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The Concept of The State in Islam: A Study of Maudhu'i's Interpretation

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Abstract

This research aims to find out the concept of the state is in the Islamic world, more precisely using analysis of the Maudhu'i interpretation method. The method used in this research is a descriptive-analysis technique with more emphasis on the interpretation of verses related to the theme of the country. Islam began to recognize the existence of the concept of state as a political phenomenon that emerged after the collapse of the Ottoman Caliphate in 1924. If the word state institution is searched for in the Koran, it will never appear, but there is the word state which corresponds to this term, such as the word balad, qoryah, baldah, and others. These state concepts can be found in QS. Ibrahim verse 35, QS. Yaasin verse 13, and QS. Saba verse 15. The results of this research found that there was a correlation between these verses of the Koran and the importance of an institution in a country.

Keywords: *Al-Quranic; State institutions; Maudhu'i's Interpretation*

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Introduction

Indonesia is a country with democratic institutions. Democracy is an organization in which all the people participate in governing. Democracy is considered the main form of government because it originates and is governed by the people. Democracy functions as the foundation of national life to provide direct benefits to its citizens. Therefore, a democratic country is a country that is built on the will and will of the people because the people are the sovereign people. As a legal state, Indonesia needs state institutions to regulate state order, so it is not strange for the Indonesian people to hear the word state institutions. However, quite a few of the Indonesian people have problems with building and joining organizations that firmly want to implement the concept of the *Khilafah* in the Unitary State of the Republic of Indonesia which is clearly part of the rule of law[1].

The term State Institution appeared in the 20th century, so if we look for the words "State Institution" in the Koran we will not be able to find it. The term state institution comes from a European country. Meanwhile, in Islam, the concept of State Institutions emerged after the implementation of written laws introduced through the Medina Charter[2]. The Medina Charter was marked as a significant advancement of civilization that had an influence on the future. At that time, the Medina Charter became the basis for official state law which regulates rights, obligations, responsibilities and other matters relating to society. This system continued until the time of *Khulafa al-Rasyidin* until the time of dynasties such as the Umayyad Dynasty.

The Muslim community needs to recognize the existence of the concept of the state as a political phenomenon that emerged after the collapse of the Ottoman Caliphate in 1924 and as a result of the Treaty of Westphalia in 1648. After the collapse of many political movements in Islam, the concept of the state in the Qur'an needs to be researched later[3]. presenting Islamic politics as a solution. So, what is the concept of the state in Islam? Can we find the words Concept or State Institution in the Qur'an? Therefore, this article was written with the aim of studying the Concept of the State in Islam and examining the verses in the Al-Qur'an which are related to the Concept of the State using *Maudhu'i's* interpretation. This study has the benefit of providing knowledge about the Islamic perspective on the Concept of the State, as well as knowing how the Concept or State Institution in the Al-Qur'an is from the perspective of *Maudhu'i's* interpretation[4].

The results of the current research and the results of previous research have similarities, namely studying institutions in the Al-Qur'an from the perspective of *Maudhu'i* interpretation. However, there are also differences between the current research and the results of previous research. Previous research discussed democratic countries, while current research discusses state institutions from an Islamic religious perspective. The author found the concept of state institutions in the Al-Qur'an verse in QS. Ibrahim verse 35, QS. Yaasin verse 13, and QS. Saba verse 15. Meanwhile, to study the discussion we need a theoretical basis. Likewise, with this article the author uses the *Maudhu'i* exegesis method as a basis, namely by compiling and collecting verses related to the theme of this state institution, which he then explains about *asbabunnuzul* and *munasabah* from these verses. So that we can easily and clearly understand the concept of the state based on *Maudhu'i*'s interpretation.

Method

This research applies descriptive-analysis techniques and also uses the *Maudhu'i* interpretation method. The analytical approach to the *Maudhu'i* tafsir method is one of the interpretation methods in the study of the Koran which focuses on understanding the meaning of the text based on historical, cultural, social and linguistic context[5]. This method is carried out by collecting all the verses in the Qur'an that have the same theme, then analyzing them by considering several aspects, such as the *asbabun nuzul*, the *munasabah*, and the interpretation of the commentators. In this research, there are two types of data sources used, namely primary data sources and secondary data sources. The primary data source is of course the Al-Quran, while secondary data sources include journal articles, reference books and several other sources[6].

Result and Discussion

Definition of Islam

Etymologically, Islam comes from the word *salima* which means safe, peaceful. From these words, the word *aslama* was formed, which means surrender or submission, obedience. Therefore, Muslims are people who submit themselves, submit and obey Allah. According to Sayyyid Qutb, submission means obeying all of Allah's commands and following the teachings of the Prophet Muhammad ﷺ, so whoever does not obey is not called a Muslim. In terms of terminology, Islam is a religion revealed by Allah to the Prophet Muhammad ﷺ to provide guidance in managing human life, including in relation to God, the universe and fellow humans. In general, the scope of the Islamic religion is summarized as follows:

The relationship between humans and their creator, namely Allah SWT

Human relationship with Allah is usually referred to as "habluminallah". This term comes from the word hablun which means relationship or bond, the word "min" which means from or with, and the word Allah which refers to God Almighty. In essence, humans live in this world with the main goal of worshipping Allah SWT. As in Surah Az-Zariyat verse 56 Allah Subhanahu wa Ta'ala says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: "I did not create jinn and humans except to worship Me."

(Qs. Az-Zariyat: 56)

The relationship between Allah who created everything and humans who are His creation is discussed in this verse. Allah tells us that worship is the essence of humans on this earth[7].

Human relations with humans

In Islam, the bond between humans and each other is called habluminannas. The word hablun refers to a relationship or bond, then the word min means something that comes from or is connected to something, and the word An-naas means human. In short, this statement can be called the relationship between humans and other humans. Islam strongly encourages its followers to form good relationships between each other. This is stated in the word of Allah SWT. Surah AL-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: "O people, indeed We have created you from a man and a woman. Then, We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the one who is most God-fearing. Indeed, Allah is All-Knowing, All-Aware." (Qs. Al-Hujurat: 13)

This verse explains that humans are biological and social creatures whose existence cannot be separated from interactions with other humans. Humans tend to interact and socialize with each other[8]. This social instinct encourages humans to always live in society and communal life.

Human relations with the surroundings

Humans also have a relationship with their surroundings, namely trees and plants as well as their environment. All things that God created must have benefits. God created this universe for the benefit of humans. Therefore, as

caliphs on earth, it is fitting for humans to remain bound and subject to God's laws. Islam is a religion that contains two main teachings, namely the oneness of God and the relationship between human beings[9]. This shows that Islam is a religion of *rahmatan lil 'alamin*, which means that Islam is a religion that bestows blessings and mercy on all living creatures, including humans, jinn, plants and animals. According to the Qur'an and the hadith of the Prophet, Allah has established rules that regulate every aspect of human behavior. The Koran is the main source of Islamic teachings, but the Koran contains explanations that are still general and global. Therefore, the prophet's hadith becomes an explanation of laws that require details and are not found in the Koran. Hadith is also often called as-Sunnah, al-Khabar, or al-*atsar*. According to most scholars, the meaning of these three is the same, namely everything, whether in the form of words, actions or decisions, which is determined by the Prophet Muhammad SAW. This is based on their understanding of the Prophet Muhammad as a human role model or good role model. However, some scholars distinguish the meaning of the three, namely that hadith is everything that is attributed to the Prophet Muhammad SAW, whether in the form of words, actions or decisions, but which was rarely carried out by him. Furthermore, al-khabar refers to the words, actions and decisions that come from friends. Meanwhile, al-*atsar* refers to words, actions and decisions originating from the *tabi'in*[10].

Islam commands humans to spread happiness to each other and both in this world and in the afterlife. The pursuit of happiness in life in this world becomes a means to happiness in the afterlife, while the afterlife becomes the main driving force in carrying out worldly deeds in accordance with the teachings of Allah SWT and His Messenger.

Definition of State Institutions

According to the KBBI, an institution is a body (organization) whose aim is to carry out scientific research or carry out a business. Meanwhile, country means the land where a nation lives, hometown; place of birth, country; government. From this definition, the word country means the area of residence, birth, and country. The state itself is defined as an organization in an area that has supreme legal authority and is obeyed by the people, a social group that occupies a certain territory or area which is organized under effective political institutions and government, has political unity, is sovereign so that it can determine its national goals[11].

The word state institution comes from English, namely state organ, which means state agency or state equipment. State institutions can also be interpreted as civilized organizations or political institutions which are then known as government bodies or organs. Not far from English, in Dutch, state institutions

are called *Staatsorgaan*, which means state institutions or organs. Likewise, in Arabic it is called *منظمة* (*munazhamatun*) which also means organization. State institutions are an important element because their existence is useful for advancing the nation and state itself.

State institutions are an important element because their existence is useful for advancing the nation and state itself. Therefore, state institutions can also be made easier with the term tools that help achieve state goals. According to the book *General Theory of Law and Suite* by Hans Kelen, an organ is a person who carries out tasks mandated by a legal order. It can also be referred to as an organ in any position or position that is subject to statutory regulations. In a different sense, state institutions are bodies that are given a certain role or authority in administering the state and have an equal position. So, state institutions are entities that have the power or authority to regulate a region and region within a country. This ensures that regulations within a country can be achieved and implemented in accordance with the country's legal foundation[12].

State institutions can be classified into two, namely institutions that originate directly from the constitution and institutions that are derivative or do not originate directly from the constitution. Meanwhile, according to their position, they are classified into supporting state institutions and main state institutions. The main state institutions are divided into 3 branches, namely executive, legislative and judicial, while supporting state institutions are state institutions established to assist the main state institutions. Each country certainly has different state institutions. Just like in Indonesia and Turkey, there are definitely different state institutions depending on the situation in each country. Some examples of high-ranking Indonesian state institutions include the People's Consultative Assembly (MPR), the People's Representative Council (DPR), the Supreme Court (MA), the Constitutional Court (MK), and others[13].

The concept of the state in Islam

Al-Mawardi emphasized that the state is a tool or means for realizing and maintaining prosperity. Islam emphasizes on Muslims to establish a state and make laws based on Islamic principles because Islam has developed into a more concrete political ideology for society. Islam clearly regulates all aspects of life, including politics, economics, civil rights, military affairs, criminal activities, and civil rights. This shows that Islam is a system that includes the state, government, and the way society, its members, and individuals are organized, not just a religion. In his view, there are six main pillars needed for a country to stand, including the following.

- a. Religion needs to be used as a reference. Religion has an important role in regulating human impulses and directing their conscience. A strong foundation for fostering national prosperity and peace is religion.
- b. The country needs a leader who is wise and has the authority inherent in him with his power. A leader with this kind of leadership is able to achieve a balance between many desires and help the nation achieve its goals.
- c. The country needs comprehensive justice that fosters harmony, peace, concord, respect and obedience to leaders. Being fair to yourself is the first step in applying justice to others.
- d. People who feel universal security which provides inner peace, are more likely to take initiative and be innovative in developing the country.
- e. Reducing and resolving conflicts between residents, encouraging community activities to provide food and other necessities of life, and ensuring sustainable fertility of the homeland.
- f. Having hope to survive and thrive. because future generations were born from human life and the task of the current generation is to provide infrastructure, buildings and other needs for future generations[14].

Judging from the first pillar above, the position of religion in the state is very important. Some opinions say that Islam and the state are an inseparable unity, but there are also opinions that say the two must be separated.

In the time of the Prophet, the application of written laws was introduced through the Medina Charter, which was marked as a significant civilizational advance that had an impact far into the future. Throughout world history, there has never been an official document that became the foundation of a nation. As the official law of the Medina government, the Medina Charter stipulates several responsibilities and rights of the people while still recognizing their freedom of religion and ownership of property[15]. This charter was not only the first political text that laid out the foundations of social, economic and military life for all Medina society. This kind of Islamic system of governance provides a foundation for Muslims around the world to achieve their goals. However, this tradition ended when the Ottoman Caliphate fell in 1924 AD, because his government had abandoned the idea of a true caliphate at that time. The idea of a state began to develop after the Ottoman Caliphate fell and the idea of the practice of the caliphate was abandoned[16].

History of State Institutions in Islamic Politics

Islam does not only teach the teachings of faith and worship, but Islamic teachings cover various aspects, one of which is politics. The history of government or statehood only occurred during the Medina period. After the establishment of a codified constitution known as the Medina Charter, the Prophet was considered the head of state. This means that the Prophet was not only a messenger of Allah, but the Prophet also served as head of state and judge at this time. In the beginning, the Islamic administrative structure was still quite simple, and as the Prophet Muhammad SAW descended, he was able to overcome and deal with any problems that arose. Therefore, the Prophet is considered to hold the position of judge[17]. However, as the Islamic world developed, friends who were regional heads outside Medina were allowed to become judges using the principles of the Koran, Sunnah and Ijtihad (legal reasoning). Then, the Islamic government system underwent an institutionalization process at the next stage of development. After the death of the Prophet Muhammad SAW, more and more areas came under Islamic rule, increasing the complexity of government problems and the need for more complicated political structures. The idea of separation or division of power began to be put into practice even during the reign of Khulafa al-Rasyidin. Examples are Ahlul Halli Wal Aqdi (adjudication council), Ulil Amri (executor of sharia law), and Qadhi Syuraih (executor of justice).

Even after the Khulafa al-Rasyidin era, the development of government institutions continued, up to the time of dynasties such as the Umayyad Dynasty. Even though there was a change in political structure between the Khulafa al-Rasyidin period and the dynasty period, the head of state who had executive power was still called the Caliph. Because the caliphate's system of government was closely linked to the title of Caliph, it is widely accepted in contemporary history that the caliphate governed medieval Muslim political society as a whole. The term caliph comes from the Arabic khalafa, which means to follow or replace. This term originated in pre-Islamic Arabia, as documented in Arabic inscriptions of the 6th century AD, referring to a specific type of king. Abu Bakr was the first person to have the title caliph. This title arose automatically when he was chosen at the Tsaqifah Bani Sa'idah event to become the successor of the Prophet Muhammad SAW[18].

During the time of Umar bin Khattab, new judicial administration was formed, namely establishing prisons, appointing a number of judges and resolving disputes between community members in the name of the Caliph. The Umayyad dynasty greatly improved this administration of justice and in the Abbasid era there were further developments. Islamic state institutions are still

developing as history progresses. Despite this, Muslim leaders – especially those who are not Arab – no longer often refer to themselves as caliphs, or heads of state. They often call each other Sultan and Amir. They believed that the title of Vizier was superior to that of Caliph. This is due to their lack of interest in the title of Vizier. This change occurred in the final stages before the fall of the Abbasid dynasty[19].

Interpretation of Al-Qur'anic verses regarding State Institutions

In interpreting this state institution, the author uses the Maudhui interpretation method known as thematic interpretation. The approach is to determine the theme to be discussed, then collect verses from the Qur'an related to this theme, then look for the asbabun nuzul and munasabah. The word state in the Qur'an is interpreted with the term البلد (al-balad) in the form of ma'rifah with the addition of the word 'al' and in the form of nakirah without using the word 'al' it becomes the word بلدة (baldah) which appears 19 times in Al-Qur'an. Meanwhile, the term القرية (al-qaryah) in the singular (mufrad) is repeated 37 times in the Qur'an. There is also the term الدار (ad-dar) which means house which is repeated 32 times in the Al-Qur'an and the term الديار (ad-diyar) in the plural form is repeated 17 times in the Al-Qur'an[20].

The term al-Balad in QS. Ibrahim Verse 35

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

Meaning: "(Remember) when Abraham prayed, "O my Lord, make this country (Makkah) a safe country and keep me and my children and grandchildren away from the worship of idols." (Qs. Ibrahim: 35)

Munasabah Verse

QS Ibrahim verse 35 communicates with the verse that follows, namely QS Ibrahim verse 36:

رَبِّ إِنَّهُمْ أَضَلَّلَنَّا كَثِيرًا مِّنَ النَّاسِ ۖ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ

Meaning: "O my Lord, indeed they (the idols) have led many people astray. So, whoever follows me, indeed he is among my group. Whoever disobeys me, truly You are the Most Forgiving, the Most Merciful." (Qs. Ibrahim: 36)

The connection between the two verses above lies in the underlined words, namely regarding misleading idols. In the previous verse, Prophet Ibrahim asked for the safety of the city of Mecca until the end of time as well as the safety of his children and grandchildren so that he would be kept away from idol worship because this could lead someone astray. From verse 36 it can be

concluded that a safe city is when the city's residents implement Islamic shari'ah correctly so that they avoid going astray and life will be safe and prosperous. We can also know that the security of a city is a collective property, not an individual's, because security cannot be created if it is not implemented together. In this verse too, Allah tells the polytheists in Arabia that the Mecca area was built for the sole purpose of worshiping Allah. Allah created a world free from violence, hunting and cutting down trees, so that it is safe for humans, birds and plants[21].

Interpretation of Verses

According to Tafsir at-Thabari, the word ballad here is interpreted as haramain, namely the city of Mecca. Prophet Ibrahim's prayer is not only aimed at the city of Mecca, but is also aimed at the people who live in the city of Mecca. This means that Prophet Ibrahim wanted the city of Makkah to be safe and protected so that its residents could live in prosperity. Likewise, according to Quraish Shihab in his interpretation of Al-Misbah, Prophet Ibrahim prayed in this verse for the safety of Mecca, the city where he lived with his wife and children, as well as the welfare of its citizens. He also asked that Makkah residents, especially their grandchildren and children, be prohibited from worshiping idols.

In Tafsir al-Azhar, it is stated that the meaning of the verse above is intended for the Prophet Muhammad SAW. to commemorate the Quraysh because their ancestor, Prophet Ibrahim AS, was the one who first planned the land of Mecca where they lived, starting from a valley where there were no inhabitants, until it turned into a large land. This means that Prophet Ibrahim founded the land of Mecca as a place or house to worship Allah SWT without restrictions. Therefore, he prayed to Allah to make the place of his offerings a "hadzal baladan amian" (safe country), namely an area that is calm, safe, far from chaos and guarantees the safety of the surrounding community[22].

From the various interpretations above, it can be concluded that a safe country is a country that is peaceful, calm and serene where the population always carries out, maintains and maintains security so that it can create a country where safety is guaranteed for the community. Based on the thoughts of the various commentators above, the author agrees that this verse is indeed related to the state, that the security of a state is important for the benefit of the people in it. That is the importance of having state institutions to regulate the order of society and the state elements within it[23].

The term Baldah in QS. Saba' verse 15

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلَدَةٌ طَيِّبَةٌ
وَرَبٌّ غَفُورٌ

Meaning: "Indeed, in (the) Saba' there really is a sign (of Allah's greatness and power) in their residence, namely two gardens on the right and left. (We ordered them,) "Eat the sustenance (which bestowed upon) your Lord and give thanks to Him. (Your country) is a good (comfortable) country, while (your God) is the Most Forgiving God." (Qs. Saba': 15)

Asbabun Nuzul

Quoted from Ibn Abi Hatim, from Ali bin Rabah. He said that someone told him that Farwah bin Masik Al-Ghathafani was facing Rasuulullah. "O Nabiyallah, In the era of ignorance the Sabaeen people were a brave and strong people, I was afraid when they refused to convert to Islam. Can I fight them?" Then the Messenger of Allah answered "I was not ordered anything regarding them." That is why this verse was revealed. "Indeed, for the Sabaeen people, there is a sign (of God's power) in their place, namely two gardens located on the right and left. (to them it was said): "Eat from the sustenance (given by) your Lord and give thanks to Him. (Your country) is a good country and (your God) is the Most Forgiving God[24]."

Munasabah Verse

Munasabah verses of the Koran are connected to the verses that follow, namely QS. Saba verse 16, which reads

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِّن سِدْرٍ
قَلِيلٍ

Meaning: "However, they turned away so We brought upon them a great flood (624) and We replaced their two gardens with two gardens which grew (trees) bearing bitter fruit, a native tree (a type of cypress) and a few sidr trees (lotara). (624) Big flood due to the collapse of the Ma'rib dam. (Qs. Saba': 16)

According to Ibn 'Asyur, quoted by M. Quraish Shihab, Allah destroyed the country with a great flood caused by the collapse of the Ma'rib dam. People's lives became difficult after the flood, even for farming they had to depend on rainwater and the crops they planted did not provide sufficient benefits. There are different opinions about Sidr trees and Atsl trees. Some people speculate that it may be thorn trees, pine trees, lote trees, and the very bitter maja fruit[25].

Interpretation of Verses

According to Tafsir al-Azhar, Saba' is the name of a country in Yemen, on the Arabian Peninsula. It is also said that the name Saba is the ancestor of the Arab tribe from South Arabia, also known as Arab al-'Aribah or Arab descendants of Qahtan. The location of their grandmother's residence, named Saba, was first designated as a nation, then became a country too. It is also said that the Tubba kings were the kings of Saba' itself, including Queen Balqis, who is mentioned in Surah an-Naml (Ants) and is described as the sole ruler in the world to the Prophet Sulaiman Saba'. It is also explained in the verses that we are interpreting how fertile their land used to be.

At the beginning of verse 15 above it reads "Indeed, there is a sign for the land of Saba' in their dwelling place." (bottom of verse 15). The land of the Sabaeen people along with their residence and the land of their ancestors can be used as a verse or symbol of the power of Allah SWT regarding His laws (Sunnatullah) which cannot be changed by human hands in this world. "Two gardens on the right and on the left," namely the city where they lived which was surrounded by two mountains on both sides and was located in a beautiful, fertile valley. From there, reservoirs or dams were built by ancestors and previous kings to collect rainfall, preventing it from flowing in vain towards the sea without any useful purpose. To build large gardens on mountain slopes, they must be able to collect as much rainwater as possible during the rainy season and use it as a living source for food and drink or garden irrigation. It seemed that the area was quite fertile and produced very delicious food and fruit. This verse implies that there were gardens on the right and left sides of the city, so that they would always have abundant food. Qatadah tells how, if a woman entered the middle of the garden carrying a basket and held it above her head, the ripe fruit fell into the basket without needing to be picked again, so that when she came out the basket was full[26].

According to historical records, the fertility of the land of Saba' is caused by the existence of reservoirs or water dams that were built seriously by previous elders. Fertility will remain as long as fertility is well cared for. "A good country and a merciful God" (end of verse 15). This is the sign mentioned at the beginning of the verse. As long as people continue to work hard and do good by being grateful for God's blessings, the nation will continue to be good. When the land is safe and good, "the paddy fields are turning yellow, the paddy is turning green in the fields, the cucumbers are making flowers, the eggplants are swinging, the sugar cane is sprouting, the pepper is growing in the east", then prosperity arises from the income of the earth and prosperity brings a person closer to God who

then will forgive all his mistakes. As long as you always remember Allah in every step of your life.

From the various interpretations above, the author agrees that this verse is closely related to state institutions, especially in the sentence *baldatun thayyibun wa rabbun ghafur*. every country definitely dreams of a country like this. *Baldatun thayyibun* can mean a country that is safe and has abundant natural resources as explained in QS Saba' verse 15 above, that the garden and agricultural products of the Saba' people are of high quality[27].

The term al-Qamariyah in QS Yasin verse 13

وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ

Meaning: "Make a parable for them (the disbelievers of Mecca), namely the inhabitants of a country, when messengers come to them," (Qs. Yasin: 13)

Munasabah Verse

The munasabah of the verse above is the verse that follows it, namely Qs. Yasin verse 14:

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ

Meaning: "(namely) when We sent to them two messengers, then they denied both of them. Then We strengthened them with a third (messenger). So, the three (messengers) said, "Indeed, we are the ones who were sent to you." (Qs. Yasin: 14)

After studying further, the author found a commonplace between the two verses above, namely in the sentence *إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا* that two messengers of Allah had been deceived by the people of the country there, then Allah sent a third messenger to re-establish the country. Then the messenger conveyed the message that in fact God who created them had ordered them to worship only Him, and have no partners with Him.

The people of the region completely rejected the teachings brought by the three messengers on the grounds that it was impossible for God to send people like them to convey His revelations. They even rejected the possibility that the messengers were apostles because in their view apostles should have different characteristics from ordinary humans. However, the three messengers replied that they were sent by Allah as messengers to convey revelations to these people and that they would suffer the threat of painful punishment if they lied in the name of Allah. They emphasized that Allah's promise if they obeyed would bring

happiness in this world and the afterlife⁵. There are two views regarding the identity of these messengers, namely some who state that they are messengers directly from Allah, while others argue that they are disciples of the Prophet Isa who were sent to spread religious teachings. Although various opinions exist regarding the names of the envoys, there is no definite agreement. In dealing with this diversity of interpretations, researchers emphasize the importance of Muslims' belief in the Koran[28].

Interpretation of Verses

And make a parable for them... at the beginning of verse 13 which is intended as a parable. The human nature of wanting to deny the truth is human nature, despite the fact that history does not repeat itself. Thus, the result remained the same, namely that the messengers arrived to them (end of verse 13).

In the interpretation of Al-Misbah, many scholars are of the opinion that the meaning of al-Qaryah in this verse is Antiochia which is an old city located at the headwaters of the al-Ashy river in the Syrian region. However, there are also scholars who reject this opinion on the grounds that the country of Antiochia never existed, even though this verse explains the destruction of the country and the country referred to here is the country of Antiochia[29]. Likewise, Tafsir al-Azhar states that the country is called Inthakiyah (Antiochie), which is currently in Turkey but was included in Syria after the first World War. The names of the Apostles who were sent were Apostles Shaiq and Shaduq, and Shalom was the name of the assistant who was then brought in. However, another version states that the Apostles were Sam'un and Yohana, while the helper sent was named Paulus. In Arabic it is called Syam'un, Juhana, and Baulush. According to this verse, they are the Apostles of Allah, not the Apostles of Jesus Christ (Isa Almasih), as proven by followers of the Christian religion. Therefore, we only adhere to what the Koran says about God sending Messengers to various nations[30].

Not much different, in Al-Azim's Tafsir of the Qur'an, Ibnu Kathir refers to a history from Ibn Abbas to Qatadah which states that al-Qaryah refers to the Anthakia nation. Ibn Kathir did not explicitly confirm that this state existed, but he quoted the views of a number of previous scholars who stated that al-Qaryah was Anthakia. According to Ibn Kathir, the nation mentioned in the Yasin letter of the Qur'an was a city that was destroyed by Allah because of its lies[31].

⁵ Imam Jalil, al-Hafid 'Imaduddin, and Abu al-Fida'ismail bin Katsir al-Qurasyi al- Damsyiq, Tafsir Al-Qur'an Al-'Adzim Juz 3 (Beirut: al-Kitab al-Ilmi, 2007).

Conclusion

From the various explanations above, it can be concluded that state institutions are tools that help achieve state goals. Therefore, state institutions are an important element because their existence is useful for advancing the nation and state itself. *Dalwah* is a term used for the word state in Islamic terminology. The word *Dalwah* in the Qur'an has a meaning that refers to the term *al-balad* and its derivations. The lexical meaning of the word *al-balad* is living in a place, city or region. Many terms for the State can be interpreted in several words, including *دَوْلَة*, *الْبَلَد*, *الْبِلَاد*, *بَلَدَة*, *الْقَرْيَة*, *الدَّار*.

The word "state" in the Qur'an is mentioned in several verses, including in Qs. Ibrahim verse 35, Qs. Yasin verse 13, and Qs. Saba' verse 15. In Surah Ibrahim verse 35, "the word state," is interpreted as "al-Balad" which means "Nation", which is associated with Prophet Ibrahim's request to Allah to make the country safe, as mentioned in "hadzal Baladan Aminan ". The second word "country" appears in Surah Yasin verse 13, using "al-Qaryah" which means village or village, which refers to the unbelievers in Mecca who rejected the Prophetic Message. Meanwhile, the third word "country" is found in Surah Saba' verse 15, using the word "Baldah" which means area, place, region and country. In this letter, this word is associated with the story of the people of Saba' who were given pleasure by Allah by the good condition of the country, the land was fertile and prosperous so that the plants there bore abundant fruit. However, the people of the Sabaean people became arrogant, so that Allah brought disaster upon them.

From all the author's explanations, we realize that there are many shortcomings due to the lack of extensive exploration and only using a few tafsir books. The author's hope from this research is that it can provide insight for all of us and spread the seeds of benefit from writing this article.

Author Contributions

Sabrina Farah Fuadia: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Raudotul Aini:** Methodology, Writing – review & editing, Investigation. **Raka Meirwanto:** Conceptualization, Methodology, Writing – review & editing. **Asep Abdul Muhyi:** Investigation.

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Conflict of Interest

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