



Hedonism in Tafsir Al-Azhar: A Paul Ricoeur hermeneutic analysis and its implications for moral communication in muslim societies

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ABSTRACT

Background: In the modern era, the rise of consumptive and materialistic lifestyles has shaped a new form of hedonism that challenges moral and spiritual values in religious teachings. Islam, through the Qur'an, offers a comprehensive view of life. This study aims to analyze the concept of hedonism in the Qur'an through Hamka's Tafsir Al-Azhar using Paul Ricoeur's hermeneutical approach. A number of previous studies have discussed hedonism from a philosophical or sociological perspective, but not many have examined it through a hermeneutic reading of Islamic texts. **Methods:** This research is classified as qualitative research. The primary data source used is the book Tafsir Al-Azhar. Supporting data includes articles, journals, books related to hedonism, and scientific books. The data collection technique used is the library research method. The data analysis used is descriptive analysis and also uses the *maudū'i* (thematic) interpretation method. **Findings:** The results of this study are as follows, a) an excessive love for the world, as found in QS. Al-Imran verse 14, b) the attitude of squandering wealth, as found in QS. Al-Qashash verse 77, c) the attitude of being wasteful and extravagant, as found in QS. Al-Isra verse 27. **Conclusion:** Its relevance to Indonesian society is evident in cases of corruption, where many people, especially young people, buy things not because they need them, and many people will do anything, even if it is wrong, to fulfill their hedonistic lifestyle. **Novelty/Originality of this article:** From several literature reviews that have been described, there has been no specific research related to the theme of hedonism in the Al-Azhar book. Therefore, this research is important to investigate.

KEYWORDS: hedonism; Tafsir Al-Azhar; treasures.

1. Introduction

Globalization encompasses a series of changes that affect societies around the world regardless of geographical boundaries (Un, 2020). The term only began to emerge about two decades ago and has recently gained popularity as a new ideology in the last five to ten years. The process of globalization is developing rapidly due to the growth of increasingly sophisticated information and communication technology.

The influence of globalization also plays an important role in shaping the lifestyle of today's society. Lifestyle is an individual's pattern of life that is reflected in how they use their time, the values they consider important, and their views of the world around them (Farihah, 2021). Lifestyle includes how individuals use money and time in their lives. It can be interpreted that lifestyle is a pattern or tendency in daily activities, including preferences

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and desires in financial spending and use of time (Sari et al., 2023). Lifestyle refers to the way individuals live their lives, not limited to financial spending and use of time alone (Nisak & Sulistyowati, 2022). There are indicators that can detail lifestyle, namely spending, family, self-concept, social issues (Zakia et al., 2022). A frugal lifestyle is living within one's means and being able to manage finances well. A frugal lifestyle involves wise financial management and an understanding of appropriate spending in line with one's financial capabilities. This includes the habit of saving, prioritizing important expenses, avoiding waste, and managing debt wisely (Suryani & Achiria, 2019). On the other hand, there are subsisters, which is a lifestyle that refers to individuals with low socioeconomic status but have above-average peace of mind. This lifestyle refers to people with low socioeconomic status but above-average levels of contentment. This may be due to social solidarity, happiness from simple things, wise financial management, and adaptation to difficult conditions (Simbolon & Tobing, 2020).

Technological developments, one of which affects people's way of life, can be found in the form of social media. Social media acts as a platform for online interaction that is not bound by space and time constraints. The influence of social media plays an important role in changing the social structure of society, especially among the millennial generation. In Indonesia, the internet user rate among the 15-19 age group is 91%, while in the 20-24 age group it reaches 88.5%, 25-29 years old 82.7%, 30-34 years old 76.5%, and 35-39 years old 68.5% (Maulana et al., 2017). Currently, various social media platforms such as TikTok and Instagram have become very popular among the public. The content shared covers various topics ranging from fashion trends, culinary, to individual lifestyles.

A lifestyle that tends towards luxury, commonly known as a hedonistic lifestyle, is now popular among many individuals, including Millennials and Generation Z (Anggraini & Santhoso, 2017). More specifically, hedonism is a way of life that believes in seeking as much pleasure as possible by any means and avoiding all forms of suffering (Razali, 2020). Hedonism is a doctrine that places happiness as the top priority; if someone feels satisfied and happy, it is considered a positive thing (Gule, 2021). In hedonism, a person who prioritizes their own happiness is considered to be right. In the principle of hedonism, the term Cyrenaic hedonism is about seeking self-satisfaction, and feeling satisfied with oneself is the best thing (Azzarah, 2019). Russell (2004) states that there are two types of hedonistic lifestyles, namely egoistic hedonism and universal hedonism. Pain or suffering is considered something that is unacceptable or should be avoided as much as possible (Jannah, 2021). Many people today do not only buy things out of necessity, but also to follow current trends and satisfy their personal desires, even if the items or activities do not provide any real benefits (Anggraini & Santhoso, 2017). Trendy items provide satisfaction and pleasure, even if they are not basic necessities.

One of the main driving factors behind the emergence of hedonistic behavior in the modern era is the sale of goods through digital marketing. This approach is considered an effective strategy in shaping consumptive or hedonistic behavior because it is easily accessible and attracts consumers' attention (Maulana et al., 2017). However, if hedonistic behavior is left unchecked, it can become toxic within a person, providing a foundation for the formation of harmful character traits. Some people find the hedonistic or luxurious lifestyle very appealing, and they tend to be easily tempted to follow this trend. This phenomenon arises from the desire to live a luxurious, comfortable, and affluent life, without considering the origins or sources used to achieve it (Farihah, 2021).

Hedonism is considered an undesirable aspect of behavior and should be avoided by each individual. The Qur'an has explained the risks involved in it. In addition to causing a person to become negligent, this trait can also have a negative impact on the individual who possesses it, and can even harm others. Therefore, the Qur'an emphasizes the importance of staying away from such behavior (Yatimah, 2019).

The Qur'an explains that the human tendency to seek happiness is part of human nature, but this should not be the main purpose of human life in this world. Humans, created by Allah SWT, are given the primary purpose of worshipping Him. Unfortunately, many people are trapped in a materialistic life, focusing only on the pursuit of wealth, even to the

point of forgetting their obligation to worship their Lord (Mulyawati, 2020). As stated in QS. Adz-Dzariyat verse 56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: *"I did not create the jinn and mankind except to worship Me."* (QS. Adz-Dzariyat: 56)

Human nature always longs for a life that leans toward pleasure. Every individual hopes to always feel happiness, and there is no one who does not want to feel happiness. Happiness itself can come from several aspects, such as wealth, power, social position, and romantic relationships. Therefore, many choose to love worldly aspects and adopt a luxurious lifestyle to fulfill their desires and satisfaction, an attitude known as hedonism.

Happiness in life is one aspect of the hedonistic lifestyle that is often a priority for humans. This happiness can take the form of wealth, position, and offspring, and is a test from Allah SWT for humans. Individuals who are captivated by worldly temptations will use them as adornments and a place to pursue things that reflect grandeur, such as having children, wealth, social status, and so on. This leads to indifference and a lack of charity for the afterlife. Many humans are lulled by worldly pleasures alone. In order to achieve ultimate satisfaction, they are willing to do anything. In reality, humans often find it difficult to control their desires, and ultimately find it difficult to distinguish between needs and wants. In fact, this often leads to excessive behavior. Anything that is excessive tends not to have a positive impact, but can cause harm. Moreover, Allah SWT does not like excessive behavior in any form. As stated in QS. Al-Isra verse 27,

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

Meaning: *"Indeed, the wasteful are brothers of the devils, and the devil is ungrateful to his Lord."* (QS. Al-Isra: 27)

In the book Tafsir Al-Azhar, Buya Hamka explains that wasting wealth on things that have no benefit is the result of the influence of Satan that has possessed a person. Satan's nature of not appreciating gratitude, rejecting goodness, and forgetting blessings makes him a friend who influences the behavior and personality of that individual (Hamka, 2003). There are several reasons why researchers chose the Tafsir Al-Azhar book as the main reference in this study. First, Buya Hamka is one of the best interpreters and thinkers in Indonesia (Rosadi, 2019). Second, the Al-Azhar tafsir book is not fanatical towards any particular madhhab. The madhhab followed by Buya Hamka is the salaf madhhab, which is the madhhab adhered to by the Prophet, his companions, and his followers. With regard to creed and worship, Buya Hamka tends to be taslim, which means he follows without asking many questions. However, this does not mean blindly following human opinions. Buya Hamka chooses opinions that are closer to the truth and rejects those that are considered inappropriate (Mukhalladun, 2022). Third, this tafsir applies a cultural literary style that examines contemporary phenomena (Ummah, 2019). Fourth, the Al-Azhar interpretation is considered different from previous interpretations because of its focus on the practical implementation of the teachings of the Qur'an in the daily lives of Muslims. Specifically, it connects interpretation with the social context and historical events of a particular period (Afriansyah, 2023).

Therefore, researchers evaluate the issue of hedonistic lifestyles found in humans in the contemporary era. Several relevant literature reviews in this study are, first, a study by Harahap (2021), the findings of this study state that the people of Saba had fertile land. Ironically, however, this abundance should have brought the people of Saba closer to Allah SWT; instead, it caused them to neglect Allah SWT's commands. Hedonism led the people of Saba into a lifestyle that tended to be consumptive, materialistic, and selfish. Second, the research by Fitratunnisa (2016), the findings of this study include the linguistic definition of al-Itraf, which etymologically means living happily and luxuriously. However, in the context of the term, al-Itraf is defined as pleasure or luxury that leads to the satisfaction of

worldly desires, which can result in behavior that is far from religious teachings. The manifestation of al-Itraf can appear in the form of possession of material goods, power, women, and children, creating the impression that they are individuals who are prone to arbitrariness, luxury, and deviant behavior.

Third, the study by Farihah (2021) states the findings of this study prove that, according to Sayyid Qutb, hedonistic lifestyles refer to individuals who only focus their attention on the beautiful aspects of this world, causing them to neglect remembering Allah SWT. People with hedonistic tendencies tend to exhibit arrogance, wastefulness, extravagance, and other despicable behaviors.

Fourth, the study by Juniardi (2022), the findings of the study show that according to Quraish Shihab, ostentatiousness can be interpreted as excessive behavior that exceeds reasonable limits, where a person makes their life a goal to obtain a position that is respected by society. This can make a person feel very great without considering the consequences of their actions. Boasting can also cause a person to forget their obligations in worshipping Allah SWT because their mind is only focused on wealth and worldliness.

Fifth, a research by Mulyati (2020), the findings of the study show that according to Quraish Shihab, ostentatiousness can be interpreted as excessive behavior that exceeds reasonable limits, where a person makes their life a goal to obtain a position that is respected by society. This can make a person feel very great without considering the consequences of their actions. Boasting can also cause a person to forget their obligations in worshipping Allah SWT because their mind is only focused on wealth and worldliness. Another study mention, Muhammad Abduh interprets several surahs in Juz 'Amma that contain criticism of hedonistic lifestyles, namely: Ad -Dunyawī (Love of the World) explained in QS. Al-A'la verses 16-17, At-Takatsur (Luxury) explained in QS. At-Takatsur verses 1-8, Al-Israf (Extravagance) explained in QS. Al-Balad verses 4-6, Al-Bukhlū (Stinginess) explained in Al-Lail verses 5-11, Al-Kanzu (Hoarding Wealth) explained in Al-Humazah verses 1-4, Al-Istaghna (Indifference) explained in Al-Ma'un verses 1-3. From several literature reviews that have been described, there has been no specific research related to the theme of hedonism in the book Al-Azhar Mulyati (2020).

2. Methods

The study applies Paul Ricoeur's hermeneutics theory to examine Buya Hamka's interpretation in the *Al-Azhar tafsir* book related to hedonism. Etymologically, the origin of the word hermeneutics can be traced back to the Greek word *hermeneuein*, which means to interpret, while the noun *hermeneia* refers to interpretation (Cyilmia, 2019). The word *hermeneuein* is derived from the name Hermes, who in Greek mythology is considered the intermediary between gods and humans (Rosadi, 2019). Hermes had the task of interpreting the advice of the gods on Mount Olympus into a language that could be understood by humans. Hermes' ability to interpret the gods' messages into a language that could be understood by the listeners or recipients of the messages was considered the key to his success. Therefore, hermeneutics can be explained as the process of transforming a state of incomprehension into understanding, in which Hermes plays a role in interpreting these messages. Thus, hermeneutics becomes a tool used to analyze and understand texts with the aim of revealing the meaning and value contained within them (Maknun, 2021).

Paul Ricoeur states that a text can be interpreted as "any discourse fixed by writing." In his perspective, Ricoeur refers to language as an event, namely language used to discuss a topic or as a means of communication. Meanwhile, a text is considered a corpus that has autonomy. There are four main characteristics of text according to Ricoeur. First, the meaning in a text lies in "what is said," independent of the act of expression or speech. Second, the meaning in a text no longer depends on the speaker as it does in spoken language. In other words, the author's original intention is not always fixed, but can change along with the reader's interpretation. Although the author's role remains significant, their intention can be obscured by the text that has been immortalized. Third, because the text is not related to a dialogue system, there is no connection to the original context or ostensive

reference. What is presented by the text is an imaginative world formed by the text itself, both in its internal context and in its connection with other texts. Fourth, a text is not connected to its initial audience as in spoken language, which is related to its listeners. Instead, a text is intended for a general audience who can read it, unrestricted by space and time. Thus, the existence of a text is considered a form of monologue (Rosadi, 2019).

In interpreting texts, the hermeneutic process requires a specific approach. According to Paul Ricoeur, the hermeneutic procedure can be organized into several steps. First, readers must read the text seriously, using their sympathetic imagination. Second, penta'wil must actively participate in structural analysis to understand the meaning of the text and identify the signs contained therein. This step is taken before they can explore the deepest meaning and establish the references and context of the significant signs contained in the text. After that, penta'wil can develop hypotheses as the third stage, and in the final stage, they need to pay attention to various aspects related to the meaning and views in the text (Rosadi, 2019). Paul Ricoeur's hermeneutic approach begins by describing the historicity of the text when it first appeared. The next step involves a structural semiological analysis of the text. The third step involves the integration of the text and the reader's understanding, known as apriorization. From this apriorization, researchers seek the relevance of the text's understanding, particularly in the context of Al-Misbah's interpretation. Furthermore, researchers seek the relevance of the text's understanding in the *Al-Azhar Tafsir* Book (Badarurrakhman, 2019).

In an effort to interpret the text according to Ricoeur's view, the meaning contained in the text does not always refer to the text or symbol itself. Instead, meaning is linked between the text and the context. In this context, context includes considering or reflecting on it in relation to the meaning of life. In Ricoeur's hermeneutics of text, there are two crucial aspects that need to be considered in order to understand a text. First, at the initial stage, understanding does not focus on the intention of the author of the text, but rather the interpreter tries to understand the meaning of the text as a stand-alone entity. In other words, the interpreter tries to understand the text as something autonomous, independent of the author or the context discussed by the author. Second, in the next stage, Ricoeur goes a step further by stating that the problem of understanding texts invites philosophical reflection from readers. This embodies an understanding that is relevant to the current context (Rosadi, 2019).

This study adopts Ricoeur's hermeneutic approach as the basis for analyzing and understanding the text, namely *Tafsir Al-Azhar*, in the context of today's hedonistic society. *Tafsir Al-Azhar*, the work of Buya Hamka, was named after the land he built in Kebayoran Baru, which was also his birthplace. The interpretation process began with juz 15, namely QS. Al-Kahf. Hamka was arrested by the Old Order regime on January 27, 1964, or 12 *Rabi'ul Awal* 1383, on charges of treason against the homeland and was sentenced to 2 years and 7 months in prison. During his imprisonment, Hamka used his time to write and perfect his 30-juz tafsir. Despite facing difficulties, Hamka received support from various scholars, including representatives from Aceh, Palembang, East Sumatra, Makassar, Banjarmasin, East Java, West Nusa Tenggara, Banjarmasin, Egypt, and others (Hidayati & Saleh, 2021). During his imprisonment, Hamka realized that this misfortune actually brought great wisdom, enabling him to complete his interpretation of the Quran with guidance and inspiration from Allah (Musyarif, 2019).

The *Al-Azhar Tafsir* describes the background of Buya Hamka's life, and in his work, he provides an overview of the characteristics of society and the socio-cultural context of that period. The writing of *Tafsir Al-Azhar* is based on a clear perspective and methodological framework, adhering to the principles of Arabic language, salaf interpretation, asbab al-nuzul, nasikh-mansukh, Hadith science, Fiqh science, and so on (Hidayati & Saleh, 2021). Thus, Hamka's completion of his interpretation of the Quran took more than six years, from 1958 to 1966. The writing of this tafsir was a response to various significant challenges, such as intellectual stagnation and political tensions in Indonesia that threatened the survival of Islam (Musyarif, 2019). In the *Al-Azhar tafsir*, interpretations of the Qur'an are divided into two main categories, namely primary sources and secondary sources. Primary

sources refer to methods of interpreting the Qur'an that use the Qur'an itself, hadith, and the words of the companions, which are referred to as *tafsir bil Ma'tsur*. Meanwhile, secondary sources are references used by Buya Hamka to explain the meaning of verses, including *Qaul Tabi'in*, previous traditional tafsir books, and several Indonesian tafsir works that have been assessed for their excellence.

Buya Hamka used various sources of interpretation that can be identified in his introduction. Some of them include *Tafsir al-Thabari* by Ibn Jarir al-Thabari, *Tafsir Ibn Katsir*, *Tafsir al-Razi*, *Lubab al-Ta'wil Fi Ma'ani al - Tanzil*, *Tafsir al-Nasafi-Madariku al-Tanzil wa Haqa'iqu al-Ta'wil* by al-Khazin, *Fath al-Qadir*, *Nailu al-Athar*, *Irsyad al-Fuhul (Ushul Fiqh)* by al-Syaukani, *Tafsir al-Baghawi*, *Ruhul Bayan* by al - Alusi, *Tafsir Al-Manar* by Sayyid Rasyid Ridha and Muhammad Abduh, *Tafsir al-Jawahir* by Tanthawi Jauhari, *Tafsir Fi Zhilal al- Qur'an* by Sayyid Qutb, *Mahasin al-Ta'wil* by Jamaluddin al - Qasimi, *Tafsir al-Maraghi* by Sheikh al-Maraghi, *Al-Mushaf al-Mufassar* by Muhammad Farid Wajdi, *al-Furqan* by A. Hassan, *Tafsir al-Qur'an* by H. Zainuddin Hamidi and Fahrudin H.S, The Exegesis of the Holy Qur'an by Mahmud Yunus, The Exegesis of An-Nur by TM Hasbi as-Shiddiqie, The Exegesis of the Holy Qur'an by HM Kassim Bakri, Muhammad Nur Idris, and AM Majoino, The Qur'an and Translation by the Indonesian Ministry of Religious Affairs, *Tafsir al-Qur'anul Karim* by Sheikh Abdul Halim Hasan, H. Zainal Arifin Abbas, and Abdurrahim al-Haitami, *Fathurrahman Lithalibi ayati al-Qur'an* by Hilmi Zadah Faidhullah al-Hasani, *Fath al -Bari* by Ibn Hajar al-Asqalani, Sunan Abu Daud, Sunan al-Tirmizi, Riyadh al-Shalihin, *Syarh al-Muhazzab* by Sheikh Nawawi, *Al-Muwaththa'* by Imam Malik, *Al -Umm* and *al-Risalah* by Imam Shafi'i, *al-Fatawa*, *al-Islam 'Aqidah wa al-Shari'ah* by Sheikh Mahmud Shalithut, *Subulussalam fi Sharh Bulug al-Maram* by Amir Ash-Shan'ani, *al-Tawassul wa al - Wasilah* by Ibn Taimiyah, *Al-Hujjatul Balighah* by Syah Waliyullah al-Dihlawi, and so on (Hidayati & Saleh, 2021).

The style or approach used in the Tafsir Al-Azhar book is the *adab al-ijtima'i* approach (societal literary approach). This approach emphasizes a careful explanation of the wording of the verses of the Qur'an, then summarizes the content in a beautiful narrative by highlighting the guidelines contained in the Qur'an for life. In addition, this approach integrates the understanding of verses with the laws of nature (*sunnatullah*) that operate in society. In other words, this interpretation aims to explore the meaning and purpose of the verses of the Qur'an in order to bring to life the values contained in Islamic society in a concrete way (Hidayati, 2018).

The method applied in the Tafsir Al-Azhar book is the *tahlili* interpretation method, also known as the *Tajzi'i* interpretation method. This approach involves a comprehensive explanation of the content of the Qur'an from various aspects, by examining the sequence of verses contained in the mushaf. This includes lexical analysis, the reasons for the revelation of verses (*asbabunnuzul*), the relationship between verses and their surrounding context (*munasabah*), and others. This method is applied by following a specific structure that parallels the arrangement of the Qur'an manuscript. However, what distinguishes Al-Azhar Tafsir from other tafsirs is its special emphasis on the application of the Qur'an's guidance to provide clear guidance for the lives of Muslims, especially in the interpretation of verses that emphasize historical aspects and contemporary events.

According to Howard M. Federspiel, Hamka's interpretations share characteristics with other Indonesian interpretations from the same period. These characteristics include the presentation of the text of the Qur'anic verses along with their meanings, explanations of religious terminology that are specific elements of the text, and the addition of other supporting elements with the aim of guiding readers to better understand the meaning and content of the verses. In his tafsir, Hamka clearly demonstrates his depth of knowledge in various fields of study, including religious studies, history, and non-religious studies, with an approach that is rich in objectivity and information (Hidayati, 2018).

The Tafsir Al-Azhar, written by Hamka, shows several similarities with the *Tafsir Al-Manar*, written by Muhammad Abduh and Sayyid Rasyid Ridha. This is due to Hamka's explicit statement that in compiling the Tafsir Al-Azhar, he followed the interpretation method applied in the *Tafsir Al-Manar*. The style adopted by Hamka in writing Tafsir Al-

Azhar also resembles the style found in *Tafsir Al-Manar*. For example, Hamka expressed his interest in *Tafsir Al-Manar*, the work of *Sayyid Rasyid Ridha*, which originated from the teachings of Muhammad Abduh, his teacher. This tafsir not only discusses religious aspects such as hadith, fiqh, and history, but also connects verses with political and social events relevant to the context of the time when the tafsir was compiled (Hidayati, 2018).

Tafsir Al-Azhar, written by Hamka, applies the mushafi writing method, which is interpretation based on the order of the 30 juz of the *mushaf*, starting from QS. Al-Fatihah to QS. An-Nas. In the book Tafsir Al-Azhar, Hamka includes a muqaddimah or introduction that serves as a guide for readers. This introduction is considered important because it contains information that readers need to know before starting to read the tafsir.

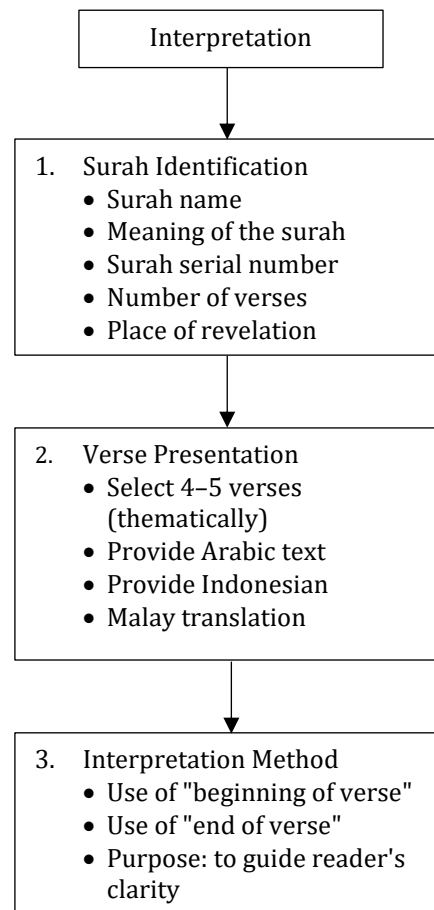


Fig. 1. Interpretation structure in Tafsir Al-Azhar

The steps Hamka applied in interpreting his book are: a) a full translation of the verse is included in each discussion, b) a comprehensive explanation of each name of the surah in the Qur'an, c) the provision of a major theme for the group of verses to be discussed, d) the interpretation process by presenting each verse in sequence according to the predetermined group, e) explanations of the relationships between verses and surahs, included in the interpretation, f) explanations of *asbab al-Nuzul* (the history of the revelation of verses), if available, by providing various accounts, although sometimes without clarification from Hamka, g) reinforcement of explanations with quotations from verses or hadiths that have meanings in line with the verses being studied, h) adding small notes on issues that are considered significant in the form of pointers, i) relating the meaning and understanding of the verse to social events that were taking place in society at that time, j) presenting conclusions (*khulashah*) at the end of each interpretation discussion (Arifiah, 2021).

This study focuses on analyzing several verses of the Qur'an. The type of research applied is library research (Farihah, 2021). Library research is a research method that

investigates and evaluates various literature as a basis for gaining deeper understanding and knowledge (Rosadi, 2019). Data sources in qualitative research consist of primary and secondary data. Primary data sources refer to the main sources used as references. The primary data used in this study is taken from the Tafsir Al-Azhar book. Secondary data sources refer to supporting sources. The secondary data that will be used in this study includes articles, journals, and books that discuss the topic of hedonism and related scientific works.

The data analysis process in qualitative research begins before field research commences, continues during field activities, and continues after the research is completed. Nasution explains that the analysis stage begins with the formulation and explanation of the problem before the research is conducted, and continues until the research results are written up. After the data is collected, the analysis is carried out by applying several approaches, as explained by Sugiyono (2013). The study uses the descriptive analysis research method. The descriptive analysis approach is applied with the intention of providing an accurate and systematic description or explanation of the facts. In the context of descriptive research, the facts of the research results are presented without any deviation or adjustment. Descriptive research results are often used or followed up with analytical research (Kuntowijoyo, 2009). In qualitative research, data is obtained from various sources using various data collection techniques and is carried out continuously until the data is considered sufficient. With continuous observation, a high variety of data can be obtained. After the data is obtained, it is then presented and analyzed and explained in depth (Sugiyono, 2013).

The approach used in this study is the *Maudhu'i* interpretation method. The *Maudhu'i* interpretation method is a method of interpretation in which the interpreter collects verses from the Qur'an that have the same meaning in the sense that they have the same theme and arranges them based on the background and reasons for the revelation of these verses. The stages in using this interpretation method are a) finding and determining the issues in the Qur'an that will be used as topics of discussion, b) finding and combining *Makki* and *Madani* verses, c) combining verses of the Qur'an based on the background and reason for their revelation, d) examining several verses of the Qur'an thematically by combining verses of the Qur'an that have similar meanings (Muslimin, 2019).

Some of the distinctive features of the *maudhui* method are, a) this method attempts to bring together verses of the Qur'an that have similar themes, then interpret them simultaneously. This approach is similar to Tafsir Bi al-Ma'tsur, which is considered a correct and error-free method, b) it allows individuals to understand the relationship between verses that are aligned within a specific theme. Thus, this method can highlight the meaning, beauty, guidance, and eloquence of the Qur'an, c) it opens up opportunities for someone to understand the virtues of the Qur'an by investigating the connection between one verse and another within a single theme, d) by using this method, contradictions between verses - verses of the Qur'an that may be stirred up by certain parties with the intention of belittling it can be overcome, e) in accordance with the demands of modern times, this thematic method makes it easier for us to describe universal principles based on the Qur'an, f) this method brings a clearer and broader understanding of the laws of Allah SWT, and can capture the magic of the verses that can satisfy the heart, g) It makes it easier for students of knowledge to quickly understand the guidance of the Qur'an without having to delve into various books of interpretation, h) It facilitates understanding and grasping the messages contained in the Qur'an more easily and quickly (Agustin, 2022).

3. Results and Discussion

3.1 *The attitude of excessive love for worldly possessions*

When analyzed using Paul Ricoeur's structural semiology, Buya Hamka's interpretation of Al-Imran verse 14 explains

“Humans basically love jewelry, and there are three things referred to in this verse, namely zuyyina (jewelry), hubb (love), and syahwat (desire based on lust). Many people make this their most important goal in life. Sometimes they focus so much on this that they forget what is actually far more important. This means that humans are essentially creatures with desires to fulfill their wants, but many people make these desires their main goal, and many people do not care whether what they want is good or bad. Thus, QS. Al-Imran verse 14 reflects one of the attitudes of hedonism, which is loving worldly possessions excessively.” (Buya Hamka's interpretation)

Next is the appropriation stage. According to Paul Ricoeur, appropriation refers to the steps taken by readers to understand and adopt a text with the intention of benefiting from it. This is done by combining the horizon of the text with the horizon of the reader (Badarurrakhman, 2019). In this case, Buya Hamka's horizon regarding Al-Imran verse 14 explains that many people in this world are negligent because of the wealth they have, causing them to forget about the afterlife. There are six things that are very desirable to humans, namely women, sons, gold and silver, fine horses, livestock, and rice fields. This study agree with what Buya Hamka said regarding this matter because there are indeed many people who can be said to be crazy about wealth, such as the vehicles they own. Currently, many people buy luxury vehicles not because they need them, but because they use these vehicles as collections or to show off. In addition to vehicles, many people today are crazy about gold, silver, and jewelry. Many people wear jewelry excessively, such as rings on almost all fingers, bracelets covering their wrists, and so on.

The relevance of this verse to today's society can be seen in current examples, including content from TikTokers or content creators such as Bima Yudho Saputro on Twitter, who discuss the disproportionate budget between infrastructure and the use of funds for civil servant salaries and provincial government officials. The budget, which should be used for development and the welfare of the people, is being misused for personal gain by officials in authority. An angry public is voicing their dissatisfaction through content criticizing these officials, who seem to have lost their empathy and are only focused on enriching themselves. Additionally, the hedonistic behavior of civil servants in Lampung, such as the Head of the Health Office, adds to the controversy amid the condition of roads that are badly damaged at the district and provincial levels.

Corruption among officials is difficult to eradicate due to the lack of legal protection that can guarantee firm action against corrupt behavior. The center of government is now faced with the obstacle of euphoria among regional officials, especially at the regency level, who tend to use large regional budgets for hedonistic personal gratification (Dwiatmoko, 2023). Further actions include regents who are even willing to pawn state assets for their own interests, and these arrogant officials were eventually exposed by the Corruption Eradication Commission/*Komisi Pemberantas Korupsi* (KPK). There are also officials who obstruct freedom of worship, create inequality in religious services, and even revoke permits to worship.

The strange behavior of these officials harms the community, who can only complain helplessly to stop the hedonistic habits that have become commonplace among officials and civil servants. Although many are highly educated, including bachelor's, master's, and doctoral graduates, they sometimes appear foolish when they should be focused on serving the community. Government projects are used for personal gain, harming the wider community. In the era of social media, although the public can voice their complaints, the question is whether the president should directly handle issues that should be the responsibility of regional officials such as governors, regents, mayors, sub-district heads, and village heads. The public wants mayors and regents to show concern and openness to the needs of the community and provide assistance quickly and effectively, which will earn them the envy and appreciation of netizens. However, netizens often mistakenly complain to mayors in other regions without knowing how to direct their complaints to the authorities in their own regions (Dwiatmoko, 2023).

3.2 The attitude of squandering wealth

When analyzed using Paul Ricoeur's structural semiology, Buya Hamka's interpretation of QS. Al-Qashash verse 77 explains,

"Wealth is a gift from Allah and we must remember that life in this world is only temporary. Wealth, whether much or little, cannot be taken to the afterlife. Therefore, use your wealth for the good of the afterlife, give alms, and do good deeds. Buya Hamka gave this warning because many people do not use their wealth for the sake of the afterlife. Many people use their wealth for worldly interests. This means that wealth is a gift from Allah that needs to be used as best as possible, and it is better if it is used for the sake of the hereafter. Thus, QS. Al-Qashash verse 77 reflects one of the attitudes of hedonism, namely the attitude of squandering money." (Buya Hamka's interpretation)

In Buya Hamka's interpretation of Al-Qashash verse 77, he explains the warning to humans who focus only on the world because of the wealth they have. Buya Hamka emphasizes that the amount of wealth, whether little or much, will be accounted for in the afterlife, so use your wealth wisely. Researchers share Buya Hamka's view that many people do not use their wealth wisely, such as spending extravagantly and not giving away their wealth for good causes, such as charity and so on. The relevance of this verse to today's society is that many students today follow lifestyle trends without selecting or sorting through the things that come to mind. Many young people are willing to access loans through online applications, borrow items from other individuals, or even obtain counterfeit products. These actions are taken in the hope of creating the impression that the items they use are the best, because they carry well-known or exclusive brands, and can convince others who see them (Seftiana et al., 2023). Another example is the case in Surabaya where a 17-year-old teenager sold two high school girls to a man with bad intentions on the Telegram and Facebook applications. The reason the 17-year-old teenager did this was simply for lifestyle reasons. This teenager often treated his friends and then spent lavishly in the nightlife scene (Anjani, 2023).

3.3 Extravagance and wastefulness

When analyzed using Paul Ricoeur's structural semiology, Buya Hamka's interpretation of QS. Al-Isra verse 27 explains that extravagant people are friends of Satan. Usually, close friends will have a big influence on their friends. Buya Hamka states that wasteful people tend to lose consideration for the sustenance provided by Allah. The act of wasting sustenance without considering its usefulness is considered to be the result of the influence of Satan that has entered into them. This means that people who are wasteful in using their wealth have been influenced by the temptations of Satan, and people who have been influenced by Satan will use their wealth for things that are of no benefit. Thus, QS. Al-Isra verse 27 reflects one of the attitudes of hedonism, namely the attitude of being wasteful or extravagant. In Buya Hamka's interpretation of Al-Isra verse 27, he explains,

"The prohibition against being wasteful and extravagant in using our possessions, because those who use their wealth wastefully are friends of Satan. When someone wastes their wealth or uses their possessions improperly, they have been influenced by Satan. Researchers share Buya Hamka's view that friends can influence a person's character. Friends can shape a person's behavior, values, and conduct, so it is not surprising that people who are wasteful are said to have been influenced by Satan." (Buya Hamka's interpretation)

The relevance of this verse to today's society is that many students adhere to a hedonistic lifestyle. They always have a desire to obtain things that are not really important.

Their desires exceed their ability to refrain from obtaining things that are not actually their basic needs. As a result, they tend to behave consumptively by buying things that may not be really necessary, solely to follow current trends. They also tend to prioritize prestige, wanting to have the same things as those around them or even surpass their friends. In addition to shopping, this lifestyle can also be reflected in extravagant activities, such as spending money on traveling, eating at fancy restaurants, and clubbing (Tombeg, 2022).

4. Conclusions

Referring to the explanations presented in the previous chapters, it can be concluded that hedonism in the three letters, namely Al-Imran verse 14, Al-Qashash verse 77, and Al-Isra verse 27, which the author has studied, is that loving wealth or jewelry is natural for humans, but many humans are negligent, do not use wealth wisely, and use wealth wastefully. Therefore, Allah revealed verses related to hedonism in the form of prohibitions against using wealth excessively and using wealth for things that are of no use, because life in this world is only temporary. It is highly recommended to use wealth wisely, use it in moderation, use it for useful things, and even more so if that wealth is used for the sake of the hereafter.

The relevance of hedonism to contemporary society can be seen in three examples. First, in the case of corruption in Indonesia. This can occur because people enjoy buying luxury items such as bags and apartments even though their salaries are insufficient, and may be driven to commit corruption in order to fulfill their hedonistic lifestyles. Second, many students today follow lifestyle trends without selecting or sorting through the things that come to mind. Many young people are willing to borrow money through online applications, borrow items from others, buy counterfeit products, or even do things that are highly reprehensible. This is done so that others who see them believe that the product is the best, because it uses a well-known brand or looks exclusive. Third, many students embrace a hedonistic lifestyle. They always have a desire to obtain things that are not really important. Their desires exceed their ability to refrain from obtaining things that are not actually their basic needs.

After completing this thesis, the researcher plans to provide several suggestions on how to optimally utilize this thesis, both for future researchers and for readers in general. In closing, the author hopes that this thesis can make a meaningful contribution and increase scientific understanding, not only for the author himself, but also for readers from various academic backgrounds. The author acknowledges the possibility of errors or shortcomings in both writing and understanding, and sincerely apologizes for this. The author is aware of the limitations of this research, and therefore, it is hoped that future research can develop this field with more diverse methods and data. On that basis, the author also invites constructive suggestions for future improvements.

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