



RIYA' IN THE REALM OF SOCIAL MEDIA

(An Examination of the Interpretation of the Works of Wahbah Az-zuhaili and M. Quraish shihab)

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Abstract: *The purpose of this research is to provide understanding to all people regarding riya' which always perches in every human heart. Riya', not many people know, including himself, who has riya in his heart. The benefits of this research are also expected to minimize and eliminate riya behavior. Because basically the behavior of riya' or those who always want to be seen more by others can happen to anyone, doing everything is not because of Allah SWT even though in appearance it feels religious. Riya' becomes a heart disease and will give birth to other heart diseases such as ujub, takabbur, envy and envy. This research method uses literature research and social analysis through social media from various social media platforms.*

Keyword: *riya' dan media social, Wahbah Az-zuhaili dan M. Quraish Shihab*

Abstrak: Tujuan penelitian ini untuk memberi pemahaman kepada seluruh masyarakat terkait riya' yang selalu hinggap pada setiap hati manusia. Riya' memang tidak banyak yang tahu termasuk diri sendiri yang dalam hatinya tertanam riya'. Manfaat dari penelitian ini juga diharapkan meminimalisir dan menghilangkan perilaku riya. Karena pada dasarnya perilaku riya' atau yang selalu ingin dilihat lebih oleh orang lain bisa menimpa siapa saja, melakukan segala Sesutu bukan karena Allah SWT walaupun dalam kelihatannya mernuasa agamis. Riya' menjadi penyakit hati dan akan melahirkan penyakit hati yang lain seperti ujub, takabbur, iri dan dengki. Metode penelitian ini menggunakan penelitian pustaka dan analisis social melalui media social dari berbagai platform berbagai media sosial.

Kata Kunci: *riya' dan media social, Wahbah Az-zuhaili dan M. Quraish Shihab*

A. Introduction

Riya' is a heart disease that many people have today, which is in accordance with the current situation which is also in accordance with the development of the times and technology. There are many people who display their actions to social media so that other people can see it and even that can be used as a side job by that person, where more people see it, more money they get. Meanwhile, the meaning of riya' itself is to do an act in the hope that it will be viewed favorably by the people who see it. Allah really hates people who do riya', even Allah reproaches people

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who have the nature of *riya'* in his word Surah Al Ma'un Verses 4-7 which reads: Meaning: "*So it is an accident for those who pray. (Those who neglect their prayers. Those who do *riyadan* and are reluctant to help with useful things.*"

The Qur'an as the Word of Allah SWT revealed to the Prophet Muhammad bin Abdullah has always been a light for human life, because understanding of the basic laws of Islam is still minimal, it needs to be developed simply, quickly and effectively. Activities that reach all levels of society.³ The Qur'an is very concerned about humans so that in surah al-Baqarah it is explained about the consequences of people who do *riya'*. in Surah al-Baqarah there are 27 human characteristics of which 5 are characteristics for pious people and 22 are the characteristics of hypocritical people.⁴

The definition of *riya'* according to language is to show good deeds in order to be seen by others. Literally the word *riya* or *ria'a* comes from the word *ra'a* which means to see. From this we can conclude that *riya'* is an act so that others see, admire and flatter what he has done, while in shari'a terms, *riya'* is doing worship as a means of approaching oneself to Allah, but aimed at something worldly⁵.

Riya' in the Qur'an and in Mu "jam al--Mufahras Li--Alfaz al-Qur'an has various forms which are repeated five times, namely:. The form of *ria'a* is three times found in surah al-Baqarah 2: 264, Qs.an-Nisa' 4:38, and Qs.al-Anfal 8:47, and in the form of *yura'un* which is repeated twice in QS.an-Nisa 4:142 and Qs.al-Ma'un 107:6.⁶ The 5 actions of *riya'* in the Qur'an are first, in surah al-Baqarah verse 264 which reads:

³ Hartono, H. (2020). MANAJEMEN PENDIDIKAN AL QUR'AN BERBASIS MASJID DALAM RAMADHAN KAMP (Study Kasus Masjid Nurul Huda Tarebung Kecamatan Gayam Sumenep). MENARA TEBUIRENG: *Jurnal Ilmu-Ilmu Keislaman*, 16(01), 91-103.

⁴Ahmad Ghazali, Abdul Muhaiminabd Bari Zainur Ar-Ridza. *Akhlake Tretan* (Lanbulan: Menara Al Mubarak, 2020), hlm .47.

⁵ Abu Rifki Al-Hanif Dan Nur Kholis Hasin, *Kamus Arab-Indonesia* (Surabaya: Terbit Terang. Cet. Ke-1. 2000),hlm. 266.

⁶Muhammad Fu'ad Abdul Baqi, *Al-Mu'jam Al-Mufahras Li Al-Faz Al-Qur'an Al Karim*(Beirut: Darul Fikri, 1412 H/1992 M),hlm. 362.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَتَكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Meaning: "O you who believe, do not deprive your charity of its reward by mentioning it and hurting the recipient, like one who spends his wealth for the sake of the people and does not believe in Allah and the Last Day. So his example is like that of a smooth stone on which there is earth, then a heavy rain falls on it, and it becomes clean. They do not control anything of what they strive for; and Allah does not guide those who disbelieve".⁷

Therefore, it is necessary to improve morals, especially to the younger generation because today's youth are the actors of the future and they are the actors who guard the future of this ummah.⁸

B. Method

This research method uses library research, several stages of library research are knowing the type of literature, secondly reading and analyzing the themes that have been determined, thirdly reviewing in detail and adjusting to the main topics and finally editing. In addition, what is no less important is to conduct social analysis, especially on social media, which involves the behavior, character and attitude of netizens who are SWT then reviewed and adjusted to the literature review.

C. Results and Discussion

There are many explanations of riya' in the Qur'an and there are many interpretations of the meaning and understanding of riya' itself, but the author can only find riya' in the Qur'an in two forms of repeated words. The words riya' in the

⁷ Departemen Agama. *Alhidayah Al Qur'an Tafsir Perkata Tajwid Kode Angka* (Tangerang Selatan, 2011). Hal. 45

⁸ Hartono, H. (2018). Pendidikan Karakter Dalam Al-Qur'an Pada Kalangan Remaja Di Era Digital. *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadist*, 1(2), 178-199.

Qur'an are repeated five times, namely: The form of *riya'* which is repeated three times in the Qur'an is found in surah al-Baqarah 2: 264, Qs. Al-Nisa'4: 38, and Qs.Al-Anfal 8: 47, in the form of *yura'un* which is repeated two times in the Qur'an found in Qs.An Nisa'4: 142 and Qs. Al-Ma'un107:4-7.

M. Quraish Shihab in the book of interpretation *al--misbah as tafsir* and the interpretation of WahbahvAz-zuhaili in the book of *Tafsir-al-munir*. The interpretation of the two scholars' is as follows: Interpretation of Surah al-Baqarah Verse 264 According to the two mufasssir

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Meaning: "O you who believe, do not deprive yourselves of alms by mentioning them and hurting the feelings of the recipient, such as the one who spends his wealth for the sake of the people and does not believe in Allah. So that person's example is like a smooth stone on which there is soil, then the stone is hit by heavy rain, then it becomes clean (soil-free). They have not mastered anything of what they have worked for; and Allah does not guide those who disbelieve."⁹

According to Wahbah Az-Zuhaili's interpretation the word *riya'aa* means to show off or broadcast it to others. They do good things only because they want to be proud of themselves, or because people admire and flatter themselves when they see them. In surah Al-Baqarah verse 264 he argues that Allah forbids people to mention what they do because it is the purity of alms that is sincere only because of Allah which can make their alms accepted and get great rewards from Allah, people who mention their alms and hurt the feelings of the recipient of alms resemble *riya'* and *sum'ah* with the aim that they get praise, flattery, and so that they are considered

⁹ Departemen Agama. *Alhidayah Al Qur'an Tafsir Perkata Tajwid Kode Angka* (Tangerang Selatan,2011). Hal. 45

as generous people not because they are sincere because of Allah SWT. People who give alms because of *riya'* and *sum'ah* are essentially people who do not believe in Allah SWT with true faith.

In the verse, people who do charity with *riya'* and *sum'ah* are compared to dust that sticks to a smooth and slippery stone, then the stone is exposed to heavy rain which can sweep and clean the dust from the stone, so that the stone is again slippery and clean without the slightest dust. The point of the parable is that charity done with *riya'* or *sum'ah* will not bring any results and will quickly disappear without leaving a trace. As for the world, people who love to give by bringing it up and *riya'* are two people who are very hated by the community. While in the afterlife Allah will not accept the charity he does unless it is done with a sense of sincerity only because of Allah. Both of these traits, namely the nature of prying and the nature of *riya'*, are categorized as a form of *shirk*, which is a faint *shirk* or one that is not visible, people who have this trait mean that what they do is not because of Allah SWT. Allah will not guide the disbelievers as long as they are in disbelief, or Allah will not guide them in their deeds as long as they remain in disbelief. Sdangkan people who believe he will do charity with sincerity, Expecting rewards and enjoyment from Allah SWT. This is an unfavorable attitude to pry his gift and is a trait of disbelievers not the nature of believers.¹⁰

According to M. Quraish shihabawal reading on the verse, Beginning with the divine good call (O people who believe), the good invitation is followed by a prohibition (not revoked) which is the reward (your alms). The word (reward) is not mentioned in this verse to show that the lesson or the result of almsgiving is not actually wasted, but also the almsgiving that symbolizes the capital is lost. whereas the capital is there and the reward must be there. But now both are gone. Allah wanted to multiply it, but they themselves did something that took it away, because you (mentioned and hurt) the feelings of the recipient. Don't worry about losing your charity, because you are believers in the same way, but you are not praiseworthy

¹⁰ Wahbah Az-Zuhaili, *Tafsir Al-Munir, Jilid 2*, (Damaskus, Dar Al Fikr, 2013).Hlm. 70-

(like the person who spends his wealth on *ria'a*) because he wants to be praised in order to have a good name in the eyes of others.¹¹

The two bad behaviors above correspond to two bad things, namely selfishness and lack of faith, including the praiseworthy people. The person who wants to do something to get praise, actually does not deserve the reward from God the Most Great. He denies the rewards of others in the form of honorable praise. The only praiseworthy *orang* is expecting rewards from others. Do not believe in the *hariketan* Allah SWT, that every time we give will definitely be rewarded by Allah, the All-Wise God.

Their situation in terms of the ugliness of bad intentions and guise and the futility of their deeds. like *shafwan* (صَفْوَان) this word is derived from the word *shafa'* (صَفَاء) which means pure, clean from stains and dirt. Even very clean and smooth as understood by the *alif* and *nun* at the end of the word. this is because the stone referred to by the word *shafwan* is a stone that has not the slightest crack or stain. The one who gave alms with the intention of putting his alms there, is compared to a heavy rain (then the stone was hit by a heavy rain) if it were not a slippery stone, if it were cracked, hollow, or porous there could be soil left, so there are remnants that do not come out due to rain, but he is a stone that is *halus*, slippery, even a little water can clean it, especially if (heavy rain - then it becomes clean) - does not leave a little soil or dust.

Their situation in terms of the ugliness of bad intentions and the guise and futility of their deeds. like *shafwan*, this word is rooted in the word *shafa'* which means pure, clean from stains and dirt. The one who gives alms selflessly puts his alms there, likened to a heavy rain (then the stone is hit by a heavy rain) if it were not a smooth stone, if it were cracked, hollow, or porous there could be soil left, so there are remnants that do not come out due to rain, but it is a smooth, smooth stone, even

¹¹ M. Quraish shihab. *Tafsir al-misbah: pesan, kesan, dan keserasian al-Qur'an*, (Bandung: Lentera Hati, 2009), vol. 1. Hlm. 695

a little water can clean it, especially if (heavy rain - then it becomes clean) - does not leave a little soil or dust.

- Interpretation of surah An Nisa' verse 38 according to Wahbah Az-Zuhaili and M. Quraish Shihab

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا

فَسَاءَ قَرِينًا

Meaning: "*And (also) those who spend their wealth for the sake of the people, and those who do not believe in Allah and the Last Day. Whoever takes the shaitan as a friend, the shaitan is the worst of friends.*"

According to Wahbah Az-Zuhaili's interpretation, people who are jealous actually do not believe in Allah, nor in the last day. It is Satan who encourages them to do this despicable act, until they leave obedience and the right path. Satan has tempted, dictated and embellished their despicable deeds to make them look good. True believers will not spend their wealth with a heart of *riya*. They do all their deeds sincerely only for the sake of Allah SWT and to get a reward in eternal life, namely on the last day.

The people who are *riya* are close friends of Satan who has whispered into their ears that giving causes poverty. Satan also tells them to do vile deeds and Those who are jealous are close friends of Satan who has whispered into their ears that giving will cause poverty. Satan also tells them to do vile and unlawful deeds. Whoever becomes a friend of the devil, he has got the worst friend who encourages the person to do reprehensible deeds, so that if he wants to do it then he is as bad as the devil. This verse implies avoiding bad friends and choosing good friends.¹²

According to the interpretation of M. Quraish shihab this verse explains about another group that is also displeased with Allah, or other vices that boast

¹² Wahbah Az-Zuhaili, *Tafsir Al-Munir*, Jilid 3, (Damaskus, Dar Al Fikr, 2013).Hlm. 93

of haughtiness, in addition to miserliness, also once when they spend. They spend their wealth because of *riya'* to people, i.e. wanting to be praised and known and praised that he is a generous person, not because they want to gain divine rewards or are driven by the pain of seeing the suffering of others. In this way, they are essentially people who do not believe in Allah and the Last Day. They have taken Satan as a friend. And whoever takes Satan as a friend, even though Satan is a real enemy, then Satan is the worst of friends.

Those who spend their wealth out of selfishness usually do not spend it in its proper place. He may give to the rich who do not need it, and ignore the poor who need his help. This is because he does not expect anything from the poor, but expects something from the rich. This is also because they do not believe that giving to the poor will benefit them in the future. By the above verse Satan is mentioned as the worst of friends because Satan is not satisfied except by plunging people, and there is not a single part of him that can bring good consequences for humans, he always brings bad to people and keeps people away from virtue.¹³

- Interpretation of Surah Al-Anfal Verse 47 According to Wahbah Az-Zuhaili and M. Quraish Shihab

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلُ أَن تَطْمَئِنَّ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارَهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

Meaning: "And do not be like those who go out from their villages with arrogance and with the intention of showing off to people and of deterring people from the way of Allah. And Allah encompasses what they do." According to the interpretation of wahbah az-zuhaili this verse explains about Allah's warning to his people not to imitate the behavior of the Meccan polytheists.

¹³ M. Quraish. Shihab, *Tafsir Al Misbah Pesan Kesan Dan Keserasian Al- Qur'an*. Jakarta: Lentera Hati, 2002). Vol. 1.hlm. 533-535

Allah SWT says "And do not be like those who go out" meaning that you should not imitate the polytheists of Mecca, when they departed from their country to guard the trade caravan in a state of arrogance or rejecting the truth, showing pride and pride in the favor of power, The Meccan polytheists, when they set out from their land to guard the merchant caravan in a state of arrogance or rejecting the truth, displaying pride and arrogance with the favors of power, wealth and leadership that were upon them and also to gain the sympathy of the people or boasting and bragging before them, then doing everything that the people wanted to see to gain their admiration, as Abu fahal said that when it was said to him that the merchant caravan had escaped then return, he said that, "No, by God, we-we will not return until we come to the area of Badr. We will slaughter camels, drink wine; the courtesans will sing for us, and the Arabs will talk about us forever.

Thus, obey what is commanded to you O believers and stop what is forbidden to you. Beware, lest you imitate your enemies the polytheists who were arrogant, proud, and jealous of the favors that were upon them until later their condition changed one hundred percent. They finally sipped the glass of death. They became despicable and lowly in the everlasting punishment.

Their exit from Mecca was aimed at deterring people from the path of Allah. That is, to prevent people from converting to Islam and to create a barrier between people and the preaching of Islam. This behavior is usually not born except from those whose hearts are filled with disbelief, ignorance and malice, all of which are factors of destruction and annihilation. Therefore, the verse contains a threat not to imitate the characteristics of the disbelievers, which include arrogance, shirking, rejecting the truth, and being hostile to it.

He is well aware of all their intentions. On that basis, Allah will reward them with the worst of rewards in this world and the Hereafter in accordance with His provision of giving rewards according to deeds. This is an encouragement to

sincerity of intention and charity, a motivation to help the Prophet and defend the religion he brought from Allah SWT.¹⁴

According to the interpretation of M. Quraish Shihab, this verse explains the prohibition of Muslims to imitate the attitude of the disbelievers, Do not you behave like a person who leaves his home by boasting of wealth, strength and pleasure of life, then flaunt it to the public, in order to get their flattery. By doing so, he has actually hindered people from the path of Allah and the religion of Islam. But Allah covers them with His knowledge and power. He will reward them in this world and the Hereafter.¹⁵

- Interpretation of Surah an-Nisa' Ayat 142 According to Wahbah az-Zuhaili dan M. Quraish Shihab

إِنَّ الْمُنَافِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

Meaning: *"Verily, the hypocrites deceive Allah, and Allah will repay their deceit. And when they stand for prayer they stand lazily."*

They intend to make a show of themselves before men. And they do not mention Allah except very little."According to Wahbah Az-Zuhaili's interpretation of this verse, the hypocrites choose to resort to means of deception and evasion, due to their ignorance, naivety, shallowness of knowledge and reason, sick and abnormal psychology, and poor estimation, calculation, and estimation. Thus, they act in the same way as a swindler would act, that is, pretending to show faith and concealing disbelief. This is as mentioned at the beginning of the verse, "They deceive Allah and those who believe, while they are only deceiving themselves without realizing it". There is no doubt that Allah SWT cannot be deceived and tricked, because He knows all the secrets and things

¹⁴ Wahbah Az-Zuhaili, *Tafsir Al-Munir*, Jilid 15, (Damaskus, Dar Al Fikr, 2013).Hlm. 319-320

¹⁵ M. Quraish shihab. *Tafsir al-misbah: pesan, kesan, dan keserasian al-Qur'an*, (Bandung: Lentera Hati, 2009), vol. 3. Hlm. 554-556

hidden in the heart. However, they feel and think that their status is as it appears to people, i.e. they look like ordinary Muslims. The rulings of Shari'ah apply to them outwardly. That is how they think of their position and status in the sight of Allah on the Day of Judgment.

It is as Allah Almighty told them about themselves that on the Day of Judgment they swore to Him that they were on the path of steadfastness, rectitude, and righteousness, and they believed that it was beneficial for them in the sight of Allah Almighty. Allah rewards them for their deceit and deception. This, in this verse, is called mukhaada'ah [deceiving each other] as a form of al-Musyaakalah (adjusting) to the first form of the word, namely "yukhodi'una". Allah deceives some as they deceive others. Allah will repay their deception by allowing them to be as a believer would be and their lives will appear blissful and peaceful. But behind it all Allah is preparing for them the call to prayer in this world and the hereafter.¹⁶

According to M. Quraish Shihab's interpretation, this verse is a continuation of the description of the hypocrites mentioned in the previous verse. Their two-faced attitude is that of deceivers. "But, how misguided and lost they are because they deceive those who cannot be deceived. Indeed, the hypocrites, among other things, by siding with whoever gains victory, are in fact deceiving Allah, i.e. acting like deceivers, and Allah reciprocates their deception by letting them dissolve in their misguidance and deception and expecting to get what they hope for, even though they can never achieve it".

Laziness in prayer indicates a lack of attention, whereas religion emphasizes the need for full attention when praying. That is why Allah forbids praying when one is driven by needs, such as biological needs, wanting to go back and forth, or hunger and thirst. "When food is served and the prayer is announced, eat first." This is what he said. He also warned against exceeding limits in worship because

¹⁶ Wahbah Az-Zuhaili, *Tafsir Al-Munir*, Jilid 3, (Damaskus, Dar Al Fikr, 2013). Hlm. 324-329

this in turn will make a person bored, and these words are addressed to the prophet Muhammad PBUH. And to anyone. It should be remembered that the Prophet Muhammad (peace be upon him) was the most beloved by Allah, the most accepted by his supplication, as well as the most eager and hopeful, even trying his best so that all people believe in Allah - if the Prophet Muhammad alone is in such a state - no longer can find a way for them, let alone other than him.¹⁷

- Interpretation of Surah al-Ma'un Verses 4-7 According to Wahbah az-Zuhaili and M. Quraish Shihab

Meaning: *"So it is an accident for those who pray. (Those who neglect their prayers, and those who make a show of it. And reluctant (to help with) useful goods".*

According to the interpretation of wahbah az-zuhaili, the verse explains about the loss, blame, and destruction of those who neglect their prayers, ""cut them off from their prayers, and show off their prayers and other deeds. They show off their deeds to be seen and praised by mankind. Rìya is doing something not for the sake of Allah SWT, because of the praise of mankind. al-maun is anything that can be utilized such as needles, axes, pots, and bowls."

The verses can be taken as follows. The punishment for those who deceive the harì is the reward and the reckoning of deeds in the end. The memorization in this verse is general in nature so it is not limited to the person who is the object of the revelation of the verse. Among the characteristics and dislikes of the one who denies the reward in the Hereafter are being harsh, being harsh, and not giving the right to the children of God.

It also includes not doing goodness and not encouraging or not encouraging to give feed the poor and the poor because of the nature of the poor and denying them a reward. The reasoning in this verse is not general so it does not include people who do not do that because they are not able to. However, the hypocrites are

¹⁷ M. Quraish. Shihab, *Tafsir Al Misbah Pesan Kesan Dan Keserasian Al- Qur'an*. Jakarta: Lentera Hati, 2002). Vol. 2. hlm. 769-771

not bad even though they are wealthy. This is true for people who do three things; neglect prayer, make *riba* and are reluctant to pledge goods that are common or commonly pledged.

The hypocrites have accumulated these three traits: neglecting prayer, *riya* and not giving alms. Neglecting prayer means not doing it at all or in another sense doing it but not seriously, as explained earlier. (negligence in prayer) is a matter that is not subject to punishment so it is not a *taklîf*. In a narration it is stated that the Prophet (peace be upon him) never failed to pray. And it is prescribed to perform *sahwi* prostration for those who fail to pray. It is also known that the Companions used to fail to pray. The essence of *riya'* is to find something that is worldly in nature through worship and has a place in the heart of man.

The kinds of *riya'* are improving one's appearance while hoping for human praise. Wearing wrinkled clothes to look like a *zuhud* person. Although these traits are clearly present in hypocrites, some of them are sometimes present in devout Muslims as well. When some of these traits are present in an observant Muslim, he will receive some reproach, such as if he neglects prayer and is reluctant to give. This is a despicable attitude and tarnishes self-respect if it is not done under duress. In conclusion, Allah SWT characterizes the disbelievers and hypocrites in this surah with four traits: being stingy, neglecting prayers, being jealous, and preventing zakat and kindness.¹⁸

According to the interpretation of M. Qura'ish shihab, this verse explains the threat of accidents that will befall them without explaining that they are essentially also denying religion and the day of retribution. According to him, the word is derived from the word *ra'a* which means to look. From the same root, comes the word *riya'*; that is, one who does work while looking at people so that if no one looks at them they don't do it. The word also means that they when doing a job always try or want to be seen and noticed by others to get their praise. From this

¹⁸ Wahbah Az-Zuhaili, *Tafsir Al-Munir*, Jilid 15, (Damaskus, Dar Al Fikr, 2013).Hlm. 187-190

point of view, the word *riya'* or *yura'un* can be interpreted as "a work not for the sake of Allah alone, but to seek praise and popularity".

Riya' is something abstract, difficult or even impossible to detect by others, even the person himself sometimes does not realize it, especially if he is immersed in a busy life. *Riya'* is likened to a small, black ant walking slowly in the darkness of the night on a person's body. This verse also explains why *riya'* and obstructing the giving of favors are signs of not appreciating the meaning and purpose of prayer, all because prayer is based on prayer, in fact that is its literal meaning. A prayer is a wish that is asked of Allah SWT. In performing *shalat* the recitation and attitude and the whole should illustrate our humility and need as well as the greatness and majesty of Allah thus it can be concluded that it is unnatural for human to be two-faced (*riya'*) when performing it and human will not be able to deceive Him. Those who can do so are those who do not realize the essence of their *shalat* and are negligent in their purpose. In this surah two main conditions or signs of the fulfillment of the essence of prayer are found. First, the sincerity of doing it for the sake of Allah. Second, a sense of the needs of the weak and a willingness to extend even the smallest help.¹⁹

D. Conclusion

The interpretation of Wahbah Az-Zuhaili and M. Quraish Shihab regarding *riya'* in the Qur'an is that *riya'* is an act in which the person who does the deed only wants to be seen by others with the aim of that person getting praise, flattery, rank, and honor in various media and daily life. Allah SWT does not like these *riya'* actions and Allah will reward them for their actions while they are in the world.

The similarity between Wahbah Az-Zuhaili and M. Quraish Shihab's interpretation of *riya'* lies in terms of its meaning and the consequences of people who have the nature of *riya'*, both of them interpret *riya'* as an act that is shown to others so that the person gets praise and respect. People who do deeds on the basis

¹⁹ M. Quraish Shihab, *Tafsir Al Misbah Pesan Kesan Dan Keserasian Al- Qur'an*. Jakarta: Lentera Hati, 2002). Vol. 15. hlm. 649- 652.

of riya' will not get anything when they are in the hereafter and Allah will reward all their deeds when they are in the world because Allah knows everything.

While the difference between the two mufassirs lies in the causative factor of riya' according to Wahbah Az-Zuhaili, the causative factor of riya' is the encouragement of the devil. Meanwhile, according to M. Quraish Shihab, the factor that causes riya' is from himself because he does not believe in real faith, he does an act not purely because of Allah SWT but because he wants recognition from others.

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