

# Organizing on the islamic

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**Submission date:** 16-Feb-2023 11:58AM (UTC+0800)

**Submission ID:** 2015378267

**File name:** AMIC\_DA\_WAH\_PERSPECTIVE\_Study\_of\_The\_Qur\_an\_Surah\_ash-Shaff.pdf (538.89K)

**Word count:** 3645

**Character count:** 19905

# ORGANIZING ON THE ISLAMIC DA'WAH PERSPECTIVE (Study of The Qur'an Surah ash-Shaff)

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**Abstract**-Organizing is the process of grouping people, tools, tasks, responsibilities, and authorities to create an organization that can be moved as a unit to achieve predetermined goals. Through organizing, a plan becomes easier to implement. This article aims to find out the meaning of textual and contextual organizing in the Qur'an. In this study, to analyze sura ash-Shaff [61] verse 4, the writers used a qualitative descriptive research method with data sources from the library (library research). The study was conducted with an interpretation approach based on the interpretation book of al-Misbah, al-Qurtubi, ath-Tabari, al-Azhar, ibn Katsir's, tafsih al-bayan, and jalalain. It then was linked with organizing from the perspective of Islamic da'wah. The results present that organizing and coordination will integrate various skills and experiences of recruiters into collaboration design. All of which are directed at the predetermined goals.

**Index Terms**-Organizing, Islamic da'wah, surah ash-Shaff verse 4

## I. INTRODUCTION

As social creatures, humans always need help from others. They collaborate and are involved in an organization (Wahab, 2011). Within an organization, they could get education, training, information, protection, development, and employment (Wijaya, 2017). The spread of Islam also involves organization, for instance, da'wah through an organization. The da'wah organization is a forum to detail its responsibilities to run Islamic activities. After planning its function, an organization's following action is to perform it (Daulay, 2014).

Organizing is a process of determining, grouping, and managing various activities, placing people in each division, providing tools, and giving authority to whom are responsible (Hasibuan, 1996). Organizing is the second management function and is a step towards achieving organizational goals (Syafaruddin, 2015). Organizing in the view of Islamic teachings has theological and historical roots. The verses of the Qur'an that explain the importance of regulation provide a theological basis. From a historical perspective, organizing was practiced by the Prophet Muhammad to lead his friends. He also organized the plan in the form of motivation, communication, division of tasks, and evaluation (Palima, 2020).

The Qur'an, as the main source of Islam, contains a blessing of wisdom that guides the path of human life. At the time of the Prophet Muhammad's life, he practiced and taught his companions about the substance of the Qur'an. Besides the Qur'an,

the actions, words, and attitudes of the Prophet Muhammad also become the source in the lives of Muslims, including the relationships with Allah SWT, other human beings, and nature (Hidayat & Wijaya, 2017).

In Islam, organizing is an activity as a form of the implementation of *ubudiyah*, such as; prayer, fasting, and zakat (Sutrisno, 2022). In organizing, groups work together since they have goals to achieve. Other than that, there is a clear division of tasks, groups of activities, provision of tools needed for organizational actions, delegations of authority between superiors and subordinates, and an effective and efficient organizational structure (Azmi, 2017). Organizing all resources to optimize everyone's capacity to achieve goals collaboratively can be done through executing plans. Allah SWT. in surah al-Maidah [5] verse 2 says:

*"Help you one another in Al-Birr and At-Taqwa (virtue, righteousness, and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment."* (Surat Al-Maidah [5]:2) (Akyuni, 2022).

Regarding the importance of organizing steps, Allah SWT. in the Qur'an has given an example to humans of how Allah SWT. carry out organizational steps after careful planning to create the heavens and the earth. In surah as-Sajdah [32] verses 4-5 Allah SWT. said:

*"It is Allah Who created the heavens and the earth and what is between them in six days, then He resides on the Throne for you there is none other than him a helper and not (also) an intercessor. Then Have you not noticed?; 5) He arranges affairs from the heavens the earth, then it ascends to him in one day whose measure is a thousand years according to your reckoning."* (Surat as-Sajdah [32]: 4-5) (Rachman, 2015).

Good organizing must have a foothold and ethics. It creates a good organization that produces suitable organizational forms, starting from the work system, structure, and resources to all aspects of Islamic da'wah.

Based on the elaboration above, the writers analyzed surah ash-Shaff [61] verse 4 using a qualitative descriptive method with an interpretation approach. It was based on the interpretation book of al-Misbah, al-Qurtubi, ath-Tabari, al-Azhar, ibn Katsir, the spirit of al-bayan, and jalalain, and then linked it to organizing in the perspective of Islamic da'wah.

## II. METHOD

The research approach uses a qualitative approach with the type of literature review research. The sources of literature that are used as references come from the Qur'an and the interpretations of the works of scholars of the Qur'an.

female) were selected through cluster random sampling as the population samples. The utilized instruments in this study were a student scientific attitude questionnaire which refers to the eight scientific attitude indicators that Harlen has developed (1999), including: curiosity, critical reflection, open-mindedness,

### III. FINDINGS & DISCUSSIONS

#### 1. Al-Quran surah ash-Shaff [61] verse 4

"Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly." (Surat ash-Shaff [61]: 4) (Kemenag RI, 2022).

#### 2. Meaning of the Word (Mufradat)

The word **اِنَّ** (*Harfu musabbih bilfi'li*), a letter similar to *fi'il*, means real (Al-Durrah, 2009). The word **يَقَاتِلُونَ** comes from the word's root **قَتَلَ** which means to kill, fight, and war against (Bisri & Munawir, 1999). The word *Ashf* (**فَصَحَّعَ**) is the masdar form of the verb *'ashafa-ya'shifu*, which has a denotative meaning of light and fast (Shihab, 2007). Another meaning of the word *ashf* is that which keeps away, like the strong wind that blows the ground, the stalks of grain and dust, meaning to fly to carry out God's commands (Masduha, 2017). The word *ashf* is also interpreted as placing something on a parallel line, such as humans, trees, or others. It says **صَفَّفْتُ كَذَا**, meaning I put them in one line (Al-Ashafani, 2017).

#### 3. Munasabah Verse

The association between surah ash-Shaff and the previous surah (al-Mumtahanah) can be seen from two sides: 1) in the surah al-Mumtahanah, it is forbidden to establish *muwaalah* with unbelievers except with believers. Meanwhile, Surah ash-Shaff directs the unity and integrity of the ummah and stands side by side to face the enemies; and 2) Surah al-Mumtahanah explains the law of international relations between Muslims and non-Muslims at the internal level of Islamic countries in the corridor of peace. Meanwhile, surah ash-Shaff motivates, inspires, and sacrifices the spirit of Jihad attacks and riots (Az-Zuhaili, 2009).

At the end of the last verse, it is stated that those who believe are forbidden to be close friends and ask for help from the disbelievers since they would have despaired of Allah's mercy in the hereafter. At the beginning of the following surah's verses, Allah rebukes the believers who disobey what Allah says, then praises those who strive to unite in Allah's way (Departemen Agama RI, 2009).

#### 4. Asbabun Nuzul

Surah ash-Shaff belongs to the surah Madaniyah and consists of 14 verses (As-Suyuthi). It is called ash-Shaff (row) because, in the fourth verse of this surah, there is the word *saffan*, which means line. When a small group of the Prophet's companions sitting together reminded each other, saying, "If we knew the most important deeds that Allah loves the most, we would certainly do them (Al-Mahali & Assuyuti). Then this verse came down, and the Prophet recited it to the end of the verse. After that, they were tested with the battle of Uhud; they ran away (An-Nisaburi, 2014).

#### 5. Tafsir ash-Shaff [61] verse 4

In interpreting surah ash-Shaff [61] verse 4, the writers based the interpretation on the interpreters' books:

##### a. Tafsir al-Misbah by M. Quraish Shihab

perseverance, cooperation, responsibility, mutual respect, and sensitivity to the environment and interview. The data were analyzed using a difference t-test to determine differences in the students' scientific attitudes from a gender perspective.

The word of Allah SWT. "Verily Allah loves those who fight in His cause in ranks as if they were a solid structure." The word (**صَفًّا**) *Shaffan* (row) is a group of many members who are similar and compact and are in one strong and regular container. While the meaning (**مَرْمُؤُونَ**) *marshus* means packed and neatly arranged. The verse meaning is the cohesiveness of the members of the ranks, their high discipline, and their mental strength to face threats and challenges. It means, even in battle, especially today, troops do not have to attack or defend in rows (Shihab, 2005).

##### b. Tafsir al-Qurtubi by Abu Abdullah Muhammad

In this verse, three issues were discussed: 1) The word of Allah SWT. "Verily Allah loves those who fight in His cause in ranks." That is, they lined up in (regular) rows. "It's as if they were like a solid structure." That is, according to Sa'id bin Jubair, this is a lesson from Allah SWT. to the believers about how they fought the enemy; 2) some takwil experts use this verse to argue that it is better to fight on foot than to fight on horseback since the cavalry could not march according to these criteria; and 3) a person is not allowed to leave the line except for reasons that are (usually) afflicted by humans, or because there is an order by the leader, or because of an advantage that arises in that place, such as taking advantage of an opportunity. This needs to be not controversial anymore (Muhammad, 2010).

c. Tafsir ath-Tabari by Abu 'Umar Muhammad bin Jarir ath-Tabari Takwil says Allah SWT. "Verily Allah loves those who fight in His cause in ranks as if they were a solid structure." The meaning is, Allah SWT. said to those who uttered, "If we knew the most important deeds that Allah loves the most, we would certainly do them until we die." "Indeed Allah is," O people. "I like those who fight in His cause in ranks," to be in the way of Allah and to a religion that is pleasing to Allah in an orderly line. That is, fighting the enemy in arranged rows.

His words, "As if they were solid structure," means that they are fighting in the way of Allah SWT., built to be strong, forming a cemented stronghold, and nothing can shake it. Some Arabs say, "made with tin." (Muhammad, 2009).

##### d. Tafsir al-Azhar by Hamka

The word of Allah SWT. "Verily Allah loves those who fight in His cause in ranks as if they were a solid structure." This verse is intertwined. At first, every believer strengthens their personality and generosity by taking care not to say unproven words by deeds. When the mouth is no longer in line with the actions, the individual will not have self-worth. If a believer enriches his value with honesty, he must preserve his *aqidah*. He must merge his personality into a more prominent one, such as an ummah, which maintains its stance. The stance is *Sabilillah*, the way of Allah! Every day, in every rak'ah of prayer, the believer asks Allah to guide him to the right path. The right path is not easy and is not sprinkled with fragrant flowers: many obstacles and enemies. Therefore, believers must be willing to fight for the cause of Allah, but war will not win if the command is not one (Hamka, 1990).

##### e. Tafsir Ibn Kathir by Ibn 'Uthair

The word of Allah SWT. "Verily Allah loves those who fight in His cause in ranks as if they were a solid structure," Allah

explained to them that they were tested through the battle of Uhud, but they turned away from the Messenger of Allah and left him. Then Allah SWT. revealed His word regarding this matter.

Some commentators say that this verse was revealed in the context of a war situation. Someone said: "I have fought," but he did not fight. "I stabbed," when he didn't. "I hit," but he didn't. "I have been patient," even though he was never patient.

Regarding the verse, "Verily Allah loves those who fight in His cause in ranks." Said bin Jubair said: "The Messenger of Allah SWT. does not attack the enemies except by lining up the troops." It is a direct teaching from Allah SWT. to those who believe. Word of Allah SWT. "It's as if they were a solid structure." That is, one with the other body touching each other in a row.

Meanwhile, Muqatil bin Hayan said: "One with the other line up close to each other." Ibn Abbas said: "It is firm, it will not fall, each part is tightly attached." Qatadah said: "Have you not seen the owner of the building? He does not want the building to fall apart." Likewise, Allah, who is All-powerful, does not like it if His orders are disobeyed. Allah has lined up the believers in battle and prayer. Thus, one must hold fast to His orders because He is a protector for those willing to hold on to Him (Katsir, 2004).

f. Tafsir ruh al-Bayan by Ismail Haqqi Al-Barusawy  
Allah says, "Indeed, Allah loves those who fight." It means the enemies of Allah SWT. "in His way," that is, in the way of pleasing Him and exalting His religion, He is pleased and praises them. "in ranks" means an explanation of what is pleasing to Allah SWT. after explaining what Allah hates. And the promise to fight against the enemy by arranging rows like objects on an orderly line. "It's as if they were like solid structure." In a solid sense, like a building (Barusaway, 1926).

g. Tafsir Jalalain by Jalaluddin Al-Mahalli and Jalaluddin As-Suyuti

Word of Allah SWT. "Verily Allah loves." It means always helping and glorifying. "Those who fight in His cause in ranks," People who fight in their paths in an orderly line," *Lapaz saffan* is a thing or adverb of circumstances that are neatly lined up. "It's as if they were like solid structures." The point is that some of them stick tightly to others and are still solid (Al-Mahali & As-Suyuti). From some of the interpretations above, the writers got the auxiliary words contained in the Qur'an, which mean organizing. The term is *shaff*. The authors identified this *shaff* word with the organizing. According to the word analysis, organizing is an association or *jamaah* with an orderly system to achieve predetermined goals. Tasks given by Allah SWT. to humans are field tasks. Easy to implement, even for everyone who has difficulty performing a task for some reason, the test creates a justified comfort, even though there is no previous justification.

#### 6. Contextual Interpretation

Organizing is dividing work into smaller tasks, assigning those tasks to people according to their abilities and allocating resources, and coordinating them to achieve organizational goals effectively. In Islam, organizing is not just a forum; it emphasizes how to complete work neatly, orderly, and systematically. Organizing and breaking da'wah activities into detailed tasks will also help assign these tasks. People will know exactly what they have to contribute to organizational da'wah. Clarity of each job task minimizes misunderstanding, confusion, duplication, vacuum, and so forth (Hamriani, 2013).

Considering the organizing implementation, the creation of a unified whole, cohesion, solidarity, and healthy mechanization, it seems that the activities are planned and stable, and it is easy to achieve the goals (Mahmuddin, 2018). Prophet Muhammad SAW. was raised to be the messenger of Allah SWT. in the process of carrying out a prophetic mission. This task was performed to build the theological awareness of humankind. This awareness is based on Islamic religious values as teachings and civilizations that must uphold monotheism. The effort to maintain this prophetic mission is to make human life oriented towards goodness (*amar ma'ruf*) and prevent all forms of evil (*nahi munkar*) that can destroy human life by spreading Islamic da'wah (Rustandi & Sahidin, 2019).

The organizing of da'wah not only includes the invitation's content (da'wah material), but also relates to the subject or participant of da'wah (da'i). Thus, the organizing of da'wah must be completed and also the object or participant of da'wah (mad'u). In addition, the implementation of da'wah requires the right method of preaching. The Qur'an al-Karim and the Prophet Muhammad taught this method of transmission through their words. If all those components of da'wah above are implemented, then da'wah will succeed. Organizing da'wah also includes: designing effective worship activities, grouping activities according to certain considerations, and dividing worship tasks (Nurjamilah, 2019).

Organizing is a management function that is no less important than planning. It is because organizing is the operational and functional stages of the organization, including the division of work, which determine the specialization of people in the organization's activities as a whole. It covers the process of close collaboration, the delegation of authority and responsibility, determining who does the work, coordinating schemes that need to be established, and so on (Masrur, 2019).

Implementing action plans well through dividing tasks and responsibilities between leaders and members is part of the organizational goals. Organizing is also a form of interaction where members of an organization work together to help each other fulfill their obligations and responsibilities (Arifin, 2020). However, there may be obstacles caused by the organizational structure designed due to job specialization, departmentalization, chain of command, scope of control, centralization, and decentralization. Indeed, each of these elements would find weaknesses over time. To successfully design and implement the organizational structure, the leader provides training, forms the professional skills of members' work, determines the division by what criteria, and looks at the situation and conditions. Optimally, giving members flexibility, making them more flexible and responsive, adapting them to make ideas and suggestions more decentralized, and providing instructions to clarify the rules of the game or procedures.

#### IV. CONCLUSION

Organizational structure is a tool that helps Islamic da'wah managers to achieve goals because they are formulated from organizational design. It means that the organizational structure of Islamic da'wah must follow the da'wah strategy because the Islamic da'wah organization aims to facilitate the implementation of the da'wah plan. Organizing the process of Islamic da'wah is very important because it forms a da'wah organizational structure and delegation of power and responsibility.

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