

AL-QUR'AN INSIGHTS ABOUT DEVELOPMENT

Zakiah Al Munawarah¹, Hasyim Haddade², Muhsin Mahfudz³

¹Student of Doctoral Education and Teacher Training Program,
Postgraduate Faculty, Alauddin State Islamic University Makassar, Jl. HM
Yasin Limpo No. 36 Ex. Romangpolong, District. Somba Opu, Kab. Gowa,
South Sulawesi, Postal Code 92113, Indonesia

²Postgraduate Faculty, Alauddin State Islamic University Makassar, Jl. HM
Yasin Limpo No. 36 Ex. Romangpolong, District. Somba Opu, Kab. Gowa,
South Sulawesi, Postal Code 92113, Indonesia

³Postgraduate Faculty, Alauddin State Islamic University Makassar, Jl. HM
Yasin Limpo No. 36 Ex. Romangpolong, District. Somba Opu, Kab. Gowa,
South Sulawesi, Postal Code 92113, Indonesia

Abstract

The purpose of this article is to examine the verses of the Qur'an which discuss Intentional actions. Normative theological research is the type of research used. Looking for book references in the form of tafsir, fiqh, journals and other references related to the subject of study is how the data collection process is carried out. Research findings show that the Qur'an only uses three vocabulary terms to describe deliberation: shura, shawir, and tasyawur. These terms basically refer to a group of people having a discussion, where each person expresses their opinion, and the best opinion is then decided by deliberation as follows: taking honey from a bee colony to create delicious honey in an effort to create social life. One that is serene, and filled with a sense of unity and harmony. The Qur'an emphasizes the value of community involvement in solving real world problems. Each community is allowed to decide on its own specific patterns and techniques because circumstances at any given time may force a community to differ.

Keywords: al-Qur'an, Discussion

Abstrak

Tujuan dari tulisan ini adalah untuk mengkaji ayat-ayat Al-Qur'an yang membahas tentang perbuatan yang disengaja. Penelitian teologis normatif adalah jenis penelitian yang digunakan. Mencari referensi buku berupa tafsir, fiqh, jurnal, dan referensi lain yang berkaitan dengan pokok kajian merupakan cara proses pengumpulan data yang dilakukan. Temuan penelitian menunjukkan bahwa Al-Qur'an hanya menggunakan tiga istilah kosa kata untuk menggambarkan musyawarah: syura, shawir, dan tasyawur. Istilah-istilah tersebut pada dasarnya merujuk pada sekelompok orang yang berdiskusi, di mana masing-masing orang mengemukakan pendapatnya, dan pendapat yang terbaik kemudian memutuskan secara musyawarah sebagai berikut: mengambil madu dari koloni lebah untuk menciptakan madu yang nikmat dalam upaya menciptakan kehidupan bermasyarakat yang tenteram,

dan diliputi rasa kesatuan dan harmoni. Al-Qur'an menekankan nilai keterlibatan masyarakat dalam menyelesaikan permasalahan dunia nyata. Setiap komunitas diperbolehkan untuk memutuskan pola dan teknik spesifiknya sendiri karena keadaan pada suatu waktu dapat memaksa komunitas untuk mengeluarkan pendapat yang berbeda.

Kata kunci: Al-Qur'an, Musyawarah.

Author correspondence

Email: zakiah.hasan18@gmail.com

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A. Introduction

Allah's holy book revealed to the Prophet Muhammad is the Koran. As a guide and guidance for all mankind regarding achieving inner and outer happiness, both in this world and in the afterlife. The meaning of the Qur'an covers all aspects of human life, from the general to the specific.¹The Koran is global and valid from the time it was revealed until the end of time because it is God's message. The main and main source of Islamic teachings for Muslims is the Koran. Apart from providing instructions regarding the relationship between humans and God (vertical relationships), the Qur'an also regulates the relationships between humans and each other (horizontal relationships) and with their environment.²

In life, prudence is very important whether in the context of a family, community or country. To preserve Islamic values, moral principles guide conversations and communication that occur during the discussion process. Islamic society highly values deliberation. This shows the fundamental nature of the entire community and is also a political form of government. Every topic is decided after careful consideration, these ideas enter the government from the people.

Deliberation has developed into a very interesting debate in Islam. This occurs as a result of the use of this term in the hadith and Al-Qur'an which makes textual deliberation a recorded fact of revelation which has the potential to become normative Islamic doctrine. In fact, this symbolizes something fundamental about human existence: deliberate action has always

¹ Said Agil Husin Al Munawwar, *The Qur'an Builds a Tradition of True Piety* (Jakarta: Ciputat Press, 2002), p. 4.

² Said Agil Husin Al Munawwar, *The Qur'an Builds a Tradition of True Piety*, p. 3.

played an important role in the progress of humanity at every stage of its evolution.

Some argue that the reasoning provided by the Koran provides comprehensive ideas that can always be applied to any political progress in human history. Because deliberation is a message that comes directly from God, it remains relevant whatever political concept is promoted.

The Prophet preferred to negotiate with his companions; In fact, it was the Prophet who did it most often. In several wars, including the Khandaq War, the Uhud War, and the Badr War, the Prophet negotiated with them. So that they get used to discussing and give them the confidence to voice their opinions freely, such as during the battle of Uhud, the Prophet occasionally gave in and accepted their opinions. When Umm Salamah's friends in Hudaibiyah refused to perform ihram, the Messenger of Allah negotiated with her. The friends and tabiin of the ancestors of the Muslim community follow the words and behavior of the Prophet in formulating deliberation in Islamic society, so that deliberation becomes a characteristic of Islamic society wherever and whenever.

Based on This article will discuss more broadly the meaning of deliberation, the concept of deliberation in the Qur'an, asbab al-nuzul and munasabat, and an analysis of the explanation of the Qur'anic verse regarding deliberation.

B. Research Methods

The method used in this research aims to collect certain data or requirements. Basically, methods are used in research as findings and solutions so that they can be relied on and explained accurately and scientifically, in accordance with the three main research objectives, namely development, proof and discovery. This research uses a library research approach (Library Research) used in. This research method is used to analyze library data such as reference books and books. The results are then interpreted by researchers.

C. Results and Discussion

1. *Understanding Deliberation (Shura)*

The Big Indonesian Dictionary defines deliberation as negotiation, discussion and deliberation.³The verb *asyāra* which means taking honey, giving advice, giving a signal, and the noun *syūrā* which means advice, advice, reflection, are Arabic loanwords which are translated from the English word *deliberation*.⁴Linguistically, *shura* has many meanings. Ibn Manzhur, quoted by M. Shiddiq al-Jawi, said that *shura*, among other things, means removing honey from wax nests, examining the bodies of female servants and livestock when they are being purchased, appearing on the battlefield, and so on.⁵

The meaning of the term *shura* which comes from the word *sya-wa-ra* is "starting something, expressing and developing it". The verb *fi'il* (*syawara-syawawiru-deliberation*) comes from the word *shura*. According to some linguists, the word *syawara-musyawah* can refer to mutually finding or expressing *ra'yun* ideas, as well as reaching an opinion or thought like taking honey from a beehive.⁶Therefore, deliberation is the process of gathering individuals to discuss an issue, so that everyone can voice their opinion before reaching a consensus.

Technically, Ibn al-'Arabi stated that some scholars are of the opinion that deliberation is when people gather to discuss something so that each person asks for other people's opinions and conveys their own opinions. In essence, deliberation can only be carried out constructively, in accordance with its fundamental connotation, namely releasing honey. Therefore, the following deliberation criteria must be met: a) *Al-Haq*: truth is debated; b) *Al-'Adl*: the value of justice is considered through deliberation; and c) *Al-Hikmah*: deliberations carried out wisely.

³ Language Center Dictionary Compilation Team, 'Indonesian Dictionary' (Jakarta: Language Center, 2008), p. 989.

⁴ Ahmad Warson Munawwir, *Al-Munawwir The Most Complete Arabic-Indonesian Dictionary* (Surabaya: Pustaka Progressif, 2002), p. 750.

⁵ Aat Hidayat, 'Shura and Democracy in the Perspective of the Qur'an', in ADDIN (Central Java: IAIN Surakarta, 2015), Vol. 9, p. 406.

⁶ Dudung Abdullah, 'Deliberation in the Qur'an', *Al-Daulah Journal*, Vol. 3.No. 2 (2014), p. 245.

According to the different definitions given above, shura is the process of putting forward various points of view along with argumentative sides in a case or issue and these points of view are evaluated by knowledgeable and reasonable experts to determine the best action to be taken to realize the desired outcome.

This is analogous to comparing the best opinion with honey, where deliberation is the search for honey wherever it is found, or, alternatively, the acceptance of an opinion as truth whatever its source. Deliberation may involve making statements or suggestions. Based on its basic meaning, the word "deliberation" is essentially used solely for positive purposes. In contrast, the word fiqh refers to the practice of seeking the opinions of other people or individuals about a matter. Another common interpretation of the word "deliberation" is "negotiation" or "exchange of ideas." Because each party in a negotiation is obliged to voice their opinion regarding an issue discussed in the process, negotiations are also called discussions.

2. The concept of deliberation in the Qur'an

In the Qur'an, the word شور the word with all its changes is repeated 4 times, that is (شاور, تَشَاوُر, اشَارَ, And شُورَى). Meanwhile, there are 3 (three) words that indicate deliberation: three verses of the Qur'an in which the term whose root indicates the meaning of deliberation, namely; QS al-Baqarah/2: 233 which contains the term tasyawur; QS Ali 'Imran/3: 159 which contains the term syawir, and QS al-Shura/42:38 which contains the term Shura. QS al-Baqarah/2: 233 and QS Ali Imran/3: 159, came down in the Medina period. Meanwhile, QS al-Syurah/42: 38, came down in the Mecca period. 7 The three verses are based on the chronology of their revelation as follows:

1. QS. Al-Baqarah/2: 233:

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِيمَ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلِّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بَوْلِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوهُمَا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا اتَّيْتُمْ بِالْمَعْرُوفِ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

Translation:

Mothers should breastfeed their children for two full years, for those who want to perfect breastfeeding. The father's obligation is to provide for their food and clothing in an appropriate manner. A person is not burdened, except according to his ability. Let not a mother be made to suffer because of her child, nor should a father be made to suffer because of his child. Heirs are like that too. If both want to wean (before two years) based on agreement and deliberation between the two, there is no sin on either of them. If you want to breastfeed your child (to someone else), there is no sin for you if you make payment in an appropriate way. Fear Allah and know that Allah is All-Seeing of what you do.

2. QS Ali Imran/3: 159:

فِيمَا رَحْمَةٍ مِّنَ اللَّهِ إِنَّتَ لَهُمْ^٤ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Translation:

So, thanks to Allah's grace, you (Prophet Muhammad) were gentle towards them. If you act hard and have a rough heart, of course they will stay away from those around you. Therefore, forgive them, ask for forgiveness for them, and consult with them in all (important) matters. Then, when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who put their trust in him.

3. QS. As-Shura/42: 38:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ^٥

Translation:

(it is also better and more lasting for) those who accept (obey) God's call and perform prayers, while their affairs are (decided) by deliberation between them. They spend part of the sustenance that We have bestowed upon them.

3. Asbab al-Nuzul and Munasabat Ayat

QS. As-Shura/42: 38 quoted above, previously rose during the Mecca era. In this case, Ibn Kathir stated that the verse refers to the peak event of hostilities in Mecca, which caused some of his friends to be forced to migrate to Habsyah. The dilemma that Ibn Kathir alluded to was not explained further, but considering that the Prophet was in the fifth year of his

apostolate, it can be assumed that this episode occurred in that year. Declare Habsyah, Ethiopia, as a refugee camp.⁷

Still related to the chronology of the revelation of QS al-Shura/42:38, M. Quraish Shihab stated that "this verse came down in a period when an Islamic society with political power had not yet been formed."⁸Therefore, it is clear from the revelation of the verse explaining shura during the Makkah period, that the Al-Qur'an's advice for deliberation applies to all situations and problems for which Allah SWT has not yet found guidance. This indicates that the Prophet and his companions negotiated a lot before moving to Medina.

There was a deliberative organization that existed in Mecca (before the Medina period). One such institution was the Dar al-Nadwah, which met at Qushay ibn Kilab's house and consisted of the Mala', or chieftains. The practice of tasyawur is usually carried out by people who are well off and people who are considered clever or intelligent. From this data it can be accurately concluded that since the advent of Islam, the Koran has legitimized intentional actions.

In the previous surah verse 37, Allah swt. explains the righteous deeds of people who often forgive. Then in verse 38 Allah swt. describes the wondrous deeds of those who answered His call—that is, those who offered prayers and discussed their affairs. The next verse, verse 39, explains how Allah swt. treating individuals and what blessings await those who forgive relentlessly. Through an in-depth study of QS al-Shura, especially the munasabah al-ayat which includes verses 37 to 40, we can find a connection between the issue of forgiveness and discussion.

Concrete evidence shows that selfish tendencies often emerge in deliberative forums, and participants defend each other's points of view, giving rise to conflict between them. Verse 37 emphasizes that in such

⁷ Badri Yatim, *Further Description of the Background of His Hijrah as a Friend to Habsyah, History of Islamic Civilization, Cet. II* (Jakarta: LSIK, 1994), p. 22.

⁸ M. Quraish Shihab, *Tafsir Al-Misbah, Message, Impression, and Harmony of the Qur'an, Juz XII*, Cet. II (Jakarta: Lentera Hati, 2002), p. 512.

circumstances, they should avoid being angry and instead be open-hearted. If they forgive each other, their angry attitudes will disappear, and it would be good if people would forgive each other; In fact, verse 40 explains that Allah swt. Reward those who consistently extend forgiveness to one another.

The Battle of Uhud is discussed in QS Ali 'Imran verses 139 to 165. Therefore, Ibnu Kathir explains that the battle of Uhud is firmly related to the circumstances behind the decline of QS Ali 'Imran/3: 159. According to al-Wahidi who added this verse based on In the history of al-Kalabi, this was revealed after a conflict occurred between Islamic forces fighting over the spoils of war.⁹ There is another story claimed by the Prophet Muhammad saw. deploying troops to jihadist battlefields on several occasions. This verse was revealed as a prohibition against stealing the spoils of war before it was dispersed by the al-amir (leader) because at one time there were troops who returned, and there were also those who seized the ghanimah before it was distributed according to their rights.

It is clear from the sabab al-nuzul verse above that the Prophet was dissatisfied with the attitude of some of his companions who lacked discipline during the battle of Uhud, causing the Prophet to lose. Allah SWT. Inform the Prophet SAW through QS Ali 'Imran/3:159 that as the leader of the people, he should treat his friends well, forgive their transgressions, and negotiate with them.

According to M. Quraish Shihab, in the Uhud war there were many elements that could cause public anger. However, there is a lot of other evidence that shows the weakness of the Prophet SAW in consulting with them before declaring war and in heeding the advice of the majority of them even though he had his own prophetic vision. Personally, I don't like it. The Prophet observed. Gently rebuke friends who have abandoned their base rather than criticizing or condemning them.¹⁰ The Prophet SAW embodied

⁹ Abu Al-Hasan and Ali ibn Ahmad al-Wahidi Al-Naisaburi, 'Asbab Al-Nuzul' (Jakarta: Main Dynamics), p. 84.

¹⁰ HM Quraish Shihab, 'Tafsir Al-Mishbah', op.cit., Vol. 2, p. 241-242.

this temperament; he is kind and forgiving, always ready to offer forgiveness to his friends, and open to listening to and accepting advice from those who participate in discussions.

It seems that this verse still has close munasabah with QS al-Shura/42:38 which has been explained in the deliberation, namely an attitude of forgiveness and avoiding harsh attitudes, while still considering sabab al-nuzul and the substance of the QS. Ali 'Imran/3: 159. Mahmud Hijazi added that the munasabah verse contained in QS Ali 'Imran/3: 159 is related to the blessings, mercy and primacy of Allah SWT, meaning that the Prophet was always forgiving and agreed on something. which is beneficial for this world and the hereafter.¹¹

Prophetic Disposition. As emphasized in QS alBaqarah/2: 233, this must be imitated by the congregation, especially when they are negotiating to try to overcome the challenges they face, whether these problems involve government interests on a large scale or household problems on a small scale. . Even though there is a lot of material about tafsir and tafsir science, as well as the works of Sabab al-Nuzul, the author has not been able to find any information regarding the history of the revelation of QS al-Baqarah/2: 233. However, it is certain that this verse was revealed during the Medina period. . This is based on Manna' al-Qaththan's assertion that every verse in surah al-Baqarah is madani.¹²The main purpose of this verse is to provide direction so that household matters can be discussed, among other things. This means that this verse and the verses discussed previously regarding consideration still have close munasabah.

Mahmud Hijazi explained that verses 233 and 233 before QS alBaqarah/2 respectively discuss the topics of thalaq and weaning. He claims there is a connection (munasabah) between these two issues and family problems.¹³Regarding the munasabah component, M. Quraish Shihab further

¹¹ Mahmud Hijazi, Al-Tafsir Al-Wadhih, Juz I, ed. Beirut, Cet. X (Dar al-Jil), p. 301.

¹² Manna Al-Qaththan, p. 55.

¹³ Hijazi, p. 150.

explained that QS al-Baqarah/2: 233 remains a series of conversations related to the family. This verse discusses children born in a husband and wife relationship after discussing husband and wife couples. However, we still discuss divorced women, namely those who become mothers.¹⁴ This verse, which uses the language of news editorials, gives strong instructions to mothers to breastfeed their babies and talk to their husbands about domestic problems.

4. Explanatory Analysis of Deliberation Verses

1. Scope of Deliberation

Because deliberation is a subject that can develop and change, the Qur'an provides guidance in a universal form (generic principles) that can be adapted to all changes and progress in human social culture. According to al-Qadhi, there are two opinions regarding issues that need to be discussed, namely as follows: The first opinion covers world affairs, and the second opinion is stronger because it discusses world affairs and the hereafter (religion).¹⁵

The author believes that the second opinion is superior to the first opinion. However, not all religious problems can be overcome. It is forbidden to discuss matters that have been ordered by Allah, either directly or through His Prophet (qath'i). Only religious issues that have not yet been determined can be discussed.

The breadth of this topic can be seen in QS al-Shura/42:38 which provides a general framework for discussing the characteristics of believers, in particular; Obedience and obedience to Allah

- a. Performing Prayer
- b. Enable Deliberation
- c. Generous Spirit

¹⁴ HM Quraish Shihab, p. 503.

¹⁵ Muhammad Al-Jauzi and Zad al-Masir Fi, 'Ilm Al-Tafsir', Volume I (Bairut: al-Maktab al-Islam), p. 489.

Say *وامرهم* (their business) in this verse, shows that the topic they are discussing is a topic that concerns them and is within their scope. This indicates that topics that are particularly relevant to society as a whole are being discussed. There is an assumption that there is one party behind these words (deliberation between them). However, this series of statements shows what is meant by "joint deliberation between them".¹⁶As a result, this poem interprets the realm of discussion and highlights the meaning of the shura symbol. The reason is, according to M. Quraish Shihab, the word "shura" in the holy book refers to democracy.¹⁷The arena of discussion must be accessible to everyone, and shura institutions must uphold a democratic system as the antithesis of egoism and dictatorial tendencies to achieve democratic life.

Therefore, there is a solid foundation for the quality of democratic discourse contained in Islam. Commentators interpret it as an instruction with considerations for the good of the state and government. There is also a history witnessed by the Prophet. in discussions with many participants. This history comes from Abu Hurairah as contained in Sunan al-Turmudzi, namely:

ما رأيت أحدا أكثر مشاورة لأصحاب من رسول الله.

Translation:

I have never seen someone who consulted more with friends than the Messenger of Allah.¹⁸

The history above shows that the discussions of the Prophet SAW were always inclusive, so it implies that the Prophet's deliberations were an example of group thinking. This is a characteristic of democracy that many people follow.

If we look closely at the verses and hadiths that have been quoted previously, we find that there are no clear instructions regarding the

¹⁶ Jalal al-Din Al-Mahalli and Jalal al-Din Al-Suyuthi, *Al-Qur'an Al-Karim Wa Bi Hamisyih Tafsir Al-Jalalain Muzayla Bi Asbab Al-Nuzul Li as-Suyuthi*, Cet. II (Damsiq: Dar al-Jayl, 1995), p. 159.

¹⁷ HM Quraish Shihab, ph 142.

¹⁸ Al-Mahalli and Al-Suyuthi, p. 159.

methodology or method for carrying out actual deliberations. The texts of the Koran at least show that society was involved in topics related to them. Because each community is unique, details about participation, trends, and techniques are left up to them. Each community has the opportunity to modify its shura system to suit its personality, cultural norms and social environment in accordance with the attitudes of the Koran. Therefore, the method and system of debate is left to the community.

The election of the successor of the Prophet Muhammad SAW as caliph is one proof of this. Those present at the Bani Sa'adah building who were muhajirin and ansar carried out a limited selection mechanism which Abu Bakar took advantage of. 'Umar bin al-Khaththab with the method of appointing the caliph Abu Bakr. Ali bin Abi Talib used the mechanism of verses from his uncle al-'Abbas which were then accepted by the public, while 'Uthman bin 'Affan used a limited deliberation mechanism consisting of six figures.¹⁹

Although there were deliberative institutions that existed during the time of the Prophet, their design was very basic. The shura institution is not the same as it is now during the time of the Prophet SAW. The Prophet was chosen by Allah SWT. to be a leader, not by society when he was alive.

Currently the shura institution is a parliament elected by the wider community, so general elections are needed. Likewise, al-shura is not just anyone chosen by society; rather, they are a select group of people who meet certain requirements. Thus, the fundamental aim of the shura institution is to provide opportunities for the community to be involved in the process of making decisions that are legally binding, whether the decisions are in the form of political or legal directives.

As previously explained, the importance of intentionality in social life is emphasized in the Qur'an, which was written in the early days of Islam. It is necessary to have a shura institution as a space for debate so that the

¹⁹ Hazim Abd al-Muta'ali al-Sa'idi, *Al-Nazhariyyah Al-Islamiyah Fi Al-Daulah (al-Qahirah: Dar al-Nahdhah al-'Arabiyyah)*, p. 303-304.

discussion can run smoothly. Fulfillment of democracy is very possible given the existence of this shura institution. This is one of the differences between Islamic deliberation and secular democracy. Any topic can be debated and decided in a secular democracy. On the other hand, Islam teaches that contemplation is not permitted to determine something that is contrary to the main teachings of God or to discuss something that God has decided firmly and definitely.

Narrated from 'Amru bin Dinar, he said

Translation:

Consult with them on some matters

And also as narrated in Hadith Thabrani,

قال علي: يا رسول الله أرأيت إن عرض لنا أمر لم ينزل فيه قرآن ولم يخصص فيه بينة منك؟ قال: تجعلونه شورى بين العابدين من المؤمنين

Translation:

Ali said to the Messenger of Allah, "O Messenger of Allah, what do you think if there is a problem for us that is not yet in the Koran and there is no clear explanation in it? The Messenger of Allah said, 'You hold deliberations in matters with the believers' servants and do not decide your own opinion."²⁰

The decision making methods in deliberation are:

First, the strength of the argument—depending on the best (ahsan)—determines the outcome in Islamic legal matters which are not qath'i (certain). Allah says:

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ

Translation:

(Namely) those who listen to words and then follow what is best among them. They are the people who have been guided by Allah and they are the ululalbab (people who have common sense).

They listen to the teachings of the Koran and other teachings, then follow the teachings of the Koran because they believe it to be the best. Second, in situations that clarify how an activity is carried out. In this case, voting or returning the matter to majority opinion will determine the

²⁰ Al-Bani, 'Saheeh Al-Adab Al-Mufrad Li Al-Imam Al-Bukhari' (Bairut: Dar al-Shiddiq), p. 116.

outcome. This is in accordance with the way the Prophet SAW used to negotiate during the Uhud battle. In deliberation, voting is not the only way. Some argue that voting is only a means (end) to break the deadlock in discussions. Before voting, there should be a brainstorming session. From there the advantages and disadvantages will be studied and evaluated appropriately. It's only natural to integrate all the components that currently exist.

2. Attitude in Deliberation

Actually, contemplation is a way to get closer to God through worship.²¹ Therefore, in order for deliberations to produce wise conclusions and gain Allah's approval, the deliberation participants must have the attitudes stated in Ali Imran's letter (159 above):

- a. Act and speak gently; Imposing one's will on others through harsh words and lustful attitudes will only result in them being excluded from deliberations.
- b. Express forgiveness to previous deliberation members for their mistakes. Apart from that, you should mentally prepare yourself to forgive other people when negotiating because there is a big possibility that unpleasant things will happen due to other people's attitudes, words or actions. If this tolerant mindset is not enforced in discussions, it will turn into sentimental disputes and cause divisions that erode the strength of the congregation. Ask Allah for forgiveness. Because in deliberation, there is a possibility of making mistakes that you are not aware of, either to fellow members of the deliberation or to God. Therefore, the Prophet taught the kaffaratul majlis prayer. As narrated from Abdullah bin Ja'far, that the Messenger of Allah said, "(Prayer) for the forgiveness of sins in the assembly, a servant should say,

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Translation:

²¹ Abdurrahman bin Nashir bin Al-Sa'di, Tafsir Al-Karim Al-Rahman Al-Rahman Tafsir Kalam Al-Mannan, ed. by Bairut (Muassasah al-Risala, 2000), p. 154.

Glory be to You. O Allah, I praise You, there is no god worthy of worship except You, I ask You for forgiveness and repentance.

Unless his sins are forgiven while he is at the council.

- c. Firm. Rather than aiming to win alone without making a choice, you should decide by deliberation to reach a mutually agreed choice. After that, the decisions taken need to be followed up.
- d. Trust Allah. Because Allah is the one who makes all decisions, the choices made after careful consideration should be left to Him. After considering all options and making a decision, trust Allah. Likewise, in the future, instead of blaming others if the results do not meet expectations, we should rely on Allah. After the failed battle of Uhud, the Prophet illustrated this by not blaming each other.²²

The verse's instructions still apply to everyone, according to M. Quraish Shihab. Even though the Prophet SAW was the recipient of the editorial. In this case, the Prophet plays the role of community leader and is obliged to convey the meaning of the verse to the entire community. As a result, the verse's message has been addressed to all of them ever since.²³ If examined more closely, the verses studied seem to provide further information regarding the moral leadership needed to gain the support and involvement of the community, as well as its figures. The qualities that are taken into consideration are kindness, not hurting other people either through words or deeds, and fostering neighborly harmony and comfort. These are personal attributes that a leader possesses that have the power to compel others to engage in discussions. However, if a leader does not have these qualities, his followers will inevitably turn away and refuse to help.

Muhammad Rasyid Ridha emphasized that to create a democratic government, a leader needs to have the commendable qualities listed in this poem. People will be taught how to voice their thoughts and put them into

²² Ibn Kathir, Juz I, p. 420.

²³ Katsir, p. 475.

action in a democracy.²⁴ However, Ibnu Katsir emphasized that achieving democratic governance requires respect for local leaders and community leaders, allowing them to take part in various activities and common interests.²⁵ In fact, the author believes that engaging in contemplation shows respect for everyone's right to justice, equality and freedom of expression.

The nature and number of individuals called for deliberation are not mentioned in the deliberation poems quoted previously. However, information regarding the general qualities that the person being advised needs to have can be found in the hadith and opinions of the ulama. Imam Ja'far Al-Sadiq said "*Deliberate on issues with someone who has five things; reason, grace, experience, attention, piety.*"

When discussing problems faced by society, the Prophet SAW used various methods. Sometimes he asks everyone who has an interest in the topic being discussed, other times he selects specific individuals who are considered experts in the area being discussed. It is clear that engaging in such deliberate practice is something that should be imitated and followed. To ensure that the assessments made are accurate and useful, the discussion process must identify and determine who is eligible to participate.

3. Deliberation in the Household

In order for everyone to obtain their rights, these rights must not only be sought by the head of state, but also by their own family. Therefore, the head of the household—in this case husband and wife—must try to build a democratic system in their household. by using the principle of deliberation, which is supported by QS al-Baqarah/2:233.

QS al-Baqarah/2: 233 provides a global background for the explanation of the attitudes expected of parents in their role as head of the family, namely:

- a. The mother is in charge of breastfeeding her child
- b. My father is in charge of finding sustenance

²⁴ Muhammad Rasyid Ridha, 'Tafsir Al-Manar' (Egypt: Maktabah al-Qahirah, 1970), p. 45.

²⁵ Katsir, p. 420.

c. Both of them (Mother and Father) consulted

The word "deliberation" contains the wisdom that parents must consult each other to ensure the survival of their children.

According to Muhammad Rasyid Ridha, only parents have the right to make decisions regarding their children. Meanwhile, if one of the parties does something that endangers the baby - for example, if the father refuses to spend any more money before the specified time period has passed - then the mother's role is very important because, basically, mothers love their children more. that baby. This is where it becomes important for both parents to confer before undertaking a task; No matter how small the topic, such as children's education, one should not make decisions unilaterally without considering the opinions of other parties.²⁶ Wahbah Zuhaili further explained that this verse is a guide from the Qur'an for conducting discussions, starting from the smallest things to educate the younger generation, and is very desirable because of its greater benefits.²⁷

From the explanation above, it is clear that the discussion contains educational values; in particular, Allah SWT seeks to establish a peaceful pattern of family contact, which is reflected in the decision-making attitudes of both parties. As a result, the state, as a social unit that is larger and more complex than the family, will foster the habit of deliberation from the foundation of the family, the smallest social unit in society.

The verses of the Koran mentioned at the beginning of the discussion are the main source of support for those who believe in the concept of consideration. From the study of the books above, it is clear that Islamic deliberation has two forms:

- a. The phrase "If both of them want to wean (before two years) with their consent and deliberation..." suggests that the issue of deliberation that is to be considered is a partial matter, in a small and limited context, such as

²⁶ Muhammad Rasyid Ridha, p. 333.

²⁷ Wahbah ibn Mushthafa al-Zuhaili, 'Tafsir Al-Munir Fi Al-Aqidah Wa Al-Manhaj', Juz II (Beirut: Dar al-Fikr al-Mu'ashir, 1991), p. 366.

the theme of weaning a child who is still breastfeeding. Discussions like this are only carried out within the family environment because they do not become controversial.

- b. The topics of discussion will be broad issues that affect the entire Muslim community, including declaring war on enemies or electing a caliph for the Muslim community.

The need for Muslims to quote the Prophet Muhammad SAW is an issue in this second theme. Because it doesn't make sense if there is a discussion outside the Prophet's point of view. In fact, according to the Shari'a, carrying out a discourse without mentioning the Messenger of Allah or the person who holds his position, wali amri, is considered disobedience and a negative opinion of society. Allah SWT. said, "And if they hand it over to the Rasul and Ulil Amri from them, surely those who want to know the truth (will be able to) find out from them (Rasul and Ulil Amri)." (QS. an-Nisa: 83)

This type of deliberation is based on the verse "And consult with them in that matter. Then when you have made up your mind, then put your trust in Allah..." has three pillars:

- a. There are people who deliberate, so that the deliberation takes place. And this is shown by the pronoun hum (they) in the word "wa syawirhum".
- b. To ensure that discussions take place, certain topics and materials are discussed.
- c. There is a leader who organizes deliberations, and the final decision depends on his views. This is indicated by the pronoun ta' mukhatab (second person) in the sentence "faidza 'azamta fatawakkal 'alallah..." There is no doubt that if the theme is a general matter relating to all Muslims then the one who has the right to decide is the Muslim guardian Amril.

Without one of the three pillars above, a legitimate debate in the Islamic sense will not occur. It could be that, as long as the participants and

amri guardians are present, the discussion will take place in a vacuum because the topic is not available. because there is nothing for them to debate or discuss. Without one of the three pillars above, a legitimate debate in the Islamic sense will not occur. It could be that, as long as the participants and amri guardians are present, the discussion will take place in a vacuum because the topic is not available. because there is nothing for them to debate or discuss.

There is no way the judgments made during these illegal discussions can be applied to other Muslims. Because the verse emphasizes that the wali amri ultimately decides what is important, which is contrary to this deliberation: "Then, if you have decided, then put your trust in Allah."

D. Conclusion

Three different forms of deliberation—shura, syawir, and tasyawur—are mentioned in the Qur'an. In verse QS al-Shura/42:38, the word "Shura" refers to the area of deliberation; "syawir" is a person who is consulted, as in QS Ali 'Imran/3: 159; and "tasyawur" signifies the importance of deliberation in all situations, including in family matters. QS al-Baqarah/2: 233 states that deliberation is the process of gathering people to discuss an issue, so that everyone can voice their point of view before the best point of view is chosen and accepted by everyone. This process is like extracting honey from a beehive to produce sweet honey.

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