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Mukhlis Latif

*Ibn Thufail and His Contributions in the Field of Islamic Philosophy:
Thoughts and Developments*

Yaniah Wardani

القيم البلاغية في ثلاثيات الردة وانتشرها في اندونيسيا ومصر: دراسة مؤلّنة

**Nur Taufiq Sanusi, Ahmad Fauzan, Abdul Syatar, Kurniati,
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*Political Configuration of Islamic Law in Legal Development in
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The Reconstruction of *Maqasid Al-Syariah* against Traffic Violation in Indonesia

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Abstract

This research elaborates on the reconstruction of *maqasid syariah* against traffic violations in Indonesia using a qualitative method based on library research. The research results show that traffic violations are seriously against *maqasid syariah*, which covers the essential elements of *al-din* (religion), *an-nafs* (soul), *al-aql* (mind), *al-maal* (property), and *an-nasl* (offspring). The violation of traffic laws at least damages souls and property, as indicated in this research, where traffic accidents become the third major cause of death in the world. Therefore, *fikih* on traffic violations is considered *dharuriyyah* (primary) to be minimalized and prevented due to its impacts on soul and property. The implication of this research is a fundamental basis for the availability of *fikih* in traffic. It should eventually be applied to preventing major traffic accidents.

Keywords: Maqasid Al-Syariah, Traffic Violation, Accident, Soul, Property

امللخص

تركز هذه المقالة على دراسة إعادة بناء المقاصد الشرعية ضد المخالفات المرورية في إندونيسيا. وتستخدم هذه الدراسة البحث النوعي بالنهج المكتبي. وتكشف نتيجة البحث في هذه المقالة الفكرة بأن المخالفات المرورية هي مخالفات تهدد بشكل خطير جوانب المقاصد الشرعية التي تشمل حفظ الدين والروح والعقل والمال والنسب. وكل مخالفات مرورية مهلكة تهدد سلامة الأرواح والأموال. وكما تظهر البيانات في هذه المقالة أن المخالفات المرورية هي القاتلة الثالثة في العالم. ويضع الفقه المروري المخالفات المرورية كأحد الجوانب المصنفة على أنها الدورية لتقليل حدوث المخالفات المرورية التي تهدد الأرواح والأموال. وأما الآثار المترتبة من هذا البحث فتكون هي الفكرة الأولى في ولادة



الفقه المروري. ويجب استخدام الفقه المروري كنمط من الحذر في حركة المرور من أجل تجنب الحوادث المهلكة.
الكلمات المفتاحية: مقاصد الشريعة ، المخالفات المرورية ، الحوادث ، الحياة ،
الأصول

Abstrak

Penelitian ini mengkaji tentang rekonstruksi *maqasid syariah* terhadap pelanggaran lalulintas di Indonesia. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan. Hasil penelitian menemukan konsep bahwa pelanggaran lalulintas merupakan pelanggaran yang sangat mengancam aspek *maqasid syariah* yang meliputi: terpeliharanya agama, jiwa, akal, harta, dan keturunan. Dalam setiap pelanggaran lalulintas yang fatal mengancam keselamatan jiwa dan harta. Sebagaimana data yang ditunjukkan pada penelitian ini bahwa pelanggaran lalulintas menjadi pembunuh nomor tiga di dunia. Fikih lalulintas menempatkan pelanggaran lalulintas sebagai aspek yang tergolong *daruriyyah* agar meminimalisir kejadian pelanggaran lalulintas yang mengancam jiwa dan harta. Adapun implikasi dari penelitian ini, agar menjadi konsep awal lahirnya fikih lalulintas. Fikih lalulintas seharusnya dijadikan sebagai pola kehati-hatian dalam berlalulintas agar terhindar dari kecelakaan yang fatal.

Kata Kunci: Maqasid Al-Syariah, Pelanggaran Lalu Lintas, Kecelakaan, Jiwa, Harta

A. Introduction

Violations against traffic are often assumed to be normal and are not seriously considered major casualties, even though they harm the lives of drivers and other traffic users. These serious fatalities result from human error and vehicle problems. Human error includes people breaking traffic regulations such as speeding, traffic lights, and others, whereas vehicle problems like machine failure due to a lack of oil, petroleum, or other vehicle damages, including wheels, as a result, people are likely to be victims or murdered.

Discussion on fikih related to traffic regulation and users is significantly important within human life for achieving the safety and the welfare of the wider society in the context of *maqasid Syariah* for preserving *al-din* (religion), *an-nafs* (soul), *al-aql* (mind), *al-maal* (property) and *an-nasl* (offspring). Al-Syathibi elaborates that these five purposes of Syariah should be taken into account in

examining of Islamic teachings.¹ Moreover, traffic users have to obey traffic regulations in all circumstances for the safety either drivers or others including considering other rights and responsibilities. Breaking all of these, of course, traffic accidents often occur in which they damage properties, casualties and fatalities.

Data from the *World Health Organization* (WHO) reported in *The Global Report on Road Safety* shows that the number of traffic accidents in Indonesia in 2021 was 103.645, which placed Indonesia in the third rank of traffic accidents in Asia after China and India. However, Indonesia can be categorized as having the highest number of traffic accidents, as the percentage of deaths per population was 0,015, while China was 0,018 and India was 0,017. WHO also identifies that the number of traffic accidents in Indonesia was high as a result of unrestricted traffic regulations regarding speeding, drunk driving, safety helmets, safety belts, and child safety in the car. There are approximately 2,4 million fatalities every year in Indonesia, ranking third after HIV/AIDS and TBC incidents (Public Relation of Bantul Police Station 2021).

Another piece of data released by the Traffic Division of the National Police indicates that the trend of traffic accidents in Indonesia has increased significantly over the last five years. The number of traffic accidents in 2020 100.028 and increases again to 103.645 in 2021. So that means that there are about 30.000 people who die due to traffic accidents every year, 80 people each day, and 3 people every hour (Kompas.com, 2021). There are several reasons for traffic accidents, namely 61% due to human error with respect to the skill and character of the driver, 9% due to vehicle factors such as roadworthiness, and 30% due to road facilities and the environment.² In south Sulawesi, Regional Police Chief of south Sulawesi, Irjen Pol Mas Guntur Laupe acknowledged that traffic accidents in this region were 6.579 in 2019.

Regarding those significant impacts on traffic accidents, it is essential to address such concerns by preventing and minimizing them by disseminating Law No. 22 of 2009 regarding traffic and Road Transportation (UULAJ). The obedience of this law is similar to the obedience of religion (orders and prohibitions), as those have the same purposes of saving the five principles of human rights called *al-Kulliyat al-Khams* or *al-Dharuriyat al-Khams*, that is, preserving *al-din* (religion), *an-nafs* (soul), *al-aql* (mind), *al-maal* (property), and *an-nasl* (offspring).³ The key question is why

¹ Muhammad Rusli et al., "Career Women in Maslahah Mursalah Perspective," *Jurnal Adabiyah* 22, no. 2 (December 31, 2022): 220–235.

² PDSI KOMINFO, "Rata-Rata Tiga Orang Meninggal Setiap Jam Akibat Kecelakaan Jalan," *Website Resmi Kementerian Komunikasi Dan Informatika RI* (Jakarta, 2017), accessed December 14, 2022, http://index.php/content/detail/10368/rata-rata-tiga-orang-meninggal-setiap-jam-akibat-kecelakaan-jalan/0/artikel_gpr.

³ Abu Ishaq Al-Syathibi, *Al-Muwafaqat Fi Ushul al-Syariah* (Beirut: Dar al-Kutub al-Ilmiah, Tahun terbit tidak diketahui).

are Indonesians, as the majority of the Muslim population, reluctant to commit to traffic and safety regulations and policies implemented in Indonesia?

The Urgency of Fikih on Traffic

The term fikih in Arabic linguistic is called *Fiqh* (فقه) consisting of: ف - ق - ه (fa – qa- ha) which means understand.⁴ From its terminological meaning, fikih can be understood as knowledge that elaborates Islamic law based on the Qur'an, hadith, ijma' (consensus of ulama), and qiyas (analogy). Fikih relates to the jurisprudence of human deeds, which considers *mukallaf*, including mandatory, forbidden, avoidable, permissible, valid, void, sinful and rewarding.⁵ Fikih is the legal thoughts and understandings of people (Mujtahid) in the formulation of Islamic law using their reasoning based on various conditions, times, and places, including the development of science and technology as well.⁶ For this reason, it also covers that the aim of fikih on traffic is to identify and formulate the fundamental teachings of Islam that relate to traffic in order to insist that people obey traffic regulations that are consistent with Islamic principles. This urges them to be careful when driving cars or doing other activities on the road and to respect and commit to other people's safety. Also, they prevent others from having accidents and other casualties that endanger their lives and properties.

Thus, fikih on traffic is a set of Islamic laws that govern the ethics of traffic and road transportation in improving services and the safety of traffic and road transportation so that road accidents can be minimized.

The Indonesian government passed Law No. 22 of 2009 regarding Traffic and Road Transportation (UULAJ) and the implementation of this law under the coordination of Headquarters Traffic Directorate Police. This is expected to improve people's awareness of applying the safe traffic rules and gain safe, comfortable, and orderly traffic as well, because most accidents happen due to disobedience with the regulations and policies. Using the (Fikih on the Traffic approach to develop traffic safety awareness and ethical use of traffic for drives or others can be fully implemented in their daily lives.

Fikih previously focused on specific Islamic law concerns on permission and forbidden (*halal haram*), obligation, avoidable, and others. Nowadays, this has been

⁴ Ahmad Warson Munawwir, *Al-Munawwir: Kamus Arab-Indonesia* (Surabaya: Pustaka Progressif, 1997).

⁵ Abdul Mujjeb, M, Syafiah AM, and Mabruri Tholhah, *Kamus Istilah Fiqih* (Jakarta: Pustaka Firdaus, 2002).

⁶ Pemerintah Pusat Indonesia, *Undang-Undang (UU) Nomor 22 Tahun 2009 Tentang Lalu Lintas Dan Angkutan Jalan, LN. 2009/No. 96, TLN NO. 5025, LL SETNEG : 143 HLM*, vol. NOMOR 22 TAHUN 2009, 2009, accessed July 21, 2023, <http://peraturan.bpk.go.id/Details/38654/uu-no-22-tahun-2009>.

more inclusive and covers contemporary issues faced by human beings, which include community values and norms. Fikih currently resolves community needs and problems using appropriate approaches and understandings, which are completely different from previous eras. This includes *al-dharurat tubihu al-mahzurat* (forbidden things are allowed due to emergencies), *al-dhararu yuzalu* (the emergence must be stopped), and *la dharara wa la dhirara* (Do not damage yourself and others).⁷

One of the contemporary issues that should be addressed using an Islamic perspective and incorporated into the common platforms of Islamic teaching is fikih on the traffic in which it draws from fundamental Islamic laws (*al-qiyam al-asiyyah*) such as advantages (*maslahah*), equality, justice, brotherhood, freedom, safety, peace, ethics, and love.⁸ Fikih on traffic is not merely the concern of secularity but also of religious commands to submit government policies and laws on traffic to achieve safety and the comfort of the people. The obedience of the government is parallel to the obedience of God and the Messengers of God, as there are no differences on that. This means that if people consistently implement the government regulations, they have obeyed the common command of God and His messenger, or vice versa. To illustrate this, if the traffic regulation urges a person to stop when the red light appears, But if he goes against it, this means he is against God and His messenger's command.

This argument seems sensitive as it points out the similarities between the order of God or the Prophet Muhammad and the government policies, but it should be noted that the purpose of those regulations is to protect human beings from any difficulties, fatalities, and any kinds of damages (*mafsadat*).⁹ This is consistent with the purpose of Islamic law, which provides human welfare and prosperity (*li tahqiq al-masalih al-ammah*).¹⁰ It should be noted that all Islamic teachings, both from God and the Prophet Muhammad in the context of commands and prohibitions, are to halt damages and to gain people's well-being and public prosperity. So, the following discussion is related to traffic ethics and the conduct of delivering corpses.

⁷ Abd. Aziz Muhammad Azzam, *Al-Qawaid al-Fiqhiyah* (al-Qahirah: Dar Al-Hadits, 2005).

⁸ Ziyadul Muttaqin, "Fikih Lalu Lintas: Perspektif Peningkatan Norma dalam Islam," *Tarjih: Jurnal Tarjih dan Pengembangan Pemikiran Islam* 16, no. 1 (June 22, 2019): 49–60.

⁹ Abd. Aziz Muhammad Azzam, *Al-Qawaid al-Fiqhiyah*.

¹⁰ Ibnu Qayyim al-Jauziyah berkata: *انما وضعت الشريعة لمصالح الانام* (Islamic law revealed for human benefits. See: Ibnu Qayyim Al-Jauziyyah, *I'lam al-Muwaqqi'in 'An Rabbi al-'Alamin* (Vol. 4, Riyadh: Dār Ibnu Jauzi, 1423 H), p. 337; Bandingkan dengan Badran Abu al-Ainain Badran, *Ushul al-Fiqh al-Islami* (Iskandaria, t.p, t. th.), h. 336; Muhammad Abu Zahrah, *Ushul al-Fiqh* (t.t.: Dar al-Fikr al-'Arabi, t.th.), p. 366; Wahbah az-Zuhaili, *Ushul al-Fiqh al-Islami*, (Damaskus: Dār al-Fikr), Eds. 1, Juz 1, p.101; Jalaluddin Abdurrahman al-Suyuthi, *al-Asybah wa al-Nazair* (Indonesia: Syirkah Nur Asia, t.th.), p.6

The Traffic Ethics in Islam

1. Ethics on the Road

One of the Islamic teachings that has been ignored is with respect to the traffic ethic, even though it is assumed not to be an Islamic concern. Regulations on traffic are not clearly elaborated within the Qur'an and Hadith, but the basic principles for elaborating traffic ethics exist, such as mutual respect (Q.S. al-Naml/27:17–18), a low profile (Q.S. al-Furqan/25:63), and not being arrogant (Q.S. Lukman/31:18). According to Wahbah al-Zuhaeli, the verse 17 of Surah al-Naml¹¹ describes the Prophet Sulaiman walking along with his troops (*junud*), consisting of genies (*jin*), human beings, and birds. They walk orderly and full of discipline, following their leader's instructions for their own troops.¹² Al-Qurthubi acknowledges that the discipline in their obedience towards their leaders (*al-waz'u*) is a good example for human beings.¹³ This is inspired by the fact that the people's commitment to obeying laws and regulations is required for achieving order and safety in traffic.

Another Qur'anic exegesis by Al-Zuhaeli describes in verse 18¹⁴ that the Qur'an narrates the troops' journey to the ants' valley (Kingdom) in Yemen (Syam). They witness the ant Queen talking to the Prophet Sulaeman, and the ant Queen eventually insists her troops watch out and give space to the Prophet Sulaeman's troops so they do not step on the ants.¹⁵ Quraish Shihab supports this explanation, acknowledging that the ants' troops do not blame the Prophet Sulaeman's failure if they have been killed. This understanding is based on the term "*laa yasyurun*," which means the Prophet Sulaeman's troops do not realize the presence of the ants' around

¹¹Q.S. al-Naml/27: 17:

وحشر لسليمان جنوده من الجن والانس والطير فهم يوزعون

And the prophet Sulaeman collects his troops from human beings, jennies, and birds, then they make lanes orderly. See: Kementerian Agama RI, *Al-Qur'an dan Terjemahnyahnya* (Jakarta: PT. Adhi Aksar Abadi Indonesia, 2011), p. 532

¹² Wahbah Al-Zuhaeli, *Al-Tafsir al-Munir Fi al-'Aqidah Wa al-Syariah Wa al-Manhaj* (Baerut: Dar al-Fikr al-Mu'ashir, 1991).

¹³ Abu Abdillah Muhammad ibn Ahmad al-Anshari Al-Qurthubi, *Jami' Li Ahkam al-Qur'an* (Tempat terbit tidak diketahui: Penerbit tidak diketahui, Tahun terbit tidak diketahui).

¹⁴Q.S. al-Naml/27: 18:

حتي اذا اتوا علي واد النمل قالت نملة ياايها النمل ادخلوا مساكنكم لا يحطمنكم سليمان وجنوده وهم لا يشعرون

Until they reach the ants' valley, and an ant said hello ants go to your homes so Sulaeman troops do not stamp on you even though they do not realize that. See: Kementerian Agama RI, *Al-Qur'an dan Terjemahnyahnya*, p. 532

¹⁵ Wahbah Al-Zuhaeli, *Al-Tafsir al-Munir Fi al-'Aqidah Wa al-Syariah Wa al-Manhaj*.

them.¹⁶ The journey of the Prophet Sulaeman and his troops has shown appreciative attitudes for being disciplined and following one leader. These two verses offer various lessons for human beings and Muslims in particular to obey regulations, including instructions from the leaders, in order to gain order, discipline, and a well-established community life. They have committed to implementing regulations, mutual respect and respect for others, self-control, discipline, and being friendly.

The first is obedience to laws and regulations. Every traffic user should obey regulations, including traffic lights and road signs, in order to gain discipline, order, and safety during travel. According to Shihab, the term "*husyira*" indicates strong commands from the government apparatus to the whole community to obey regulations. This is also similar to the term *yuzawn*, which urges the availability of police and other government bodies to manage and guide regulations (commands and forbiddances) as well as prevent any damages and destructions, so that everything is in order and in systematic arrangements.¹⁷ For these reasons, the safety road police officers must be harsh and consistent in performing their jobs and responsibilities in managing the traffic to avoid traffic jams and minimize any traffic accidents.

Traffic regulations are actually similar to other regulations in that they are essential for human safety. Traffic lights, for example, have significant purposes for making travel smooth and safe when people follow them in order. If everyone ignores and does not obey the traffic lights, the accident, or at least the traffic jam, is unavoidable. This means that they have caused instability and chaos on the road. This is classified as providing difficulties for the community, and this is forbidden (*haram*) in Islamic terms. Therefore, people are obligated to obey the traffic lights as a must, which is the same as the obligation towards government leaders, whether we like or dislike them. In a similar vein, people must obey police who manage and arrange road traffic as they attempt to offer safety on the road and traffic and prevent traffic congestion on the road. Obedience to the police is a must, as they are part of *ulil amr* as indicated in the Quran, Q.S. Al-Nisaa/4: 59. They have an authority delegated in the Qur'an to prevent human beings from any damages and destructions or to provide safety and comfortable communities.¹⁸ It should be noted that obedience to the police is evident as long as it is relevant to the commands of God and the Messengers of God.

Secondly, mutual respect the Qur'anic verse related to the descriptions of the Prophet Sulaeman earlier evidently respected the ants' troop, and he never felt superior to humans. While the ants also do not blame others if they have been killed or hurt due to humans, as indicated in the verse "*laa yasy'urun*". This mutual respect

¹⁶ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian al-Qur'an* (Jakarta: Lentera Hati, 2002).

¹⁷ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian al-Qur'an*, 422–423.

¹⁸ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian al-Qur'an*, 586.

between the troops of the Prophet Sulaeman and the Ants should inspire traffic users to respect others on the road. The Prophet Sulaeman allows the group of ants to use the road first in order to avoid being hurt or killed, and then the Prophet Sulaiman uses the road after the ants. This also shows that the Prophet Sulaiman respects not just human beings but also animals. So they use the road interchange. This is a good example of mutual respect when using the road, even if the users are animals.

Despite the Qur'anic verses regulating the traffic, several Muhammad traditions (hadith) support that, such as those narrated by Bukhari Muslim (a well-known Muhaddith), Abu Hurairah stated: Rasulullah said "People who ride respect (salam) to the walkers, the walkers respect to people who are sitting, and small groups respect the large group".¹⁹ Offering salam is a kind of respect for others in Islam and acknowledges that others realize that there are other people on the road. Ethical conduct on the road, according to Islam, is not merely considered the rights of road users but also the rights of people themselves, as described in the hadith. The Prophet Muhammad warns and criticizes people sitting on the road, and they respond angrily as they are accustomed to sitting on the road. Then, the Prophet Muhammad accommodated their traditions, but they had to respect the rights of the road users. They surprise and ask for the rights of the road users' meaning. The Prophet explains about the rights on the road, like lowering your gaze, preventing road users from any destruction or damage, responding with greetings (salam), insisting on people doing good things, and preventing them from doing evil ones.²⁰ The command of lowering

¹⁹The Prophet Muhammad said:

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: [قَالَ] رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لِيَسْلِمَ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ». (وَفِي رَوَايَةٍ لِمُسْلِمٍ: «وَالرَّائِبُ عَلَى الْمَاشِي».)

(Narrated from Abū Hurairah radhiyallāhu ‘anhu, the prophet Muhammad pbh said: Greetings should be from the younger to older, walking person to those who are sitting, from the small number to the big numbers. In addition to Muslim's Book: from those who are on the vehicle to walkers). See: Imam al-Bukhari, Shahih al-Bukhari, no. 6231; Imam Muslim, Shahih Muslim, no. 2160

²⁰The Prophet Muhammad said:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِيَّاكُمْ وَالْجُلُوسَ بِالطَّرِيقَاتِ، قَالُوا: يَا رَسُولَ اللَّهِ، مَا لَنَا مِنْ مَجَالِسِنَا بَدُّ نَتَحَدَّثُ فِيهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا أَبَيْتُمْ إِلَّا الْمَجَالِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ قَالُوا: وَمَا حَقُّ الطَّرِيقِ؟ قَالَ: غَضُّ الْبَصَرِ، وَكَفُّ الْأَدَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ. رواه البخاري و مسلم.

(Narrated from Abu Sa'id al-Khudri ra., The Prophet Muhammad said: Should not seat on the road. The prophets' colleagues said: we cannot leave that habits because it is a place for chatting. The prophet responded: if you are reluctant to do so, give the rights on the road. The prophets' colleagues asked again: What are the rights on the road?. The prophet responded: lowering of looking, avoiding any destructions, responding the greetings, encouraging people for doing the good things and asking them to leave the evil ones. (HR. Al-Bukhari dan Muslim). Lihat: Imam al-Bukhari, kitab *al-Isti'dzan bab Bad'u as-Salam no. 6229*, Imam Muslim, kitab *as-Salam bab Min Haqq al-Julus 'Ala ath-Thariq Radd as-Salam no. 2161*.

the gaze aims to encourage road users to drive or use the road efficiently, not to slow down so that traffic congestion does not occur. Another example of actions that may disturb others on the road is throwing waste on the road, making horns simultaneously, and turning on the long-distance light at night. Responding to greetings means disseminating peace by allowing others to take over the road and appreciating others for allowing us to use the road by waving the hand, for instance. This also suggests people use the safety road to prevent any destruction, damages, or accidents due to a driver's sleepiness, an unsafe vehicle's brake, damaged roads, or bad weather.

Thirdly, road users are obliged to be able to have self-control in driving, especially in relation to speeding, and to avoid over speeding because it can endanger both the lives of humans and property. This is relevant to the Arabic term "*al-'Ajalatu min al-Syaithan*" (Rush is part of the devil's characters). Being slow while driving prevents traffic accidents and saves people's lives as well as material losses. Self-control is similar to patience, which trains people to act slowly and carefully, including when driving cars or other vehicles and not overtaking other vehicles to arrive earlier. One characteristic of people who are patient is that they ride their vehicles slowly and carefully, committing to any traffic regulations, including traffic lights.

According to Islam, self-control or patience is urgently required in traffic, which is also similar to fasting. To illustrate this, fasting in Ramadhan is obligatory for one month, during which Muslims are trained to have self-control so that they can control themselves for the rest of the month. They are able to resolve their challenges and address their problems in their lives independently and have strong motivation to preserve them. When people are able to perform fasting, they should also be able to use the road safely and obey traffic regulations to save their own lives and the lives of others. So, preserving fasting is parallel to preserving traffic regulation to ensure a safe and comfortable life for people and property.

The fourth, Islam is a human and friendly religion and teaches Muslims to interact with other in polite and friendly relations. Hadith, as a source of Islam, dictates that people be nice and gentle to others, as narrated by al-Thabrani and al-Duruquthni (narrated by Jabir, the Prophet Muhammad). Stated: "An indicator of believers is being friendly to others, and there is nothing good for someone except they are good and friendly. The best person in the world is whoever benefits others". All human beings are basically tended to have a harmonious and friendly character in which they are able to accommodate different cultures, ethnicities, tribes, religions, and even genders. They unite through this fundamental human character through collaborations or partnerships in business, developing science and technology, religious activities, and others. They feel safe and respected due to the friendly attitude of various social and religious identities shown in their interactions. Also, people should be able to establish friendly relationships in traffic as well. Syekh Abd.

Aziz bin Baz elaborates on various friendly attitudes related to traffic, such as guiding lost people on the road, driving slowly, avoiding overspeeding, and considering the safety of others. This is based on hadith narrated from Aisyah documented in Bukhari's Book, the Prophet Muhammad said: "Have gentle and polite characters, not rude and arrogant ones". Therefore, after explaining four essential aspects of road ethics that should be considered to develop and perform safe driving, namely obedience to laws and regulations, respect for others, self-control, and friendly attitudes, the following description is related to the ethic for delivering the corpse.

2. The Ethics for Delivering the Corpse

One collective obligation for Muslims toward other Muslims who have passed away is providing baths, covering, praying, and burying (*fardu kifayah*),²¹ including taking the corpse to the grave along the road.²² The key question is, 'Does Islamic teaching clearly regulate ethical consideration in taking the corpse to the grave along the road?' and 'Why does the group of people along the road often act violently and threaten other road users along the way to the grave?'. These questions should be seriously answered from an Islamic law perspective, as Muslims perceive that as normal and acceptable because their argument is just implementing the Muhammad traditions (hadith) to bury the corpse as soon as possible.²³ This hadith is valid (shahih), but they understand it literally without considering traffic regulations and the safety of other road users. They should understand this hadith contextually by referring to the social and cultural conditions of the hadith, and more importantly, they should make it safe for others. Although groups of people delivering the corpse are given priority on the road, they still have to obey traffic regulations and protect other people's safety. This is regulated in Law No. 22 of 2009 for Traffic and road transportation.²⁴

²¹There are two term in islamic laws : personal obligation (*fardu ain*) and collective obligation (*fardu kifayah*). *Fardu ain* is a personal obligations that should be conducted by every muslim such as praying, fasting, hajj for the have ones, while *fardu kifayah* is an collective obligation for Muslims and if one or some of them perform it, the other is relieved (not responsible to do that). This includes taking care of the corpse. See: M. Abdul Mujieb et.all, *Kamus Istilah Fiqih* (Jakarta: PT Pustaka Firdaus, 1994), p. 74-75

²² Imam Al-Bukhari, *Shahih Al-Bukhari /No 1315, No. 7144, No. 6231 No. 6231, No. 1240*. (Tempat terbit tidak diketahui: Penerbit tidak diketahui, Tahun terbit tidak diketahui).

²³Imam al- Bukhari, *Shahih al-Bukhari*, no. 1315; Imam Muslim, *Shahih Muslim*, no. 944

²⁴See: Pasal 134 Undang-Undang Nomor 22 of 2009 for Traffic and Road Transportation states: Road users should give a priority to the following groups:

a. Fire Fighters' Vehicles are on duties. b. Ambulances are on duties. c. Rescue Cars in assisting road accidents. d. Indonesia State leaders' vehicle. e. International guests or leaders' vehicle, f. vehicle of groups who take the corpse, or other groups' under the permission of national/regional police.

Another hadith urges that Muslims have to bring the corpse in the grave and receive great rewards (*qirath*),²⁵ as long as they are consistent with traffic regulation, road ethics, and public safety. They also keep the lessons learned for the dead, such as being calm and rethinking the greatness of God, lowering their looking, speechless, angel's questions in the grave, asking for God's forgiveness, and becoming good people prior to death.²⁶ The communities should drive slowly, take care of other road users, not threaten them, and not pray for the corpse. This is relevant to the recommendations from Muslim Scholars (MUI) of South Sulawesi Number: B-117/DP.P.XXI/XI/2021 with regards to "the corpse's family and colleagues are obligated to respect road users and are forbidden to act violently during delivering the corpse".²⁷ This recommendation should be disseminated to the wider society for the purpose of preventing and minimizing misconduct in delivering the corpse.

When the prophet Muhammad offers one reward (*qirath*) for those who pray for the corpse and go home directly and two rewards (*qirath*) for those who pray for the corpse and bring him or her to the grave in calm and polite ways, they will have those rewards. But such rewards cannot be achieved or are even sinful if they are disturbing other road users, riding vehicles over speed limits, hitting their cars, making loud horns, or threatening others because they endanger their own lives and the lives of others.

²⁵The Prophet Muhammad said:

عن أبي هريرة قال : قال رسول الله ص م : مَنْ اتَّبَعَ جَنَازَةَ مُسْلِمٍ ، إِيمَانًا وَاحْتِسَابًا ، وَكَانَ مَعَهُ حَتَّى يُصَلَّى عَلَيْهَا وَيُفْرَغَ مِنْ دَفْنِهَا ، فَإِنَّهُ يَرْجِعُ مِنَ الْأَجْرِ بِقِيرَاطَيْنِ ، كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ ، فَإِنَّهُ يَرْجِعُ بِقِيرَاطٍ

(Whoever take the Muslim's corpse to the grave based on the faith and the name of God, then he prays for him/her, and placing him in the grave, he will get two great rewards (two qirath. One qirath equals to one Uhud hills). If someone just prays for the corpse and goes home directly before burying the corpse , he will get one qirath. See: Imam al-Bukhari no. 1325 dan Imam Muslim no. 945. Ibnu Hajar al-Asqalani in Fathul Bari offers additional description praying and going to the grave individually not with others he gets only one qirath. See: Ahmad bin Ali ibn Hajar al-Asqalani, *Fathul Bari* (Beirut: Dar al-Ma'rifah, juz 3, 1379H), p.197.

²⁶ Imam Al-Gazali, *Majmu'ah Rasail al-Imam al-Gazali: Al-Adab Fi al-Din* (Kairo: al-Maktabah al-Tauqifiyah, Tahun terbit tidak diketahui), 385. Bandingkan dengan al- Imam al-Hafiz Syaikh al-Islam Muhyiddin Abi Zakarya Muhyiddin Yahya bin Syaraf al-Nawawi al-Dimasyqi al-Syafi'i al-Masyhur bi al-Nawawi, *al-AzkarMin Kalam Sayyid al-Abrar shallallahu Alaihi Wasallam* (Maktabah Nizar Musthafa al-Bazi, Makkah al-Mukarramah, Riyad, t.th.), 145; Qalyubi dan Umairah, *Hasyiyatu Qalyubi wa Umairah* (Beirut: Darul Fikr, juz 1, 1995), p. 385

²⁷ MUI Sul-Sel, "MUI Sulsel Keluarkan Maklumat, Imbau Agar Beradab Saat Mengantar Jenazah," *Website Resmi Majelis Ulama Indonesia*, 2021, accessed July 21, 2023, <https://mui.or.id/mui-provinsi/mui-sulsel/32263/mui-sulsel-keluarkan-maklumat-imbau-agar-beradab-saat-mengantar-jenazah/>.

B. Research Method

This research is library research with a qualitative approach. This research analyzes texts from various literatures focused on Islamic law (*maqasid syariah*), traffic regulations, and information or news using the *maqasid syariah* perspective to identify violations of the traffic regulations. This is going to formulate Fikih concepts on traffic using Fikih books and resources to strengthen the Fikih traffic concept. Data is gained from the previous studies through the internet, as the empirical data represented different phenomena as well as data from previous research results that are available in journal articles or books.

C. Results and Discussions

1. The Implementation of Maqasid al-Syariah on Traffic

The term *maqashid al-syariah* consists of *maqashid* and *al-syariah*. The term *maqashid* is the plural of *maqhsad*, taken from the term *qashd*, which has different meanings like towards, a direction, purpose, wish, and others.²⁸ Yasser Audah identifies principle, intent, *maslahat*, objectivity, and the final destiny.²⁹ Whereas *al-syariah* means moving forward to a water source Whereas *al-syariah* means moving forwards to water source.³⁰ A way towards water source also means a way towards life's source.³¹ The meaning of *Syari'ah* is regulations revealed from God to human beings as the basis for interactions with God, human beings, the environment and livelihood.³² Thus, the meaning of the term *maqashid al-syariah* has slightly changed from being simple to being more complex and holistic. Islamic law scholars before al-Syathibi,³³ described it with limitations, such as being a synonym of *maqashid al-syariah*,³⁴ not clear, and not comprehensive.³⁵ While the meaning of

²⁸ Departemen Agama Islam Kuwait, *Al-Mausu'ah Al-Fiqhiyah Al-Kuwaitiyah / Jilid 38* (Tempat terbit tidak diketahui: Penerbit tidak diketahui, 1427).

²⁹ Jasser Auda, *Maqasid Al-Syariah As Philosophy of Islamic Law, A System Approach* (London: IIIT, 2008), 2.

³⁰ Muhammad bin Mukrim bin Ali Abu al-Fadhl Jamaluddin Ibnu Manzhur al-Anshari ar-Ruwaifi'i al-Afriqi al-Masyhur bi Ibn Manzur, *Lisan al-'Arab*, juz X (Mesir: Dar al-Misriyyah, t.th), h. 40. Bandingkan dengan Mustafa Ibrahim, Ahmad Ziyad, Khamid Abdul Khadir dan Muh. Najarr, *Al-Mu'jam Al-Wasith* (n.p.: Darul Da'wah, Jilid I), p. 479

³¹ Fazlur Rahman, *Islam / Alih Bahasa: Ahsin Muhammad* (Bandung: Pustaka, 1994), 140.

³² Mahmud Syaltut, *Al-Islam Aqidah Wa Syariah* (al-Qahirah: Dar al-Syuruq, 1997), 12.

³³ Al-Syathibi (730-760H) dikenal sebagai pelopor ilmu maqasid. Lihat: Hammad al-Ubeidi, *al-Syathibi wa Maqasid al-Syariah* (Tripoli: Mansyurat Kuliat al-Da'wah al-Islamiyyah, cet. Pertama, 1992), p. 131

³⁴ Abd al-Rahman Ibrahim Al-Killani, *Qawaid Al-Maqasid 'inda al-Imam al-Shathibi: 'Aradhan Wa Dirasatan Wa Tahlilan* (Suriyah: IIIT Darl-Fikr, 2000), 45.

maqashid al-syariah is that God reveals Islamic teachings, they have their own purposes that are for the benefits of human beings (mukallaf).³⁶ Another definition of *maqashid al-syariah* is as the meanings intended by *al-syari'* (God and the Prophet Muhammad) that can be gained through the law establishment both from the God and human beings as result from their serious reasonings from Islamic sources.³⁷

Despite of the different meaning of *maqasid al-syariah*, Islamic law scholars have agreed the final purposes of the Syariah application should be achieved.³⁸ The basic principle of *maqasid al-syariah* reveals the content and meaning of every syariah.³⁹ The concept of *maqasid al-syariah* and benefits (*maslahah*) is unified and closely related in making the meaning of Islamic teachings strengths particularly related to text authorities, mind independence, and contextual realities.⁴⁰ Principally, the aim of *maslahah* and *maqasid al-syariah* concept is to respond contemporary issues in order to preserve human needs and benefits. This is consistent with famous idiom “if there are Islamic laws, there are benefits for human beings (*maslahah*)”.⁴¹

The relationship between *maqasid al-syariah* and traffic regulation can be identified from their purposes, which are to provide prosperity and prevent them from any damages and destructions, such as preserving souls and properties as a part of *al-dharuriyat al-khams*. The regulation of traffic is an example of the implementation of *maqasid al-syariah* for the following reasons: firstly, preserving souls and properties as a part of *al-dharuriyat al-khams* must be protected; secondly, commands of not endangering ourselves and others; finally, the obligation of obeying the governments (as part of *ulil amri*) which is similar to obeying God and the Prophet.⁴² The next description relates to elaborating the principles of *maqasid al-Syariah* in traffic.

³⁵ Ahmad Al-Raysuni, *Imam Al-Shatibi's Theory of the Higher Objectives and Intens of Islamic Law* (London: IIIT, 2005).

³⁶ Abdullah bin Yusuf bin Isa Ibn Ya'kub, *Taisir Al-'Ilmi al-Ushuli al-Fiqhi / Jilid I* (Lebanon: Lembaga al-Riyan, 1997), 328.

³⁷ Jasser Auda, *Maqasid Al-Syariah As Philosophy of Islamic Law, A System Approach*, 2.

³⁸ Busriyanti Busriyanti, “Maqasid al-Syari’ah dalam Penegakkan Hukum Lalu Lintas di Indonesia,” *Al-Istinbath: Jurnal Hukum Islam* 6, no. 1 (May 25, 2021): 74.

³⁹ Sudirman et al., “Reception of Local Customary Traditions in Islamic Law: The Practice of Zakat Al-Fitr in the Sailolof Muslim Community of West Papua,” *Manchester Journal of Transnational Islamic Law & Practice* 18, no. 2 (2022): 168–177, accessed July 22, 2022, <https://www.electronicpublications.org/stuff/933>.

⁴⁰ Busriyanti, “Maqasid al-Syari’ah dalam Penegakkan Hukum Lalu Lintas di Indonesia,” 74.

⁴¹ Muhammad Said Ramadhan Al-Buthi, *Dhawabith Al-Mashlahah Fi al-Syariah al-Islamiyah* (Beirut: Muassasah al-Risalah, 1977), 12.

⁴² Afthon Yazid, “Tinjauan Maqashid as-Syari’ah terhadap Fikih Lalu Lintas di Era Global,” *Tarjih: Jurnal Tarjih dan Pengembangan Pemikiran Islam* 16, no. 1 (June 22, 2019): 81.

2. Traffic lights

Traffic lights are provided on public roads, such as at three or four junctions, in zebra crossings, and in other public spaces, to manage and control the road traffic. These traffic lights have a significant contribution to make in preventing traffic congestion and accidents, including the safety of people crossing the road. To illustrate this, there was a crash between La Sudi, riding with his girl friend on a motorcycle, Grace, and a police officer, Aldi Ahli. Grace was killed in this accident.⁴³ Not only Grace was lost, but also others such as the damage of motorcycle and the problem of siblings as well. Not only Grace was lost, but also others, such as the damage to the motorcycle and the problem of siblings. This accident involved a lost person and should be prevented by following traffic lights so that they keep maintaining *al-dharuriyat al-khams*.

Islam forbids whoever kills someone without religious reason,⁴⁴ and the Qur'an dictates that killing a person with no reason is like killing the whole human race.⁴⁵ This association according to Al-Thaba'thaba'i as quoted in Shihab, is that every person has humanity values to uphold by all human beings. People are working together to create another human beings. For example, husband and wife work collaboratively to make a child or children.⁴⁶

In spite of the loss of soul and damage to properties, people are actually breaking religious norms and ignoring the traffic regulations provided by the government, as their authority is admitted in the Qur'an (*ulil amri*),⁴⁷ which is parallel to their obedience to God and the prophet.⁴⁸ Another implication is for the broken

⁴³ Rakyat Maluku, "Tabrakan Di Lampu Merah Belso Diduga Kekasih Oknum Polisi Tewas," *Website Resmi Rakyat Maluku* (Maluku, 2022), accessed February 18, 2022, https://www.rakyatmaluku.com/tabrakan-di-lampu-merah-belso-diduga-kekasih-oknum-polisi-tewas/?utm_source=rss&utm_medium=rss&utm_campaign=tabrakan-di-lampu-merah-belso-diduga-kekasih-oknum-polisi-tewas.

⁴⁴Q.S. al-Isra/17: 33:

ولا تقتلوا النفس التي حرم الله الا بالحق ...

(Do not kill people where God forbids (to kill) except for the valid or religious reasons). See: *Kementerian Agama RI, Al-Qur'an dan Terjemahnya*, p. 388-389

⁴⁵Q.S. al-Maidah/5: 32

⁴⁶ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian al-Qur'an*, 101.

⁴⁷ Winona Lutfiah et al., "Vol. 21 No. 2/2021" 21, no. 2 (n.d.).

⁴⁸Q.S. al-Nisa/4: 59:

يا ايها الذين امنوا اطيعوا الله واطيعوا الرسول واولي الامر منكم ...

(Oh believed people...Obey God and the Prophet (Muhammad bph) and ulil amri (government) among you...). See: *Kementerian Agama RI, Al-Qur'an dan Terjemahnya*, p. 114

mind as the victim's head strongly hit on the ground. The mother also loses her siblings.

2. Safety Riding

Some riders often ignore the safety riding regulations such as seat belts, standardized helmets, and speeding,⁴⁹ to prevent their minds from any faults or damages as primary (*daruri*) in Islam. Using a helmet should not be avoided by police and other government apparatus but should be part of personal awareness to gain safety, especially for the head and other anatomies around it. The police also must apply strict and harsh punishment to those who break regulations, as is done in various developed countries like the Netherlands, Australia, France, and others. Motorcycle and bike riders must wear helmets for their safety.

Safety riding is similar to safety driving in cars, where drivers ideally have to provide secure and safe equipment to save their own lives and others. Safety riding also protects drivers and other road users. The need for safe driving is based on Law No. 22 of 2009,⁵⁰ religious considerations in the Qur'an and hadith stating the obedience to the government as parts of *ulil-amri*, including the following hadith.

عن ابن عمر رضي الله عنه , قال رسول الله صلى الله عليه وسلم : السمع و الطاعة على المرء لمسلم فيما أحب وكره ما لم يؤمر بمعصية فاذا أمر بمعصية فلا سمع ولا طاعة . رواه البخارى وأبو داود .⁵¹

“Narrated from ibn Umar r.a, the Prophet Muhammad said: It is an obligation to consider and obey the government (community leaders) whether we like it or not, as long as they guide us for the good things (as God and the Prophet commands). If they encourage us for the evil things, it is not allowed to follow them (al-Bukhari and Abu Daud).”

This hadith describes that the obedience to the government is a must, and the main consideration is depending on God and the Prophet Muhammad guidance, not human needs and eagerness. When the government urges its community members to commit crimes or to do bribery, they have to refuse and no need to follow as those instructions are inconsistent with Islamic teachings. Thus, the obedience to the

⁴⁹See: Pasal 106 ayat 8 Undang-undang No. 22 Tahun 2009: “everyone who rides the motorcycle or the passenger must wear national standardized helmet”.

⁵⁰Pemerintah Pusat Indonesia, *Undang-Undang (UU) Nomor 22 Tahun 2009 Tentang Lalu Lintas Dan Angkutan Jalan*, vol. NOMOR 22 TAHUN 2009, no. 106.

⁵¹ Imam Al-Bukhari, *Shahih Al-Bukhari /No 1315, No. 7144, No. 6231 No. 6231, No. 1240.*

government is subjective according to its relevance to the command of God and the Prophet Muhammad. Another hadith warns not to make any destruction:

عَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا ضَرَرَ وَلَا ضِرَارَ⁵²

“Not allowing to make destructions or damages and not to be destructed.”

The Hadith warns everyone not to bring about damages and destructions, both for themselves and for others. Obeying traffic regulations like not driving after drinking alcohol is a must because this circumstance most likely leads to an accident that can endanger both the driver's and others' lives. Thus, all actions and attitudes that cause destruction (*mudharat*) are forbidden from an Islamic law perspective for drivers and others.

The hadith also elaborates that any regulations and policies resulting from agreements are allowed to be implemented since they are relevant to Islamic teachings.

قال رسول الله صلى الله عليه وسلم : المسلمون على شروطهم الا شرطا حرم حلالا أو
أحل حراما . رواه أحمد والترمذى⁵³

Every Muslim has to obey the regulations to which they have agreed, except for the agreement to change from things that are allowed (*halal*) to things that are forbidden (*haram*).

Referring to the hadith, everyone individually has to follow any regulation and policy from the government, including traffic regulation, as this regulation is based on national or even global agreements. Obeying traffic regulations has significant implications, especially for road users, such as safety, security, comfort, and order during travel. Islam teaches people to be orderly and disciplined in order to gain benefits (*maslahah*) and avoid damages (*mafsadat*), as that is the purpose of Islamic law.

D. Conclusion

The increase in the number of traffic accidents in Indonesia is due to various factors, namely human errors, vehicle conditions, and natural disasters. Human errors include carelessness, lack of concentration, sleepiness, overspeeding, drunkenness,

⁵² Imam Malik, *Al-Muwaththa' / II/571, No. 31* (Tempat terbit tidak diketahui: Penerbit tidak diketahui, Tahun terbit tidak diketahui).

⁵³ Imam Ahmad, *Musnad Ahmad Bin Hanbal / Juz II, No. 366* (Arab: Dar al Ihya' al Turath al 'Arabi, 1993).

unsafe riding (without helmet, seat belt, or mobile device while driving), vehicle conditions such as broken wheels or brakes, irregular checks, and natural disasters like heavy rain, flooding, and landslides.

These traffic accidents indicate low law awareness and enforcement, especially regarding Law No. 22 of 2009 for traffic and road transportation. This needs to offer a new approach using religious principles or the principle of *maqasid al-syariah*. Some Muslims may believe that the law of traffic and road transportation has nothing to do with religion (the Day of the Hereafter), as it is related to material things. Such an assumption is wrong because the traffic issue is closely related to *maqasid al-syariah*, which is *al-dharuriyat al-khams* (five aspects must be protected or preserved: religion, soul, mind, siblings, and property). These are difficult to protect if people do not obey traffic regulations, including traffic lights and road markers. Thus, Islam urges every Muslim to implement traffic regulation, which is considered a must based on Islamic rule.

مالا يتم الواجب الا به فهو واجب (an obligation cannot be implemented without others, so others are also obligated. To illustrate that, protecting the soul on the road is difficult to achieve without obeying traffic regulations. So, obeying the traffic regulation is considered an individual obligation, and it is consequently a 'big sin' for violating the traffic law due to its implications on religion, soul, mind, siblings, and property. It is therefore important to educate and provide understanding to the wider community that the traffic concern is not merely a material issue but also a religious one.

The prophet Muhammad guarantees significant rewards for those who pray for the corpse at Uhud Hills in Medina, and they are going to double when they bring the corpse with polite manners on the road, such as reciting dzikr and remembering the death. However, if people bring the corpse with violent and inhumane attitudes, they will get big sins, not big rewards.

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¹Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

²Norman Daniel, *Islam and the West* (Oxford: One World Publications, 1991), h. 190.

³Syeikh Ja’far Subhānī, *Mafāhim Al-Qur’ān* (Beirut: Mu’assasah Al-Tarīkh Al-’Arabī, 2010), Juz 5, h. 231.

⁴Syeikh Ja'far Subhānī, *Maḥāhim Al-Qur'ān*, h. 8-9.

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Detail informations of the footnotes:

1. Holy book

Al-Qur'ān, Al-Baqarah/2: 185.

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2. Qur'anic translation

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3. Book

¹Muḥammad 'Ajjaj al-Khaṭīb, *Uṣl al-Ḥadīth: 'Ulumuh wa Muṣṭalahuh* (Beirut: Dār al-Fikr, 1989), h. 57.

4. Translation Books

¹Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

5. Voluminous book

¹Muḥammad al-Ṭāhīr b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dār al-Suḥūn, 2009), h. 76.

¹Muḥammad b. Ismā'īl al-Bukharī, *al-Jam' al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1999), h. 77.

6. Article in book

¹Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

7. Article in encyclopaedia

¹M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, at al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

8. Article in journal

¹Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika* 8, no. 3 (2001): h. 9.

9. Article in mass media

¹Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

¹Muhammad Shaḥrūr, “Reading the Religious Teks: a New Approach” dalam <http://www.shahrou.org/25> Februari 2010/diakses 5 Juni 2010.

11. Thesis or dissertation

¹Syahrudin Usman, “*Kinerja* Guru Pendidikan Agama Islam pada SMAN dan SMKN Kota Makassar”, *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

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