

ANALYSIS OF LETTER AL-BAQARAH VERSE 62 IN STRENGTHENING THE EMERGENCE OF SPIRITUAL SENSES AMONG RELIGIOUS PEOPLE IN INDONESIA VISITED FROM METAPHYSICS

Syarifuddin^{1*}

^{*1}Panca Budi Development University Medan

^{*1}email: syarifuddin@dosen.pancabudi.ac.id

Abstract: The Indonesian nation is a pluralistic nation that has various religions, ethnicities and languages. Indonesia's ideology is Pancasila, the first principle reads, "Belief in One Almighty God". Indonesia is officially a presidential and unitary state and not a religious state. Indonesia has a very diverse ethnic composition ranging from race, religion, beliefs, languages, customs, and so on. Each social category has a unique internal culture, so that it is different from other trends, from a cultural and structural perspective this phenomenon reflects a high level of cultural diversity and spiritual level. Differences in spiritual abilities in human life are a definite thing. In the context of religious differences, the concept of religious tolerance is known. Tolerance between religious communities is not just accepting differences but recognizing each other, being open to each other, and understanding each other's differences and not taking issue with these differences. This can be seen in the Koran QS: Albaqarah/2. 62

"Indeed, those who believe, the Jews, the Christians and the Shabi'in, whoever (among them) believes in Allah and the Last Day, and does good deeds, they will be rewarded by God- Therefore, there is no fear for them, and they do not grieve." (Qs. Al-Baqarah/2: 62)

Through this metaphysical analysis, if humans, through the potential of their minds and sensory devices which are centered in one unit called the soul, already have spiritual intelligence, they can reach anything that can be seen by human senses (physics) and what cannot be seen by the senses. humans (metaphysics) so that this metaphysical spiritual soul intelligence is able to strengthen intimate relations between religious communities in Indonesia.

Keywords: Metaphysics, Spiritual, QS, Albaqarah/2:62, Indonesian Religious Community.

Introduction

The pluralism of the Indonesian nation is a nation that has various religions, ethnicities and languages. Indonesia's ideology is Pancasila, the first principle reads, "Belief in One Almighty God". Indonesia is officially a presidential and unitary state and not a religious state.

According to Nurkholish Majid (2000: 109), pluralism cannot be understood simply by saying that our society is plural, diverse, consisting of various tribes, ethnicities, races, groups

and religions which actually only depicts the impression of fragmentation (difference). Pluralism should also not be understood as just a negative good, which can only be seen from its use in getting rid of fanaticism. Pluralism must be understood as the true connection of diversity in the bonds of civilization. (genuine engagement of diversity within the bonds of civility).

Abdurrahman Wahid sees religious pluralism in the context of the teachings of universalism and cosmopolitanism in Islam. The teachings that perfectly display universalism are the five basic guarantees that Islam provides to citizens, both personally (individually) and as a group (impersonal). This consists of: 1) Physical safety of community members from bodily acts outside the legal provisions; 2) Safety of one's religious beliefs without any coercion to change religions; 3) Safety of family and descendants; 4) Safety of property and personal property outside of legal procedures; and 5) Professional safety (Borton, 1997: 66).

If the Indonesian people, through the potential of their intellect and sensory devices which are centered in one unit called the soul, already have intelligence so that they can reach anything that can be seen by human senses (physics) or what cannot be seen by human senses (metaphysics), then intelligence a metaphysical soul capable of digesting QS Albaqarah/2 : 62 which means.

"Indeed, those who believe, the Jews, the Christians and the Shabi'in, whoever (among them) believes in Allah and the last day, and having done good deeds, they will have their reward from their Lord, there is no fear for them, and they will not grieve." (Qs. Al-Baqarah/2: 62)

So it is this metaphysical mental intelligence that is able to strengthen intimate relations between religious communities in Indonesia.

1. Understanding metaphysics

Metaphysics is a branch of philosophy that discusses everything and tries to find the nature of everything that exists (which includes ontology, cosmology, anthropology). Metaphysical studies are studies that pivot on fundamental questions regarding the existence and nature of the properties that encompass the reality being studied.

Issues discussed in metaphysics include universal principles, things that exist outside human experience, as well as basic things about existence and the realistic properties being studied.

Prof. Dr. H. Sayyidi Syaikh Kadirun Yahya initiated thoughts through the exact science of metaphysics which would be able to explain what religion really is. The mystery of religion, which is mysterious, mystical, invisible, etc., can be approached by combining the exact sciences (mathematics, physics, chemistry, mechanics, biology, etc.), so that religion is more acceptable to the human mind. Generally, religious teachings are difficult to understand because there is no logical explanation, so that human faith is vulnerable to shifting to atheism or secularism.

For him, metaphysics is physics in the meta realm, it is a fact about the exact existence (reality) of something in the meta realm (unseen, transcendent, abstract), so a scientific approach in discussion that is definite and has certain limits, will be easier to gain understanding and

understanding, in addition to the fact that real metaphysical problems can be applied and proven to exist, so that exact science can be used as a supporting medium in the metaphysical and scientific environment.

In this paper, it is hoped that it can explain, among other things:

- a. What is the metaphysical touch to Surah Al Baqarah verse 62?
- b. How is the implementation of understanding metaphysics in applying the teaching values implied in Surah Al Baqarah verse 62?

2. Surah Al Baqarah verse 62

In surah Al Baqarah verse 62, Allah says:

"Indeed, those who believe, the Jews, the Christians and the Shabi'in, whoever (among them) believes in Allah and the Last Day, and does good deeds, they will be rewarded by God- Therefore, there is no fear for them, and they do not grieve." (Qs. Al-Baqarah/2: 62)

There are several opinions of Tafsir experts regarding the meaning of this verse.

Ibn Abbas' opinion: People who, before the sending of the Prophet Muhammad SAW, believed in the Prophet Isa AS freely without entering into Jewish and Christian falsehood such as Qusy bin Sa'idah, Bukhairah, Khabib al-Najjar, Zaid bin Umar bin Nufail, Waraqah bin Naufal, etc. So the meaning of the verse is that people who believed, before the sending of the Prophet Muhammad SAW, whether they were Christians, Jews, or neither (free from falsehood) and all of them believed in Allah and the Prophet Muhammad after he was sent, then they will receive rewards from Allah.

Sufyan al-Tsaury's opinion: The opening verse of Allah describes the path taken by the hypocrites and then the path taken by the Jews. That is, Inna Alladzîna Âmanû, those who believe verbally and not from the heart, are hypocrites. So the mention of the words hypocrite, Jew, Christian, and shabi'in are as if His words: those who are in falsehood, when they enter with true faith, become "al-mu'minun" before Allah SWT.

Mutakallimin's opinion: Inna Alladzîna Âmanû, faith here is in the past category, which has already been passed. They already have true faith, while "man âmana billahi" contains the meaning of the future "mustakbal". So that means, people who believe in the era that has passed, now and after.

After mentioning several groups above, Allah explains that for those who believe in Allah, they will be rewarded in the afterlife. As information for various If you leave that path and believe in the true religion, Allah will accept your faith, obedience, and will not reject that person's presence.

Included in the category of faith in Allah is faith in what He requires, namely faith in the Prophet as His messenger. And in the category of faith in the last day is the law, the concept of the afterlife (reward and punishment). These two faiths are what connect various religions in terms of burden (the law of taklif) and the last day (the day of retribution).

The interpretation of surah al-Baqarah verse 62 in the Al Manār commentary, refers to the salvation of certain people or groups who have the correct faith according to its guidance. Those who believe with straight faith in Allah and they believe in the books (Torah, Zabur, Gospel and Al-Qur'an) and the prophets of their time correctly. That the sign of good faith is proven in daily behavior, as the fruit of strong faith in their hearts.

Tafsir Ibn Kathir explains that this verse shows how Allah is the most merciful and the most merciful to all humans, because in fact the believers are the people of the prophet Muhammad, the Jews who are the people of the prophet Moses, the Christians who are the people of the prophet Jesus, and the Sha'biin people, namely the people before the prophet Muhammad who knew of the existence of the Almighty God and believed in the influence of the stars, of course anyone among them believed in Allah and the Last Day with true faith before he sent him. prophet Muhammad, and always do good deeds that benefit others, they will definitely get a reward from their god in the form of heaven, apart from that there is no fear for them in facing life in this world or the afterlife, and they will not be sad when facing various trials .

After Allah explains the condition of those who violate His commands, violate His prohibitions, do things that He does not permit, and do things that have been forbidden and the punishments that are imposed on them. So in this verse, Allah explains that anyone who does good and obeys Him from the previous communities will be rewarded with goodness. This will continue until the Day of Judgment. Everyone who follows the Messenger and Prophet will obtain eternal happiness, and do not feel worried about what will happen in the future, nor are they sad about what they left behind and escaped them

3. Views in Metaphysics

Humans, through the potential of their minds and sensory devices which are centered in one unit called the soul, can reach anything that can be seen by human senses (physics) or what cannot be seen by human senses (metaphysics) so there is no reason for humans not to develop his abilities in metaphysics. Things that can be seen (physics) and things that cannot be seen (meta).

Metaphysics is directly related to everything related to what created creatures and the universe. God created the universe and all its contents, including humans, angels, demons, jinn, devils and the like, which are metaphysical objects. Humans, as the end of all creation, are the choice of the Creator as perfect creatures as caliphs on earth.

Theology is included in the study of ontology or special metaphysics, discussing God and religious subjects related to God using a philosophical perspective. Ontology questions, investigates, examines and provides a general description of the structure of (existing) reality.

The Metaphysical Concept of the Spirit of Faith Tends to be Empty of Good and True Values stating that almost all religious people say they have faith and are devoted to God.

Metaphysical Perception in Human Configuration in the Context of the Soul which interacts with the physical, which is called the Physical Component, states that: By knowing the nature of the soul, that this abstract soul is used by humans to drive the heart which interacts with the spirit, so that humans will be smarter and more easily filled with values. -value goodness according to God's Word.

Based on Human Competence in the Metaphysical Divine Nafs (Soul), from a language perspective, the word "Nafs" has several meanings, namely: soul, blood, body and person. The soul (Nafs), whose creation has been perfected by Allah, is given the path of evil and piety as a choice to do good or bad.

In the context of Muhammad Iqbal's metaphysical thoughts, he believes that the Koran views nature as a means for humans to think, because most humans do not know because they do not want to use their minds properly. If you want to think correctly, of course, by making nature an inspiration by bringing out the creativity of the human spirit to think and know.

In fact, it cannot be denied that faith is more than just feelings. It has something like makrifat in it.

Muhammad Iqbal said there are two types of knowledge that can be extracted from human potential. Namely, firstly, natural knowledge which involves the mind in the soul as an instrument for the achievement of material knowledge and civilization (physics), secondly, religious knowledge which relies on the strength of the heart (metaphysics), through the tools of the heart or exploration, contemplation and practice, can be known completely. the essence of divinity.

In this perspective, Iqbal believes that the image of reason is positioned at a higher level so that it can study the nature of divinity, as well as reach the form of God and prophethood.

Iqbal's metaphysical concept of thinking about the concrete world put forward in the Koran is basically one of created reality where the actual merges and shows the existence of rationality.

Humans compete with each other to achieve success in the material, social, political, economic, rank, position, position, power and so on, but when they are at the peak of this success then their souls experience shocks and they are confused about what all this is for. Why does this happen, because their souls are empty of spiritual values, because they do not have a clear orientation in living life in this world.

However, humans will not be able to escape from religion, because humans always depend on a higher power outside themselves (God) or whatever form it takes and religion was revealed by God to fulfill the basic needs of humans as rational and spiritual creatures, physical and spiritual. .

Iqbal's philosophy is a philosophy that places faith in humans who he sees as having unlimited possibilities, having the ability to change the world and himself, and having the ability to beautify the world. This is possible because humans are a manifestation of Me The Great. This is a perception of a strong metaphysical nuance in the expression of balance between the physical and spiritual in humans.

Iqbal's thoughts about humans are very closely related to metaphysics.

Syafaatun Almirzanah in his book entitled *When Mystic Masters Meet* concludes that being religious is interreligious in religious understanding. In practice, we need a way to be pious across religions. This is where the practice of philosophy is used to explore Metaphysics as a tool for cross-religious understanding. In this context, Metaphysics functions as a form of worldview which is understood as a conceptual view of life to become the foundation for people to think and behave.

The lesson learned is that religion should ideally be a life process that is responded to with dogmatic obedience complemented by wisdom in thinking. Here, reflective and critical metaphysical thinking becomes a helpful tool. Reflective means deep reflection (contemplation).

Metaphysical philosophy here becomes a tool for how religion is practiced in civilized human life, not only as a means of salvation in the afterlife but also worldly salvation/Social functioning.

4. Conclusion

When Metaphysics is used as a tool for tolerant inter-religious dialogue, there must be agreement that religious polemics must be balanced with a spirit of mutual understanding. This is where the meaning of religion is ideally interconnected with humanistic and social knowledge. Being religious in the current global context means not only having a religion, but also being able to apply religious values in collaboration with other religious communities.

The holy book requires humans to master science without abandoning their religious beliefs in order to succeed in becoming caliphs on earth. God conveys many words in His Word. It requires intelligence and metaphysical references to grasp the meaning behind the written meaning.

Surah Al Baqarah verse 62 has meaning and value implied in the metaphysical dimension that if intellectual intelligence is integrated with spiritual insight, so that this spiritually integrated ability is able to digest, among other things, explanations for those who believe in Allah, then they will be rewarded in the afterlife. Those who believe with straight faith in Allah and they believe in the books (Torah, Zabur, Gospel and Al-Qur'an) and the prophets of their time correctly. That the sign of good faith is proven in daily behavior, as the fruit of strong faith in their hearts. This verse also shows how Allah is the most merciful and the most merciful to all humans, because truly those who believe are the people of the prophet Muhammad, the Jews who are the people of the prophet Moses, the Christians who are the people of the prophet Isa, and the Sha'biin people, namely the people before the prophet Muhammad. Of course, whoever among them believes in Allah and the Last Day with true faith before the Prophet Muhammad was sent, and always does good deeds that benefit others, they will definitely get a reward from their God in the form of heaven, besides that there is no fear. to them in facing life in this world and the hereafter, and they are not sad when facing various trials. Allah explains the condition of those who violate His commands, violate His prohibitions, do things that He does not permit, and do things that have been forbidden and the punishments that are imposed on them.

Metaphysics is a branch of philosophy that discusses everything and tries to find the nature of everything that exists. Metaphysics is directly related to everything related to that which creates creatures. God created the universe and all its contents as a metaphysical object.

Prof. Dr. H. Sayyidi Syaikh Kadirun Yahya initiated thoughts through the exact science of metaphysics which would be able to explain what religion really is. For him, metaphysics is physics in the meta realm, it is a fact about the exact existence (reality) of something in the meta realm (unseen, abstract).

In the context of Muhammad Iqbal's metaphysical thinking, he believes that the Koran views nature as a means for humans to think. If you want to think correctly, by making nature an inspiration by bringing out the creativity of the human spirit to think and know.

He believes that it cannot be denied that faith is more than just feelings. It has something like *makrifat* in it. Iqbal's thoughts about humans are very closely related to metaphysics.

From this it can be concluded that the guarantee of safety for certain groups is if they continue to believe in Allah with true faith, remain in accordance with the application of practices and carry out religious rules in accordance with existing guidance.

With a touch of metaphysics we are able to understand the values implied in the word of Allah in Surah Al Baqarah verse 62.

With the understanding we have, we understand the touch of metaphysics and implement positive values in our lives.

Referensi

Atang Abd. Hakim dan Jaih Mubarak. Metodologi Studi Islam. Bandung: Rosdakarya, 2010.

Azhar, Tauhid Nur. Mengenal Allah, Alam, Sains, Dan Teknologi, Mengurai Tanda-Tanda Kebesaran Allah Di Alam Semesta. Solo: Tinta Medina, 2012.

Alfa Amorrissa. Apa itu Filsafat. Anak Hebat Indonesia. 2023

Bagus, Lorens. Kamus Filsafat. Jakarta: Gramedia Pustaka Utama, 2005.

Bagus, Lorens. Metafisika. Jakarta: Gramedia Pustaka Utama, 1991.

Bahafdullah, Madjid Hasan. Dari Nabi Nuh Sampai Orang Hadhramaut Di Indonesia. Jakarta: Bania Publishing, 2010.

Bakar, Osman. Hirarki Ilmu: Membangun Rangka Pikir Islamisasi Ilmu. Bandung: Mizan, 1997.

Bakhtiar, Amsal. Filsafat Agama, Wisata Pemikiran Dan Kepercayaan Manusia. Jakarta: Rajawali Pos, 2015.

Baqi, Muhammad Fuad Abdul. Mutiara Hadits Shahih Bukhari Muslim. Surabaya: PT. Bina Ilmu, 2005.

Bertens, Kees. *Panorama Filsafat Modern*. Jakarta: Gramedia, 1987.

Isfaroh, Dewi Utami. *Pengantar Ilmu Filsafat*. Anak Hebat Indonesia. 2023.

Muchammadun. *Metafisika sebagai alat pemahaman dan cinta kasih antar agama*.

Syarifuddin, *Pemikiran Metafisika Muhammad Iqbal Dan Korelasinya Dalam Merekonstruksi Karakter Mahasiswa Pada Lembaga Pendidikan*. Medan. 2018

Tafsirweb.com

Tim Teaching. *Pengantar Metafisika*. Universitas Pembangunan Panca Budi.

Pemikiran Prof. Dr. H. Sayyidi Syaikh Kadirun Yahya. Jatman Online