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The Phenomenon of Kufr Time and Its Implications in the Approach to Tafsir Maudhu'i

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ABSTRACT

This study aims to explore the phenomenon of ungratefulness over time and its implications from the perspective of the Qur'an. This study uses the Maudhu'i Interpretation Method (thematic) approach, an interpretation method whose systematic work is collecting verses of the Qur'an related to the object being studied. Furthermore, these verses are identified and analyzed to ensure their correlation with the ungratefulness of time, which is the object of the author's research. Based on the identification and analysis results, the Qur'an explains time as one of the many blessings of Allah that are given to humans. Therefore, if humans do not use time as well as possible for the benefit of themselves and others, then they are ungrateful for Allah's blessings. On the other hand, if they use time as well as possible and are not ungrateful, they have obeyed Allah's provisions and are grateful for His blessings. The understanding of the ungratefulness of time contains two meanings: First is the Nominal meaning, and Second is the Functional meaning. Time with a nominal meaning is a period from zero years when a person is born until his death. Meanwhile, time that has a functional meaning is a span of time that has been given by Allah and utilized by each person in doing good to provide benefits for themselves and others. Verses related to nominal and functional time are found in the Qur'an, including the following: QS. al-Furqan: 62, QS. al-Ashr: 1, 2, 3, and QS. Yasin: 68. The meaning of time that has a nominal meaning in the perspective of the Qur'an is as contained in QS. Yasin verse 68 describes the meaning of time, which has a functional meaning from the perspective of the Qur'an and is included in QS. al-Furqan: 62 and QS. al-Ashr: 1, 2, 3. Thus, the Qur'an teaches that each individual should utilize their nominal and functional time as best they can, full of a deep sense of belonging and high responsibility for the good of themselves and the benefit of others. Implementing nominal and functional time taught in the Qur'an should positively impact each individual's social-religious life. Based on the rational-religious arguments described in the abstract, each individual must understand the meaning of time well from its nominal aspect and functional aspect and be able to implement it in everyday life.

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Gasim Yamani is a Lecturer at State Islamic University Datokarama Palu, Indonesia. This paper was presented at the 3rd International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2024, as a presenter, held by the Postgraduate School State Islamic University Datokarama Palu, Indonesia.

1. Introduction

Digital transformation technology shows rapid development in the current era of Society 5.0. The development of digital transformation has contributed significantly to realizing various conveniences for humanity as users of the technology in question. These conveniences include "If in the past everyone wanted to send money to someone else, then that person had to go to the bank to make a transfer." Currently, people only need a smartphone using mobile banking technology to transfer money in minutes or even seconds without going to the bank. "If in the past everyone who wanted to send a letter, then that person had to take the letter to the post office to be sent." Currently, people only need a smartphone using WhatsApp technology, and they can send their letters in minutes or even seconds without going to the post office. The reality of science and technology development has indeed penetrated various human activities. Almost all human life activities depend on the use of internet technology.

Survey data released by the Association of Internet Service Providers (APJII) shows that the number of Internet technology users has experienced a significant increase of 8.9%, from 171.2 million in 2020 to 196.7 million in the second quarter of 2023 (APJII, 2020). Nationally, internet users in the country have also increased from 64.8% to 73.7% of the total population of 266.9 million. However, this increase is not followed by the ability to filter information. Mulya Amri said that based on insight center data this year (2024), the digital literacy index of the Indonesian people has a score of 3.49, which means it is at a moderate stage and approaching a good predicate (KOMINFO., 2024). He said the 2020-2024 Indonesian Digital Literacy Roadmap shows that the digital literacy index in 2022, compared to 2020, has increased from 3.46 to 3.49 (KOMINFO., 2022). This improvement occurred in the pillars of digital culture and skills, although there was a decline in the aspects of digital ethics and digital safety. The phenomenon of the development and use of digital transformation technology is almost unlimited and has caused many people to behave individually; the cause is that the availability of sophisticated technology has met their needs, and they no longer need help from others.

Likewise, the availability of sophisticated technology in question has caused many people to waste and even spend most of their time using sophisticated technologies, for example, WhatsApp, Twitter, Facebook, Instagram, fake deep, games, and so on in the era of society 5.0. Based on the phenomenon of many people who spend and waste their time on trivial things with no significant benefits, this study aims to reveal how this phenomenon occurs and its implications using the Maudhu'i Interpretation approach (Nazhifah & Karimah, 2021). This is a method of interpretation whose systematic work is to collect verses of the Quran related to the object being studied. Furthermore, these verses are identified and analyzed to ensure their correlation with the kufr of the time, which is the object of the author's research. Thus, society needs to be intelligent, wise, and responsible in using and utilizing the time they have

2. Literature Reviews

Research and studies regarding the Phenomenon of Kufr Time and its Implications in the Maudhu'i Tafsir Approach have been widely studied by ulama, intellectuals, and academics. These time studies provide in-depth insight to every academic and student of knowledge that, whether using time or cursing it, both can have implications for a person's socio-religious life, both those who use it and those who confide in it. The scholars, scholars, and students of science who have carried out this study include:

2.1 *Imad al-din abi al-Fida'i Ismail ibn Kathir "Tafsir al-Qur'an al-Adzim"*

In his book *Tafsir al-Qur'an al-Adzim*, *Imad al-din abi al-Fida'i Ismail ibn Kathir* discusses the meaning of time from its functional aspect. Ibn Kathir emphasized that Allah the Almighty blesses time in the form of day and night; whoever misses the opportunity for his activities at night must do it during the day and vice versa. Never miss even the slightest chance that has been given by Allah, both opportunities at night and during the day (Al-Damasyqi, 2004).

2.2 *Wahbah al-Zuhailiy "Tafsir al-Munir"*

Amina Wadud, a Muslim feminist scholar, offers a new perspective on reading and understanding the Qur'an through her book "Qur'an and Woman." Wadud emphasizes the importance of inclusive and gender-sensitive interpretation, focusing on equality and justice for women. The book explores various verses of the Qur'an that relate to women and challenges traditional interpretations that are often gender-biased (Al-Zuhailiy, 2016).

2.3 Jalal al-Din al-Mahalli, Jalal al-Din al-Suyuti "Tafsir Jalalain"

Jalal al-Din al-Mahalli, Jalal al-Din al-Suyuti in the book "Tafsir Jalalain" (As-Suyuthi, 2017), Explains the meaning of the verses of the Qur'an relating to time from a functional aspect, especially QS. Al-Asher: 1, 2 and 3 (Al-Ashr, n.d.). Explaining that Allah swears by the time of al-Dahar, which is the time of the Asr prayer, many people neglect this Asr time. This is because this Asr time is the time for people to rest, sleep, and so on, so people neglect it. Therefore, Allah swears that, Indeed, humans are in a state of loss, except for those who believe and do good deeds, they are the lucky ones because they have exchanged their world for the hereafter.

2.4 Abi Isa Muhammad bin Isa bin Saurah al-Tirmizi "Sunan al-Tirmizi"

Abi Isa Muhammad bin Isa bin Saurah al-Tirmizi, in his book "Sunan al-Tirmizi," deconstructs the interpretation of the meaning of the verses of the Koran relating to time. Al-Tirmizi explained that every person will be responsible for the blessings of time that Allah has given him; if he makes the best use of his time for the benefit of both himself and others, then he has been grateful for Allah's blessings in the form of that time. If he wastes time and does not use it for good, he has dishonored Allah's blessings. Al-Tirmizi explained this by quoting one of the Prophet's hadiths that every child and grandson of the Prophet Adama will not move from his place in the afterlife before he is asked about four things, one of which is the question about the blessings of time that Allah has given (Tirmidzi, 1994).

2.5 M. Quraish Shihab "Tafsir al-Misbah, Impression and Harmony of the Qur'an"

M. Quraish Shihab, in his book "Tafsir al-Misbah, Kesan dan Kesesarian al-Qur'an," explains the meaning of time when viewed from its nominal aspect that every living creature, including humans whose life is extended by Allah he will return to his original state, namely when he was born, unable to live alone. Still, he expects help and a helping hand from others his whole life. He slowly gets older, weaker, helpless, and finally can no longer do anything; his condition returns to being like children whose whole life requires help from others (Quraish, 2005)

3. Results and Discussion

The discussion on the phenomenon of blasphemy of time and its implications from the perspective of Tafsir Maudhu'i covers three crucial aspects: 1). The phenomenon of blasphemy of time, and 2). Utilization of time, and 3) its implications for the socio-religious life of society.

3.1 The Phenomenon of Time's Kufr

The development of science and technology co-occurs in a revolutionary manner, consumed by almost all levels of world society, and simultaneously becomes a global world issue. Its growth has resulted in large-scale disruption in nearly all segments of human life without limits in the economic, political, educational, science, and technology sectors and socio-culture. The disruption that co-occurs is driven by the ability of significant and potential human resources to realize various sophisticated technologies. One of them is deepfake technology, a technology that can manipulate a person's attitude and behavior as if it were the attitude and behavior of another person; artificial intelligence technology, namely artificial human technology, telecommunication technology, and even digital transformation technology.

The reality of technological development shows that the existence of human intelligence has given birth to science and technology as the initial embryo for the creation of various conveniences in almost all segments of human life, which in turn influences multiple human activities to be more effective and efficient in their implementation more efficiently. Various technological equipment has been successfully created and tested for its operational sophistication to respond to different human needs. On the one hand, these technologies provide convenience for humans. Still, on the other hand, they can result in moral decadence, including a large number of young generations and even almost all of society using smartphone technology, which causes them to behave individually, have less respect for each other, be rude, hate speech, sexual violence and so on which finally all their time is spent in front of the smartphone screen. These phenomena have resulted in the young generation and even the broader community taking action to waste time because almost all of their time is used for trivial things and is significantly less beneficial; this action is called the term Kufr Time. In addition to kufr time through the act of spending most of their time in front of the smartphone screen, other forms of kufr time actions are also quite numerous. For example, many young people and even the general public and a significant number spend most of their time in cafes,

supermarkets, cinemas, and other similar places, which are essentially just for fun, so the element of time utilization is very lacking, even people who are in cafes, supermarkets, cinemas, and others, often ignore religious values such as the obligation to pray on time and so on are not carried out. This wasting time is called Kufr Time.

3.2 Utilization of Time

Effective use of time is the primary key to achieving productivity, life balance, and personal satisfaction. Time is a limited resource and cannot be restored and returned when it passes; therefore, managing it well is very important and, simultaneously, a must to maximize its use and utilization in various aspects of life. The nominal time owned by each individual must be used as much as possible to turn into functional time that is beneficial for oneself and others. Managing environmental disturbance by creating a conducive and productive work environment and minimizing disruptive and inhibiting factors, such as using social media such as WhatsApp, notifications, Twitter, Facebook, and so on, are essential to managing time as well as possible. This kind of time utilization includes improving the quality of life, maintaining mental and physical health, and other benefits that can be achieved by optimizing the use of nominal and functional time. Thus, society, individually and in groups, can achieve success and a better and optimal quality of daily life.

3.3 Implications of Kufr Time and Its Use for the Social-Religious Life of Society

The action of a person who does not value time and does not use it well to obtain benefits and advantages, either for personal interests or for the benefit of others, then the person has committed an act of wasting time, which is called the term *kufr waktu*. Therefore, the attitude of a person who wastes his time, both nominal time and functional time, can have negative implications for his existence, either in the form of his life activities being less trusted by others, by his superiors or work partners if he is an employee in a corporation or his work that is not completed on time and several other negative impacts. Likewise, conversely, if a person can use his time as well as possible, either for his interests or for the benefit of others, then it is almost sure that such actions will have positive implications for his existence, either in the form of his life activities being trusted by others, by his superiors or work partners if he is an employee in a corporation or his work is always completed on time and several other positive impacts.

4. Conclusion

Based on the description of the phenomenon of blasphemy of time and its implications from the perspective of the Qur'an that has been put forward, it can be concluded that.

1. Time ungratefulness is the act of someone who deliberately wastes time and does not use it well, either for his own interests or for the benefit of others;
2. Implications of ungratefulness and utilization of time. If someone uses time as best as possible, both for personal interests and for the benefit of others, it will positively impact their daily life activities. Likewise, if they do not use time as best as possible, both for personal interests and for the benefit of others, it will negatively impact their activities;
3. The perspective of the Qur'an on time shows that time can be classified into two parts. First is nominal time. Time with a nominal meaning is a period owned by a person, starting from zero years when the person was born until his death. The second is functional time. Time that has a functional meaning is a period that has been given by Allah to each person, whether the person has used it well for the benefit of himself and also for others or time that is not used well so that it results in loss and harm for himself and also others. Therefore, everyone is obliged to use both forms of time given by Allah as well as possible so as not to become a person who is at a loss before Allah.

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