



Wahbah Zuhaili's View of Tawazun Suroh Al-jumu'ah Verses 9 -11 in Tafsir Al-Munir

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Abstract

Tawazun is a concept in Islam that refers to balance, harmony, or proper proportion between various aspects of life. The purpose of this writing is to examine Wahbah Zuhaili's view of the concept of *tawazun* (balance) in his interpretation of Surah Al-Jumu'ah verses 9-11 contained in the Al-Munir commentary book. Through qualitative methods, this research identifies Zuhaili's approach to these verses, explores understanding of the concept of *tawazun*, and highlights its theological and practical meaning. The findings from this research indicate that Zuhaili understands *tawazun* as an important principle in religious and social life. Although there is no direct reference to *Tawazun* in Al-Munir's commentary. However, he emphasized the importance of maintaining a balance between worship and world affairs, as well as between rights and obligations, especially during Friday prayers. This concept explains integration within the broader framework of Islamic thought, providing a comprehensive view of how Muslims should live their lives with harmony and balance. It can be concluded that Zuhaili's understanding of *tawazun* provides valuable insight for Muslims in living life holistically in accordance with the teachings of the Islamic religion.

Keywords: *Tawazun, Wahbah Zuhaili, Tafsir Al-Munir*

Abstrak

Tawazun adalah konsep dalam Islam yang mengacu pada keseimbangan, keselarasan, atau proporsi yang tepat antara berbagai aspek kehidupan. Tujuan penulisan ini adalah untuk meneliti pandangan Wahbah Zuhaili terhadap konsep *tawazun* (keseimbangan) dalam tafsirnya terhadap Surah Al-Jumu'ah ayat 9-11 yang terdapat dalam kitab tafsir Al-Munir. Melalui metode kualitatif, penelitian ini mengidentifikasi pendekatan Zuhaili terhadap ayat-ayat tersebut, menggali pemahaman konsep *tawazun*, serta menyoroti implikasi teologis dan praktisnya. Temuan dari penelitian ini menunjukkan bahwa Zuhaili memahami *tawazun* sebagai prinsip penting dalam kehidupan agama dan sosial. Meskipun tidak ada referensi langsung tentang *Tawazun* dalam tafsir Al-Munir. Namun, Beliau menekankan pentingnya menjaga keseimbangan antara ibadah dan urusan dunia, serta antara hak dan kewajiban terkhususnya pada sholat Jum'at. Konsep ini menjelaskan integrasi dalam kerangka pemikiran Islam yang lebih luas, memberikan pandangan yang menyeluruh tentang bagaimana umat Islam seharusnya menjalani kehidupan dengan harmoni dan keseimbangan. Dapat disimpulkan, pemahaman Zuhaili tentang *tawazun* memberikan wawasan yang berharga bagi umat Islam dalam menjalani kehidupan secara holistik sesuai dengan ajaran agama Islam.

Kata kunci: *Tawazun, Wahbah Zuhaili, Tafsir Al-Munir*

Introduction

Tawazun is one of the most important aspects in the interpretation of the Qur'an, because a Muslim will be physically and mentally healthier, more productive, and more satisfied with his life, and of course every activity carried out will be more blessed and not forget the activity. work and worship to gain Allah's approval. Wahbah Zuhaili states that tawazun does not only cover legal aspects, but also religious aspects, worldly life and the balance between rights and obligations. Tawazun is often interpreted as how Islamic principles are applied in everyday life. The world is a place for preparation for eternal life in the afterlife. This principle includes a balance between effort and surrender to fate, abundance and shortage, as well as success in this world and the afterlife (Sopiansyah et al., 2021).

At the time in which the verses of Surah Al-Jumu'ah were revealed, Arab society generally lived in an environment influenced by trade, exchange of goods, and other economic activities. Trade and business became an integral part of their lives. These economic activities often become the main focus of daily life, which can obscure priorities for worship and religious obligations. Surah Al-Jumu'ah underlines the importance of maintaining a balance between world affairs and the hereafter in religious life. Muslims are taught not to forget their religious obligations in living their daily lives. Balance between this world and the afterlife is an integral part of correct religious practice. From a spiritual perspective, Muslims are reminded of the importance of maintaining a balance between world affairs and the hereafter. Life in the material world can often plunge someone into busyness that prevents them from getting closer to Allah SWT. Therefore, these verses provide a reminder that Muslims should not be so attached to world affairs that they neglect their religious obligations.

This presentation is in line with Muis' research. The attitude of tawazun (balance) is very important for Muslims, especially in other activities. Examples of tawazun attitudes such as Friday prayers are a form of worship that is emphasized in Islam where people gather to listen to sermons and receive advice. Allah pays great attention to Friday prayers, where Muslims gather

to listen to sermons and follow the example set by the Prophet Muhammad SAW. Researchers found that most Muslim male traders and buyers tend to remain active in carrying out buying and selling transactions during Friday prayers, which results in neglect of their religious obligations. They often ignore or postpone Friday prayers because they are busy with trade. This practice is not in line with the teachings of the Koran, especially Surah Al-Jumu'ah verses 9-11 which emphasizes the importance of prioritizing worship above world affairs (Muis, 2021).

The concept of balance between the world and the hereafter is found in Surah Al-jumuah. Surah Al-jumuah verses 9-11, in this surah Allah SWT reminds Muslims of the importance of maintaining a balance between the world and the hereafter and provides instructions on the attitude that should be taken in living life. Although the verses in Surah Al-Jumu'ah do not directly mention the concept of balance between the world and the hereafter, they emphasize the importance of prioritizing worship and remembrance of Allah above all world affairs (Khoir & Anshory, 2023). Faridah's research also reveals that efforts to maintain balance in human life, especially among Muslims, are still an issue that requires serious attention, especially in terms of guidance and direction. The main key to achieving happiness in life is to be able to create a balance between the life of the world and the hereafter (Faridah, 2022) Through this research, it is expected to reveal Wahbah Zuhaili's in-depth view of how the life of the world should be lived as a preparation for the afterlife, as contained in Surah Al-Jumu'ah verses 9-11. From this surah, it can be understood that the treasures and pursuits of the world are not solely intended for the afterlife. It is important not to only focus on the life of the world, because the afterlife also exists.

Method

The research method used in this journal is a qualitative method that uses library research with a descriptive analysis approach to describe and explain the phenomenon or object of research in detail and detail in social phenomenon research (Fadli, 2021). Library research is research to collect all information or scientific writings, such as journals, libraries, magazines, books, scientific papers, theses, ebooks, and others (Sidharta &

Sari, 2021). The first has completed research on the topic to be researched, which is related to how Wahbah Zuhaili views Q.s Al-Jumu'ah verses 9-11 in tafsir al-Munir which aims to solve a problem that is basically based on a critical and in-depth study of the relevant literature. In this study the data used is primary data obtained from the original source, namely in the form of tafsir Al-Munir by Wahbah Zuhaili.

Result and Discussion

1. Biography of Wahbah Zuhaili

Wahbah bin Sheikh Mustafa Al-Zuhaili Abu Ubadah is the real name of Wahbah Zuhaili, born in 1353 Hijriyah or coincided on March 6, 1932 in Daer Athiyat which is located in the al-Qolamun area of the province of al-Nabak which is in Damascus or the capital of the country of Syria (Has, 2014). His father was named Musthafa Az-Zuhaili, his mother was Fatimah bint Musthafa Sa'adah. His parents were famous for their piety and piety that adhered to religion (Nurvita Rahmayanti, 2022). Since childhood, Wahbah Zuhaili has shown a formidable character that promises great potential as a leading scholar. His intellectual talent also appeared to be well above average from an early age. This strong personality can be attributed to his supportive family environment, where religious values were upheld and the practice of the Sunnah was always adhered to. In addition, his father's encouragement and motivation to pursue knowledge as best as possible also contributed greatly. It is no surprise then that Wahbah Al-Zuhayli has become a renowned scholar whose work has had a significant and beneficial impact on humanity around the world (Sulfanwandi, 2021).

Sheikh Wahbah Zuhaili, a prominent Syrian scholar of the 20th century, is known not only as a scholar in the field of fiqh but also as a mufassir. His basic education began in his village in 1946 in his village, after which he continued his secondary education at the Sharia department in Damascus for six years until 1952. He earned his bachelor's degree in 1952 from the Faculty of Sharia at Damascus University. In addition, he completed his Islamic education at al-Azhar University, successfully completing it with distinction in 1956 CE. After that, he continued his master's studies at Cairo University and successfully completed it in 1959 AD. He also obtained his doctorate in shari'ah from al-Azhar University, Cairo in 1963

AD under the guidance of Dr. Muhammad Salam Madkur with the title Summa Cum Laude (Nur Rahimi, 2022). On the night of Saturday, August 8, 2015, Wahbah Zuhaili breathed his last and left the world at the age of 83 (Baihaki, 2016).

As a famous scholar like wahbah zuhaili understands that the relationship between teacher and student is the main foundation in the development of knowledge and deep understanding. Among the teachers al-Zuhaili in the field of fiqh is 'Abd al-Razzaq al-Hamasi (w.1969 AD) and Muhammad Hashim al-Khatib ash-Shafi'i (w.1958 AD). In the field of Hadith, he learned from Mahmud Yassin (d.1948 CE), while in the field of Tafsir and the Science of Tafsir, he received guidance from Shaykh Hasan Jankah and Shaykh Sadiq Jankah al-Maidani. He acquired his knowledge of Arabic from Muhammad Salih Farfur (d. 1986 CE).

While in Egypt, he studied under Mahmud Shaltut (d. 1963 CE), Abdul Rahman Taj and Isa Manun, who were his teachers in Muqaran (comparative) Fiqh. In the field of Ushul Fiqh, he received instruction from Mustafa Abdul Khaliq and his son Abdul Ghani, along with a number of other unnamed teachers.

Some of his students included Muhammad Faruq Hamdan, Muhammad Na'im Yasin, Abdul al-Satar Abu Ghadah, Abdul Latif Farfur, Muhammad Abu Lail, and including his own son, Muhammad al-Zuhaili, along with many other students while he was a lecturer at the Faculty of Shari'ah and other institutions of higher learning (Maya & Sarbini, 2018).

Wahbah Zuhaili is very involved in learning and teaching in various fields of knowledge, both through lectures, lectures in recitation, discussions, and through mass media. The majority of his works cover the fields of Fiqh and tafsir. Some of his works include: (1) Al-fiqh al-Fiqh al-Islami wa Adillatuhu, (1997) in 9 thick volumes. This is his most famous fiqh work: (2) Al-Wasit fi Ushul al-Fiqh, Damascus University, 1966: (3) Fiqh al-Mawāris fi al-Syari'at al-Islāmiyyah, Dar al-Fikr, Damascus, 1987: (4) Al-Qur'an al-Karim; Bunyātuhu al-Tasyri 'iyyah au Khaṣ ā'isuhu al-Hasariyah. Dar al-Fikr, Damascus, 1993: (5) Al-Asās wa al-Maṣadir al-Ijtihad al-Musytarikah Bayna al-Sunnah wa al-Syi'ah. Dar al-Maktabi, Damascus, 1996: (6) Tafsir al-Wasit in 3 thick volumes: (7) Tafsir al-Munir fi al-

'Aqidah wa al-Shari'ah wa al- Manhaj, consisting of 16 volumes. Dar al-Fikr, Damascus, 1991 and other works.

2. Tafsir Al-Munir

This last tafsir that has been presented, namely tafsir Al-Munir. The word “المنير” is a noun derived from the word “nur” (light), which means the one that gives light or illumination. In this case, Wahbah Zuhaili may intend to name his tafsir book as “Tafsir al-Munir” in the hope that the tafsir book can provide light to its readers, shine on people who study it, and provide enlightenment to anyone who wants to understand the meaning of the verses of the Qur'an. This tafsir book was first written by him in Dar al-Fikr Beirut Lebanon dar al-Fikr Damascus, Syria which amounted to 16 volumes coinciding in 1991 AD/1441 H. when he had reached the peak of his intellectual career. This book has been translated in various countries, including Turkey, Malaysia, and Indonesia. As for the style of this interpretation, a small part in some places uses thematic interpretation method (maudhi), but tahlili method is almost all used in this interpretation book (Fatmawati, 2019).

The systematic discussion of tafsir al-munir is as follows: (1) Categorizing the Quranic verses based on the topic of discussion and giving appropriate titles: (2) Providing an overview of the contents of each chapter of the Quran: (3) Providing an explanation of the linguistic aspects contained in the Quran: (4) Presenting an explanation of the reasons for the revelation of the verses in the most authentic narrations, and excluding weak narrations if any, while explaining the authentic stories related to the verse being interpreted: (5) Giving a detailed interpretation of the verses under discussion: (6) Issuing rulings related to the verse that has been interpreted: (7) Discussing the rhetorical and syntactical aspects of the verses to be interpreted (Hariyono, 2018)

3. General concepts of Tawazun in Islam

Tawazun is an important concept in Islam that emphasizes balance, justice and harmony in all aspects of life. Here are some general concepts of tawazun in Islam:

a. Tawazun in worship

The balance of worship-muamalah in the hereafter is positioned as a manifestation of the integration and balance of body, mind and spirit. Islam emphasizes the importance of having this attitude, between man's relationship with God, between interactions between humans, as well as between aspects of worship and daily world

affairs. The world is not the final destination of the human journey, as there will always be death as the end of life in this world. However, the world is a field for eternal and eternal life, namely in the hereafter. Thus, the purpose of Islamic education is in accordance with the concept of the cycle of life in the world and the hereafter, which not only aims to produce humans who are knowledgeable, but also have faith and morals (Mastiyah, 2017).

b. Tawazun in muamalah

Tawazun in social interactions between people is the principle of equality, justice, and balance. It involves mutual respect, appreciation and treatment of individuals regardless of their social, economic or cultural status. This principle encourages fair treatment for all, granting equal rights, and avoiding attitudes that feel superior or inferior in daily interactions (Machsun, 2016).

c. Tawazun between the world and the hereafter

Tawazun between the world and the hereafter is the idea of maintaining a balance between worldly life and life after death in Islam. It indicates the importance of being balanced in performing worldly activities, such as work and social relationships, as well as preparing for the afterlife through worship, good deeds, and increased morality. This principle emphasizes the need to give equal attention to both aspects in order to achieve success and blessings in this world and lasting happiness in the hereafter.

d. Tawazun in personal life

Tawazun in personal life describes achieving an optimal balance between various aspects of one's life, including physical, emotional, mental and spiritual. This includes the fulfillment of basic needs such as food, rest, and physical activity, as well as attention to emotional aspects such as healthy social relationships and support from the social environment. In addition, tawazun in personal life also includes the development of mental aspects through learning and personal growth, as well as attention to the spiritual dimension through religious practices, meditation or introspection. This principle highlights the urgency of maintaining balance in all these areas as the key to holistic well-being and overall life satisfaction (Yuanita, 2015).

4. Interpretation and Concept of Tawazun According to Wahbah Zuhaili in Tafsir Al-Munir Q.s Al-Jumu'ah verses 9-11

Wahbah Zuhaili in tafsir al-Munir does not explain directly about tawazun, but he only

describes the guarantee of sustenance for all creatures of Allah on earth, in the sea and in the air as well as the need for survival that is clear and recorded in lauhul mahfuz. However, although human sustenance has been guaranteed by Allah, humans still have an obligation in obtaining sustenance, namely trying and working according to human nature. Based on the analysis of Wahbah al-Zuhaili's thought, it can be understood in detail that the guarantee of sustenance is owned by all His creatures, but the way to get the sustenance is hard work in trying to realize the guarantee of sustenance. In addition, trying and working is an act of worship in order to fulfill the command of Allah SWT to change fate for the better.

After describing the guarantee of sustenance in the view of Wahbah Zuhaili, that sustenance can be obtained by doing the five daily prayers in the teachings of Islam. That often we are too eager to get material or money so that we can forget or ignore our worship obligations. This exposure is in line with the results of Novia Hana's research which reveals that Muslims who neglect prayer because they are busy with other activities, such as busyness with work, study, entertainment, or other world affairs, we can find in the market, where traders are busy with their merchandise, people like this leave the prayer intentionally for no apparent reason, and deny their obligations in Islam including into major sins. Allah explains that leaving the prayer intentionally is considered disbelief. This is because prayer is considered the main pillar of Islam, if it is ignored then the principle of one's Islam is threatened, and leaving it can feel like destroying the foundations of one's own religion (Hana et al., 2023). Nurul Fajriani's research also reveals that the essence of our work is to seek the pleasure of Allah, not just to pursue material wealth. If we have such intentions as long as we work and do not neglect our responsibilities as servants of Allah. If we work in violation of Allah's commands, maybe the results will not be as much as desired, but surely we will not get His pleasure. However, if we still carry out His commands while working, then we will get material and His pleasure at the same time. Fortune is a certain destiny, so we don't need to worry about it, especially if we pursue fortune to the point of violating Allah's commandments (Nurul Fajriani, 2019).

Therefore, we must pay attention to three important things related to tawazun: First, if Allah guarantees something, namely sustenance, do not

worry or speculate, because Allah has guaranteed sustenance for each of His creatures, although the share of each is His secret. Secondly, if Allah commands something to us, do not ignore or leave it, because every one of His commands is basically for our good. Thirdly, prioritize what Allah asks, do not ignore His commands just because you are tempted to pursue what He has guaranteed. This is foolishness and a sign of inability to see the real truth. People who achieve peace and happiness in life are those who can distinguish between truth and error. God's promises and guarantees are the truth that must be prioritized. Do not let the drive for material gain compromise the essentials. Working professionally means obeying all the rules, especially those set by Allah SWT. This is the importance of a tawazun attitude in balancing all aspects of life, not leaning towards one thing only. This explanation is in line with Q.s Al-Jumu'ah verses 9-11 as He says (Qur'an Kemenag, 2015) :

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ٩

Means: "O you who believe! When the call to prayer is given on the day of Jumu'ah, then hasten to remember Allah and give up buying and selling. That is better for you if you know". (Al-Jumu'ah: 9)

This verse describes the attitude of those who abandon the obligatory Friday prayer when they see an opportunity for commerce or entertainment. Allah emphasizes that whatever worldly pleasures they pursue, the truth and goodness that come from Allah are far better and more valuable than these worldly pleasures. Therefore, religious believers are invited to prioritize obedience to Allah and abandon everything that prevents them from carrying out their religious obligations. Furthermore, Allah Subhanu Wa Ta'ala allows and permits work and economic activities to earn a worldly living after completing prayers (wahbah Azzuhaili & Dkk, 2014),

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

Means: "When the prayer has been performed, then scatter you over the earth; seek the bounty of Allah and remember Allah much that you may be fortunate". (Al- Jumu'ah: 10)

After praying and finishing the worship, it is permissible for you to spread out and carry out activities in this world such as trading, taking care of daily life, and seeking the sustenance that Allah SWT gives to His servants. In the activity of earning a living and making transactions, do not forget to always remember Allah SWT by being grateful for His guidance in the life of the world and the hereafter. By doing dhikr such as hamdalah, tasbih, takbir, istighfar, and so on, you can get closer to Him and achieve blessings in this world and the hereafter. The importance of remembering Allah in every activity emphasizes that a believer must always be aware that Allah is always watching, so that the love of the world does not exceed the limit. Remembering Allah and instilling awareness of Him can bring good fortune, safety, success, and success both in this world and in the hereafter.

مَنْ دَخَلَ سُوقًا مِنَ الْأَسْوَاقِ، فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ
وَحَدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللَّهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ وَمَحَا
عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ

Means: *Whoever enters one of the markets and says, 'Laa Ilaha illallaahu wahdahuu laa shariika lahu, lahul mulku wa lahul hamdu, wa Huwa alaa kulli syai' in Qadiirun' (There is no God but Allah, there is no partner for Him, to Him belongs all authority and to Him all praise, and He is omnipotent over all things), then Allah SWT records for him a thousand (one million) good things and erases from him a thousand bad things (HR. Ibnu Hatim, 2013).*

Furthermore, Allah SWT rebuked the believers for what they did in the form of dispersing from the Friday sermon to go to the toys and entertainment (al-Lahw) that came to Medina,

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا أَنْفَضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ
مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ
الرَّزِيقِينَ ١١٤

Means: "And when they see trade or play, they hasten to it and leave you standing (preaching). Say, 'What is with Allah is better than games and

trade,' and Allah is the best of sustenance." (Al- Jumu'ah: 11)

When the believers who are praying see the arrival of camels carrying trade goods from a country, or see entertainment and games such as drumming and blowing flutes to enliven a wedding or something else, while they are in the mosque listening to the khutbah, Tell them O Messenger, that what they pursue in this world, such as entertainment, games, and business, is not comparable to the rewards and rewards that Allah provides in the hereafter. It is better for them to stay in the mosque and listen to the sermons of the Prophet Muhammad (peace be upon him). Allah is the best provider of sustenance, and we should seek sustenance only from Him and connect ourselves to Him through acts of obedience. Trusting in Him and seeking sustenance in due time is the key to obtaining sustenance. Allah guarantees sustenance for all His servants, and He will never withhold or reduce His sustenance because of acts of worship such as prayer.

Hilmi's research explained in his thesis entitled the concept of prosperous life from the perspective of the Qur'an by conducting a comparative study of the interpretations of M. Quraish Shihab and Hamka, in the thesis it was conveyed that prosperous life is the ability to balance the needs of the world and the hereafter and have a strong belief in Allah by realizing His greatness. The importance of faith and science is also emphasized, because with both and the ability to balance, a person will receive blessings before Allah SWT. In Hakim's research which discusses the formation of a tawazun attitude in students at Al-Kautsar Banyuwangi Junior High School through pesantren learning, this research uses field research at Al-Kautsar Banyuwangi Junior High School, in this thesis it is explained that the application of a tawazun attitude in the Al-Kautsar cottage environment is carried out through three domains, namely Ruhiah, Aqliyah, and Jismiyah. The purpose of the application of the tawazun attitude in the Al-Kautsar pesantren is so that students can face life after leaving the pesantren and are taught to apply the tawazun attitude in their daily lives in the pesantren (Hakim, 2021). In a journal entitled "Religious Moderation in the Perspective of the Qur'an (Study of Tafsir Surat Al-Baqarah; 143)" written by Fitriani explains that the concept of balance or wasathiyah should be applied by each individual in the smallest scope, namely the family. If the majority of individuals at

the family level are able to implement life in balance properly and correctly, then security, justice, and community welfare will automatically increase (Fitriani et al., 2021). The thesis prepared by Gunawan entitled "Internalization of Tasamuh and Tawazun Values in Shaping Character in Malang City Ma'arif NU MTs Students". This research is a qualitative study that involves the process of collecting descriptive data both in written and oral form from individuals, as well as behavioral observations. In this study, the author explains that the character of students at MTs Ma'arif NU Malang City has improved after the implementation of character building activities by applying the value of tasamuh and tawazun supervised by teachers at school. From the exposure of previous research that has examined tawazun, however, no specific research has been found that explores the attitude of tawazun from the Qur'anic perspective in the context of interpretation. This study will focus on the specific interpretation of Wahbah Zuhaili in Tafsir Al-Munir on the verses related to tawazun in the context of contemporary life, especially in maintaining a balance between religious obligations and the demands of daily life. This will provide a better understanding of how Muslims can maintain balance in carrying out their worship in the midst of modern busyness (Gunawan, 2022).

Conclusion

Wahbah Zuhaili emphasizes the importance of balance between the spiritual and material aspects of Muslim life. The principle of tawazun is to guide Muslims to live a harmonious and balanced life. Understanding Tawazun in the Context of Surah Al-Jumu'ah, Zuhaili explains that tawazun in Surah Al-Jumu'ah verses 9-11 refers to the balance between religious obligations and world activities. It emphasizes the need for daily application of Islamic values in various aspects of life, including social, economic, and political. And it emphasizes the importance of being steadfastly obedient to Allah's commandments, such as performing the Friday prayer, the five daily prayers and ceasing trade when the call to prayer is heard. However, it is also recognized that not all circumstances require an absolute emphasis on mindless obedience.

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