

Unveiling the Concept of Taklīf in the Qur'an: A Tahlīlī Study in the Context of Generation Beta

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Abstract: The principle of taklīf (religious obligation) within the limits of human capacity represents one of God's blessings upon His creation. Allāh (SWT) has removed hardship in its implementation, ensuring that all individuals can fulfil His commands and avoid His prohibitions. The Qur'an explicitly emphasises that Allāh does not impose a burden beyond the ability of His creatures. The issue addressed in this study concerns the meaning of taklīf in the Qur'an. This inquiry corrects the common misconception among laypeople that paradise can only be attained by those who possess extensive religious knowledge and perform intensive acts of worship—such as highly concentrated prayers, lengthy recitations, abundant deeds, or eloquent Qur'anic recitation. In reality, attaining paradise is not as difficult as often imagined. This research aims to explore and clarify the meaning of taklīf in the Qur'an. The study employs a descriptive-analytical method, which involves presenting all relevant data concerning the subject matter and analysing it by examining the various aspects embedded in the interpreted verses. This research adopts a qualitative, library-based approach. The novelty of this study lies in uncovering the semantic dimensions of taklīf in the Qur'an through key terms such as kataba, faraḍa, lāzim, amara, and wajaba. The findings suggest that taklīf should not be understood merely as a burden, but rather as an obligation intended to facilitate human practice of religion. When individuals immerse themselves excessively in spiritual practices without considering divine ease, they may fail to perform religious duties properly. Islam provides rukhṣah (dispensations) to maintain balance, and neglecting them by insisting on 'azīmah (the original strict ruling) when concessions are permitted may impose unnecessary hardship. This research concludes that the meaning of taklīf encompasses five key semantic expressions—kataba, faraḍa, lāzim, amara, and wajaba—which collectively convey the sense of obligation and responsibility that does not impose undue difficulty.

Keywords: Taklīf, Qur'anic Studies, Tahlīlī Exegesis, Generation Beta, Islamic Obligations.

Introduction

The Qur'an, the sacred scripture of Islam, is regarded as the most fundamental source of guidance for Muslims and is written in Arabic.¹ As the second source of authority after the Qur'an, Hadith guides Muslims in conducting various aspects of life, encompassing both acts of worship and social interactions within the community.²

Considering that Muslims form the majority in Indonesia³—with the nation itself hosting more than 200 million adherents⁴—Islam's global presence is further underscored by the fact that the worldwide Muslim population has now reached approximately two billion, making Islam the largest religion in the world.⁵ This demographic reality expands the potential of the global halal market. Hadith represents the sayings, actions, and approvals of the Prophet Muhammad daily and is the authenticating reference of Islamic teachings after the Qur'an.⁶

The Qur'an affirms the principle of equality between men and women in all aspects of life, while Islam seeks to build a moral and just society.⁷ Frank Peter emphasises that the normativity of Islam is also manifested in the daily social practices of Muslims.⁸ Concerning the

¹ Annindita Hartono Putri, "Enhancing Reading Skills of Surah Al-Zalzalah: A Makharijul Huruf Study at Nurul Hasanah TPQ," *AJIS: Academic Journal of Islamic Studies* 9, no. 2 (December 31, 2024): 412–23, <https://doi.org/10.29240/ajis.v9i2.11083>.

² Pujiono, Euis Amalia, and Siti Haniatunnisa, "Islamic And Conventional Economic Growth Thought Abū Yūsuf, Abū Ubaid, Al-Ghazālī, Ibn Khaldūn, Asy-Syatibi, Monzer Khaf, Adam Smith, David Ricardo, J.M. Keynes, Alfred Marshall, W.W. Rostow," *AJIS: Academic Journal of Islamic Studies* 10, no. 1 (May 25, 2025): 53–78, <https://doi.org/10.29240/ajis.v10i1.13148>.

³ Pujiono, Amalia, and Haniatunnisa.

⁴ Surwandono Surwandono and Vira Aulia, "A CONTENT ANALYSIS OF INDONESIA'S NATIONAL BRANDING AS A LEADING FORCE IN GLOBAL MUSLIM FASHION: Perspectives from Online Mass Media," *JOURNAL OF INDONESIAN ISLAM* 18, no. 1 (June 9, 2024): 225, <https://doi.org/10.15642/JIIS.2024.18.1.225-250>.

⁵ Muhammad Fahmi et al., "Analysis of Takhrij Hadith in the DSN-MUI Fatwa on Halal Tourism: A Critical Study of the Sanad and Matan," *AJIS: Academic Journal of Islamic Studies* 10, no. 1 (May 26, 2025): 99–116, <https://doi.org/10.29240/ajis.v10i1.11857>.

⁶ Agusman Damanik, *Urgensi Studi Hadis UIN Sumatra Utara, Shahih Jurnal Ilmu Kewahyuan*, 1st ed., vol. 1 (Medan: Program Studi Ilmu Hadis UIN SU Medan, 2018), <https://doi.org/http://dx.doi.org/10.51900/shh.v1i1.1886>.

⁷ Safrudin Edi Wibowo, "Women and the Transmission of the Quran: Marginalization, Legal Strategies, and Maqāṣid Al-Sharī'ah-Based Resol," *Ahkam: Jurnal Ilmu Syariah* 25, no. 1 (2025): 19–36, <https://doi.org/10.15408/ajis.v25i1.37944>.

⁸ Abdulmuid Aykul, "Islam Berupaya Membangun Masyarakat Yang Bermoral

interpretation of the Qur'an and Hadith, Qur'anic exegesis (tafsīr) constitutes one of the central branches of Islamic scholarship,⁹ aiming to uncover the deeper meanings of Qur'anic verses within their proper contexts.¹⁰ Since the early period of Islam, tafsīr has developed through diverse approaches—linguistic, theological, legal, and philosophical—reflecting the vast spectrum of understanding of the Muslim scripture.¹¹

Allāh (SWT) obliges His servants to perform various forms of worship and fulfil religious duties, sending His messengers to elucidate His law, deliver His message, explain the evidence, and recite His Book to humankind. This divine guidance aims to clarify obligations (taklīf) that may be ambiguous, explain those that are uncertain, and determine the meaning of those prescribed.¹²

Taklīf should not be understood as a mere burden, but rather as an obligation that facilitates human practice of religion. It represents a divine decree encompassing a set of commands and prohibitions designed to prevent humans from engaging in actions that would undermine social order, while guiding them toward the ultimate purpose of life. Allāh (SWT) is fully aware of the capacity of each of His creatures, and therefore establishes Islamic rulings and regulations according to human ability.¹³

From this perspective,¹⁴ taklif dalam batas kemampuan merupakan salah satu bentuk nikmat Allah Swt kepada makhluknya. Allah Swt telah menghilangkan kesulitan dalam melaksanakannya, sehingga semua manusia mampu melaksanakan perintah dan menjauhi

Dan Adil,," *Ahkam: Jurnal Ilmu Syariah* 25, no. 1 (2025): 87–104, <https://doi.org/10.15408/ajis.v25i1.37953>.

⁹ Ahmad Yani Anshori, "The Silent Tarekat in Islamic Law: Legal Consciousness and the Chishti Sufi Legacy of the Tablighi Jamaat," *Ahkam: Jurnal Ilmu Syariah* 25, no. 1 (2025): 177–95, <https://doi.org/10.15408/ajis.v25i1.44979>.

¹⁰ Zakiyah, "The Life of the Terrorist Convicts' Wives: Unequal Family Dynamics and Islamic Legal Frameworks," *Ahkam: Jurnal Ilmu Syariah* 25, no. 1–17 (2025), <https://doi.org/10.15408/ajis.v25i1.38150>.

¹¹ M. Quraish Shihab, *Membumikan Al-Qur'an : Fungsi Dan P Teran Wahyu Dalam Kehidupan Masyarakat* (Jakarta: Lentera Hati, 2007).

¹² Abu Al-Hasan Ali Al-Bashri Al-Mawardi, *Etika Agama Dan Dunia: Memahami Hakikat Beragama Dan Berinteraksi Di Dunia, Ter. Ibrahim Syuaib* (Bandung: CV. Pustaka Setia, 2003).

¹³ Ali Ahmad Al-Jurjawi, *Hikmah Al-Tasyri` Wa Falsafatahu* (Semarang: CV. al-Syifa, 1992).

¹⁴ Imam Ghazali Said et al., "VENERATING SHAYKH ABD AL-QADIR AL-JILANI IN INDONESIA AND TURKIYE," *JOURNAL OF INDONESIAN ISLAM* 18, no. 1 (June 9, 2024): 1, <https://doi.org/10.15642/JIIS.2024.18.1.1-26>.

larangannya. Alquran juga menjelaskan bahwa Allah Swt tidak akan memikulkan beban di luar batas kemampuan makhluknyaklīf within human capacity constitutes one of God's blessings upon His creation. Allah (SWT) has removed hardship from its implementation, thereby enabling all human beings to fulfill His commands and abstain from His prohibitions. The Qur'an also affirms that Allah does not impose obligations beyond the capacity of His servants.¹⁵

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

“Allāh does not burden a soul beyond its capacity. It is [the reward of] whatever good it has earned, and against it is [the consequence of] whatever evil it has committed. [They supplicate:] Our Lord, do not take us to task if we forget or fall into error. Our Lord, do not place upon us a burden as You placed upon those before us. Our Lord, do not impose upon us what we have no strength to bear. Pardon us, forgive us, and have mercy upon us. You are our Protector, so grant us victory over the disbelieving people.” (Qur'an, Al-Baqarah 2:286)

The verse above highlights Allāh's mercy in the matter of worship. It conveys glad tidings of divine forgiveness for the shortcomings and negligence committed by His servants. This promise applies to believers who fulfil and obey the responsibilities prescribed by Allāh (SWT). Beyond being a message of reassurance, the verse also emphasises that every form of taklīf (religious obligation) is inseparably linked with the promise of reward and the warning of punishment. Such a framework encourages and motivates individuals to engage in righteous deeds.¹⁶

According to Mu'jam al-Waṣīṭ, the term taklīf is defined as a command—specifically, the imposition of a duty within the capacity of the individual entrusted with it. All references to taklīf in the Qur'an carry this essential meaning, though they appear in diverse contexts and circumstances. One example of taklīf in worship relates to the assurance that attaining paradise is not excessively burdensome but lies within the reach of human ability by Allāh's grace.¹⁷

¹⁵ Ali Ahmad Al-Jurjawi, *Hikmah Al-Tasyri' Wa Falsafatahu*.

¹⁶ Ahmad Mushthafa Al-Marāghī, *Tafsir Al-Marāghī Ter. Bharun Abu Bakar Dan Hery Noer Aly*, 3rd ed. (Semarang: Toha Putra, 1986).

¹⁷ Shauqī Dhaif, *Al-Mujām Al-Wāsit*, 8th ed. (Mesir: Maktabah Shurouq Al-Dauliyyah, 2011).

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

“But those who believe and perform righteous deeds—We do not place a burden on any soul except according to its capacity—they are the inhabitants of Paradise, wherein they will abide eternally.” (Qur’an, Al-A‘rāf 7:42)

According to Ahmad Mustafa al-Marāghī in his Tafsīr al-Marāghī, this verse conveys that Allāh (SWT) does not impose obligations upon a legally accountable individual (mukallaf) beyond their capacity. The duties prescribed are neither burdensome in practice nor constricting in spirit. The verse also reminds us that righteous deeds leading to paradise are characterised by ease and accessibility, rather than difficulty or hardship.¹⁸

Similarly, M. Quraish Shihab interprets this verse as an affirmation that attaining paradise is not as demanding as transgressors perceive it. He stresses the need to communicate this understanding to correct the misconception that entry into paradise requires the performance of all possible virtuous acts and heavy obligations.¹⁹

The central issue addressed in this study is the meaning of taklīf in the Qur’an. Furthermore, the article explores the implications of interpretive insights derived from classical and contemporary scholars. This inquiry seeks to clarify misconceptions among the general public, particularly the belief that paradise can only be attained by those with advanced religious knowledge and rigorous devotion—such as performing prayer with exceptional concentration, engaging in lengthy recitations, accumulating abundant good deeds, or displaying fluency in Qur’anic recitation. In reality, attaining paradise is not as tricky as commonly imagined.²⁰ The present study focuses on the semantic dimensions of taklīf in the Qur’an, as expressed through the terms *kataba*, *farāḍa*, *lāzim*, *amara*, and *wajaba*. The objective is to understand better what taklīf means within the Qur’anic discourse.²¹

¹⁸ Shauqī Dhaif.

¹⁹ M Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Alquran*, 5th ed. (Jakarta: Lentera Hati, 2002).

²⁰ Abdul Syukur et al., “EMPOWERING ISLAMIC COMMUNITY IN UNDERSTANDING DEMOCRACY AND SHURA THROUGH THE WASATHIYAH DA’WA MOVEMENT IN INDONESIA,” *JOURNAL OF INDONESIAN ISLAM* 18, no. 1 (June 9, 2024): 98, <https://doi.org/10.15642/JIIS.2024.18.1.98-126>.

²¹ Asliah Zainal, Heddy Shri Ahimsa-Putra, and Anita Rezki, “HYBRID CULTURE IN KATOBA RITUAL OF MUNA,” *JOURNAL OF INDONESIAN ISLAM* 18, no. 1 (June 9, 2024): 155, <https://doi.org/10.15642/JIIS.2024.18.1.155-179>.

Limited studies have comprehensively assessed the extent to which scholars have analysed and developed the concept of taklīf.²² The summarised literature review indicates that, although numerous studies have examined various aspects of this theme, the present article focuses explicitly on exploring taklīf. The novelty of this research lies in uncovering the semantic dimensions of taklīf in the Qur'an within the context of Generation Beta (Gen BETA). The terms examined include kataba, faraḍa, lāzim, amara, and wajaba.

This article also situates the discussion²³ within the broader scholarly discourse,²⁴ as exemplified by studies such as Fatthurohman's journal article entitled "Sikap Muslim dalam Melaksanakan Taklīf dan Mewujudkan Maṣlaḥah" (The Attitude of Muslims in Performing Taklīf and Realising the Common Good).²⁵ Both studies share a focus on the concept of taklīf. However, the distinction lies in their respective approaches: Fatthurohman's study emphasises maṣlaḥah mursalah, particularly the dimensions of al-ḍarūriyyāt, al-ḥājiyyāt, and al-taḥsīniyyāt, which belong to the domain of Islamic jurisprudence. In contrast, the novelty of the present study lies in its philological and semantic exploration of taklīf in the Qur'an, particularly through the terms kataba, faraḍa, lāzim, amara, and wajaba.

Literature Review

In the broader scholarly discourse, this study may be situated alongside works such as Muhammad H. Holle's article "Hukum Taklīf/Mukallaf dalam Bisnis" (The Law of Taklīf/Mukallaf in Business). Both studies examine the concept of taklīf; however, Holle's work focuses specifically on its application within the realm of business,

²² Edi Kurniawan et al., "Recent Studies on the Maqāṣid Al-Sharī'ah of Abū Ishāq Al-Shātibī," *AJIS: Academic Journal of Islamic Studies* 10, no. 1 (May 25, 2025): 1–26, <https://doi.org/10.29240/ajis.v10i1.11282>.

²³ Irmawati Sagala and Tasnim Rahman Fitra, "THE USE OF THE ABOGE CALENDAR IN THE JAMBI MANUSCRIPTS: Power and Cultural Relations between Sultanates," *JOURNAL OF INDONESIAN ISLAM* 18, no. 1 (June 9, 2024): 127, <https://doi.org/10.15642/JIIS.2024.18.1.127-154>.

²⁴ Nurul Husna, "Public Chaos: Alleged Fatwa on Boycotting and the Fear of Missing Out on Israeli Products in Indonesia," *Ahkam: Jurnal Ilmu Syariah* 25, no. 1 (2025): 143–58, <https://doi.org/10.15408/ajis.v25i1.41588>.

²⁵ Fatthurohman Fatthurohman, Kurniati Kurniati, and Lomba Sultan, "SIKAP MUSLIM DALAM MELAKSANAKAN TAKLIF DAN MEWUJUDKAN MASLAHAH," *Shar-E: Jurnal Kajian Ekonomi Hukum Syariah* 9, no. 1 (January 20, 2023): 1–8, <https://doi.org/10.37567/shar-e.v9i1.1570>.

whereas the present study emphasises the semantic exploration of taklīf in the Qur'an through the terms *kataba*, *faraḍa*, *lāzim*, *amara*, and *wajaba*.

Similarly, Fikri Muhtada's article "Kajian Hukum Taklīf Menurut Para Mazhab" (A Study of Taklīf Law According to the Schools of Thought) shares a common concern with the concept of taklīf. The difference lies in its scope: Muhtada's research investigates taklīf from the perspective of the four Sunni schools of law, while the present study's novelty lies in its focus on the Qur'anic semantics of taklīf expressed through the terms mentioned earlier.

Another relevant study is Martunus Rahim's work entitled "Reformulasi 'Illat dalam Taklīf sebagai Pembaharuan Hukum Islam: Studi atas Makna Safar" (The Reformulation of Legal 'Illah in Taklīf as a Renewal of Islamic Law: A Study on the Meaning of Safar). Although both studies discuss taklīf, Rahim's research addresses the concept through the lens of legal causation ('illat) and its implications for Islamic legal reform, particularly regarding the notion of travel (*safar*). By contrast, the present study seeks to analyse and uncover the semantic dimensions of taklīf in the Qur'an, with its novelty residing in examining the key terms *kataba*, *faraḍa*, *lāzim*, *amara*, and *wajaba*.

Research Methods

The method employed in this study is descriptive-analytical, which involves presenting all data related to the subject or object of research. The analysis examines the various aspects contained within the interpreted verses and explicates the meanings embedded therein.²⁶

Type of Research

This study employs a qualitative approach using library research to explore and understand concepts through critically examining classical and contemporary sources such as exegetical works, academic papers, and other scholarly literature. The research adopts a descriptive method to present factual accounts of the object under study. Specifically, it examines Qur'anic verses related to taklīf and their interpretations, referencing Hadith literature where relevant. The method of exegesis applied is *tahlīlī*, which entails analysing Qur'anic verses in a detailed and systematic manner.²⁷

²⁶ Restu Kartiko Widi, *Asas Metodologi Penelitian: Sebuah Pengenalan Dan Penuntun Langkah Demi Langkah Pelaksanaan Penelitian* (Yogyakarta: Graha Ilmu, 2010).

²⁷ Insan Akbar and Fadhilah Is, "The Development of Homosexuality in the

Data

The primary data required in this study consist of:

- a. Qur'anic verses about taklīf.
- b. Interpretations of these verses as presented by leading exegetes (mufasssirūn).

Sources of Data

The sources of data are divided into two categories:

Primary sources, including the Qur'an and classical and modern tafsīr works such as Tafsīr al-Miṣbāḥ, Tafsīr al-Marāghī, Tafsīr Ibn Kathīr, Tafsīr Fī Ṣilāl al-Qur'ān, and Tafsīr al-Azhar.

Secondary sources, consisting of supporting books and prior scholarly works discussing taklīf, as well as methodological studies on tafsīr, particularly those employing the tahlīlī approach.

Data Collection Techniques

To obtain the intended understanding, the researcher processes the available data using the following techniques:

- a. Editing – verifying all collected data for completeness, clarity of meaning, and internal consistency.
- b. Organising – structuring the data systematically in accordance with the predetermined research framework.

Data Analysis

The analysis of Qur'anic verses follows the tahlīlī method, in which exegetes explain the verses by employing several steps:

- a. Presenting the relevant verses at the beginning of each discussion, either singly or in groups, to provide a general overview (ijmāl) of the chapter and clarify its central meaning.
- b. Explaining complicated or ambiguous vocabulary within the verses, determining the most appropriate meaning by considering linguistic and contextual factors.
- c. Outlining the central objectives of the verses, analysing individual words in relation to their broader context within the verse.

- d. Clarifying the contextual background of the verses to ensure coherence of meaning.
- e. Identifying the asbāb al-nuzūl (occasions of revelation) based on authentic reports provides critical insight into correctly understanding the verses.
- f. Consulting relevant reports from the Prophet, his Companions, and the Successors (tābi'īn). The most authoritative method of exegesis is to interpret the Qur'an with the Qur'an itself; if this is not possible, then with the Sunnah, and thereafter with the interpretations of the Companions and tābi'īn.
- g. Engaging with relevant scientific and civilisational knowledge. The Qur'an recognises the transformative role of civilisation and values scientific discoveries, provided they align with or are not contradicted by Qur'anic principles²⁸.

Results and Discussions

Definition of Taklīf

Several scholars have expressed different views regarding taklīf. The term ulama is the plural of 'ālim, which means "a person of knowledge," derived from the Arabic root word 'ilm, meaning knowledge.²⁹ The word taklīf comes from kallafa-yukallifu-taklīfan. Linguistically, taklīf means burden or imposition, while terminologically it refers to the imposition of an obligation upon a person, which entails a demand to perform an act that inherently involves difficulty.³⁰

According to Mu'jam al-Wasīṭ, taklīf is defined as a command and the imposition of an obligation within the limits of a person's ability to fulfil it.³¹

Shaykh 'Alī Aḥmad al-Jurjāwī explains that taklīf is a set of commands and prohibitions that function to prevent human beings from engaging in actions that may disrupt the social order, as well as to guide

²⁸ Rohimin, *Metodologi Ilmu Tafsir Dan Aplikasi Model Penafsiran* (Yogyakarta: Pustaka Belajar, 2007).

²⁹ Himayatu Syarafatil Furqon Al-Masduqi, Matkur, and Mustajab, "The Existence Of Ulama In The Digital Era:," *AJIS: Academic Journal of Islamic Studies* 10, no. 1 (May 26, 2025): 79–98, <https://doi.org/10.29240/ajis.v10i1.12972>.

³⁰ Tim Penulis IAIN Syarif Hidayatullah, *Ensiklopedia Islam Indonesia* (Jakarta: Djambatan, 2002).

³¹ Shauqī Dhaif, *Al-Mujām Al-Wāsit*.

them toward achieving the ultimate purpose of life.³²

Thus, taklīf essentially refers to acts imposed as duties and obligations. Fulfilling such responsibilities and commitments is not easy, except for those who are prepared to understand the meaning of taklīf. Among all of God's creations, only human beings can bear this trust and carry out the taklīf decreed by Him, because humans are regarded as the noblest and most complete of God's creatures.³³

Taklīf in the context of Islamic jurisprudence (fiqh) refers to an obligation that must be carried out by the servants of Allāh who have reached the age of maturity (baligh). In theological terms, taklīf signifies a command or obligation placed upon Allāh's creatures to believe and act according to the teachings revealed by Him. Some scholars define taklīf as a demand or obligation grounded in the conviction that such deeds constitute one of the rulings of the Sharī'ah.³⁴

Taklīf in the Qur'an

The first important point to note is the concept of the term.³⁵ The terminology of taklīf is not unfamiliar in the Arabic language. In this discussion, there are several terms that the author regards as having semantic equivalence with taklīf.

1. Kataba

The term kataba is repeated 319 times in the Qur'an. Kataba carries various meanings; however, one of its derivational forms conveys the sense of obligation. Allāh, Exalted be He, employs kutiba to denote the imposition of religious duties such as prayer, fasting, and other commitments. One example is the verse in which fasting is made obligatory.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

“O you who believe! Fasting has been prescribed for you as it was prescribed for those before you, so that you may attain piety.” (Qur'an, al-Baqarah [2]: 183)

The verse on fasting begins with an invitation addressed to all

³² Ali Ahmad Al-Jurjawi, *Hikmah Al-Tasyri' Wa Falsafatahu*.

³³ Ali Ahmad Al-Jurjawi.

³⁴ Tim Penulis IAIN Syarif Hidayatullah, *Ensiklopedia Islam Indonesia*.

³⁵ Wasisto Raharjo Jati, “CRITICAL ANALYSIS OF ISLAMIC POPULISM: Insights from Indonesian Perspectives,” *JOURNAL OF INDONESIAN ISLAM* 18, no. 1 (June 9, 2024): 27, <https://doi.org/10.15642/JIIS.2024.18.1.27-48>.

who possess faith. It opens with an introductory appeal that calls every believer mindful of fulfilling this divine command. The verse commences with an affectionate address, "O you who believe," and then outlines the obligation of fasting without explicitly mentioning the One who enjoined it. This omission implies that what is being prescribed is of such significance and benefit that, were it not Allāh who decreed it, humankind would have imposed it upon themselves, namely self-restraint. Self-restraint is a universal need: for the rich and the poor, the young and the old, men and women, the healthy and the ill, and for modern societies of the present and the primitive peoples of the past.³⁶

The verse further explains that the obligation of fasting has also been prescribed for previous communities. This indicates that fasting was not limited to the generation directly addressed during the Qur'anic revelation. It had also been incumbent upon earlier peoples, albeit with differences in the details of its observance. Some previous communities practised fasting based on obligations instituted by their religious leaders, rather than through divine revelation or prophetic instruction.³⁷

In contemporary Islamic studies,³⁸ it is observed that many people, particularly in the present generation, are less attentive to fasting, despite its profound benefits for physical well-being. Thus, fulfilling the duty (taklif) of fasting aligns with divine command and contributes significantly to maintaining health.

The author also identifies a relevant study from the Gen Beta era concerning the health benefits of fasting by Dr Yoshinori Ohsumi, a Japanese scientist who was awarded the Nobel Prize in Physiology or Medicine in 2016. His groundbreaking research demonstrated the significant role of fasting in activating the process of autophagy. Autophagy is a natural mechanism within the human body that recycles damaged cells and replaces them with healthier ones.³⁹

³⁶ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Alquran*, 1st ed. (Jakarta: Lentera Hati, 2002).

³⁷ M. Quraish Shihab.

³⁸ Apipudin Apipudin, "RENEWED ISLAMIC MOVEMENT IN THE PRESS: Case Study of 'Ruangan Agama' Rubric in Indonesia Raya Newspaper (1949-1955)," *JOURNAL OF INDONESIAN ISLAM* 18, no. 1 (June 9, 2024): 49, <https://doi.org/10.15642/JIIS.2024.18.1.49-68>.

³⁹ Susanto SM, "Ini Hasil Penelitian Dr Yoshinori Ahsumi Tentang Manfaat Puasa Menjadi Proses Autofagi Pembersihan Dan Perbaruan Sel Tubuh," *Banyumas.Suaramerdeka.Com*, 2025, <https://banyumas.suaramerdeka.com/gaya-hidup/0914672021/ini-hasil-penelitian-dr-yoshinori-ahsumi-tentang-manfaat-puasa-menjadi-proses-autofagi-pembersihan-dan-perbaruan-sel-tubuh>.

Dr Ohsumi's findings established that fasting is not only of spiritual value but also provides profound health benefits by promoting natural cellular repair. The body combats aging, strengthens immunity, and prevents chronic diseases through autophagy. Autophagy is a cellular cleansing mechanism in which the body breaks down and recycles dysfunctional or unnecessary components, eliminating toxins and renewing cells to sustain overall health.⁴⁰

According to his research, autophagy is triggered when the body does not receive food intake for several hours, typically between 8 and 12 hours of fasting. Without dietary energy, the body begins to utilise energy reserves from damaged cells, thereby accelerating the regeneration of new, healthier cells. This process yields multiple health benefits, including the prevention of degenerative diseases such as Alzheimer's and Parkinson's, the slowing down of ageing, strengthening of the immune system, reduction of cancer risk, and the promotion of cardiovascular health.⁴¹

These scientific insights strongly resonate with religious values.⁴² Nevertheless, many in the present generation remain indifferent toward religious obligations (taklîf) due to deficiencies in character education. Education is a fundamental human necessity, for human beings lack knowledge at birth.⁴³ Character development is therefore an essential aspect of education, encompassing cognitive dimensions and affective and moral values.⁴⁴ Faith is a pivotal element in this mediating process.⁴⁵ Moreover, moral education is a human right, an inherent gift the Creator bestows upon everyone.⁴⁶

⁴⁰ Susanto SM.

⁴¹ Susanto SM.

⁴² Muhammad Abuzar and Hafiza Sana Mansoor, "EXPLORING THE ROLE OF HIJAB IN FOSTERING PERSONAL SECURITY AND POSITIVE BODY IMAGE: A Cross-Cultural Analysis of Indonesian and Pakistani Women's Perspectives," *JOURNAL OF INDONESIAN ISLAM* 18, no. 1 (June 9, 2024): 206, <https://doi.org/10.15642/JIIS.2024.18.1.206-224>.

⁴³ Pristian Hadi Putra and Yelni Erniyati, "Sex Education in Islamic Education Perspective," *AJIS: Academic Journal of Islamic Studies* 7, no. 2 (December 25, 2022): 261–82, <https://doi.org/10.29240/ajis.v7i2.4128>.

⁴⁴ Idi Warsah et al., "Islamic Psychology-Based Educational Strategies For Student Character Development," *AJIS: Academic Journal of Islamic Studies* 9, no. 2 (December 22, 2024): 305–54, <https://doi.org/10.29240/ajis.v9i2.11326>.

⁴⁵ Arminsyah, Vito Dasrianto, and Elva Mahmudi, "The Concept of Mediation in the Perspective of Islamic Law and Law in Indonesia," *AJIS: Academic Journal of Islamic Studies* 9, no. 2 (January 14, 2025): 424–49, <https://doi.org/10.29240/ajis.v9i2.11995>.

⁴⁶ Abdul Basid et al., "The Peace Message of Islam Rahmatan Lil Alamin: A

2. *Faraḍa*

The term *faraḍa* means “to prescribe” or “to decree something as obligatory.” The word *faraḍa* and its derivations occur eighteen times in the Qur’an. One of the verses where it is employed refers to the obligation of performing the pilgrimage (ḥajj).

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ
وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ

“The pilgrimage (ḥajj) is to be performed in well-known months. Whoever undertakes the obligation of ḥajj therein shall not engage in lewd speech, sinful behaviour, or disputes during the pilgrimage. Whatever good you do, Allāh knows it. And take provisions, but indeed the best provision is piety. So be mindful of Me, O people of understanding.” (Qur’an, Al-Baqarah 2:197)

In the verse above, Allāh Almighty explains that whoever has resolved to perform the pilgrimage (ḥajj) must do so during the prescribed months—namely Shawwāl, Dhū al-Qa’dah, and the first ten days of Dhū al-Ḥijjah. Anyone undertaking ḥajj is prohibited from engaging in indecent behaviour and is commanded to abstain from sin, whether major or minor. They are also encouraged to perform righteous deeds and instructed to prepare both materially and spiritually. These conditions are intended to eliminate worldly impulses and discipline the soul to remain connected with Allāh, so their hearts are filled with sincerity when they journey to the Sacred House (Bayt Allāh).⁴⁷

3. *Lazim*

The term *lazim* denotes obligation or necessity. The word *lazim* and its derivations appear five times in the Qur’an. One of the verses emphasises the responsibility of adhering to the word of piety (*kalimat al-taqwā*).

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

“(It was) when those who disbelieved harboured in their hearts the arrogance of ignorance, then Allāh sent down His tranquillity upon

Pathway to Resolving Conflict and Genocide in Palestine through Political Exegesis,” *AJIS: Academic Journal of Islamic Studies* 9, no. 2 (December 29, 2024): 373–92, <https://doi.org/10.29240/ajis.v9i2.10363>.

⁴⁷ Sayyid Qutb, *Tafsir Fi Zilal Al-Quran: Di Bawah Naungan Al-Quran*, Ter. As’ad Yasin, 1st ed. (Jakarta: Gema Insani, 2000).

His Messenger and the believers, and He made the word of piety firmly binding upon them. They were more deserving of it and worthy of it. And Allāh is All-Knowing of all things.” (Qur’an, Al-Fath 48:26)

Sakinah is a serene tranquillity, akin to piety adorned with humility. This quality is befitting for the heart of a believer who remains firmly connected to his Lord. He finds peace through trust in Him and constant closeness to Him in every step of life. Thus, his heart is neither arrogant nor unjust, nor easily angered. He responds with humility, contentment, and willing obedience when commanded to remain calm and tranquil.⁴⁸

Therefore, the believers are more deserving of receiving and embodying the *kalimat al-taqwā* (the word of piety). This is the divine gift of tranquillity and piety that Allāh, exalted is He, instils in their hearts. According to the wisdom and testimony of Allāh, the believers are indeed worthy of such a bestowal. It is an honour upon an honour, rooted in His knowledge and decree.

In today’s generation, many people suffer from a loss of inner peace, commonly referred to as damaged mental health. One may restore and improve mental health by fulfilling religious obligations (*taklīf*). For this reason, the author also highlights, from a health perspective, the importance of preserving mental well-being.

The role of mental health in the development of adolescents is crucial, as good mental health enables them to grow optimally—emotionally, physically, and socially. Conversely, damaged mental health may lead to deviant behaviour, such as a man committing sexual violence against a woman, which in this context constitutes abuse. Therefore, teaching human beings the value of modesty (*ḥayāʾ*) is essential, since modesty prevents wrongdoing and safeguards mental health. As the Prophet ﷺ said: “Indeed, modesty is a part of faith.” (Narrated by al-Bukhārī and Muslim).⁴⁹

Several key reasons underscore the importance of maintaining good mental health among adolescents, namely:

- a. Facilitating the development of healthy relationships – sound mental health enables adolescents to establish strong and meaningful

⁴⁸ Sayyid Qutb.

⁴⁹ Ilda Hayati and Busman Edyar, “Pornography in The Perspective of Islamic and National Law,” *AJIS: Academic Journal of Islamic Studies* 9, no. 1 (June 9, 2024): 53–70, <https://doi.org/10.29240/ajis.v9i1.9897>.

connections with family, peers, and the broader community, fostering a sense of belonging.

- b. Enhancing adaptability – adolescents with good mental health are better equipped to cope with change and life's challenges, demonstrating resilience in the face of disappointment and frustration.
- c. Promoting self-confidence – they are more likely to enjoy life, experience personal satisfaction, and cultivate a positive outlook and a sense of accomplishment.
- d. Supporting physical health – mentally healthy adolescents tend to be more active, maintain healthier lifestyles, and achieve sufficient rest, enhancing their concentration during learning processes and contributing to academic success.⁵⁰

4. *Amara*

The term *amara* denotes “command.” This term and its derivations are repeated 238 times in the Qur'an. Allāh (SWT) employs the term *amara* in the context of enjoining believers to uphold *silaturrahim* (kinship ties).

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ

“And those who maintain what Allāh has commanded to be joined (establishing bonds of kinship and fraternity), and who fear their Lord and dread an unfavourable reckoning.” (Qur'an, Sūrah al-Ra'd [13]: 21)

Allāh (SWT) commands the maintenance of fraternal bonds, which believers are expected to uphold through complete obedience. This includes adhering to steadfastness (*istiqāmah*) and consistently following the Sunnah according to divine guidance, without deviation or neglect. Allāh (SWT) conveys this command in a general form (*mujmal*), without elaborating on the specific details of what must be maintained. A detailed exposition would require extensive explanation. According to Sayyid Qutb, what must be maintained is absolute steadfastness that does not waver, absolute obedience that does not turn away, and an unbroken continuity of kinship ties (*silaturrahim*).⁵¹

⁵⁰ Kementerian Kesehatan, “Pentingnya Kesehatan Mental Bagi Remaja Dan Cara Menghadapinya,” *Kemenkes*, November 28, 2024, <https://share.google/43GNJ2vu2U7StseSa>.

⁵¹ Sayyid Qutb, *Tafsir Fi Zilal Al-Quran: Di Bawah Naungan Al-Quran*, Ter. As'ad Yasin.

5. *Wajaba*

The term *wajaba* denotes “duty,” “obligation,” or “something that must necessarily be carried out.” In the Qur’an, this term appears only once, in the form *wajabat*, which signifies “to collapse” or “to die.” The verse states:

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا
وَاطْعِمُوا الْفَائِجَ وَالْمُعْتَزَّ كَذَلِكَ سَخَّرَهَا لَكُمْ لِعَلَّكُمْ تَشْكُرُونَ

“And the camels We have made for you as among the symbols of Allāh; for you therein is good. So please mention the name of Allāh upon them when lined up [for sacrifice]; and when they have fallen on their sides, eat from them and feed the self-sufficient and the beggar. Thus, we have subjected them to you that you may be grateful.” (Qur’an, Sūrah al-Ḥajj [22]: 36)

In this verse, the camel is specifically mentioned as one of the sacrificial animals (*udhiyyah*). It is the largest of the sacrificial animals and is regarded as a prized possession and a valuable form of wealth in certain societies. The verse emphasises that, even when slaughtering such a significant animal, the name of Allāh must be pronounced. The prescribed invocation is: *Bismillāh, Allāhu Akbar, minka wa ilaika* (“In the name of Allāh, Allāh is the Greatest; from You its source and to You it is offered”). Once the camel has collapsed in death, believers are instructed to consume its meat and share it with neighbours, whether those who are content with what they have or those who are in need. This practice reflects gratitude to Allāh (SWT), for without His subjugation of the camel, human beings would neither be able to ride it nor sacrifice it.⁵²

Prophetic traditions further illuminate the principle embedded in this teaching. The Prophet Muhammad (peace be upon him) explained through the saying *walan yushadda al-dīn aḥadun illā ghalabah* (“No one overburdens themselves with religion except that it overwhelms them”) that excessive immersion in religious observance, without considering the aspect of divine facilitation (*taysir*), will render religious practice unsustainable. Every Muslim, therefore, is encouraged to recognise the dispensations (*rukhsah*) provided in Islamic law. Adhering to the original rule (*‘azimah*) in situations where a concession is granted imposes undue hardship—for instance, neglecting *tayammum* (dry ablution) when water is unavailable burdens the individual and may

⁵² M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Alquran*.

endanger their well-being⁵³.

Conclusion

The concept of taklif refers to a divinely ordained responsibility and obligation that is neither burdensome nor restrictive but facilitates human practice. When an individual immerses excessively in religious rituals without considering the principle of ease in Islam, such practices may become unsustainable and unattainable in their entirety. Hence, every Muslim is encouraged to consider the rukhsah (legal concession) granted by the religion. Adhering to the original ruling (‘azimah) in situations where rukhsah is permitted imposes unnecessary hardship.

This study identifies five principal Qur’anic terms that convey the meaning of taklif: kataba, faraḍa, lāzim, amara, and wajaba. The novelty of this research lies in uncovering and analysing these semantic dimensions of taklif in the Qur’an.

This study represents the author’s attempt to explore the theme of taklif in the Qur’an. The author acknowledges that this research has several limitations, both in terms of language and content. Therefore, constructive feedback and scholarly critique are highly welcomed for improvement. The author also recognises that the present conclusion does not exclude the possibility of alternative interpretations based on further analysis.

Future researchers are encouraged to deepen this study or to re-examine the subject using different exegetical methodologies. In the author’s view, no scientific research is flawless; every scholarly work inevitably contains gaps that invite further exploration. It is hoped that the findings of this study on taklif in the Qur’an will contribute meaningfully, particularly to the author, readers, and future researchers.

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⁵³ Ibnu Hajar Al-Asqalani, *Fath Al-Bari: Syarah Shahih Bukhari, Ter. Gazirah Abdi Ummah* (Jakarta: Pustaka Azzam, 2002).

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