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The Concept of Slow Living in the Qur'an: A Thematic Study of “Itsmun” and Learning Errors

Vrisko Putra Vachruddin

Universitas Maarif Hasyim Latif, Sidoarjo, Indonesia

vrisko.vachruddin@dosen.umaha.ac.id

Muhammad Fahmi Alawy

Universitas Islam Negeri Sunan Ampel, Surabaya, Indonesia

alawyfahmi@gmail.com

Abstract

The position of teachers and students, who position themselves as human beings, cannot be separated from the concept of mistakes and sins committed intentionally or unintentionally. This refers to the Prophet's Hadith which states that every descendant of the Prophet Adam has certainly committed sin. Likewise, in the learning process, in order to understand the meaning of slow living (a peaceful life), a teacher must understand the mistakes in learning that occur between teachers and students, which can lead to sin between them. These mistakes need to be minimized by teachers and students by understanding the forms of error patterns in learning based on the thematic interpretation of the word *itsmun* in the verses of the Qur'an. This study uses a qualitative research type with a literature review research method and text analysis techniques. The word *itsmun* in the Qur'an is interpreted as a person who is sinful, an infidel, a liar, and each verse contains the meaning of opposing Allah and the Messenger and has a negative effect on oneself and others. The meaning of mistakes in learning made by teachers and students can be categorized as minor or major sins. In addition, in general, the categories of teacher and student mistakes are more directed towards human sins against the rights of society and

the environment, as well as sins against oneself. The meaning of the phrase "*itsmun*" relates to the concept of slow living, which involves using time effectively and efficiently to achieve learning goals. Its connection to learning theory emphasizes the professionalism of teachers as role models for students, helping them avoid sinful behavior.

Keywords: slow living, learning errors, Qur'anic interpretation, Itsmun.

Abstrak

Posisi guru dan murid yang menempatkan diri sebagai sosok manusia maka tidak akan terlepas dari konsep kesalahan maupun dosa yang diperbuat secara sengaja maupun tidak. Hal tersebut mengacu pada Hadis Nabi yang menyatakan bahwa setiap keturunan Nabi Adam pasti pernah melakukan dosa. Begitu pun dalam proses pembelajaran, guna memaknai *slow living* (kehidupan yang tenang) maka seorang guru harus memahami kesalahan dalam pembelajaran yang terjadi antara guru dan murid sehingga muncullah dosa diantara keduanya. Kesalahan tersebut perlu diminimalisir oleh guru dan murid dengan mengetahui bentuk pola kesalahan dalam pembelajaran berdasarkan tafsir tematik lafadz *itsmun* dalam ayat-ayat al-Qur'an. Penelitian ini menggunakan jenis penelitian kualitatif dengan metode penelitian literature review serta teknik analisis teks. Kata *Itsmun* dalam al-Qur'an ditafsirkan sebagai orang yang banyak dosa, orang kafir, kebohongan serta setiap ayat mengandung makna melawan Allah dan Rasul serta memiliki efek negatif terhadap diri sendiri dan orang lain. Makna kesalahan dalam pembelajaran yang dilakukan oleh Guru maupun Murid dapat dikategorisasikan pada kategori dosa kecil atau besar. Selain itu secara umum kategori kesalahan Guru dan Murid lebih mengarah pada dosa manusia terhadap hak-hak masyarakat dan lingkungan serta dosa terhadap diri sendiri. Keterkaitan makna lafadz *itsmun* dengan konsep slow living ialah pada pemanfaatan waktu secara efektif dan efisien dalam mencapai tujuan pembelajaran. Sedangkan keterkaitannya dengan teori pembelajaran ialah menekankan profesionalisme guru sebagai panutan bagi murid untuk menghindari perbuatan-perbuatan dosa.

Kata kunci: Kehidupan yang tenang, kesalahan pembelajaran, interpretasi al-Qur'an, Itsmun

Introduction

The learning process requires intense interaction between teachers and students. According to Sabki, this intense interaction will form a sincere relationship between teachers and students (Sabki and Hardaker 2013). This is a basic and important component in forming a calm life (slow living). This can be achieved through understanding social pedagogy by practicing learning strategies and methods used by teachers to shape human personalities (Vachruddin, 2022). Students will imitate and even make teachers a form of figure to be emulated later if the teacher has exemplary

characteristics and attitudes like the Prophet Muhammad SAW. From that, the quality of learning will be seen from the impressions engraved in the memories and hearts of students.

The learning process will form a concept of *hablum minannas* (human relations) between teachers and students. In this process, the emergence of mistakes from words and deeds is something that cannot be avoided. So there must be a side of pleasure in the hearts of teachers and students in the emergence of mistakes from words and deeds, both intentional and unintentional. There are many stories in classical books to modern books today that tell how the role of blessings in the side of students seeking the pleasure of teachers and teachers seeking the pleasure of students. This indicates that there should be equality between teachers and students as humans who are not free from sin, but the context of students' respect for teachers must be done sincerely as a form of appreciation for the knowledge possessed by the teacher.

It is necessary to conceptualize a pattern of grouping the forms of teacher and student errors in learning based on the interpretation of related verses of the Qur'an. In addition, this interpretation needs to be strengthened by the Hadith of the Prophet and the words of the Companions, *Tabi'in* and *'Ulama*. The purpose of this study is so that teachers and students can find out the forms and patterns of teacher and student errors in learning.

By knowing the form and pattern, teachers and students can minimize the mistakes made in learning. Previous research by Nur Yamin on *Itsmun* from the Perspective of Isyari Interpretation stated that the word *Itsmun* in the Qur'an is mentioned for actions that hinder the achievement (realization) of goodness. *Itsmun* in the Qur'an is used to mention a violation that has a negative effect on oneself and society. Al-Alusi interprets the word *Itsmun* as a person who sins a lot, an infidel, a lie and every verse contains the meaning of opposing Allah and the Messenger and has a negative effect on oneself and others (Yamin 2017).

Another study is about Sin in the Perspective of the Qur'an (Synonymity Study of the Words *Dzanbun*, *Khathî'ah*, *Itsmun*, *Junâh*, and *Jurmun* According to the Interpretation of Al-Qurthubî by LauLi Utami stating that the words *Dzanbun*, *Khathî'ah*, *Itsmun*, *Junâh*, and *Jurmun* contain the meaning of sin. However, there are points of

difference between each phrase, both in terms of its use, form, context, and the risks involved. And from the results of the study, that the phrase *Dzanbun* is mostly in the plural form and for past sins, the phrase *Khathī'ah* for unintentional mistakes, the phrase *Itsmun* is used in the context of opposing Allah and His Messenger, the phrase *Junâh* is always used in two choices/tendencies, and the phrase *Jurmun* is more about the accumulation of sins and more generally can include the four previous phrases of sin (Utami 2018).

Previous research conducted by Suherwannur found that the literal meaning of *Dzanbun* and *Itsmun* is the same: sin. However, when viewed from the object of their utterances, they are very different. The term *Dzanbun* in the Quran has the general meaning of sin, both sin against Allah and fellow human beings, and is paired with the terms *israf*, *dhallim*, and others. Meanwhile, the term *Itsmun* refers to major sins whose prohibition is clearly evident, as evidenced by the words *Itsmun kaabir* and *Itsmun aadzim*, such as drinking alcohol, eating pork, and associating partners with Allah (Muhammad Suherwannur 2023).

The focus of this study is to explore the meaning of learning errors made by teachers and students based on the interpretation of the verse of *itsmun* in the Qur'an. The selection of verses with the word *itsmun* is because the mistakes of teachers and students in the context of opposing Allah and His Messenger will eliminate the blessings and benefits of the knowledge gained in learning. Therefore, this article attempts to fill the gap in the study by connecting the thematic interpretation of the phrase *Itsmun* with the concept of slow living and teacher-student learning errors.

Theoretical Studies

Theories about Slow Living and Learning Errors

Slow living refers to a philosophy or movement that emphasizes a meaningful and unhurried life. This movement focuses not only on slowing down time but also prioritizes quality, awareness, and sustainability in a simple life (Silvestre, Gonçalves, and Velez 2024). Slow living focuses on three key concepts of time: time affluence, mindfulness, and a meaningful approach to life, avoiding a hedonic lifestyle.

This is closely related to learning theory, which states that learning can proceed effectively if it is carried out consciously, attentively, and through the application of the material through critical thinking (Lubis 2019). Time utilization is paramount in the slow living philosophy, as well as in the learning process. Because learning planning and implementation are carried out without regard for time, learning outcomes cannot be achieved effectively and efficiently. Carroll stated that the focus of learning is not on the length of time but on the duration of actual engagement (Carroll 1963). Bloom also emphasized that learning time is not fixed, but can be adjusted to meet student needs (Guskey 2007).

Method

This research is included in the type of qualitative research, namely research that presents data in the form of written descriptions. This study uses a literature review (content analysis) research model with several research stages including: problem formulation, data collection, data evaluation, analysis and interpretation and public presentation (Randolph 2019). A literature review is a means to demonstrate the author's knowledge of a particular study, theory, variables, phenomena, methods and history. Some modifications in the literature review are valid scientific documents and can be published. Secondary sources in this article are the Book of *Mu'jam al-Mufarros* and the Books of Classical and Contemporary Tafsir that discuss the lafadz *itsmun* in the Qur'an. In addition, we include several literature sources that discuss the concept of slow living and learning theory.

The problem formulation stage is carried out by first understanding the problems experienced by teachers and students in learning and relating them to the wording of *itsmun*, the concept of slow living, and learning theory. Then, data collection is carried out by searching for sources from the Book of *Mu'jam al-Mufarros* and other secondary sources relevant to the theme. Data evaluation and analysis are carried out by analyzing the interpretation and meaning of the wording of *itsmun* and relating it to the concept of slow living and learning theory. Then, finally, a public presentation is carried out in the form of a research report in the form of an article.

Result

Meaning of Itsmun in the Qur'an

The word *Itsmun* comes from the words *alif*, *tsa'* and *mim* which indicate the meaning of التَّأخَّر which means slow, long and ends. Husain Ahmad interpreted *Itsmun* as something that is far/slow from goodness and can also be interpreted as ending goodness (Faris 1979). In the book *Lisan Arabi* the derivative of the word is أَتَمَّ which means repenting from sin by reading *istighfar*. Also the derivative of the word أَتَمَّ means falling into the circle of sin and the word أَتَمَّ means the reward for sinning, namely torture (Manzur 1997). In terms of language *Itsmun* is committing an act that violates the law and is forbidden for that act. Sayyid Hasyim stated that in terms of terminology the word *Itsmun* is negligence and does not get reward. For sinners who are referred to using the word *itsmun*, it means that they are someone who is negligent but considers themselves smart and clever (Utami 2018). Al-Qurtubi stated that *Itsmun's* lafadz was used in the context of fighting against Allah and His Messenger.

Al-Alusi's interpretation of the word *Itsmun* is as a person who has many sins, an infidel, lies and every verse contains the meaning of going against Allah and the Messenger and has a negative effect on oneself and others (Yamin 2017). Asfahani stated that the meaning of the mention of *itsmun* is about actions that prevent good deeds from coming. Asfahani also explains that *itsmun* is also *junāh*. The word *junāh* means deviation from truth and sin. Apart from that, all sins can be categorized as *junāh* (Utami 2018). There are several lafadz in the Qur'an whose meaning is close to the meaning of *itsmun*, namely Lafaz *Dzanbun*, *Khathī'ah*, *Junāh*, and *Jurmun*. There are points of difference between each phrase, both in terms of its use, form, context, and the risks involved. The phrase *Dzanbun* is mostly in plural form and for past sins, the phrase *Khathī'ah* for unintentional mistakes and the phrase *Jurmun* is more about the accumulation of sins and more generally can include the four previous phrases of sin (Utami 2018).

In general, sin is an act that violates the commandments of Allah and His Messenger that have been determined and the perpetrators who violate it are given sanctions (*uqubat*) (Tajang 2019). Al-Ghazali classifies sin into three parts, namely (Ridho, 2019):

- a. Sins that concern human nature. Human nature itself is divided into four parts, namely *rububiyah*, *syaitaniyah*, *bahimiyah* and *subu'iyah*.

- b. Sins that concern the object of sinful acts, namely: human sins against Allah SWT, human sins against the rights of society and the environment and human sins against oneself.
- c. Sins that are reviewed in terms of danger and harm to religion, oneself, others and society which are divided into major sins and minor sins.

The word *Itsmun* which contains the meaning of opposing Allah and the Messenger and has a negative effect on oneself and others is mentioned in the Qur'an 48 times. Of the total 48 verses with the mention of the word *Itsmun*, there are 37 verses in the Surah revealed in Medina and 11 verses in the Surah revealed in the city of Mecca (Fu'ad 1992). From this it is clear that the issue of new law has developed greatly after the Prophet migrated to the city of Medina al-Munawwarah. The word *Itsmun* is more often used in the form of mufrod or singular, so that some interpretations state that the word *Itsmun* is a clear and singular type of sin in every verse that mentions it (Yamin 2017). However, the word *Itsmun* in plural form uses the isim fail form (perpetrator) not as an isim word (noun). The following are the derivatives of the word *Itsmun* in the Qur'an:

No.	Derived Forms of Words	Number of Mentions in the Qur'an
1.	إِثْمًا	21 time
2.	إِثْمًا	10 time
3.	إِثْمًا	1 time
4.	إِثْمًا	1 time
5.	إِثْمًا	1 time
6.	إِثْمًا	1 time
7.	إِثْمًا	1 time
8.	إِثْمًا	1 time
9.	لَا تُحْمِلُوا	1 time
10.	أَنْتُمْ	1 time
11.	أَنْتُمْ	6 time

12.	أَتَيْمًا	1 time
13.	تَأْتِيهِمْ	1 time
14.	تَأْتِيهِمْ	1 time

Interpretation of the Verses About Itsmun

Surah Al-Mujâdilah (58) Verses 8-9

8. Have you not noticed that people who have been prohibited from holding secret conversations, then they return to (carry out) the prohibition and they hold secret discussions to commit sin, enmity and disobedience to the Messenger. And when they come to you, they greet you with a greeting that is not what Allah has prescribed for you. And they say to themselves: "Why does Allah not punish us because of what we said?" Sufficient for them is the Jahannam they are about to enter. And hell is the worst place to return to (Al-Mujâdilah (58): 8) (Kementerian Agama 1971)

Imam al-Alusi interpreted the word *Itsmun* in this verse as an act that causes sin and has consequences for oneself and others. A form of harming other people is because these actions are contrary to the actions of those who believe and disobey the Messenger. They held secret discussions aimed at committing sins, spreading hostility and saying insulting greetings to the Prophet Muhammad. This verse is a warning and satire for hypocritical Jews who spread propaganda against the Prophet. According to al-Alusi, the meaning of the word immorality by the Prophet is very bad actions and a very big form of immorality.

The Jews, who were classified as hypocrites who insulted the Messenger of Allah, mocked that with their actions, why did Allah SWT not punish them if Muhammad SAW was a Prophet. They think that Allah SWT will punish everyone who disobeys Him. They do not realize that when the punishment has come, no one will be able to avoid it. This verse also has *munasabah* with the previous and following verses. In the Qur'an, Surah Al-Mujâdilah (58) verses 7 to 10 tell about the criticism of secret legislation to be hostile to Islam. There are two derivatives of the word *Itsmun* in these four verses, namely in

verse eight and verse nine. Confirmation of the prohibition against carrying out secret conversations that lead to acts of sin, enmity and disobedience to the Apostle is found in the following verse, namely Q.S. *Al-Mujâdilah* (58) verse 9.

Asbabun Nuzul in this verse is as from Muqatil bin Sulaiman who said that between the Prophet Muhammad SAW and the Jews there was an agreement not to be hostile to each other. In that situation, if a friend of the Prophet SAW passed in front of the Jews, the people whispered to their friend so that the friend who was passing by thought that they were discussing killing him or gossiping about him. Because of this, Prophet Muhammad forbade whispering in front of other people. However, this prohibition was ignored, resulting in this verse being revealed concerning the incident as a threat to those who did not stop such actions. (Narrated by Ibn Abi Hatim).

Muqatil ibn Sulaiman, who narrated the above *Atsar*, is a controversial figure. He is known as the father of the Islamic interpretation of the Qur'an. Muqatil's phenomenal work is *Tafsir al-Kabir*, a book of interpretation that attempts to combine the fragmented texts of the Qur'an into a unified whole. This gives the impression of continuity and a holistic explanation of the text. Az-Zamakhshari often drew on Muqatil's interpretations, and even his student, Abdullah Ibn Mubarak, stated that *Tafsir al-Kabir* is a weighty book of interpretation if accompanied by a sanad (chain of narrators) (Ramdhani 2020).

Surah Al-Baqoroh (2) Verses 206

206. And when it was said to him, "Beware of Allah," his pride arose, which caused him to sin. Then enough (the reply) is Hell Jahannam. And indeed the hell of Jahannam is the worst place to live (Q.S. al-Baqoroh (2): 206) (Kementarian Agama 1971).

This verse explains the nature of infidels and hypocrites who always do false things and are reluctant to be reminded by believers. In the interpretation of Qurtubi, it is stated that Imam Qurtubi interpreted the verse that a person is judged to be a sinner if his brother says "Be fearful of Allah", then he says "Take care of yourself, someone like you advises me?" بِأَلَا تَعْلَمُ, contains the meaning of *lam*, namely, arrogance and unwillingness to accept advice arises because of the sin in his heart, namely hypocrisy.

Quraish Shihab interprets the word *Itsmi* in this verse as the nature and attitude of forgetting oneself after receiving admiration, acting arbitrarily and feeling like one is always right. Therefore they do not want to accept suggestions and warnings. This does not only happen to great rulers, but to someone who feels he is strong and powerful. Shihab stated that when they were given advice to fear Allah, their temper rose because it was seen as having disturbed their honor they. So they became stubborn and their sins continued to increase. Let the torment of hell be the reward, and indeed hell is the worst place. Allah threatens those who commit these acts with the threat of Hell (Shihab 2017). So it can be understood that the words *Itsmun* in this verse refer to committing sins by boasting and rejecting the truth conveyed by believers.

Munasabah Surah al-Baqoroh (2) verse 206 is closely related to the verses before and after it, namely between verses 204 to 207 which tell of the actions of the Hypocrites. *Asbabun Nuzul* Surah al-Baqoroh verses 204 to 206 are from Ibn Abbas that this verse was revealed because there were several hypocrites who talked about Khubaib and his friends who were killed in Raji'. They insulted him and Allah Almighty revealed verses denouncing the hypocrites and praising Khubaib and his companions. Meanwhile, in verse 207 in *Tafsir Jalalain*, the *Asbabun Nuzul* verse is regarding the Companion Shuhaib. When he was persecuted by polytheists, he emigrated to Medina and left his possessions with them. Suhaib willingly gave up all his wealth as long as he was allowed to emigrate to Medina, then this verse came down. The Prophet Muhammad SAW said, "Shuhaib's trade (property) is truly fortunate (As-Suyuthi and Al-Mahalli 2003).

Surah Al-Baqoroh (2) Verses 219

219. They ask you about wine and gambling. Say: "In both there is great sin and some benefit for humans, but the sin of both is greater than the benefit." And they ask you what they earn. Say: "What is more than necessary". Thus Allah explains His verses to you so that you think (Q.S. al-Baqoroh (2): 219) (Kementerian Agama 1971).

In this verse, Al-Qurtubi interprets that both alcohol and gambling contain major sins. These major sins are those that result from those who drink alcohol and gamble, including hostility, mutual cursing, vile acts, and loss of reason. Losing reason leads to a lack of understanding of one's obligations as a believer, leading to neglect of prayer and

other good deeds (Al-Qurthubi and Abi'Abdullah 2006). Quraish Shihab states that the major sins of drinking alcohol and gambling include damaging one's health, diminishing one's intellect and wealth, and spreading hatred and hostility among others. Although they offer benefits such as entertainment, profit, and convenience, the harms outweigh the benefits, so avoid them.

Shihab also explains the negative effects of drinking alcohol and gambling, such as the pleasure a drinker experiences upon reaching climax. This pleasure leads to loss of consciousness and can lead to various diseases that can lead to addiction. The harms posed by alcohol can also affect various organs of the body, such as the digestive system and nervous system. Meanwhile, the material benefits of alcohol can be seen in the material gains generated from its sale. However, these benefits are still very small compared to the dangers of drinking it. Similarly, gambling will foster a desire to gamble continuously and can damage the nerves. The profits gained from repeated gambling, no matter how large, can be lost in the blink of an eye. Gambling can lead to bankruptcy, leading to the sale of all one's possessions. Meanwhile, from a social perspective, gambling can trigger hostility, fights, and so on, which certainly cannot be replaced by material gain alone (Shihab 2017).

The consideration of major sins in Q.S. al-Baqarah (2) verse 219 is explained in detail in Q.S. al-Maidah (4) verse 91, namely, plunging into hostility, disputes, and obstruction from *dhikr* and prayer (Hafidz 2016). The reasons for the *asbabun nuzul* Q.S. al-Baqarah (2) verse 219 is from 'Amr bin Syurahbil telling that Umar bin Khattab said that after the verse that forbade *khamr* was revealed Q.S. an-Nahl (16): 67, he said "O Allah, explain to us a complete explanation about *Khamr*". So this verse came down. The Prophet then called 'Umar and recited this verse to him. 'Umar prayed again, 'O Allah, give us a sufficient explanation about wine. Then the verse in Surah an-Nisa' (4) verse 43 came down. After this verse came down, a caller was assigned by the Messenger of Allah to announce before the prayer, 'Remember, people who are drunk are not allowed to approach the prayer. Umar was then summoned and this verse was read to him. 'Umar prayed again, 'O Allah, give us a sufficient explanation about wine. Then the verses in Surah al-Ma'idah (5) verses 90-91 came down. 'Umar said, 'Yes, we want to stop drinking wine' (HR. Abu Daud) (Daud 1981).

Surah An-Nisa' (4) Verses 111-112

111. Whoever commits a sin, indeed he does it for his own (harm). And Allah is All-Knowing, All-Wise. 112. And whoever commits a mistake or sin, then blames it on an innocent person, then indeed he has committed a lie and a clear sin (Q.S. an-Nisa' (4): 111-112) (Kementarian Agama 1971)

The verse explains that the *Itsmun* referred to is a sinful act committed by a person that will bring harm to himself. The verse is also general in nature, covering people who are mistaken, negligent, or intentionally committing sins. The phrase "وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا" has different opinions. The first opinion states that this verse and the previous verse have the same meaning, while the other opinion states that the difference in the pronunciation of the phrase in this verse and the previous one is a form of emphasis. Qurtubi states that the difference between mistakes (*Khathi'ah*) and sins (*Itsmun*) is that mistakes can be done intentionally or unintentionally, while sins are done intentionally. Another opinion also states that *Khathi'ah* (mistake) is a minor sin and *Itsmun* (sin) is a major sin (Al-Qurthubi and Abi'Abdullah 2006).

Ibn Kathir exemplifies the behavior described in Surah an-Nisa' verse 112, as demonstrated by Bani Ubairiq, when he accused another known pious man, Labid ibn Sahl, of his evil deeds, as mentioned in the hadith above. This is also similar to what people accused Zaid ibn Samin (a Jew), even though Zaid was innocent and those who accused him were treacherous oppressors, as Allah demonstrated to His Messenger. The threats and ridicule in this verse are general. Those who are not mentioned are those who commit evil deeds like them and have similar characteristics; they will receive the same punishment as they received (Syakir 2014). The meaning of the verse is the same as Q.S. al-An'am (6) verse 164, namely "A sinner will not bear the sins of others." This verse means that everyone will receive the consequences of their own actions and cannot be burdened on others (Syakir 2014).

Surah Al-Jatsiyyah (45) Verses 7

7. Great disaster for everyone who lies a lot and sins a lot (Q.S. Al-Jatsiyyah (45): 7) (Kementarian Agama 1971).

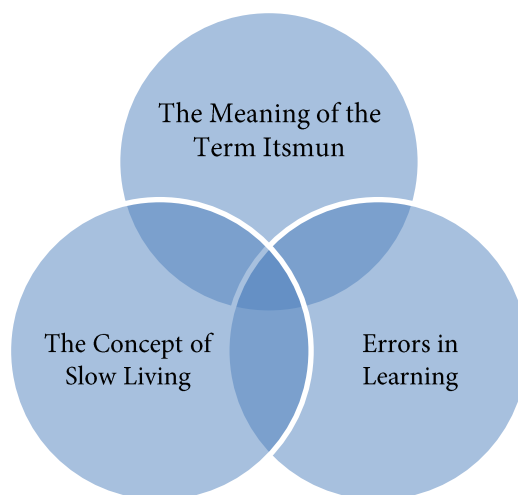
The word *Atsim* in this verse is interpreted by Al-Alusi to indicate people who commit many sins by opposing the commands of the Prophet, busying people with wrong deeds and diverting reading and listening to the recitation of the Qur'an with comics or story books with the aim of opposing the commands of the Prophet (Alusi 1995). Ibn Kathir interpreted the word *Atsim* as a person who sins a lot, namely a person who is very good at lying in his words and deeds and his heart denies the verses of the Qur'an (Syakir 2014). Quraish Sihab stated that terrible destruction is for anyone who makes up the worst lies against Allah and for those who commit many sins by doing that. *Asbabun Nuzul* of the verse in one narration of the verse was revealed to Abi Nadzhor bin Harith who bought a story book in the *ajami language* which caused people to busy themselves reading the book rather than reading and listening to the Qur'an with the aim of opposing and opposing the Prophet (Sihab 2017).

Between the Meaning of the Word Itsmun, Slow Living and Mistakes in Learning

The most appropriate interpretation of the phrase "*itsmun*" when linked to the concept of slow living and learning errors is Asfahani's opinion. Asfahani's interpretation of the phrase "*itsmun*" is an action that hinders goodness, including disregarding time. The concept of slow living places a strong emphasis on the concept of time, namely time affluence, mindfulness, and the meaning of life by avoiding a hedonic lifestyle (Silvestre et al. 2024). Likewise, Islamic teachings strongly emphasize a simple life and prohibit an excessive or hedonistic lifestyle, as explained in Surah Al-Takatsur, verse one.

Learning theory also emphasizes the effective and efficient use of time in the learning process to achieve learning objectives. This is reinforced by Bloom's statement that learning time is not fixed but can be adjusted to meet student needs (Guskey 2007). Teachers are also urged to avoid laziness, profanity, or rudeness, or a hedonistic lifestyle (Yuda et al. 2024). This points to the professionalism of a teacher, and in Islamic teachings, it also refers to behavior or morals. Furthermore, a teacher is expected to be a role model for his students by consistently behaving well and avoiding bad behavior (Vachruddin 2024).

The following illustrates the initial connection between the meaning of the phrase "Itsmun," the concept of slow living, and mistakes in learning :



Discussion

The Concept and Meaning of Teacher Mistakes in the Interpretation of Itsmun Verses in the Qur'an in Order to Form a Slow Living

In the book *Ruh al-Ma'ani*, al-Alusi interprets the word *Itsmun* as a person who has many sins, an infidel, lies and every verse contains the meaning of being against Allah and the Messenger and has a negative effect on oneself and others (Yamin 2017). Asfahani said that the meaning of *itsmun* is about actions that prevent good deeds from coming. Asfahani also explains that *itsmun* is also *junāh*. The word *junāh* means deviation from truth and sin. Apart from that, all sins can be categorized as *junāh* (Utami 2018). There are two main points from the verses with the word *Itsmun*, namely words and actions that harm oneself and words and actions that harm others. A teacher must be able to control words and actions that can harm themselves and others.

If we look at the classification of sin according to Imam al-Ghazali which concerns the object of the sin, it will be divided into groups of human sins against Allah SWT, human sins against the rights of society and the environment and human sins against oneself. Meanwhile, in terms of their danger and harm to religion, oneself, others, and society, they are divided into major and minor sins. The following is a pattern of grouping

teacher errors based on Al-Ghazali's classification of sins and the interpretation of the *Itsmun* verse.

Error Form	Group of Sins (Major/Minor)	Basis in the Qur'an	Information
Come too late	-	Q.S. al-Jumu'ah (62) verses 9-10	About Discipline
Verbal and non-verbal harassment	Minor	Q.S. al-Hujurat (49) verses 11-12	Calling someone by a bad name
Hurting Students and Others	Minor	Q.S. an-Nisa' (4) verses 111-112	Sin harms oneself and others
Ghibah (talking in secret)	Minor	Q.S. al-Hujurat (49) verses 11-12 Q.S. al-Mujâdilah (58) verses 8-9	Tajassus/ Talking secrets
Behaving Impolitely	Minor	Q.S. an-Nisa' (4) verses 111-112	Sin is self-defeating
Physical Violence	Minor	Q.S. Al-Maidah (5): 29	The incident of the murder of Habil
Lie	Minor	Q.S. al-Jatsiyyah (45) verses 7	Many Lies
Teaching evil (radical extremism, religious intolerance)	Mayor (Causing harm)	Q.S. al-Mujâdilah (58) verses 8-9	Negotiating/Planning a Crime
Arrogant/Not wanting to be reminded and not wanting to introspect	Minor	Q.S. al-Baqoroh (2) verses 206	Arrogant to commit sin
Sexual harassment	Mayor	Q.S. An-Nur (24) verses 30	Protect your eyes and genitals
Rape	Mayor	Q.S. An-Nur (24) verses 30 Q.S. al-Isra' (17) verses 32	Stay away from things that are close to adultery

Essentially, a teacher, as someone to be trusted and imitated, must be able to set a good example for students. Both words and actions must be based on good character, emulating the morals of the Prophet Muhammad (peace be upon him) and his

companions. As someone who is glorified in the Qur'an in Q.S. Al-Mujadalah (58): verse 11 and Q.S. Ali Imron (3): verse 18, by elevating their status, teachers must be able to interpret this.

Ibn Sahnun, in his book *Adab al-Mualimin*, defines the role of a teacher in two aspects: noble attitudes that must be possessed by teachers, including sincerity, piety, justice, keeping up with the times, caring, trustworthy, and responsible. Furthermore, the limitations of teachers include not being selfish, not being allowed to gain wealth through the efforts of their students, and not neglecting responsibilities for personal gain (Sawari 2017). Furthermore, Ibn Sahnun stated that teachers must understand their duties and responsibilities. With the current decline in student morality, teachers must possess boundless patience and be forgiving of their students' mistakes, ensuring they always receive their blessings (Vachruddin et al. 2025).

As human beings, teachers inevitably make mistakes, as the Prophet Muhammad (peace be upon him) said:

Every child of Adam must make a mistake and the best person who makes a mistake is the one who repents (HR. At-Tirmidhi). (Al-Albani et al. 2007)

So teachers should always repent to Allah and apologize to students if there are mistakes in the learning process, whether intentionally or unintentionally. The easiest way to do this is to follow the recommendation of the Prophet Muhammad SAW to read the *Kafaratul Majlis* prayer at the end of each learning process. Reading prayers together between teachers and students aims to praise Allah for giving knowledge, give *shahada* (strengthening faith), repent for sins committed during learning accompanied by repentance (Vachruddin 2020).

The Concept and Meaning of Student Errors in the Interpretation of the Itsmun Verse in the Qur'an

Essentially, a student is someone who learns under the guidance of a knowledgeable teacher. Imam Zarnuji, in his book *'Alala Tanalul 'Ilma'* (The Knowledge of Knowledge), states that if students want to successfully benefit from knowledge, two things must be done (Sidik et al. 2024):

1. Correctly applying the method of acquiring knowledge.
2. Implementing the requirements for acquiring knowledge as prescribed by Ali ibn Abi Talib, including: intelligence, open-mindedness, patience, sufficient provisions, the teacher's guidance, and a long period of time.

These six requirements are comprehensive and complex. The teacher's instructions must be implemented and obeyed by the student as long as they do not deviate from Islamic teachings. Students must patiently follow all of their teacher's instructions, as stated in the saying, "Be patient with your illness if you do not follow your doctor's instructions, and be patient with your ignorance if you do not follow your teacher's instructions." The following is a classification of patterns of errors and sins committed by students :

No.	Error Form	Group of Sins (Major/Minor)	Basis in the Qur'an	Information
1.	Come too late	-	Q.S. al-Jumu'ah (62) verses 9-10	About Discipline
2.	Talking Dirty	Minor	Q.S. Al-Baqoroh (2) verses 219	Consequences of Khamr and Gambling
3.	Verbal and non-verbal harassment	Minor	Q.S. al-Hujurat (49) verses 11-12	Calling someone by a bad name
4.	Hurting Teacher's Feelings	Minor	Q.S. an-Nisa' (4) verses 111-112	Sin is self-defeating
5.	<i>Ghibah</i> (talking about teachers or friends)	Minor	Q.S. al-Hujurat (49) verses 11-12 Q.S. al-Mujâdilah (58) verses 8-9	<i>Tajassus</i> Talking secrets
6.	Behaving Impolitely to Teachers	Minor	Q.S. an-Nisa' (4) verses 111-112	Sin is self-defeating
7.	Physical Violence (Bullying)	Minor	Q.S. Al-Maidah (5): verses 29	The incident of the murder of Habil
8.	Lie	Minor	Q.S. al-Jatsiyyah (45) verses 7	Many Lies
9.	Arrogant/Not wanting to be reminded and	Minor	Q.S. al-Baqoroh (2) verses 206	Arrogant to commit sin

	not wanting to introspect			
10.	Showing one's private parts	Minor	Q.S. An-Nur (24) verses 31	The command to cover the aurat
11.	Steal	Mayor	Q.S. Al-Maidah (5): verses 38	Punishment for thieves
12.	Sexual harassment	Mayor	Q.S. An-Nur (24) verses 30	Protect your eyes and genitals
13.	Dating and Adultery	Mayor	Q.S. An-Nur (24) verses 30 Q.S. al-Isra' (17) verses 32	Stay away from things that are close to adultery
14.	LGBT	Mayor	Q.S. Asy-Syu'ara (26): verses 165-166	Luth People

Students must avoid the error patterns above so that the knowledge they learn can be easily understood and become useful. One factor that prevents students from quickly understanding and responding to material presented by teachers is committing sinful acts, which can hinder the process of knowledge transfer. As Imam Syafi'i stated, he said :

"I once complained to Imam Waki' (Imam Syafi'i's teacher) about my poor memorization. Then he told me to abandon immorality. He told me that knowledge is light and Allah's light cannot be given to experts in immorality (I'anaatut Thalibin, 2: 190).

Then Imam Syafi'i reflected on what immoral acts he had committed, then he remembered that one day he saw a woman riding a horse and her clothes were removed and her thighs were visible. According to another history, his ankles were exposed. The final point for students is not to offend the teacher because his approval can hinder the benefits of the knowledge you have learned from him. Imam Syafi'i said "What I fear from my teacher is the loss of his heart's pleasure for me."

Conclusion

There are two main points from the verses containing the word *Itsmun*: words and actions that harm oneself and words and actions that harm others. The word *Itsmun* is mentioned in the Quran 48 times. It is more often used in the singular form, leading

some interpretations to state that it represents a clear and singular type of sin in every verse that mentions it. However, the plural form of *Itsmun* uses the *isim fail* (doer) rather than as a noun. Understanding the meaning of *Itsmun* when linked to slow living theory is about valuing and understanding time to achieve learning goals effectively and efficiently. Meanwhile, the meaning of *Itsmun* in learning theory emphasizes the professionalism of teachers in serving as role models for students. Patterns of error and sin committed by teachers and students can occur within the school environment as well as outside of it, including within the family and community. Massive and comprehensive collaborative supervision between leaders and teachers is needed to minimize errors and sins within the school environment. Meanwhile, in the non-school environment, extra parental supervision is needed for their children, who remain under the supervision of teachers. It is hoped that further research can be conducted comprehensively and up-to-date.

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