SOCIAL DIMENSIONS OF *IBADAH* IN THE QUR'AN

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Abstract: This article discusses the social dimensions contained in the Qur'an, especially verses that use the term *ibadah* (worship) in its various derivations. The discussion aims to unravel the ambiguity of meaning in society about whether *ibadah* only refers to the pure rituals (*ibādah mahḍah*) such as prayer or includes pious activities outside of pure rituals? In its analysis, this article uses the *Tafsīr Mauḍū 'ī* method, a method of interpretation that examines the concept of *ibadah* through the elaboration of the entire verse that uses the term. The analytical tools are textual and cultural analysis techniques that highlighted through a sociological approach, especially Max Weber's theory of beliefs about the influence of social behavior. The analysis results show that all verses that use the term *ibadah* in their various derivations are generally related to social dimensions. If there is a command to worship Allah, then the verses of the Qur'an are also with zakat and social security. By looking up to the characteristics of verses in the Qur'an, Max Weber's theory can be developed even though with different variables.

Keywords: Ibadah; Pure Ritual (*ibādah mahḍah*); Social Worship

I. INTRODUCTION

Chronologically, *Ibadah* in the Qur'an was first found in Q.S. al-'Alaq (96): 10 and later in Q.S. al-Fātihah (1): 5. Naturally, *ibadah* was mentioned when the revelation was first revealed because *ibadah* has been an old religious system. Since the time of Adam, *ibadah* has become a tough conversation in the history of humankind's journey. However, suppose *ibadah* is defined in terms of today's society. In that case, it is often found that there are two meanings of "*ibadah*," namely *ibadah* in the sense of religious rituals activities (for example, prayer, fasting, reading the Qur'an, and so on) based on intentions because of Allah SWT. Interestingly, *ibadah* is more often understood by the general public as performing rituals rather than being understood as pious deeds.

A diligent Muslim in praying, fasting, and reading the Qur'an is often referred to as an ahl al-'ibadah, even though his social awareness is low. Meanwhile, as a servant of Allah, one must carry out all His commands and avoid all His prohibitions related to the ritual worship and social worship.[1]

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[1] 'Ibadah' in the sense of servant can be seen in Abu al-A'la al-Maududi, Fundamentals of Islam translated by Achsin Mohammad under the title Basics of Islam (Cet.II; Bandung: Pustaka, 1997), pp.109-110.

What is the concept of *Ibadah* in the Qur'an? That is the focus of the discussion in this article. Arranging it systematically, the analysis will focus on exploring the meaning of the term Ibadah in the Qur'an, and the social implications of the concept of *Ibadah* in the Qur'an.

II. THEORETICAL REVIEW OF *IBADAH*

a. *Definition of Ibadah.*

The word "*ibadah*" comes from Arabic, which is rooted in the word *'a-b-d*, and has two primary meanings, namely gentleness (*layyin* or *żull*)) and rudeness (*syiddah* or *galaẓ*). The meaning of gentleness can be understood when *ibadah* is defined as a slave (*mamlūk*). The term *'abada - ya'budu - 'ibadah* is explicitly used for Allah, while *ta'abbada - yata'abbadu - ta'abbudan* means *kadama* (servant to the king). While the term *'ābid* (who worships) is only carried out for Muslims and *'abd* or *'abdah* specifically for polytheists, as the expression *'abd al-ṭāgūt* in QS. al-Ma'idah/5: 60.

The meaning of violence can be understood when the word ibadah is defined as strength (al-quwah) and defeat (al-galabah).[2] The word can be described as sturdiness when 'Abd translated as "short and wide arrow" (this meaning describes sturdiness). M. Quraish Shihab explained, if someone becomes an 'abd (servant) of something - think of him as a servant of the King - then the three meanings above are prominent traits. An enslaved person does not own anything; what he has belongs to his King. Like an arrow, he can be used by his King to achieve his goals, and he must give a sweet fragrance to his surroundings.[3]

Meanwhile, according to Ibnu Katsīr, etymologically *'ibādah* is humiliating (*al-żull*), in other words terminologically is an expression that includes the meaning of the perfection of love (*kamāl al-maḥabbah*), submission (*al-khud'*) and fear (*al-khauf*).[4] In *Abd Muin Salim's* view, the three elements contained in the definition of worship above can be reduced to just two, namely obedience (*al-ṭā'ah*) and humility (*al-żull*).[5] It may be because the meaning of *al-ṭā'ah* also includes submission and love. After all, humans cannot obey if they do not want to give way and love.

In this sense, *ibadah* cannot be interpreted as just love or simply submission or fear, but *ibadah* must be interpreted as obedience that reaches its peak due to a sense of majesty to whom or what he submits. The soul who consciously knows He Who is in control of the soul is All-Knowing of all actions but beyond its reach. Thus, worship is more in the form of behavior or actions that show awareness of the soul as a servant of Allah SWT without restrictions on ritual forms such as prayer. Nevertheless, prayer can be understood as a form of *ibadah*.

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[2] Abu al-Husain Ahmad ibn Faris ibn Zakaria, *Mu'jam al-Maqayis fi al-Lugah*, juz II (Cet.I; Beirut: Dar al-Fikr, 1994), pp.128-129.

[3] M. Quraish Shihab, *Tafsir al-Qur'an al-Karim Tafsir atas Surat-Surat Pendek Berdasarkan Urutan Turunnya Wahyu* (Cet.I; Bandung: Pustaka Hidayah, 1997), pp. 32.

[4] Abu al-Fidā' al-Hāfiż ibn Katsīr al-Dimasqiy, *Tafsīr al-Qur'ān al-'Aẓīm*, jilid I (Kairo: al-Maktabah al-Qayyimah, 1993), pp. 26

[5] Abd Muin Salim, *al-Nahj al-Qawīm wa al-Ṣirāt al-Mustaqīm min Tafsīr al-Qur'ān al-'Aẓīm*, pp. 14.

b. Term *Ibādah* in Al-Qur'an

In various forms, the word *'abd* is found 275 times in the Qur'an. Some are in the form of a verb (*fi'l*) and some are in the form of a noun (*ism*).

1. Term *ibādah* in the form of *fi'l* (verb).

When the Qur'an uses a verb, *ibadah* shows dynamic worship, starting from the simplest form of *ibadah* to the perfect form. The simplest form of *ibadah* can be seen in the worship performed by pagans, who only worship natural objects that have no uniqueness. Usually, this form of *ibadah* is referred to by Allah as tyranny because it places something profane in a sacred place, as Prophet Ibrahim's criticism of his father's form of worship, Azar [Q.S. al-An'ām/6:74 and Q.S. al-Furqān/25: 55].

While the perfect system of worship is a form of submission to Allah, who is the unique substance because of His oneness, His power, and can provide benefits and has the power to punish, for example, in the QS. Tāha/20: 14, and QS. al-Hijr/15:99.

As a verb, *ibādah* uses all its forms starting from the past verb (*fi'l mādī*) with the expression *'abada al-ṭāgūt* (worshipping Tagut) as in QS. al-Ma'idah/5: 60. Verbs in the present and future times (*muḍāri'*) with the expression *kamā ya'budu ābā'uhum* (as their ancestors worshiped) as in QS. Hud/11: 109. Then, the verb that shows the command (*fi'l amr*) with the expression *u'budū rabbaku al-laẓī khalaqakum* (worship your Lord Who created you) as in QS.al-Baqarah/2: 21.

If counted as a whole, the verses that use *fi'l* (verb) are 123 verses out of 275 verses that contain the word *'abd* in the Qur'an. The implication that can be drawn is that the worship expressed in the verb describes the forms of worship, both paganism (*al-shirk*) and monotheistic worship (*al-tauḥīd*).

c. The Term 'Ibadah in The Form of Ism (Noun)

When the Qur'an uses *ism* in talking about *ibadah* (worship), it can be interpreted as a static or permanent form of speech. Talking about *'ibadah* in the form of *ism*, it generally means the subject (who performs worship), Profession (worship has been 'ingrained' in him), and character (quality of worship).

Ibadah in the first two meanings (subject and profession) is often expressed in the form of *mufrad* (single) and *jam'* (plural). In the form of *mufrad* the Qur'an uses *'abd* and *ābid*, such as the expression *'abdan syakūran* (a grateful servant) in QS. al-Isrā'/17: 3 and QS. al-Kāfirūn/109: 4.

In the two verses above, Allah uses two kinds of words that mean subject, namely *'abd* and *ābid*. However, both have different nuances, the word *'abd* seems to indicate a servant whose servant nature is always inherent in everyday life, for example, low self-esteem. According to *al-Qusyairī*, as quoted by *al-Qurṭubī* in QS. Al-Isrā/17:1, Allah gave the title of servant to the Prophet Muhammad when traveling at night because the Prophet was a very humble person to his ummah.[6] According to *Ibn Katsr* explanation about the word "*'abdan syakūran*" above, *'abdan* is a predicate given to Prophet Nuh as. because he is always aware of his servitude before Allah in all his

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[6] Abū 'Abd Allāh Muhammad ibn Ahmad al-Ansārī al-Qurtubī, *al-Jāmi' li Ahkām al-Qur'ān*, juz X (Beirūt: Dār Ihyā al-Turāts al-'Arabī, 1985), pp. 296.

activities. In a narration, it is said that *Sa'd bin Mas'ūd al-Ṣaqafi* said: "Indeed Noah is called the 'servant of *shakūran* because when he eats or drinks, he praises Allah".[7]

The difference thing when Allah uses the word *ābid*, according to Quraish Shihab, the word refers to a servant whose worship has crystallized in his soul so that it is difficult to change. Therefore, he word *'abd* refers to the crystallization of the value of *ibadah* (devotion) in the soul in social relationships, while *ābid* refers to the crystallization of the value of worship (obedience and submission) in the soul to Allah SWT.

While the expression in the plural, the word worship uses jam 'al-taksir, namely al-'ibād and al-'abīd, for example, Q.S. Yūsuf (12): 24 and Q.S. li' Imrān (3): 182 both show servanthood's nature, which is already identified and has a high level of devotion. Meanwhile, worship in the sense of the nature of the Qur'an uses the word 'ibadah; for example, it can be seen in Q.S. al-Kahf (18): 110. The term worship is generally used to cover all aspects of worship, both in form and nature.

III. METHODOLOGY

As a theme that needs to be discussed in-depth, it is very appropriate if presented with the *maudhuī* method through an interpretation and sociology approach. The *maudhuī* method is considered under this discussion because the concept of worship will permanently be colored with contemporary conditions without leaving the initial thoughts on worship. And in terms of its purpose, the interpretation of *maudhuī* fulfills the needs above.[8]

The *Maudhu'i Tafsir* method itself is to collect verses from various suras in the Qur'an that relate to one theme, both the text and the law it contains, then interpret them based on the purpose of the Qur'an. The *maudhu'i* method procedure is applied through the following stages:
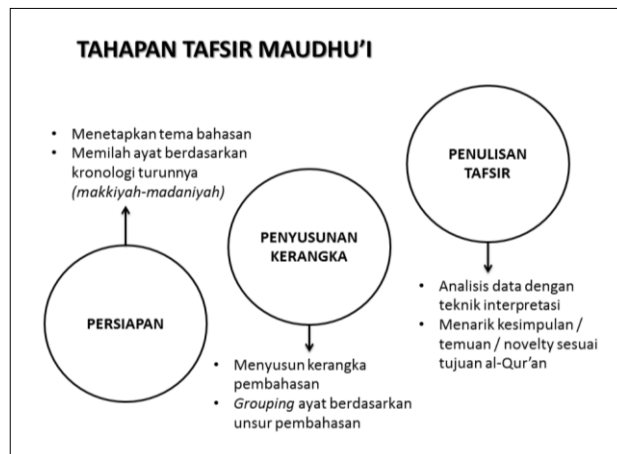
The Preparation Stage requires determining the problem to be discussed in the Qur'an by looking for verses related to the problem. Problems can be related to

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[7] Abu al-Fidā' al-Hāfiż ibn Katsīr al-Dimasqiy, *Tafsīr al-Qur'ān al-'Ażīm,* juz III, pp. 25.

[8] Abd Muin Salim, *Metodolodi Tafsir Sebuah Rekonstruksi Epitemologi* (Orasi Pengukuhan Guru Besar, IAIN Alauddin Makassar, tanggal 28 april 1999), pp. 31.

Theology, Socio-religious, Science, and others. Next, sort out the verses based on *makkiyah-madaniyah* by understanding the correlation or *munasabah* of these verses.

The stage of compiling the framework is compiling the discussion in a coherent and comprehensive framework and systematics and then collecting each verse in groups that represent the elements of the discussion.

The interpretation writing stage elaborates data with the necessary interpretation techniques (IT), such as Textual, Linguistic, Cultural Interpretation Techniques, and others. Then the last step is to conclude the theory/concept of the themes found in the Qur'an.

The whole technique of analysis or interpretation of verses related to the term *ibadah* will be highlighted from a sociological perspective, primarily through Max Weber's theory of the influence of belief systems on one's social behavior.[9]

IV. SOCIAL IMPLICATIONS OF *IBADAH* IN THE QUR'AN

The Qur'an is present as a holy book that often criticizes the system of *ibadah* before the arrival of Islam. The Qur'anic criticism of irrational forms of worship, such as worshiping idols [QS. al-An'ām/6:74, QS. al-Syu'arā'/26:71], worshiping the ancestors [QS. al-Mā'idah/5:104], even 'deity' power [QS. al-Ma'idah/5:60]. In addition to being irrational, the Qur'an calls such a system of worship as futile (*mā lā yanfa'uhum wa lā yaḍurruhum*), Allah says in QS. al-Furqān/25:55,

> *"They worship other than Allah that which does not benefit and does not harm them. The disbeliever is a helper (for Satan in doing disobedience) to his God."*

Ironically, when the worship system is damaged, it will affect social life and people's perspective on the world. Thus, the right way of worship with the proper understanding of theology will also affect the quality of human life. Imam al-Rāzī (d.606 H) believes that pagans always worship many idols (gods), inevitably leading to confusion. If these gods bring benefits or power, then one should be enough.[10] Such confusion of thinking was criticized by Prophet Ibrahim as. because it shows the low social intelligence of the pagans.

Therefore, we must explore further how the Qur'anic conception of the worship system and how affects the dimensions of social life.

a.   Ta'abbudiyah Commitment in The Qur'an

Worship cannot be interpreted narrowly, which only includes ritual meanings (*mahḍa*) alone, but must be understood in terms of two forms of piety, namely individual piety and social piety. Therefore, according to *Sayyid Qutb* (w….), worship is the slavery of human life because life cannot survive on this earth without worship and vice versa, the dynamics of this universe ontologically is a form of *ta'abbudiah* towards the Creator.[11]

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[9] George Ritzer, *Classical Sociological Theory,* 2nd edition (New York: The McGraw-Hill Companies, 1996), pp. 249

[10] Fakhruddīn al-Rāzī, *Mafātiḥ al-Gaib*, Juz 13 (Cet.2; Dār Iḥyā al-'Arabī: Beirut, 1420 H), pp. 34.

[11] Sayyid Quṭb, *Fī Ẓilāl al-Qur'ān*. juz. XXVII, (Dār al-Syurūq, Beirut, 1412 H.), pp. 3386.

Based on the Word of Allah in QS. Al-Zariyāt (51): 56: [وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا

لِيَعْبُدُونِ (56)], ibadah for the life of jinn and humans is a bond. The bond between them and their environment and the bond between them and their Lord. Two elements must exist in the life of ta'abbudiah; namely, there must be a servant, and there is God, the servant worships (*ya'bud*), and God is worshiped (*ma'bud*) so that the entire life of a servant must walk on this corridor. This kind of ideational understanding, *by Ismā'īl Rāji al-Farūqi*, is called the concept of "dualism," i.e., there are only two realities, God and non-God. If there is a reality other than the two above, this reality is ambiguous.[12]

Sayyid Quṭb's view also does not limit the meaning of *ibadah* to ritual practices alone, but emphasizes more on the social dimension, he further says:

> "… *The dimension of worship is broader and includes more than just implementing the Shari'a. Jinn and Humans do not limit the life of a peacock to only carrying out the Shari'a, and that is a task that they must carry out…*"[13]

Although we cannot know for sure how the form of religious symbols among the Jinn people, for humankind, it is clear that Allah SWT give the title of caliph to humankind [Q.S. al-Baqarah (2): 30]. In the sense of God's representative on Earth, Khalifah is in charge of managing human life under the methods established by Allah SWT.

So far, at least two *ta'abbudiyah* commitments must be considered. First: commitment to oneself for the meaning of worshiping Allah. The commitment that is meant is to establish a strong belief that in this world there are servants and there is God, there are no more rules other than those rules, and He is the one whom all serve him. Second: make Allah the goal in all movements (*harakah*), even if only in the heart. Our souls and bodies sincerely must continue to make Allah the ultimate goal as QS. Al-Zumar (39): 2

> "*Indeed, we have sent down to the Book (Al Quran) with (bringing) the truth. So worship Allah by purifying obedience to Him.*"

Why do we have to worship sincerely (purely only to Allah) because Allah does not hate if there are other gods besides Him? That is what happens when the polytheists are encouraged to worship sincerely. They argue that they only take the idol as an intermediary to get closer to their Lord (مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى). Allah refuted their argument by saying that he has his own rules for those who believe (kuffār). Allah SWT. Said Q.S. al-Nahl (16): 36:

> "*And verily we have sent a Messenger to every Ummah (to call): "Worship Allah (only), and stay away from the Taghut.*"

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[12] Ismail Raji al-Faruqi, *Tauhid: Its Implication for Thought and Life* deterjemahkan oleh Rahmani Astuti dengan judul *Tauhid* (Cet II; Bandung: Pustaka, 1995), pp. 10.

[13] Sayyid Quṭb, *Fī Ẓilāl al-Qur'ān*. juz. XXVII, pp. 3386

b. *Methods of Worship in The Qur'an.*

Discussing the methods of worship in the Qur'an, various forms of worship will be found, especially when compared to the worship of the polytheists and the worship of the believers.

1. The form of Worship of the Polytheists

As previously stated, three forms of worship are often mentioned in the Qur'an, namely, first, idols (*aṣnām* plural form of *anm*), a form of worship that is usually made of wood or silver, or bronze and then worshiped. Such an object of worship was strongly criticized by Prophet Ibrahim (as). in QS. Al-An'ām/6:74, as a form of worship that is ambiguous and irrational

Second, following the traditions of their idolatrous ancestors by worshiping idols. The behavior of the pagans who prefer the worship traditions of their ancestors to the invitation of the Prophet Muhammad shows paganism's defiance of the monotheistic tradition. This disobedience is considered lower than the previous ummah because they already know the da'wah about the monotheistic religion of Islam. However, they still feel right in the confusion about the worship system. The Qur'an describes this behavior in the QS. Luqman/31:21 and QS. Al-Zukhruf/43:22

Third, the object of worship is abstract, namely *agūt*. The Qur'an introduces the term *āgūt* to denote anything that is worshiped other than Allah. *āgūt* is a form of tyranny that can ideologically view human life so that fighting each other based on ideology *āgut* is considered to follow the devil's ways [Q.S. An-Nisa' (4): 76]

The three forms of worship above all show disobedience to Allah and anti-acknowledgment of the oneness of Allah SWT. For example, in Q.S. Luqman (31):21 show that people who are reluctant to unite with Allah are irrational. Their argument can see this that they only follow along with their ancestors. In addition, such people do not have advanced thinking because they are too quickly satisfied with arguments that are not strong.

On Q.S. al-Nisa' (4): 76, although it was revealed regarding the battle of Uhud, according to al-Qurtubi, the verse is also essential for us today because Allah often equates Thagūt on other occasions with 'Satan.' This is what precisely humans should be careful about because relying on Satan is very weak.[14]

2. Forms of Worship of Muslims.

An important element in the Islamic system of worship is to deny all elements that can tarnish the oneness of Allah SWT. [Q.S. al-Zumar/39:2]. The Islamic system of worship is an acknowledgment through the heart, mouth, and deeds that there is no god but Allah. He is the only one worthy of worship [QS. al-Anbiyaa'/21:25]. Even. For a believer, it is obligatory to worship with heart, word, and deed.

Allah has regulated the Islamic worship system through prayer; for example, in Q.S. Fussilat (41): 37, Q.S. Thaha (20): 14, Q.S. al-Hajj (22): 77.

There is an essential message to ponder regarding the Q.S. al-'Ankabūt (29): 56. This verse was revealed regarding the strong desire of the people of Mecca to emigrate because they thought that there was more limited worship of Allah than in Medina.

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[14] Abū 'Abd Allāh Muhammad ibn Ahmad al-Ansārī al-Qurtubī, *al-Jāmi' li Ahkām al-Qur'ān,* juz VI, pp. 122.

Then Allah said: "Indeed, my earth is wide, so worship only Me." This verse conveys that anywhere we can maximize worship to Allah, not only in certain places such as mosques. Wherever a believer is, in the office, place of business, sea, in the air, all are places to worship Allah

One of the verses on the Qur'an (Surat Taha (20): 14) as above was used as the basis by Sayyid Qutb when commenting on a form of Muslim worship that must perform. Before discussing prayer as a form of worship, Qutb emphasized the previous verse (إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي). According to him, this verse once again reminds us that the meaning of worship does not only mean prayer. That is why when Allah convinced the Prophet Musa as. With the above verse, Allah confirms that the oneness of Allah is the location of the power of worship. Special mention of prayer (وَأَقِمِ الصَّلَاةَ لِلذِّكْرِي), no more because prayer is the perfect form of worship and is the perfect medium for remembering Allah. The reason is that prayer contains a specific purpose for remembering Allah, which cannot be interfered with by other memories, cannot confuse the soul from that goal, and only by praying the relationship with Allah is accumulated at the time of praying.[15]

Regarding this, *Sayyid Quṭb* stated:

> *"… worship includes monotheism to Allah in every aspect of life. However, it is done explicitly through prayer (aqim al-ṣalāta liżikrī) because prayer is the perfect form of worship and the perfect medium for remembering Allah. Prayer is also focused on the goal of monotheism and is better able to clean the worship system from variables that destroy beliefs. Prayer can also revive the soul and unite it towards Allah SWT."[16]*

From Quṭb's interpretation, it can be understood that the existence of worship is an activity of servitude, which shows the oneness of Allah, the acknowledgment of the kingdom of Allah, which governs everything in this universe as the submission of all creatures.

c. Social Dimensions of Worship

When oriented as a ritual to worship Allah, worship has been narrowly limited. Meanwhile, the Qur'an has presented verses that link Allah as God who must be worshiped with God as a source of sustenance. For example, Allah says in QS. Quraish/106: 3-4.

> *"So let them worship the Lord of this house (Ka'abah), Who has given them food to quench their hunger and secure them from fear."*

The verse above commands worships to Allah because of three dimensions at the same time, namely the dimension of being worshiped (*al-Ma'būd*), the dimension of the Provider of sustenance (*al-Razzāq*), and the dimension of security (*al-waliy wa al-Naṣīr*). The expression of the verse can be understood that the commitment to worship

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[15] Abū 'Abd Allāh Muhammad ibn Ahmad al-Ansārī al-Qurtubī, *al-Jāmi' li Ahkām al-Qur'ān*, juz XVI, pp. 2331.

[16] Abū 'Abd Allāh Muhammad ibn Ahmad al-Ansārī al-Qurtubī, *al-Jāmi' li Ahkām al-Qur'ān*, juz X, pp. 2331.

cannot be separated from the economic and security aspects. The inseparability of the three dimensions in verse above is very important because it is a concept of worship that criticizes the worship of the people before the arrival of Islam. Namely, relying on economic and security issues to very profane objects does not have absolute power in determining human destiny [QS.al- Nahl/16:73]. Meanwhile, the verse above is obvious that Allah is worshiped because He is the One who guarantees the welfare and safety of His servants.

In Q.S. al-Nahl (16): 73, Allah mentions two main ecosystems in human survival, namely the sky (al-samāwāt) and the earth (al-'arḍ). According to al-Qurthubi, the word al-samāwāt in this verse means al-mathar (rain), while al-ardh means al-nabāt (plants). Both are sources of life, especially concerning economic resources. In addition, the sky represents the divine dimension, while the earth represents the social dimension.

In commenting on this verse, Sayyid Quṭb was greatly influenced by the current socio-cultural context. Quṭb gave the title of "jahiliyah" to Egyptian society, which, according to him, needed to be awakened immediately from backwardness and adversity. One that must be echoed to them is the true meaning of worship. Why do they kill each other for political gain, slander each other, and influence each other for an evil purpose, because they do not know (ignorant) the true purpose of worship. Furthermore, Quṭb criticizes the understanding and social behavior of his time with "short-sightedness," as the Qur'an calls it, with *ḍaiq al-ṣadr,*[17] as in the verse *"wa laqad na'lamu annaka yaḍīqu ṣadruka bimā yaqūlūn"* [QS. al-Ḥijr/15: 97].

d. *Quality of Worship.*

A question arises from someone's curiosity, which is the most qualified worship? What is worship aimed at Allah without relating it to social life? Alternatively, worship, which believes that all creatures other than Allah are the same reality before Allah SWT.? These questions arise because of two poles of behavior that often represent behavior in worship, namely the pole of pure worship (*mahḍah*) and the pole of social worship (*gair mahḍah*).

The Qur'an mentions pure worship when it is done sincerely. However, sincerity in worship does not stand alone because what is called a straight religion is when it combines prayer with zakat worship. That is, pure worship such as prayer cannot walk alone without paying attention to the fate of the low economic level of the other humanbeings [QS. al-Bayyinah/98:5], even people who are diligent in pure worship without having social concerns are called by the Qur'an religious liars, QS. al-Māʿūn (107)

Yes, among servants who practice worship pragmatically, humans only worship if they get profit or pleasure; this is what Allah calls worshiping in the vulnerable zone (*ya'budullāha 'alā arf*) [QS. al-Hajj/22:11]. *Qatadah* mentions the meaning of the expression as *'alā syak* (based on doubt), while others call it *'alā Tharaf* (at the end).[18] In a hadith, it is explained the background of the revelation of the verse:

> *"From Ibn 'Abbas ra. said: Among the people there are those who worship Allah with doubt, he continued, saying: "A person comes to Medina if his*

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[17] In his various commentaries, Sayyid Qutb generally equates the term "*kafir*" with "*jahiliyah*.".

[18] Abu al-Fidā' al-Ḥāfiż Ibn Katsīr al-Dimasqiy, *Tafsīr al-Qur'ān al-ʿAżīm* juz III, h. 200.

*wife gives birth and his pets breed, then he says: "This religion is perfect,"
but if he finds his wife has not given birth and his pets do not reproduce, then
he says: "This religion is really bad."* [19]

This kind of quality of worship will only bring significant loss. Moreover, the only way to avoid the practice of worship like that is only with sincerity and then consistency. Social behavior as explained in the social background of the decline of QS. al-Ḥajj/22:11 shows that the social dimension is highly correlated with the worship dimension; the better the understanding and practice of worship of a servant, the better his social behavior will be.

V. CONCLUSIONS

From the description above, the conclusions that can be drawn are as follows:

1. The terms *'ibadah'* in the Qur'an are found to be very diverse, although in general, it can be seen in two forms, namely the *fi'l* form of the verb, which all indicate a dynamic activity. In the verb structure, the term worship alludes to all kinds of worship practices from pre-Islam to Islam, from pagan worship practices (*mushrik*) to monotheistic worship practices (believers).

2. From a socio-historical perspective, worship throughout history is one of the systems in religion that significantly influences the social life of its adherents. For people whose worship practices confuse the existence of God with creatures, and then the social order also becomes chaotic. Various examples when comparing the worship practices of the polytheists with the believers throughout the history of humankind can be used as material for reflection in addressing the problems faced today. This conclusion also confirms the theory developed by Max Weber, which found that the beliefs of a person or community will affect their social behavior.

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