

Interpretation of Verses About the Story of the People of Prophet Shu'aib in *Jāmi' al-Bayān Fī Ta'wīl Al-Qur'ān*: Analysis of the Moral Character of The People of Madyan

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Abstrak

Artikel ini mengkaji tentang interpretasi ayat-ayat yang berkaitan dengan kisah kaum Nabi Syu'aib dalam kitab tafsir *Jāmi' Al-Bayān Fī Ta'wīl Al-Qur'ān*. Fokus penelitian ini diarahkan pada analisis karakter moral yang dimiliki oleh kaum Madyan sehingga terdapat *ibrah* (pesan moral) yang terkandung dalam kisah kaum Nabi Syu'aib. Adapun ayat-ayat yang membahas tentang kisah kaum Madyan adalah QS. al-A'raf 85-94, QS. Hud 84-94, QS. asy-Syu'ara' 176-191 dan QS. al-Ankabut 36-37 dengan menggunakan penafsiran ath-Thabari. Tujuan dari penelitian adalah untuk menelaah dan mengkaji penafsiran ayat-ayat Al-Qur'an yang memuat kisah kaum Nabi Syu'aib perspektif *Jāmi' al-Bayān Fī Ta'wīl Al-Qur'ān* karya Imam Ath-Thabari dan mengeksplorasi aspek moral dari kisah kaum Madyan. Penelitian ini termasuk dalam *library research* yang berkaitan tentang studi keperpustakaan dengan memfokuskan pada karakter kaum Madyan. Dengan demikian, hasil kesimpulan menunjukkan bahwa kisah kaum Nabi Syu'aib mengandung *ibrah* yang dapat dijadikan pelajaran hidup, yakni karakter positif seperti kejujuran dan keadilan, sikap percaya terhadap kebenaran, toleransi dan *tawadhu'*.

Kata Kunci: *Nabi Syu'aib, Kaum Madyan, Tafsir ath-Thabari, Karakter, Ibrah*

Abstract

This article examines the interpretation of verses related to the story of the people of Prophet Shu'aib in the *Jāmi' Al-Bayān Fī Ta'wīl Al-Qur'ān*. The focus of this study is directed at analyzing the moral character of the people of Madyan so that there is an *ibrah* (moral message) contained in the story of the people of Prophet Shu'aib. The verses that discuss the story of the people of Madyan are QS. al-A'raf 85-94, QS. Hud 84-94, QS. asy-Syu'ara' 176-191 and QS. al-Ankabut 36-37 using ath-Thabari's interpretation. The purpose of this study is to examine and review the interpretation of the verses of the Qur'an containing the story of the people of Prophet Shu'aib from the perspective of *Jāmi' al-Bayān Fī Ta'wīl Al-Qur'ān* by Imam Ath-Thabari and to explore the moral aspects of the story of the people of Madyan.

This research is classified as library research related to library studies, focusing on the character of the people of Madyan. Thus, the conclusion shows that the story of the people of Prophet Shu'aib contains lessons that can be used as life lessons, namely positive characters such as honesty and justice, belief in the truth, tolerance, and humility.

Keywords: *Prophet Shu'aib, Madyan people, Tafsir ath-Thabari, Character, Lessons*

INTRODUCTION

The modern era is a period in which developments in various aspects of life, such as culture, education, and technology, are taking place at a rapid pace. The tide of globalization has brought about major changes that affect all aspects of society.¹ On the one hand, this progress offers various conveniences and access to information and innovation. However, on the other hand, these advances also have negative impacts, including the decline of moral values and the fading of noble social attitudes in society.²

The phenomenon of moral decay in Indonesia is evident in the prevalence of deviant behavior, such as corruption, hoaxes, intolerance, and arrogance. Based on data from the Corruption Eradication Commission (KPK) until the end of 2024, 154 corruption cases were successfully uncovered, with details as follows: 68 cases came from the procurement of goods and services sector, 63 cases were related to gratuities and bribes, and 16 cases were in the form of extortion.³ This data shows that the values of honesty and justice are still a major challenge in social and governmental life in Indonesia.

This kind of moral decline is not actually a new phenomenon. The Qur'an contains many stories of previous nations who suffered a similar fate because they deviated from the values of truth. One story that is relevant to the current situation is that of Prophet Shu'aib and the people of Madyan, who were known for their practices of cheating in measurements and weights, arrogance, rejection of preaching, and the spread of social corruption.⁴ This story is contained in several verses of the Qur'an, including: QS. al-A'raf: 85-94, QS. Hud: 84-94, QS. asy-Syu'ara': 176-191, and QS. al-'Ankabut: 36-37.

¹ Hasanun Basri, "Media Dalam Era Globalisasi Tantangan Dan Dampak Terhadap Komunikasi Global", *Jurnal Review Pendidikan dan Pengajaran* 8, no. 1 (2025), h. 2

² Ilham Hudi et al., "Krisis Moral Dan Etika Pada Generasi Muda Indonesia," *Angewandte Chemie International Edition*, 6(11), 951-952. 2 (2019): h.4, <https://journal.pipuswina.com/index.php/jippsi/article/view/41>.

³ Nouvan, "Kasus Korupsi Di Indonesia 2024 Berdasarkan Jenis Perkara" <https://dataloka.id/politik/3085/kasus-korupsi-di-indonesia-2024>. Diakses tanggal 20 Maret 2025.

⁴ Muhammad Thaib Muhammad, "Syu'aib A.S Dalam Perspektif Al-Qur'an," *Jurnal Ilmiah Al-Mu'ashirah* 17, no. 2 (2020): h.5, <https://doi.org/10.22373/jim.v17i2.9104>.

The story of the Madyan people contains important values about economic justice, honesty in trade, and the dangers of social and moral oppression, which are highly relevant to the challenges faced by modern society. Prophet Shu'aib was sent by Allah to call them to monotheism and to reform fraudulent trading practices. He emphasized the importance of using accurate measures and scales so as not to harm others.⁵ The Madyan people's rejection of Prophet Shu'ayb's call led to Allah's punishment as a form of warning and lesson for future generations.

When examined more deeply, the story of Prophet Shu'ayb and his people not only conveys historical aspects, but also contains moral values that can be used as guidelines in contemporary social life. Therefore, it is important to interpret these verses comprehensively so that the moral and spiritual messages they contain can be understood properly and contextually. Interpretation of Qur'anic verses is another word for tafsir, which is an effort to explore the messages in the Qur'an.⁶ One of the main reference books in this study is *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān*, better known as ath-Thabari's tafsir. This book is a monumental work by Imam Muhammad bin Jarir At-Thabari and is classified as *tafsir bil ma'tsūr*, which is an interpretation based on the accounts of the companions and tabi'in.⁷

The uniqueness of ath-Thabari's tafsir lies in its thoroughness in presenting various opinions, its sharpness in explaining the linguistic meanings of the words of the Qur'an (*i'rab*), and the wealth of revelatory sources used as the basis for interpretation. This makes ath-Thabari's tafsir an authoritative reference in understanding the stories of the Qur'an, including the story of the people of Prophet Shu'aib. Until now, thematic studies of tafsir on verses discussing the story of the people of Prophet Shu'aib are still rare, especially with a focus on moral and social values in the current context. Therefore, this study aims to examine the verses of the Qur'an related to the story of Prophet Shu'ayb and his people through a narrative approach in the Qur'an based on ath-Thabari's tafsir, in order to find relevance and moral messages that can be used as solutions to the challenges of moral decadence in modern times.⁸ This tafsir study reveals several moral characteristics of the people of Madyan.

⁵ Ayu Azhari Azis, "Kisah Nabi Syu'Aib Dan Kaumnya Dalam Al-Qur'an (Studi Komparatif Tafsir Ibnu Katsir Dan Musthafa Al-Maraghi)," 2020, h.18, <https://digilib.uin-suka.ac.id/id/eprint/43078/>.

⁶ Pusat Bahasa Departemen Pendidikan dan Kebudayaan, *Kamus Bahasa Indonesia*, edisi II cet.VI (Balai Pustaka: Jakarta, 1996), h. 384.

⁷ Eko Zulfikar, "Memperjelas Epistemologi Tafsir Bi Al-Ma'tsur (Aplikasi Contoh Penafsiran dalam Jami' al-Bayan Karya al-Tabari)," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 4, no. 1 (2019), 120-142. <https://doi.org/10.32505/at-tibyan.v4i1.835>.

⁸ Rina Susanti Abidin Bahren and Sabil Mokodenseho, "Metode Dan Corak Penafsiran Ath-Thabari," *Mushaf Journal: Jurnal Ilmu Al Quran Dan Hadis* 3, no. 1 (2023): h.8, <https://doi.org/10.54443/mushaf.v3i1.126>.

Regarding this interpretation and research, the researcher is not the first to conduct research on this topic. Previously, there have been studies discussing this book. Muhammad Saekul Mujadin's article entitled "*Al-Hawariyyun in the Perspective of ath-Thabari's Interpretation by Abu Ja'far Muhammad bin Jarir ath-Thabari*". The focus of this article is at-Thabari's view in his book about al-hawariyyun.⁹ Another article that can be used as a reference is an article entitled "Syuaib A.S in the perspective of the Qur'an", which discusses the story of the people of Prophet Shuaib by examining the verses and historical elements from the origins of the Madyan people to the punishment that Allah gave them.¹⁰ However, there is a difference in this research, namely the study of the story of the people of Prophet Shuaib and his people, which has not been widely written about by other researchers.

The purpose of this study is to examine and interpret the verses of the Qur'an that tell the story of the people of Prophet Shuaib in *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān* by at Thabari, with a specific focus on analyzing the moral character of the Madyan people in relation to the study of Qur'anic stories. This research is important to discuss because the story of the people of Prophet Shuaib not only reflects historical events, but also contains moral and social messages that are relevant to modern society, such as the importance of honesty in trade, social justice, and warnings against corrupt behavior and oppression. Through a study of classical interpretations, this research attempts to explore universal values that can be used as reflections and ethical guidelines in today's society.

Based on the above issues, the researcher formulated the following questions: *first*, how does ath-Thabari interpret the verses that discuss the story of the people of Prophet Shuaib? *Second*, what are the characteristics of the people of Prophet Shuaib? *Third*, what is the moral message contained in the story of the people of Prophet Shuaib?

RESEARCH METHOD

The type of research in this article is library research, in which all references and sources are derived from primary and secondary sources. The primary source used in the research is the book *Jāmi' Al-Bayān Fī Ta'wīl Al-Qur'ān* by Imam Ath - Thabari, while the secondary data used are various other references such as books, articles, theses, and others related to the theme discussed.¹¹ After all the data was

⁹ Muhammad Saekul Mujahidin, "Al-Hawariyyun Dalam Perspektif Tafsir Ath-Thabari Karya Abu Ja'far Muhammad Bin Jarir Ath-Thabari," *Jurnal Semiotika: Kajian Ilmu Al-Qur'an dan Tafsir* 3, no 2 (2023): h. 1.

¹⁰ Muhammad, "Syuaib A.S Dalam Perspektif Al-Qur'an,"h.1.

¹¹ Muhammad Saekul Mujahidin, "Islamophobia and Allegations Against Corona Virus Spread By Muslim Minority In India," *AJIS: Academic Journal of Islamic Studies* 6, no. 2 (2021): h.207, <https://doi.org/10.29240/ajis.v6i2.3419>.

collected, it was then analyzed in depth. This study uses the theory of the stories of the Qur'an and is classified as qualitative research using content analysis, which is research that discusses the content in depth.¹² The verses related to the Madyan people in the Qur'an are QS. Al-A'raf: 85, QS. At-Taubah: 70, QS. Hud: 84, QS. Hud: 95, QS. Thaha: 40, Al-Hajj: 44, QS. Al-Qashash: 22-23, QS. Al-Qashash: 45 and QS. Al - Ankabut: 36.¹³ However, this study uses only a few verses because they describe the character of the Madyan people specifically, namely QS. Al-A'raf: 85-94, QS. Hud: 84-94, QS. Asy-Syu'ara': 176-191, and QS. Al-Ankabut: 36-67. using the theory of the Qur'anic story with the most relevant approach, namely the historical-sociological approach, to study the verses in depth about the story of the prophet Shu'aib by looking at the background of the Madyan society so that there are moral values.

RESULT AND DISCUSSION

A Brief Account of Prophet Shu'aib and the People of Madyan

Prophet Shu'aib's real name was Shu'aib bin Mikil bin Masyjur bin Madyan bin Ibrahim. Prophet Shu'aib was sent by Allah to the people of Madyan to spread the religion of Allah regarding monotheism and other Islamic laws, one of which was *muamalah* (transactions).¹⁴ Prophet Shu'aib was sent before Prophet Musa and Harun, but some historians argue that this statement is irrelevant, explaining that Prophet Shu'aib was sent after Prophet Musa and Harun. Abu Al-Abbas explains that Prophet Shu'aib lived several centuries after Prophet Musa, namely at the beginning of the 8th century BC.¹⁵ There is also a difference regarding the name of Prophet Shu'aib in the Qur'an and the People of the Book. The Qur'an mentions Prophet Shu'aib, while historians mention him as *Shaya*. The opinion of these historians is not in accordance with the Qur'an. According to Abdurrahman Habnakah, Prophet Shu'aib lived with his people in three stages. *First*, Prophet Shu'aib did not live long with the Madyan people, so many of them converted to polytheism. *Second*, Allah sent Prophet Shu'aib to the people who were descendants of Prophet Ibrahim. *Third*, the Madyan people mocked and insulted Prophet Shu'aib.¹⁶ Prophet Shu'aib was a prophet sent by Allah to the Madyan people. The Madyan people lived after the people of Lot in a fairly close time period.

¹² Irfan Taufan Asfar, "Analisis Naratif, Analisis Konten, Dan Analisis Semiotika (Penelitian Kualitatif)," *Journal Equilibrium* 5 No. 9, no. 127 (2019): h.3, yusuf.staff.ub.ac.id/files/2012/11/Jurnal-Penelitian-Kualitatif.pdf.

¹³ Fuad Abdul Baqi, "Mu'jam Mufarash", (Kairo: Dar Hadits, 2021), h.760

¹⁴ Choiruddin Hadhiri, "Kandungan Al-Qur'an" (Jakarta: Gema Insani, 2005), jilid I, h. 141

¹⁵ Abdu al-Wahhab al-Najjar, *Qisshah al-Anbiyâ*, Beirut: Dar al Kutub al-`ilmiah, cet. III.

¹⁶ Abdurrahman Habnakah, *Al-Aqidah al-Islamiyah Wa Ususuha*, (Damascus: Dar Al-Qalam, 1988), h.447.

The Qur'an refers to the people of Prophet Shu'aib as the people of Madyan and the people of Aikah. Some scholars explain that the people of Madyan are the same as the people of Aikah, according to ath-Thabari, who quotes many narrations explaining in detail the opinions that say they are the same and different. One opinion states that the people of Aikah are the inhabitants of Madyan. Among those who hold this opinion is al-Qasim, who said: "The inhabitants of Aikah have rejected the messengers, meaning the inhabitants of Madyan. The word Aikah means a shady tree."¹⁷ This is similar to Ibn Kathir, who mentions that the two are the same by combining two narrations: Madyan is the name of a tribe and also a city located with Ma'an on the road to al-Hijaz,¹⁸ while Aikah are the inhabitants of the wilderness. So the two are the same people but different only in terms of where they live. Ali Ash-Shabuni, on the other hand, interprets the people of Madyan and the people of Aikah as different. The people of Madyan are different from the people of Aikah even though they are similar in their deceitfulness. The people of Madyan are a tribe that cheats on weights and measures, residing in the city of Madyan near the Red Sea, while they are called Aikah because they live in a forested area. using the theory of the Qur'anic story with the most relevant approach, namely the historical-sociological approach, to study the verses in depth about the story of the prophet Shu'aib by looking at the background of the Madyan society so that there are moral values.¹⁹

According to Philip K. Hitti, Madyan is located near the city of Ma'an, which is the name given to an oasis in the northern Hijaz region.²⁰ This opinion shows the difference between the people of Madyan and the people of Aikah. Diversity of opinion is a blessing, as it can broaden our knowledge.

The character of Prophet Shu'aib was to oppose the teachings of Allah and be unjust in his dealings. According to Sayid Qutb, the people of Madyan were polytheists who did not worship Allah and disregarded religious law in their dealings, acting according to their own desires and causing destruction on earth.²¹ The destruction on earth was one of the reasons why the people of Madyan were punished by Allah. In Surah al-A'raf, there is a verse that explains the necessity of honesty and fairness.²² The people of Madyan conducted sales transactions based on their own egos and did not pay attention to the value of justice. The principle of

¹⁷ Abu Ja'far Muhammad, *Tafsir Ath-Thabari*, (Beirut-Lebanon: Dar Al-Kotob Al-Ilmiyah, 1999), Jilid 9, h.471

¹⁸ Ibnu Katsir, "*Tafsir Ibnu Katsir*", (Bogor: Pustaka Imam Syafi'I, 2004).

¹⁹ Muhammad Ali al-Shabuni, *Al-Nubuwwatu wa Al-Ambiya'* (Damascus: Dar Al-Qalam, 1989), h.340

²⁰ Philip K. Hitti, *History of The Arabs*, terj. R. Cecep Lukman Hakim and Dedi Slamet Riyadi, "*History of The Arabs*", (Jakarta: PT. Serambi Ilmu Semesta, 2013), h. 45.

²¹ Sayid Qutb, "*Fi Zilal Al-Qur'an*", (Beruit: Ihya Al-Turas Al-Arabi, 1967), jilid. III, h. 219-221

²² Abdul Chaer, "*Perkenalan Awal Dengan Al-Qur'an*", (Jakarta: PT Renika Cipta, 2014), h. 125

justice is important because in buying and selling, it is not permissible for any party to feel aggrieved. In fact, the principle of justice is explained in the Qur'an as a way to respect differences and uphold the principle of brotherhood.²³ Thus, the story of Prophet Shu'aib serves as a warning against moral deviation and social injustice, especially in transactions. The Qur'an contains this story so that humans can learn a lesson, that justice, honesty, and obedience to the Sharia are important foundations for obtaining blessings in life.

The Theory of Stories in the Qur'an

1. The Approach of al-Qur'an Stories (*al-Qasas*) in the Framework of Moral Interpretation

The Qur'an is a holy book that is also known as a book of religious preaching, while the study of stories is a medium for conveying and reinforcing that preaching.²⁴ *Qashahul Qur'an* is one of the sciences discussed in the study of *Ulumul Qur'an*. Linguistically, it comes from the Arabic word "*al-qishhatul*," which means news, information, and stories. In terms of terminology, it refers to news from the Qur'an about previous nations, prophetic stories, and events that occurred in the past.²⁵ The Qur'an contains various meanings in each of its verses, both from the history of previous nations and the traces of each nation that are told with wonder.

The stories in the Qur'an are revelations from Allah whose truth is absolute. The study of the stories in the Qur'an is not the same as other literature in that it has moral messages from these stories.²⁶ Manna Al-Qathan divides the stories in the Qur'an into three parts. *First*, the stories of the prophets, which contain elements of preaching and miracles. *Second*, stories of past events. *Third*, stories related to the past. The study of stories in the Qur'an has several lessons, one of which is that stories can provide implied expressions and moral messages so that with these moral messages, they provide lessons that can be applied in life. The story of Prophet Shu'aib and the people of Madyan is a historical story in the Qur'an, which is a story that has truth and is factual.²⁷

2. The Benefits of the Stories of the Qur'an

²³ QS. Al-A'raf: 85.

²⁴ A. Hanafi, "*Segi-Segi Kesusastaan Pada Kisah-Kisah Al-Qur'an*", (Jakarta: Pustaka Al-Husna, 1983), h. 68.

²⁵ Manna Al-Qathtan, "*Pengantar Studi Ilmu Al-Qur'an*", (Jakarta: Pustaka Al-Kausar, 2015), h. 387.

²⁶ Muhammad Ahmad Khalfullah, "*Al-Fann Al-Qishashiy fi Al-Qur'an*", (Mesir: Maktabah Al-Injilo, 1972), h. 166.

²⁷ Abdul Mustaqim, "*Kisah Al-Qur'an: Hakekat, Makna, dan Nilai-Nilai Pendidikannya*", *Jurnal Ulumuna: Jurnal Studi Keislaman* 15, no. 2 (2011), h. 14.

According to Manna al-Qathathan, there are several lessons from the stories of the Qur'an, as follows:

- a. Explaining the principles of preaching in accordance with Islamic law and explaining the main points of Islamic law from the story. (QS.. Al-Anbiya: 25)
- b. Strengthening the hearts of the Prophet and his followers with their faith in Allah, the stories in the Qur'an are explanations and evidence of the victory of the believers and the punishment for the wrongdoers.
- c. Providing an explanation of the truth of the Prophet, including memories of his life and preserving his legacy and legacy.
- d. Demonstrating the truth of the Prophet Muhammad's da'wah in relation to the things conveyed by the Prophet Muhammad.
- e. Revealing the lies of the People of the Book by exposing hidden secrets.
- f. The stories in the Qur'an are an interesting element to study because they can influence readers or listeners.

According to Manna' al-Qaththan, the stories in the Qur'an contain wisdom in the form of preaching, strengthening faith, affirming the truth of the message, and serving as educational, argumentative, and spiritual means of conveying Islamic teachings so that the stories in the Qur'an are not merely historical. However, there are specific purposes and meanings behind these stories.

Brief Biography of Ath-Thabari and Characteristics of *Jāmi' Al-Bayān Fī Ta'wīl Al-Qur'ān*

Imam ath-Thabari is one of the classical scholars who was active in the field of tafsir. Ath-Thabari's full name is Muhammad Ibn Jarir Ibn Yazid Ibn Khalid ath - Thabari,²⁸ and some also refer to him as Abu Ja'far Muhammad bin Jarir bin Yazid bin Khalid bin Galib ath-Thabari al-Amuli, who is often called Abu Ja'far.²⁹ He was a scholar of tafsir who was born in the city of Amul, as indicated by his name. He was of Arab descent, although he lived in the Tabrstan region, from which he also received his laqab, Thabari.³⁰ He was born in 223 AH (838-839 AD) and died in 311 AH/923 AD.³¹

Ath-Thabari adhered to *Ahl al-Sunnah wal-Jama'ah*, while his fiqh school was *al-Jaririyah*. Initially, the school of thought followed by Ath-Thabari was that of the

²⁸ Muhyidin Khalil Al-Misi, *Tarjamatu Ibnu Jarir ath-Thabari Jami'ul Bayan an Ta'wil Ayy Al-Qur'an*, (Beirut: Dar al-Fakr, 1985), Jidil 1, h. 3.

²⁹ Muhammad Bakr Isma'il, *Ibn Jarir ath-Thabari Wa Manhajuh fi Al-Tafsir*, (Kairo: Dar Manar, 1991), h. 9.

³⁰ Asep Aburrohman, "Metodologi Al-Thabari Dalam Tafsir Jami'ul Al-Bayan Fi Ta'wili Al-Qur'an," *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam* 17, no. 1 (2018): h.5, <https://doi.org/10.15408/kordinat.v17i1.8096>.

³¹ Ratnah Umar, "Jami' Al-Bayan an Ta'wilayi Al-Quran," *Jurnal Al-Asas* 1, no. 2 (2018): h. 2.

Shafi'i school, but he always performed his own ijtihad to resolve issues in the field of fiqh. Thus, a new school of thought was formed, namely *al-Jaririyah*, but this school did not last long. The teachings of the school of thought created by ath-Thabari were almost similar to the Shafi'i school of thought regarding the study of fiqh.³²

Social conditions greatly influenced ath-Thabari's growth and development, as his family environment placed great emphasis on education and religion. The conditions and situation at that time were experiencing prosperity and progress in the field of education. This made ath-Thabari love knowledge.³³ Many scholars considered ath-Thabari to have commendable character traits, namely that he mastered various fields of knowledge, and that there was no other scholar who surpassed ath-Thabari, both in terms of his knowledge and his asceticism.³⁴ With his many praiseworthy character traits, ath-Thabari is undoubtedly qualified to interpret the verses of the Qur'an. Ibn Jarir ath-Thabari was one of the most famous exegetes among other exegetes, as well as a *muhaddith* (scholar of hadith), a scholar of *qira'ah* and *fiqh*.³⁵ Ibn Jarir has written many works, one of which is in the field of Qur'anic interpretation, namely *Jāmi' Al-Bayān Fī Ta'wīl Al-Qur'ān*.

Jāmi' Al-Bayān Fī Ta'wīl Al-Qur'ān is commonly referred to as the tafsir ath-Thabari.³⁶ *Jāmi' Al-Bayān Fī Ta'wīl Al-Qur'ān* is an exegesis that has become one of the main references for intellectuals in understanding the verses of the Qur'an. *Jāmi' Al-Bayān Fī Ta'wīl Al-Qur'ān* is classified as a comprehensive tafsir in terms of poetry, nahwu, sharaf, qira'at science, and contains many hadiths of the Prophet with guaranteed sanad. Ath-Thabari used these disciplines with the aim of interpreting the meaning and implied content of the verses of the Qur'an.³⁷ Ath-Thabari's interpretation uses the isnad method, which provides a complete chain of transmission and narration.³⁸ *Jāmi' Al-Bayān Fī Ta'wīl Al-Qur'ān* provides an interpretation that emphasizes *bi al-ma'tsur*, which interprets the verses of the Qur'an by seeking their meaning in the Qur'an itself, namely through verses that explain the meaning of those verses, the hadith of the Messenger, and the ijtihad of

³² Aburrohman, "Metodologi Al-Thabari Dalam Tafsir Jami'ul Al-Bayan Fi Ta'wili Al-Qur'an", h. 7.

³³ Umar, "Jami' Al-Bayan an Ta'wilayi Al-Quran," h. 3.

³⁴ Abu Ja'far Muhammad, *Tafsir Jami' Al-Bayan Fi Ta'wil Al-Qur'an*, Terj. Ahmad Addurraziq al-Bakri, M. Adil Muhammad, Muhammad Abdul Lathif Khalaf dan Mahmud Mursi Abdul Hamid, Jilid 1, (Jakarta: Pustaka Azzam, 2007), h. 2.

³⁵ Susanti Abidin Bahren dan Mokodenseho, "Metode Dan Corak Penafsiran Ath-Thabari, h. 3.

³⁶ Aburrohman, "Metodologi Al-Thabari Dalam Tafsir Jami'ul Al-Bayan Fi Ta'wili Al-Qur'an", h. 10.

³⁷ Aburrohman....., h.12.

³⁸ Basri Mahmud, "Analisis Penafsiran Al-Thabari Terhadap Ayat-Ayat Tabarruj" 7, no. 2 (2024): h.6, <https://doi.org/10.35132/albayan.v7i2.776>.

the tabi'in.³⁹ According to ath-Thabari, a quality interpretation is one that pays attention to and respects the opinions of the companions of the Prophet, the Tabi'in, and the tabiut tabi'in. Although ath-Thabari is known as an exegete who firmly holds to the principle of tafsir *bi al-ma'tsur*, he does not deny that there is a principle of interpretation that uses reason (*ra'yu*) as a tool to conduct historical criticism without relying on historical accounts.⁴⁰

In his interpretation, ath-Thabari uses the tahlili method. This method explains all aspects contained in the verses of the Qur'an in accordance with the order of reading in the Qur'an.⁴¹ This method is often used by classical exegetes in understanding the verses of the Qur'an. Interpreting verses through the tahlili method shows how the Qur'an is not only a sacred book that is beautiful in language, but also full of values that can be applied in various aspects of life.

Interpretation of Verses About the Story of Prophet Shu'aib and His People in the *Jāmi' Al-Bayān Fī Ta'wīl Al-Qur'ān*

1. The Story of the People of Madyan in Surah Al-A'raf: 85-94

The people of Prophet Shu'aib were a people who rebelled against Allah's commands. Therefore, Allah sent Prophet Shu'aib to the people of Madyan to perfect the rights - the rights of others by not cheating on the scales by reducing the weight, because this is a mistake committed against fellow human beings and prevents someone from practicing the truth.⁴² According to ath-Thabari, the Madyan people obstructed by blocking the path of those who wished to believe in Allah.⁴³ Meanwhile, according to Hamka in his tafsir al-Azhar, those who obstructed Prophet Shu'aib did not obstruct them on the side of the road but hindered them from taking the right path.⁴⁴

As written by ath-Thabari in his book, the arrogant leaders were mostly men from his own tribe who opposed him. The Madyan tribe were arrogant people, reluctant to practice the religion of Allah and did not believe in the preaching of Prophet Shu'aib.⁴⁵ So these leaders blocked those who wanted to meet Prophet Shu'aib and threatened to expel or even kill Prophet Shu'aib and his followers from their country or to join the oppressive leaders.⁴⁶

³⁹ Muhammad Arsyad Nasution, "Pendekatan Dalam Tafsir (Tafsir Bi Al-Matsur, Tafsir Bi Al-Ra'yi, Tafsir Al-Isyari), *Jurnal Yurisprudetia* 4, no.2 (2018), h. 4.

⁴⁰ Basri Mahmud....., h. 5.

⁴¹ M. Quraish Shihab, *Sejarah dan Ullūm al-Qur'ān* (Jakarta: Pustaka Firdaus, 2008 M), h. 172.

⁴² QS. Al-A'raf: 85.

⁴³ Abu Ja'far Muhammad At-Thabari, *Tafsir Ath-Thabari*, (Beirut-Lebanon: Dar Al-Kotob Al-Ilmiyah, 1999), Jilid 5, h. 544.

⁴⁴ Hamka, *Tafsir Al-Azhar* (Jakarta: Pustaka Panjimas, 1983), Jilid 7, h. 421.

⁴⁵ At-Thabari, *Tafsir Ath-Thabari*, Jilid 6, h. 3.

⁴⁶ Abu Ja'far Muhammad, *Tafsir Ath-Thabari*....., Jilid 5, h. 544.

These threats did not shake Prophet Shu'aib's conviction. Prophet Shu'aib remained steadfast in the religion of Allah. By the power of Allah, the people of Madyan were struck with a punishment for their deeds, as explained by ath-Thabari:

قال أبو جعفر: يقول: فأخذت الذين كفروا من قوم شعيب الرجفة

*"Abu Ja'far said: Allah said, 'The disbelieving people of Shu'aib were struck by an earthquake.'"*⁴⁷

From Abu Ja'far's interpretation, Allah demonstrated His power to the people of Madyan by punishing them with a terrible earthquake as a warning that what they were doing was forbidden and as proof that Allah's power is real.

2. The Story of the People of Madyan in Surah Hud 84-94

The people of Prophet Shu'aib were greedy for the worldly pleasures that Allah had given them. Surah Hud verse 84 explains the prohibition of injustice, namely cheating on the scales. There is an interpretation by ath-Thabari which interprets the phrase *أَرْبُكُمْ بِخَيْرٍ* (worldly goods) to mean low prices or cheap prices, while another opinion is that it means worldly wealth and many adornments. From this interpretation, there is a command to measure and weigh fairly without harming others or reducing anything.⁴⁸ Being fair, in other words, not being greedy for wealth (taking advantage), is better than indulging in lust. However, the efforts made by Prophet Shu'aib did not bear fruit; the people of Madyan remained steadfast in their beliefs.

Prophet Shu'aib was a prophet who often performed prayers as commanded by Allah.⁴⁹ As interpreted by ath-Thabari:

قال أبو جعفر: يقول تعالى ذكره قال قوم شعيب يا شعيب أصلواتك تأمرك أن نترك

عبادة ما يعبد آباؤنا من الأوثان والأصنام

*Abu Ja'far said: Allah Ta'ala said that the people of Madyan said: "O Shu'aib, does your prayer command you to abandon the worship of what our forefathers worshipped, namely idols and statues?"*⁵⁰

This interpretation is in accordance with Teungku Muhammad Hasbi Ash, that the prayer performed by Prophet Shu'aib caused him to tell the people of

⁴⁷ At-Thabari, *Tafsir Ath-Thabari*, Jilid 6, h. 5.

⁴⁸ At-Thabari, *Tafsir Ath-Thabari*, Jilid 7, h. 97.

⁴⁹ QS. Hud: 87.

⁵⁰ At-Thabari, *Tafsir Ath-Thabari*, Jilid 7, h. 100.

Madyan to abandon the religion of their ancestors, who used idols as a medium to draw closer to Allah.⁵¹

Meaning, the Madyan people thought that the religion believed by Prophet Shu'aib commanded them not to worship the religion of their ancestors. Then the Madyan people mocked Prophet Shu'aib with the intention of insulting him by saying to him in a mocking tone, "Indeed, you are a very kind and intelligent people." This situation did not discourage Prophet Shu'ayb, and he explained that his belief was guaranteed to be true and warned them about the punishment that had befallen previous peoples. However, the people of Madyan ignored this warning and considered Prophet Shu'aib to be a weak man.⁵² The people of Madyan considered Prophet Shu'aib to be a weak man, and Prophet Shu'aib was not stoned to death because of respect for his family.

Similar to the opinion of Mustafa Al-Maraghi, the people of Madyan saw Prophet Shu'aib as weak, with no power, and therefore not entitled to interfere in their affairs. If Prophet Shu'aib had not had close family members, the people of Madyan would have stoned him to death.⁵³ So, in essence, the people of Madyan were reluctant to commit violence against Prophet Shu'aib because they respected his family. Therefore, Allah punished the people of Madyan as retribution for their actions. This surah explains that the punishment took the form of a tremendous scream from the angel Jibril that could remove the spirit from their bodies.

3. The Story of the People of Madyan in Surah Asy-Syu'ara' 176-191

In these verses, Allah mentions Prophet Shu'aib preaching to the people of Aikah. Interpretation by ath-Thabari:

حدثنا القاسم، قال: ثنا الحسين، قال: ثني حجاج، عن ابن جريج، قال: قال ابن عباس، قوله
(كذب أصحاب الأيكة المرسلين) قال: أهل مدين، والأيكة: الملتف من الشجر

"Al-Qasim told us, he said: Al-Husain told us, he said: Hajaj told me from Ibn Juraij, he said: Ibn Abbas said, 'The words of Allah, 'The people of Aikah denied the Messengers,' refer to the people of Madyan. The word Aikah means a shady banana tree." 54

The hadith explains that the name 'ashabul Aikah' was given because the area had many fruits, gardens, and parks, hence the name Aikah. There are differences in the meaning of Aikah itself according to the exegetes. This interpretation is in

⁵¹ Teungku Muhammad Hasbi Ash-Shiddieqiy, *Tafsir Al-Qur'anul Majid An-Nur*, (Semarang: PT. Pustaka Rizki Putra, 1956), Jilid 12, h. 1936.

⁵² At-Thabari, *Tafsir Ath-Thabari*, Jilid 7, h. 102.

⁵³ Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi*, terj. Bahrin Abu Bakar, Hery Noer Aly dan Ashori Umar Sitanggal (Semarang: Toha Putra, 1987), h. 139.

⁵⁴ At-Thabari, *Tafsir Ath-Thabari*, Jilid 9, h. 471.

accordance with the opinion of Ali al-Ashabuni, that the people of Aikah are another name for the people of Madyan because there is an interpretation that in Surah Asy-Syu'ara', the character of the people of Aikah is described as being the same as the people of Madyan. Cheating in weighing is a behavior that is often done by the people of Madyan.⁵⁵ There is another opinion, Quraish Shihab explains that Aikah is another name for the city of Tabuk.⁵⁶ Muhammad Hasbi Ash-Shiddiqy argues in his commentary that Aikah is a fertile region, and that Prophet Shu'aib did not originate from Aikah but from Madyan.⁵⁷

Prophet Shu'aib carried out Allah's command not merely for the sake of reward from anyone, Prophet Shu'aib's invitation to the people of Aikah included perfecting measurements, prohibiting harm to others, and causing destruction on earth. As for ath-Thabari's interpretation of this matter:

ولا تعشوا في الأرض مفسدين يقول: ولا تكثروا في الأرض الفساد

*"And do not reduce the rights of people in measurements and weights, and do not live on earth by causing corruption. Allah says: "And do not cause corruption on earth.""*⁵⁸

According to Abu Ja'far, this explains the prohibition for all humans, especially the people of Prophet Shu'aib, not to reduce the rights of others in measures and weights, as well as the prohibition against causing corruption on the face of the earth. The prohibition against causing damage to the earth shows that Islam strongly emphasizes ethical values in human interactions, both in economic and social aspects. Therefore, maintaining honesty and justice is part of humanity's responsibility as caliphs on earth. Hasbi Ash-Shiddiqy interprets that the forms of destroying the earth are killing, plundering, mugging, robbing, and damaging it in any way.⁵⁹

The people of Aikah did not believe in the truth of the teachings brought by Prophet Shu'aib, saying, "Shu'aib and his people are liars." They challenged Prophet Shu'aib, saying that if Prophet Shu'aib was right, then the sky would rain down punishment upon the people of Madyan in the form of a cloud. Then Allah responded with a downpour from the clouds that covered them, which was a great punishment.

⁵⁵ Muhammad Ali al-Shabuni, *Al-Nubuatu wa Al-Ambiya'* (Damascus: Dar Al-Qalam, 1989), h.340.

⁵⁶ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan keselarasan Al-Qur'an*, (Jakarta: Lentera Hati, 2002), Jilid 10, h.129.

⁵⁷ Muhammad Hasbi Ash Shiddiqy, *Tafsir Al-Qur'anul Madjied An-Nur* (Djakarta: CV. Bulan Bintang, 1965), Jilid 19, h. 21.

⁵⁸ At-Thabari, *Tafsir Ath-Thabari*, Jilid 9, h. 472.

⁵⁹ Hasbi Ash Shiddiqy, *Tafsir Al-Qur'anul Madjied An-Nur...*, Jilid 19, h.122.

According to Abi Su'ud in his commentary, the punishment that Allah inflicted upon the people of Madyan was a punishment commensurate with their actions, which had been to reject Prophet Shu'aib. Allah punished them by protecting them under the shade of clouds, then Allah sent down a very hot rain of fire upon them that could burn them all.⁶⁰ This was the power of Allah as clear and true evidence that Allah is truly Almighty and Most Merciful.

4. The Story of the People of Madyan in Surah Al-Ankabut 36-37

The story of Prophet Shu'aib in Surah Al-Ankabut has been explained in the previous verses that discuss the story of the people of Prophet Shu'aib. This verse contains a command to the people of Madyan to worship Allah by sending Prophet Shu'aib, a prohibition against committing immoral acts on earth, and a command to repent. However, the response given by the people of Madyan was not good, as they denied Prophet Shu'aib, so Allah punished them. According to Ibn Kathir in his commentary, the people of Madyan were destroyed by a devastating earthquake, the people of Madyan screamed until their hearts came out of their chests, and there was a cloud that covered Prophet Shu'aib, which could remove the spirits from their bodies.⁶¹

This statement is in accordance with at-Thabari in his interpretation, that Prophet Shu'aib was sent to the people of Madyan to perfect the scales, follow the teachings that Prophet Shu'aib brought, and protect the earth. However, the people of Madyan opposed him. So Allah punished them with a tremendous earthquake, causing many corpses to lie scattered about. This opinion is in accordance with the interpretation of ath-Thabari, that the people of Madyan were punished and died in the place where they lived, using the hadith of the Prophet as one of the sources of his interpretation. As in the following hadith:

كما حدثنا بشر، قال: ثنا يزيد، قال: ثنا سعيد، عن قتادة (فأصبحوا في دارهم جاثمين): أي ميتين
*"Bisyr told us, he said: Yazid told us, he said: Sa'id told us from Qatadah, regarding the verse, فأصبحوا في دارهم جاثمين "and they became corpses lying in their places," he said, "became corpses.""*⁶²

Analysis of the Moral Character of the People of Madyan as Seen from the Theory of the Stories of the Qur'an

1. Corrupt

The story of the Madyan people has been preserved in the Qur'an in a very clear and interesting way. Reviewing the interpretation of the verses that discuss the

⁶⁰ Abi Su'ud bin Muhammad Al-A'mmadi, *Tafsir Abi Su'ud...*, Jilid 3, h. 263

⁶¹ Abdullah, *Lubabut Tafsir Min Ibnu Katsir*, terj. Muhammad Abdul Ghoffar dan Abu Ihsan Al-Atsari, (Bogor: Pustaka Imam Asy-Syafi'i, 2004), h.330.

⁶² At-Thabari, *Tafsir Ath-Thabari*, Jilid 10, h. 140.

story of the Madyan people, we can find several characteristics of the Madyan people, one of which is deception and cheating, as in QS. al-A'raf: 85:

وَالْمَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

*"To the people of Madyan, We sent their brother, Shu'aib. He said, "O my people, worship Allah. There is no god for you except Him. Indeed, clear evidence has come to you from your Lord. So, perfect the measure and the scale, and do not deprive others of their rights in the least. Do not cause corruption on earth after it has been set right. That is better for you, if you believe."*⁶³

According to ath-Thabari in his interpretation, the injustice committed by the people of Madyan was due to cheating on weights and measures, which showed a form of injustice. Ath-Thabari quoted a saying, "He may appear foolish, but in fact he is committing injustice." This explains that sometimes injustice is not immediately apparent but is hidden behind deception. To reinforce his interpretation, ath-Thabari explains something similar in QS. Yusuf: 20 "and they sold Yusuf for a low price," as a reference interpretation from another verse as an explanation of the verse.⁶⁴

A form of injustice is selling something at a price that is not commensurate with its value. In addition to explaining verses related to cheating in weighing, ath-Thabari explains the interpretation of verses with various narrations. One of them, a narration attributed to As-Suddi through Asbath, explains that the meaning of the verse is not to be unjust in anything related to humans.⁶⁵

According to Darmawan, who quotes al-Ghazali's opinion, this trait is one that destroys the balance of the soul and reveals dominant lust. Economic transactions are desires that arise from oneself to satisfy each other's economic needs.⁶⁶ Al-Ghazali also believes that everything depends on one's intentions and is in accordance with Allah's rules. If the buying and selling activities are in accordance with these rules, then they are considered acts of worship.⁶⁷ Ath-Thabari and al-Ghazali both explain that the cheating in buying and selling committed by the people of Madyan is a form of injustice. Thabari explains this from a historical

⁶³ Fuad Abdul Baqi, *"Mu'jam Mufarash"*, (Kairo: Dar Hadits, 2021), h. 760.

⁶⁴ Ahmad Syirbasiy, *"Sejarah Al-Qur'an"* (Jakarta: Pustaka Firdaus, 1985), h. 2.

⁶⁵ At-Thabari, *Tafsir Ath-Thabari*, Jilid 6, h. 2.

⁶⁶ Adiwarman Azwar Karim, *Sejarah Pemikiran Ekonomi Islam*, (Jakarta: PT Raja Grafindo Persada, 2010) Cet. Ke-4, h. 323.

⁶⁷ Abu Hamid Al-Ghazali, *"Ihya 'Ulumuddin"*, (Bairut: Dar Al-Kutub Al-'Ilmiah, 1986) Jilid 2, h. 83.

perspective, while according to al-Ghazali, it is an act that destroys spiritual balance due to dominant sexual desires. The story of the Madyan people serves as a warning and reflection that there is a story of a prophet whose people cheated with measurements and scales, so Allah punished them severely.

Corruption is a despicable act that is rampant in society, which has a negative impact and can harm others, contrary to the moral and ethical principles of Islam. In Islam, corruption is considered an act of *fasad* (corruption) that is prohibited by Allah SWT because it harms society and weakens the social justice system. The problem of corruption is rampant in Indonesia, causing development to be hampered and social injustice to arise. According to data from 2023, corruption in Indonesia has increased significantly, with the IWC reporting 791 cases involving 1,695 people named as suspects.⁶⁸ This number shows that corruption in Indonesia is a serious problem and a major obstacle to achieving social justice and the welfare of the people.

2. Rejecting the truth

The tendency to easily believe hoaxes without seeking the truth reflects a weakness in distinguishing between right and wrong, as happened to the people of Prophet Shu'aib who chose to follow their desires and rejected the truth brought by Allah's messenger. The belief of the people of Madyan, namely the religion of their ancestors, was that the true truth belongs only to Allah, and that errors in monotheism can affect all aspects of life. There is a misunderstanding that has become part of the culture of the Madyan people in relation to economic aspects, as in QS. Hud: 87:

قَالُوا يَشْعِيبُ اَصْلُوْكَ تَأْمُرُكَ اَنْ تَتْرَكَ مَا يَعْبُدُ اَبَاؤُنَا اَوْ اَنْ تَفْعَلَ فِيْ اَمْوَالِنَا مَا نَشَاءُ لِاِنَّكَ لَآَنْتَ
الْحَلِيْمُ الرَّشِيْدُ

They said, "O Shu'aib, is it your prayer (your religion) that commands you to tell us to abandon what our ancestors worshipped or to forbid us from managing our wealth as we wish? (Is that really the case, even though) in truth, you are truly a very kind and intelligent person?"

In interpreting the above verse, ath-Thabari argues that the wealth possessed by the people of Madyan was the result of their own efforts, and ath-Thabari interprets *salat* in the verse as recitation. This statement is explained by ath-Thabari from a narration by al-A'masy: "Is (your *salat*) your recitation?" Ath-Thabari

⁶⁸ Diky Anandya and Kurnia Ramadhana, "Laporan Hasil Pemantauan Tren Korupsi Tahun 2023," *Indonesia Corruption Watch*, 2024,49, https://www.antikorupsi.org/sites/default/files/dokumen/Narasi_Laporan_Hasil_Pemantauan_Tren_Korupsi_Tahun_2023.pdf.

explains that there are various differences among linguists. According to the scholars of Basrah, the wording used by the people of Madyan is a direct rejection, while the scholars of Kufah criticize Prophet Shu'aib's prohibition in a sarcastic tone. These differences of opinion provide examples of the diversity of approaches in understanding the Qur'an, which is important for understanding the meaning of the Qur'an in terms of both context and linguistic structure.⁶⁹

Prophet Shu'aib sought to correct this understanding, which considered that the wealth they possessed was entirely theirs. This occurred because there was no tawhid in their hearts. The problem of believing hoaxes is common and rampant in Indonesia. Hoaxes related to Islam in Indonesia are often used to divide people, spread hatred, and provoke conflict between groups. Issues such as misguidance, slander against religious leaders, or manipulation of holy verses often appear on social media without clear basis. This is easily accessible through the mass media that has developed in the modern era. According to data cited by Kompas, there were approximately 12,547 hoaxes circulating from August 2018 to December 2023.⁷⁰ This data shows that the number of hoaxes circulating in Indonesia is high, which can cause misunderstandings, so it is important to be selective in socializing.

3. Intolerant

Allah has described the attitude of the Madyan people who rejected the truth and were reluctant to accept differences through the story of Prophet Shu'aib. In QS. al-A'raf verse 88:

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِيبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ
لَتَعُوذُنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ

"The arrogant leaders of his people said, "O Shu'aib, we will surely drive you and those who believe with you out of our land, unless you return to our religion." Shu'aib said, "Shall we return to it even though we hate it?"

Ath-Thabari believed that the arrogant and proud people of Madyan were those who refused to believe in Allah, carry out His commands, and follow Prophet Shu'aib.⁷¹ This verse shows that the people of Madyan who opposed the preaching of Prophet Shu'aib were not intolerant of other beliefs; they considered their own beliefs to be the most correct. Because of the transgressions of the people of Madyan, Allah punished them severely.⁷² The evidence of Allah's power in the

⁶⁹At-Thabari, *Tafsir Ath-Thabari*, Jilid 6, h. 3.

⁷⁰ Tim Cek Fakta, "Infografik: Kominfo Temukan 12.547 Konten Hoaks", Infografik: Kominfo Temukan 12.547 Konten Hoaks, Simak Datanya, di akses pada 04 Januari 2024.

⁷¹ At-Thabari, *Tafsir Ath-Thabari*, Jilid 6, h. 3.

⁷² Manna Al-Qathtan, *Pengantar Studi Ilmu Al-Qur'an*, (Jakarta: Pustaka Al-Kausar, 2015), h. 388.

form of this punishment is a form of Allah's help and protection from falsehood, which is one of the lessons of the Qur'anic story. Intolerance often occurs in everyday life and can lead to conflict.

Conflicts arise because of differences that cause misunderstandings between parties, leading to disputes. The lack of tolerance is caused by blind fanaticism, which considers one's own beliefs to be the most correct and accuses the beliefs of others as misguided.⁷³ The prevalence of intolerance in Indonesia is evidenced in an article written by Nasrun Nurhakim about the case of the dissolution of church worship in Lampung by the neighborhood association (RT) on February 19, 2023.⁷⁴ The intolerant attitudes that still exist in Indonesia reflect stubborn behavior and rejection of differences, as exemplified by the people of Prophet Shu'aib who were reluctant to accept the truth and mocked teachings that did not align with their own.

4. Arrogance and pride

The story of the Qur'an explains that stories are a form of literature that attracts attention and can influence, so that they can be relevant to the story of Prophet Shu'aib and the events that occurred. In today's reality, many people feel that they are better than others. Therefore, arrogance is synonymous with pride and thinking that one is superior.⁷⁵ Arrogance and haughtiness can be overcome by building self-awareness that everything one has, such as knowledge, wealth, or position, is only a gift from Allah SWT and can be taken away at any time. The story of the people of Prophet Shu'aib can be used as a lesson and applied in life. Thus, studying the story of the people of Prophet Shu'aib has a positive influence.

Arrogance and pride were among the traits of the people of Madyan. The people of Madyan were known for their arrogance and pride because they had many worldly pleasures, which made them arrogant. The arrogance of the people of Madyan is mentioned in Surah Hud: 87:

قَالُوا يَشْعِيبُ اَصْلُوكُنَا تَأْمُرُكَ اَنْ نَّتْرِكَ مَا يَعْبُدُ اَبَاؤُنَا اَوْ اَنْ نَفْعَلَ فِيْ اَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ

They said, "O Shu'aib, is it your prayer (your religion) that commands you to tell us to abandon what our ancestors worshipped or to forbid us from managing our wealth

⁷³ Arlina et al., "Toleransi Antar Umat Beragama Dalam Perspektif Pendidikan Islam," *Al-Ubudiyyah: Jurnal Pendidikan Dan Studi Islam* 4, no. 1 (2023): h.10, <https://doi.org/10.55623/au.v4i1.143>.

⁷⁴ Nasrun Nurhakim, Muhamad Irfan Adriansyah, and Dinnie Anggraeni Dewi, "Intoleransi Antar Umat Beragama Di Indonesia," *Maras: Jurnal Penelitian Multidisiplin* 2, no. 1 (2024): 7, <https://doi.org/10.60126/maras.v2i1.126>.

⁷⁵ Manna Al-Qathtan, "Pengantar Studi Ilmu Al-Qur'an", (Jakarta: Pustaka Al-Kausar, 2015), h. 389.

*as we wish? (Is that so, even though) in truth you are truly a very kind and intelligent person?"*⁷⁶

According to ath-Thabari, the people of Madyan said that Prophet Shu'aib was a kind person as a form of mockery. There is a hadith of the Prophet related to this: Yunus told me, he said: Ibn Wahab informed us, he said: Ibn Zaid said, regarding the words of Allah, إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ "Verily, you are the most forgiving and wise." Meaning that they mocked and ridiculed by saying that you are a believer. Arrogance and pride were inherent in the people of Madyan, which would lead them to destruction and punishment by Allah.⁷⁷

Al-Maraghi's interpretation reinforces the statement that the people of Madyan possessed an arrogant and proud nature. The people of Madyan asked Shu'aib whether the prayer he performed was a command from that madman to abandon the religion of their ancestors who worshipped idols. They thought that the prayers performed by Prophet Shu'aib made him what he was today, when in fact all he did was preach to uphold the truth. Prophet Shu'aib did not call for anything of his own accord, but rather it was a command from Allah. Prophet Shu'aib often performed prayer, so the people of Madyan mentioned the practice of prayer over other things. One time, Prophet Shu'aib carried out.

5. Committing destruction

Committing destruction on earth often occurs for various reasons. The destruction committed by the people of Prophet Shu'aib was an act that was not in accordance with Islamic teachings, namely oppressing others and associating partners with Allah. Allah says in Surah Al-A'raf: 85, in the phrase fasad, which means destruction. According to ath-Thabari, destruction on earth is sinful acts such as worshipping other than Allah, associating partners with Allah, and deceiving others in measurements and weights.⁷⁸ The sins committed by the people of Madyan caused destruction on earth in terms of their beliefs. In addition to this, there was another form of destruction that resulted from the actions of the people of Madyan, namely a devastating earthquake that left the land of Madyan lifeless.

Lessons from the Story of the People of Prophet Shu'aib

The story of the people of Prophet Shu'aib is synonymous with bad behavior such as robbery, worshipping other than Allah, namely trees that were considered

⁷⁶ At-Thabari, *Tafsir Ath-Thabari*, Jilid 7, h. 101.

⁷⁷ At-Thabari, *Tafsir Ath-Thabari*, Jilid 6, h. 3.

⁷⁸ At-Thabari, *Tafsir Ath-Thabari*, Jilid 6, h. 543.

sacred, and reducing weights and measures.⁷⁹ Therefore, lessons can be learned from this story.⁸⁰ Lessons are lessons from an event with the aim of being applied in life. The lessons learned from the story of the people of Prophet Shu'aib are as follows:

1. Honesty and Justice

The values of honesty and justice are important values, as exemplified by the honesty and justice taken from the story of the people of Prophet Shu'aib. The violation committed by the people of Prophet Shu'aib, namely cheating with the scales, is one example that the values of honesty and justice among the Madyan people were very low. Efforts that can be made to make a person prioritize honesty and justice are to increase their faith in Allah and believe that everything they do will be rewarded. Fraud only destroys social order and breeds distrust.⁸¹ Cheating in sales transactions does not increase profits, but rather eliminates blessings. Cheating in trade does not increase wealth, just as giving alms does not make a person poor.

2. Belief in the Truth

The Qur'an is the word of Allah, whose truth is guaranteed, and it is a guide for all of humanity. In Surah As-Sajdah verse 2, Allah affirms, "The revelation of this Book is without doubt, (it) is from the Lord of the worlds." This shows that every verse in the Qur'an contains absolute truth that comes from the All-Knowing God, and is the main basis for living a life in accordance with Islamic values. The Qur'an is the perfecting holy book of the previous books, which contain commands to worship Allah, muamalah, fiqh, and others. Therefore, belief must be deeply applied to the truth of the Qur'an. Believing in the truth is the moral foundation that guides humans to think, behave, and act with honesty and justice.

3. Tolerance

The story of Prophet Shu'aib teaches us that tolerance in Islam does not mean allowing wrongdoing without giving advice, but rather prioritizing a polite manner in conveying the truth. Prophet Shu'aib showed that in facing differences and deviations, a Muslim must remain patient, not emotional, and uphold human values. Tolerance must be balanced with steadfastness in the right principles.

⁷⁹ Abu 'Abdillah Al-Watesi, *"100 Kisah Tragis Orang-orang zalim"*, (Banyumas: Buana Ilmu Islami, 2013), h. 158.

⁸⁰ Ach Fauzi, "Ibrah Dalam Al-Qur'an: Kajian Tafsir Tematik Term", *Institut Agama Islam Negeri Madura*, 2024, h. 8.

⁸¹ Uah Maspuroh Rina Amelia, Slamet Triyadi, "Prinsip Kejujuran Dalam Jual Beli Menurut Perspektif Al-Qur'an," *Jurnal Ilmiah Wahana Pendidikan* 9, no. 23 (2023): h.8, <https://bajangjournal.com/index.php/JCI/article/view/4924>.

4. *Tawadhu'*

Tawadhu' is one of the moral values found in Prophet Shu'ayb. In delivering his sermons, Prophet Shu'aib always used polite and loving words, even when he was ridiculed and rejected. His humility was evident when he did not impose his will, but instead invited his people to the truth with wise and patient advice.

5. Maintaining Balance

The balance referred to is balance in life in terms of faith and behavior. Such deviations can be detrimental and cause injustice in society. Maintaining balance in the story of the people of Madyan means maintaining justice, honesty, and order in life in order to create a peaceful life.

CLOSING

After the exposition and analysis concerning the interpretation of verses about the people of Prophet Shu'ayb in *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān*, the examination of the moral character of the people of Madyan provides an understanding of the interpretation, their behavioral traits, and the lessons (*'ibrah*) derived from the narrative. The findings of the study reveal that al-Ṭabarī's interpretation emphasizes transmitted reports (*riwāyāt*) and *tafsīr bi al-lughā* (interpretation through linguistic and poetic analysis). It presents a depiction of a community that violated justice and balance in economic life, the exhortations of Prophet Shu'ayb to his people, their subsequent rejection, and the divine punishment that befell them. Furthermore, the study identifies the moral characteristics of the people of Madyan as corrupt, truth-rejecting, intolerant, and arrogant. Hence, the derived *'ibrah* from this narrative offers moral lessons for life, including honesty and justice, faith in truth, tolerance, and humility.

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