

## AD-DIN FROM THE EPISTEMOLOGICAL PERSPECTIVE OF THE QUR'AN

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### Abstract

*Is ad-din indeed exclusively viewed as a religion (belief)? And how about religion (belief) be marginalized from human life? Is there another meaning of ad-din from the perspective of epistemology Qur'an? What is the meaning of the term ad-din in the Qur'an? Departing from these academic questions that will try to be answered and examined in this study based on valid reference sources (sahih) through the works of authoritative scholars. Furthermore, this type of research is a literature study with a model of semantic study approach that is combined thematically, then using descriptive qualitative research methods. So the author found, that the meaning of ad-din in the perspective of the Qur'an is very deep so it is not appropriate if separated from the scope of life because it is a guide to the way of life of humans in the form of systems, laws, obedience, submission, trust, and others which shows that the meaning of ad-din is very broad. Four verses in the Holy Quran describe a religion (Hanifan, Islam, Millah, and ad-din). Ad-din can mean religion, the last day, the day of retribution and obedience. Thus, through an effort to understand the meaning of the ad-din perspective of the epistemology Qur'an can realign life in the world properly and correctly.*

**Keywords:** Ad-din, Epistemology, Al-Qur'an.

### Abstrak

*Benarkah ad-din secara eksklusif dipandang hanya sebatas agama (kepercayaan)? Lalu bagaimana dengan agama (kepercayaan) dapat dimarginalkan dari kehidupan manusia? Adakah makna lain ad-din menurut perspektif epistemologi Al-Qur'an? Jika ada, bagaimana ragam term atau istilah ad-din dalam Al-Qur'an? Berangkat dari persoalan akademik tersebut yang akan coba dijawab dan di kaji dalam penelitian ini berdasarkan sumber rujukan referensi yang valid (sahih) melalaui karya-karya para ulama otoritatif. Selanjutnya, penelitian ini adalah studi kepustakaan dengan pendekatan kajian semantik yang dikombinasikan secara tematik, kemudian menggunakan metode penelitian deskriptif-kualitatif. Sehingga penulis menemukan, makna ad-din menurut perspektif Al-Qur'an sangat dalam sehingga kurang tepat jika dipisahkan dari ruang lingkup kehidupan sebab ia adalah pedoman jalan hidup (way of life) manusia berupa sistem, undang-undang, ketaatan, kepatuhan, ketundukan, kepercayaan dan lainnya yang menunjukkan bahwa makna ad-din sangatlah luas. Dalam Al-Qur'an terdapat empat redaksi istilah kata mendekati makna agama yaitu; Hanifan, Islam, Millah, dan ad-din. Lebih dari itu, ad-din bisa bermakna agama, hari akhir, hari pembalasan dan ketaatan. Dengan demikian, melalui upaya memahami makna ad-din perspektif epistemologi Al-Qur'an mampu meluruskan kembali kehidupan di dunia secara baik dan benar.*

**Kata kunci:** Ad-din, Epistemologi, Al-Qur'an.



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## INTRODUCTION

Since ancient times, according to Buya Hamka's words, there have been four factors that influence the dynamic waves of human life; consisting of poetry, philosophy, religion, and science (knowledge).<sup>1</sup> Regarding religion, the Arabic term "ad-din" not only covers the formal aspects of religion but also all aspects of human life holistically. Ahmad Nurhamid revealed in his research that religion is part of the civilizational factors of human life which is always hotly discussed among various religious groups, in essence, religion cannot be separated from human life.<sup>2</sup>

But what happened in the West, from the era of reformation to the era of *renaissance* It is a troubling historical fact that it is even sad that religion has been put aside or left out of the affairs of life, this is none other than the result of the global Westernization program (World Westernization) with its main program of secularization and liberalization.<sup>3</sup> For example, the issue of secularization in Türkiye is clear evidence of the existence of a religious dichotomy, especially efforts to override the existence of Islamic law.<sup>4</sup> As a result, some people conclude that they will be even more embarrassed if they are religious, because religion is only seen as a symbol of a frozen mind, which means that religion does not correlate with daily life activities.<sup>5</sup> Moreover, in his writings, M. Arfan Mu'ammam criticized Turkey's approach under the leadership of Mustafa Kemal Atatürk, where the country believed that the adoption of Western civilization would bring rapid transformation into a developed nation.<sup>6</sup> In other words, religion is a causal factor of decline that hinders progress.

The term religion from a Western understanding perspective in academic discourse, Hamid Fahmy Zarkasyi, says that the meaning of religion in the West there has been a problem. Because quite a few Western scholars have been trying to define it for years *religion* the result is still failure.<sup>7</sup> Moreover, ambiguity of meaning *religion* as well as *religiosity* (faith) makes its

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<sup>1</sup> Hamka, *Pandangan Hidup Muslim*, (Jakarta: Gema Insani, 2016), p. 164.

<sup>2</sup> Ahmad Nurhamid, *Makna Ad-Din Dalam Al-Qur'an: Studi Tematik Atas Tafsir Ibnu Katsir*, (Yogyakarta: UIN Sunan Kalijaga, 2010), p.1.

<sup>3</sup> Hamid Fahmy Zarkasyi, *Misykat: Refleksi Tentang Westernisasi, Liberalisasi, dan Islam*, (Jakarta: INSIST-MIUMI, 2012), p. xxii.

<sup>4</sup> Muhammad Khalis Ibrahim & Mohd. Roslan Mohd. Nor, "Sekularisasi Dalam Perundangan Turki Dan Kesannya Terhadap Masyarakat", in the journal MANU: Jurnal Pusat Penataran Ilmu & Bahasa (PPIB) Centre for the Promotion of Knowledge & Language Learning, Vol. 28, Desember 2018, p. 155.

<sup>5</sup> Hamid Fahmy Zarkasyi, *Misykat: Refleksi Tentang Westernisasi, Liberalisasi, dan Islam...*, p. 29.

<sup>6</sup> See, M. Arfan Mu'ammam, "Kritik Terhadap Sekularisasi Turki: Telaah Historis Transformasi Turki Usmani", in the journal Episteme: Jurnal Pengembangan Ilmu Keislaman, Vol. 11, No. 01, Juni 2016, p. 119.

<sup>7</sup> Hamid Fahmy Zarkasyi, *Misykat: Refleksi Tentang Westernisasi, Liberalisasi, dan Islam...*, p. 20.

components problematic.<sup>8</sup> Apart from that, Arifinsyah and Wirman also mentioned that there are difficulties in providing boundaries or understanding religion (*ad-din*) which he said many people still understand differently. So they categorize the boundaries and understanding of religion into 3 reasons, namely; 1). Because religion is based on inner experience, subjective, and very individualistic, religion is empirical or according to one's religious experience, 2). Religious topics are considered sacred and noble subjects, so individuals often show high enthusiasm and emotion when discussing them, and 3). Perceptions about religion can be shaped by the goals of individuals who communicate religious interpretations.<sup>9</sup>

Indonesia is home to various religions, not limited to Islam, Christianity, Catholicism, Hinduism, Buddhism, Confucianism, and other belief systems (religions). Of course, it is very natural that the definition of the term religion used in Indonesia is terminologically a lot of factors influence it, thereby providing boundaries regarding religion.<sup>10</sup> Although this religious boundary is still a matter of debate, this article does not focus on discussing this debate. However, this article focuses more on understanding religion according to the Qur'an as an effort to reflect on its meaning.

Based on the epistemology of the Qur'an, the concept of religion has been referenced on many occasions using various terminology, but always conveying the same connotation, as the word *Islam*, *Millah*, *Hanifa*, dan *ad-din*. Arief Rachman said in his research that the word *ad-din* is often mentioned 92 times in the Qur'an in 82 verses.<sup>11</sup> So *ad-din* not only has one meaning but has several meanings. Besides, Fauzan in his research also quoted opinions of Muhammad Fu'ad Abdul Baqi in his book "*Mu'jam Al-Mufahras*" There are approximately 101 verses that use the word religious conception (*ad-din*).<sup>12</sup> Is that true? How to understand the meaning of *ad-din* which is always limited? Therefore, the main theme of this research aims to explore and reveal meaning *ad-din* Al-Qur'an epistemological perspective.

## RESEARCH METHOD

This research uses library research methodology library research or qualitative research, by reviewing and tracing several pieces of literature, primary and secondary data sourced from books, and valid previous journal research. Then it is completed using a scientific approach to

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<sup>8</sup> Hamid Fahmy Zarkasyi, *Misykat: Refleksi Tentang Westernisasi, Liberalisasi, dan Islam...*, p. 31.

<sup>9</sup> Arifinsyah dan Wirman, *Tema Pokok Ajaran Agama*, (Jakarta: Hijri Pustaka Utama, 2006), p. 15.

<sup>10</sup> Arifinsyah dan Wirman, *Tema Pokok Ajaran Agama...*, p. 15.

<sup>11</sup> Arief Rachman et.al, "*Al-Din Concept and Islamic Economics*", in the journal NUSANTARA: Journal of Social Sciences, Vol. 10, no. 2, 2023, p. 578.

<sup>12</sup> Arief Rachman et.al, "*Al-Din Concept and Islamic Economics*" ..., p. 578.

studying the meaning of words and sentences (*semantics*) and then combined through a thematic approach (*maudu'i*) so it is processed using descriptive-qualitative research tools.

## RESULTS AND DISCUSSION

### Definition of *Ad-din*

Interpretation of terms *ad-din* poses challenges, especially in the study of the Qur'an which is noted to have various connotations. The term "*ad-din*" is generally understood as religion, while other terms have been interpreted as a way or custom, as well as calculation and others. In Arabic, The origins of religion can be traced through two different terms, that's *ad-din* and *al-Millah*.

*ad-din*, etymologically based on the narrative of Arabic language experts. Ibnu Faris in his dictionary states: *ad-din* consists of several letters, namely *dal-ya-nun*, *ad-din* means obedience (*at-laugh*).<sup>13</sup> Likewise in "Mu'jam Al-Wasith" root word *ad-din* from the sentence *your religious beliefs are not religious* namely submitting and humbling oneself (خدع وذلل).<sup>14</sup> In line with the "Ensiklopedia Makna Al-Qur'an Syarah Al-Faadz Al-Qur'an" which quotes the language of Al-Asfahani; *ad-din* is a word that is used for obedience and recompense (*at-ta'ah wa al-jaza*).<sup>15</sup> Meanwhile, Ahmad Warson Munawwir stated the meaning of the sentence *daana-yadiinu* is to give a loan or debt.<sup>16</sup> In short, according to Al-Attas *ad-din* consists of four meanings, namely; debt, obedience and submission, wisdom and natural tendencies.<sup>17</sup>

Long before that, Muhammad Ad-Damaghani also said the word *ad-din* consists of 5 views; some mean monotheism, religion, calculation (*al-hisab*), sharia law (*al-hukum*), and (*al-Millah*).<sup>18</sup> While according to Imam Al-Jurjani *al-Millah* and *ad-din* Synonyms have the same meaning but different explanations, as do antonyms of words *ad-din* and *al-Millah*; *al-Millah* is a person who is doing worship that has been commanded by religion or has accumulated the Sharia that is based on the Messenger. Meanwhile *ad-din* is a law that is obeyed and relied on Allah

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<sup>13</sup> Abu Al-Husain Ahmad Bin Faris Bin Zakaria, *Mu'jam Maqayis Al-Lughah*, (Beirut: Dar Al-Fikr, 1994), p. 319.

<sup>14</sup> Majma' Al-Lughah Al-Arabiyah, *Mu'jam Al-Wasith*, juz 1, "dal", (Mesir: Maktabah As-Syuruq Ad-Dauliyah, 2004), p. 307.

<sup>15</sup> M. Dhuha Abdul Jabbar & N. Burhanuddin, *Ensiklopedia Makna Al-Qur'an Syarah Al-Faadz Al-Qur'an*, (Bandung: Fitrah Rabbani, 2012), p. 243.

<sup>16</sup> Ahmad Warson Munawwir, *Kamus Al-Munawwir*, (Surabaya: Pustaka Progresif, 2002), p. 436-438.

<sup>17</sup> Muhammad Naquib Al-Attas, *Islam: The Concept of Religion and The Foundation of Ethics and Morality, dalam Altaf Gauhar (ed), The Challenge of Islam*, (London: Islamic Council of Europe, 1978), p. 34.

<sup>18</sup> Husain Bin Muhammad Ad-Damaghani, *Kamus Al-Qur'an wa Islah Al-Wujud wa An-Nadzair fi Qur'anil Karim*, (Beirut: Dar Al-'ilm lil Malayin, 1983), p.178.

Swt.<sup>19</sup> In short, "*ad-din*" refers to the Islamic legal system known as "*law*", whereas "*al-Millah*" indicates an individual who performs religious worship.

According to the Big Indonesian Dictionary (KBBI), the term *ad-din* refers to religion which functions as a teaching that regulates the framework of faith and practice of worship of the Divine Being. In addition, it includes regulations on human interactions, as well as human and ecological relationships.<sup>20</sup> Thus it can be concluded that religion *ad-din* is a super system, law, way of life (*way of life*), moral teachings or akhlaq, submissive obedience or obedience, humility, confirmation and retribution, and appreciation (*reward*) comes from the ruler of nature so that it becomes a life guide for every human being that must be believed and obeyed.

### Terms *Ad-din* in the Qur'anic Exegesis

Religious terms are very famously mentioned in the Qur'an. This is based on the author's search for the book "*Ensiklopedia Makna Al-Qur'an Syarah Al-Faadz Al-Qur'an*" which mentions 4 different word editors but have the same meaning (*Hanifan, Islam, Millah, dan ad-din*).<sup>21</sup> But the terms *ad-din* according to "*Mu'jam al-Mufahras li Alfaz al-Qur'an al-Karim*" mentions the classification of terms or terms *ad-din*.<sup>22</sup> The following is a detailed description:

**Table: Classification of the terms *Ad-din* in the Qur'an**

No	Word Terms	Al-Qur'an		No	Word Terms	Al-Qur'an	
		Surah	Verses			Surah	Verses
1	<i>Dainin</i>	Al-Baqarah	282			Al-Mumtahanah	8 & 9
		An-Nisa	11			As-Saff	9
			12			Al-Ma'arij	26
2	<i>Ad-diinu</i>	Al-Fatihah	4			Al-Muddasir	46
		Al-Baqarah	132			Al-Infithar	9
			193				15
			256				17
		Ali-Imran	19				18
			83			Al-Muthaffifin	11
		An-Nisa	46			At-Tin	7
		Al-A'raf	29			Al-Bayyinah	5
		Al-Anfal	39			Al-Ma'un	1

<sup>19</sup> M. Dhuha Abdul Jabbar & N. Burhanuddin, *Ensiklopedia Makna Al-Qur'an Syarah Al-Faadz Al-Qur'an*..., p. 633.

<sup>20</sup> Language Development & books KEMDIKBUD, (KBBI V 0.5.1, version daring <https://kbbi.kemdikbud.go.id/>, 2016-2023) accessed on Juni 2, 2023, at 07.23 Wib.

<sup>21</sup> M. Dhuha Abdul Jabbar & N. Burhanuddin, *Ensiklopedia Makna Al-Qur'an Syarah Al-Faadz Al-Qur'an*..., Word *Hanifan* p. 196, word *ad-din* p. 243, word *Islam* p. 321, and word *millah* p. 638.

<sup>22</sup> Muhammad Fuad Abd. al-Baqi, *Mu'jam al-Mufahras li Alfaz al-Qur'an al-Karim*, (Kairo: Dar Al-Hadist, 2007), p. 267-269.

No	Word Terms	Al-Qur'an		No	Word Terms	Al-Qur'an	
		Surah	Verses			Surah	Verses
			72			An-Nasr	2
		At-Taubah	11	3	<i>Diini</i>	Al-Kafirun	6
			29	4	<i>Diinan</i>	Ali-Imran	85
			33			An-Nisa	125
			36			Al-Maidah	3
		Yunus	22			Al-An'am	161
			105	5	<i>Diinukum</i>	Al-Baqarah	217
		Yusuf	40			Ali Imran	73
			76			An-Nisa	171
		Al-Hijr	35			Al-Maidah	3
		An-Nahl	52				57
		Al-Hajj	78				77
		An-Nur	2			At-Taubah	12
		As-Syu'ara	82			Ghafir	26
		Al-Ankabut	65			Al-hujurat	16
		Ar-Rum	30			Al-Kafirun	6
			43	6	<i>Diinihi</i>	Al-Baqarah	217
		Iuqman	32			Al-Maidah	54
		Al-Ahzab	5	7	<i>Diinuhum</i>	Ali Imran	24
		As-Saffat	20			An-Nisa	146
		Sad	78			Al-An'am	70
		Az-Zumar	2				137
			3				159
			11			Al-A'raf	51
		Ghafir	14			Al-Anfal	49
			65			An-Nur	22
		Asy-Syura	13				55
			21			Ar-Rum	32
		Al-Fath	28	8	<i>Diinii</i>	Yunus	104
		Az-Zariyat	6			Az-Zumar	14
			12	9	<i>Lamadiinuun</i>	As-Saffat	53
		Al-Waqi'ah	56	10	<i>Madiiniina</i>	Al-waqi'ah	86

### Variety of Words *Ad-din* and its interpretation according to the epistemology of Al-Qur'an interpretation

A variety of word meanings *ad-din*, among others are as follows:

1. *Ad-din* mean **Judgment Day**, the Qur'an has mentioned:<sup>23</sup>
  - a. QS. Asy-Syu'ara (chapter 26) verse 82
  - b. QS. Al-Hijr (chapter 15) verse 35.

<sup>23</sup> Dawam Raharjo, *Ensiklopedia Al-Qur'an Tafsir Sosial Berdasarkan Konsep – Konsep Kunci*, (Jakarta: Paramadina, 1996), p. 111.

*Ad-din* which means Doomsday, then the following is an example of an interpretation application regarding one of the related verses;

﴿وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ﴾

It means: "Indeed you are cursed until the Day of Resurrection."<sup>24</sup>

From the verse above, it can be interpreted as mentioned by Kojin Mashudi in the book "*Tafsir Al-Muyassar Study*" that is; "And indeed, My wrath is upon you until the Day of Judgment, because you have disobeyed Me and envied His creation."<sup>25</sup>

2. *Ad-din* means **The law** It has been mentioned in the Qur'an in:<sup>26</sup>

a. QS. Yusuf (Chapter 12) Verse 76.

*Ad-din* which is interpreted as a law that Allah SWT says in the Al-Qur'an Surah Yusuf verse 76;

﴿فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ﴾

It means: "So, he began (checking) their sacks before (checking) his own brother's (Bunjamin's) sack, then he took it (the king's cup) out of his brother's sack. Thus We arranged (plans) for Yusuf. He cannot punish his brother according to the king's law unless Allah wills it. We elevate those whom We will; and above every knowledgeable person there is someone who knows more."

3. *Ad-din* which means **Obey or obey**, has been mentioned in the Qur'an in:<sup>27</sup>

- QS. Al-A'raf (Surah 7) verse: 29,
- QS. Yunus (Surah 10) verse: 22,
- QS. Luqman (Surah 31) verse: 32
- QS. Az-Zumar (Surah ke 39) verse: 11
- QS. An-Nahl (Surah ke 16) verse: 52
- QS. Al-Ankabut (Surah 29) verse: 65
- QS. Al-Baqarah (Surah 2) verse: 193

<sup>24</sup> Qur'an Mushaf from Ministry of Religion, *Surah Al-Hijr*, verse: 35.

<sup>25</sup> Kojin Mashudi, *Telaah Tafsir Al-Muyassar*, Volume 6, (Malang: Inteligensia Media, 2019), p. 312.

<sup>26</sup> Dawam Raharjo, *Ensiklopedia Al-Qur'an Tafsir Sosial Berdasarkan Konsep – Konsep Kunci...*, p. 111.

<sup>27</sup> Dawam Raharjo, *Encyclopedia of Al-Qur'an Social Interpretation Based on Key Concepts...*, p. 111.

h. QS. Al-Bayyinah (Surah 98) verse: 5

In Q.S-Al'Araf: 9, in the tafsir book "Tafsir Al-maraghi", Ahmad Musthafa Al-Maraghi expressed the meaning of the verses <sup>ط</sup>﴿قُلْ أَمَرَ رَبِّي بِالْقِسْطِ﴾ is "tell them, the disbelievers, that indeed my Lord has commanded me to always be upright or act straight and just in all matters - matters that exist".<sup>28</sup>

In the next verses, <sup>ط</sup>﴿وَأَقِمْ وَجْهَكَ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ﴾

he explained that: "Or tell them that my Lord has commanded me to act justly". Therefore, be among you to do justice and face (straighten) your face in every mosque, the meaning is to face to bring closer (*taqarrub*) self to Allah SWT, To fulfill one's rights, it is necessary to have a sincere intention in one's heart and eliminate all distractions. The mosque functions as a sacred space for individuals to perform worship and draw closer to Allah SWT, either through circumambulation, prayer, or dhikr. Further, one can invoke the divine presence of Allah (SWT) through the purification of their religious beliefs and practices. It is very important to maintain a close relationship with Allah SWT and refrain from developing the same level of attachment with other beings, including honorable servants of Allah SWT such as the angels, and *Anbiyai wal Mursalin* as well as people *shalih* which are considered to be able to intercede for you in the sight of Allah SWT and can bring you closer to each other. You have made this matter a religious matter.<sup>29</sup>

4. *Ad-din* mean **Religion**, mentioned many times in the Qur'an in:<sup>30</sup>

- a. QS. Al-Ma'un (Surah 107) Verse: 1
- b. QS. Yunus (Surah 10) Verse: 105
- c. QS. Yusuf (Surah 12) Verse: 40
- d. QS. Az-Zumar (Surah ke 39) Verses: 3
- e. QS. As-Shuraa (Surah 42) Verses: 13 and 21
- f. QS. Ar-Ruum (Surah 30) Verses: 30 and 43
- g. QS. Al-Baqarah (Surah 2) Verses: 132 and 256
- h. QS. Al-Anfal (Surah 8) Verses: 39 and 72
- i. QS. Ali Imran (Surah 3) Verses: 19 and 83
- j. QS. Al-Ahzab (Surah 33) Verse: 5

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<sup>28</sup> Ahmad Musthafa Al-Maraghi, *Tafsir Al-Maraghi*, Volume 8, (Mesir: Syirkah Maktabatu Musthafa Al-Bab Al-Hilbi wa Aulaadih, 1946), p. 130.

<sup>29</sup> Ahmad Musthafa Al-Maraghi, *Tafsir Al-Maraghi*..., p. 130.

<sup>30</sup> Dawam Raharjo, *Ensiklopedia Al-Qur'an Tafsir Sosial Berdasarkan Konsep – Konsep Kunci*..., p. 111-112.



- k. QS. Al-Mumtahanah (Surah 60) Verses: 8 and 9
- l. QS. An-Nisa (Surah ke 4) Verses: 125, 146
- m. QS. An-Nur (Surah ke 24) Verses: 46
- n. QS. Al-Hajj (Surah 22) Verse: 2
- o. QS. As-Shaf (Surah 61) Verse: 9
- p. QS. Al-Fath (Surah 48) Verses: 8 and 28
- q. QS. At-Taubah (Surah 9) Verses: 33, 36 and 122
- r. QS. An-Nasr (Surah ke 110) Verses: 2

Regarding sentences *ad-din* which means religion, as an example of the words of Allah SWT in the following verse of the Qur'an;

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۚ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

It means: "Indeed the religion (which is accepted) in the sight of Allah is Islam. Those who have been given the book do not differ, except after knowledge comes to them because of malice between them. Whoever disbelieves in the verses of Allah, verily Allah is very swift in reckoning".<sup>31</sup>

In that verse, it is explained again about the meaning of religion. As His Word says: "Indeed the religion (which is acceptable) in the sight of Allah is Islam". This verse functions as a communication or notification from Allah SWT to humanity, which shows that Islam is the only religion accepted by Allah SWT.

Nasib Ar-Rifa'i affirmed that Islam functions as a paradigm of faith for the Prophets and Messengers of God, who were sent by God not only to spread Islam among mankind but also to exemplify its teachings. The last prophet, Muhammad, ended this prophetic mission. Therefore, anyone who dies after the Messenger of God, may God bless him and grant him peace, was sent to this earth and he does not follow his footsteps and sharia, then it is rejected.

<sup>32</sup> The following is taken from the Qur'an, especially Surah Ali-Imran Verses 83 and 85 which are based on the Word of Allah SWT:

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<sup>31</sup> Qur'an Mushaf from Ministry of Religion, *Surah Ali-Imran*, verse: 19.

<sup>32</sup> Nasib Ar-Rifa'i, *Facilitation From Allah Summary of Tafsir Ibnu Katsir*, Volume. 1, (Jakarta: Gema Insani, 1999), p. 496.

﴿ أَفَغَيْرَ دِينِ اللَّهِ يَبْتَغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ﴿٨٥﴾ ﴾

It means: "Why do they look for a religion other than the religion of Allah? In fact, to Him alone is everything in the heavens and the earth surrendered, whether willingly or under compulsion, and to Him alone will they be returned (83) Whoever seeks a religion other than Islam, will never (his religion) be accepted from him and in the Hereafter he will be among the losers."<sup>33</sup>

Then another example of application of interpretation, as Allah SWT has said in Al-Qur'an surah Al-Kafirun verse 6 follows;

﴿ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾ ﴾

It means: "For you your religion and to me mine."<sup>34</sup>

About the verse, in the book "Tafsir Al-Muyassar Study" explained: "It is for you your false religion that you all defend with pride and arrogance, and commit wrongdoing and enmity. And for me, my religion is true, which Allah gives Hidayah and Taufiq to implement. And I will not look for a religion other than my religion, Islam. You all are always on the wrong path while I am on the right path."<sup>35</sup>

5. Ad-din mean Day of Retribution, mentioned in the Qur'an:<sup>36</sup>

- a. QS. Al-Mudatsir (Surah 74) verse: 46
- b. QS. Al-Fatihah (Surah 1) verse: 4
- c. QS. At-Tin (Surah 95) verse: 7
- d. QS. Sad (Surah 38) verse: 7
- e. QS. Al-Waqi'ah (Surah 56) verse: 56
- f. QS. Adz-Zariyat (Surah 51) verses: 6 and 12
- g. QS. Al-Ma'arij (Surah 70) verse: 26
- h. QS. Al-Infithar (Surah 82) verse: 9 and 15
- i. QS. Al-Muthaffifin (Surah 83) verse: 11, 17 and 18

If viewed from a translation perspective, the word *ad-din* contained in the Qur'an are words that represent many meanings. Some of them are as stated in the research that has been described by the Ulama, in fact most of them are word terms *ad-din* which in the Qur'an means

<sup>33</sup> Qur'an Mushaf from Ministry of Religion, Surah Ali-Imran, verse: 85

<sup>34</sup> Qur'an Mushaf from Ministry of Religion, Surah Al-Kafirun, verse: 6

<sup>35</sup> Kojin Mashudi, Telaah Tafsir Al-Muyassar, Jilid. 6..., p. 550

<sup>36</sup> Dawam Raharjo, Ensiklopedia Al-Qur'an Tafsir Sosial Berdasarkan Konsep – Konsep Kunci...,

revenge, calculation, obedience or which means sharia.<sup>37</sup> So the term in the word *ad-din* this is generally the case.<sup>38</sup>

The term "ad-din" as mentioned in the Qur'an includes various meanings, such as jurisprudence, legislation, faith, devotion, and eschatological doomsday. Despite this fact, the term Ad-din found in the Qur'an is generally interpreted as a religious concept.<sup>39</sup>

The following is an example of a sentence *ad-din* which is interpreted as the day of retribution. As Allah SWT has said in Al-Qur'an Surah Al-Fatihah Verse 4 as follows:



It means: "Owner of the Day of Judgment".<sup>40</sup>

From the verse above, it explains the term day of judgment (*yaumid your*) refers to the day when every individual creature will be fairly compensated for their good and evil deeds. The day mentioned is usually also referred to as the day of vengeance (*yaumul qiyamah*), or the day of retribution (*yaumul hisab*), and so on.

## CONCLUSION

*Ad-din* The epistemological perspective of the Qur'an is not only limited to "religion" as according to Western understanding, but it is more of a concept that has noble values, is complete and comprehensive, so that it can never be separated from aspects of life. While said *ad-din*, traditionally the Arabic word comes from the word *dana* so lower the word *debt* which means debt. Apart from that, it also means submission (*zillun*) and humble (*khudu'*). Thus it can be understood the *ad-din* means that there is a sense of indebtedness and surrender of every human being to their God, Allah Swt. More than that, this indebtedness and surrender is also submission, and obedience (*at'ta'ah*) which essentially teaches us how to practice our religion with full sincerity as servants of Allah (*abdullah*).

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<sup>37</sup> Dawam Raharjo, *Ensiklopedia Al-Qur'an Tafsir Sosial Berdasarkan Konsep – Konsep Kunci...*, p. 113.

<sup>38</sup> Dawam Raharjo, *Ensiklopedia Al-Qur'an Tafsir Sosial Berdasarkan Konsep – Konsep Kunci...*, p. 113

<sup>39</sup> Dawam Raharjo, *Ensiklopedia Al-Qur'an Tafsir Sosial Berdasarkan Konsep – Konsep Kunci...*, p. 130.

<sup>40</sup> Qur'an Mushaf from Ministry of Religion, *Surah Al-Fatihah*, verse: 4.

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