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Should respect for the Flag? (Description of Tafsir Nusantara in Q.S. Al-Baqarah [2]: 34)

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Abstract

The state has a symbol that is used as an identity and symbol of sovereignty, the red and white flag is domiciled as the highest symbol of the Indonesian state. Lately, not a few Indonesian people have left their respect for the red and white flag. One of the reasons is that some say that the only one who must be respected and worshiped is Allah swt. While worshiping other than Allah is an act of taghut or shirk. Then how does the Qur'an speak of respect for the red and white flag associated with Q.S. Al-Baqarah [2]: 34 from several interpretations of the archipelago. This research is a library research using descriptive method. The step that will be taken is to explain the interpretation of Q.S. Al-Baqarah [2]: 34 from the perspective of several interpretations of the archipelago, to then draw conclusions. The results of this study indicate that according to several interpretations of the archipelago related to Q.S. Al-Baqarah [2]: 34, the prostration of the angels to Adam is not a form of worship but respect. This can be analogous to the case of respecting the flag. So it can be concluded that respecting the flag is permissible because it is not accompanied by belief and faith to worship, but only as a form of respect.

Keywords: Flag, Respect, Prostration, Adam

Abstrak

Negara memiliki lambang yang digunakan sebagai identitas dan simbol kedaulatan, bendera merah putih berkedudukan sebagai lambang tertinggi negara indonesia. Akhir-akhir ini tidak sedikit masyarakat indonesia yang meninggalkan penghormatan kepada bendera merah putih. Salah satu alasannya ada yang mengungkapkan bahwa yang harus dihormati dan disembah hanyalah Allah swt. Sedangkan menyembah selain Allah merupakan perbuatan taghut atau syirik. Lalu bagaimana Al-Qur'an berbicara tentang hormat kepada bendera merah putih

yang dikaitkan dengan Q.S. Al-Baqarah [2]: 34 dari beberapa tafsir nusantara. Penelitian ini merupakan penelitian kepustakaan (library reseach) dengan menggunakan metode deskriptif. Langkah yang akan ditempuh ialah memaparkan penafsiran Q.S. Al-Baqarah [2]: 34 dari perspektif beberapa tafsir nusantara, untuk kemudian ditarik simpulannya. Hasil penelitian ini menunjukkan bahwa menurut beberapa tafsir nusantara terkait Q.S. Al-Baqarah [2]: 34, sujudnya malaikat kepada Adam bukanlah bentuk penyembahan melainkan penghormatan. Hal ini dapat dianalogikan pada kasus penghormatan kepada bendera. Sehingga dapat disimpulkan bahwa penghormatan kepada bendera itu dibolehkan karena tidak disertai dengan keyakinan dan keimanan untuk menyembah, akan tetapi hanya sebagai bentuk penghormatan saja.

Kata kunci: Bendera, Penghormatan, Sujud, Adam.

Introduction

A flag is a square (colored) cloth with poles for a coat of arms and so on; banners (S. Wojowasito, 1999). The Indonesian flag comes from the Spanish bandera and the Portuguese bandeira. The word arose because the Spanish and Portuguese once colonized Indonesia, to be precise in Maluku and parts of Nusa Tenggara. The flag is referred to as a banner, before Indonesia entered the era of colonialism and imperialism. According to the Big Indonesian Dictionary (KBBI), the meaning of the word flag is a rectangular or triangular piece of cloth or paper (tied to the end of a stick, pole, etc.) used as a symbol of the state, association, agency, and so on or as a sign; pennant; stump: in front of the building where the conference is being held; the participating countries; live under other countries, are under the protection of other countries (Sugono, Sugiyono, Qodratillah, 2015). From the etymological definition of the flag that has been mentioned above, the flag also has a terminological definition taken from several sources. According to Idik Sulaeman and Dharminto S in the book Procedures for Flag Ceremony and Manners for the Indonesian Red and White, a flag is a piece of colored cloth, sometimes also with pictures and/or writing, which is hoisted as a symbol of human ideals and a sign of respect for those who use it. (Idik Sulaeman and Dharminto, TT). Meanwhile, according to the Encyclopaedia Britannica, the definition of a flag is explained, namely: "flag, a piece of bunting or similar material, admitting of various shapes and colors, and waved in the wind from a staff or cord for use in display or standard, ensign or signal ". Translation: "a flag, a piece of thin cloth or something similar, filled with various shapes and colors, and fluttered in the wind on a pole or a string to be used as a banner, symbol or identification". The essence of some of the definitions above is that a flag is a piece of cloth or a piece of cloth with a color, picture, inscription attached to a stick or pole so that it flutters as a symbol, symbol or identity. The unitary state has a symbol that is used as an identity and a symbol of sovereignty. The Indonesian state flag is the Red and White, as stated in Article 35 of the 1945 Constitution which states that "Indonesia's State Flag is the Red and White" (Ani Sri Rahayu, 2017). The red and white flag is the highest symbol of the Indonesian state, which was first made by Mrs. Fatmawati, the wife of President Soekarno before independence (Kompas.com, 2022). The red and white flag has the meaning that red means brave, and white means holy or true, so the meaning of the red and white flag is to be brave for the truth (Fajri, 2022).

On Friday, August 17, 1945, the Proclamation of Independence of the Republic of Indonesia was announced at 10.00 on Jalan Pegangsaan Timur No. 56, Jakarta (Kompas.com, 2022). After the declaration of independence, for the first time officially the red and white national flag was hoisted on the land of independent Indonesia by Abdul Latief Hendraningrat, Suhud Sastro Kusumo, and Sulastri Karma Trimurti. That day was the most historic day for the Indonesian nation, because on that day the Indonesian people declared the formation of a legitimate state that was recognized internationally and was sovereign in itself under the name of the Republic of Indonesia (Cantika, 2022). After independence, the Indonesian state through the Indonesian Independence Preparatory Committee (PPKI) held a meeting the next day on Saturday, August 18, 1945 to discuss the draft national ideology and state philosophy. The meeting, which also discussed the direction and goals of the nation, resulted in the formulation of Pancasila and the 1945 Constitution which contains 16 chapters and 37 articles (Lavender, 2022). One of the contents of the 1945 Constitution is Chapter XV Article 35 which contains the determination of Sang Saka Merah Putih as the national flag (Prinada, 2022). So behind all that the Indonesian people should respect the red and white flag, especially during the ceremony of raising or lowering the flag. Respect for the flag in each country certainly has a different way of respect. As respect to the red and white flag has its own rules. According to article 20 of Government Regulation (PP) No. 40 of 1958, the correct attitude during the ceremony of raising or lowering the National Flag is to stand straight, keep silent, while facing the flag until the ceremony is over. The article also explains the different ways of respecting civil society and people in uniform, such as the TNI and Polri. Those who wear uniforms can salute in a way that has been determined by their organization (Tempo.co, 2022). Meanwhile, a way of respect that is popular in society is to place the palm of the right hand in front of the eyebrows.

However, lately not a few Indonesian people have left respect for the red and white flag. This was clearly seen during the commemoration ceremony for the Republic of Indonesia's Independence Day on August 17. The reason is that what must be respected and worshiped is Allah SWT. While worshiping other than Him is an act of thogut or shirk. This is based on extreme views in religion. Online media also promotes discourses and fatwas in the prohibition and disbelief for Muslims to respect the flag. This is reinforced by several Muslim preachers who are indicated as transnational Islamic movements, who state that respecting the flag is haram or bid'ah. Accordingly, we need to examine this matter further, namely "How does the Qur'an speak about respecting the flag?" In the Qur'an there is mention of respect for other than Allah SWT, namely the command to prostrate to the prophet Adam a.s. This is disclosed in Q.S. al-Baqarah [2]: 34. So in this paper we will raise related to the interpretation of Q.S Al-Baqarah [2]: 34. There has been previous research that raised respect for flags or others in an Islamic perspective, there are several previous studies that discuss this related, namely in terms of respect for the flag. The first research is research conducted by M. Rifian Panigoro, MA (2018) entitled "Khaled Abou El-Fadl's Criticism of the Epistemology of the Hadith of Prostration to Husbands". The purpose of this research is to open up new perspectives not to

use hadiths about prostration and obedience to husbands as a basis in matters of law or theology. The conclusion of this study is that Abou Fadl offers a concept of thoroughness gap to understand the misogynist hadith. Because this will lead people not to use the hadiths about prostrating and obeying their husbands as a basis in matters of law or theology. His criticism was not only based on the sanad, he was also very disturbed that the hadith was really the words of the Prophet. Khaled's criticism is divided into 4 main lines, namely: Khaled's rejection of Abu Hurairah's narration, not in line with Al-Qur'an discourse, there are additions to the editorial hadith and the social impact that the responsibility of a wife is very large. This hadith, if understood literally, will give the impression of condescending to women, it is necessary to have verses and other hadiths to understand the figure of speech between the rights and obligations of husband and wife. As it should be, this hadith should be understood universally and holistically so that it becomes an encouragement for a wife to fulfill her obligations towards her husband. The second research is research conducted by Munzir (2019) entitled "Identification of Radicalism Issues in Salafi Islamic Boarding Schools". The results of the research show that radicalism is identified in several religious practices in the Islamic boarding school. Among them is not carrying out the flag ceremony, because according to them respecting the flag is not permissible in Islam. They also don't display photos of the president and vice president in the office on the grounds that it is haraam. Apart from that, they grow their beards and it is forbidden to shave them unless there is only one handful of beard left, and isbal, that is, it is forbidden to wear pants that extend beyond the ankles, and offer salvation and walimahan accompanied by music. The third research is research conducted by Muhtolib Muhtolib (2020) entitled "Insights of the Qur'an about the Devil's Response to the Commandment of Prostration (A Theological and Sufistic Approach)"

The conclusion of this study is the insight of the Qur'an about the devil's response to the command to prostrate to Adam, giving rise to two debates of opinion by controversial scholars. If the Qur'an alone has told the story of the devil then, surely it is a very important thing for mankind to pay attention to. What's more, the story is repeated in the Qur'an, this indicates that there are many lessons and benefits that must be taken for the good of humanity. The two opinions that are controversial are: first, in the theological interpretation of the command to prostrate, it is a form of a creature's position towards God, and the command to prostrate to Adam is as a tribute, and not as a form of worship. The devil's reluctance to bow down to Adam is a defiance caused by the nature of pride. Satan's refusal to prostrate to Adam, which eventually resulted in him entering into the infidels. The second is in the Sufistic interpretation: the command to prostrate to Adam is a form of worship. The devil's reluctance and refusal to prostrate to Adam is a form (taqdis), namely purifying Allah SWT, which in essence is obedience. In the end God forgave the devil's sins and put him into heaven. The fourth research is research conducted by Hosen Hosen (2021) entitled "Religious Views of State Symbols in Islam: Analysis of the Position, Basis and Determination of Laws for Respect for Flags in View

from Legal Aspects in Islam". The results of this study are that respect for the State Emblem (flag) in terms of legal aspects in Islam is permissible and not prohibited or questioned religiously. Because respecting the flag is understood as a form of expression of love and the spirit of protecting the motherland, there is not even a single argument that specifically prohibits this. Whereas the position and basis and determination of the law of respect for the flag according to Islamic law is included in the type of Jarimah Ta'zir law in the view of fiqh scholars. Because an act is not considered a crime unless it is stipulated by syara' that the act is disgraceful. The last research is research conducted by Muhammad Faishal Haq (2021) entitled "The Moral Message of Isjudu Li Adama's Verses in Q.S. Al-Baqarah: 34 and Q.S. Al-Kahf: 50 (Comparative Study of Tafsir Al-Mishbah and Tafsir Al-Azhar). The conclusion of this study is that the interpretation in Tafsir Al-Mishbah, especially in the two verses above, is more comprehensive than the explanation in Tafsir Al-Azhar. Then in Tafsir Al-Mishbah it is found that morals are more dominant, apart from having to glorify, respect and respect each other as fellow creatures, Q.S. Al-Baqarah [2]: 34 can be the basis for the obligation to respect knowledgeable people. This study has carried out a discussion regarding flag respect associated with Q.S. Al-Baqarah [2]: 34 has not been mentioned, so here we will discuss this theme. The formulation of the problem includes: first, how is the interpretation of previous scholars in Q.S. Al-Baqarah [2]: 34?". Second, "How does the interpretation of the archipelago describe the meaning of Q.S. Al-Baqarah [2]: 34?". Third, "How to Contextualize Q.S. Al-Baqarah [2]: 34 regarding respect for the flag through the interpretation of the archipelago?". The purpose of this research is to provide an explanation of the problems above, so as to avoid misunderstandings among the people, avoid divisions among the people, and form a society that is nationalism which means love for the motherland, and is grateful for the blessings of independence.

Method

This research is a library research with a qualitative research type. The research method is a descriptive method, in which the primary data is in the form of data on the interpretation of surah Al-Baqarah [2]: 34, from several commentary books, both general and archipelago interpretations. This research will be described and then concluded, then based on these data it will be correlated with cases of respect for the flag in Indonesia.

Interpretation of Q.S. Al-Baqarah [2]: 34 in General Interpretation

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

“(Ingatlah) ketika Kami berfirman kepada para malaikat, “Sujudlah kamu kepada Adam!” Maka, mereka pun sujud, kecuali Iblis. Ia menolaknya dan menyombongkan diri, dan ia termasuk golongan kafir.

1. Interpretation of Al-Qurthubi

Pertama: firman Allah *ta`ala*: وَإِذْ قُلْنَا “Dan (ingatlah) ketika kami berfirman”, yakni dan ingatlah. Adapaun pendapat Abu Ubaidah yang menyatakan bahwa lafazh *إِذْ* tersebut adalah *za`idah* (tambahan) hal ini tidak diperbolehkan. Sebab sebagaimana telah dijelaskan di atas, *إِذْ* adalah *zarf* (kata keterangan waktu).

Allah berfirman: قُلْنَا “kami berfirman” (aku berfirman), sebab Allah memberitahukan Dzat-Nya dengan menggunakan kata orang yang banyak, guna mengagungkan Dzat-Nya. Lafazh *malaa`ikah* adalah bentuk jamak dari *malakun*. Lafazh ini telah dijelaskan di atas. Di atas juga telah dijelaskan tentang lafazh Adam dan asal muasal nama tersebut, sehingga tidak perlu diulang lagi. Diriwayatkan dari Ja`far bin al-Qa`qa bahwa ia mendhamahkan *ta'tanist* pada lafazh *malaa`ikah*, karena mengikuti dhamahnya *jim* pada lafazhnya اسْجُدُوا “sujudlah kamu”, padanannya adalah lafazh: الْحَمْدُ لِلَّهِ “segala puji bagi Allah.”

Kedua: firman Allah *ta`alaa*: اسْجُدُوا “sujudlah kamu” maka sujud dalam bahasa Arab menghinakan atau mendudukan diri. Adapun makna *ainun sajadatun* (mata yang sujud) adalah mata yang tidak dapat melihat. Adapun tujuan sujud adalah meletakkan wajah di atas tanah. Ibnu Faris berkata, “Bersujud adalah melakukan penundukan, dan setiap orang yang bersujud adalah orang yang menghinakan diri”. Maka *al isjaad* adalah menatap dengan terus menerus. Abu Amru berkata, “seseorang mensujudkan seseorang (lainya) jika dia menundukan kepala orang itu”.

Ketiga: kelompok yang menganggap Adam dan anak cucunya lebih mulia berargumentasi dengan firman Allah *ta`alaa*: اسْجُدُوا لِآدَمَ “sujudlah kamu kepada Adam” Mereka berkata, “firman Allah menunjukkan bahwa Adam lebih mulia dari para Malaikat (Al-Qurthubi, 2017).

2. Interpretation of Jalalain

(Dan) ingatlah! (Ketika Kami berfirman kepada para malaikat, “Sujudlah kalian kepada Adam!”) Maksudnya sujud sebagai penghormatan dengan cara membungkukkan badan, (maka mereka pun sujud, kecuali Iblis) yakni nenek moyang bangsa jin yang ada di antara malaikat, (ia enggan) tak hendak sujud (dan menyombongkan diri) dengan mengatakan bahwa ia lebih mulia daripada Adam (dan Iblis termasuk golongan yang kafir) dalam ilmu Allah Ta`ala (Al-Mahalliy, As-Suyuthi, 1990).

3. Interpretation of Al-Munir

اسْجُدُوا *Sujud*, dalam bahasa Arab, artinya tunduk dan membungkuk kepada seseorang. Dalam pengertian syariat, sujud artinya menempelkan dahi di atas tanah. Sujud kepada Allah Ta`ala dilakukan dalam rangka

ibadah, sedangkan sujud kepada selain-Nya dilakukan untuk memuliakan dan menyapa, seperti: para malaikat yang bersujud kepada Adam, dan ayah beserta saudara-saudara Nabi Yusuf yang bersujud kepadanya. Sujud merupakan bentuk salam kepada raja-raja di zaman dulu. Cara sujud boleh jadi berbeda-beda dalam setiap keadaan dan masa. Iblis adalah setan, dedengkot jin. Dulunya dia berkumpul di tengah para malaikat. Allah Ta'ala berfirman, "*Dia adalah dari golongan jin, maka dia mendurhakai perintah Tuhannya.*" (Q.S. Al-Kahfi: 50). Enggan bersujud. Bersikap takabur sehingga tak mau sujud, malah dia berkata, "*Saya lebih baik dari pada dia.*" (Q.S. Al-A'raaf: 12). Dalam ilmu Allah dia tergolong orang kafir, termasuk salah satu jin dan setan yang kafir, dan oleh karena itulah dia enggan dan takabur untuk sujud.

Interpretation and Explanation

Ceritakan pula kepada kaummu, wahai Muhammad, tatkala Kami berfirman kepada para malaikat yang suci, "Sujudlah kalian kepada Adam sebagai bentuk ketundukan, salam, dan pengangungan, bukan sujud ibadah dan penuhanan seperti yang dilakukan orang-orang kafir terhadap berhala-berhala mereka". Maka para malaikat pun bersujud semua kepadanya, kecuali iblis. Dia tidak mau bersujud, merasa dirinya lebih baik dari Adam, seraya berkata, "Mengapa aku bersujud kepadanya padahal aku lebih baik daripada dirinya? Engkau ciptakan aku dari api sedang dia Engkau ciptakan dari tanah liat." Lantaran keengganannya, takaburnya, dan kebanggaan atas dirinya maka dia termasuk orang-orang kafir sehingga dia mendapat laknat sampai hari Kiamat karena mendurhakai perintah Tuhannya dan menolak bersujud kepada Adam (Az-Zuhaili, 2013).

4. Interpretation of Ibnu Katsir

Ini merupakan kemuliaan yang besar bagi Adam a.s. dari Allah dan menganugrahkannya kepada keturunannya, kemudian, dia memberitahukannya bahwa Dia menyuruh para malaikat supaya bersujud kepada Adam, sebagaimana dikemukakan dalam hadits tentang syafaat yang besar, "Dia menjadikan para malaikat-Nya bersujud kepadamu, "Sujud itu merupakan penghormatan, pengakuan, penghargaan, pemberian salam, dan ketaatan kepada Allah karena malaikat itu menjalankan perintah Allah. Qatadah berkata bahwa firman Allah "Dan ketika kami berfirman kepada malaikat 'bersujudlah kamu kepada Adam," maka ketaatan ditunjukkan kepada Allah dan sujud bagi Adam. Demikianlah, para malaikat bersujud kecuali iblis, sebagai ketaatan perintah kepada Allah. "Maka mereka pun bersujud kecuali iblis, dia membangkang dan sombong. Dia termasuk orang-orang yang kafir (Ar-Rifa'i, 1999).

5. Interpretation of Sofwah at-Tafsir

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ, artinya: ingatlah wahai Muhammad kepada kaummu ketika kamu berfirman kepada para malaikat. اسْجُدُوا لِآدَمَ artinya: sujud adalah salam dan pemuliaan, bukan sujud ibadah. فَسَجَدُوا إِلَّا إِبْلِيسَ artinya: mereka semua bersujud kepadanya kecuali iblis. وَاسْتَكْبَرَ artinya: dia menjauhkan diri dari apa yang diperintahkan dan dibesarkan darinya. وَكَانَ مِنَ الْكٰفِرِيْنَ artinya: dia menjadi sombong dan angkuh dari nenek moyangnya di antara orang-orang kafir, ketika dia menjelekkan Allah memerintahkan untuk sujud kepada Adam (Ash-Shabuni, 2011).

6. Interpretation of Al Wajiz

اسْجُدُوا yaitu sujud penghormatan dengan memiringkan badan dan menundukan sedikit. أَبَى menolak dan enggan. (Ar-Rifa`I, 2008).

From the several interpretations that have been described above, it can be concluded that the meaning of the word 'prostrate' to the Prophet Adam, which was ordered by Allah SWT to the Angels, including the devil, is just a tribute. The prostrations that are ordered to be made without putting the forehead to the ground (place of prostration) and are not prostrations of worship let alone fullness.

Interpretation of Q.S. Al-Baqarah [2]: 34 in the Book of Tafsir Nusantara

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِيْنَ

“(Ingatlah) ketika Kami berfirman kepada para malaikat, “Sujudlah kamu kepada Adam!” Maka, mereka pun sujud, kecuali Iblis. Ia menolaknya dan menyombongkan diri, dan ia termasuk golongan kafir.

1. Interpretation of Marah Labid

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ, Sujud menghormati Adam tanpa meletakkan dahi di atas tanah, فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى, dari perintah Allah, وَاسْتَكْبَرَ, yaitu menundukkan diri dari sujud kepada Adam, وَكَانَ مِنَ الْكٰفِرِيْنَ, yaitu dia menjadi salah satu orang kafir dari nenek moyangnya atas perintah Tuhan (Al-Jaawiy, 1997).

2. Interpretation of An-Nur

Jelaskan (hai Muhammad) kepada kaummu, waktu kami memerintah malaikat bersujud kepada Adam untuk memuliakannya, bukan menyembahnya. Jelasnya, sesudah Adam menerangkan kepada malaikat tentang nama-nama yang mereka tidak ketahui, maka Allah memerintah mereka bersujud kepada Adam. *Sujud*, menurut pengertian bahasa, adalah tunduk dan patuh, di antara bukti nyata dari kedudukan dan keputusan yang paling besar adalah meletakkan dahi di atas tanah. Demikian penghormatan orang-orang terdahulu kepada raja-rajanya, seperti Ya'kub dan anak-anaknya bersujud kepada Yusuf.

There are two kinds of prostration:

1. Prostration of intelligent human beings as a worship in accordance with the way that has been determined in religion.

2. Prostration of other creatures, namely submission and obedience to the will of Allah.

Regarding the prostration of the Angel to Adam there are several opinions:

1. Their prostration is a prostration of respect (takrim), not a prostration of worship

2. Their prostration remains to Allah, while prostration to Adam is only used as a Qibla

3. Bow down to Adam as a bow of worship to him.

Ibn Taimiyah argues, the prostration of the angels is done in the name of worship to Allah, not worship to Adam. Because, the prostration was done at the command of Allah as a tribute (ta`zim) to Adam. As for the prostrations that Ya`kub's sons made to Yusuf, they were prostrations of congratulation (tahiyyah). Scholars disagree about angels who are ordered to prostrate, some say that angels who prostrate are angels who are in the same line with the devil, this is the opinion of the Jews and Christians. The opinion of most sunnah experts states that all angels (Ashiddieqy, 2000).

3. Interpretation of Al-Azhar

Inilah kelanjutan dari pelaksanaan keputusan Allah mengangkat Khalifah di bumi itu. Adam telah dijadikan dan telah diajarkan kepadanya sebagaimana nama, dan banyak ilmu yang diberikan kepadanya, yang tidak diberikan kepada Malaikat. Kemudian karena perintah Tuhanlah Malaikat-malaikat itu menyatakan hormat kepada Adam dengan bersujud.

Sudah lama kita maklumi, sebagai tersebut di dalam beberapa surat dalam Al-Qur`an. Misalkan dalam surah al-Haj (22) ayat 18, atau surah an-Nahl (surat 16) ayat 49, atau ar-Ra`ad (surat 13) ayat 16, atau surat ar-Rahman (surat 55) ayat 6, bahwa seluruh mahluk bersujud kepada Tuhan, sejak dari Malaikat, atau semua isi langit dan bumi, bahkan kayu-kayuan. Bahkan bintang dilangitpun sujud kepada Tuhan. Kita manusiapun sujud dan perintah sujud kepada Tuhan. Bagi kita manusia, yang dikatakan sujud itu ialah mencecahkan kening ke bumi, lengkap dengan anggota yang tujuh, yaitu kedua telapak tangan, kedua lutut dan kedua telapak kaki ditambah kepala. Tetapi bagaimana sujudnya pohon-pohon? Bagaimana sujudnya Malaikat? Niscaya tidak sampai pengetahuan kita kesana. Maka diperintahlah Malaikat memuliakan Adam dan bersujud, yaitu sujud cara malaikat, yang kita tidak tahu, dan tidak perlu dikorek-korek lagi buat tahu. Malaikatpun melaksanakan

perintah itu kecuali satu makhluk, yaitu iblis. Dia enggan menjalankan perintah Tuhan itu dan dia menyombong. Mengapa dia enggan dan menyombong? Di ujung ayat sudah ada penjelasannya, yaitu karena memang dia telah mempunyai dasar buat kufur. Dan dalam ayat-ayat yang lain sampai dia menyatakan sebab kesombongan itu, yaitu karena Tuhan menjadikannya dari api, sedang manusia Adam yang disuruh dan bersujud kepadanya itu dijadikan Tuhan dari tanah (Hamka, 2015).

4. Interpretation of Al-Misbah

Sebagai penghormatan kepada sang khalifah yang dianugerahi ilmu dan mendapat tugas mengelola bumi, maka Allah Swt. Secara langsung dan dengan menggunakan kata “Kami”, yang menunjukkan keagungan-Nya bukan lagi dalam bentuk persona ketiga sebagaimana dalam ayat 30, Allah secara langsung memerintahkan: *Dan Renungkanlah pula ketika Kami berfirman kepada para malaikat, “sujudlah kepada Adam”*.

Apakah semua malaikat diperintah sujud atau sebagian saja? Ada ulama yang berpendapat bahwa semua malaikat diperintahkan bersujud berdasar firman-Nya: *“Maka seluruh malaikat itu bersujud semuanya”* (Q.S. Shad [38]: 73). Ada juga yang berpendapat sebagian saja, yakni yang ditugaskan mendampingi manusia, atau yang ditugaskan berada di bumi.

Para malaikat menyadari bahwa perintah ini tidak boleh ditangguhkan, karena itu adalah tanda ketaatan dan penyerahan diri kepada-Nya. *Maka mereka pun segera bersujud* tanpa menunda atau berpikir, apalagi perintah tersebut langsung dari Allah yang Maha Mengetahui dan Maha Bijaksana, bukan dari siapa yang bisa jadi keliru, tetapi *iblis* yang memasukkan dirinya dalam kelompok malaikat sehingga otomatis dicakup pula oleh perintah tersebut, dia *enggan dan* menolak sujud bukan karena tidak ingin sujud kepada selain Allah, tetapi karena dia *angkuh*, yakni mengabaikan hak pihak lain, dalam hal ini Adam as, serta memandangnya rendah sambil menganggap dirinya lebih tinggi. Jangan diduga bahwa keengganan ini baru diketahui Allah Swt. ketika itu. Tidak, sebab memang sejak dahulu dalam pengetahuan Allah *dia termasuk* kelompok makhluk-makhluk *kafir*.

Dia enggan sujud, padahal sujud tersebut adalah sujud penghormatan bukan sujud ibadah, atau bahkan tidak mustahil sujud yang diperintahkan Allah itu dalam arti sujud kepada Allah Swt. dengan menjadikan posisi Adam as ketika itu sebagai arah bersujud, sebagaimana Ka’bah di Mekah dewasa ini menjadi arah kaum muslimin sujud kepada-Nya (Shihab, 2009).

5. Interpretation of Tarjuman Al-Mustafid

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ .

Dan sebut olehmu Muhammad tatkala kami berfirman bagi segala malaikat sujud kamu bagi Adam a.s dengan sujud dahulukan dengan merendahkan diri, maka sujud dahuluan dengan mereka itu melainkan Iblis.

أَبَىٰ وَاسْتَكْبَرَ ۖ وَكَانَ مِنَ الْكٰفِرِيْنَ

Telah enggan ia dari pada sujud serta membesarkan akan dirinya daripadanya dan jadilah ia daripada segala kafir (Ar-Ra'uf, 1970).

6. Interpretation of Hidayatul Ihsan

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِآدَمَ فَسَجَدُوْا اِلَّا اِبْلِيسَ ۗ اَبٰى وَاسْتَكْبَرَ ۖ وَكَانَ مِنَ الْكٰفِرِيْنَ ۝۳۴

Sebagai pemuliaan Allah kepada Adam 'alaihi salam Sujud di sini adalah sujud penghormatan kepada Adam, bukan sebagai sujud memperhambakan diri, karena sujud memperhambakan diri itu hanyalah semata-mata kepada Allah Ta'ala (Musa, TT).

7. Interpretation of Al-Ibriz

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِآدَمَ فَسَجَدُوْا اِلَّا اِبْلِيسَ ۗ اَبٰى وَاسْتَكْبَرَ ۖ وَكَانَ مِنَ الْكٰفِرِيْنَ ۝۳

Allah Ta'ala mengatakan kepada para Malaikat pada sujud hotmat semua kepada Nabi Adam. Para Malaikat lalu pada sujud semua kecuali iblis. Iblis membangkang dan sombong dan dia iblis termasuk pada golongan orang-orang kafir. (Musthofa, TT).

From the several interpretations of the archipelago that have been presented, conclusions can be drawn regarding the meaning of the word 'prostrate', in Q.S. Al-Baqarah [2]: 34. First, in Tafsir Marah Labid, the prostration that is meant is prostration without placing the forehead on the ground (place of prostration). Second, in Tafsir An-Nur, the author interprets the word 'prostrate' to glorify Prophet Adam, not to worship him. Then the author divides prostration into two types, namely prostration of intelligent human beings as a form of worship in accordance with the method prescribed in religion and prostration of other creatures, namely submission and obedience to God's will. Regarding prostration to Prophet Adam there are several opinions, namely 1). Their prostration is a prostration of respect (takrim), not a prostration of worship. 2). Their prostration remains to Allah, while prostration to Adam is only used as a Qibla. 3). Bow down to Adam as a bow of worship to him. Third, in Tafsir Al-Azhar, the author says that the angels express their respect to Prophet Adam by prostrating, that is, prostrating in the angel's way, while we don't know how angels prostrate, which we don't need to examine anymore because it doesn't reach our knowledge. Fourth, in Tafsir Al-

Misbah, the author mentions that the prostration is a prostration of respect, not a prostration of worship, or it is even possible that the prostration ordered by Allah means prostration to Allah SWT. by making Adam's position at that time the direction of prostration, as the Kaaba in Mecca today is the direction of the Muslims prostrating to Him. Fifth, in Tafsir Tarjuman Mustafid, the author interprets prostration as respect or humility. Sixth, in Tafsir Hidayatul Insan, the author explains that the prostration in question is a prostration of respect for Adam, not as a prostration of self-serving, because the prostration of self-serving is solely to Allah Ta'ala. Seventh, in Tafsir Al-Ibriz, the author interprets the word prostration as a prostration of respect for the Prophet Adam.

Table 1.1 Table of interpretations of the nusantara's interpretations of the word "prostrate" in Q.S. Al-Baqarah [2]: 34

| No. | Tafsir | Penafsiran |
|-----|----------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. | Marah Labid | Sujud menghormati Adam a.s yang sudah dianugrahi ilmu pengetahuan oleh Allah Subhanahu Wa Ta'ala. |
| 2. | An-Nur | Sujud untuk memuliakannya (Adam a.s) atas perintah Allah Subhanahu Wa Ta'ala. |
| 3. | Al-Azhar | Hormat kepada Adam dengan bersujud menghormati bukan menyembah. |
| 4. | Al-Misbah | Sebagai penghormatan kepada sang khalifah yang dianugerahi ilmu dan mendapat tugas mengelola bumi |
| 5. | Tarjuman Al-Mustafid | Maka sujud untuk merendahkan diri kepada Adam a.s yaitu dalam rangka menghormati |
| 6. | Hidayatul Ihsan | Sebagai pemuliaan Allah kepada Adam 'alaihissalam Sujud di sini adalah sujud penghormatan kepada Adam, bukan sebagai sujud memperhambakan diri, karena sujud memperhambakan diri itu hanyalah semata-mata kepada Allah Ta'ala |
| 7. | Al-Ibriz | Allah Ta'ala mengatakan kepada para Malaikat pada sujud hotmat semua kepada Nabi Adam. Para Malaikat lalu pada sujud semua kecuali iblis. Iblis membangkang dan |

| | | |
|--|--|-----------------------------------------------------------------|
| | | sombong dan dia iblis termasuk pada golongan orang-orang kafir. |
|--|--|-----------------------------------------------------------------|

Contextualization of Tafsir Q.S. Al-Baqarah [2]: 34 with the Flag Respect Phenomenon in Indonesia

Based on the results of the research that the authors have described above, it can be concluded from various classical and Indonesian commentary books, that there are several books that are essentially the same in meaning in Q.S. This Al-Baqarah [2]: 34, both from the classic commentary and the Archipelago. As for the classical commentary books, namely such as the interpretation of al-Qurtubhi, the interpretation of al-Jalalain, the interpretation of al-Munir, the interpretation of Ibn Kathir, the interpretation of Sofwah at-Tafsir, and the interpretation of al-Wajiz. Meanwhile, from the books of Nusantara's own interpretations such as the interpretation of Marah Labid, the interpretation of An-Nur, Al-Azhar, Al-Misbah, and the interpretation of Tarjuman Mustafid. Of all these interpretations say in the meaning of the verse Q.S. Al-Baqarah [2]: 34 when Allah ordered the Devil to prostrate to Adam a.s., the commentators mentioned in the interpretation that has been described above is that prostration here means a form of respect only, not in the context of worshiping Adam a.s.

As for what has happened in several countries, especially Indonesia, there are in various regions that are reluctant or no longer willing to pay homage to the flag, because as has been conveyed by some Muslim leaders or extreme movements in religion who say respecting or paying respect to the flag is the law is bid' Ah, because it was never done by the Prophet during his lifetime. They say that paying homage to the flag is an act of shirk that Muslims should not do, because the one who deserves to be worshiped and respected is only Allah SWT.

According to the author himself, respecting the flag, especially in Indonesia itself, does not need to be an issue. Looking at it from a national point of view, respect for the flag is a symbol of love for the motherland as well as a form of patriotism and appreciation for the nation's fighters who have fought for the independence of the Indonesian nation. So if we look at it from a national point of view, paying respects to the red and white flag, especially on August 17 or flag ceremonies or other major ceremonies which are held in schools, offices or in the open field, then it becomes a symbol of respect and love for the country.

The author suggests that the reader convey this article to the people who think that respecting the flag is heretical or unlawful. We recommend this article so that the community is aware not to misunderstand the meaning of respect for the flag.

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