

Death According to the Qur'an and Its Contribution to the Formation of Social Caring Character

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Abstrak

Tujuan dari penelitian ini adalah untuk mengetahui hakikat kematian menurut Al-Qur'an dan kaitannya dengan pembentukan karakter peduli sosial. Penelitian ini menggunakan metode kualitatif, yaitu penelitian yang mengumpulkan data dari Al-Qur'an, tafsir, jurnal, buku-buku agama, buku-buku ilmu pengetahuan, observasi, wawancara dan angket. Dalam menganalisis data peneliti menggunakan pendekatan tematik dan fenomenologis, kemudian dalam menyimpulkan hasil penelitian dilakukan dengan cara berpikir deduktif yaitu dari kesimpulan umum ke kesimpulan khusus, dengan mengacu pada masalah yang telah dirumuskan, setelah itu data lebih spesifik pada hakikat kematian manusia secara total dan kontribusinya terhadap pembentukan karakter peduli sosial. Misteri kematian yang memberikan ajaran kepedulian sosial antara lain: (1) Ditemukannya jenazah dan kain kafan yang terbakar menandakan bahwa jenazah tersebut adalah milik seorang warga negara yang selama hidupnya sangat pelit, dan tidak peduli dengan nyawa warganya. miskin. (2) Jenazah ditemukan dalam keadaan utuh, tidak membusuk, dan wajahnya bercahaya. Jenazah seorang warga negara yang semasa hidupnya sangat baik kepada sesama, dermawan dan suka memberi sedekah. Berdasarkan hasil analisis data, mengingat kematian mengantarkan manusia untuk berbuat baik kepada sesama, saling membantu, menjaga ucapan dan perbuatan, mengunjungi orang sakit, melayat orang mati, membantu anak yatim sebagaimana seorang ibu harus memberikan perhatian dan kasih sayang kepada anak kandungnya. anak-anak, mereka yang telah kehilangan perhatian dan kasih sayang dari orang tuanya, tentunya sangat membutuhkan perhatian dan kasih sayang dari orang lain, walaupun nilainya tidak sama. merawat mereka dapat dilakukan dengan membiayai pendidikan mereka sehingga mereka dapat tumbuh dan berkembang menjadi anak yang baik.

Kata Kunci : *Kajian Al-Quran, Kematian, Karakter Peduli Sosial*

Abstract

The purpose of this research is to find out the nature of death according to the Qur'an and its relation to the formation of social caring character. This study uses a qualitative method, namely research that collects data from the Qur'an, interpretation, journals, religious books, science books, observations, interviews and questionnaires. In analyzing the data, the researcher uses a thematic and phenomenological approach, then in concluding the results of the research is done by deductive thinking, namely from general conclusions to specific ones, by referring to the problems that have been formulated, after that the data is more specific to the nature of death human being in total and its contribution to the formation of social caring character. The mysteries of death that provide teaching for social care include: (1) The discovery of the body and the burnt shroud indicated that the body belonged to a citizen who had been very stingy all his life, and did not care about the lives of the poor. (2) The body was found intact, not decomposed, and his face was glowing. The body was of a citizen who during his life was very kind to others, generous and loved to give alms. Based

on the results of data analysis, remembering death leads humans to be kind to others, help each other, take care of words and actions, visit the sick, mourn the dead, help orphans as a mother should give attention and love to her biological children, they who have lost the attention and affection of their parents, of course, really need attention and affection from other people, although they are not of the same value. caring for them can be done by paying for their education so that they can grow and develop into good children.

Keywords : *Al-Quran Studies, Death, Social Care Character*

INTRODUCTION

Death is an unseen event full of mystery, the only information that can reveal the secrets about death is the Qur'an. there is no mystery that always shakes the human mind, except for the mystery of death, even though technology in the world continues to grow to its peak, until now no one has been able to unravel the mystery of death, including the mystery of the human spirit. knowledge about the spirit when it is still in the body is unknown to humans, especially about where the spirit will go out of the body, of course it is still an unresolved mystery, such as the mystery of the spirit when a person is in suspended animation, there is no scientific theory that can explain this this, while according to the teachings of Islam, a person's soul does not know death, but only changes realms. (Komaruddin Hidayat, 2015: 103)

The mystery of death is one of the signs of God's greatness that humans need to live by, this can be understood from the words of Allah SWT:

"We will show them signs of Our power in all regions of the earth and in themselves, until it is clear to them that the Qur'an is true, isn't it enough that your Lord is a witness over everything." (QS. Fussilat Verse 53)

Death occurs because human death is in the power of Allah, this means that only Allah has the will to turn someone on or off, no creature has the ability to remove the soul from the human body, and only Allah has supreme power over all things. power, it is He who turns on and off a person according to His will, this explanation is found in the Qur'an:

" And it is He who has the highest authority over all His servants, and He has sent guardian angels to you, so that when death comes to one of you, Our angels pass him over, and the angels We have never shirked our obligations . " (QS. Al An'am Verse 61)

The verse explains that death is caused by Allah's will, and no one has this authority, only Allah has the highest authority to take the soul from the body, by ordering the angel Azrael to revoke it, or without the intermediary of the angel Azrael at His will.

The power of the angel of death is mentioned in the hadith narrated by Abu Nu'ain in the 3rd al hilyan juz, namely that the earth was created by Allah for the angel of death like a piece of bread that he can eat whenever he wants, and in the hadith narrated by at Thabarani it is explained that Allah actually has an angel who, if He said to him swallow the seven heavens and the earth with one swallow then he is able to do it (Mustafha Murad , 2003 : 39)

Death is a supernatural event , therefore there are no definite signs to determine the occurrence of death, it is not known when and where death will occur, as Allah says:

" Indeed Allah, only with Him alone is the knowledge of the Day of Judgment, and He is the One who sends down the rain, and knows what is in the wombs. and no one can know for sure, what he will try tomorrow and no one can know on which earth he will die. verily Allah is All-knowing, All-Knowing . " (QS. Luqman Verse 34)

The verse above is a statement that no one knows the signs of impending death, but the signs of death are often related to previous human experiences of death such as unrecoverable illness, increasingly weak body condition, reduced vision, hearing, and memory due to age, and so forth

In general, there are several signs of approaching human death, namely the body begins to feel weaker and more often drowsy with extreme fatigue to get up, the body seems helpless, and confusion with time. experiencing memory loss, so that he no longer

recognizes objects that are nearby and does not even know the people around him, sometimes he sees and mentions the names of people who have died, such as father, mother or next of kin who have died, some people also feel an extraordinary thirst, the mouth becomes dry, they start not wanting to eat and drink, experience hallucinations, produce a lot of sweat, the body feels difficult to breathe, the tips of the feet look pale and feel cold, and experience release of urination control and defecation, urine excreted from his body turned black, then it became increasingly difficult to speak and hear (Abdul Mun'im Idris, 2008: 322).

The pain of facing death is not only experienced by the spirit, but also felt by all organs of the human body. This statement is found in the Qur'an:

" Never. if someone's breath has pressed into the throat, and who is told to heal? and he believes that indeed it is time to part with the world and link left and right legs, to your Lord on that day you will be chased away " . (QS. Al Qiyama Verses 26-30).

The pain at death's door will be felt by all members of the body, both physically and spiritually, the pain will spread to all joints, then it feels hot, and hotter than burning, it feels painful beyond the pain when the skin is slashed with a knife, and the pain like that can actually be seen when a person is dying , many people can't stand the pain of dying, their mouths are wide open, the pain is so painful that their mouths are powerless to scream, at the same time their eyes will hold back their feelings. unspoken pain so that both eyeballs will open wide to endure the pain of death (Asrifin an Nakhrawie, 2013: 48) .

According to Psychology, a person's fear of death will cause rebellion in him, and feel fear and sadness. this is due to their misunderstanding in understanding the meaning of death. so they suspect that death is the end of all the pleasures of life, psychologically, actually all humans reject death. so that for those who are elderly, sometimes the thought arises that now they are in the remnants of age waiting for a thrilling death (Mega Herdina, 2013: 2) .

Human death has a correlation with the life he lived, that means, how a person's death is determined by how he lives while in the world, this statement can be illustrated in the mystery of death that occurred in Jakarta a year ago, a corpse filled with crowds of people, turned out to be a dead body. The person in question was a thug who was enraged by the mob, the corpse was lying abandoned on the side of the road, people were passing by one after another just to see, whose corpse was it? also those who are happy for the death of the recidivist, because the crimes he has committed have decreased. while in the corner of the village there is a house filled with crowds of people who want to pay homage to the body of an ustadz in that area, the small house never stops being visited by people, they respect the ustadz very much, because of his many services in providing enlightenment of religious activities in that remote village , even people who pray for him take turns in waves because there are many people who want to pray for him. Likewise, when taking him to the cemetery where he was resting for the last time, the people flocked to accompany him, you could see from their faces full of sorrow for the loss of the teacher figure they loved so much, who had taught them about truth and falsehood .

The mystery of death revealed by the Qur'an, which has an influence on the formation of a socially caring character, one of which is the mystery of the death of Qarun . As explained in the Qur'an, Qarun was a wealthy billionaire who disobeyed Allah, because of his stinginess twenty-seven generations according to his people, his house and all his equipment were luxurious at the most expensive prices at that time, the clothes and dinner plates he used were made of made of gold, so that many people were amazed and tempted by Qarun's wealth which had exceeded the limit, when 40 people were ordered to bring the keys to the storehouse of their wealth, they would feel heavy and unable to carry it, but this large wealth made him arrogant, arrogant towards his fellow humans and has a rough character, when asked to issue zakat assets and so on, he refuses by saying that all his wealth he obtained from the results of his own labor, due to his disobedience , Qarun along with all his wealth was sunk by Allah into the ground, so he was buried alive -live together with his wealth and no one can help him (Baidlowi Syamsuri , tt: 189). This explanation is found in surah al Qashash verses 81-82.

"Then We buried the Qarun and his house in the ground. So no one people can help him, apart from Allah. while he did not get any help, then people who previously had aspirations of wanting to be rich like Qarun , they said "It's a miracle indeed, He expands sustenance and narrows it down to whomever He wants , if it wasn't Allah's gift to us, He would have immersed it we are also like Qarun "Indeed the disbelievers won't win". (QS. Al Qashash Verse 81-82)

Qarun's death is a teaching that is very influential in the formation of a socially caring character, namely guiding people not to be stingy towards others, not to be arrogant, not to forget themselves. not greedy for property, and so forth

Social care is very important, because if there is no social care then life will be difficult, the lack of social care is caused by a lack of understanding of the community about the science of religion so that they do not know how important the good values are contained in social care, therefore to cultivate the character of social care everyone should think that they will not be able to live alone and will definitely need other people for their survival, so also when he has passed away, he definitely needs someone else to take care of his body such as washing, mourning, praying, burying and praying. In the villages of Koto Salak and Koto Iman, social care for the poor and orphans is still not paid enough attention to. This can be seen from the large number of middle and upper class people who have abundant assets but do not want to give alms to the poor, and some people only care about children. orphans seasonally, namely during the fasting month and Eid al-Fitr, even though caring for others knows no place and time, and giving alms to the poor and orphans should be realized as an expression of gratitude to Allah SWT (Ardi Jufri, Informant: 2021) .

Social concern for the poor and orphans is still lacking, this can be seen from the large number of middle and upper classes who have abundant assets but do not want to give alms to the poor, and some people only care about orphans seasonally, namely when the month of fasting and Eid al-Fitr, even though caring for others knows no place and time, and giving alms to the poor and orphans should be realized as an expression of gratitude to Allah SWT . (Khairuddin, Informant: 2021) .

The character of social care in society can be seen from the construction of irrigation, the construction of village roads, the construction of mosques, the construction of security posts, to the point where cooperation in cultivating plantation land is carried out in mutual cooperation, every member of the community has the same concern, both young and old, but in Koto Petai Village, Kerinci Regency, concern for development and the public interest is very good, but the community's social concern for giving alms and helping to feed the poor and orphans is still very lacking, and only some people want to give alms, this is due to their life orientation materialistic towards the life of the world so that it does not consider it important to do good to the poor and orphans (Abdul Salam, Informant: 2021) .

Social care is very important, because if there is no social care then life will be difficult, the lack of social care is caused by a lack of public understanding of religious knowledge and forgetting about death, so they do not know how important the good values are in social care, therefore To cultivate the character of social care, everyone should think that they will not be able to live alone and will definitely need other people for their survival, as well as when he dies, he definitely needs someone else to take care of his corpse, such as washing, mourning, praying, burying. and pray (Khairuddin, Informant: 2021) .

From all of these explanations, the researcher is very interested in researching regarding death according to the Qur'an and its contribution to the formation of a socially caring character, according to the view of the Qur'an death is not something ending or extinction, but is a first step towards the next life, from this understanding death can be said to be the completion of world affairs, but on the other hand death is a new problem that humans must go through, the problem in question is the problem of the existence of pleasures and torments in the grave, therefore in the Qur'an, Allah connects death with commands to spend wealth in the way of Allah, as a form of gratitude and a form of social concern for others. Thus it can be understood that the title of death according to the Qur'an and its contribution to the formation of the character of social care is very important to study.

METHOD

The type of research used is *Library Research*, which is a library research that collects data from the Koran, commentaries, journals, religious books, science books, and other sources related to the subject matter of the research (M. Ahmad Anwar, 1975: 2). Meanwhile, data relating to the formation of a socially caring character is obtained from the verses of the Qur'an and phenomenology that occurs in the field, namely those relating to the event of death and its relationship to the formation of a socially caring character.

Qualitative research is research that seeks to see, examine and live up to the problem to be examined as an event that occurs, which must be viewed holistically or as a whole, therefore the data must always be double-checked for correctness through various means, then the researcher understands the nature of the problem to be investigated. examined but not intended for forecasting or inferential purposes. (Guidelines for Writing the Thesis of IAIN Kerinci, 2020: 10). Qualitative also has the meaning of something related to aspects of quality, which includes to the values contained behind the facts. and to understand values behind complex social interactions can only be done by outlining forms social interactions that occur (Sugiono, 2016: 226).

Sources of data in the preparation of this thesis came from the Koran, religious books, science books, observations, phenomenology, interviews and questionnaires. The approach method used to uncover verses about death is the *Maudhu'i method*, (thematic), namely data collection by collecting all the verses of the Koran that discuss the same topic of discussion, then compiling it based on the chronology of the revelation of the verses (Asbabun nuzul) and connecting (munasabah) between verses and verses in one topic of discussion, then the researcher makes an explanation by analyzing various interpretations of the verse and draws conclusions. (Rahmat Rifa'i, 2013: 296)

RESULTS AND DISCUSSION

The keywords remembering death and its contribution to the formation of a socially caring character can be seen in the following table:

Human behavior in remembering death	The character of social care that will be formed
1. People who don't remember death at all. never even imagined in his mind, as if death never existed and he will live forever, people like this will only remember to die because they remember their children or their wealth. he was busy thinking about what his son would be like if he died, or how his wealth would be if he was gone.	<ul style="list-style-type: none">➤ Maintain brotherhood➤ Watch your words and deeds➤ generous➤ Caring➤ Attention➤ Faithfulness➤ devotion➤ Philanthrope➤ Empathy➤ Mutual help➤ Responsibility➤ Visiting the sick➤ Mourn the dead

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2. People who remember dying with great fear. People like this when they remember dying are very afraid, afraid that death will come soon so that their bodies tremble. he is afraid to ride a vehicle, in case his car crashes, he is afraid to mingle with other people, lest he catches an infectious disease. even afraid to eat lest the food contains poison. For people like this all the blessings of God will be a disaster. high position, big salary, luxurious house, all of that will only add to his fear of facing death.
- Care for the poor
 - Care for orphans
 - Care about environmental damage
 - Willing to sacrifice for the benefit of others
 - Mutual help
 - Likes to give alms
3. One who remembers death with reason. people like this will realize that the life of the world is just a field that must be worked on with good deeds . For them, remembering death will eradicate all wishful thinking driven by lust, and will eliminate greed and profit in the life of the world. people like this regard death as a happy moment because they have been released from the slavery of the world. this person is not heavy leaving the world, just a few shortcomings that have not been paid by him to his Lord.
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Based on all the descriptions above, it can be analyzed that in this study there were two findings, namely general findings and specific findings, along with the explanations:

General findings

From searching the verses of the Qur'an it can be seen that:

1. Death is an inevitable event for all man, and no one can resist it
2. Death is something that is forced, whether ready or not
3. The existence of death is proof that God did not make eternal life for humans in the world
4. Death as a trial in life, to test who is the best in good deeds
5. Death is something that has been determined by Allah SWT for every living creature
6. Death is returning to Allah with a calm soul and a heart that pleases Him
7. The occurrence of death is permitted by Allah, or according to His decree
8. God ordained death as something that cannot be advanced or reversed
9. Death is something that Allah created with a clear purpose and does not happen by chance
10. Death is the separation of the soul from the body in worldly life, and the spirit will return to the body in the barzah realm, the spirit will be in the barzah realm until the Day of Judgment, while in the barzah realm the spirit will receive favors or punishment.
11. Fisabilillah death is death according to human eyes, while before Allah they live and get sustenance from their Lord
12. Death is the end of the life of this world and the beginning of the life hereafter
13. No creature knows when death will occur, even a prophet does not know about his death
14. Death is a doom for those who disbelieve in Allah
15. Death is the perfection of age , the perfection of pleasures, and the perfection of rewards
16. The occurrence of death is by the will of God, not because of other causes.

Special findings

Death which provides teaching for the formation of a socially caring character is as follows:

1. The discovery of a grave dig in 2015, at that time the person who died was Mat Ludin, a 65 year old man, when digging a grave with a depth of about 1.6 meters found a human body that was still intact, his shroud was new as if he had just died Yesterday, the boards that covered the grave were also new, the skin and organs were not damaged and did not smell bad, the face radiated light, according to information from community leaders at the time that the grave was that of Rama, a 60-year-old woman who had died since 50 years ago, from a young age Rama was a good woman, not stingy, generous, and liked to help others. The discovery of Rama's body greatly influenced the formation of a socially caring character, namely to teach humans to do good to others.
2. The discovery of grave excavations at the Padang Gambe Cemetery in Koto Iman Village in 2010, at that time, Kamariyah, a 50-year-old woman, died. when the grave was dug to a depth of 1.5 meters, a body was found that was still intact, the flesh and skin were not decomposed, even as dry as the skin of a living person, the person was tall, the hair, beard, mustache and stripes were intact, the eyes were intact, the face radiated light , the grave is wide and enlarged, the shroud and the surian boards used to cover the grave still look very new. the body was a scholar named H.Nazari, the scholar was very pious, mastered knowledge derived from Arabic-language books, he treated other people very well, and always prayed for the good of others. he had died 55 years ago but his body was found as if he had just died. the discovery of the body of this scholar is very influential for the formation of a socially caring character.
3. The discovery of grave excavations in the Tanjung Legundoi cemetery, Koto Iman Village, during the excavation of the grave with a depth of 1.5 meters, found bodies and shrouds that had been burned along with boards that covered the graves which were also burnt, according to traditional leaders the corpses were graves that had been buried. long ago, the body and the burnt shroud were of a citizen who during his life was very stingy, did not want to give alms and did not care about the lives of the poor. this is proof that the truth of the torment of the grave cannot be doubted. the discovery of death like this is very influential for the formation of a socially caring character
4. The discovery of a grave digging by finding a snake came suddenly and it is not known where it came from, the body of a resident who works as a shaman with black magic and likes to take other people's rights. this discovery occurred in the Padang Gambe cemetery, Koto Iman Village, this was very influential for the formation of a socially caring character.
5. The discovery when burying one of the residents when he was put into the grave his body enlarged so that the grave and grave were getting narrower by his body, seeing this his grave was hastily filled up quickly because it was feared that his body would get bigger, the body was a wealthy man who was very stingy and likes to multiply interest for people who owe him. these events teach to help others, do not expect excessive profits and rewards.
6. The lack of social care for the poor and orphans is caused by various factors, one of which is due to a weak understanding of religious knowledge
7. The lack of social care is caused by a materialistic orientation in life, that is, only concerned with worldly life, so they do not care about the lives of other people
8. Lack of social care because he doesn't remember death, so he forgets who will take care of his corpse when he is gone.
9. Remembering that death gives encouragement to do good to others, this can be seen from what a wealthy Lubuk Pinang Mukmuko Regency named Bidin did, every year when welcoming the fasting month and Eid al-Fitr he gives alms to mosques, the poor and orphans with an amount between one hundred million and two hundred million rupiah. besides that he also founded a school for memorizing the Koran to educate

people's lives in understanding Islam. The pesantren was built at his own expense, costing around two billion rupiah.

10. Social care for the poor and orphans is still very lacking, and even though there are those who care about their lives, this is only a part of the people, and giving alms to them is generally done seasonally, that is, every time they welcome the fasting month and holidays, this is a wrong attitude because Religion guides people to do good to the poor and orphans regardless of place and time, and should always treat them well, not just at a certain time.

Thus it can be understood that remembering death contributes to the formation of the character of social care, namely guiding people to be kind to others, helping each other, guarding words and deeds, feeling the distress when other people experience misfortune, visiting the sick, mourning the dead, pay attention to the fate of orphans and so on. conversely, forgetting death can make a person greedy, miserly and selfish, therefore remembering death is very important for everyone because it will raise awareness to do good to others.

CONCLUSION

From the beginning to the end of the discussion there are several things that need to be noted, namely:

1. According to the view of the Qur'an, death is not an end or extinction, but is the first step for the next life. From this understanding, death can be said to be the completion of world affairs, but on the other hand, death is a new problem that humans must go through, the problem in question is the problem of pleasure and torment in the grave. death reminds that the afterlife is better, because in quantity and quality the afterlife is more enjoyable and more lasting than life in this world
2. The mysteries of death that teach social care include: (1). The discovery of the body and the burnt shroud, the body of a citizen who was very miserly in his life, and did not care about the lives of the poor. (2). The discovery of a body that was getting bigger when it was buried, the body was that of a wealthy man who was very stingy and liked to multiply interest for those who owed him. (3). Discovery when digging the grave suddenly visited by snakes. the body was that of a resident who had always liked to take the property of others, (4). The discovery of the body intact, not decomposed, and his face glowing, the body was that of a resident who during his life was very kind to others, generous and loved to give alms.
3. Based on the results of data analysis , remembering death leads people to be kind to others, help each other, watch over words and deeds, visit the sick, mourn the dead, help Orphans, as befits a mother, give attention and love to their biological children, those who have lost the attention and affection of their parents certainly really need attention and affection from other people, even though they are not of the same value. caring for them can be done by paying for their education so that they can grow and develop into good children.

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