

MORAL VALUES IN ANIMAL'S LIFE MENTIONED IN AL-QUR'ĀN  
(A STUDY ON AL-NAḤL, AL-NAML AND AL-ANKABŪT)



THESIS

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WALISONGO  
SEMARANG

2015

## A THESIS STATEMENT

I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

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*Assalamu'alaikum Wr. Wb.*

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## MOTTO

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ<sup>1</sup>

And These Similitudes We Put Forward For Mankind, But None Will Understand Them Except Those Who Have Knowledge (Of Allah And His Signs, Etc.).

---

<sup>1</sup> Q.S.Al-'Ankabūt: 43

## DEDICATION

This thesis is dedicated to my mom, dad, sister, and all of people who care with animal

TRANSLITERATION<sup>2</sup>

Table 1: Transliteration Table: Consonants

Arabic	Roman		Arabic	Roman
ب	B		ط	ṭ
ت	T		ظ	ẓ
ث	Th		ع	‘
ج	J		غ	gh
ح	ḥ		ف	f
خ	Kh		ق	q
د	D		ك	k
ذ	Dh		ل	l
ر	R		م	m
ز	Z		ن	n
س	S		هـ	h
ش	Sh		و	w
ص	ṣ		ء	’
ض	ḍ		ي	y

<sup>2</sup> Retrieved on 20 April 2015 from [http://rotas.iium.edu.my/?Table\\_of\\_Transliteration](http://rotas.iium.edu.my/?Table_of_Transliteration)

Table 2: Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
َ	A		َ، َّ، ِ	an
ُ	U		ُو	un
ِ	I		ِ	in
َ، ُ، ِ، َّ، ِ	Ā		َوَ	aw
ُو	Ū		ِ	ay
ِ	Ī		ُو	uww, ū (in final position)
			ِ	iyy, ī (in final position)



## ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praises and thanks to Allāh, Who had guided me to finish this thesis. May peace and salutations always be given to Prophet Muhammad, Messenger of Allāh, with all respect. I gave title on this paper: “MORAL VALUES IN ANIMAL’S LIFE MENTIONED IN AL-QUR’ĀN (A STUDY ON AL-NAḤL, AL-NAML AND AL-ANKABŪT)”, submitted to the Faculty of Ushūluddin in partial fulfillment of the requirements for the degree of Islamic Theology in Tafsīr-Hadīth Department.

I would like to extend my deep appreciation to all those who have assisted me during my graduates studies at State Islamic University (UIN) Walisongo Semarang. First, I would like to thank to Prof. Dr. H. Muhibbin, M.Ag, Rector of State Islamic University (UIN) Walisongo Semarang. Second, my sincere thanks go to Dr. Muhsin Jamil, M. Ag., Dean of Faculty of Ushuluddin, and in the same time as father during my study in this faculty.

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In the end, I realize that this writing has not reached perfection in the truest sense. However, I hope that this thesis can be useful for myself especially and also the common reader.

Semarang, May 26, 2015  
The Writer,

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## ABSTRACT

Keywords: Lifestyle, Al-Naml, Al-Naḥl, Al-‘Ankabūt

Society has faced serious problem such as poverty, injustice, intolerance, economic greed, and social depravity. Therefore, it needs to find solutions. One of them is by studying and understanding the moral values in animal’s life in al-Qur’ān (a study on al-Naḥl, al-Naml and al-‘Ankabūt). This study focus on three kind of animals mentioned (ant, bees and spider) in al-Qur’ān to get moral values and create a civilization of human behavior.

This research uses philosophical hermeneutics of Gadamer as method to get ontological meaning (essence) of those three animal’s behavior. Humans and animals have a lot of similarities. Therefore by analogizing the behavior of humans and those three animals will obtain the moral values because of their similar characters.

The result obtained from this thesis that the moral values of those three animals are: 1. Ants: They can manage their selves in social life, show a big sacrificing, understand about helping each other, work hard. But, they are very greedy to amass the treasure, 2. Spiders: They really depend on its cobweb. Female spider will eat the male and her children if they cannot escape. Because their individual relation inside the crumbly, 3. Bees: are honey’s producer or pollinate helper. They give many benefits for humans. Belongs to insect with a high, detail, and solid social system. For the moral values that are related to civilization of human behavior: 1. Fair leader and knows that they are capable, 2. Hard worker, 3. Help each other, and 4. Neatness.

## CHAPTER I INTRODUCTION

### A. Background

Al-Qur'ān has given a parable of the problems faced by humans today, for example, the parable through the lives of animals surround us such as ant, it pointed out a neat concept of society because of its instinct, but we do not want to think about why single animal was created, and what its advantages. Because everything created by God must be a lesson in disguise though it came from an animal that is small and we consider useless like ants.

Al-Qur'ān tells parable toward lives of animals, no other aim but to be imagery (*tamthīl*) for reasonable people, so that they understand the circumstances of this creature.<sup>1</sup> Surely we remember the many discoveries made by humans such as aircraft that mimics the order of birds, so heavy objects can eventually be flown even now the elite transportation.

In al-Qur'ān, often find al-Qur'ān verses mentioning the name of animals, they are: *jamalun* (camel), *ghurob* (crow), *himar* (donkey), *kalbun* (dog), *dzi'bun* (wolf) and others. Even some of them become a name of Qur'anic chapter; *An-Naml* (ant), *An-Nahl* (bee), *Al-Baqarah* (cow), *Al-Ankabūt* (spider), *Al-Fīl* (elephant).

The similarity between human and animal is located in the way of survive like eating, adapting, and growing. al-Qur'ān gives a big care for animal by using their name as the name of Qur'anic chapter, also there is important stories relating with animal.

Al-Qur'ān also explained about the similarity or *tamthīl* between animal and human, that is in al-An'am<sup>2</sup> verse 38:

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<sup>1</sup>Ahmad Mustafa Al-Maragi, *Tafsir Al Maraghi*, Terj. Bahrun Abu bakar dkk (Semarang: PT. Toha Putra, 1993), Juz xix, p. 240

<sup>2</sup> Al-According to its redaction, An'am is belonged to *makkiyah*, the name seems caused of term Al-An'am was founded for six times in this chapter. This name is the only name which known in prophet era. While, Islamic scholar expels some verses (± 6 verses) that reveals after prophet has traveled to Medina. They are verses 90-93 and 150-153.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ

مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ (٣٨)<sup>٣</sup>

Meaning: There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered<sup>4</sup>.(Q.S. Al An'am [٦]: 38)

Term *umam*/community refers to any community which assembled by a religion, time, aim, or a same character whether compelled or not.<sup>5</sup> This verse guides us for researching about behavior of organism, in order to increase our knowledge about *sunnah* and God secrets around his creation. And by the sign of his power, our faith, virtue, wisdom, perfection, and knowledge will more increase.<sup>6</sup>

The similarity between human and animal (in sea, land, and air) which meant by this verse is similarity in various thing, for example; they live, grow from small to big, have feeling, know, have instinct like sexual instinct, and sometimes it causes of defiling, human slaving, and etc. Even some animals like ant and bee. They have society and language for speaking to each other. Certainly those similarities do not cover the whole of aspects, not in same level, for example toward necessity, power, and mind. But their similarities do not few.<sup>7</sup>

Animal in al-Qur'an gives an analogy toward philosophical value of human life. The animal's life has similarity with human life style, for

<sup>3</sup>Q.S. Al-An'am [٦]: 38

<sup>4</sup>Muhammad Taqi-ud-Din Al-Hilâlî and Muhammad Muhsin Khan. *Interpretation of the meanings of The Noble Quran*.(Saudi Arabia:Darussalam.1999)p.181

<sup>5</sup>M.Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan dan Keserasian Al-Qur'an*,(Jakarta: lentera hati, 2005) vol.3, p. 313

<sup>6</sup>Ahmad Mushthafa Al-Maraghi, *Terjemahan Tafsir Al-Maragi*, Semarang: Toha Putra, 1992, p.196

<sup>7</sup>M.Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan dan Keserasian Al-Qur'an*,(Jakarta: lentera hati, 2005) vol.3, p.413

example; hedonism, pragmatism, pragmatism, and etc. And the animals which compared with human life style practice are ant, spider, and bee. Because their character almost same with human character.

- a. *An-Nahl* or bee is known by human by its character as honey's producer or pollinate helper. They give many benefits for human,<sup>8</sup> and are kind of insect which has a high, detail, and solid social system.<sup>9</sup>
- b. *An-Naml* or ant is kind of a sociable insect,<sup>10</sup> they can manage their selves in social life and show a big sacrificing,<sup>11</sup> and also understand about helping each other,<sup>12</sup> work hard, but they are very greedy to amass the treasure, seemingly this animal will never die. Ant will battle the other one that is not belonged in, and the winner will slave the loser for bringing foods and building house.<sup>13</sup>
- c. *Al-Ankabūt* or spider is really depending on its cobweb<sup>14</sup> although it cannot protect from sunshine and rain, it is also very crumbly. Female spider will eat male spider and her children if they cannot escape. Even her children will eat each other. So, spider's house is messy because the individual relation inside is crumbly.<sup>15</sup>

Human lifestyles are diverse and often find human lifestyle similar to the animal, as an example:

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<sup>8</sup> Nugroho Susetya Putra, *Serangga di sekitar kita*, (Yogyakarta: Kanisius, 1994), p.96

<sup>9</sup> Nadiah Thayyarah, *Buku Pintar Sains Dalam Al Al Qur'an*, (Jakarta: Zaman, 2013), p. 580

<sup>10</sup> Nadiah Thayyarah, *Buku Pintar Sains Dalam Al Al Qur'an*, p. 591

<sup>11</sup> M. Quraish Shihab, *Dia Ada di Mana-Mana "Tangan Tuhan Dibalik Setia Fenomena"*, (Jakarta: Lentara Hati, 2004), p. 304

<sup>12</sup> Nadiah Thayyarah, *Buku Pintar Sains Dalam Al Al Qur'an*, (Jakarta: Zaman, 2013), p. 191

<sup>13</sup> Ahmad Mushthafa Al-Maraghi, *Terjemahan Tafsir Al-Maraghi*, (Semarang: Toha Putra, 1992), p.195

<sup>14</sup> Hisbam Thalbah, *Ensiklopedia mukjizat al Al Qur'an dan hadist*, (Jakarta : PT Saptasentosa, 2010) p.53

<sup>15</sup> Nadiah Thayyarah, *Buku Pintar Sains Dalam Al Al Qur'an*, (Jakarta: Zaman, 2013), p. 611



lifestyle of hedonism<sup>16</sup>, this understanding appears as a reasonable lifestyle, because lifestyle of hedonism has appeared from time immemorial, approximately emerged at the time of Aristippus, founder of the school of Cyrene (about 400 before AD) and also at the time of Epicurus (341-271 before AD)<sup>17</sup>, and until now they still embrace hedonism lifestyle we can see on young people today, often find such aberrant behavior in the field of morality, as happened yesterday, after the doing national exam, students of high school in Kendal did sex party<sup>18</sup>. Humans seemed to make the animal as his dream. Schiller then call such a dream the audience is also called the desire for the behavior of the animal<sup>19</sup>.

- a. Utilitarianis Lifestyle<sup>20</sup>, this understands said that good people are the ones that provide the greatest possible benefit. But in reality something useful never stand alone, something that is always useful for something else, for example a beneficial medicine to restore health, a useful book to

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<sup>16</sup> Hedonism contrary to the establishment of a human, by nature humans seek pleasure, which in Greek is called *Hedone* of these words arose the term "hedonism". This effort revealed negatively in the attitude of avoiding pain, and positively expressed in the pursuit of any attitude that can lead to a sense of pleasure. Hedonism also found enjoyment really is the most precious goodness, or the highest for man, so that was good for him when seeking pleasure. Someone said to be good when the behavior is left is determined by the question of how he gets the maximum pleasure, and in this way he not only lives in accordance with nature, but also to fulfill his life. H. De Vos, *Pengantar Etik*, (Yogyakarta: PT Tiara Wacana Yogya, 1987)p.161.

<sup>17</sup> H. De Vos, *Pengantar Etik*, (Yogyakarta: PT Tiara Wacana Yogya, 1987)p.161.

<sup>18</sup>total of 10 dirty partner were caught by municipal police (*Satpol PP*) of Kendal regency when alone in a hotel room that is located in the tourist area of *Pantai Muara Kencana* in Cepiring Subdistrict, Kendal regency, Central Java. Even the majority are students who are quibble looking for entertainment after undergoing National Exam, and according to Head of municipal police Kendal, Toni Ari Wibowo said dozens of teenagers were caught nasty it turned out most are still sitting in class XII SMA and just follow the UN. Angling Adhitya Purbaya. After Mesum 2015. It was predicted UN, Dozens of high school students in Semarang secured by municipal police. downloaded on June 1 2015from

<http://news.detik.com/read/2015/04/17/005945/2889875/10/diduga-mesum-usai-un-belasan-pelajar-sma-di-semarang-diamankan-satpol-pp>

<sup>19</sup> H. De Vos, *Pengantar Etik*, (Yogyakarta: PT Tiara Wacana Yogya, 1987)p.163.

<sup>20</sup> Utilisme or in English called "Utilitarianism". The name is derived from the Latin word "utilis" it means useful. Utilisme said that the characteristics of decency identity are useful of act. An act said to be good, if it brings benefits and is said to bad if bring disadvantages (*madharat*). H. De Vos, *Pengantar Etik*, (Yogyakarta: PT Tiara Wacana Yogya, 1987)p.181.

read<sup>21</sup>. There are still many people who have utilitarian soul like when people are helping affected by disaster, not merely to look good by others. But how do we do a kindness that is useful and beneficial and not harmful to others.

- b. Lifestyle pragmatism<sup>22</sup>, this understanding is willing to accept everything, the most important is provided the practical consequences as examples of personal experiences, mystical truth, everything is acceptable as long as the actions basic truth and practical consequences that benefit as such, the benchmark is the pragmatic benefits for practical life<sup>23</sup>, And much more human lifestyle is similar to the lifestyle of the animal.

Al-Qur'ān informs though animal analogy that their behavior is proper with human behavior. Like in *an-Nūr* [24]:35<sup>24</sup>, about analogy for human:

وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (٣٥)

Meaning: "And Allah sets forth parables for mankind, and Allah is All-Knower of everything." (an-Nur[24]: 35)<sup>26</sup>.

Almighty God makes illustration for human about multiple *hidayah* (signal) which proper with their necessity and condition. Because many benefits, advices, and signs inside the illustration. By that illustration, their mind become open for achieving the *haq* (truth), their soul becomes peace.

<sup>21</sup> H. De Vos, *Pengantar Etik*, (Yogyakarta: PT Tiara Wacana Yogya, 1987)p.181.

<sup>22</sup> Pragmatic is a school that teaches that the truth is what it proves itself to be true with the mediation of the consequences that are useful in a practical, grip pragmatism is the logic of observation. Juhaya S. Praja, *Aliran-Aliran Filsafat Dan Etika*, (Bandung: Yayasan Piara (pengembangan ilmu agama dan Humaniora), 1997)p.115

<sup>23</sup> Juhaya S. Praja, *Aliran-Aliran Filsafat Dan Etika*, (Bandung: Yayasan Piara (pengembangan ilmu agama dan Humaniora), 1997)p.115

<sup>24</sup> Nadiyah Thayyarah, *Buku Pintar Sains Dalam Al Al Qur'ān*, (Jakarta: Zaman, 2013)p. 240

<sup>25</sup> Q.S.An-Nur[24]: 35

<sup>26</sup> Muhammad Taqi-ud-Din Al-Hilâlî and Muhammad Muhsin Khan. *Interpretation of the meanings of The Noble Quran*. (Saudi Arabia: Darussalam. 1999)p.464

Because the secret meaning is given and taught by visual reflection that is very known and famous.<sup>27</sup> .

From the background above, the researcher interests in knowing Moral Values In Animal's Life Mentioned In Al-Qur'an by reading those three animals. Because they (ant, bee, and spider) have certain behavior like human, have special things, and their name has eternalized becoming the name of chapters in Al-Qur'an, that are An-Naml, An-Nahl and Al-Ankabut toward human behavior.

## B. Research Question

Base on the general view above, the researcher formulates this research in two questions below:

1. How are Moral Values In Animal's Life Mentioned In Al-Qur'an (A Study On An-naḥl, An-Naml And Al-Ankabuṭ)
2. What Moral Values In Animal's Life related to created civilization of human behavior?

## C. Aim and Significance of Research

1. To learn How are Moral Values In Animal's Life Mentioned In Al-Qur'an (A Study On An-naḥl, An-Naml And Al-Ankabuṭ)
2. To learn What Moral Values In Animal's Life related to created civilization of human behavior?

## 3. Prior Research

The thesis of Qoni'atun Qismah under the title *Relasi Manusia Dan Hewan Dalam Al-Qur'an (Tela'ah Kisah Nabi Sulaiman dan Hewan Dalam Surat an-Naml)* explains how the interpretation of the story of Solomon and the animals in the Qur'an with semiotics method, how about the relation between human and animals from the story of Prophet Solomon in *Surah an-Naml*. Actually, there are many relation between them, even with *jinn* (genie)

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<sup>27</sup>Ahmad Mushthafa Al-Maraghi, *Terjemahan Tafsir Al-Maragi*, Semarang: Toha Putra, 1992, vol.18, p.196

and what is the wisdom contained in the story of Solomon and the animals in the al-Qur'ān that can be taken for life. Among of those relations are with ant and *hud-hud*.

The thesis of Muhammad Attoilah entitled *Nilai–Nilai Kemasyarakatan Dalam Surat al-Hujurat ( Studi atas Penafsiran Ahmad Musthofa Al-Maraghi dalam Tafsir Al-Maraghi)* explains what are the values of community contained in the *surah al-Hujurat*, how is the interpretation of al-Maraghi concerning community values in *surah al-Hujurat* and how the lessons of community values in *Surah al-Hujurat* when confronted with today's contemporary era are.

The thesis of Dani Hidayat “*Binatang Dalam al-Qur’ān (Kajian Tafsir Maudhu’i)*” in this thesis explained clearly about animal, and mentioned all of animal that there in al Al Qur’ān for example, donkey, lion, fish, dog, camel, cow and so on, (in this thesis mention 24 animals)

And explain benefit and lesson of mention that animals, because there are many banafit from it, and al-Qur’ān mention it, in the form torture that in surat al Baqarah about monkey even mention from form miracle of prophet Musa .

The book of Ali Nurdin, “*(Al Qur’ān ic Society) Menelusuri Konsep Masyarakat Ideal dalam al-Qur’ān* ”. This book explains how the meanings that can be understood and formulated from the expression of society in the al-Qur’ān that is so various, either in the form of *ummah* or another term that implies community. Besides *ummah*, the terms that can be interpreted as an ideal society include *qaum*, *sya’b*, *qabilah*, *firqah*, *thaifah*, *hizb*, *fauj*, and also the phrase which begins with *ahl*, a phrase that begins with *al-alu*, *al-nas*, *al-asbath*.

For example, in the book ,*Qaum* is defined as "groups of people", in a broader sense *qaum* could mean the group of people who gather by a relationship or bond that they enforce where the *qaum* is located.

And also the term used for ideal society in this book uses the word *ummatan wahidah, ummatan wasathan, ummatun muqtashidah, khairul umah* and *baldatun thayyibah*.

This book also describes the requirements that are mentioned by the al-Qur'ān so that a society called ideal society. This book mentions three characteristics of the believers, commanding the good (*amar ma'ruf*), forbidding the evil (*nahi munkar*), deliberation, justice, brotherhood, and tolerance.<sup>28</sup>

The book of Asep Usman Ismail, *al-Qur'ān dan Kesejahteraan Sosial* explains the problems of social welfare by using *maudhu'i* (thematic) interpretation pattern, so social issues, such as poverty ,got a convincing answer from the al-Qur'ān. This book explains in detail determined theme such as orphans, poverty, generosity and building public health, with a detailed explanation.

The difference with Qoni'atun Qismah's thesis is that researcher wants to analogue the life style of those three animals (ant, bee, and spider) for getting an ideal life style on reading *an-Naml, an-Nahl, and al-Ankabūt* chapters, while Qoni'atun Qismah's thesis discusses about the relation between human and animals (ant and hud-hud) in *an-Naml*.

M. Quraish Shihab in his book "*Lentera al-Qur'ān Kisah Dan Hikmah Kehidupan*" Within a his section under title "*semut, laba-laba, dan lebah*", there are three surah mentioned in the al-Qur'ān, namely *al-Naml* (ants), *al-Ankabūt* (spiders), and *al-Nahl* (bee). Ants collect food little by little without stopping. Purportedly , this little animal can gather food for many years while their ages are not more than one year. While the spiders: the nest is the most fragile and anything shelter there will be ambushed and will perish. Bees have mark able instinct in making nests or in regards to eat something, bees eat just from the flowers, and make very benefits of honey for humans.

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<sup>28</sup> Ali Nurdin, *Qur'ānic Society Menelusuri Konsep Masyarakat Ideal dalam al-Qur'ān*. (Jakarta: Erlangga, 2006),

The attitude of human life is often mimic the animal, many human cultures that mimic the ants are always piled the goods, in other side society also mimic a culture of spider that they only think of them selves and do not care about others, and the prophet likens a believer as a bee who no damage nor painful, do not eat unless good and does not produce except with useful. Can we become like bees, not ants morover bees,

The difference with this thesis lies in how to determine the analogy / good analogy, if according to the book, the good culture is the only culture of bees, but in this description also write an explanation of how to get the ideal lifestyle through three of these animals, by making the lessons and take *ibroh* either the culture of ants, spiders culture and bee culture. Because the the third animal character is similar to humans.

#### 4. Theoretical framework

Gadamer's work, *Wahrheit und Methode* (Truth and Method), contains the main points of his thoughts about the philosophical hermeneutics which is not only related to the text, but also the whole object of social sciences and humanities. Nonetheless, language in a particular text still gets quite high attention portion from Gadamer and is the main object of his hermeneutics.

Hermeneutics principal theories of Gadamer would be summarized into some forms of theories related to one another:

- a. The Theory of "Historically Effected Consciousness " (*Wirkungsgeschichtliches Bewusstsein*).

According to this theory, understanding of the interpreter was influenced by the particular hermeneutical circumstances surrounding, whether it is tradition, culture or life experience. Therefore, when interpreting a text, an interpreter should be aware that he or she is at a certain position which can be very coloring his or her understanding of a text which is being interpreted. Furthermore, Gadamer says: "A person

[must] learn to understand and recognize that in any understanding, whether he realized it or not, the influence of *Wirkungsgeschichte* (affective history;" that affects a person's history) is taking on the role.<sup>29</sup>

b. Theory of "Pre-Understanding" (*Vorverständnis*)

The influence of hermeneutical situation or particular *Wirkungsgeschichte* shapes the self of interpreter what Gadamer calls it as the term *Vorverständnis* or "preunderstanding" of the interpreted text. Preunderstanding which is the initial position of the interpreter which is certain and must exist when he or she reads the text. Of course, this does not mean that when we read or listen to someone we should forget all our ideas<sup>30</sup>

Preunderstanding necessity, according to this theory, is intended to make an interpreter capable to dialogue it with the contents of the interpreted text. Without preunderstanding, person will not succeed to understand the text properly.<sup>31</sup>

c. Theory "Merger/Assimilation of Horizon" (*Horizontverschmelzung*; Fusion Of Horizons) And Theory "Hermeneutical Circle" (*Hermeneutischer Zirkel*; Hermeneutical Circle)

We have mentioned above that in interpreting the text someone must have his pre-understanding. It is closely related to the theory of "merging or assimilation horizon", in the sense that in the process of interpretation one must be aware that there are two horizons, namely (1) "the horizon [knowledge]" or the horizon in the text, and (2) "the horizon [

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<sup>29</sup>Sahiron Syamsuddin, *Integrasi Hermeneutika Hans Georg Gadamer ke dalam Ilmu Tafsir? Sebuah Proyek Pengembangan Metode Pembacaan Alquran pada Masa Kontempore*,

<sup>30</sup>Hans-Georg Gadamer, *Kebenaran dan Metode*, (yogyakarta: Pustaka Pelajar, 2004), p.325

<sup>31</sup>Sahiron Syamsuddin, *Integrasi Hermeneutika Hans Georg Gadamer ke dalam Ilmu Tafsir? Sebuah Proyek Pengembangan Metode Pembacaan Alquran pada Masa Kontempore*, Dipresentasikan pada Annual Conference Kajian Islam yang dilaksanakan oleh Dipertais DEPAG RI pada tanggal 26-30 November 2006 di Bandung.

understanding] "or horizon of readers. The second horizon is always present in the process of understanding and interpretation. A text reader starts with hermeneutical horizon, but he is also noticed that the text also has its own horizon which may differ from the horizon owned by the reader. Two forms of this horizon, according to Gadamer, must be communicated, so that the "tension between the two can be overcome" (the tension between the horizons of the text and the reader is dissolved). Therefore, when one reads the text that appears in the past (Überlieferung), then he should pay attention to the historical horizon, where the text appears:

A text reader must have the openness to recognize the existence of another horizon, the horizon of text that may be different or even contrary to the horizon of readers. Gadamer asserts: "I have to let the past texts applicable [to give information about something]. This does not merely mean a recognition of 'otherness' (Andersheit) past, but also that the text of the past has something to say to me. "So, to understand a text means allowing text to speak. Interaction between the two horizons is called "hermeneutical circle" (hermeneutischer Zirkel). Horizon of readers, according to Gadamer, only serves as a grounded point (Standpunkt) of a person to understand the text. Starting point of the reader is just an 'opinion' or 'possibility' that the text speaks of something. The starting point should not be allowed to compel the reader that the text should speak according to its starting point. On the contrary, this starting point should precisely be able to help understand what is really meant by the text. This is where a meeting between subjectivity and objectivity of text reader, in which the objective meaning of the text is preferred.<sup>32</sup>

#### d. The theory "Applications" (Anwendung)

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<sup>32</sup>Sahiron Syamsuddin, *Integrasi Hermeneutika Hans Georg Gadamer ke dalam Ilmu Tafsir? Sebuah Proyek Pengembangan Metode Pembacaan Alquran pada Masa Kontempore*, Dipresentasikan pada Annual Conference Kajian Islam yang dilaksanakan oleh Ditpertaids DEPAG RI pada tanggal 26-30 November 2006 di Bandung.



It has been explained above that the objective meaning of the text must receive attention in the process of understanding and interpretation. When the objective meaning is understood, then what should be done by the text reader/interpreter containing messages that must or should be practiced in everyday life, such as the scriptures. Meanwhile, on the other hand span of time between the appearance of the text and time, when an interpreter lives, and also of course social, political, economic, etc also have been much different from the situation at the time of the advent of text. According to Gadamer, when one reads the scriptures, then beside the process of understanding and interpreting, there is one more thing that is required, which is called as the term "application" (Anwendung) messages or teachings at the time when the text of scripture was interpreted. According to Gadamer, the message should not be applied to future interpretation of the literal meaning of the text, but meaningful sense or a message that is more meaningful than just a literal sense.<sup>33</sup>

## 5. Methodology

### 1. Source of Data

Primary: This research purely uses library research, it means that all the source of data comes from the written materials related to the topics discussed, because it concerns the study of the Qur'an directly, then the first and is the main source is the holy book the Qur'an and the interpretation of the commentators.

Secondary: the sources in the form of books, research articles related to the above are as and other relevant supports.

### 2. Technique of Collecting Data

This research is library research and is a type of qualitative research with literature review. That is by collecting data from literatures whether

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<sup>33</sup>Sahiron Syamsuddin, *Integrasi Hermeneutika Hans Georg Gadamer ke dalam Ilmu Tafsir? Sebuah Proyek Pengembangan Metode Pembacaan Alquran pada Masa Kontempore,*

in library or others. The data is taken from various written sources, the sources are in the form of books, materials documentation, magazine, newspaper, and so on.<sup>34</sup> In this case, which are associated with the wisdom of ants(*An-Naml*), bees(*An-Nahl*), and spiders (*Al-Ankabut*) in *An-Naml*, *An-Nahl*, and *Al-Ankabut* chapters.

### 3. Data Analysis Method

After the data had been collected, then will be compiled systematically and analyzed qualitatively by the method below:

#### a. Philosophical Hermeneutics of Gadamer

To get answers to the above problems, the author uses philosophical hermeneutic method of Gadamer, first using the theory of "historically effected consciousness" (*wirkungsgeschichtliches Bewusstsein*) because consciously or not historically implication must be in an interpretation. And the second is theory of "preunderstanding" (*Vorverständnis*). This pre understanding is very important and must have been at the commentators before explaining the meaning of the Quranic text. And the third is Theory "fusion of horizons" (*Horizontverschmelzung*) and Theory "hermeneutical circle" (*hermeneutischer Zirkel*) and then the horizon of commentators and the horizon of the text are combined, and here the horizon of commentators must not insist that the text should speak according to commentators and the last, horizon Theory "Application" (*Anwendung*) messages that should be applied at the time of interpretation not the meaning of literal text, but meaningful sense or a message that is more meaningful than just a literal sense.

#### b. Descriptive Analytic Method

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<sup>34</sup> Hadari Nawawi, *Metode Penelitian Bidang Sosial*, Yogyakarta: Gadjah Mada University Press, 1993, p.30

The researcher uses this method for analyzing data, starting from general thought then concluded in certain and special meaning. By this method, the researcher tries to reveal how the concept of an ideal society in Qur'an (A study of the behavior of ants and bees in surah An-Naml and An-Nahl).

So the researcher will explain the verses above from some views for getting the answer of problem.

## 6. Systematical Writing

Broadly speaking, the writing of this thesis titled Hikmah of Mentioning The Name of Animal on Surah Al-Qur'an Related With Human Life Styles (A Study on Surah al-Nahl, al-Naml, And al-Ankabut), consists of several chapters and sub-chapters which are an unified system, so that between one another are interrelated. It consists of five chapters, each of which is:

Chapter one contains a preliminary outline of the over all patterns of thinking and poured in the clear and solid context. On that basis, the mini-thesis begins with a description of the background of the problem that is summarized in it what is the reason for choosing the title, and how the subject matter.

This explanation will reveal how far the significance of this paper. Then the literature review that aims to avoid duplication and plagiarism then laid many results of previous studies. Writing method is revealed for what it is in the hope it can be seen what is the source of data, data collection techniques and data analysis. The development will then appear in a systematic writing. Thus, in this first chapter it looks depiction of the contents of the thesis as a whole, but in a single compact and dense to be a guideline for the second chapter, the third, fourth and the fifth chapter.

Then the second chapter, this chapter outlines the theoretical basis. It will discuss the meaning of life style and culture, etc.

Furthermore, the third chapter, in which will collect data the verses toward ant, bee, and spider in Al-Qur'ān. Discuss about the interpretation of those three verses, the analogy and its *hikmah* of those three animals.

The fifth chapter is discussing for finding how the moral values in animal's life in al-Qur'an from those three animals (ant, bee, an spider). And moral values in animal's life to created civilization of human behavior.

The fourth chapter contains a closing, which covers the conclusion of all the effort that has been done in this study along with the suggestions and conclusions.

## CHAPTER II

### CULTURE STUDIES AND LIFE STYLE IN HUMAN LIFES

#### A. Cultural studies

To understand the culture then humans need to understand what the culture is. Culture is like a lens. Just imagine if the man wearing lenses to observe something then they will choose one particular focus, from that focus they target object appropriately. Those objects can be humans or animals, stuffs or even ideas, including the idea of the world around. The question is, will a person might be able to see a particular object more sharply without a lens? Of course he can, means that he will perceive that the world as it is, it means the world as fact without any particular focus. But, if the man look at things from the standpoint of culture then they make culture as a lens means a proper perspective, and culture taught us to look at things in a focused, sharp.<sup>1</sup>

##### 1. The Definition of Culture

The term of culture in English is a verb, while in Latin is derived from the word *colere* means farming-planting (cultivation); and even among adherents of the Christian religion it also can be interpreted as a worship or prayer (worship). In Indonesian, the word culture comes from *sanskerta buddhayah*, which is the plural form of the word *buddhi* (the mind or intellect) and sometimes also interpreted that the word culture is a growing interest from the compound word 'intellect power' which means the power of the mind in the form of creativity, initiative and flavor. Hence, there is also interpreted that culture is the result of creativity and sense of initiative.<sup>2</sup>

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<sup>1</sup> Alo Liliweri, *Makna Budaya dalam Komunikasi Antarbudaya* (Yogyakarta: Lkis, 2007), p. 7

<sup>2</sup> Hari Poerwanto, *Kebudayaan dan Lingkungan dalam Perspektif Antropologi* (Yogyakarta: Pustaka Pelajar, 2008), p. 52

How often layman provide cultural meaning in a simple way. Some say that culture is an art, but should remember that culture is not just an art, culture exceeds of art itself because it includes a cultural network in human life. Culture affects the values of human beings, and even influence their attitudes and behavior. In other words, all human beings are an actor of culture because human is acting in the sphere of culture.<sup>3</sup>

“Koentjaraningrat itself defines culture is: "the whole system of ideas, actions and results of the work of human beings in order to serve a society that belongs to human beings by studying."

Since 1871 E.B. Taylor has tried to define the word culture as "the whole complex includes knowledge, belief, performing arts, law, morals, customs and various capabilities and habits acquired by man as a part of societies"; has appeared hundreds of restrictions concept of culture. Those delimiters is deemed necessary because of the complex remarkably forms of civilization while the cultural knowledge thrives continually.<sup>4</sup>

Some definitions of culture as follows:

- First Iris Varner and Beamer Linda, in inter-culture communication in the global workplace, defines culture as a coherent view about something that is learned, divided, or exchanged by a group of people. This view shows what the basic of life is, what the degree of interest is, about their right attitude toward something, the illustration of a behavior that must be accepted by others or relating to other people.
- Second, the culture in the broadest sense is the behavior that has been embedded, it is the totality of something learned by man, the accumulation of experience that diverted socially (socialized) is not just a brief note but in the form of social learning.
- Third, the cultures have been studied and defined in many ways by many experts from different disciplines. Adler filed a synthesis that

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<sup>3</sup> Alo Liliweri, *Makna Budaya Dalam Komunikasi Antarbudaya* (Yogyakarta: Lkis, 2007), p. 7

<sup>4</sup> Hari Poerwanto, *Kebudayaan dan Lingkungan dalam Perspektif Antropologi* (Yogyakarta: Pustaka Pelajar, 2008), p. 52

although there are many definitions, but the culture is everything that is owned by all or most members of social group. Everything that tries to be diverted by the oldest to young members. Everything (in this case, for example moral, legal, and customs) that affect the behavior or shape the structure of human perception the world.<sup>5</sup>

- Fourth, culture is the whole idea and human creation, which must be used to learn, with the whole of the results of mind and its creation, hence the term "culture" is a term that is very suitable. While in English term derived from the Latin word *colere*, which means "cultivate, work" mainly cultivate land or farming. The growing sense of the meaning of culture, as all of power and human effort to change the nature.<sup>6</sup>

Culture in cultural studies is defined as a political rather than aesthetic. The object study in cultural studies is not a culture which defined in the narrow sense, that is as a high aesthetic object (high art), is also not a culture that is defined in the same sense - the same narrow, as a process of aesthetic, intellectual, and spiritual, but a culture that understood as texts and practical day life. This is the definition of culture which can cover two previous definitions. Moreover, it is very important to involve the study of pop culture. Although cultural studies cannot (and should not) be reduced to the study of pop culture, it is undeniable that the study of pop culture is central for the project of cultural studies.<sup>7</sup>

## 2. Subject of Study and Characteristics of Cultural Studies

Cultural studies do not have a subject area that is clearly defined and bright. He just dotted-departure on a notion of culture is very broad and covers everything that is used to describe and study a wide range of

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<sup>5</sup> Alo Liliweri, *Makna Budaya dalam Komunikasi Antarbudaya* (Yogyakarta: Lkis, 2007), p. 9

<sup>6</sup> Koentjaraningrat, *Kebudayaan Mentalitas dan Pembangunan* (Jakarta: Gramedia Pustaka Utama, 2004), p. 9

<sup>7</sup> John Storey, *Cultural Studies dan Kajian Budaya Pop* (Yogyakarta and Bandung: Jalasutra, 2008), p. 3

everyday human practice. No wonder if he is different disciplines are conventional, such as sociology, philosophy, and physics, which each have a territory subject or object of study that has a boundary lines quite clear. Cultural studies have no affiliation science study subject or single.

Many scientists who hoped that cultural studies are would remain open to the possibilities that unforeseen, unexpected and unimaginable. It is a field that is trans-disciplinary, even counter-disciplinary nature. Extensive field studies and cultural studies seems ambitious of these was about covers all the arts, beliefs, institutions, and communicative practices in society.

In his book, cultural studies and its theoretical legacies, Stuart Hall says that there should be something at stake in cultural studies to distinguish it from other subject areas. Hull stakes are linkages cultural studies with issues of power and politics, the need for change and the representation of social groups that are marginalized, especially concerning the representation of class, gender and race. By using Hall's perspective, we can conclude that cultural studies is not a neutral knowledge building, instead assume that the production of knowledge building is a political act.<sup>8</sup>

Therefore, this study penetrated almost all areas of knowledge. He could only work freely borrows various disciplines of social sciences, humanities, and the arts. He took the theories of anthropology, psychology, linguistics, literary criticism, philosophy, politics, and others. All disciplines may be taken and adopted in accordance with the objectives.

It can be said to be a political purpose and the founders do not mind being called a "political movement". Early in its development, the approach can be seen sting rooted philosophy of critical theory approach (critical theory). He is an intellectual activity that gives great attention to

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<sup>8</sup> Sandi Suwardi Hasan, *Pengantar Cultural Studies: Sejarah, Pendekatan Konseptual, dan Isu Menuju Studi Budaya Kapitalisme Lanjut* (Yogyakarta: Ar-Ruzz Media, 2011), p. 28



the political character of contemporary culture. That is what sets it apart from cultural anthropology and ethnic studies who have studied region and its own method. Researchers and scientists are generally much cultural studies concentrate on how the media and the messages contain social ideology of class interests, related to nationality, ethnicity, sexuality, or gender.

Cultural studies can be regarded as a holistic assessment that combines feminism theory, history of philosophy, literary theory, media theory, the study of video or film, communication studies, political economy and also art, which is a phenomenon in cultural studies of various forms of society. Thus, cultural studies sought to understand how meaning is directed, propagated, and is produced from a variety of cultural practices, beliefs, institutions, political and social in which there are aspects of the cultures studied.

Some of the issues and studies that often concern the study of cultural studies, among others: a). High culture, low culture, b). Public Culture, c). Popular Culture, d). Mass culture, e). Culture blacks, f). Culture colonial, g). Global Culture, h). Culture blacks English, i). Cultural rock, j). Cultural cyber, and etc.<sup>9</sup>

### 3. The Key Concepts in Cultural Studies

#### a) Culture and practice of significance

Cultural studies will not be able to retain its name without focus on culture. What is meant by culture here is the actual environment for a variety of practices, representations, languages and customs of a particular community. It is also meant by various forms of sharp contradictory of common sense and help many lives of beings. Culture relates to the question of social meanings which owned by common.

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<sup>99</sup> Sandi Suwardi Hasan, *Pengantar Cultural Studies: Sejarah, Pendekatan Konseptual, dan Isu Menuju Studi Budaya Kapitalisme Lanjut* (Yogyakarta: Ar-Ruzz Media, 2011), p. 30

There are many different ways to understand the world, but the meaning is not merely floating out; but, they are built through signs, especially signs of language.

Cultural studies claim that language is not a neutral medium for the formation of meaning and knowledge of independent objects world that is outside language, but it is a major part of the meaning and knowledge. Thus, the language gives meaning to material objects and social practices that are explained by language to people and make them think about it in a limited context of language. The process of production of meaning is the practice of significance, and understand the culture means exploring how the meaning is derived symbolically in the language as a system of significance.<sup>10</sup>

a) Materialism

Culture studies, mostly, pay attention to the modern economic which is industrialized, and media culture located along line of the capitalist system, where the representation is produced by a company that is driven by the profit motive. In this context, culture studies have developed forms of cultural materialism exploring how and why the meaning is formed and determined at the moment of production. So, beside concentrated on practical significance, it also tries to connect with the political economy, a discipline that addresses power and the distribution of economic and social resources. Consequently, it a lot of talk about who owns and controls the cultural production, its distribution and mechanisms, and the effect of ownership pattern and its control to the landscape contour of cultural.<sup>11</sup>

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<sup>10</sup> Chris Barker, *Culture Studies* (Yogyakarta: Kreasi Wacana, 2009), p. 9

<sup>11</sup> Chris Barker, *Culture Studies*, p.9

## b) Power

If there is a thing that can be approved by the authors of cultural studies, so that is the importance meaning of power, which laying at every level of social relations. Power is not just the glue that holds social life, or coercive power<sup>12</sup>, putting a group of people under the others, although it basically rightly so, because it is also a building process and opening the way for all actions and performs, relationship or social order. In this case, power, although it is really detaining, also enlarging the way. In addition, culture studies shows a special attention to riffraff and oppressed group. First, all because the matter of the class, and then race, gender, nationality, age group, etc.<sup>13</sup>

## c) Marxism and culture studies

culture studies have long ambiguous relationships, but productive, with Marxism. Culture is not the realm of Marxist studies, but a lot to ask for help from Marxist though making it the target of criticism. No doubt, people live in a social formations arranged along the capitalist system with its deep class divisions manifesting in wage employment, housing, education and health. Furthermore, the cultural practice accommodate by the giants corporate<sup>14</sup> industry. Culture studies have taken part in the movement of change.

But Marxism is criticized because of its such real theology<sup>15</sup>. He has a view of the inevitability of the goal, among others, have the history of motion view of the inevitability of historical motion

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<sup>12</sup> Coercive: relating to coerce: 1. Is an accommodation form which is processed by pressure, so one of interacting group becoming weak considering another, 2. Communication system using compulsion and forcefulness. Heppy El Rais, *Kamus Ilmiah Populer* (Yogyakarta: Pustaka Pelajar, 2012), p. 320

<sup>13</sup> Chris Barker, *Culture Studies* (Yogyakarta: Kreasi Wacana, 2009), p. 11

<sup>14</sup> Corporate / cor • po • rate / adj. relates to corporations (cor • po • ra • tion/n): 1. Legitimate business; legal entities; 2. A big company or enterprise or can be several companies which are managed and run as a large company). Heppy El Rais, *Kamus Ilmiah Populer*...p. 338

<sup>15</sup> Thology/téologi/n Religiousness knowledge (about the character of God, basic believe in God an religion especially sacred books. Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, Second Edition (Jakarta: Balai Pustaka, 1994), p. 1041

purposes, like the collapse of capitalism and the presence of a classless society. It is a question of theoretical grounding, because the deterministic reading of Marxism is degrading human as an agent<sup>16</sup>, the result of human action has predetermined by metaphysics law (which is ironically seen as an objective science) that encourage history outside the human action. It also an empirical foundation issues, the failure of the proletarian<sup>17</sup> revolutions and the effects of totalitarian oppressive caused by many things, which are claimed as a revolution.<sup>18</sup>

In connection with Marxism, cultural studies specifically focusing on issues around structure, practice, economic determinism and ideology. Besides, Marxism stated that there are a variety of regulations on the structure of human existence that are beyond the individual self. Culture studies, together with other disciplines such as sociology, tried to explore the characteristics of those structures. On the other hand, Marxism and culture studies have commitment doing transformation through human which achieved through a combination of theory and action (praxis).<sup>19</sup>

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<sup>16</sup> Agent: 1. Individual or medium company attempting marketplace to another company on behalf of businessperson; agency; 2. An assistance or a spy of foreign country, 3. The agency of businessperson who negotiate, give service, or close the assurance agreement by the certain appointment. Heppy El Rais, *Kamus Ilmiah Populer* (Yogyakarta: Pustaka Pelajar, 2012), p. 11

<sup>17</sup> Proletarian: from proletariat; employee who does not has nothing except its own strength or labor. Heppy El Rais, *Kamus Ilmiah Populer*...p. 511

Proletariat: comes from Latin: *proletarius*, people who breed, *proles*, heredity. Under Serbian constitution 6th century BC, who unable to pay taxes would be asked to lend their heredity in conscription for the Roman. *Proletarius* term reappeared in the 15<sup>th</sup> and 16<sup>th</sup> century, for asking the same person for a similar service, but earned by their own selves, who controlled as have no land because of locking up or expelling. The term modern proletariat was firstly used by Swiss economist, Sismondi, where the radical French borrowed those term, and passed them on Marx and his followers. The proletariat is the working class under capitalist industrial production, which does not have property rights or anything to sell except their labor and made loose from all obligations and all connections with the place and the ground. They make the mass and erratic, nomadic and poor, only united by their same position in the capitalist system, and by any identity class that may arise from it. Roger Scruton, *Kamus Politik* Trans. Ahmad Lintang Lazuardi, Pustaka Pelajar, Yogyakarta, 2007, p. 769

<sup>18</sup> Chris Barker, *Culture Studies* (Yogyakarta: Kreasi Wacana, 2009) p. 16

<sup>19</sup> Chris Barker, *Culture Studies*..p. 16

## B. Model Of How Human Life

Model of human lifestyle is very diverse and always evolving. One factor that led to it all is technology. Especially lately advent of Internet technology that greatly accelerates the dissemination of information led to the spread of culture increasingly rapid spread, as an example of western culture that struck Indonesia today's society, western culture was used as a fashion Mecca for the people of Indonesia that caused the Indonesian people into a consumerist society. Some of the ways human lifestyle is hedonism, utilitarianism, pragmatism, capitalism, selfish, and socialism.

### 1. Lifestyle of Hedonism

Lifestyle of hedonism actually contrary to the establishment of a human, by nature humans seek pleasure, which in Greek is called *hedone* of this word arose the term "hedonism". This effort revealed negatively in the attitude of avoiding pain, and positively expressed in the pursuit of any attitude that can lead to a sense of pleasure. Hedonism also found enjoyment really is the most precious goodness, the highest for man, so that was good for him when seeking pleasure. Someone said to be good when the behavior is left is determined by the question of how do I get him gain maximum pleasure, and in this way he not only live in accordance with nature, but also to meet the goal of his life.<sup>20</sup> In other words, look for a pleasure and avoid painful feelings.<sup>21</sup> Understand hedonism will mention being a very sensitive field of decency.<sup>22</sup> Humans

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<sup>20</sup> H. De Vos, *Pengantar Etik* (Yogyakarta: PT Tiara Wacana Yogya, 1987), p. 161

<sup>21</sup> Franz Magnis suseno, *Etika Darsa Masalah-Masalah Pokok Filsafat Moral*, (Yogyakarta: Kanisius, 1987), p. 113

<sup>22</sup> What is meant by decency is the whole of rules, norms or legal injunction and prohibition, a series of teachings of morality that comes from times. moral teachings given to a child, always said "did according bigini or did according supposed to let this or do not do this and so avoid it. In other words instill morality and dharma mandatory. Thus decency regulate human behavior and society, which are contained therein and associated with the man himself should not arbitrarily do or not do something. behavior is regulated or determined by the norms of decency H. De Vos, *Pengantar Etik*...p. 3

seemed to make the animal as his dream, the dream of the lovers Schiller said that such is also the desire for fairy bestiality. But it must be recognized that it is more preferred animal life.<sup>23</sup>

This understanding appears as a reasonable lifestyle, because lifestyle of hedonism has appeared from time immemorial, approximately emerged at the time of Aristippus, founder of the school of Cyrene (about 400 before AD) and also at the time of Epicurus<sup>24</sup> (341-271 Before M.). Hedonism reveal its nature when it teaches that pleasure itself is valuable, so it is important is not the nature of pleasures, but the sheer number of pleasures. The more pleasure obtained, both for humans increasingly concerned, about what is enjoyed is not disputed. Because the physical fulfillment of desires usually gives the most exciting satisfaction, then form a kind of hedonism teaches that people pursue physical pleasures, which given the nature is always a pleasure heartbeat.

People who behave like that soon would listen that the pursuit of physical pleasure without questioning anything else unless it is exciting will be accompanied by dangerous large and cause a lot of pain. The effects brought about by way of the enjoyment of such often heartbreaking, while if done repeatedly sensitivity to enjoy being reduced, so it is always necessary stimuli are stronger to gain pleasure, and besides that, the desire for pleasure is always increasing tickle, Then the situation can arise slavery, in which pleasure while just a kind of a short break in the prolonged suffering of pain. In this way the true hedonism is beyond the goals to be achieved.

After realizing this matter, so this understanding teaches that people should move in enjoying something. First of all one must begin by

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<sup>23</sup> H. De Vos, *Pengantar Etik* (Yogyakarta: PT Tiara Wacana Yogya, 1987), p. 164

<sup>24</sup> Epicurean (341-270), which has Epikurisme sect, the sect is only directed at one objective, namely: giving happiness to man. So the priority of ethics, while the ethics of this is so basic logic and physics. I.R Poedjawijatna, *Pembimbingan Ke arah Alam Filsafat* (), p. 42

controlling desires: Aristipus himself taught: "No pleasure in my hand, I'm not the hands of pleasure". Furthermore, do not get fixated on the events of a heartbeat, but should look at life as a whole, because the main problem is that the end result enjoyment. Therefore, should the expense of enjoyment when it is known that the result will be a greater pain, and should be willing to suffer the pain temporarily, so that later can feel greater pleasure.<sup>25</sup>

## 2. Lifestyle Utilitarianism

Start from the name of "utilitarianism" (which contains the Latin word "*utilis*" useful) Bentham's accused of moral goodness would equate to benefits. Utilitarianism also regarded as a successful ethics is ethical goodness the judge of whether his actions resulted in something good or not.<sup>26</sup> Utilitarianism or in English called "Utilitarian". The name is derived from the Latin word "*utilis*" it means useful. Utilitarian said that trait useful identifier is an act of decency. An act said to be good, if it brings benefits and said to be bad if bring *maḍarat*. Lifestyle of utilitarianism said that good people are the ones that provide the greatest possible benefit. But in reality something useful never stand alone, something that is always useful for something else, for example a beneficial medicine to restore health, a useful book to read.

Thus the starting point of utilitarianism is not profitable, because little or nothing to say when did a good deed in terms of so-called act of decency helpful? Immediately the question arises, where is the benefit of a good deed, or in the case of whether an act said to be good, or in other words again, positive things resulting Which? To this question

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<sup>25</sup> H. De Vos, *Pengantar Etik*, (Yogyakarta: PT Tiara Wacana Yogya, 1987), p. 162

<sup>26</sup> Franz Magnis Suseno, *Etika Dasar Masalah-Masalah Pokok Filsafat Moral* (Yogyakarta: Kanisius, 1987), p. 122

utilitarianism provide answers, that acts both in terms of decency cause of happiness, which is unusual in understand it as pleasures.<sup>27</sup>

When there are people who want to do something useful for other human beings, so apart from the nature of the person's intention, then the remedy willingness to help others is morally should be assessed as positive, morally we expected it to be nice to each other, so if you do something useful for others, it acts in the moral sense should be considered good. Moral goodness it does not depend on whether the objective is achieved or not the results of the action does not determine the moral quality of the act, which determines the moral quality is the intent and the willingness of the offender.<sup>28</sup>

That is already apparent when utilization is first appeared as a system that has evolved, namely the teaching of English a character named Jeremy Bentham (1742-1832). Bentham wanted to construct an ethic by using purely empirical methods and is based psychology. Accordingly he wanted to describe the ethical, in the sense of decency obligations, based on the facts psychosis. According to Bentham, save the human action is driven by expediency or loss, which he assumed, caused by such acts, first of all for me. Means experience is needed to determine whether useful and what is harmful.

In general it can be said that something useful to say, if a benefit to us or prevent us from evil. Furthermore goodness is something that makes us happy, while ugliness is something that afflicts us. Further for likening Bentham happiness with pleasure, and misery with pain. Accordingly he came to what he thinks is the principal factor that experience, that is humans pursue pleasure and avoid pain. That's that are naturally made by humans and that is good for man to be done, it means that that should be

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<sup>27</sup> H. De Vos, *Pengantar Etik*, (Yogyakarta: PT Tiara Wacana Yogya, 1987), p. 182

<sup>28</sup> Franz Magnis Suseno, *Etika Dasar Masalah-Masalah Pokok Filsafat Moral* (Yogyakarta: Kanisius, 1987), p. 123



done by humans. Bentham was not surprising that approved the creation of Epicurus.<sup>29</sup>

### 3. Lifestyle of Pragmatism

Pragmatic is a school that teaches that the truth is what it proves itself to be true with the mediation of the consequences that are useful in a practical, grip pragmatism is the logic of observation, this understanding is willing to accept everything, provided that the practical consequences personal experiences, truth mystic, everything is acceptable as long as the actions basic truth and useful practical consequences, thus, the benchmark pragmatism is "practical benefits for life".<sup>30</sup>

In the United States pragmatism gets its own place by attachment name William James<sup>31</sup> as characters, in addition to John Dewey<sup>32</sup>. In English pragmatism is closely connected with the name FC Schiller. In addition to these names are known the names of other figures, such as Charles S. Pierce (1839-1914) and George Herbert mead (1863-1931) pragmatism in its development despite the conclusion difference departing from the same of origin idea, Thus, there three benchmark approved and this pragmatism flow: a). Reject all the intellectuals, b). Absolutism, and c). Underestimate of the formal logic. In this paper we

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<sup>29</sup> H. De Vos, *Pengantar Etik*, (Yogyakarta: PT Tiara Wacana Yogya, 1987)p.182

<sup>30</sup> Juhaya S. Praja, *Aliran-Aliran Filsafat dan Etika Suatu Pengantar* (Bandung: Yayasan Piara, 1997), p. 115

<sup>31</sup> William James was born in New York, a professors at Harvard University courses in anatomy, physiology, psychology, and philosophy itself has a lot of papers. His works include: the principles of psychology (1890), The Varieties of Religious Experience (1902) and pragmatism (1907). Ibid.,

<sup>32</sup> John Dewey were born in 1859, in new England (the United States), Dewey became professor of philosophy in Chicago in 1894, is widely acknowledged as the leading American philosophy. He had an enormous influence, not only among philosophy but among students of education, esthetic, and political theory. He founded a progressive flow and write many things about education. What he wrote at that time are summarized in his book, the school and society (1899), which is considered the most influential among all his writings, he continued to write about education throughout his life, almost as much as her writings on philosophy can be. Bertrand Russell, *Sejarah Filsafat Barat* (Yogyakarta: Pustaka pelajar, 2002), p. 1067

will regard with only two figures, namely William James and John Dewey.<sup>33</sup>

For William James (1842-1910)<sup>34</sup>. In the book the meaning of truth or "sense of truth" James argued, that there is no absolute truth, which is generally accepted, permanent, stand-alone and apart from any sense to know. Because of our experience goes on, and everything that we think is right in the development of the ever-changing experience, because in practice, what we think is right may be corrected by subsequent experience. For John Dewey (1859-1952)<sup>35</sup>. He is a pragmatist. According to him, the philosophy aims to improve human life and its environment or regulate human life and activities to meet human needs<sup>36</sup>

#### 4. Lifestyle Of Egoism

Many moral philosophers found that human beings are certainly selfish and never acted except for its own sake (real or imaginary). There is also the psychological selfish, who argue that, when humans seem to act not selfish or altruistic manner, the appearance is deceptive or hypocritical. they only develop their own interests. There is also a little selfish ethical person who believes that some people is capable and act in altruistic and self-sacrificing, they should only do selfish<sup>37</sup>. Theory of ethical egoism is much better highlighting of the consequences of the act for private interests, not the interests of the people.<sup>38</sup>

Although egoism, in fact, should have priority over altruism, presumably still true, as defined by Bentham and Spencer, that the two are mutually dependent and that in general, and in the long term, the

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<sup>33</sup> Juhaya S. Praja, *Aliran-Aliran Filsafat dan Etika Suatu Pengantar* (Bandung: Yayasan Piara, 1997),p. 115

<sup>34</sup> I.R. Poedjawijatna, *pembimbingan Kearah Alam Filsafat* (Jakarta: Rineka Cipta, 1994), p. 133

<sup>35</sup> I.R. Poedjawijatna, *pembimbingan Kearah Alam Filsafat...*p. 133

<sup>36</sup> Juhaya S. Praja, *Aliran-Aliran Filsafat dan Etika Suatu Pengantar* (Bandung: Yayasan Piara, 1997), p. 116

<sup>37</sup> Henry Hazlitt, *Dasar-Dasar Moralitas*, (Yogyakarta: Pustaka Pelajar,2003),p.120

<sup>38</sup> Juhaya S. Praja, *Aliran-Aliran Filsafat dan Etika Suatu Pengantar ...*p. 44

actions of the developing trend is also developing another trend. meaning that anything that develop individual interests also develop community interest, vice versa. That all is another way to say that the community was made up of a collection of individual and interconnected among them.

Nevertheless, these arguments should not be exaggerated. Certain individual interests can never be said to be identical with the interests of society (even if we take into consideration the period of "long-term" whole life of the individual). However, over the long term (and the longer the period under consideration, it is increasingly becoming true) there is a trend of space towards unification in deed, and in particular the rules to do, which each develop their own self-interest and public interest. Because they, in the long run is the largest in the interest of the individual that he must live in a society marked by law, peace and good will. community where he can trust the words of others, and the community where other people fulfill their promise to him.<sup>39</sup>

## 5. Lifestyle of Capitalism

Capitalism is a system of economic freedom, the capitalist remarkably lifting the mass level. Capitalism abolished all poverty. Capitalism reduce infantile morality, and allowed to cure disease and prolong life. Capitalism has reduced human suffering<sup>40</sup>. And some of the basic institutions of the capitalist system are 1) private owners, 2) a free market 3) competitive 4) division of labor 5) social cooperation. It is not a separate institution, they are interdependent, and become a single entity.

### a) Private Owners

Private owners is not a new institution or that summary or arbitrary, as is believed by some socialist authors. Each child

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<sup>39</sup> Henry Hazlitt, *Dasar-Dasar Moralitas* (Yogyakarta: Pustaka Pelajar,2003), p. 124

<sup>40</sup> Henry Hazlitt, *Dasar-Dasar Moralitas*...p. 406

expresses a sense of ownership with regard doll as his own. Scientists have just realized existence of taste or system of property rights or the territorial rights that same in the animal world.

When private property rights are protected, it means that he can retain and enjoy the results of his labor in peace. This Security is a major incentive. If people are free to seize what he had in trying, so people no longer have the incentive to business. If people are free to rob your house after you make it, then you will never build it. All production and all of civilization, based on recognition and respect for property rights. The system of economic freedom will go well if existence security but would be impossible without the security guarantees of the ownership and protection of life.<sup>41</sup>

b) Free Market

The free market means freedom for everyone to use their properties, to exchange it for the property of others, for cash or used for further production, with what he can receive. This freedom of course, is the corollary of private ownership. Private property is necessarily implies the right to use for consumption or for further production and the right to give or exchange.

It should be noted that private ownership and the free market is not a separate institution. Some socialists, for instance, think that they can duplicate the functionality and efficiency of the free market by imitating free market in the socialist system in the system that there is a means of production in the hands of the State. This view is simply based on chaos of thought. If I as a seller of goods belonging to the government sells goods that are not mine,

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<sup>41</sup> Henry Hazlitt, *Dasar-Dasar Moralitas* (Yogyakarta: Pustaka Pelajar, 2003), p. 380

and you as another seller bought it with real money instead of your money, then we really do not care how much it costs.<sup>42</sup>

c) Competitive

Each competitor in the free enterprise must face the market price. He had to keep unit production costs below the market price if he should survive. The more he is able to keep costs below market prices and the greater emphasis on its production limit, the greater the benefits anyway. Further more, expand its business and its output. If faced with a loss for a long period, then it can not survive.

Therefore, due to the competition is continuously issuing the production of hand that the managers are less competent and divert it into the hands of managers who are competent and efficient. By placing this problem, the method of production will always evolving and more efficient and continuously tends to reduce production costs. The producers with the lowest costs of expanding their output, causing a decrease in prices and forcing producers with high costs to sell their products at lower prices, and ultimately should reduce costs or transfer their activities to another track.<sup>43</sup>

d) Division Of Labor

Division Of Labor, The need and advantage of this is adequately emphasized by the founder of political economy, Adam Smith, who put this as the subject for the study of the first chapter of his work "*the wealth of the nation*". In the first sentence in the work of such magnitude, in fact, we find Adam Smith states that:

*"the greatest power in the ability of productive labor, and the largest part of the skill, dexterity, and directed consideration that applicable everywhere, is apparently a result of the division of labor"*.

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<sup>42</sup> Henry Hazlitt, *Dasar-Dasar Moralitas* (Yogyakarta: Pustaka Pelajar, 2003), p. 381

<sup>43</sup> Henry Hazlitt, *Dasar-Dasar Moralitas*, p. 383

Nearly two centuries of economic studies only deepen the understanding of it. "Division of labor expanded by the realization that the more divided work, the more productive". Fundamental facts that brought about collaboration, community, and civilization also changes of human form that is animal becomes truly human is the fact that the work performed by the division of labor is more productive than the work being done in isolation and that the ratio of men can realize this truth.<sup>44</sup>

e) Social Cooperation

though I have put division of labor ahead of social cooperation, it is clear that the two are inseparable. Each one implies the other. No man can be a specialist if he lived alone and had to meet their own needs. The division of labor and the combination have implicated social cooperation. They imply that each exchange its part of special products for specific products from other workers. in turn, the division of work was to improve and intensify social cooperation. As stated by Adam smith:

“Some different geniuses mutually utilize each other, different products from their respective talents, common sharing with barter and exchange occurs as if a common stock, when everyone is allowed to buy any part of the product of the talents of others if he has a chance.”

The modern economic makes the interdependence of labor division and social cooperation becomes more explicit: "people acting and working together. It shows that the public was none other than the combination of the individual to strive for mutual<sup>45</sup>

## 6. Lifestyle Of Socialism

Utopian socialists (pre-Marxist) always lamented the economic competition cruel, savage and advocated by the regime of "cooperation" or

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<sup>44</sup> Henry Hazlitt, *Dasar-Dasar Moralitas* (Yogyakarta: Pustaka Pelajar, 2003), p. 386

<sup>45</sup> Henry Hazlitt, *Dasar-Dasar Moralitas...*p. 387

"mutual aid", this suggestion, as we have seen, rests on a failure to understand that the free market system was in fact an system of social cooperation exceptional, both in scale "microeconomics" or "macroeconomic". other than that it rests on a failure to understand that the economic competition that is integral to and inseparable from economic cooperation system and greatly improve the Effectiveness.

Economic life under socialism, in short is organized with military models, each defined task and his platoon, like in the army. It is obvious even in the utopian vision Bellamy: people must engage in the "labor force" working in the mining, cleaning the road. All these tasks suddenly become easier and lighter.

Engels convince his followers that "socialism will remove the architecture and carriage driver as a profession, and those who have worked half an hour on the architecture will also drive the train to his job as an architecture requires more. This will make a good socialism that continues to perpetuate the train driver ". In the utopia of Babel only physical work is recognized by society, art and science run in his spare time.<sup>46</sup>

### C. Lifestyle

Lifestyle, this concept has been used in several senses. In British sociology regarding stratification in the 1960s and 1970s, there was an interest to assess the differences between social groups, patterns of social relations, material consumption and culture construct lifestyle together. These differences is an indicator of class position. Lifestyle shape the way of society making an economic class. The debate about the bourgeois (*embourgeoisment*) centered around the argument that the working class applies the middle-class lifestyle. The research on affluent workers has canceled this claim.

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<sup>46</sup> Henry Hazlitt, *Dasar-Dasar Moralitas* (Yogyakarta: Pustaka Pelajar, 2003), p. 423

In American sociology, lifestyle is an idea that is used to differentiate between urban and rural social life, as well as urban and suburban areas. In the latest work, of the concept has been used more widely to mark the tastes, attitudes, ownerships, or social behaviors of a certain social group that distinguishes it from other groups. Thus lifestyle is an aspect of consumer society: people buy a lifestyle that distinguishes it from others.<sup>47</sup>

Pop culture is a culture that is a culture which is produced commercial and no reason to think that it seems change in the future. But stated that the pop audience create their own meaning through pop culture text and spawned a cultural competence and their own discursive<sup>48</sup> resources, Pop culture is regarded as meaning and practicing product by the pop audience while consuming, and it is centered on how it used. This arguments show the repetition of traditional questions about how the culture industry turned people to commodities that serve the interests and preferred to explore how people shift industrial products into pop culture that serve interests.<sup>49</sup>

Pop culture that has a lot of attention from culture studies, said to be the cornerstone where the agreement can be won or not. As a way to explains the interrelations between power and agreement, there is a pair of another concept that have ever be used in the beginning text of cultural studies, but not so relevant at these days, that ideology and hegemony<sup>50</sup>. Ideology means the maps of meaning which claims itself as a universal truth, but it is actually a specific understanding of which has its own historical background which covers up and also reinforces the power. For example, the news on television to produce an understanding of the world. It constantly explains by the context

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<sup>47</sup> Nicholas Abercrombie, Stephen Hill, Bryan S Turner, *Kamus sosiologi* (Yogyakarta: Pustaka Pelajar. 2010), p. 313

<sup>48</sup> Discursive: 1. Relating to reason: ability; 2. Concluded logically: thinking; 3. Spread, dispersed to all objects, things: intelligence. Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, Second Edition, (Jakarta: Balai Pustaka, 1994), p. 237

<sup>49</sup> Chris Barker, *Culture Studies* (Yogyakarta: Kreasi Wacana, 2009), p. 50

<sup>50</sup> Hegemony (Greek: *Hegemonia* = leadership) Um 1. Effect of a country's power over other nations. 2. The term political or military leadership in the union states of Ancient Greece. Save M. Dagum, *Kamus Besar Ilmu Pengetahuan*, Second Edition (Jakarta: Lembaga Pengkajian Kebudayaan Nusantara (LPKN), tth), p. 329



of the nation, which is accepted as natural objects. Whereas the fact is that it only obscures the class divisions in social formation and national character which are constructed. Gender representation in advertising, depicting women only as a housewife or sexy women, reducing them into those certain categories, regardless of where they are as human beings and citizens completely. The process of creation, perpetuation and reproduction of meaning and practice by the 'top' is called by hegemony.<sup>51</sup>

### 1. Youth And Music Pop

Relating to pop culture, precisely began with the music culture by Stuart Hall and Paddy Whannel (1964). As they said that, 'the youth as an innocent man who exploited' by the pop music industry 'oversimplified'. To response this, they state that there are many conflicts between users of text or an understood practice by the audience, and users who meant by the producer. Significantly, they admitted that although 'this conflict specifically characterizes the realm of entertainment teen to a certain extent, it is also common for all of mass entertainments with a commercial setting. Pop music cultures, magazines, concerts, festivals, comics, interviews with the pop stars, films and etc help to show an understanding of identity among the youth.

Culture provided by the commercial entertainment market plays an important role. It draws the sentiment attitude that has been there, and at the same time providing a fully expression area and a series of symbols that can be projected the teen culture is a contradictory blend between the authentic<sup>52</sup> and manufactured: it is self-expression area for youth and fertile pastures for commercial providers.<sup>53</sup>

For example, On 25 May 2007, the largest and oldest telecommunications company in Malaysia, Celcom, officially pointed out

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<sup>51</sup> Chris Barker, *Culture Studies* (Yogyakarta: Kreasi Wacana, 2009), p. 11

<sup>52</sup> Authentic/adj. 1 Trustworthy; 2 Original; genuine; 3 Legitimate. Heppy El Rais, *Kamus Ilmiah Populer* (Yogyakarta: Pustaka Pelajar, 2012), p. 60

<sup>53</sup> John Storey, *Cultural Studies dan Kajian Budaya Pop* (Yogyakarta: Jalasutra, 2008), p.

the top Indonesian band, Peterpan as "major icon" of its company. These was a part of a marketing strategies. Through the new service which was called Channel X, Celcom customers downloaded Peterpan's album like "*Hari Yang Cerah, Taman Langit, and Bintang Di Surga*" as a truetones, wallpapers, and 'call me tone'. Besides, customers could also get exclusive voicemail of Peterpan through Channel X. As repayment, Celcom had the right to use every songs and pictures of Peterpan as material downloaded and the band would also be a model of corporate advertising in the print media and television.

The taken steps by the company can be understood when considered to the context. At that time, Peter had sold approximately 200,000 albums in Malaysia. While a local band marketplace album did not even reach more than half. Two years earlier, the band's concert lured 30,000 passionate audience for singing their songs, up beating sound of artist who was on the stage.

In the 2000s Peterpan is one of Indonesian musicians who well accepted in neighboring countries. What distinguishes between Peterpan with other fellow musicians in the past or today is the level of its popularity. So, it can be understood if Celcom's decision choosing them as the 'main icons' can make many Malaysians furrowed their brow. They ask why did not choose any local musicians in these the country.

To be able to understand more clearly how important these symptoms, keep in mind that it all happened at a time when the diplomatic relations between two governments and its society occasionally burst in hostile. Today, the tensions among them including the problem of borders, forest fires in Indonesia with continuously smoke choking inhalation of people in Malay peninsula more than a decade since the mid-1990s. More complicated issues, related to the human view and persecution of Indonesian workers in Malaysia. Surprisingly, how little open discussion and scientific study organized by both of society. Despite, they have same geographical location, language, religion and culture. Mutual ignorance

and lack of interest and curiosity which root in each party are not the same, and more difficult to explain than the suspicion or hostility between neighbors who hurt relations Malaysia - Singapore - Indonesia and Indonesia - Australia.

Unexpected contribution shown by pop artist in reducing political tensions between Malaysia and Indonesia. That is a female singer from Malaysia who much favored in Indonesia, Siti Nurhaliza. When political tensions between Indonesia and Malaysia in 2005, around the borders near Ambalat island. An ultra-nationalist group of Indonesia suggested to conduct a massive offensive to Malaysia. Some Indonesian demonstrated to collect public support. They sacrificed their mad against Malaysia, shouted and unfurled banners to repeat the confrontation slogan in 1963, added by a new caption 'rocking Malaysia - save Siti Nurhalizah!'. Without government support and driven by commercial logic, the pop artist miraculously managed to win the hearts and minds of tens of thousands (maybe even tens of millions) of people of Indonesia and Malaysia. Compared to all, the various cultural events organized by the ASEAN countries under the canopy arts festival in Kuala Lumpur on 18 October 2003, was not nothing.<sup>54</sup>

Pop music shows the kind of 'emotional realism'. Hall and Whannel also identified a way. Then, the teenagers use a certain way to talk, certain hangout, and certain style to dress, to show the distance to adult. They describe the fashion style as a minor pop art used to express certain contemporary attitude.<sup>55</sup>

A popular tradition like carnival, festival and fair disturbing those who are trying to educate the ordinary people about tastes better, this popular tradition introduces various symbolic inversions and official culture

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3. <sup>54</sup> Ariel Heryanto (editor), *Budaya Populer di Indoncsia* (Yogyakarta: Jalasutra, 2012), p.

<sup>55</sup> John Storey, *Cultural Studies dan Kajian Budaya Pop* (Yogyakarta: Jalasutra, 2008), p. 127

violations and wild emotions pleasure, and direct physical pleasure like high fat foods and stunning drink and sexual promiscuities.<sup>56</sup>

## 2. Shopping As Pop Culture

Shopping is a complex activity. People might visit to mall for different purposes; for buying a special present or weekly grocery items, or merely for looking at. Shopping center, as confirmed by Meaghan Morris (1988), used by different groups for different purpose:

There are different practicing in shopping mall, a number of people could be there once in their lifetime. There are users who occasionally choose the shopping center for a reason, shop in the shopping center and go to other shopping center only for socialize or get around. Make the shopping center as a meeting place (and sometimes to free shade and shelter) for young, pensioner, unemployed and homeless, they are familiar part of the social functions that are often planned by the central management expenditure (through the distribution of seats, video games, security guards).

Consumption is always more than just an economic activity - consumer products or use the commodity to satisfy the material needs. It also associates with dreams and desires, identity and community. In Britain and America, beside watching television, shopping is the most popular pastime activity. In short, shopping has become a pop culture.<sup>57</sup>

## 3. Consumer Society

Society is human in the broadest sense, and bound by a culture that regarded as same<sup>58</sup>; and consumptive means fully consumption (just wear, does not produce its own) or depends on the result of other productions.<sup>59</sup>

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<sup>56</sup> Mike Featherstone, *Posmodernisme dan Budaya Konsumen* (Yogyakarta: Pustaka Pelajar, 2005), p. 325

<sup>57</sup> John Storey, *Cultural Studies dan Kajian Budaya Pop* (Yogyakarta: Jalasutra, 2008), p. 16

<sup>58</sup> Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2005), p. 721

<sup>59</sup> Heppy El Rais, *Kamus Ilmiah Populer* (Yogyakarta: Pustaka Pelajar, 2012), p. 334

If looking at classical economics perspective, the object of all productions is individual consumption that maximize their satisfaction through the purchase of various objects whose scope is always more and more. According to the perspective of neo-Marxist's followers in twentieth century this development is regarded giving more opportunity to perform a controlled and manipulated consumption. The expansion of capitalist production, especially after encouragement of scientific management and 'fordism' that occur within the turn of the century is regarded as necessary to build a new marketplace and public education to be consumers through advertising and other medias.<sup>60</sup>

The starting point of postmodern analysis of consumption is by an understanding that postmodern society is a consumer society. Surely, people often understand this terms synonymously. The early study of Baudrillard is focused on the consumer society, and the most recently, Bauman understand postmodern in such terms. As people saw that capitalist society involved in a shifting attention from production to consumption. At the beginning of their economic system, the capitalist is merely focused on production control in general and workers in particular production. As the company have been left the previous capitalist nations. The attention point of nation turns on controlling consumption in general, especially consumer mind and action. Although produce cheap goods but still important, continuous attention is devoted to encourage people to consume something more with greater variation.<sup>61</sup>

In consumption case, generally focuses on marketing and advertising, also because both of them is important. But this time will explain about consumption tool whether social structure which forcing the society or the sign (and producers, sponsors and partly relating to the mark). In practice,

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<sup>60</sup> Mike Featherstone, *Posmodernisme dan Budaya Konsumen* (Yogyakarta: Pustaka Pelajar, 2005), p. 31

<sup>61</sup> George Ritzer, *Teori Sosial Postmodern*, (Yogyakarta: Juxtapose Research and Publication Study Club, 2009), p. 372

following Baudrillard<sup>62</sup> who know such consumption tool in several beginning of studies, Baudrillard discusses specifically about the French, Drugstore as (then) a new tool, but he also talked it in terms of the shopping mall.<sup>63</sup>

Consumer culture and postmodernism are closely intertwined phenomena because of this following things:

- a. Globalization has shifted the western world and the philosophical category of the center of the universe; indeed, some people have seen the collapse of the western classification as the signs of postmodernism.
- b. Increasing performance and the status of pop culture, which is speeded up by electronic media, means that the separation between low culture and high culture is no longer relevant.
- c. The unclearness limits of art, culture and trade, which united with 'figural' postmodern has produced a general esthetic in daily life.

The development of global television as the main business has put consumer culture, visual- advertising, at the forefront of its activities. Television occupies a central position in the promotion of cultural production that focuses on the using of visual imagery to create a brand

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<sup>62</sup> Jean Baudrillard (French 27 July 1929 – 6 March 2007) was a French sociologist, philosopher, cultural theorist, political commentator, and photographer. His work is frequently associated with postmodernism and specifically post-structuralism. Baudrillard was born in Reims, northeastern France, on 27 July 1929. His grandparents were peasants and his parents were civil servants. During high school at Reims Lycée, he became aware of metaphysics (via philosophy professor Emmanuel Peillet), which is said to be crucial for understanding Baudrillard's later thought.[2] He became the first of his family to attend university when he moved to Paris to attend the Sorbonne.[3] There he studied German language and literature, which led him to begin teaching the subject at several different lycées, both Parisian and provincial, from 1960 until 1966.[2] While teaching, Baudrillard began to publish reviews of literature and translated the works of such authors as Peter Weiss, Berthold Brecht, Karl Marx, Friedrich Engels, and Wilhelm Emil Mühlmann. Retrieved on May, 25, 2015 from [http://en.wikipedia.org/wiki/Jean\\_Baudrillard](http://en.wikipedia.org/wiki/Jean_Baudrillard)

<sup>63</sup> George Ritzer, *Teori Sosial Postmodern...* p. 373

with added value or commodity.<sup>64</sup> For example a famous brand of Bali, Joger. The main concept of the Joger's shirt is by using funny words.<sup>65</sup>

Wernick said that cultural phenomenon that communicates the promotion messages of one type to another 'has been sitting together with the symbolic world that have been generated by people. The phrase 'coca cola culture' explains the global scope of cultural promotion and shows the relation between global capitalism, advertising and homogenization of cultural, so some critics, the global process represents the form of homogenization of cultural, especially in the field of consumer culture where Coca-Cola, McDonald's, Nike and Microsoft Windows circulated throughout the world.

However, global circulation of goods consumer should not lead people to assume that they are in the same impact throughout the world. Due to globalization, goods consumer tied to the various meanings of local consumption levels that prevent us from likening culture of coca cola with a homogeneous<sup>66</sup> cultural identity. Actually, alignment windows and horse drawn by carriages, the Simpsons and hum log (Indian soap opera), Hollywood and Bollywood, the prodigy and traditional dance music that is amazed the global postmodern ideas.<sup>67</sup>

Cultural analysis concerning on consumption starts from Marxism political attention. To understand the classical Marxist view on consumption, people need to know something about how they understand

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<sup>64</sup> Chris Barker, *Culture Studies* (Yogyakarta: Kreasi Wacana, 2009), p. 304

<sup>65</sup> Bali island is one of destination tours which is interesting, because has several beautiful natural vehicle tours, can interest many foreign tourists coming to Bali. Besides, there are some special foods which must be eaten if come to Bali. Those beauties surely can give wonderful memory when going to home. The unforgettable one, the famous Bali souvenir is Joger which only produced in Bali. Really unique and interest to people. The main marketplace of Joger is located in Kuta street, Dewata Bali island or less than 20 km from Denpasar. It is cheap enough and presenting a special memory, also as proof that ever come to Bali. Tim Kota Wisata Indonesia, *Wisata Belanja di Joger Bali. March 17th, 2014*. Retrieved on May, 5, 2015 from <http://kotawisataindonesia.com/wisata-belanja-di-joger-bali/>.

<sup>66</sup> Homogeny : (Homogeneous) relating to situation in a phase, for example a homogeny mixture. Antonym of heterogenic. Elizabeth A. Martin, *Kamus Sains Trans* Trans.Ahmad Lintang Lazuardi (Yogyakarta: Pustaka Pelajar, 2012), p. 401

<sup>67</sup> Chris Barker, *Culture Studies* (Yogyakarta: Kreasi Wacana, 2009), p. 305

the difference between a social capitalist formation and pre-capitalist. Pre-capitalist society (for example, feudalism in English) is not a consumer society because mostly goods made for immediate consumption or exchanged by other goods. Only after the collapse of feudalism and capitalism emerged, a system based on the market, the money and profit, consumption became separated from the simple need and emerged as an important aspect of human activity.

For Karl Marx and Frederick Engels, the transition of feudalism to capitalism is a transition from a production driven by needs to production which is driven by profits. Besides, in capitalist society, employees make the goods for wages. They do not have that goods, it is sold in the market with gains. Therefore, to get the goods, the employees have to buy it with money, so they become "consumers". They obligate to consume to ensure profitability. So that, artificial consumption is stimulated by advertisement. One of its effect is alienation. According to Marx, the alienation caused by the fact that labor is external thing, out of the employees. They only feels as themselves when do not work. Its labor is not satisfying to their necessities, just a way to satisfy itself needs outside.<sup>68</sup>

#### 4. Lifestyle and Consumer Culture

By using the term 'consumer culture', people must emphasize that the material world and its structuralism principles is paramount in understanding contemporary society. In the economic dimension of culture, symbolism and use of culture attributes, the market principles, that is supply, demand, capital accumulation, competition, monopolization that operate in lifestyle, attributes and commodity culture.

If switched on consumer culture, it is clear that the emphasis on some of popular and academic circumferences like the materialism of contemporary consumer society does not become a problem anymore.

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<sup>68</sup> John Storey, *Cultural Studies dan Kajian Budaya Pop* (Yogyakarta: Jalasutra, 2008), p.



From anthropological view, materials and their production, exchange and consumption must be understood within a cultural matrix. Elwert said that embedded economy to give attention to the pre-conditions of a culture of economic life. A movement that does not look at materials as just valuable necessity and exchange which can be related to several proper systems of human needs and also have occurred in the Neo-Marxism.<sup>69</sup>

Baudrillard (1975,1981) the most important characteristic of a movement toward mass production of various commodities is that the loss of value of the original benefit of the essentials of objects caused by the dominance of the exchange rate in capitalism has become a commodity as a sign in the Saussurean sense, which means changing and be determined by its position in the marker system of self-reference. Furthermore, consumption is not to be understood as the consumption of beneficial value, a material purposes, but primarily as a sign of consumption.

Baudrillard has given attention to the important role of electronic mass media in the new capitalist society. Television produces a saturation thoughts and information that threatens human sense of reality. The victory of culture give encouragement to simulation world. Inside, the development of sign and mind has erased the difference between the real and the imaginary, according to Baudrillard this means that 'we live anywhere is always in reality hallucinations that are "aesthetic".<sup>70</sup>

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<sup>69</sup> Mike Featherstone, *Posmodernisme dan Budaya Konsumen* (Yogyakarta: Pustaka Pelajar.2005), p. 202

<sup>70</sup> Mike Featherstone, *Posmodernisme dan Budaya Konsumen*...p. 203

## CHAPTER III

### EXISTANCE OF BEE, ANT, AND SPIDER IN AL-QUR'AN

#### A. Bee

##### 1. Verses about Bee in Al-Qur'an

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ (٦٨)

Meaning: and your lord inspired the bee, saying: “take you habitations in the mountains and in the trees and in what they erect. (Q.S. Al-Nahl:68)

Al-Nahl is taken from the word al-Nahl which is referred to verse 68 of these surah. Only once, it was mentioned by God. there are also some scholars who called it as surah al-Ni'am because of it's a lot of favors described here.

##### 2. Munasabah of Verse

ثُمَّ كُلِّي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلًّا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ

فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ (٦٩)

Meaning: then, eat of all fruits, and follow the ways of your lord made easy (for you). “there comes forth from their bellies, a drink of varying color wherein is healing for men. Verily, in this is indeed a sign for people who think. (Q.S.Al-Nahl: 69)

It is mentioned in *Tafsīr Al-Azhar* that after completion you make nests and lay eggs and breed, “eat every kind of fruit” or fragrant flowers, various kinds of flowers in the forest, and there in the garden. “Then walk down the way of the God with humble, submitting to Allah rules that have been specified for the nature of bees, which, if we learn it we feel amazed to see how beautiful the regulation is. Bees make nests for instance. He has the head of a very powerful family, which is a mother bee, female bee, was head of the

most powerful bees. To become into the parents bee there should battle of power first among some female bees. Who wins that is the parent. While other female bees under her command and are obliged to produce eggs, and male bees after marrying, foraging, and looking for flowers, sucking sweets on the fruit and bringing them home is a "way of the God". Those are very magical and very impressive.<sup>1</sup>

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ (١٠)

Meaning: he it is who sends down water (rain) from the sky, from if you drink and from it (grows) the vegetation which you send your cattle to pasture (Q.S.Al-Nahl:10)

This verse describes His various favors. He also creates growing plants as food and needs for human and animal. The above verse reminds people to appreciate and take advantage of the good grace of God- that *He* is the most powerful, *who has been lowered from the sky, the rain clouds to your advantage. Some of them become fresh drinks and others fertilizing plants that to him, namely in the growth, you herd your cattle* so that animals can eat and in turn it can produce for you milk, meat, and feathers.<sup>2</sup>

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَسْمَعُونَ

(٦٥)

Meaning : and Allah sends down water (rain) from the sky, then he revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey Allah). (Q.S. Al-Nahl: 65)

<sup>1</sup> Hamkah, *Tafsir al-Azhar*, Juz. 13-14-15-16 (Jakarta: Pustaka Panjimas, 1983), p. 265

<sup>2</sup> M. Quraish Shihab, *Tafsir al-Misbah: Pcsan, Kesan dan Kescrasian Al-Qur'an*, Vol. 6 (Jakarta: Lentera Hati, 2005), p. 542

In the interpretation book of *Tafsir al-Azhar*, Dry season is long, earth as like dead, the grass was withered and dry. If it rains, they revived. In fact, the area which has been like a dead hundreds or thousands of years, can live again, if water is found there.<sup>3</sup>

*And God sends from heaven* in the mean time upon the natural law with the specified levels, *rain* or snow or ice pellets *then with it*, namely with various kind of water, *he enliven*, namely grow in fertile, *earth* and turn the plant - the plant *after they died*, ie, before the rain, the earth dried up like something dead. *Indeed, in that*, namely in the fall of rain and impacts, there is a *real sign* of greatness and power *of the god for those who hear* the invitation and think full heartedly.<sup>4</sup>

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبْنَا خَالِصًا سَائِعًا

لِلشَّارِبِينَ (٦٦)

Meaning : and verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk, palatable to the drinkers. (Q.S.Al-Nahl: 66)

These verses begin with something that is the most numerous and close in the minds of Arab society at that time, namely cattle, *and indeed for you in cattle*, namely camels, cows, goats and sheep, *there really* a very valuable *lesson* that can take you aware of the greatness and power of the God. *we regale you drink some of what is in his*

<sup>3</sup> Hamkah, *Tafsir al-Azhar*, Juz. 13-14-15-16 (Jakarta: Pustaka Panjimas, 1983), p. 265

<sup>4</sup> M. Quraish Shihab, *Tafsir al-Misbah: Pcsan, Kesan dan Kescrasian Al-Qur'an*, Vol. 6 (Jakarta: Lentera Hati, 2005), p. 638

*stomach*. ie females animals, which is among the rest of the *food and blood*, that is pure *milk* not mixed with blood.<sup>5</sup>

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ (٦٧)

Meaning : and from the fruits of date palms and grapes, you derive strong drink and a goodly provision. From between excretions and blood, pure milk, palatable to the drinkers. (Q.S.Al-Nahl: 67)

After describing the dairy, now it is mentioned again fruit that can be consumed, as well as to produce a beverage. But the drink can turn into something bad because of intoxicating. And on the other hand, due to its realization needs human effort. This verse confirms human efforts to make it. *And*, in addition, milk which is a delicious beverage, *from palm fruit and grape*, you also can *make* something of it, from the results of the essence, a kind of *intoxicating drinks and good livelihood* are not intoxicating, like juice wine or fresh dates or vinegar and jam. *Verily in this case is a true sign* of greatness and power of God *for people who have mind*.<sup>6</sup>

### 3. Interpretation of Bee Verses

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ (٦٨)

Meaning: and your lord inspired the bee, saying: “take you habitations in the mountains and in the trees and in what they erect. (Q.S.Al-Nahl: 68)

Fairūz 'Ābādī in his tafsīr *Tanwīr al-Miqbās* interprets that the revelation here is not meant as a revelation to the prophets and

<sup>5</sup> M. Quraish Shihab, *Tafsīr al-Misbah: Pesan, Kesan dan KecerAsian Al-Qur'an*, Vol. 6 p. 640

<sup>6</sup> M. Quraish Shihab, *Tafsīr al-Misbah*,. p. 642

apostles, but is an instinct which is given to bees by God. The bees take up their home in hills and build house from trees.<sup>7</sup> Same as Quraish Shihab said that "Revelation" here means what is named in Indonesian "instinct" or "*gharīzah*" that exist in animals for their survival. For humans being who are not apostles and prophets, then the Arabs themselves to this era could just call inspiration with revelation. Muṣṭafā Ṣaḍīq al-Rafī has the book named "*Waḥyu al-Qalam*" (pen of inspiration). 'Ahmad Ḥasan Zayyāt has a book named "*Waḥyu al-Risālah*" (inspiration of magazine *Al-Risālah*).<sup>8</sup>

Word ( وَاوْحَى ) wa *auḥā* is drawn from the word ( وَاوْحَى ) ) *waḥy*/revelation of the language means a *quick gesture*. It is also understood from the meaning of inspiration.<sup>9</sup> Al-Marāgī took an

<sup>7</sup> Fairūz 'Abādi, *Tanwīr al-Miqbās min Tafsīr 'Ibn 'Abbas* (Beirut: Dār al-Fikr, 2001), p. 274

<sup>8</sup> Hamka, *Tafsir al-Azhar*, Juz. 13-14-15-16 (Jakarta: Pustaka Panji Mas, 1983), p. 265

<sup>9</sup> The meaning of revelation is said *waḥaitu 'ilahi* and *'auḥaitu* when we spoke to someone in order that other peoples are not known. Revelation is a quick gesture. It happens through conversations like formulas and symbols, and sometimes through sound or gestures by a half of body. *Al-waḥy* or revelation is *maṣḍar* word (infinitive) and that material word shows two basic definitions, that are hidden and quickly. Therefore, the revelation was hidden and quickly notice specifically indicated to the person who told without knowing by someone else. This is the definition from its *maṣḍar*.

But sometimes that is meant by *al-muḥā*, *'isim maf'ul* (revealed). The definition of revelation in etymological term include:

1. *Ilham* as a basic of human innate as revelation to the mother of prophet Mūsā: وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ (Q.S.Al-Qaṣas: 7),
2. *Ilham*, the animal instinct, like instinct of bees, وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِمَّنَّ الْجَبَلِ إِلَىٰ أَنْ تَخْذِي مِنْ أُمَّةٍ مِّنَ الْجِبَالِ لِيُنزِلْنَ عَلَيْكَ مِنَ السَّمَاءِ طَبَقًا مِّنَ الذَّكَاوَنِ وَمِمَّا يَخْتَارُونَ (Q.S.Al-Nahl: 68)
3. A quick gesture through formula and code, like the gesture of Zechariah which told by Al-Qur'an: فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا (Q.S.Maryam:11)

opinion that God inspired and whispered to bees and taught as a job that makes them assumed as intelligent beings.<sup>10</sup> The word is derived from a root word meaning *confers*. Presumably this implies that the animal obtains special grace of Allah SWT.<sup>11</sup>

The word ( النحل ) *al-naḥl* is the plural form of the word ( النحلة ) *al-naḥlah* namely bee. النحلة and النحل is الذب which is applied for male and female. Therefore it is said, every plural form formed from its singular only by adding letter *ha*'. Narrated from 'Abū Hurairah from the prophet, he said: الذبان كلها في النار يجعلها عذابا لأهل النار إلا النحل meaning that "all flies enter hell and is made as torture tools to all the member of hell except bee".<sup>12</sup>

Ibn Al-Arabī said "among the most striking creature that God created in the *Sūrah al-naḥl* is when revealing to the bees in order to create a home, a sixth form when combined with the like it will be continued so that it becomes like one piece only".<sup>13</sup>

God revealed to the bees and instill in their instincts and temperament to build a nest that has an amazing network with a

4. The whispering and the cunning of Satan to make a bad thing looked beautiful: كَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا (Q.S.Al-An'ām:121)

5. What is ordered by God to angel for working, إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ, فَتَبَيَّنُوا الَّذِينَ آمَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاصْرِبُوا مِنْهُمْ كُلًّا بِنَانٍ (Q.S.Al-'Anfāl:12). Manna Al-Qaṭṭān, *Studi Ilmu-Ilmu Al-Quran*, (Jakarta : PT. Pustaka Litera Antarnusa), p. 37

<sup>10</sup> Mustafā al-Marāgī, *Tafsīr al-Marāgī, 'Ajzā'*. 19-20-21 (Beirut: Dār al-Kutub al-'Ilmiyyah, 2006), p. 227

<sup>11</sup> M. Quraish Shihab, *Tafsīr al-Misbah: Pcsan, Kesan dan Kescrasian Al-Qur'an*, Vol. 6 (Jakarta: Lentera Hati, 2005), p. 645

<sup>12</sup> Al-Qurṭubī, *Jāmi' al-Ahkām al-Qur'ān, Mujallad. 7* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1993), p. 88

<sup>13</sup> Al-Qurṭubī, *Jāmi' al-Ahkām al-Qur'ān...p. 89*

square shape with the construction of charming six squares with a matching arrangement, in caves, hills, branches and house canopy.<sup>14</sup>

This is a big sign for power, knowledge, wisdom and mercy of God which is shown in his command to a flock of honey bees. And there is a cure for all types of illnesses in the bees.<sup>15</sup> The Lord revealed to the bees and taught job to the bees as if they understand.<sup>16</sup>

The bees take up home, according to their nature, in hills and mountains, in trees and in structures people put up for their vines or other plants. God has smoothed things for the bees through what He has planted in their nature and through the nature of the world around them. The verse states that honey provides a cure for people. Although this has already been fully explained by some medical experts, it is also true for the simple reason that Al-Qur'ān states it. This is what every Muslim should believe, based on the complete truth embodied in Al-Qur'ān.<sup>17</sup>

From the whole interpretations of those *mufasssīr*, they have same opinion that the potential instinct of bees makes them very neat and awesome in doing their job. That all because of God's teachings. He teaches them in secret way. Moreover, God gives conscience that is called revelation.

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<sup>14</sup> Wahbah al-Zuhailī, *Tafsir Al Wasith* (Jakarta: Gema Insani, 2013), p. 314

<sup>15</sup> Abu Bakar Jabir al-Jazairi, *Tafsir Al Quran Al Aisar* (Jakarta: Darus Sunnah, 2010), p. 232

<sup>16</sup> Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir An Nur*, Vol. 2 (Jakarta: Cakrawala Publishing, 2011), p. 604

<sup>17</sup> Sayyid Quṭb, *Tafsīr fī Dīlāl al-Qur'ān*, *Mujallad. 4* (Kairo: Dār al-Shurūq, 1992), p. 2181



## B. Ant

### 1. Verse about Ant in Al-Qur'an

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ مَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ  
سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ (١٨)

Meaning: Till, when they came to the valley of the ants, one of the ants said: “O ants! Enter your dwellings, lest Sulaimān (Solomon) and his hosts should crush you, while they perceive not. (Q.S.Al-Naml:18)

### 2. Munasabah of Verse

Previous verse informs generally the gift of God to Prophet Sulaimān (peace be upon him), namely all things shown in *sūrah al-naml*/verse 15-16

وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ  
الْمُؤْمِنِينَ (١٥) وَوَرِثَ سُلَيْمَانُ دَاوُودَ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ  
كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ (١٦)

Meaning: And indeed we gave knowledge to Dāwud (David) and Sulaimān (Solomon), and they both said: “all the praises and thanks be to Allah, who has preferred us above many of his believing slaves (15) and Sulaimān (Solomon) inherited (the knowledge of) Dāwud (David). He said: “O mankind! We have been taught the language of birds, and on us have been bestowed all things, this, verily, is an evident grace (from Allah)”. (Q.S.Al-Naml:15-16)

Above verse states: Indeed, Mūsā and Harūn had been given wisdom, guidance, and honor and glory against Fir'aun and his people. Likewise, Dāwud and his son, Sulaimān who get very deep and valuable *science* that is not given to careless people. Both explain

that the science which is given purposing to the good of creature and grateful by saying : 'Praise be just for Allah, the merciful that gives us more benefits than his slaves, *mu'min*, who close to him again has a steady faith".<sup>18</sup>

Science which is awarded by God to the Prophet Dāwud and Sulaimān is unique and much. One of grace that God gave the prophet Dāwud is making shield

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ (٨٠)

Meaning: And we taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful (QS. al-Anbiyā': 80)

And praise is due to Allah who has favored us (the Prophet Dāwud and Sulaimān with special advantages, he gives us in the form of knowledge that is only given to human not to other creatures.<sup>19</sup>

فَتَبَسَّمَ ضَاحِكًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ (١٩)

Meaning: so he (Sulaimān [Solomon]) smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for your Favors which you have bestowed on me and on my parents, and that I may do righteous good deeds that will please you, and admit me by your mercy among your righteous slaves." (Q.S.Al-Naml:19)

Hearing command of ant to its society as well as their attitude towards the prophet Sulaimān and all his army, surely He was smiling and laughing. Because he understood about their movements and motions as their (ants) words. Then, he prayed to the God by saying: "My Lord, grace me ability to remain grateful for the favors that you

<sup>18</sup> M. Quraish Shihab, *Tafsir al-Misbah: Pcsan, Kesan dan Kescrasian Al-Qur'an*, Vol. 9 (Jakarta: Lentera Hati, 2002), p. 415

<sup>19</sup> Abu Ja'far Muhammad bin Jarir al-Ṭabarī, *Tafsir al-Ṭabarī*, Vol. 19, (Jakarta: Pustaka Azzam, 2009), p. 794

have graced to me and both my parents, mother and father and grace me the ability to do good works that you bless and acquiescence; and feed me with the grace of their love and affection, not because of my simple deeds, and get me into one of the righteous servants.

The word (شكر) is drawn from words of (شكر) *shakara* whose meaning ranges from others on goodness and full of praise for something. Linguists revealed that growing plants, albeit with a little water, or fat animal, although with a bit of grass are both called *Shakūr*.<sup>20</sup>

### 3. The Interpretation of the Verse

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ

سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ (١٨)

Meaning: till, when they came to the valley of the ants, one of the ants said: “O ants! Enter your dwellings, lest Sulaimān (Solomon) and his hosts should crush you, while they perceive not.(Q.S.Al-Naml:18)

( حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ ) , Qatadah said, narrated to us that the

valley was in the Shām, while Ka'ab said, it was in Ṭa'if.<sup>21</sup> Fairuz 'Ābādī interpreted that it was in Shām, that was a valley of ants.<sup>22</sup> Those place was in the city or country of Ṭa'if or Shām which filled of tiny ants and large ants.<sup>23</sup> In fact the *sūrah* describes the place as a valley of ants. At this point, an ant announcement to all other ants in

<sup>20</sup> M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 9 (Jakarta: Lentera Hati, 2002), p. 427

<sup>21</sup> Al-Qurṭubī, *Jāmi' al-'Ahkām al-Qur'ān, Mujallad. 7* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1993), p. 114

<sup>22</sup> Fairūz 'Ābādī, *Tanwīr al-Miqbās min Tafsīr 'Ibn 'Abbas* (Beirut: Dār al-Fikr, 2001), p. 378

<sup>23</sup> Imam Jalaluddin Al Mahalli , As Suyuthi. *Tafsir Jalalain.Terjemahan By Bahrūn Abubakar Lc* (Bandung : Sinar Baru Al Gensindo)p.1600

the vicinity. It should be remembered that, like bees, ants live in complex social colonies in which different ants have different functions and duties that are organized according to an elaborate system that humans might find too difficult to emulate, despite their superior intelligence. So, the supervisor ant announced in the manner of communication used by ants that they should hasten back to their dwellings, so that Sulaimān and his troops would not crush them unawares.<sup>24</sup>

قالت نملة يا أيها النمل ادخلوا مساكنكم لا يحطمنكم سليمان وجنوده وهم لا

يشعرون, ant's command was a warning for the society to evade Prophet Sulaimān and his armies by entering their anthill. Because of those warning, they saved from unawares crushing and foot boarding.<sup>25</sup> The saying ant here was the king. When he saw army of the prophet Sulaimān, he commanded (O ants, go into your anthills, so that you are not in a stampede) that was not trampled (by Sulaimān and his armies, while they were not aware of) ants were considered as being able to speak, they are in talks with his community.<sup>26</sup>

Ant sayings is a form of affection and gentle demeanor to restrict and keep the community. This teaches human being about affection and gentleness as well as advice to the others if they know it. the Ants aware that Solomon and his armies understand the mistake by saying, "whereas they are not aware of your existence. Therefore when they step and run over you, go into the dens of you, so that you do not perish".<sup>27</sup>

<sup>24</sup> Sayyid Quṭb, *Tafsīr fī Dīlāl al-Qur'ān*, Mujallad. 4 (Kairo: Dār al-Shurūq, 1992), p. 2636

<sup>25</sup> Fairūz 'Ābādi, *Tanwīr al-Miqbās min Tafsīr 'Ibn 'Abbas* (Beirut: Dār al-Fikr, 2001), p. 378

<sup>26</sup> Imam Jalaluddin Al Mahalli , As Suyuthi. *Tafsir Jalalain.Terjemahan By Bahrun Abubakar Lc* (Bandung : Sinar Baru Al Gensindo)p.1600

<sup>27</sup> Abu Bakar Jabir Al Jazair. *Tafsīr Al Quran Al Aisar.*( Jakarta: Darus Sunnah Press)p.383

Exceptions to the believers, with his justice and his primacy they would aware of those situation. Their speaking was as a conversation to man, because in this story of an ant is domiciled as the human beings when speaking.<sup>28</sup>

لا يشعرون also brings a message how ants did not blame the Sulaimān and his armies when they are almost trampled. “When that happened it must be said that Sulaimān did not aware of their existence there”. From this verse is understood that the ants are animals that live in a society and in groups. This animal has a unique, among other sensory acuity and attitude is very cautious and very high work ethic and also they often do the job together with others.<sup>29</sup>

And another opinion says that ants praised Sulaimān and told the best sentence in accordance with his position. As the statement that Prophet Sulaimān did not realize as if stepping on them. If he did, they did not deliberately do. Obviously ants cleans Sulaimān and his army from despotic. Therefore Rasūllah forbids killing ants and Hud Hud. While Hud Hud, for he who shows Sulaimān to water sources and queen Bilqis.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ عَنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ إِنَّ النَّبِيَّ -صلى الله عليه وسلم- نَهَى عَنْ قَتْلِ أَرْبَعٍ مِنَ الدَّوَابِّ النَّمْلَةُ وَالنَّحْلَةُ وَالْهُدْهُدُ وَالصُّرْدُ.

Meaning: From 'Ahmad 'ibn Ḥanbal from 'Abd al-Razzāq from Ma'mar from Zuhriyy from 'Ubaidillah from 'Abdillah bin 'Uthbah from 'Ibn 'Abbās from Rasūllullah PBUH forbids us to

<sup>28</sup> Al-Qurṭubī, *Jāmi' al-'Aḥkām al-Qur'ān, Mujallad. 7* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1993), p. 116

<sup>29</sup> M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 9 (Jakarta: Lentera Hati, 2002), p. 422

kill the four kinds of animals: Ants, Bees, hud hud, şurad (Shrike). (H.R. 'Abū Dāwud)

This ḥadīth is considered authentic by 'Abū Muhammad 'Abd al-Haqq which is also narrated from 'Abū Hurairah.<sup>30</sup>

Research on the life of ants indicates that they have many wonders in life and setting his affairs. They make settlement in the land and build houses consisting of a roof, living room and stratified rooms. They fulfill their homes with seeds as a staple food in the winter and hide in dwellings winding upward to avoid the rain.<sup>31</sup> 'Ibn al-'Arabī said "this includes a special knowledge that is not acquired by all people, and ants know Allah created the objects and those things for all ants."<sup>32</sup>

This verse evocates sense to pay attention to neatness and organization and good leadership which is granted by God to the ant, ant calls to friends - it shows how he his lead and manage its affairs. He has done what has been done by the king, organized and lead. Al-Qur'an tells it to become a parable for men of understanding, so that they understand the state of the creature; how ants gather with his friends to flee for fear trampled and dead, and that a people in managing its affairs is not like what was done by these animals. It is really a foolish and misguided people in the valley of apostasy, the situation is more despicable than animals.<sup>33</sup>

Like in al-Nur [24]:35, about analogy for human:

وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (٣٥)

<sup>30</sup> Imam Jalaluddin Al Mahalli , As Suyuthi. *Tafsir Jalalain.Terjemahan By Bahrun Abubakar Lc* (Bandung : Sinar Baru Al Gensindo)p.435

<sup>31</sup> Muṣṭafā al-Marāgī, *Tafsīr al-Marāgī, 'Ajzā'*. 19-20-21 (Beirut: Dār al-Kutub al-'Ilmiyyah, 2006), p. 106

<sup>32</sup> Imam Jalaluddin Al Mahalli , As Suyuthi. *Tafsir Jalalain.Terjemahan By Bahrun Abubakar Lc*. (Bandung: Sinar Baru Al Gensindo)p. 433

<sup>33</sup> Muṣṭafā al-Marāgī, *Tafsīr al-Marāgī, 'Ajzā'*. 19-20-21 (Beirut: Dār al-Kutub al-'Ilmiyyah, 2006), p. 106

Meaning: "and Allah sets forth parables for mankind, and Allah is All-Knower of everything". (Q.S.Al-Nur: 35)

Al-Suhailī said, "people, those who say the ants can speak, call them *harmiyā*. It cannot be understood how to imagine the ants had name recognition, but they do not call each other between them. Nobody can distinguish them by giving the name, because it is impossible to distinguish them. Neither is there a man who maintains the ants as well as maintaining the horses, dogs, and etc. People gave the name that identifies the animal might have. If it is said that the identifier names given to animals intended *thu'ālah* (fox), *'usāmah* (name lion), *ja'ār* (hyena), *qathām* (a type of wild dogs), etc. But there is no name for each individual ant. Therefore, the Arabs called one name ant (*namlah*) for all race of ants. The *thu'ālah* and others are not specific to one animal race, but every *thu'ālah* is called by *thu'ālah*. Similarly, 'Ibn 'Āwā (Coyote), 'Ibn 'Irs (Weasel) and etc.<sup>34</sup>

If it is true what they say, then this is just an opinion that ant that has this name is the talking ants whose name is written in the Torah or the Psalms or in most manuscripts, Allah has named. The prophet or some Prophets before Sulaimān already knew before. To give name is caused by their conversation and faith, and again this is just an opinion.<sup>35</sup>

From this verse we can illustrate that the ants are very active in collecting food they bring into the nest which have been available in summer or approaching winter. The nest is sometimes shaped in "dark hole" pattern. There are ants walking alone, one by one, looking for food. If they find an important food, that ant immediately meets his friend, "whispers" or specifically tells to create a sense of that

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<sup>34</sup> Al-Qurṭubī, *Jāmi' al-Ahkām al-Qur'ān, Mujallad. 7* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1993), p. 114

<sup>35</sup> Jalāluddīn al-Maḥallī and Jalāluddīn al-Suyūfī, *Tafsīr Jalālain*, p. 239

"food" or "object". And the new friends went up looking for another friend. In a few minutes, the place was already crowded by ants. If necessary, they lift the object together, for example, cockroaches or other. If it is difficult to bring them together there, then the ant that tells or says seems an ant "reconnaissance" or which searches information. The saying of that ant that was to her friends is this: "O ants! go you into the nests, unless you are destroyed by Solomon and his troops, they were not aware".<sup>36</sup>

Indeed, there is no *riwāyah*, *ḥikāyah*, or *ḥadīth* which are addressed to these story. But it is purposed to be *tamthīl* for guiding the intelligent people. So they understand about all of creations including ants. How ants speak to others if meet, and announce to others if find delight or pleasure. If people do not understand about *ḥikmah* of animals creation, actually they loss and are in a big danger. They only know that animals are exist but do not aware why they are created, moreover for taking an education from them. Only stop thinking and regard them as insect.<sup>37</sup>

### C. Spider

#### 1. Verse about Spider

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ (٤١)

Meaning: The likeness of those who take (false deities as) *'auliyā'* (protectors, helpers) other than Allah is the likeness of a spider who builds (for itself) a house, but verily, the frailest (weakest) of

<sup>36</sup> Hamka, *Tafsir al-Azhar* (Singapura: Pustaka Nasional PTE LTD Singapura, 1999), p. 5212

<sup>37</sup> Ṭaṇṭāwī Jawharī, *Al-Jawahīr fī al-Tasīr al-Qur'ān al-Karīm*, Juz. 13 (Beirut: Dār al-Fikr, tth), p. 138



houses is the spider's house if they but know. (Q.S.Al-'Ankabūt: 41)

## 2. *Munasabah* of Verse

إِنَّ اللَّهَ يَعْلَمُ مَا يُدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٤٢) وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا  
لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ (٤٣)

Meaning : Verily, Allah knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.(42)And these similitudes We put forward for mankind, but none will understand them except those who have knowledge (of Allah and His Signs, etc.).43

This verses relates to al-Ankabūt verse 41, it is the parable about the idols that worshiped by Pagans with cobwebs, the verse above asserts that do not be surprised or objected to this parable, because this is the real gods of the polytheists.

The idols were simply named "god" or "protector" by worshipers, but without the substance of divinity. The above verse states that Allah actually knows the essence and substance of everything they worship except Allah, idols, celestial objects or living things, and so on. All very weak and do not know them, even the idols are inanimate objects that do not know themselves. Thus, only the gods who knew and He is the almighty, wise. And that's parables, we build, which describe to humans, and there is no one who understands well and perfectly except those who *Salim* that are in their scientific.

Ibn Asyur understands the above verse in a sense, actually Allah knows that you O the Pagans do not worship gods or pray to something that is his form, but worship something that is nothing.

Thus, according to him, this paragraph contains an insult to the idols by making like something dead. This is because the idols which they regard as gods did not have a divine nature and thus he is the same as nothing.

This verse is a threat to the idolaters who remain in their idolatry, that nothing is hidden for him, and he was all-powerful that he will always win in any case. He is the wise in managing its creation creature.

### 3. Interpretation of Spider Verses

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ (٤١)

Meaning: The likeness of those who take (false deities as) *'auliyā'* (protectors, helpers) other than Allah is the likeness of a spider who builds (for itself) a house, but verily, the frailest (weakest) of houses is the spider's house if they but know. (Q.S.Al-'Ankabūt: 41)

( مِنْ دُونِ اللَّهِ أَوْلِيَاءَ ) deifying ( مَثَلُ الَّذِينَ اتَّخَذُوا ) they who worship, ( كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا ) idols, ( لَبَيْتُ الْعَنْكَبُوتِ ) like the spiders that build dwelling, ( وَإِنَّ أَوْهَنَ الْبُيُوتِ ) that is the weakest house, ( لَوْ ) said that: indeed, spider's house cannot protect from hot and cool, likewise the idols that do not give benefits for its worshipper now or hereafter, ( لَوْ )

( كَانُوا يَعْلَمُونَ ) this is a parable, but people do not know and recognize it.<sup>38</sup>

Ṭanṭāwī Jawharī interprets this verse based on linguistics interpretations that, ( مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ ) becoming the idols as helper. ( كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ ) ( لَوْ كَانُوا يَعْلَمُونَ ) is like *mushrik* who worship unto God besides Allah and *mu'min* who only worship unto Allah. Both of them are like the spiders which are built weak houses. If they live in seems like weak religion which deify the idols. ( لَوْ كَانُوا يَعْلَمُونَ ) suppose they come back to hikmah of this parable.<sup>39</sup>

Character of people those who worship idols and statues in order to expect the benefits and protection from harm just like the characters of spiders made fragile and vulnerable destroyed homes to live in, which did not provide benefits when needed. Such was the pagan people, they worshiped other than Allah in the form of vanity statues and idols which do not benefit them. The most weak house is home of spiders because they cannot take shelter of rain water, useless when it comes danger and protect from the wind. If these fools know the weakness of their god, they would worship only Allah.<sup>40</sup>

Talking about the parable of people who make gods and idols as protectors other than Allah, wish help and benefit from it when in need and in a weakened state, it's very ugly about their history and their very bad choice for themselves, such as the lack and inability of

<sup>38</sup> Fairūz 'Ābādi, *Tanwīr al-Miqbās min Tafsīr 'Ibn 'Abbas* (Beirut: Dār al-Fikr, 2001), p. 401

<sup>39</sup> Ṭanṭāwī Jawharī, *Al-Jawahīr fī al-Tafsīr al-Qur'ān al-Karīm*, Juz. 13 (Beirut: Dār al-Fikr, tth), p

<sup>40</sup> Aidh al-Qarni, *Tafsīr Muyassar*, Vol. 3 (Jakarta: Qisthi Press, 2007), p.

spiders to protect himself. Spiders make homes for themselves as a shelter, but the house was useless when they needed it. Similarly the polytheists people, gods and idols which they took as protectors other than Allah is useless to them when the God inflicted doom her and when his wrath upon them. All of it cannot reject a god's wrath inflicted on them, even though they have worshiped.<sup>41</sup>

Al-Daḥaq was saying that Allah gives parables to gods but Allah SWT with webs. لو كانوا يعلمون "if they knew", لو is related to the spider, if human know that idolatry was like a spider which has no benefit at all. This is parable for those who worship gods other than Allah. They should know that the house or nest of spiders called web is very fragile.

Experts of Arabic grammar science say that the letter *ta'* in the word *'ankabūt* is an additional letter, because it shows that it was small and this sentence is plural and *mu'annath* (feminine).

Ata' al-Kharasani said, "actually, spiders had made a net weaving twice to save the messenger of Allah, the first, saving prophet Dāwud while being sought by Goliath, second when saving prophet Muhammad SAW hidden in the cave, therefore we should not be killing spiders without good reason.

طهروا بيوتكم من تسج العنكبوت فإن تركه في البيوت يورث الفقر ومنع الخمير يورث

الفقر

Meaning: Narrated from Ali, he said: “clean up your house from the nest of spiders, because if we let it, it will cause poverty, and rejecting profit and also causes poverty”.<sup>42</sup>

<sup>41</sup> Abī Ja'far Muhammad Bin Jarīr al-Ṭabarī, *Tafsīr* al-Ṭabari (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1992), p. 446

<sup>42</sup> Al-Qurṭubī, *Jāmi' al-Ahkām al-Qur'ān, Mujallad. 7* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1993), p.

In this verse Allah presents the parable of the circumstances of people who make gods besides Allah with stating spiders that have made homes that do not provide benefit him if resting, nor protect it from heat or cold if they were at home. Then Allah confirms rejection that what they call means nothing at all. So why intelligent people so easily abandon god almighty and the all-wise, then busy worshiping something that does not mean at all.<sup>43</sup>

As in the *sūrah al-ḍariyāt*: 56 identifies that the essence of the gods creating the jinn and mankind is to worship Allah SWT

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (٥٦)

Meaning: And I (Allah) created not the *jinn* and mankind except that they should worship me (alone). (Q.S.Al-Ḍariyāt: 56)

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعُنْكَبُوتِ اتَّخَذَتْ بَيْتًا

The parable of people who make idols and statues besides Allah as their helper whose benefits are expected at the time they face of adversity, in terms of tactics and choosing bad things for themselves, is like spiders in the case of weak earnings and a lack of tricks. They make for themselves as the home which protect them from heat and cold and rejecting suffering from it, then the home has no benefit to spiders at all.

*Sūrah al-‘Ankabūt*: 43 also explains that this is an analogy or metaphor for human

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ (٤٣)

Meaning: and the similitude we put forward for mankind, but none will understand them expect those who have knowledge (of Allah and His Signs) (Q.S.Al-‘Ankabūt: 43)

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<sup>43</sup> Muṣṭafā al-Marāgī, *Tafsīr al-Marāgī, ‘Ajzā’*. 19-20-21 (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2006), p..248

This parable and the like, which is contained in *al-Qur'ān al-Karīm* is made for people to bring their understanding to what is hard for them to understand, and to clarify what is felt difficult by them, it is difficult digging wisdom, elusive essence and influence are difficult to know and difficult to follow, because it has to many principals, except those who have a deep knowledge of people who think about the consequences of all things.<sup>44</sup>

In a narration of Jābir, Prophet Muhammad read this verse and said:

العَالِمُ مَنْ عَقَلَ عَنِ اللَّهِ تَعَالَى فَعَمِلَ بِطَاعَتِهِ وَاجْتَنَبَ سُخْطَهُ

Meaning: pious people are those who understand about God and practice the obedience to Him and away from his wrath.

The word ( مثل ) *mathal*<sup>45</sup> is often interpreted "proverb". This meaning is not entirely true. Proverb is usually brief and popular, while *mathal* of al-Qur'ān is not the case. Even, it is often so long that not only equate one thing with other things, but comparing some things with each other which is related. In the above verse what is

<sup>44</sup> Mustafā al-Marāgī, *Tafsīr al-Marāgī, 'Ajzā'*. 19-20-21 (Beirut: Dār al-Kutub al-'Ilmiyyah, 2006), p

<sup>45</sup>As well as *mathal* in *al-Qur'ān* pay attention to the example of *mathal* of hypocrite in al-Baqarah: 17

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ

Meaning: their likeness is as the likeness of one who kindled a fire, then when it lighted all around him, Allah took away their light and lift them in darkness. (so) they could not see. (Q.S.Al-Baqarah: 17)

or likeness "*Nūr 'Ilāhi*" in Al-Nūr: 35

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (٣٥)

equivalent to the Pagans worship is not just spiders, but how spiders make home as well, and not just make it home, but also to describe how busy they are to make a house.<sup>46</sup>

*Mathal* can add a lot of meaning, not just one specific meaning. Therefore it requires deep contemplation to understand it properly. That's why the following paragraph states that: "no one understood him except pious people. Spider or (العنكبوت) is huge eight-legged insects colored blackish gray. These insects can establish a net of silk yarn produced from the stomach as well as trap. Spiders are various."<sup>47</sup>

Spider made the home is of sort gummy saliva coming out of itself and then stretched around his body, shaped as a mesh. There it relies in the middle. It waits and hopes there is a small animal caught by the nest. "And indeed the most fragile house is the nest of spiders." This is a very appropriate metaphor, because of the God himself creates spider to make from the nest from its very fragile saliva. The strength is only on its little saliva, to capture weak prey. If the strong prey and

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Meaning: Allah is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything. (Q.S.Al-Nūr: 35)

From here we see *mathal* is not solely equivalent, but also a strange and amazing parable. On the other hand, the Qur'an uses it not as a proverb, but to explain and make clear something abstract by showing the compilation of many concrete thing which is reachable by human sense. M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 10 (Jakarta: Lentera Hati, 2005), p. 84

<sup>46</sup> M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 10 (Jakarta: Lentera Hati, 2005), p. 83

<sup>47</sup> M. Quraish Shihab, *Tafsir Al Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 10., p. 84

larger prey, it will damage the nest or home, until the nest was destroyed completely.<sup>48</sup>

The above verse uses the feminine form to designate the work of spiders in making home/nest. Including the words (اتخذت) *ittakhazat*, the addition of the letter *ta'* on the first word only hinted at spiders in the making nest with its seriousness. And the second letter *ta'* is understood by some experts as indicating the gender of spiders. Mahmud Mustafa, one of the famous Egyptian writer, stated that scientific research proves that nest of spiders is made by female spiders not the males. Thus this verse is rated as one of the main God's cues presented in *al-Qur'an*.<sup>49</sup>

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<sup>48</sup> Hamka, *Tafsir Al Azhar, Juz. 17-18-19-20* (Jakarta: Pustaka Panjimas, 1988), p. 186

<sup>49</sup> M. Quraish Shihab, *Tafsir Al Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 10 (Jakarta: Lentera Hati, 2005), p.s 84



CHAPTER IV  
ANALYSIS MORAL VALUES IN ANIMAL'S LIFE MENTIONED IN  
AL-QUR'AN

A. Moral Values Refers To Study About Al-Nahl, Al-Naml And Al-'Ankabūt

1. Analogy of Ants With Human

Basically ants are insects that live in a group, if they are separated from their group, they will die despite being fed a delicious and convenient place, exactly the same with humans. If the man is exiled in a place away from light, sound of clock, time, night and day for 20 days, he would lose his balance.<sup>1</sup>

As we all know that termites or also commonly referred to as white ants<sup>2</sup> are social insects that live in a community called colonies,<sup>3</sup> if we examine carefully, ants have a pretty interesting social structure to be studied. And they are able to sacrifice at a higher level than humans. One of the most interesting thing of ant than human is the ants do not recognize the concept of discrimination of poor-rich or seizure of power.<sup>4</sup>

It can be said that ants have some benefit compared with humans. They can organize themselves in community life and showed great sacrifice<sup>5</sup>. Ants also know to help each other, because in the world of ants, if there are ants that feel hungry meet ants which are full, the ants which satisfied or full earlier will provide food for the hungry ants, God has given ants, in this case, digestion system that supports to provide their food for other ants.<sup>6</sup>

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<sup>1</sup> Nadiah Thayyarah, *Buku Pintar Sains dalam Al-Qur'an* (Jakarta : Zaman, 2013), p. 591

<sup>2</sup> Yoshihiko Kurosawa, *Serangga* (Jakarta: Tira Pustaka, 1986), p. 80

<sup>3</sup> Dodi Nandika dkk. *Rayap Biologi dan Pengendaliannya* (Surakarta: Muhammadiyah University press, 2003), p. 4

<sup>4</sup> Harun Yahya, *Kecajaiban Pada Semut* (Bandung: PT.Syaamil Cipta Media, 2003), p. 11

<sup>5</sup> M. Quraish Shihab, *Dia Ada di Mana-Mana "Tangan Tuhan Dibalik Setia Fenomena"* (Jakarta: Lentara Hati, 2004), p. 304

<sup>6</sup> Nadiah Thayyarah, *Buku Pintar Sains dalam Al-Qur'an* (Jakarta : Zaman, 2013), p. 191

The ant kingdom consists of several levels or castes, they are: <sup>7</sup>

- 1) Members of the first caste are the queen and male ants, which allows the colony to breed. In one colony there can be more than one queen. The queen bee has a reproductive task for increasing the number of individuals and form colonies. Her body is larger than other ant's body. Medium duty male ants just fertilize the queen. In fact, almost all male ants die after mating.
- 2) The second is a warrior caste members. They carry out tasks such as building a colony, finding a new living environment and hunting.
- 3) The third caste member consists of worker ants. All of this castes is sterile females worker ants. They take care of the mother ant and her babies; cleaning and feeding. Besides all these, other jobs in the colony is also the responsibility of the workers. They build new corridors and foyer for their nests; they search for food and continually clean up the nest <sup>8</sup>, Ants also build urban areas, making roads, dig tunnel and make food supplies at their home, yet others were able to make gardens and cultivated plants,<sup>9</sup> Every individual in the ant colony carry out part of his job completely. No one is worried about the position or the type of duties. He just does what is required. What is important is the continuity of the colony.<sup>10</sup>

Many scientists do research for many years and were unable to explain the social behavior of ants which is so advanced. Like Caryle P. Haskins, Ph.D. head of the Carnegie Institute in Washington said:

“After 60 years of observation and study, I still marvel at how sophisticating the social behavior of ants. Ant is a beautiful model for our use in studying the roots of animal behavior”.

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<sup>7</sup> Hisham Thalbah Dkk, *Ensiklopedia Mukjizat Al-Qur'an dan Hadis*, (Bekasi: Sapta Sentosa, 2008), p. 21

<sup>8</sup> Harun Yahya, *Kecajaiban Pada Semut* (Bandung: PT.Syaamil Cipta Media, 2003), p. 11

<sup>9</sup> Nadiyah Thayyarah, *Buku Pintar Sains dalam Al-Qur'an* (Jakarta: Zaman, 2013), p. 592

<sup>10</sup> Harun Yahya, *Kecajaiban Pada Semut...*p. 11

Some groups of ants are so densely populated and so is their area of their life, so it could not be explained how they can shape perfect order. So the statement of dr. Haskins is difficult to be argued.<sup>11</sup>

As an example of these large colonies, such as ant species *Formica Yesensis*,<sup>12</sup> who lives on the Ishikari coast of Africa. This ant colony lives in 45,000 interconnected nests over an area of 2.7 kilometers square. The colony has approximately 1,080,000 queens and 306,000,000 workers and called "super colony" by the researchers. It was found that all the media of production and food are exchanged in an orderly colony. It's hard to explain how this ants maintain order without problems, while their residence is so large. It must be remembered, enforcing law and maintaining social order, even in a civilized country with a low population density, require various security forces. It is also needed administrative staff leading and managing these units. Sometimes order cannot be maintained without any problem arising, although it has been strived mightily.<sup>13</sup>

Such a problem last time in annual distribution of *zakāt* got the spotlight after the death of 21 citizens in the tragedy of queuing of *zakāt* receiver in Pasuruan,<sup>14</sup> Although there were overseen and already set by a committee but order and unselfish are still very hard to do, though they are human who has the mind and become *khalīfah* of this earth.

Ants have incredible instincts that if they find a grain of wheat, they would break it into two parts, and if they find coriander seeds they will break it into four parts because if cut into two pieces, the pieces will keep

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<sup>11</sup> Harun Yahya, *Kecajaiban Pada Semut* (Bandung: PT.Syaamil Cipta Media, 2003), p. 11

<sup>12</sup> Some species of ant also have sting organ connected with all kinds of poisonous gland to stupefy the prey and protect the nest. Some other species such as *Formica yessensis* has gland producing formiat which can be sprayed heading to defense their selves from the enemy. See <http://triantjogja3.blogspot.com/2012/12/ciri-ciri-khusus-semut.html> 5/18/2015 2:19

<sup>13</sup> Harun Yahya, *Kecajaiban Pada Semut*...p. 11

<sup>14</sup> Ahmad Marzuq. 2008. Banyak yang Mengharap Zakat. Retrieved on 11 March 2015 from <http://www.bbc.co.uk/indonesian/indepth/story/2008/09/080920zakathandout.shtml>

growing, and if the seeds is left intact that will grow up and will destroy their home.<sup>15</sup>

Allah says in *Sūrah al-Naml*<sup>16</sup> verse 18:

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ  
سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ (١٨)

Meaning: till, when they came to the valley of the ants, one of the ants said: “O ants! Enter your dwellings, lest Sulaimān (Solomon) and his hosts should crush you, while they perceive not. (Q.S.Al-Naml:18)<sup>17</sup>

This verse also shows that the ants could speak and have the language. In that verse, it is stated that the queen ant ordered people to enter their house being walked by soldiers of prophet *Sulaimān*. Modern scientists found that the ants have glands containing chemicals in their stomach and head. This chemical glands is what they use to the media of communication with other ants, and scientists also discovered several languages are used by ants to communicate. Among others is their voice that could be heard, with sign language and movement, as well as chemist language that relies on olfactory sense.<sup>18</sup>

This verse evokes sense to pay attention to neatness and organization and good leadership are by the gods to the ant,<sup>19</sup> al-Kitāb tells this in

<sup>15</sup> Nadiyah Thayyarah, *Buku Pintar Sains dalam Al-Qur'an* (Jakarta: Zaman, 2013), p. 594

<sup>16</sup> Verse al-Naml was revealed before the prophet do exodus to Medina, so called Makkiyah, this verse is well known as al-Naml or Ant, although there are some naming this Verse Hud Hud and verse Sulaiman. M.Quraish Shihab, *Tafsir Al-Misbah*, vol.10 (Jakarta: lentera hati, 2005), p. 167

<sup>17</sup> Muhammad Taqi-Ud-Din Al-Hilālī And Muhammad Muhsin Khan, *Interpretation of The Meanings of The Noble Quran* (Saudi Arabia: Darussalam, 1999), p. 495

<sup>18</sup> Nadiyah Thayyarah, *Buku Pintar Sains dalam Al-Qur'an*...p. 595

<sup>19</sup> Ahmad Mustafa al-Maragī, *Tafsir Al Marāgī* Trans. Bahrun Abu Bakar Dkk, *Juz. XIX* (Semarang: PT. Toha Putra, 1993), p. 240

order to become a simile for people who have mind, so that they understand the situation of these creatures. As in an Nur [24]: 35<sup>20</sup>

وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (٣٥)

Meaning: "and Allah sets forth parables for mankind, and Allah is All-Knower of everything". (Q.S.Al-Nūr: 35).<sup>21</sup>

"O ants, you go into your dwellings that ye be not trampled by Sulaimān and his troops do not realize". This ant saying is a form of affection and gentle attitude toward others that teach people about love and gentleness as well as advice to another if they know it.

(لا يشعرون) word "*lā yash'urūn*" impressive how ants did not make Sulaimān and his armies had been trampled. "When that happens, certainly Sulaimān are not aware of their existence there". From this verse, can be understood that the ants are animals that live in a society and in groups. This animal has a unique, among others: sensory acuity and its very cautious attitude and very high ethic in working. They also often do the job together with the other

The *hikmah* of ant culture are:

- Culture tidiness, the first lesson from the ants is a neat culture. Because people still find the other who are not aware of the importance of it. But factually many jams are found everywhere, especially in capitol. All are happened due to human unconscious and obey their selfish, and also flooded, which swept this country every year because many people still trash in the river.
- Be aware of the position and ability as what. If people are able to lead and prosper society so that is okay. But on the contrary, when the leader is only used as a tool to enrich themselves, so that the worse thing.
- Their high ethic on working. No ants that do not move even have overload working. There were found among the material collected and the age is not comparable (ants will die before spending the material collected). Whereas now, many people are lazy to work, and eventually become a beggar because the benefits are quite a lot. Therefore as a

<sup>20</sup> Ahmad Mustafa al-Marāgī, Ahmad Mustafa al-Marāgī, *Tafsir Al Marāgī* Trans. Bahrun Abu Bakar Dkk, *Juz. XIX* (Semarang: PT. Toha Putra, 1993), p. 240

<sup>21</sup> Muhammad Taqi-Ud-Din Al-Hilālī And Muhammad Muhsin Khan, *Interpretation of The Meanings of The Noble Quran* (Saudi Arabia: Darussalam, 1999), p. 464

human beings who are endowed by reason to think, they should be better than in animals even ants.

- Help each other. If looking at nowadays society in general, the spirit of helping each other has gone downhill. Their houses even with another is given the high wall. Individuals with one another already did not know, and when there is a disaster, for example if there was stricken neighbors, the other do not want to know.

## 2. Analogy Of Bee With Human Character.

Insects are the most successful animals on earth, having more species than any other animals. So far it has identified more than 1 million species. Estimated, the actual amount of insects is between 5 and 10 million species. Insects are in the group of arthropods called hexapod.<sup>22</sup> All have three pairs of legs. Many insects also have wings, making them the only arthropod that can fly. With small size and ability to live in dry environment, the ability to fly makes insects can colonize with diverse habitats.<sup>23</sup>

Bees have close relation to wasps<sup>24</sup> and the ants. they form the second largest group of insects after beetles, and they live across any part of the world. Bees obtain their food from the nectar and pollen of flowers. When the bees feed on nectar, pollen carried on, so that bees help plants pollination. Some types of bees live alone, but honeybees and bumblebees live in groups called colonies. Life in the colony is centered on the queen.

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<sup>22</sup> Hexapod is six legged animal and included in insects. M. Dagum, *Kamus Besar Ilmu Pengetahuan* (Jakarta: Lembaga Pengkaji Kebudayaan Nusantara, 1997), p. 329

<sup>23</sup> Indrawati Gandjar Roosheroe, *Ensiklopedia Biologi Dunia Hewan* (Jakarta: PT Lentara Abadi, 2010), p. 548

<sup>24</sup> Bumblebee is a flying insect which is recognizable because it likes to sting if disturbed and its color is gaudily for some species. Bumble bee is included in ordo Hymenoptera which has affiliation with ant and bee. Bumblebee or Tabuhan is sometimes mistaken as bee by layman. <http://id.wikipedia.org/wiki/Tawon> 4/29/2015 11:03

<sup>25</sup> Roy P. Sitepu Dkk, *Encyclopedia Fauna* (Surabaya: Erlangga, 2005), p. 112

There are three types of honey bees or bee caste in the colony.<sup>26</sup> The Queen has a longer body than other bees and duty to bear eggs. Male bee whose job is to fertilize the queen is called a stud. Workers are female bees in charge of maintaining the viability of the colony, caring for honeybees, protecting nests, and collect food.<sup>27</sup>

Bees are furry and four-winged insects and survive with honey of flowers. The common size of bee is double size of flies, with reddish brown belly. There is a kind of needle he uses to suck the pollen of flowers on the nose and there is also a needle on back section they use as a sting in order to survive. This beast is composed of male, female, and (not male and not female). Male serves to keep the nest with walking around while buzzing sound. Females which are fertilized by the male will be female bee. Female bee has bigger body than the male and which usually gives birth in the nest is only one female bee or commonly called as the queen bee. It could be that the females give birth without fertilized by males and when that happens then born bees are males. Hermaphrodite bee has smaller body than the male bees. This is what produces honey and also most of this type are in nest of honeycomb.<sup>28</sup>

Bees are special animals. They were able to produce tasty and nutritious food that could even be a cure. The word revelation (*wahyu*) in the *sūrah* means that God has created instinct to the bee or scientific character that makes it behave like what we see now.<sup>29</sup>

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<sup>26</sup> Colony (lat : colonia = soil, resident area: colony) is a flock of animal or plants living together and tend to each other. M. Dagum, *Kamus Besar Ilmu Pengetahuan* (Jakarta: Lembaga Pengkaji Kebudayaan Nusantara, 1997), p. 63

<sup>27</sup> Roy P. Sitepu dkk, *Encyclopedia Fauna...*p. 112

<sup>28</sup> M. Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan, dan Keserasian Al-Qur'an*, Vol. 6 (Jakarta: Lentera Hati, 2005), p. 646

<sup>29</sup> Nadiyah Thayyarah, *Buku Pintar Sains dalam Al-Qur'an* (Jakarta: Zaman, 2013), p. 579

Bees belongs to the most important insect. Bees process nectar<sup>30</sup> of flowers to produce honey, sweet liquid which is used by human as a sweetener and nutrients. Nourishing components of pure honey is carbohydrate in the form of a simple sugar that is directly absorbed by the body. This characteristic puts honey as a practical energy source. Honey can be eaten in their natural form and can also be used as desserts or sugary drinks.<sup>31</sup>

Bees differ from other insects in terms of organized communication that is able to be done by the bees, considering each split artificial honeycomb has about 30,000 inhabitants, there must be a way to regulate it. The instinct of bees can understand how to do it. The queen, males and worker bees know the role and duties well. Even the bees could die to defend their colonies.<sup>32</sup>

Bees are insects that have a detail, solid and high social system which was unable to be imitated by most developed human social communities. Individuals bees live in groups in their nest, just as the human community. Each group has its own task, just as the group of worker, army, stud and groups of laying egg.<sup>33</sup>

(وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ) your God inspired and whispered to bees and taught a variety of jobs that make them assumed as reasonable beings.<sup>34</sup> Bee community groups are divided into 3 parts, namely:

- a. Queen which has duty to spawn.
- b. Stud whose duty to copulate the queen bee to produce future generations.

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<sup>30</sup> Nectar is a substance produced by honey gland in most flowers which is collected by bee, butterfly, and other insects. You can look at Save M. Dagum, *Kamus Besar Ilmu Pengetahuan* (Jakarta: Lembaga Pengkaji Kebudayaan Nusantara, 1997), p. 710

<sup>31</sup> A. Ari Dartoyo DKK, *Ensiklopedia Sains Spektakuler* (Jakarta: PT.Aku Bisa, 2012), p. 5

<sup>32</sup> A. Ari Dartoyo DKK, *Ensiklopedia Sains Spektakuler...*p. 5

<sup>33</sup> Nadiyah Thayyarah, *Buku Pintar Sains dalam Al-Qur'an*, (Jakarta: Zaman, 2013), p. 580

<sup>34</sup> Ahmad Mustafa al-Marāgī, *Tafsir al-Marāgī* Trans. Bahrun Abu Bakar, *Juz. XIX*, (Semarang: PT.Toha Putra, 1993), p. 189



c. Workers, the females who are infertile,

Groups of workers are also tasked with making beehives as egg storage, caring for the baby bees, and storing honey. Besides, this team is also tasked with finding pollen of flowers and turn it into honey, they were able to transform the honey into liquid wax with special glands, when the amount of beeswax have satisfied it, they began to build nests with hexagonal shapes are side by side.<sup>35</sup> Selection of the hexagonal pattern, in addition, is to utilize all the space, and save materials, also aimed to avoid any gap for the entry of other insects.<sup>36</sup>

The method used to build it is very amazing: bees start from two or three different places and weave the nest simultaneously with two or three rows. Although starting from different places, the bees are numerous makes identical hexagons and then weave them to be one and meet in the middle. Connecting points are fitted so deftly that there is no sign of combination.<sup>37</sup>

*Sūrah al-Nahl*: 68-69 give lessons to human that small animal is able to create the high society upholding helping values, understanding each other, having special skills, working with specialist skills and conscientiousness, productivity and also very impressive regularity .Group or community of bees is intact society which completes one another bees. They are led by a queen bee that is never undermined by bee society, each bee feels the presence of the queen bee through a gland that is produced by the queen, then brought by the worker bees to all the bees in the nest.<sup>38</sup>

Bees live in large groups whose member amount reaches approximately fifty thousand bees. Each group resides in their house which is called house of bees (*khaliyyah*).<sup>39</sup> Without a good society management, that would never be thousands of bees can coexist, cooperate and survive.

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<sup>35</sup> Nadiah Thayyarah, *Buku Pintar Sains dalam Al-Qur'an* (Jakarta: Zaman, 2013), p. 580

<sup>36</sup> M. Quraish Shihab, *Dia Di Mana-Mana "Tangan Tuhan Dibalik Setiap Fenomena"*, (Jakarta: Lentera Hati, 2004), p. 300

<sup>37</sup> Harun Yahya, *Keruntuhan Teori Evolusi*, (London: Ta Ha Publishers, 2001), p. 173

<sup>38</sup> Harun Yahya, *Keruntuhan Teori Evolusi...*p. 583

<sup>39</sup> Ahmad Mustafa al-Marāgī, *Tafsir al-Marāgī* Trans. Bahrun Abu Bakar, *Juz. XIX*, (Semarang: PT.Toha Putra, 1993), p. 189

In a *hadīth* the Prophet has been explained that *mu'min* (believers) are like bees

حدثنا عبد الله حدثني أبي ثنا عبد الرزاق أنا معمر عن مطر عن عبد الله بن بريدة قال : إِنَّ

مَثَلُ الْمُؤْمِنِ لَكَمَثَلِ النَّحْلَةِ أَكَلَتْ طَيِّبًا وَوَضَعَتْ طَيِّبًا وَوَقَعَتْ فَلَمْ تُكْسِرْ وَآمَ تَفْسُدُ ۝<sup>٤٠</sup>

Meaning: Narrated from 'Abdullah from 'Ubay from 'Abd al-Razzāq from Ma'mar from Maṭar from 'Abdullah bin Barīdah: in the name of the One in which the soul of Muhammad in His hand, the parable of the believers are like bees. The bee eats good food and pulls out good anyway. Bees do not fall when descending and do not break the thing they descend. (H.R.Ahmad, Musnad Ahmad)

Bees produce more honey than they actually need and store it in the hive, everyone is very familiar with the hexagonal honeycomb structure. Then why do honeycomb use a hexagonal shape, instead of octagonal or pentagonal?

Mathematicians seek an answer to that question and reached an interesting conclusion: "Hexagonal is the most appropriate geometric form for the maximum use of one space." Hexagonal cell requires the minimum amount of wax, but is able to store honey in a maximum amount. So, bees uses the most appropriate hive structure. The method used to build it is very amazing: bees start from two or three different places and weave the nest simultaneously with two or three rows. Although starting from different places, the bees are numerous makes identical hexagons and then weave them to be one and meet in the middle. Connecting points are fitted so deftly that there is no sign of combination.

Seeing this extraordinary work, we should really acknowledge the will of God that governs these creatures. But evolutionists explain this achievement with the concept of "instinct" and try to present it as a simple attribute of

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<sup>٤٠</sup> أحمد بن حنبل أبو عبد الله الشيباني, : مسند الإمام أحمد بن حنبل, عدد الأجزاء : ٦

the bees. But if there is an instinct that plays a role in control all bees and even if all bees work in harmony though uninformed of one another, meaning there is a God who sets the policy of all these tiny creatures.<sup>41</sup>

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ (٦٨)

Meaning: And your lord inspired the bee, saying: “Take you habitations in the mountains and in the trees and in what they erect. (Q.S.Al-Nahl: 68)<sup>42</sup>

(وَأَوْحَى) *auwḥā* is drawn from the word (وَحَى) *wahy/revelation* means a quick gesture. It also can be understood from the meaning of *ilham*. It is meant by the instinctive potential that is given by God to bees. So that, they life and work in neat and awesome system.

"And your god revealed to the bees. Make hives in the mount-hill, in the trees, and the places that are made by man." This is a large sign among power, knowledge, *ḥikmah*, and mercy of God seemed in His command to honey bees. And to him there is a medicine for all kinds of diseases. The Lord revealed to the bees and taught them the jobs that could show that they understand.<sup>43</sup>

’Ibn al-‘Arabī said God created among the most striking in *sūrah al-Nahl* is when revealed to the bees in order to make the house in a sixth form combining with the other, then it will be continued. So that, it becomes like one piece only.

It can be taken and concluded from the ant culture that are:

- Helpful for all. Bees are not only beneficial for their group only but useful for other creatures as has produced by bees, honey. It is very beneficial for bees and also humans. Not only for drinks or foods, but also for drugs. Many Indonesians are not care with the other, they just look at the people. A lot of people are unable to eat but in the end they just keep

<sup>41</sup> Harun Yahya, *Keruntuhan Teori Evolusi* (Bandung: Dzikra, 2004), p. 172

<sup>42</sup> Muhammad Taqi-Ud-Din Al-Hilâlî And Muhammad Muhsin Khan, *Interpretation of The Meanings of The Noble Qur’an* (Saudi Arabia: Darussalam, 1999), p. 355

<sup>43</sup> Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir An-Nur*, Vol. 2 (Jakarta: Cakrawala Publishing, 2011), p. 604

quiet, did not want to give even only a little, (whereas they may not be poor because of the provision). If they give their wealth to the poor people, so the poverty rate would be reduced and the impact will be good for the life of Indonesia, because as has been known that mostly crime occurred because of poverty. But now, there are many people who have a utilitarian lifestyle.

- Neatness, compliance, and organized are shown by bees. Just look at each hive, there are about 50.000 bees, if nothing sets up then could not go to the way people see (their house would be destroyed).
- Responsible and Understand the task. The bees know their own abilities and duties as what they are, whether in a group work, groups of male or queen. Just look at team worker of bees. They would not return to their house before getting nectar of flowers, because bees are responsible for it.
- Have a high aesthetic. See the shape of their awesome house with a hexagon shape (hexagonal shape) and how to manufacture it is not from a single point, but some of points, and the result as there is no connection.
- Help each other. It can make people be able to uphold the high values of helping. Understand each other, have special skills, work with a full specialist skills, also very admirable regularity, and also afford sacrifice for the sake of others. people now just thinking about himself and do not care about others. Citizens are selfish and do not want to sacrifice the other.

### 3. Analogy of Al-Ankabūt with Human Character

Arthropod form the largest phylum of living organisms, covers about 3 out of 4 species to animals that have been known. Arthropods include insects, millipedes, centipedes (*Myriapoda*), crabs and spiders. All arthropods have exoskeleton securing the body that is divided into a number of segment. They also have jointed legs.<sup>44</sup>

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<sup>44</sup> Indrawati Gandjar Roosheroe, *Ensiklopedia Biologi Dunia Hewan* (Jakarta: PT.Lentera Abadi, 2010), p. 546

Arachnids Class<sup>45</sup> includes spiders (Ordo Aranea) and the scorpion (Ordo Scorpionae). This class is part of the phylum Arthropod, phylum that also includes insects and crustaceans animals<sup>46</sup>. Features of spiders and scorpions are having four pairs of walking legs, mouth parts like a pair of tongs called *kelisera*,<sup>47</sup> and a pair of additional sections on the front side, called *Pedipalpus*.<sup>48</sup> *Pedipalps* of spiders serves as a sensor, whereas the scorpion's is usually as a means to hold. Spider's body and scorpion's is divided into two parts, namely Sefalotoraks (fused head and thorax) or Prosoma, and stomach or Opistosomo. Unlike other arthropod animals, spiders and scorpions do not have an antenna. Spiders prey with a bite to poison fangs located in *kalisera*, while scorpion uses stings top of *metasoma* (tail).<sup>49</sup>

Arachnids are the second largest arthropod group<sup>50</sup> after the insects. Invertebrates groups include spiders, scorpions, *sipemanen*, mites, and louse. Most are hunters, bite or sting to subdue prey, but the mites<sup>51</sup> are blood-sucking and ticks plant fluids other foods. Arachnids have eight legs and the body is divided into two parts.<sup>52</sup>

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<sup>45</sup> *Arachnid* is an animal in the class of arthropod, for example scorpion and spiders whose body is arranged of prosoma and opistosoma, with four legs placed in *prosoma*. Save M. Dagum, *Kamus Besar Ilmu Pengetahuan* (Jakarta: Lembaga Pengkaji Kebudayaan Nusantara, 1997), p. 63

<sup>46</sup> Crustacean is a water animal with a phalange, hard leather as like shrimp and crabs, the main class of arthropod. This kind of animal is well known as crustacean. Most of this type live in water with two tentacles, three pairs of mandible, and branching apendaj. Look at the work. Save M. Dagum, *Kamus Besar Ilmu Pengetahuan...*p. 546

<sup>47</sup> *Kalisera* is a pair of first part of body of spider which is used as a toll to eat. See <http://id.wiktionary.org/wiki/kelisera> 4/29/2015. 10.02 and also part of its poisonous hole. See <http://brainly.co.id/tugas/225414> 4/29/2015 10.03

<sup>48</sup> *capik* (*pedipalpus*), is a pair of leg which looks like scissors and a tool to hold the preyer. In the male spider, it is also used an instrument to transfer the sperm to female reproduction. See <http://brainly.co.id/tugas/225414> 4/29/2015 10.06

<sup>49</sup> Ari Dartoyo Dkk, *Ensiklopedia Sains dan Teknologi* (Jakarta: PT Lentera Abadi, 2007), p. 170

<sup>50</sup> Arthropod is a species which affiliate more than one billion species of arthropod. This affiliation covers arachnid, insects, crustacean, lipan, and luing. Arthropod has a protection; hard leather called exoskeleton. Its body is divided into segments and legs with a flexible joint. See the work of. Roy P. Sitepu dkk, *e.encyclopedia fauna* (Indonesia: Erlangga, 2005), p. 90

<sup>51</sup> Ektoparasit is (yun = outer parasite) animals which live as parasite usually live on other animal body and outer part of it. there are 50 types of ektoparis, suc as caplak, kutu, tenggu dan lalat. Save M. Dagum, *Kamus Besar Ilmu Pengetahuan*. (Jakarta: Lembaga Pengkaji Kebudayaan Nusantara, 1997), p. 211

<sup>52</sup> Roy P. Sitepu dkk, *e.encyclopedia fauna...*p. 91

Spiders often cause discomfort for humans, but their ability to catch insects can be useful for humans. There are about 40,000 kinds of spiders, they have eight jointed legs and a pair of poisonous fangs. Some species make webs to catch prey but mostly hunt their prey. They live in almost all habitats world.<sup>53</sup>

All types of spiders can produce silk,<sup>54</sup> but only a few types that can sew into the net to catch prey. Most of the spiders making spiral and circle patterned webs, but there are many more patterns of net in the spiders world. After the nets are finished, spider waits patiently until the prey is caught. With flexural, strength and sticky net, it is very small possibility of prey that can escape.<sup>55</sup>

a. Making hives<sup>56</sup>

Spiders begin to make nets by extending a thread of silk, then make a second threads, just below the first thread. Spiders go to the middle of the second threads and lowering himself using another thread. When it reaches a strong place, strong thread is drawn.

b. Making Frame

The next is to connect frames outside the nets. When the outer frame is completed, spiders will create the framework of diagonal for strengthening webs. Until this stage silk thread used is non-sticky threads.

c. Making Sticky Spiral

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<sup>53</sup> Roy P. Sitepu dkk, *e.encyclopedia fauna...*p. 92

<sup>54</sup> The way spiders create a silk is very amazing. Spiders create a silk from its stomach and release it as a tube called spinneret. When revealed, silk is still liquid, and froze for awhile. Spiders produce many kinds of silk which is used to make a web and protect the egg. Roy P. Sitepu dkk, *e.encyclopedia fauna...*p.93

<sup>55</sup> Roy P. Sitepu dkk, *e.encyclopedia fauna...*p.93

<sup>56</sup> First of all, spiders create a triangle frame starched from thre things, then it adds the trellis and thread circling from the center and catch the prey. Yoshihiko Kurosawa, *Scrangga* .(Indonesia: PT.Tirta Pustaka,1986), p. 96

Then, spiders walk to the center of net, moving out to the spiral motion while producing semi-permanent sticky threads. Spiders then move in using the first spiral thread, changing it with more sticky threads to catch the prey.<sup>57</sup>

A professor in the field of insect says in one of his books, that the word of god "such as spiders that make the house" there is scientific divine. Who builds a house is female spider so that the word "make" (*'Ittakhadhat*) there we find a symbol for feminine (*Mu'annath*) in the form of *ta' ta'nith*. Female spider is that build home. Then she invited in to male spider, standing in front of him with a charming movement and melodious singing indicating the male wants to get into the house. After the process of fertilization, female spider will eat male spider.<sup>58</sup> If the male does not escape, the female will eat the children if they cannot escape. Children of spider would be mutually devour each other. So, the house spider is the house of "a mess" because of the individual's relationship is weak, besides the structure has also weak. Thus, the Qur'an collected two weakness of spider house in one statement.<sup>59</sup>

Experts reveal, about insects, there are about 30 thousand types of spiders. But all kinds of properties had some similarities between them, namely:

- 1) Spiders have glands in the stomach. Of the nodes that they could produce very soft silk cord. Each strap is composed of 4 threads, and each thread is composed of four thousand threads. Thus, a rope which is strung by spider is composed of fine threads 4000. Recent research on insect identifies to us, if 4 billion thread produced by spider are collected

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<sup>57</sup> Roy P. Sitepu dkk, *e.encyclopedia fauna*.(Indonesia: Erlangga, 2005), p. 93

<sup>58</sup> Musthafa Mahmud also said that female spider, after sex intercourse with the male, she directly hates him and try to kill. All the eggs are also superimposed. And that is spider. See the the work of. M. Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan, dan Kescrastian Al-Qur'an*, Vol. 10 (Jakarta: Lentera Hati, 2002), p. 84

<sup>59</sup> Nadiyah Thayyarah, *Buku Pintar Sains dalam Al-Qur'an* (Jakarta: Zaman, 2013), p. 611

into one thread, it's thickness shall not exceed the thickness of a hair of head.

With this thread, spider compiles very fine net, begins by making the central node and proceed with its connection. It coats the nets it with the sticky substance. Then it leaned back in the middle of the nets or nearby, while waiting for his quarry trapped insects entering the net. Once an insect is trapped, spider would bind their prey with yarn and poisoning it with other toxins contained within the gland. Then he would kill their prey with a pair of taper tool that resembles a meat hook. Spider then takes its prey by sucking liquid form the body of insect by his mouth to be distributed to the stomach

- 2) Recently revealed that net of spider cannot last more than one night. After last night he could no longer be used for hunting prey because it has been dry and no sticky substance any more. Net of spider was broken when dawn, after he had done his duty at night. So, the house of spider is very fragile house, a house that is only able to survive no more than one hour.
- 3) Recent studies reveal that spiders have one characteristic that is not owned by other living beings, female spider behaves very badly against males. She immediately devours the male after mating. Houses of spider is woven from fragile yarn which is unable to survive more than a day and was broken when dawn. Amazing house, where his wife preyed on her husband on the first night, then become a black widow. That house of spider house which is very fragile both in terms of the moral aspects of spiritual and material.<sup>60</sup>

Which makes this even more remarkable scientific miracles are parables therein. Al-Qur'ān likens people who ask for help and expecting glory and profit to other than Allah as spiders making house. Because the people they turn to for help then turned and became an enemy. God said, "and this

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<sup>60</sup> Nadiyah Thayyarah, *Buku Pintar Sains dalam Al-Qur'an*, (Jakarta: Zaman, 2013), p. 612



parable we made for human, and no one will understand unless they are knowledgeable" (Al-‘Ankabūt: 43) so, through this verse Allah explains that to understand the meaning of the parable that God made in paragraph 41 requires an understanding of the animal in the world. And secret of the animal world is just unknown lately.<sup>61</sup>

Where there are insects, there must be spiders, as the main enemy of insects. Spiders are really useful for controlling insect populations. All spiders are carnivores<sup>62</sup> that attack to kill or paralyze prey with fangs knife. The tusks are used for stab skin and inject poison. Then spider eat that. Spider is included on the arachnid family.<sup>63</sup>

Spider has a compound front body. The front body continued with Abdomen<sup>64</sup> which is not segmented. On the front body, there are four pairs of legs (feet), simple eyes, fangs knives and tools called *pedipaplis*. Its task is more like an antenna and sometimes used to hold the food. Abdomen contains a digestive tool, reproductive and respirators and there are hundreds of tube spinner to make silk in behind.<sup>65</sup>

If the fluid in the gland is removed through the tube spinner of spider, then it is contaminated with air, the liquid will harden into yarn, some spun silk yarn is soft, beautiful and strongest natural threaten ever known by people, spiders silk play a role in copulating. When ready to copulate, spider male spin small webs and put a speck of sperm in the net. Then after the sperm transferred into small pumpkin on *pedipalpils*, male spiders seek females who will be given his sperm. Because male spider is smaller than the

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<sup>61</sup> Nadiah Thayyarah, *Buku Pintar Sains dalam Al-Qur'an...* p. 613

<sup>62</sup> Carnivore (Lat: Caro, carnis = meat ; vorare = swallow) is a group of animal eating meat and tear the prey by their sharp teeth, such as dogs, tiger. Save M. Dagum, *Kamus Besar Ilmu Pengetahuan* (Jakarta: Lembaga Pengkaji Kebudayaan Nusantara, 1997), p. 135

<sup>63</sup> Yoshihiko Kurosawa, *Serangga* (Indonesia: PT.Tirta Pustaka, 1986), p. 96

<sup>64</sup> Abdomen is an animal whose stomach or a part of body which is placed between breast and hip. This part contain many metabolism system and digesive system. Save M. Dagum, *Kamus Besar Ilmu Pengetahuan* (Jakarta: Lembaga Pengkaji Kebudayaan Nusantara, 1997), p. 1

<sup>65</sup> Yoshihiko Kurosawa, *Serangga* (Indonesia: PT.Tirta Pustaka, 1986), p. 96

females, usually male spiders get great danger of being eaten by the females.<sup>66</sup>

By using silk nets hung on trees or grass, houses, in corner of the building, weaver spider trap prey without wandering. On a piece of spiral thread around the center circle, there are grains of granular adhesive, but the spider cannot be caught because spiders have anti adhesive oil glands in the legs. Spiders often hide near the net and just get in fast when a prey trapped. But there is a spider living amid the nets. By imitating the color of the ruins of which can trapped in the center of the web. Spiders can be protected from predatory wasps, birds and other predators. *Cyclosa* spider<sup>67</sup>, for example, collects all the leftover prey in a row so that it resembles a row of twigs. Because of the same color, spider can sit anywhere in the lineup and color blends with the trees immediately around them.<sup>68</sup>

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ (٤١)

Meaning: The likeness of those who take (false deities as) 'auliyā' (protectors, helpers) other than Allah is the likeness of a spider who builds (for itself) a house, but verily, the frailest (weakest) of houses is the spider's house if they but know. (Q.S.Al-'Ankabūt: 41)

The parable of those who made idols as protectors other than Allah, wish help and benefit from it when in need and in a weakened state. Those are very bad choice for themselves, like the weak of spiders and their inability to protect itself. Spiders make a shelter as a home for itself, but the house are useless when they need it. Similarly, the idolaters, and idols which they take as protectors other than Allah is useless like when the gods inflicted His doom and when His

<sup>66</sup> Yoshihiko Kurosawa, *Serangga*..p. 97

<sup>67</sup> *Cyclosa alba* is a species of spider which is in the family of Araneidae. This species is also part of *Araneae*. This scientific name was firstly published in 1992 by Tanikawa. This spider is usually most met in Japan. See [http://id.wikipedia.org/wiki/Cyclosa\\_alba](http://id.wikipedia.org/wiki/Cyclosa_alba) 5/18/2015 4.15

<sup>68</sup> Yoshihiko Kurosawa. *Serangga* .(Indonesia: PT Tira Pustaka.1986) P. 100

wrath upon them. All of it cannot reject a god's wrath inflicted on them, even though they have worshiped.

Al-Dahhaq was said that Allah gives parables to other Gods. Like cobwebs, لو كانوا يعلمون, "if they only knew." لو associated with cobwebs, if man know that idolatry is like a spider's web that there is no benefit at all. This parable for those who worship gods other than Allah.

The lessons from the ant culture are female spider will eat the male spider if the male does not escape. The female will eat the children too if they do not escape. Even her children will also readily eat each other. From the lessons above, can be seen that now a lot of people are seemed like the spider behavior, whenever want to eat, they will eat even the foods are their own siblings. See the capitalist system that requires people growing day by day, but if they cannot develop the measures the theme, they will be eaten by their own friends.

#### 4. Analogy An Nahl An Naml Al Ankabut Against Human Behavior

It has noted that the main purpose of the sent down of the Quran to humankind is as guidance for them,<sup>69</sup> even though Quran is not a scientific book in a general sense, but this scriptures talk a lot about society. Because the Qur'an is sent down to encourage the birth of positive changes in society. In Qur'an terminology: *litukhrijan an-nas-zhulumati minaz ilan nur* (removing human from total darkness towards the bright lightness).<sup>70</sup>

As a contentious discourse, "civil society" actually is a new term that emerged since the first lung of 1990s. The term civil society began to be used widely in Indonesia since 1995 after being introduced by Anwar Ibrahim (he had became the financial minister at that era) in his lecture at the festival of Istiqlal in Jakarta at november 1995. He argued that civil society which declared as a translation of civil society in English or *al mujtama 'al madani* in Arabic is a moral society that ensured a balance between individual

<sup>69</sup> M. Quraish Shihab, *Membumikan Al Quran*, (Bandung: Al Mizan,2007)p. 37

<sup>70</sup> M. Quraish Shihab, *Wawasan Al Quran*, (Bandung: Al Mizan, 2007)p.421

freedom and the society stability where society have a thrust of business and individual initiative.<sup>71</sup> In Indonesia, the term of civil society experienced a different translation from different viewpoints, such as *masyarakat madani*, *masyarakat sipil*, *masyarakat kewarganegaraan*, *masyarakat warga* and *civil society* itself (without an Indonesian interpretation)<sup>72</sup>

Anwar formulated the concept of civil society as follows: a prosperous social system which is in principle to moral principles that guaranteed the balance between individual freedom and the stability of society. Society has encouraged public power business as well as individual initiatives both in terms of thinking, arts, economic and technology. Competent and thorough social systems as well as implementation of government follow the laws and it is not lust or individual desire to make predictability and sincerity or transparency as one system.<sup>73</sup>

And the characteristic of civil society mentioning is intended to clarify that the realization of civil society discourse need prerequisites which is became a universal value in the enforcement of civil society. And it cannot be separated between each other or just take one of them alone, but it is an integral unity that became the basis and value for the existence of civil

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<sup>71</sup>Hendro Prasetyo, Munhanif, dkk, *Islam dan civilsociety*.(Jakarta: PT Gramedia Pustaka. 2002)p.157

<sup>72</sup>A.Ubaidillah, Abdul Rozak, Farida Hamid dkk. *Pendidikan kewargaan demokrasi, ham dan masyarakat madani*.(Jakarta: IAIN Jakarta press.200)p.140

<sup>73</sup> Hendro Prasetyo, Munhanif, dkk, *Islam dan civilsociety*.(Jakarta: PT Gramedia Pustaka. 2002)p.158

society. These characteristics are the free public sphere<sup>74</sup>, democracy<sup>75</sup>, tolerance<sup>76</sup>, pluralism<sup>77</sup>, social justice<sup>78</sup> and civilized.<sup>79</sup>

Observing the socio-political phenomenon in the world of Islam, Anwar Ibrahim said on condition of Muslims today is far from the ideals of civil society. This is because of the Muslim community until now, especially in Asia and Africa still have to contend with serious problems such as poverty, injustice, lack of tolerance, economic greed, depravity social, political and cultural and intellectual lethargy caused by authoritarian power, therefore the duty of the Muslims which can be viewed as the important moral struggle today is to reform the humankind body to eradicate poverty, create social justice and democracy and stimulating intellectual progress<sup>80</sup>, in the *QS Al Ankabut* verse 38 explained about the nature of human beings in order to be a lesson for humans.

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<sup>74</sup> The definition of free public sphere is the existence of a free public space as a means of expression. In the public space within which individuals freely equivalent position capable of doing transactions discourse and political praxis without experiencing distortion and concerns.. A.Ubaidillah, Abdul Rozak, Farida Hamid dkk. *Pendidikan kewargaan demokrasi, ham dan masyarakat madani*,p.147

<sup>75</sup> Democracy is one entity that became enforcers discourse civil society, where in life, citizens have full freedom to carry out their daily activities, including in interacting with its environment. Democracy means that people can apply mannered in the pattern of interaction with the surrounding community with no consideration of ethnicity, race and religion. A.Ubaidillah, Abdul Rozak, Farida Hamid dkk. *Pendidikan kewargaan demokrasi, HAM dan masyarakat madani*,p.148

<sup>76</sup> A tolerant attitude developed in the civil society to demonstrate mutual respect and respect of activities undertaken by others. A.Ubaidillah, Abdul Rozak, Farida Hamid dkk. *Pendidikan kewargaan demokrasi, ham dan masyarakat madani*,p.148

<sup>77</sup> As a prerequisite enforcement of civil society, it should be understood pluralism root by creating an order of life that respects and accepts diversity in the context of their daily lives. pluralism can not be understood only by the attitude recognize and accept the reality of a pluralistic society, but it must be accompanied with a sincere attitude to accept pluralism it as a positive value, the grace of god.. A.Ubaidillah, Abdul Rozak, Farida Hamid dkk. *Pendidikan kewargaan demokrasi, HAM dan masyarakat madani*,p.148

<sup>78</sup> Justice intends to mention balance and proportional distribution of the rights and obligations of every citizen that covers all aspects of life. A.Ubaidillah, Abdul Rozak, Farida Hamid dkk. *Pendidikan kewargaan demokrasi, HAM dan masyarakat madani*,p.148

<sup>79</sup> A.Ubaidillah, Abdul Rozak, Farida Hamid dkk. *Pendidikan kewargaan demokrasi, HAM dan masyarakat madani*.(Jakarta: IAIN Jakarta Press.200)p.147

<sup>80</sup> Hendro Prasetyo, Munhanif, dkk, *Islam dan civilsociety*.(Jakarta: PT Gramedia Pustaka. 2002) p.158

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ (٣٨)

Meaning: There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered. (Al-Ankabut: 38)”

The terminology of *umam*/race refers to any community that compiled by something like religion, time, place, purpose, the same nature, whether it is forced or accumulation on their will.<sup>81</sup>

This verse leads us to conduct a research on the nature of human beings, to increase our knowledge about the *Sunnah* and the secret of God to His creatures and also in order to grow a faith, perfection wisdom and human knowledge with use signs of his power over the human beings,<sup>82</sup>

The equality of Human with sea, land and air animals is meant by this verse is the similarity in various fields, for instance they also live, move from small to large, have the instinct, such as; sexual instincts, the suppression of the strong over the weak, and the others. Even most of the animals such as ants and bees have a society and language or communication ways among them. Of course, the equality of human with animals do not thoroughly covering all aspects, it is also not on one level, for example in the needs, strengths, and minds. However, it also has no a few similarities.<sup>83</sup>

وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (٣٥)

Meaning: "and God has made parables for mankind, and Allah almighty knows everything". (An-Nur [24]: 35).

<sup>81</sup>M.Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan dan Keserasian Al-Qur'an*,(Jakarta: lentera hati, 2005) vol.3, p. 313

<sup>82</sup>Ahmad Mushthafa Al Maraghi, *Terjemahan Tafsir Al Maragi*,(Semarang: Toha Puta,1992)p.196

<sup>83</sup>M.Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan dan Keserasian Al-Qur'an* vol.3,(Jakarta: Lentera Hati, 2005), p.413

Al-Quran tells it, no other aim but to be imagery (*tamsil*) for reasonable people, so that they understand the circumstances of this creature.<sup>84</sup> Surely we remember the many discoveries made by humans such as aircraft that mimics the order of birds, so heavy objects can eventually be flown even now the elite transportation.

Actually Qur'an has given social problems solving that plagued in the Indonesian society in generally. We can see how the lives of the animals that neat but also very chaotic and therefore we have to sort out how to get lifestyle ideal.

And now as society of Indonesia have lost the nature of mutual cooperation and do not care about it, even though the nature of mutual cooperation is one of the characteristics that are necessary to build an ideal society and harmonious, just imagine now, in the capitol, house one with the other houses in limit with a very high fence and when the neighbors affected the condition of having something stolen for example, another neighbor do not want to know and do not care, therefore we have to see and learn how the lives of animals that have been created by the gods, one of which is ant and also bee.

In the social life of ants showed great sacrifice. Ants also helping each other understand, because in the world of ants, if there were ants full of ants met with the hunger satiety ants were going to give her food for the hungry ants, ants in this case given God that support the digestive system to provide food with her other ants.<sup>85</sup>

And also Bees, Bees obtain their food from the nectar and pollen of flowers. When the bees feed on nectar, pollen carried on, so that the bees help pollinate crops. Some types of bees live alone, but honeybees and bumblebees live in groups called colonies. Life in the colony centered on the queen. In an *surat* an Nahl verse 68-69 give lessons on animals as small as a human that it is able to make people who uphold high values of helping, understand each other, to

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<sup>84</sup> Ahmad Mustafa Al-Maragi, *Tafsir Al Marag*, Terj. Bahrn Abu bakar dkk (Semarang: PT. Toha Putra, 1993), Juz xix, p. 240

<sup>85</sup> Nadiyah Thayyarah, *Buku Pintar Sains Dalam Al Quran*, (Jakarta: Zaman, 2013)p. 191

have special skills, working with a full specialist skills and mean - really, productivity and also very impressive regularity.<sup>86</sup>

Therefore as reasonable beings we have to think more deeply to get what is in the analogy, because we will get a very deep hikmah when we study it, If we pay attention to a phenomenon in Indonesia now, a lot of problems that occur in them are related to poverty, and the data from the *Badan Pusat Statistik* (BPS) poverty in Central Java in 2013/2014 showed that poverty in Central Java has reached 13.58% or 4 561.83 people<sup>87</sup>, whereas as know that the crimes arise are mostly from poverty, for example the problems that are still warm in our memory that robber<sup>88</sup> that already a lot of casualties, and ironically the crimes it is children who are still sitting in SMP and equal.

if we examine carefully, ants have a pretty interesting social structure to be studied. And they are able to sacrifice at a higher level than humans. One of the most interesting thing of ant than human is the ants do not recognize the concept of discrimination of poor-rich or seizure of power.<sup>89</sup>

This verse evokes sense to pay attention to neatness and organization and good leadership are are by the gods to the ant,

Ants were called on to friends - it shows how he his lead and manage its affairs. He has done what has been done by the king, organize and lead. The Qur'an tells it to become a parable for men of understanding, so that they understand the state of the creature; how ants gather friends - his friends to flee for fear trampled and dead, and that a people in managing its affairs do not come

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<sup>86</sup> Nadiyah Thayyarah, *Buku Pintar Sains Dalam Al Quran*, p. 583

<sup>87</sup> <http://www.bps.go.id/linkTabelStatis/view/id/1488> 5 27 2015 12:36

<sup>88</sup> REPUBLIKA.CO.ID, JAKARTA -- Forensic Psychologist Pancasila University in Jakarta Reza Indragiri Amriel said action robber committed by offenders under the age should not only be regarded as juvenile delinquency because it leads to a brutal crime. "So far, the police have always complicated the status of offenders who are minors. In fact, many people are under 18 years old, his actions are too mature," kata Reza,

<http://www.republika.co.id/berita/nasional/umum/15/03/09/nkxo05-psikolog-pembegalan-olch-anakanak-jangan-dianggap-kenakalan> 5 27 2015 12.15

<sup>89</sup> Haru Yahya. *Kcajaan Pada Semut*. (PT Syaamil Cipta Media: Bandung, 2003), p.11



to like what was done by these animals really - really a foolish and misguided people in the valley of apostasy, the situation is more despicable than animals. .<sup>90</sup>

See also with bee bee In a group or society is a society that is full complementarity between the bees one by the other bees. They are led by a queen bee that never in bee society undermined by the other, each bee feel the presence of the queen bee through a gland that is issued by the queen, and below by the worker bees to all the bees from the nest.<sup>91</sup>

Therefore, we must learn from the animals we perceive as annoying animals (disturbing), if people are aware of the importance of mutual cooperation, a crime that arises now as robbery, theft and corruption will not be bad like this. Just imagine that when he saw his friend ants who are starving will be assisted (fed) by his friends, if the people of Indonesia like ant cultural so poverty the that source of evil or crime to be easy to get solving problem, and is also a matter of the leader, if Indonesian society know the position (understand the advantages and disadvantages) if he is able to lead or not, do not just think how much profit to be obtained, without think about welfare of the community, then welfare was dreamed by mankind will be no realized.

The destruction of society now starting from individuals behavior is not correct, now many people are killing each other, either of the father who killed his son, or a son killed his parents or the father of her child rape or even mothers who can kill her children itself because a little problem, either because the child asked to buying a motorcycle, but the parents do not want to buy, so children do very nasty things that kill their own father, or even parents (mother alone) can kill her son because of an affair or because the mother is angry with her husband so mother kill her own child. If we look at this phenomenon, the phenomenon of life is almost the same as behavior spider in the Qur'an has described a fragile house, each individual house to threaten another individual.

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<sup>90</sup> Musthafa Al Maraghi. *Tafsir Al Maraghi*. (Semarang : Toha Putra,1993)p.240

<sup>91</sup> Musthafa Al Maraghi. *Tafsir Al Maraghi*. (Semarang : Toha Putra,1993)p.583

According to research Female spider is that build home. Then she invited in to male spider, standing in front of him with a charming movement and melodious singing indicating the male wants to get into the house. After the process of fertilization, female spider will eat male spider. If the male does not escape, the female will eat the children if they cannot escape. Children of spider would be mutually devour each other. So, the house spider is the house of "a mess" because of the individual's relationship is weak, besides the structure has also weak. Thus, the Qur'an collected two weakness of spider house in one statement.<sup>92</sup>

How many people are follow a culture of spiders. people do not think, what, where, and when he eats and they think is who will they eat and while waiting for prey trapped in its web. Because as know that spiders in search of food just waiting for their prey trapped inside.

Problems of regulation that often hear is the distribution of zakat and also the problem of congestion. Distribution of zakat that cause casualty in result of the division of zakat. This time the charity at home H. Syaikhon Fikri, Purworejo Purutrejo village, Pasuruan, East Java, claimed 21 people die because to jostling to get zakat Rp 30,000. Just imagine only about one thousand people can not orderly and even cause the victim and other issues is the matter of the congestion that occurred in the capital city of Indonesia, namely Jakarta, is not foreign to our ears bottlenecks that occur in our capital, And one of the reasons is people who would not care, egoist, and eventually occurred congestion. If we look what was created by the gods, namely about the animals that were created by colonizing we will probably get the answer

As an example of these large colonies, such as ant species *Formica Yesensis*, who lives on the Ishikari coast of Africa. This ant colony lives in 45,000 interconnected nests over an area of 2.7 kilometers square. The colony has approximately 1,080,000 queens and 306,000,000 workers and called "super colony" by the researchers. It was found that all the media of production and

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<sup>92</sup> Nadiyah Thayyarah, *Buku Pintar Sains Dalam Al Quran*, (Jakarta: Zaman, 2013), P. 611

food are exchanged in an orderly colony. It's hard to explain how this ants maintain order without problems, while their residence is so large. It must be remembered, enforcing law and maintaining social order, even in a civilized country with a low population density, require various security forces. It is also needed administrative staff leading and managing these units. Sometimes order cannot be maintained without any problem arising, although it has been strived mightily.<sup>93</sup>

And bees have organized communication that is able to be done by the bees, considering each split artificial honeycomb has about 30,000 inhabitants, there must be a way to regulate it. The instinct of bees can understand how to do it. The queen, males and worker bees know the role and duties well. Even the bees could die to defend their colonies.<sup>94</sup>

Bees are insects that have a detail, solid and high social system which was unable to be imitated by most developed human social communities. Individuals bees live in groups in their nest, just as the human community. Each group has its own task, just as the group of worker, army, stud and groups of laying egg.<sup>95</sup> Bees live in large groups whose member amount reaches approximately fifty thousand bees. Each group resides in their house which is called house of bees (*khaliyyah*).<sup>96</sup> Without a good society management, that would never be thousands of bees can coexist, cooperate and survive.

Therefore, as human beings that as *Kholifah* in the world be better than an animal who has no mind, because god created all this analogy to show the man to be a good example towards an ideal lifestyle and prosperous society. To reach the ideal lifestyle it need example of the positive character of three animals (an-Naml, an Nahl, al'Ankabut). Because each animal have positive character and

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<sup>93</sup> Haru Yahya. *Kecajaiban Pada Semut*. (PT Syaamil Cipta Media: Bandung.2003).p.11

<sup>94</sup> A. Ari Dartoyo DKK. *Ensiklopedia sains spektakuler*. (Jakarta: PT Aku Bisa.2012)p. 5

<sup>95</sup> Nadiyah Thayyarah, *Buku Pintar Sains Dalam Al Quran*, (jakarta: zaman,2013)p.580

<sup>96</sup> Ahmad Mustafa Al maragi, *Tafsir Al Marag JUZ XIX, penerjemah Bahrun Abubakar dkk.*,(Semarang: PT. Toha Putra, 1993)p. 189

negative character like a mankind, and also a lot of human that mimic the behavior of animals such as the creation of aircraft that mimic birds. Therefore it should be mimic character or behavior of the animals were positive and negative become *ibroh* used as learning to be better. Such as ants culture, is cultural collect and collect material.

Similarly, the ants, the society has character almost similar to the ants that collect the material, even in urban communities we often encounter people who go to the mall and saw a very large discount (50% or even 70%) and therefore the community unable to restrain himself and ended up buying the goods. although it still has the same stuff and still feasible or even still good. And now there are many people who embrace the culture of these ants.

Spider world is the world that undermine or make them feel uncomfortable species of its own, and even made his family members as prey and therefore the spider's world is very terrible. For the children, males and females are easy prey object. And also spiders is the laziest animal in the work, because to find prey spider just waiting for prey to enter into his nets.

And the last is the bees, animals that are very good in the community and even animals are animals that are very solid in the work and knows itself as what it is, whether it's as a worker or a stud or even be queen, all arranged very neatly. And bee culture is a culture that is not selfish, or group but bee culture is a culture that can provide benefits to other than himself and his group is to create honey that are beneficial to humans or other animals such as mentioned in a hadith that imitate the bee community

Therefore, we as mankind are rational, we can sort out where the positive culture and negative culture because its all be benefit to to get a lifestyle that is close to ideal, because although there are negative characteristics and negative behavior as a lesson or *ibrah* to be avoided on otherwise the behavior and characteristics from three animals as as a lesson or consideration reach the ideal lifestyle.

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ  
 الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ (٤١)

Meaning: The likeness of those who take (false deities as) 'auliyā' (protectors, helpers) other than Allah is the likeness of a spider who builds (for itself) a house, but verily, the frailest (weakest) of houses is the spider's house if they but know. (Q.S.Al-'Ankabūt: 41)

The parable of those who made idols as protectors other than Allah, wish help and benefit from it when in need and in a weakened state. Those are very bad choice for themselves, like the weak of spiders and their inability to protect itself. Spiders make a shelter as a home for itself, but the house are useless when they need it. Similarly, the idolaters, and idols which they take as protectors other than Allah is useless like when the gods inflicted His doom and when His wrath upon them. All of it cannot reject a god's wrath inflicted on them, even though they have worshiped.

Al-Dahhaq was said that Allah gives parables to other Gods. Like cobwebs, لو كانوا يعلمون "if they only knew." associated with cobwebs, if man know that idolatry is like a spider's web that there is no benefit at all. This parable for those who worship gods other than Allah.

The lessons from the ant culture are female spider will eat the male spider if the male does not escape. The female will eat the children too if they do not escape. Even her children will also readily eat each other. From the lessons above, can be seen that now a lot of people are seemed like the spider behavior, whenever want to eat, they will eat even the foods are their own siblings. See the capitalist system that requires people growing day by day, but if they cannot develop the measures the theme, they will be eaten by their own friends.

## CHAPTER V

### CLOSING

#### A. CONCLUSION

1. The analogy of three animals behaviors toward human lifestyle
  - a. Ant : neat culture, aware of the position and ability, has high ethic in working, and help each other.
  - b. Bee : helpful for all, neat and compliance, responsible and understand the task, have a high aesthetic, and help each other.
  - c. Spider : messy house

Moral values in animal's life that can be drawn from the third animal are: aware of the position and ability, has high ethic in working, useful for all, neatness and compliance, responsible and understand a task, have a high aesthetic.

2. Moral values in animal's life in three animals : ants, bees, spiders in forming a civil society, they are:
  - a. The fair leader, knowing that he was able to lead and bring his society into prosperousness.
  - b. The hard worker and able to control his desire to buy something. So that he is not becoming consumptive and prioritize prestige.
  - c. Mutual help between each other.
  - d. Eliminate the selfishness and upholds togetherness.
  - e. And, also orderliness problems that have to be recognized by society. It is the beginning to reach the ideal lifestyle.

#### B. SUGGESTION

In context of the results of the researcher, there are some suggestions from the researcher, those are:

- a. Social problem actually happens when human have a group from the Prophet Adam era which had existed the social problems. Therefore, nowadays problems are very complex at all, from poverty to murder problems. Form those, the researcher provide suggestions for future research about the interpretation relates to society with the method of scientific interpretation because there are no much research with this method done.
- b. And there is no impossibility for the next researcher who has willingness to continue this research. The researcher of this thesis has suggestion to research this discussion again on the hadith about “the parable of believer like a bee”.

### **C. EPILOGUE**

Alhamdulillah, thanks to the grace of God, His taufik, and His guidance on finishing this thesis even it is the simple research. I hope the results of this research become a discourse of development, knowledge and give contribution to *hasanah* life. Suggestions and criticisms are expected for the perfection of this thesis. Finally I hope God always gives His grace and guidance. And always open the hearts of the human towards a bright horizon with shades of happiness in this world and the hereafter.

*Amin ya rabbal alamin.*

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