



Economics Of Eat Pay in Negation Sentence With Hahslm 472319 and Plural Salat 12

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ISBN: 978-623-97987-1-0

Received: 19 October 2021

Accepted: 25 October 2021

Published: 22 November 2021

Abstract :

The purpose of this study is to analyze the relevance of economic patterns of eating by paying at fast food restaurant Mc Donald (McD) and Rumah Makan Padang (RmP) with the meaning of the negative verse in the Quran Surat Adz-Dzariyat [51]: 56 with the approach of Hahslm 472319 according to the concept of worship 12 in the plural prayer 12. The object of this research is restaurant McD and Rmp and the translation of Quran Surat Adz-Dzariyat [51]: 56 which reads wama kholaqtul jinna wal insa illa liya 'budun. This literature study is based on references to scriptures, journals, books, the Quran in original Arabic and Indonesian translations as well as other electronic media. The methodology used is reflexivity, similiraitas, and dynivitas with the approach of Hahslm 472319. Reflexivity is done with the assumption that religion and science are 1 common variable. Similarities to find similarities between concept objects and complex objects. Dynivitas to summarize the elements that exist in a set of untuk. The result obtained is that the translation of QS. Adz-Dzariyat [51]: 56 that is, and I did not create the jinn and humans except for worship. This sentence can be analogized to the economic model of eating by paying in the form of I do not eat except by paying. In McD, consumers have to pay first and then they can eat, while in RmP, consumers can eat first after they have finished paying.

Keywords : *economy, food, pay, negation, worship*

INTRODUCTION

Negation sentence has an essential role in communication because it has an element of negation or denial or denial. Negation is a universal concept. Negation serves to refute or deny the opponent's statement that is considered wrong by the speaker himself. In communicating, humans use harmful constituents as the most effective tool to deny or deny something. As a tool to deny something, the presence of harmful constituents in a sentence changes the sentence's meaning again. The change in meaning due to harmful constituents is very significant because the change can mean cancellation, rejection, or cancellation.

Some verses have indications about the purpose or goal of human creation. The indications mentioned, among others, are contained in expressions such as; al-ibadah, the expression of the word is contained in several verses of the Qur'an.

Al-Ibadah the expression of the word al-Ibadah along with its musytaq in the Qur'an is repeated 275 times (M. Fuad Abdul Baqiy, t.th. timer60-565). However, here will be presented only a few verses that are most relevant to the subject of the study, namely: QS Al-Dzariyat verse 56:

و ما خلقت الجن و الإنس إلا ليعبدون

"And I did not create the jinn and humans except that they serve Me" (QS Al-Dzariyat: 56)

Then in verse 56 of Surat al-Dzariyat it is explained that the real purpose of the creation of jinn and humans is to worship Him. In the previous verse, it is revealed how the Quraish denied the apostleship of Muhammad that they accused that Muhammad was a sorcerer and so on. That is not something new, for the earlier peoples did the same when they rejected the sent prophets. Then the Prophet Muhammad was invited to turn away from them and let him always remember because that can bring benefits to the believers.

RESEARCH METHOD

The method used by the author in formulating the values of Islamic education in the Quran surat Al-Dzariyat verse 56 is about the purpose of Islamic education. Such a method can also be called a content analysis method. Content analysis is done with unit processing and categorization and interpretation of the commentators. needs techniques describe objectively, systematically, and generationally about a text (Noeng Muhajir, 1922: 28).

Content analysis methods can be used in research that is normative, for example on the text of the Qur'an is normative, such as research on the text of the Qur'an. This method is done to find out the thoughts of the commentators about the Qur'an surat Al-Dzariyat verse 56 about the purpose of Islamic education.

The main types of data in qualitative are words or actions, the source of the author's data, photos, and from the four data. al-Quran, books of tafsir (mufasssir), and analysis of Islamic education. The data sources used as research materials are written data. the data source is the object from which the data is obtained (Suharsimi Arikunto, 1973: 102). Data sources are divided into two, namely primary data (primary) and supporting data (secondary).

From this research, the technique used to collect data is library research. Ms. Hasan Bisri (1988: 60-61) suggested that normative research sourced from reading materials can be done by reviewing the text, especially the study of literature. In this step, the author copies data from the books of mufasssirs and the notes of educators found in books, http, and so on. And because of this study, the author uses qualitative data, then the main source is the Qur'an surat Al-Dzariyat verse 56, tafsir books on the purpose of Islamic education, Islamic study books, and those related to the book.

FINDINGS AND DISCUSSION

The Value of Education in the Purpose of Human Creation

The purpose of the first human creation is to serve and enslave oneself to Allah SWT (worship). This goal educates people to constantly increase faith and piety to Allah SWT because worship can be perfect if performed based on faith in Him. The higher the level of one's faith, the higher the quality of worship performed. Allah SWT and His Messenger command a person to constantly increase and renew faith because faith can experience ups and downs.

The purpose of the second creation of man is that Allah places man as the caliph of fi al-ardh, that is, a man who is given a high degree to organize, manage and process all the potentials that exist on earth. This situation educates people to always think about developing the management of all existing potentials so that

professional human resources (HR) are created. The election of a man as a leader on earth educates them to give a balanced measure to the man himself that on the one hand, he must be responsible for himself, society, and the universe, and on the other hand, he cannot release himself as a servant who must obey the Divine cosmos (Armai Arief: 2005, 166).

The role of human beings as servants of Allah SWT who are assigned to maintain the welfare and prosperity of the world, including human beings (caliphs), educate them to live in society. A good Tarbiyah Ijtimaiyah (community education) always pays attention to the feelings of others. A Muslim in society is not allowed to hurt his brother even just by spreading an unpleasant odor. Ibn Qayyim argued, it is not enough just without hurting feelings. A Muslim should be able to make happy and please the hearts of the brothers around him.

The Meaning of Worship

The term essence is familiar with the term the existence of something itself. Visible in the QS. Adz Dzariyat verse [51]: (56) 58 explains that the essence of 'abd here is more to the root of the word abdi mengabdi and worship is not about who' abd, but more to the work or role performed. Judging from who the essence of 'abd is, who is it, and from what kind it is important to want to serve or submit to his superiors, this is what is called' abd.

While the deep essence of 'abd can be known from his work, this is the true essence of' abd. Man is a servant of God, comes from God, goes to God, lives with God, does good deeds for God, takes refuge in God, returns to God. The emergence of human creativity to develop his abilities in all fields. With the ability to control his nafs, man will be aware of his existence because the human soul (nafs) to achieve nafs muthma'innah requires specific training.

In the religion brought by the Prophet Muhammad SAW., Worship is a means of training for the spiritual, straightforward worship of God (mahdhah), such as prayer, fasting, zakat, and pilgrimage. The whole makes the human soul (nafs) close to God. The condition of always being close to God as the Most Holy Being will sharpen one's sense of purity.

Those are what man must do as a servant of His creation to achieve a perfect personality. Because in his life, man will not last and will then return to Him. The command of 'abd with the embodiment of the application of worship has been written in the Qur'an. One of them is found in QS. Adz Dzaariyat [51]: (56), which means: And I did not create the jinn and humans except that they serve Me (QS. Adz Dzaariyat: 56).

According to Ibn Kathir's commentary, the meaning of the verse is that I created them to tell them to worship Me, not because I need them. About the words of Allah Ta'ala, which means "Except that they worship Me." Ali bin Abi.

Thalhah narrated from Ibn 'Abbas: "It means except that they want to submit to worship Me, either voluntarily or compulsorily. Furthermore, that is also the choice of Ibn Jarir. While Ibn Juraij said: "That is so that they know Me." It is still about His word, which means "Except that they may worship Me." Ar-Rabi 'bin Anas said: "The meaning is nothing but to worship". Starting from this mufrodah comes the term 'abd which appears with the role of a servant who lives only to serve God. Regardless of the existing reality that human beings need the activities necessary to maintain survival, here 'abd all their activities are solely to serve God.

By performing that earlier, 'abd has fulfilled the value contained in him, which is to worship the creator.

Only God creates and commands. Things He wants will happen, and things He does not want will not happen. All beings are subject to the hand of God, and God argues with them. When Allah guides, no one can mislead him, and when Allah leads astray, no one can guide him.

Today's society is mostly to perform worship simply by dropping obligations. However, they do not realize that his creation was born as an 'abd. Whereas an 'abd must start first and they must climb up, with the worship of his birth. However, the worship of birth is only a manifestation of devotion to Him. By performing mujahadah and riyadhoh in the way of Allah. They purify themselves both physically and mentally from all the impurities of bhasyariah that make them obstructed wusul to Allah Rabbul 'Alamin.

With the mujahadah, like people performing meditation, they try to return all the will of the hadith in a human way to be reunited with the will of Allah azaliyah. If in that journey Allah wills to open the door of the heart of His servant, then His azali will is sent down so that the two different wills meet in the middle of the road. The will of one ascends and the will of the other descends.⁷⁰ biased worship to the real goal is not just worship in the world alone.

As in the letter of Adz Dzariyat, the letter of As Saba ', and the letter of Al Kahfi it is clear that the worship that is performed is very much like the hereafter or directly aimed at God without any other purpose. It is said that worship for the hereafter is when the purpose of worship is aimed at the purpose of the essence of worship itself, which is to worship God and be performed correctly as well as all members of the soul and body. All of them perform worship with their respective procedures so that the purpose and goal of worship reach its goal. Worship consists of pure worship (nahdhah) and impure worship (ghoiru mahdhah). Ibadah mahdhah is ibadah that has been determined by Allah, the form, rate, or time, such as prayer, zakat, fasting, and hajj. Ibadah ghoiru mahdhah is all the physical and mental activities of human beings that it means to get closer to God. Sex can also be an act of worship if it is done by religious guidelines. Well, the above verse explains that God wants all human activities to be done for the sake of God, that is, by and in line with His guidance.

Surat Adz Dzariyat verse 56 reveals various aspects and conceptual angles and purposes, all of which are covered by the great essence of the Qur'an, which is considered the foundation stone on which life stands. The first side of this essence is that there is a certain purpose of the existence of jinn and humans, which is reflected in the task. 'Abd who carries out and fulfills that task means that he has realized the purpose of existence in this creation.

The meaning of worship which is the purpose of human existence or which is human duty is broader than just the implementation of symbols. The task of the caliphate is included in the concept of worship. Thus, the nature of worship is reflected in the following main issues.

Man who lives in this world feels that his existence is aimed at carrying out the task of God. A man comes to rise to obey God and worship Him. There is no purpose other than to Him, no purpose other than that. The only thing he got was obedience and reward for himself in the form of peace and contentment for his status and deeds. 'Abd who loves the pleasure of Allah and the protection of Allah, then in the hereafter he finds great appreciation, enjoyment, and bounty.

The Meaning of Worship in the Language

Characteristic 'abd according to the Ministry of Religion of the Republic of Indonesia, based on the interpretation issued, the information that can be obtained from' abd in Surat Adz Dzariyat Verse 56 is characteristic of either jinn or humans as' abd always subject to God's rules, humble to God's will and receive what God has destined because they are made by the will of God and given sustenance according to what God has ordained.

Characteristics of 'abd according to the interpretation of Ibn Kasir, based on the interpretation issued then the information that can be obtained from' abd in Surat Adz Dzariyat Verse 56 its characteristics are either jinn or humans as' abd they always acknowledge their servitude to God, either voluntarily or compulsorily with them always know God.

Characteristics of 'abd according to the interpretation of Quraish Shihab, based on the interpretation issued then the information that can be obtained from' abd in Surat Adz Dzariyat Verse 56 its characteristics are either jinn or humans as' abd always face God with all intuition, limb movements, and a movement of life that carries out the duty of worship and cums as a caliph.

The characteristics of 'abd according to the interpretation of Sayyid Quthub, based on the interpretation issued, the information that can be obtained from' abd in Surat Adz Dzariyat Verse 56 ritual.

The purpose of the third human creation is to carry the trust, that is, the human ability to bear the burden of taqleed given by Allah SWT. This educates the believers to always maintain trust and obey the command. The trust that has been set so that it will not be betrayed, both the trust from Allah SWT and His Messenger and the trust between fellow human beings. In addition, human beings are also educated to be responsible for all their actions. Because in the hereafter, he will be counted to receive a reward or retribution. No one can replace the position of others to be responsible for his actions. And no one escaped without retribution (Aisyah Bintu Syati, 1999: 53).

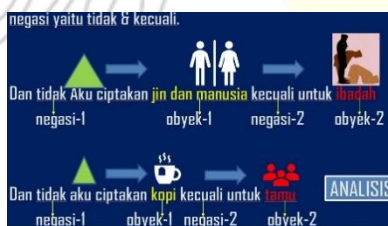


Figure 1 : Negation Sentence And Analogism

Source: Analysis, 2021

Diagram 1 shows that in sentence 2 negation words are consisting of no and except. The word first negation does not mean that I did not create jinn and humans. From the syntax, in this first sentence, it is mentioned that the subject does not create the object, so there is a sub-sentence as the inverse of this first sentence. In the syntax of the second sentence that except for worship. The meaning of the sub-sentence states that there is an exception in the creation of the first negation sentence. This exception means that all will not be created on the condition that there must be worship in the process of the whole sentence.

Most scholars and commentators interpret the sentence negation in word order only. Quranic experts also do not examine the form of syntactic sentences. Sentences without negation words will be easier to interpret according to the

subject, predicate, and object as well as the order of the objects in the sub-sentence. With the presence of 2 negative words in the sentence, it should be observed more because it contains a double meaning to confirm the change in the object or child of the sentence.

A syntactic sentence with 2 negative words can be interpreted as a positive sentence because the presence of 2 negative words will mean positive. According to mathematical logic that negative multiplied by negative equals positive. This logic also applies in Indonesian with a sentence of 2 negative words on the words no and except. Directly, the content of the sentence can be rewritten by removing the 2 negative words, because the negative analogy meets the negative becomes positive.

To simplify the meaning of the sentence, it is necessary to make an analogy of the sentence under study. This sentence is an activity that often occurs in community life so that it can be immediately understood. The sentence is, I don't create coffee except for guests. The structure of subject, predicate, and object in this analogy sentence is the same as the sentence studied, that is, I did not create jinn and humans except for worship.

The word phrase from no I created is identical between the sentence understudy or the first sentence with the analogy sentence or the second sentence. Object 1 in the first sentence, namely jinn, and humans, is replaced with coffee in the second sentence. Negative words except for between the 1st and 2nd sentences are identical or unchanged. The change occurs in object 2 in the first sentence, which is the word worship which changes into the word guest. All objects in the first and second sentences are categorized as nouns, although worship can be categorized as verbs. The urgency of equating all these objects into nouns aims to see the order of priority in the sentence.



Figure 2 : Negation Sentence Analogism

Source: Analysis, 2021

Sentence analogism which is the similarity of the core sentence is sought as simpler. Without having to understand the syntactic form in the negation sentence, the second sentence as an analogy will be easy to understand. The meaning of the sentence is I do not create coffee except for the guest stating that the subject of the I will make coffee after the guest is present and physically visible.

The daily activities of the friendly people have the process of gathering and being served drinks. A reasonable order by the priority of the event is to gather first in the form of the process of guests present at the location of the reception. Once the guests are present and gathered then the host as the new receptionist will provide drinks as a courtesy in the community.

Indeed, there is a process that can be reversed such as the receptionist has prepared a drink in the majwa that has been prepared for the guest even if the guest is not present. This still applies to guests who have already arrived in the form of confirmation of attendance, so that normatively the sequence that occurs is the guest first and then followed by a coffee drink.

In diagram 2 modifies the sentence by removing the negative words no and except, writing the sentence I have a guest then I create coffee. In this sentence of analogy, it reads that my subject received guests earlier before making coffee. Another meaning of this sentence is that my subject still creates coffee even though the guests are not present. In this sentence, there is no assertion that guests must already first before the coffee is made. Guests can be present or absent but I will still make coffee.

In diagram 1 that I do not create coffee except for guests keep the definite meaning that there must be guests first before the coffee is made. If guests are not present then the coffee will never be made by me. The guest object must be present earlier, because the existence of this guest object is a sequence that must be passed before proceeding to the next sequence of objects, namely making coffee.

The understanding in this sentence negation analogism will change society's conception of the existence of object 1 and object 2. Visually and literally, the sequence of coffee-readable objects is earlier compared to the guest that appears last in the order of objects in the sentence. In real life, the meaning of this analogy sentence is that coffee has a purpose as a dish for guests. This is not wrong in interpreting the sequence of emergence of objects. However, in society, the purpose of creating coffee is not only for guests but also for other needs such as to remove odors. The nuance of the sentence negation is not I make coffee except for guests steaming the obligation of the presence of guests. The function of the guest is not as the emergence of coffee, but the function of the guest as object 1 for the emergence of object 2, namely coffee.

Muslims better understand that the purpose of creating coffee is only for guests by ignoring the presence of these 2 negative words. The use of these 2 negative words keeps the meaning of winged apart from the meaning of mainstream which states the first sequence is I created coffee. Then the second sequence, the purpose of the coffee is for the guests. Sequentially this understanding is true, but syntactically negation then there is a lack of comprehensive understanding of this sentence negation.

The analogy analysis above also applies to the core sentence by deleting the 2 negative words no and except. The meaning produced in the sentence I created jinn and humans for worship, will be directed by the content of the sentence. The subject I did the first sequence is to create jinn and humans, so sequence 1 is the object of jinn and humans. Furthermore, after passing through object 1, the second sequence is to enter object 2, which is worship. So, in this modified core sentence, it will run object 1 then object 2. There is no difference between this modified sentence and the meaning of the sequence in the sentence.

Muslims will accept the meaning of the modified sentence model because it does not require deeper thinking and does not need another analogy sentence for an explanation. If Muslims agree with the statement that the purpose of my creation of jinn and humans is for worship, this is easy to understand because it is simpler to compare the content of the sentence with the meaning stated.

Comparison with logic implies that if A creates B for C. this logic sentence can be easily understood to be the purpose of A creating B is for C. simple and accurate, where A is side by side with A, B with B, and C with C. Negative logism sentences are else, no A creates B except for C, can be interpreted otherwise according to the logism sentence by eliminating 2 negative words no and except to

be a sentence like this A creates B for C. Arguments built because according to mathematical logic if negative finds negative will be positive. In mathematical equations it can be written as a function: $(-) \times (-) = (+)$.

The deeper the meaning and the need for a sentence of analogy as a comparator, the more complex and tiered the explanation is. The understanding of analogy in the sentence of negation logic in the form of, not A creates B except C, in the sentence of analogy in the form of, not I create coffee except for guests, need argumentation and conformity with reality in the field. With the notation A, B, C, it is difficult to determine the accuracy of the meaning of the sentence. The analogy of notation with the habits of society will be easier to understand even by the general public. Substitution of A, B, C with me, coffee, guest nebhadu comparator in the winged meaning of the sentence negation. The result obtained is that A had C first and then B. was created in exchange for the public notation that I had a guest first and then coffee was created. According to the word order, that A has C, creates B. in the notation of society being, I have a guest creating coffee. The other winged meaning still requires 2 negation words, I except for guests do not create coffee or A unless C does not create B.

This sentence contains 2 negation words which are definite sentences and do not have double meanings. The certainty of the meaning of this core sentence is reflexivity of the intent of the inclusion of 2 negative words in the sentence. The common meaning already circulating in society that, I created jinn and humans have a purpose for worship, needs to be re-verified. How to verify it with how to ask the question why the sequence of sentences I man this worship must use 2 negative words no and except. The question is why the submission of this sentence does not use effective sentences as usual. The answer to this question, because God wills to ensure that there is an indisputable flow of the process of human creation. It is also possible that God desires to keep the true meaning of this verse while waiting for the readiness of the people to be able to receive a deeper meaning with better conditions of civilization. Muslims in civilization have equal levels of educational progress with the presence of technology and information. Coupled with the global pandemic conditions that accelerate the process of digitization in all fields including Muslims are drawn to interact intensively with information technology. The use of information systems and technologies makes literacy more widespread without having to be exposed to the risk of the spread of Covid. Interaction with Islam and science can continue even if the economic situation is in crisis.

The modified core sentence in diagram 2, contains a sentence without 2 negative words, so it contains I created jinn and humans for worship. The direct meaning of this sentence is simple and easy to understand. The shift in the order of objects changes when this sentence remains by the original with the presence of 2 negative words in the form of I did not create jinn and humans except for worship. Syntactic understanding of negation sentences is done in 2 stages, first, the object of worship moves from the 2nd object to the 1st object, the second removes the 2 negation coats of arms no and except. The sentence formed is, I have worship then created jinn and humans. This sequence of events is more logical and by the logic of human thinking. Although God can go through a normal process that can be accepted by Kun Fayakun, for consistency, the sequence is stated in the verse as part of the sunatullah or an event that can occur logically.

The presence of worship before the jinn and humans will change the paradigm in the conception of life. Worship in verse is the initial design in creation. It means that God had a basic design before the universe was formed at all. It can be said, when there is only God and everything is still empty, it turns out that God already has the basic design concept of worship. Based on the initial design of the worship, God then created jinn and humans. Thus, in the creation of jinn and humans is stored the basic design of worship, so that worship other than as a goal is stored in the structure of the body of jinn and humans. Manifestations of this meaning are stored in the verse with the assertion of the existence of the 2 negative words.

The meaning will not be created by jinn and humans except for worship, implying that God had an initial design of worship before jinn and humans were created. The creation of the structure of the jinn and human bodies is based on the basic design of worship. The design of worship is a constant that can not be changed and becomes a basic element for the development of science and man and the universe beyond. This worship blueprint is like an analogy on a house plan or a house blueprint by an architect who will build a house. At first, there was only one architect, then this architect will first make a blueprint of the house, and has not started making the house. After the blueprint of the house is completed, it is continued with the activity of building a house by the architect.

With the similarity of the architectural process that is patterned that is architect, blueprint, and house, then the meaning of worship in the sentence negation can also be reflected like this sequence. Before jinn and humans were created, the creator, God, had made the blueprint of worship first. The same sequence pattern becomes God, worship, and man.

The blueprint of worship that appears is in the form of a fixed constant, namely setting 12. These twelve come from the meaning that the main worship in Islam is prayer. Salat consists of 17 rak'ahs a day yesterday. This seventeen encryption is stored in the verse of worship by counting the sum of all letter numbers and verse numbers, namely $5+1+5+6 = 17$. While the constant 12 or can also be called one or two is reflexivity of the plural prayer model, namely 1 dawn prayer, 2 plural prayers (plural duhur asar, plural magrib isa). The presence of this constant 12 is reinforced by the presence of a letter code on the QS. Adz-Dzariyat 51.56 with simple arithmetic in the form of internal summation and external summation. The outer numbers of 5156 are 5 (five) and 6 (six), and the simple sum of 5 and 6 is $5+6 = 11$ where $5+6 = 11$. Number 11 (eleven) has a digital root that is $1+1 = 2$, where 2 is the Subuh prayer that is not included in the prayer that can be pluralized or combined. The number is from 5156 is 15 (fifteen) and this number is the sum of all the prayers that can be pluralized which consists of the Dzuhur Asr prayer ($4+4 = 8$) as well as the Maghrib and Isa prayers ($3+4 = 7$). The total of the plural prayers is $8+7 = 15$ which is equal to the number in this verse of worship. So, in this verse is stored the constant 12 which is the symbol of the blueprint of worship before the jinn and humans were created.

The meaning of worship is more already first than human beings, giving the meaning that in human beings it is composed of elements of worship. Because the initial basis of human formation is in the blueprint of worship, which is symbolized by the twelve constants or prayers. In humans, there are also arrangements of 12 shapes because it is a reflection of the blueprint. Among the constant formations that appear in the human body, can be seen in the inner or lower (brighter) human palms. In the human right hand in the open state, line 1 will be seen separated by 2 lines on either side. This first line is a representation of the number 1. While the other 2 lines can form the Arabic number 2 as a small letter r and these 2 lines are

a representation of the number 2. The combination of the number 1 and number 2 can form the number 12, where 12 is a constant number found in the meaning of the verse of worship. Thus, in human beings, there is also a constant 12 to remind human beings that the origin of human beings was created based on the foundation of worship.

CONCLUSION

The syntax of the sentence negation is not, except feeds two meanings, the first is to move the object, and the second gives the meaning of affirmative. The sentence I did not create jinn and humans except for worship gives the meaning that the object of worship already existed before there were jinn and humans, and the initial design of creation is worship.

The man was created by Allah SWT, the purpose of which is to worship Him and become the caliph of Allah SWT on earth (Khalifah Allah fi al-Ardh). In carrying out these two missions, human beings are also given a fairly heavy burden, namely al-amanah or the burden of takhlif. All that will be held accountable before Allah SWT in the form of reward and sin or the reward of heaven and hell by the level of al-ibadah, al-khalifah, and al-amanah that he did during his life in the world. Jinn and humans live among different dimensions. In the Qur'an, it is explained that humans cannot see the jinn, but these two beings can communicate because there is an explanation in the Qur'an about the events of communication, whether it was the event when the jinn studied the Qur'an to the Prophet Muhammad. What the ancients did to ask for the help of jinn there are even some groups that worship jinn.

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