

## TIME IN THE VIEW OF ISLAMIC EDUCATION (CRITICAL STUDY OF SURAT AL-ASHR)

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### ABSTRACT

*Time is one of the dimensions of human life. By seeing how important the value of time is and how great the blessings of Allah SWT are contained in it. The Qur'an has given great attention to time. Al-Qur'an surah al-Asr emphasizes and pays special attention to the value and essence of time as a warning. Allah SWT . The type of research used in this research is library research, namely research that only uses library collection materials without any field research. The results of the research from the letter Al-Asr: First, Al-Asr is a letter that contains the oath of Allah Ta'ala, that there is certainty that humans in totality will suffer losses for what they do. Second, the third verse contains instructions from Allah Ta'ala to avoid losses during his lifetime by: believing in Allah and doing good deeds, instructing each other to hold on to the truth, practicing obedience to Allah and being patient in it.*

**Keywords:** Al-Ashr, Al-Quran, Time.

### ABSTRAK

Waktu adalah salah satu dimensi hidup manusia. Dengan melihat betapa pentingnya nilai waktu dan betapa besar nikmat Allah Swt yang terkandung di dalamnya. Al-Qur'an telah memberikan perhatian yang sangat besar terhadap waktu. Al-Qur'an surah al-Ashr menegaskan dan membarikan perhatian khusus terhadap nilai dan esensi waktu sebagai sebuah peringatan. Allah Swt . Jenis penelitian yang digunakan dalam penelitian ini yaitu kepustakaan (library research) yaitu penelitian yang hanya menggunakan bahan-bahan koleksi perpustakaan saja tanpa ada penelitian lapangan. Hasil penelitian dari surat Al-Ashr: Pertama, Al-Ashr merupakan surat yang berisi sumpah Allah Ta'ala, bahwa adanya kepastian bahwa manusia secara totalitas akan mengalami kerugian atas apa yang ia perbuat. Kedua, Ayat ke tiga berisi petunjuk Allah Ta'ala untuk menghindari kerugian pada masa hidupnya dengan cara: beriman kepada Allah dan melaksanakan amal sholeh, saling berpesan untuk berpegang pada kebenaran, mengamalkan ketaatan kepada Allah dan bersabar didalamnya.

**Kata Kunci:** Al-Ashr, Al-Quran, Waktu.

## 1. INTRODUCTION

The Al-Quran and Sunnah pay great attention to time, as evidenced by the many initial letters of the Al-Quran which begin with an oath against time. For example: for the night time, for the day time, for the dawn time, for the Duha time, and for the time.

One of the quite monumental letters in the Qur'an is the letter Al-'Ashr. According to Ibn Kathir, Al-'Ashr's letter was a very popular letter among the Companions. Every time the Companions end a meeting, they close it with surah al-'Ashr.

وَالْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ  
وَتَوَّصُوا بِالصَّبْرِ

It means:

*"By the time, indeed mankind is truly in loss, except for those who believe and do good deeds and advise them to obey the truth and advise them to remain patient."*

According to the understanding that is popular among commentators, if Allah swears by something from His creation, it means that the Muslims pay attention to Him and so that it reminds them of the magnitude of the benefits and the impression that you want to convey (Yusuf Qardhawi, 2014 : 3).

Man cannot escape from time and place. They are always bound by time, both past, present and future. Utilizing time is God's mandate to His creatures. Even humans are required to fill their time with various charities and use all the potential that is given. Because humans are sent down to this world is to worship and do good deeds.

Allocating time to strengthen faith, therefore it is the foundation of individual human life as well as binding all of his deeds. True faith gives birth to true deeds and becomes a wellspring of goodness in life. A pious charity that can cleanse itself through *dzikrullah* and rituals of worship, as well as reflected in the morals of his association. The climax of human beings who have faith should make it their time to always compete in goodness in order to gain rewards and the pleasure of Allah SWT.

The desire to become a believer is even more so *Khairu ummah* (the best ummah) who excel in all fields, will not be achieved by being lazy or preoccupied with things that are not useful so that they end up losing money in old age, even more losing money in the hereafter. However, it is necessary to understand and study how to make the best possible use of time in accordance with the instructions of the Almighty. Especially in the Koran sura al-Asr.

## 2. REVIEW OF THE LITERATURE

The relationship between parents and children is reciprocal, responsive and mutually supportive. Every time a child feels the parents' attention to him, affection and hard work for the child, the child will also be more devoted, sincere and compelled to give his rights to his parents. On the other hand, if what the child feels is a dryness of affection, lack of attention, being busy outside the home, not caring about his education, then the relationship that is created then becomes stiff and cold because the child does not feel the love of his parents and their warmth. (Abdul Aziz, 2017: 259).

Almost all social systems in various countries in the world reject homosexuality. 74 countries out of 204 countries in the world consider that homosexual behavior is illegal. These countries come from Islamic culture and are communist countries or former British colonies. **(Parker, 1981: 191).**

Theories about homosexuality currently being developed are basically divided into two groups: essentialists and constructionists. Essentialism argues that homosexuality is different from heterosexual since birth, the result of biological and developmental processes. This theory states that homosexuality is a developmental abnormality which brings the debate that homosexuality is a disease. In contrast, constructionists argue that homosexuality is a social role that has developed differently in different cultures and times, and this has resulted in homosexuals and heterosexuals not having any physical differences. **(Janell L. Caroll, 2005: 284)**

### **3. METHODOLOGY**

The type of research used in this study is library research, namely research that only uses library collection materials without any field research. (Mestika, 2008: 1) The author obtains data based on books and journals, both physical and digital.

In this study the authors used a revelation approach, namely a research approach conducted on the text of the Koran and its interpretation as an object to answer certain problems, in this case related to the theme of time in the view of Islamic education. In other words, researchers want to get answers from the Koran and interpretations of the problems studied. (Nursapia Harahap, 2014: 71-72).

The data used as a reference in this study were taken from various sources including: data primary namely from the Koran and several books of commentary. Then the secondary data obtained by the author, namely books, journals or other information related to the theme of writing. Data collection techniques in this case the author collects from various literature, especially the Koran and its commentaries as well as other supporting books and journals. To obtain the desired data, the authors use content analysis techniques (content analysis), which is a research method that does not use humans as objects but uses existing texts from various literature or certain media and then processed and analyzed.

### **4. DISCUSSION**

Time is one of the highest blessings that God has given to humans. It is fitting for humans to use it as effectively and efficiently as possible to carry out their duties as God's creatures on this earth. In the implementation of Islamic education it is important to set a priority scale so that all activities are really allocated according to the time needed. In addition, by minimizing all forms of possible obstacles that will arise in the implementation of Islamic education, this also includes an effective strategy for managing time.

In the Big Indonesian Dictionary there are four meanings of the word "time"; First the whole series of moments, past, present and future; Second a certain moment to get things done; Third chance, tempo, or chance; Fourth, when, or when something happens. As for the Al-Quran, there are several words to indicate the above meanings, such as: *Death*, to indicate the end of something; *Dahr* is used for the prolonged period that the universe passes through in the life of the world; *Waq*t is used in the sense of the deadline for opportunities or

opportunities to complete an event; Ashr is defined as a period.(Shihab, 1996: 550-551).

#### 4.1 The Concept Of Time In The Quran Surah Al-Ashr

Time is the best capital for humans, the most beautiful and most valuable capital. The beauty of that time can be known through the fact that it is a vessel for every deed and all productivity. For this reason, realistically, time is the real capital for humans. Time is not only more valuable than gold jewels, as the popular saying has said, in fact time is more expensive, more valuable than all the jewels in this earth.(Yusuf Qardhawi, 2014:16-17).

Surat al-Ashr is a makkiyah letter, namely a letter that was revealed in Mecca which consists of three verses. Named the letter al-Ashr because Allah SWT swears by the time at the beginning of the letter by saying **وَالْعَصْرُ** means period. When made an oath because there are various kinds of miracles, the happy and sad, healthy and sick, rich and poor, and noble and lowly. The period is divided into years, months, days, hours, minutes, and seconds.(Az-Zuhaili, 2013: 660).

Surah al-Ashr is the 103rd letter in the Koran and includes short letters or letters that enter into juz amma which have a very extraordinary story at the time this letter was sent down. In the Al-Quran manuscripts which are the basis of the majority of Muslims, or often called the Ottoman manuscripts, Al-Ashr is located after the letter at-Takasur. However, if we take the correlation between the letter at-Takasur and the sura al-Ashr, there is a close relationship between the two. If the letter at-Takasur mentions the prohibition for someone to be too preoccupied with the attitude of highlighting the splendor of their wealth and group, in the letter al-Ashr provides a solution to keep away from this attitude, namely by filling the colors of life with faith, good deeds,

وَالْعَصْرُ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ وَتَوَّصُوا بِالصَّبْرِ (٣)

*"By the time, indeed mankind is truly in loss, except for those who believe and do good deeds and advise them to obey the truth and advise them to remain patient."*

وَالْعَصْرُ For the sake of time. Allah SWT swears by the times because it includes various miracles. Some say that the meaning is for the sake of Asr or the time of Asr, from after the sun goes down until it sets. Some say that the meaning of al-ashr in this verse is the asr prayer or the time, for the sake of exalting and because of the glory and virtue of the asr time. In this verse there is also a hint that the remaining life span of the world is between Asr and Maghrib. Therefore, humans should be preoccupied with trade that will not lose (trade with God). Indeed, time is very narrow and it is impossible to meet the time that has passed.(Az-Zuhaili, 2013: 661-662). According to Bintu Syati, Allah swears by the masses because it is so important for humans to keep time. In fact, al-Razi in his commentary mafatih al-ghaib explains six discussions regarding the greatness of time and time. (Ramadhani, 2018: 11).

Not only that, the time in Surah al-Asr means the oath of Allah SWT. If Allah swears by His creatures, in the form of objects, time, or other creations, then Allah wants humans to pay attention, think about, live up to something that is made an oath by Him.

Shaykh Muhammad Abduh explained in Tafsir Juz 'Amma that it was customary for the Arabs when it was evening, they would sit down and talk about life's issues related to daily affairs. Because there were many conversations that wandered, there were frequent fights, sick days that gave rise to hostility. Then there are those who curse the time of Asr (evening), saying that the time of Asr is an unlucky or unlucky time, many dangers occur at that time. Then came this verse giving a warning "For Asr's sake", pay attention to the Asr time, not the wrong Asr time. What's wrong is the humans who use that time wrongly. Using it to talk that is not sure the end. For example boasting with wealth, praising yourself, humiliating and demeaning others.(Hamka, 2018: 131).

The scholars agree that the meaning of the word asr in the first verse of this letter is time, it's just that they have different opinions about the time meant. There are those who argue that it is the time or period in which steps and movements are accommodated in it. There is another that determines a certain time, namely the time when the Asr prayer can be carried out. The third opinion is the time or period of the Prophet Muhammad's presence in this stage of life.

Time is the main human capital, if it is not filled with positive activities, then it will pass away. It will disappear and when you don't make a profit, the capital is gone. Sayyidina Ali ra. Once said: "Provisions that are not obtained today can still be expected to be more than that obtained tomorrow, but the time that has passed today cannot be expected again tomorrow."

Say *الإنسان* taken from the root word which can mean motion or dynamic, forgetting, feeling happy (happy). These three meanings describe some of the nature and characteristics of humans. He moves and even should have dynamism, he also has the nature of forgetting or should forget other people's mistakes and he also feels happy and pleased when he meets his kind or should always try to give pleasure and happiness to himself and other beings.(Shihab, 2002: 505).

In Munir's interpretation it is explained that the word *خُسْرٍ* means a loss in commerce, that is to say, commerce with his Lord. Verily, all human beings must be in loss, deprivation and destruction, except for those who collect between faith in Allah and good deeds.

So that's how time should be utilized. Because if it is not filled then we lose, even if it is filled but with negative things then humans are overwhelmed with losses. This is where the connection between the first and second verses is seen and from here also found many hadiths of the Prophet SAW. Which reminds people to use time and manage it as best as possible.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّاصُوا بِالْحَقِّ وَتَوَّاصُوا بِالصَّبْرِ

Sayyid quthb in the interpretation of fii Zhilalil Quran explains that the verse above is a great essence ordained by Allah SWT in total, that in all spans of time and human development throughout the ages, there is only one manhaj that is profitable and one way that saves, namely manjah which has been delineated. -its limits and road signs are marked by this verse. As for what is outside and contrary to it is vanity and loss. Manhaj is faith, good deeds, advising one another to adhere to the truth and advising each other to remain patient.(Sayyid Quthb, 2001: 334).

This letter confirms the boundaries of the path that the path of life leads to loss, there is only one path of luck, safety and happiness, which is not numbered and is not divided, namely the path of faith and good deeds, the path to uphold the

Muslims who advise each other to obey the truth and advising one another to remain patient. Also look after and support each other to maintain the truth armed with patience.

Thus surah al-Asr gives instructions for humans. Imam Syafi'i's opinion is very correct about this letter: "If humans think about the contents of this letter, then in fact it is enough for him to be a guide for his life." Likewise, there were two companions of the Prophet, when they met, they did not part, except after one of them read Surah al Asr to the end. Then one of them said wrong to the other.

#### **4.2 The Concept Of Time In Islamic Education**

Time is a resource that cannot be bought and sold, shared with others or taken from them. Time cannot be added or subtracted every day, everything has the same time, which is 24 hours. What is done with time is what makes the difference. People who make the most of their time may use different techniques and systems but have one thing in common. They have a vision of how they want to spend their time, a vision that contains a sense of priority. They know what they want to do with their time. (Sigit Purwanto, 2008: 4).

Time is one dimension of human life. By seeing how important the value of time is and how great the blessings of Allah SWT are contained in it. The Qur'an has paid great attention to time. Al-Qur'an surah al-Ashr emphasizes and pays special attention to the value and essence of time as a warning. Allah SWT warns people that all their activities are just a race to accumulate wealth and spend time for that purpose, so that they forget the main purpose of this life, namely to devote themselves to Him and worship. Because many people think that this life is only worldly life, there is no afterlife. They consider a person's life and death to be just the passage of time.

Islamic Education according to Prof. Omar Mohammad At-Toumi Asy-Syaibany defines Islamic education as a process of changing individual behavior in private life, society and the natural surroundings, by means of teaching as a basic activity and as a profession among basic professions in society. Meanwhile, according to Ahmad D. Marimba Islamic education is conscious guidance or leadership by educators on the physical and spiritual development of students towards the formation of their main personality (*insan kamil*). And on the other hand, Ahmad Tafsir defines Islamic education as guidance given by someone so that he develops optimally in accordance with Islamic teachings. (Hidayat, 2016: 10-11).

##### **4.2.1 Time Management**

Stating that time is the most valuable thing and the greatest blessing. So putting things in order, managing to use them effectively is something that is necessary for success, otherwise there will be a lot of time wasted without meaning and meaning, as experienced by other assets and favors. The importance of managing time will be seen in the attitude of prioritizing time, trying to use it, setting priorities, to make various activities to avoid feelings of boredom and boredom, using time according to things suitable for that time. Because people who can't manage their time tend to feel that their time isn't enough, and they can't achieve their targets.

Humans as the most important component of organizational resources receive great attention in the Qur'an, both as individual beings, social beings, or humans as the totality of God's creatures consisting of humans who do not use their time as well as possible so they will lose out in their lives.

That in the view of Islamic teachings, everything must be done correctly, in an orderly, orderly and timely manner, the processes must be followed properly. Ways like this in modern science is called management.

Time management are two words put together; word management and word time. Management means the effective use of resources to achieve goals (KBBI). While time is the era used to complete all work or means opportunity (KBBI). Thus time management is an organized way to complete work within the available time. (Mujahidin, 2022: 4) Time management is an ability to allocate time and resources to achieve goals. Skills in managing time are how we take the time to prioritize and achieve several life goals and produce prosperity. (Rosita, 2008:2).

Time is like money, as it has been explained that time is very valuable. But the difference is, we can get money back if it is lost and maybe we can get it replaced, while lost time will never come back. Then how much do we maximize the use of our precious time? Most of us just waste our time and end up regretting it. Actually if we want to organize our life, change it being fun is easy, what we need is to manage our time as well as possible. Effective time management is fundamental to the scope of various areas of life.

The main obligation for a Muslim towards time is to guard it as he guards his wealth, even more than that. Then he must be able to take advantage of his time for the benefit of himself and his world as well as for the good and the happiness of its people in achieving complete development, both moral and material. (Qardhawi, 2014: 37).

#### **4.2.2 The Importance of Time**

Basically human abilities are limited (physical, knowledge, time and attention), while needs are unlimited. Efforts to meet needs. Limited ability to do work encourages people to share work, energy, and responsibility.

We are basically humans who will not be separated from the problem of time. We must be good at managing time if we want success. Many humans cannot manage their time properly, sometimes free time is used in vain, and is used with other unimportant things.

Time is the essence of our life, the time we have, that is our life, that is our age, with which we are given a choice, fill it with blanks, or fill it with a sprinkling of productivity. Malik bin Nabi in his book *Syuruth An-Nahdhah* begins his description by quoting a phrase that is considered by some scholars as a hadith of the Prophet SAW, "There is no dawn one day, unless he calls out, 'sons and daughters of Adam, I am time, I am a new creation, who witness your efforts. Use me because I will not come back until the Day of Resurrection'". (Rifai, 2015: 61)

#### **4.2.3 Time Criterion**

That time had certain characteristics that must be known carefully in order to make good use of it, the characteristics of that time were:

*First*, time flies. Time flies like the wind, both in times of joy and in times of trouble, in times of sorrow and in times of joy. If it is said that the happy days pass so quickly and the sad days drag on very slowly, that is just our feeling, not our true state (Qardhawi, 2014: 22). Until when death has taken, the years and times lived by humans have ended, until the light of the blink of an eye passes like lightning.

*Second*, time is irreversible and irreplaceable. Every day that passes and every hour that passes, every chance of the road, it is impossible to come back or be replaced. This is in line with what Hasan Basri said: "The dawn will not

rise today, unless it will call, "O son of Adam, I am a new creation and I will be a witness for your work, so ask me for provisions, because I will not return." again until the Day of Resurrection when I have passed.

*Third*, The best capital for humans, because time passes quickly and will not come back even if there is no replacement, then time is the most valuable and expensive treasure owned by humans. Time is the time and place to work. Time is the real capital for humans. Time is not as precious as gold, as the saying goes, but far more valuable than all other worldly treasures. Time is life, says Hasan al-Banna. Which he used, since he lived until he died. (Qardhawi, 2014: 16).

#### **4.2.4 Utilizing Time**

Humans may often have free time or even more free time than activities. However, when people get free time, most people actually have fun and use their time for something that is not useful, even though there are many things we can do instead of sitting around, joking, playing here and there which will actually result in sin, slander, and loss. other. We should be smart in utilizing free time for various useful activities (Bakhtiar, 2012: 65).

In the view of Islamic teachings, everything must be done neatly, orderly and regularly. The processes must be followed properly. Something should not be done carelessly. Starting from managing household affairs, organization to the biggest affairs such as managing the affairs of a country, all of this requires good, precise and directed arrangements within the framework of a management so that the goals to be achieved can be achieved and can be completed efficiently and effectively (Irfan, Ceceng , 2020: 2).

Allah SWT has sworn that by time, by time, by time, humans will lose money except for those who believe and do good deeds, advise each other in patience and truth. Humans on planet earth are given 24 hours a day and a night. However, within those 24 hours there were those who achieved the widest possible glory, there were also those who had almost nothing and were not used to anything and were unable to do anything, even though the time given by Allah SWT was the same. Every Muslim must use the time he has with various charities by using all the power he has. It is not permissible for him to waste his time just having fun, playing aimlessly like a child. Or just fill it with preening like a woman and also accumulate a lot of wealth and be proud of having more children. Nothing he does will escape His supervision. Time must be filled with goodness and away from iniquity. Therefore Rasulullah SAW. ordered his people to utilize the remaining time in five ways, namely, youth before old age comes, healthy time before sickness comes, rich time before poverty comes, free time before busy time comes, and life time before death comes. (Bisri, 2020: 8-9). youth before old age, health before sickness, rich before poverty, leisure before busy, and life before death. (Bisri, 2020: 8-9). youth before old age, health before sickness, rich before poverty, leisure before busy, and life before death. (Bisri, 2020: 8-9).

For creative people, time is really used as well as possible. not even a minute for vain deeds. Will humans still say "don't have time?" time is neutral, it is humans who arrange the time to do something. Do something that can be left for the next generation and fill your time with useful things.

As for the advantages that humans get when they can use time properly, namely; Feel more productive and energized, Less tired, More relaxed and less



stressed, Able to have free time, Able to get more things done, Have better relationships with others, Proud of yourself.

## **5. CONCLUSION**

Allah sent down the Quran as a guide for mankind. With these instructions humans will survive their lives who turn away from these instructions. (Arif, 2017: 17) Based on the discussion above, it can be seen that time gets very great attention in the Al-Quran. Allah does not only mention the word time in one type of term, but uses many terms.

Time in the view of the Koran, especially in the letter al-Asr:*First*, Al-Ashr is a letter containing the oath of Allah, that there is certainty that humans in totality will suffer losses for what they have done. Second, the next verse contains Allah's instructions to avoid losses in his lifetime by: believing in Allah and doing good deeds, exhorting one another to stick to the truth, practicing obedience to Allah and being patient in it.

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