsyidin, Ch. 1, p. 49
She also explained that the writing of the verses of the Qur'an in the mode of transportation should not be mixed with stickers or other images, like an image of a woman on the vehicle.

Furthermore, Suryati, who serves as the Secretary of Nusantara Jaya Village, explained that when there was speeding or reckless use of a vehicle that was inscribed with the Qur'an, of course it was not the vehicle's errors.

“Yang kebut-kebutan itu orangnya. Tulisan itu tidak bersalah. Karena kendaraan itu tidak akan bergerak ketika tidak dijalankan oleh manusia”.

(Translated: The one who are driving too fast. The verse is accurate because the car will not move if no one is driving it.

Verses contained in the Mode of Transportation

1. **Bismillah**

\[
\text{Bismillah}
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**Surah An-Naml verse 30:**

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\text{إِنَّهُ‌ۖ مِنْ سَلِيمٍ وَإِنَّهُ‌ۖ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ}
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Beginning with the name of Allah is the first *adab* (culture) and guidance that Allah revealed to His Prophet: *Iq‘ Bismi Rabbika*. It is in accordance with the main principles of Islamic teachings which states that Allah is *al-Awwal Wa al-akhir Wa a‘h-Zhahir Wa al-Bathini* He is the First and He is the Last, He is the One who is clearly visible (the evidence of His existence) and He is the One who Hidden (to whom His essence is). He is the Most Holy One who is the true being, from whom all forms derive their form, and from Him originates all that has a beginning. Therefore, with His name all things must begin and in His name every movement and direction is accomplished. Thus Sayyid Quthub in his interpretation.

*Ba’* (read /bi/) translated with the word contains one word or sentence that is not spoken. It must come to mind when saying *Basmalah* (beginning). *Bismillah* means *I or we start what we are doing*. In this context, it is reciting the verses of the Qur'an in the name of Allah. Thus, the sentence becomes a kind of prayer or a statement from the speaker, that he started his work in the name of Allah. Moreover, it can also be interpreted as a command from Allah (although the sentence is not in the form of a command) which states *Start your work in the name of Allah*. Two opinions inserted in the word Basmalah have the same spirit to make (name) Allah as the base from which to depart.

When someone starts a work in the name of Allah (on behalf His name), then the work will be good, or at least, the speaker will avoid the temptation of lust, ambition or personal interest, so that what he does will not cause harm to others, it will even bring benefits to himself, the community, the environment and humanity as a whole.\(^{22}\)

There are also those who associate the word **bi** (with) with "power" in *their mind*. Saying *Basmalah* seems to say *the power of Allah helps my work done*. The speaker at that time (should have) realized that without Allah's power and His help what he was doing would not be successful. He realizes his weaknesses and limitations. But after

\[^{22}\text{M. Quraish Shihab, Tafsir al-Misbah, (Jakarta: Lentera Hati, 2005), Vol. 1, p. 12}\]
saying Basmalah, he had strength and self-confidence because he has relied on Allah and asking the Almighty for help.

كُلُّ أمر لا يُبدَأَ فيهِ بِبَسْمَةِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَهُوَ أَجْدَمُ

“Setiap perkara yang tidak diawali dengan bismilah, maka kurang sempurna”
(translated: Every thing that does not begin with bismillah, is not perfect.)

In the name of Allah, the Most Generous and Most Merciful to His servants, the Messenger of Allah, Muhammad SAW has conveyed this demon to mankind. What first affects the soul is that God is Gracious and Merciful, He is not a hater and vengeful, not thirsty for sacrificial blood.

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Furthermore, what the Prophet did is what we should follow - Beginning all work in the name of Allah who has several noble qualities such as Rahman and Rahim. It concludes that when reading bismillah, a hope and prayer will be be given and whatever we do will receive the grace of Rahman and Rahim from God. Allah makes it easy and good (kept away from the bad). A Hadith of the Prophet narrated by Abu Daud from Abu Hurairah states “Tiap-tiap pekerjaan yang penting, kalau tidak dimulai dengan Bismillah, maka pekerjaan itu akan percuma jadinya” (translated: Every important work will be useless if it does not start with Bismillah, in the name of Allah).

Various Hadith mentions about this. Some say that the work will be ajdzam (will be stricken with leprosy or leprosy). There is also a Hadith that says aqtha (will be cut off, broken in the middle, or fail) and obtor (a barren effort or something does not bring the expected results). These can mean useless which is not blessed by God23.

Ba’ in Bismillah means God’s majesty, the letter Sin indicates meaning and the letter Mim means power. The word “Allah” means that Allah is the only god. Ar-Rahman means God’s love is for this world and the hereafter. While Ar-Rahim means that God will give glory in the afterlife only to those who believe24.

وَقَدْ زُوِّىَ أبَنِ مُزْنِيْيَ مِنْ حَدِيثِ يُزَيِّدُ بَنِ خَالِدٍ عَنْ سَلِيْمَانٍ بِنْ بَرِيَّةٍ وَفِي رَوَايَةٍ عَنْ عَبْدِ الْكَرِيمِ أَبِيْ أَمْيَةَ عَنْ أَبِيْ بَرِيَّةٍ عَنْ أَبيَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَنزَلَتْ عَلَى أَيَةٍ لَمْ تَنَزَّلَ عَلَى نَبِيِّ غَيْرِ سَلِيْمَانِ بِنْ دَارَذٍ وَغَيْرِ وَهَيْ بَيْنَ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Narrated by Ibnu Mardawaih from the hadith of Yazid ibn Khalid from Sulaiman Buraidah and in the narration from Abdul Karim abi Umayah from Buraidah from his father, that the Messenger of God, may God bless him and grant him peace, said: a verse ‘bismillah’ revealed was not revealed to the Prophet Sulaiman ibn Daud and myself).

23HAMKA, Tafsir al-Azhar,Pustaka Nasional Pte Ltd Singapura, Vol. 1 p. 70
24Ismail Ibn Katsir. Tafsir Ibnu Katsir, Fasl Fi Fadliha (Al-Fatihah), p. 33
Allah said in Surat Al-‘Ankabut verse 65:

فَإِذَا رَكَبُوا فِي الْفُلُوكِ دَعُوا اللَّهَ مَخلصِينَهُ الْذِّينَ فَلَمْ نَجِهَمَ إِلَى النَّارِ إِذَا هُمُ يُشْرِكُونَ.

So when they boarded the ship, they prayed to Allah by purifying their religious obedience to Him; then when Allah saved them until they reached the land, suddenly they (returned) to associate partners (with Allah).

KH. Bisri Mustofa interprets the verse in al-Ibriz:

منوصاً أيكو بين نوجو عانا اع تشاك كا جماران كواراسان لب نواع ديوكي فادا لاثي مراع الله. بانجور أريكارا فادا نومفاك فارهو ديوكي فادا اونداس اونداع الله. فادا مورنيكي فايوهون مراع الله. نوري بارع الله ووس بيليمتاكا ووع إهوك مباي داراثاني. كا أيكو ووع ووع ماهو فادا مشرك مانه.

When people are happy, they forget the God. But when they are on the way they always mention the name of Allah and pray with all their hearts. When Allah has saved them on their way, they will turn to polytheism. 25

Allah says in the Qur'an, Surat Hud verse 41:

وَقَالَ آوِصِيْبُواْ فِيْبَا بِسْمِ اللَّهِ مَجِرْنَهَا وَمُرْسَنَهَا إِنَّ رَبِّيٓ لَغَفُورٌ رَّحِيمٌ

And Nuh the prophet said: All of you climb into it (ship or boat) by mentioning the name of God when sailing and anchoring. Indeed, my Lord is truly Forgiving and Merciful.

سأويرناني حيوان مووعفاو أانا ايع فيراهو. دين اووعفاكي دينين نبي نوح. ديني فارا مانوعصا جوكوف دي داوه هي دينين نبي نوح. فادا نومفاوم سيرآ كابي انا ايع فيراهو! أيوه فادا نومفاو! ملاكو لن مانديكي فارهو سيرانآ إسماني الله. تمينان فيقران. 26

All the animals got into the boat. Everything was raised by the prophet Nuh As, the human was advised by him. Get all of you on the boat! Hurry up! The start and stop of the boat is only because of God alone. He is my God who is forgiving and merciful.
The verse of al-Kursiy (The Throne Verse)


(Translated: God, there is no God (who has the right to be worshiped) and He Who Lives eternally and continuously takes care of (His creatures); does not feel sleepy and he does not sleep. To Him belongs what is in the heavens and in the earth. No one can intercede with Allah without His permission? Allah knows everything (what is before them and what is behind them), and they know nothing of Allah's knowledge (except what He wills). Allah's seat covers the heavens and the earth. And Allah does not find it difficult to maintain them, and Allah is Most High, Most Great. (Surat al-Baqoroh: 255)

The end of the last verse talks about the termination of all known ways in this world on the Day of Resurrection. There is no buying and selling, close friendship is useless, and there is no intercession as is known in this world. In the life of the world, those who have powers are surrounded by supporters (whom they think familiar with them), and they also need them to further consolidate their power. In the afterlife these cases are not, the only King is Allah SWT (the God) who have different characteristics from those of the powers and in the world. These qualities are described by this verse which is also known as the Throne verse (the verse of al-Kursiy)27.

Thus The verse al-Kursiy (the Throne verse) instills into the hearts of its readers the greatness and power of Allah as well as His help and protection, so that it is very reasonable and logical to explain that whoever reads the Throne verse then he gets Allah’s protection and will not be disturbed by Satan.
Allah is the true god. There is no god worthy of worship except Allah, who has the nature of life, who is able to take care of creatures, does not sleep and does not sleep, who has everything in the heavens and the earth. No human being can intercede before Him unless he has permission from Him. Allah is able to see something that is in front of the creature as well as that which is behind, namely something related to this world and the hereafter. Man cannot know what Allah knows except what He wills. God's chair is capable of loading the heavens and the earth. Allah does not mind in guarding the heavens and the earth. Allah does not mind in guarding the heavens and the earth. Allah is Most High and Most Great.

"Dan Dia adalah Maha Tinggi lagi Maha Agung". (Ujung ayat 2S5).
(Translated: and He is Most High, Most Great). (End of verse 2S5).

God is exalted above parables. His power which covers the heavens and the earth, is so high and majestic. His power is felt by everyone who is knowledgeable about nature in all its branches and life sciences in all its aspects, knowledge of the human body (anatomy) with all its wonders.

So if we hear a lot of information from religious experts, we are always encouraged to read this verse, which is known as "ayatul kusri" which means to increase our devotion to Allah and to increase our efforts to worship by directly confronting our body and soul to Him (without use intercession and intermediary). It is indeed rewarding for those who reads it and understands its meaning because in this verse, the deepest rauhid is drawn. It can also be headache medicine, to be a protection against the dangers of roasting.

Hamdalah

Meaning: Praise be to Allah, Lord of the worlds.

Praise Allah SWT is an overflow of gratitude that fills the soul of a Mukmin believer when he hears His name called. The existence of a person from the beginning on this earth is nothing but an abundance of divine favors - gratitude and praise. Every moment, the God's grace pours out on all creatures, especially humans. Therefore, it is natural to start by praising Him and end by praising Him.

The word (الحمد) al-khamd consists of two letters alif and lam along with hamd. By linguists, these two letters (alif and lam that adorn the word hamd), are named al-istighraq in the sense of covering everything. Therefore, al-hamdullillah is often translated with all praises to Allah. Hamd (praise) is a saying addressed to those who are praised for their good attitudes or actions even though they do not give anything to the praiser. This saying is different from the word 'gratitude' which is basically used to sincerely and respectfully
acknowledge the gift bestowed by whom the person is grateful for. The gratitude begins in the heart before it becomes ‘words’ and good deeds ³⁰.

Hamdan means praise, flattery. Then the letter Al or Alif-lam is preceded the word (Al-hamdu). Al covers all kinds and Alhamdu means all kinds of praise (big or small praise), or thanks for someone’s service, to whomever we give praise, but in essence, no one is entitled to receive that praise, but Allah: lillahi, only for Allah.

So Alhamdulillah, all praise is for Allah. No one else deserves that credit even though someone who has done a good job for us (even though we praise him), the essence of praise is only to Allah. Person would not be able to do anything if it were not for God, the Most Merciful and Merciful. Someone might praise an engineer or an architect because he or she has the inspiration to build a large and beautiful building. However, a question could be raise to think about it more deeply, where did he get the inspiration and plans? All of these are coming from the God. Therefore, if we ourselves are praised by people, do not forget that it is Allah who is praised, not us.

"Pemelihara semesta alam." (ujung ayat 2). (Translated: sustainer of the universe. (end of verse 2).

Allah is the Lord of all creatures, or the Lord of all the world. In general, the meaning of alam (singular) or nature is all that exists from Allah. Then, various interpretations appear for the plural form of alam. Some says that ‘alamin (plural form) is human beings, plus angels, jinn and devils ³¹.

**Sholawat**

An* *الله* ْوَحَدٌ ْأَلِيمٌ نَٰصِرٌ لَّهُ عَلَيْهِ ْكُلٌّ مَُسْلِمٌ ْرَضِيَ ْعَنْهُ وَلله ْنَعْمَهُ


Yahya ibn Ayyub has narrated the hadith to us, and Qutaibah and Ibn Hujr. They said: Ismail Ibn Ja’far from ‘Ala from his father, from Abu Hurairah had narrated a Hadith that the Messenger of Allah said whoever prays to me once, Allah will reward him ten times ³².

These verses and the commands of Allah are truly unique. There is not a single command (Allah had commanded before ordering it), the Almighty said that He also did it. There is nothing like that except ‘sholawat’ to the Prophet Muhammad. The verse could state that Allah (has power and all praise worthy, qualities) and His angels (who

³⁰M. Quraish Shihab, *Op.Cit*, p. 27
³²Shahih Muslim, Maktabah Syamilah, p. 306
are holy creatures) love and admire the Prophet Muhammad SAW very much. Allah the Almighty together with all the angels continue to pray for the Prophet. Allah bestows mercy and various gifts and the angels beg to be elevated again and bestowed maghfirah upon Prophet Muhammad SAW who is the noblest creature of Allah and the most meritorious to mankind in introducing Allah and the straight path to happiness. Therefore, O you who believe, pray for all of you for the prophet Muhammad SAW, then you pray to Allah for more blessings on him, and besides that, O you who believe, keep away from him all the disgrace and mention of his privileges and merits and say salutations to him who is perfect and fulfills his guidance.

IV. Closing
The minimum shalawat could be pronounced Allahumma Shalli A la Muhammad (preferably at least a good value as taught by the Prophet above including prayer for his family). There is also a narration that states that he asked his close friends “Tahukah kalian siapa yang kikir?” (translated: Do you know who is a miser?) They replied “Allah dan Rasul-Nya lebih mengetahui.” (Translated: Allah and His Messenger know best). He replied “Dia adalah yang bershalawat kepada tanpa menyebut keluargaku” (Translated: He is the one who prays to me without mentioning my family) 33.

This verse reinforces the respect that we must do to the Prophet, not only during his life, even after he died. Not only his wife should not be married after he died. Umar bin Khathab once scolded some young people who came from outside the city on a pilgrimage to the Prophet's grave, then he raise his voice a bit high near the grave. Umar said "Kalau engkau anak di sini saya pukul engkau. Mengapa engkau angkat suaramu tinggi-tinggi di hadapan kuburan beliau? Berlakulah hormat!" (Translated: If you were a child from here, I would beat you. Why do you raise your voice high in front of his grave? Be respectful).

Through this verse, Allah gives evidence that Allah Himself also respects the Prophet. Allah sends blessings on the Prophet! The angels in the sky also said sholawat to the Prophet. So those who believe should also say sholawat to him 34. As the author, of course, I would like to thank those who have taken the time to be interviewed for the success of writing this article.

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33 M. Quraish Shihab, Op.Cit, Vol. 11, p. 316

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