

## UTILIZING ZUHD HADITHS FOR UPPER-CLASS CRIME PREVENTION

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### Abstract

*Crime is becoming more widespread, with varied motives and often involving influential elites. The consequences of crimes committed by these elites are enormous, affecting not only themselves but also their families, institutions, and others. Therefore, addressing the increasing crime committed by influential elites requires efforts focused on prevention rather than just heavy punishment. One potential solution is through a religious approach, particularly by referencing the hadiths of Prophet Muhammad (SAW). Several hadiths teach the concept of Zuhd, which emphasizes avoiding excessive wealth accumulation and enjoying giving and sharing blessings with others. This article aims to present the Prophet's teachings on leading a humble life and not excessively valuing wealth. The study employed qualitative research methods, including a literature review of relevant library sources. As a result, this article emphasizes that the Prophet taught that the orientation of human life should not solely focus on fulfilling worldly demands but also on having faith in the afterlife. Prophet Muhammad (SAW) exemplified Zuhd in his life, and his example needs to be emulated in the modern world today. Elite individuals who embody Zuhd will be more capable of restraining themselves from committing crimes while fulfilling their duties. This is because the attribute of Zuhd encourages everyone capable of committing a crime to refrain from doing so.*

**Keywords:** *prevention; crime; zuhd; hadith; prophet*

### Abstrak

*Kejahatan semakin meluas, dengan motif yang bervariasi dan seringkali melibatkan elit-elit berpengaruh. Konsekuensi dari kejahatan yang dilakukan oleh para elit ini sangat besar, tidak hanya mempengaruhi diri mereka sendiri tetapi juga keluarga,*

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*institusi, dan lainnya. Oleh karena itu, mengatasi meningkatnya kejahatan yang dilakukan oleh para elit berpengaruh membutuhkan upaya yang difokuskan pada pencegahan bukan hanya hukuman yang berat. Salah satu solusi yang potensial adalah melalui pendekatan religi, khususnya dengan merujuk pada hadits-hadits Nabi Muhammad SAW. Beberapa hadits mengajarkan konsep Zuhd, yang menekankan menghindari penumpukan kekayaan yang berlebihan dan menikmati memberi dan berbagi berkah dengan orang lain. Artikel ini bertujuan untuk menyajikan ajaran Nabi tentang hidup rendah hati dan tidak menilai kekayaan secara berlebihan. Penelitian ini menggunakan metode penelitian kualitatif, termasuk kajian pustaka terhadap sumber pustaka yang relevan. Oleh karena itu, artikel ini menekankan bahwa Nabi mengajarkan bahwa orientasi hidup manusia tidak semata-mata untuk memenuhi tuntutan duniawi, tetapi juga beriman kepada akhirat. Nabi Muhammad SAW mencontohkan Zuhd dalam kehidupannya, dan keteladanannya perlu diteladani di dunia modern saat ini. Individu elit yang mewujudkan Zuhd akan lebih mampu menahan diri untuk tidak melakukan kejahatan saat menunaikan tugasnya. Karena sifat zuhd mendorong setiap orang yang mampu melakukan kejahatan untuk menahan diri dari melakukannya*

**Kata Kunci:** Pencegahan; Kejahatan; Zuhud; Hadis; Nabi

### مستخلص

الجريمة تنتشر بشكل متزايد، مع دوافع متنوعة وتشمل في كثير من الأحيان النخب المؤثرة. تكون آثار الجرائم التي يرتكبها هؤلاء النخب هائلة، تؤثر ليس فقط عليهم بل أيضاً على عائلاتهم ومؤسساتهم وغيرهم. لذا، يتطلب التصدي للجريمة المتزايدة التي يرتكبها النخب المؤثرون جهوداً تركز على الوقاية بدلاً من توجيه عقوبات ثقيلة فقط. إحدى الحلول المحتملة هي الاعتماد على النهج الديني، وبالذات من خلال الاستشهاد بحديث النبي محمد (ﷺ). يُعلم الحديث العديد من المفاهيم، بما في ذلك مفهوم الزهد الذي يؤكد على تجنب تراكم الثروات بشكل مفرط والتمتع بالعطاء ومشاركة البركات مع الآخرين. يهدف هذا المقال إلى تقديم تعاليم النبي حول الحياة المتواضعة وعدم القيمة المفرطة للثروة. اعتمدت الدراسة أساليب البحث النوعي، بما في ذلك استعراض المصادر البحثية المتعلقة المتوفرة في المكتبات. نتيجة لذلك، يؤكد هذا المقال أن النبي علم أن هدف حياة الإنسان لا يقتصر على تحقيق المطالب الدنيوية فحسب، بل ينبغي أيضاً أن يكون له إيمان بالآخرة. قدّم النبي محمد (ﷺ) نموذجاً للزهد في حياته، ويلزم إعادة تجسيده في العالم الحديث اليوم. الأفراد المؤثرون الذين يتجسدون الزهد سيكونون أكثر قدرة على ضبط أنفسهم عن ارتكاب الجرائم أثناء أداء واجباتهم. وذلك لأن صفة الزهد تشجع الجميع، القادرين على ارتكاب جريمة، على الامتناع عن ذلك.

الكلمات الرئيسية: الوقاية؛ الجريمة؛ الزهد؛ الحديث؛ النبي.

## A. INTRODUCTION

The biggest challenge for governments in Muslim societies is to establish a just administration in accordance with religious principles. This poses a significant challenge because, oftentimes, the elites involved in the government tend to exploit opportunities for their personal gain. In the context of Indonesia, it is not uncommon to witness governmental

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elites engaging in behavior and activities that violate prevailing legal norms, resulting in the disruption of social order and noticeable social inequalities. The occurrence of various criminal acts committed by these elite individuals appears to have a pervasive impact on various government institutions, akin to an epidemic or a major disaster that significantly harms both institutions and society.

Institutional elites, especially those in government, have the responsibility and duty to safeguard citizens, serve the state, serve citizens well, grant citizens their due rights, and channel the mandate of the state (the right of the larger community) in the fairest way possible. So they have been granted rights in the form of hefty wages and full allowances, from assistants and staff up to housemaids. This comprehensive compensation, perks, and services should encourage elites to be more accountable to the state by carrying out their tasks under the responsibilities and functions they have been assigned when appointed to their position. However, in real life, the phenomenon of elites' involvement in various crimes persists and occasionally reaches terrifying proportions. This condition, according to Wahyudi's<sup>1</sup> study, was caused by the lack of religious consciousness among the elites, so they engaged in unlawful acts or public crimes such as corruption and collusion.

In contemporary society, material concerns have taken a dominant role in human life and have disassociated themselves from religious values. This has led to a psychological situation among modern individuals characterized by selfishness and uncertainty. Ahmad Mubarak, as cited by Muzakkir,<sup>2</sup> explains that modern human life is afflicted by alienation caused by at least five factors: 1) rapid social changes; 2) impoverished social relationships; 3) the transformation of traditional social institutions into rational institutions; 4) societal homogeneity turning into heterogeneity; and 5) social stability giving way to social mobility. These five conditions not only confine the psychological state of modern individuals but also contribute to their sense of alienation. However, upon deeper examination, it becomes evident that material satisfaction in modern life does not always serve as the solution to every problem faced by humanity.<sup>3</sup>

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<sup>1</sup> Rodi Wahyudi, "Hubungan Perilaku Korupsi Dengan Ketaatan Beragama Di Kota Pekanbaru," *INTEGRITAS* 2, no. 1 (April 2018): 191, <https://doi.org/10.32697/integritas.v2i1.131>.

<sup>2</sup> Muzakkir, *Menuju Arah Baru Tasawuf Di Indonesia* (Medan: Perdana Publishing, 2016).

<sup>3</sup> Elvira Purnamasari, "Psikoterapi Dan Tasawuf Dalam Mengatasi Krisis Manusia Modern," *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis* 8, no. 2 (2019): 89–102, <https://doi.org/10.29300/JPKTH.V8I2.2597>; Rüdiger Lohlker, "'Abd Al-Kar m Al-J1 and The Praxis of ad th,'" *Ulumuna* 25, no. 1 (June 30, 2021): 35–55, <https://doi.org/10.20414/UJIS.V25I1.435>; Maizuddin Maizuddin et al., "The Typology of Hadith as the Bayan of the Qur'an and Its Implications for the Reform of Islamic Inheritance Law," *Samarah* 7, no. 2 (July 2023): 760–80, <https://doi.org/10.22373/SJHK.V7I2.17467>. Abdul Majid et al., "The Method in Understanding Hadith Through Ijm ' and Its Implications for Islamic Law in Indonesia: Studies on the Hadiths of the Month of Qamariyah,"

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It must be acknowledged that various phenomena occurring in modern society indicate a significant demand for individuals to pursue wealth and material possessions. However, this pursuit is often fulfilled without due consideration for existing values and norms, with a large portion of individuals neglecting religious principles and ethical standards while striving for success and prosperity. This phenomenon reflects a decline in faith and moral decay within modern society, where religious-based social values are no longer considered binding. Consequently, various transgressions occur, and individuals become more self-centered and less attentive to their surrounding environment.

These phenomena demonstrate that the pursuit of material success without regard for religious values often leads to negative consequences, such as crime and corruption. Such conditions are far from ideal, necessitating a change in approach. Unfortunately, these things don't just happen in non-religious groups. They also happen in religious groups, as can be seen in Indonesia. Furthermore, even elites in various institutions, who should play a role in safeguarding and overseeing societal conduct, sometimes become participants in the very crimes they should prevent.

One of the alternative solutions that can be offered to overcome the above-mentioned phenomena is to restore religious values as a social foundation. In this context, Islam has taught noble values that can be used as a foundation for organizing human life safely and peacefully, upholding human values, and maintaining the general public's rights. The concept of Zuhd is an orientation derived from the vision of life presented in the Quran and Hadith. It is believed that Zuhd has the ability to combat and prevent institutional and societal crime, corruption, and white-collar crime. For this reason, this article aims to explore and explain the solutions to various negative behaviors in modern society related to their efforts to succeed and meet their material needs based on Islamic teachings, especially the Hadiths that teach about Zuhd or asceticism. This article uses the qualitative research method, including a literature review of relevant library sources. So, the data in this article was obtained from library materials such as books, articles, and other relevant literature.

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*Samarah* 7, no. 1 (2023): 281–301, <https://doi.org/10.22373/SJHK.V7I1.12383>. Fuad Thohari et al., "The Implications of Understanding Contextual Hadith on Religious Radicalism (Case Study of Darus Sunnah International Institute for Hadith Sciences)," *Samarah* 5, no. 2 (2021): 710–40, <https://doi.org/10.22373/SJHK.V5I2.11124>. Tarmizi M Jafar, Tarmizi M Jakfar, and Arifah Fitriah, "Understanding Multiple Interpretations on the Hadith That Husbands Allow Wives to Have Outdoor Activities: A Study of Islamic Law Perspectives," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 1 (June 2021): 210–31, <https://doi.org/10.22373/sjhk.v5i1.9106>. Agusni Yahya and Muslim Zainuddin, "The Interpretation of the Hadith on the Characteristics of Women and Its Implications for Islamic Law," *Samarah* 5, no. 1 (January 2021): 276–96, <https://doi.org/10.22373/SJHK.V5I1.9593..>

### B. DISCUSSION

#### 1. *Zuhd in the Quran and Hadith*

The term “zuhd” is derived from the Arabic word “al-Zuhd,” which is derived from the word “zahada”. meaning not being fond of or not coveting the world.<sup>4</sup> Etymologically, the term “zahada” carries the meaning of *raqab ‘an shay’ wâ tarakahu*, which implies a disinterest in something and abandoning it. An individual who practices zuhd is referred to as “zahid”, “zuhhad, or zahidun”, “zahidah”.<sup>5</sup> The plural form of this term is “zuhdan”, which conveys the notion of being few or minimal.<sup>6</sup> Nicholson<sup>7</sup> renders the Arabic word zuhd by the term asceticism, but according to Kinberg<sup>8</sup> the term *asceticism* is rather vague and general. It does not explain the attitude of the *zuhhad*. In Islamic teachings, zuhd refers to the act of detaching from worldly possessions and desires in order to focus on spiritual devotion and seek closeness to Allah SWT. The term “Zuhd” not only appears in the sayings of the Prophet but also in the Quran. However, the function of zuhd varies depending on its context. For example, the Quran does not explicitly comment on asceticism but presents stories of individuals who prioritize the spiritual aspect of their lives over the physical aspect.

Zuhd is the opposite of “desire and greed,” and it applies only to worldly things (material possessions)<sup>9</sup>. Terminologically, zuhd means “the soul’s awareness of the insignificance and lowliness of the world.” This concept of zuhd can be found in various Islamic teachings and traditions, and it is considered a virtue that promotes the mindset of letting go of worldly possessions and desires while emphasizing the importance of spiritual growth, contentment, and dependence on Allah. Zuhd involves acknowledging the temporary nature of worldly wealth and prioritizing eternal rewards in the hereafter. In practice, zuhd is not a singular concept but has different levels. The lowest level of zuhd is avoiding sinful acts or neglecting obedience, while the highest level is doing what is pleasing to Allah SWT. There are other levels between these two, but the essence is to seek the pleasure of Allah SWT.

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<sup>4</sup> Mohammad Fahmi Abdul Hamid, Ishak Hj Suliaman, and Mohd Farhan Md Ariffin, “The Concept of Zuhd Based on Fiqh Al-Hadith,” *Jurnal Intelek* 11 (2016): 24–30.

<sup>5</sup> Ahmad Warson Munawwir, *Al-Munawwir: Kamus Arab-Indonesia* (Yogyakarta: Pustaka Progressif, 1997).

<sup>6</sup> Moh. Fudholi, “Konsep Zuhud Al-Qushayrî Dalam Risâlah Al-Qushayrîyah,” *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 1, no. 1 (October 2015): 38, <https://doi.org/10.15642/teosofi.2011.1.1.38-54>.

<sup>7</sup> Reynold Alleyne Nicholson, *A Literary History of the Arabs* (New York: Routledge, 2011).

<sup>8</sup> Leah Kinberg, “What Is Meant by Zuhd,” *Studia Islamica*, no. 61 (1985): 27, <https://doi.org/10.2307/1595406>.

<sup>9</sup> Ibnu Manzhur, *Lisan Al-Arab*, 1992.

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Throughout its development, there have been various interpretations of zuhd in Islam. Some scholars view zuhd as a complete rejection of worldly pleasures<sup>10</sup>, while others see it as moderation in pursuing worldly pleasures.<sup>11</sup> Some argue that zuhd can only be achieved by abandoning wealth, but that is not the case because abandoning wealth and showing poverty can easily be done by anyone who wants to be called a Zahid and this is not the essence of zuhd.<sup>12</sup> However, generally, zuhd is seen as a means to achieve righteousness and closeness to Allah. Therefore, in the author's view, zuhd is actually an attitude of sincerity of the heart towards one's limitations and strengths. This means that zuhd is not just about living in poverty and simplicity due to the inability to acquire luxury and wealth but also about leaving it all for the sake of attaining Allah SWT's pleasure.<sup>13</sup>

In the Quran, the meaning of Zuhd can be understood from the only verse containing the word Zuhd, which is as follows:

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ

“And they sold him for a reduced price - a few dirhams - and they were, concerning him, of those content with little.” (Yusuf/12:20)

Based on the above verse, it can be understood that Zuhd, according to the Qur'an, means being content with little and not being willing or attached to treasures. Other verses that advise humans to be cautious of possessions and worldly pleasures also support this interpretation. From a hadith perspective, Zuhd can be further understood from the following hadiths:

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<sup>10</sup> Abu Hamid Muhammad bin Muhammad Al-Ghazali, *Ihya' Ulumuddin* (Mansurah: Maktabah alIman, 1996); Syaikh Tajuddin Abul 'Abbas Ahmad Ibn 'Ataillah Al-Sakandari, *Tajul Urus: Mahkota Pengantin Orang-Orang 'Arif Billah*, ed. Othman al Fantayani bin Haji Syihabuddin Al-Banjari and Amdan bin Hamid (Johor Bahru: Jahabersa, 2005); Johari bin Alias, *Mengurus Keduniaan* (Kuala Lumpur: Darul Nu'man, 1994); Syaikh Abdul Qadir bin Abdul Muthalib Al-Mandili, *Penawar Bagi Hati* (Thailand: Sahabat Press, 1964).

<sup>11</sup> Abdul Malik bin Abdul Karim Amrullah, *Tasauf: Perkembangan Dan Pemurniannya* (Jakarta: Pustaka Panjimas, 1987); Abdul Malik bin Abdul Karim Amrullah, *Pelajaran Agama Islam* (Jakarta: Penerbit Bulan Bintang, 1971); Abdul Malik bin Abdul Karim Amrullah, *Tasauf Modern* (Kuala Lumpur: Darul Nu'man, 2009); Sa'id Hawwa, *Al-Mustakhlis Fi Tazkiyah Al Anfus* (al-Qahirah: Dar al-Salam, 2004); Abu al-Wafa' Al-Taftazani, *Al-Madkhal Ila AlTasawwuf Al-Islami* (al-Qahirah: Dar al-Saqafah, 1970); 'Abd al-Samad Al-Falembani, *Hidayatus Al Salikin*, ed. Ahmad Fahmi bin Zamzam (Kedah: Khazanah Banjarmasin, n.d.).

<sup>12</sup> Erlina Anggraini, “REDEFINING THE CONCEPT OF ASCETICISM (ZUHD) IN TASAWWUF: ABUL HASAN ASH-SHADHILI'S VIEW AND HIS TARIQA SHADHILIYYA,” *Teosofia: Indonesian Journal of Islamic Mysticism* 8, no. 1 (March 2020): 13–30, <https://doi.org/10.21580/tos.v8i1.5225>.

<sup>13</sup> Abdullah ibn Alwi Al-Haddad, *Risalah Al-Muawanah Wa Al-Mudhakarrah Li Al-Raghibin Min Al-Mukminin Fi Suluk Al-Thariq Al-Akhirah*, ed. M. Baqir (Bandung: Mizan, 1996).

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عن الزهري رض قال: سئل رسول الله ﷺ عن الزهد في الدنيا فقال: هو ألا يغلب الحلال شكره، ولا الحرام صبره.<sup>14</sup>

*“From Al-Zuhri r.a said: Rasulullah was asked about Zuhd, and he replied: Zuhd is grateful for halal sustenance and abstains patiently from something unlawful.”*

Based on the author’s research, it turns out that the above-mentioned hadith is not found in the main hadith books. However, the author considers this hadith to be acceptable because it is not directly related to Aqeedah and Sharia law matters, but rather it is related to understanding the meaning of an expression, in this case, the term “Zuhd”. The complete hadith can be found in the book entitled “al-Zuhdu wa al-Shifah” by Abu Sa’id as follows:

وحدثنا ابن أبي الدنيا قال حدثنا أبو حذيفة الفزاري يعني عبد الله بن مروان بن معاوية قال حدثنا سفیان بن عيينة قال قالوا للزهري ما الزهد قال من لم يغلب الحرام صبره ولم يمنع الحلال شكره معناه الصبر عن الحرام والشكر على الحلال وفيه قول رابع عن يونس بن ميسرة بن حلبس<sup>15</sup>.

*“Ibn Abu Dunya reported, he said: Abu Khuzafah al-Fazariy, Abdullah ibn Marwan ibn Mu’awiyah said: have said to us Sufyan ibn Uyainah, he said: People asked al-Zuhri what does mean Zuhd? Al-Zuhri replied, “Hate the unlawful by being patient with it and not rejecting the lawful followed by being grateful for it. The meaning is. Patience for the things that are unlawful and gratitude for the lawful. In it are Rabi’s words from Yunus ibn Maisarah ibn Halabs.”*

It is clear from the explanation above that the Quran and Hadith’s explanation of the notion of Zuhd helps people reject unlawful and dubious things and accept only what is permissible (halal). Zuhd’s characteristic is the ability to awaken and warn people not to make the world their ultimate life aim. This feature of Zuhd also advises people to abstain from wrongdoing and to only take part in behaviors that are categorically acceptable in order to bring peace to their hearts and thoughts. Additionally, demonstrating patience in refraining from unlawful activities and showing thankfulness for permissive gifts is regarded as a virtue that must be kept in daily life as a concrete illustration of the mindset of Zuhd.

<sup>14</sup>Abdullah Ali al-Kabir dkk, *Faharis Lisan al-Arab Li Ibn Manzhur*, juz I, hal. 322.

<sup>15</sup> Ahmad ibn Muhammad ibn Ziyad ibn Basyar ibn Dirham Abu Sa’id, *Al-Zuhdu Wa Al-Shifah*, 1st ed. (Thantha: Dar al-Shahabah li al-Turats, n.d.).

### 3. *The Emergence of Zuhd Doctrine*

The doctrine of zuhd is an Islamic teaching that has been discussed by scholars from the early days of Islam until the present time. Zuhd, in essence, is an Islamic doctrine that has existed since the time of Prophet Muhammad (SAW), although it was not specifically referred to as “Zuhd” during that era. As an esteemed figure, Prophet Muhammad (SAW) epitomized Zuhd in the world, and his life serves as the quintessential portrayal of the most fundamental and perfect practice and character of Zuhd.

The Zuhd practiced by the Prophet, which was later followed by his companions, laid the foundation for the emergence of Sufi teachings in Islamic society. The nature of Zuhd depicts a simple way of life, which is the fundamental principle of Tasawwuf (Sufism). In the Sufi tradition, zuhd is considered a crucial station (*maqam*) that determines the progression of a Sufi’s worship. Thus, almost all Sufi scholars incorporate Zuhd in their concepts of Tasawwuf, albeit with different approaches and interpretations.<sup>16</sup>

The simplicity, politeness, and minimization of worldly aspects in Prophet Muhammad’s daily affairs are characteristics that all scholars agree upon. This historical fact is recorded in the narrations of the Prophet’s life and that of his family.<sup>17</sup> Prophet Muhammad was the first to set an example of simplicity, which later became a primary attitude within Tasawwuf. There are numerous hadiths narrating the Prophet’s simple way of living, and one such hadith, narrated by Aisha, is as follows:

عن عائشة قالت توفي رسول الله ﷺ وما في بيتي من شيء يأكله ذو كبد إلا شطر شعير في رف لي فأكلت منه حتى طال علي فكلته ففني.<sup>18</sup>

“From Aisyah r.a, said: Messenger of Allah died when my house was void of any edible thing except for a small quantity of barley I had on a shelf and from which I kept eating it for a long time. Then when I measured what was left of it, it soon finished”.

The aforementioned hadith illustrates how straightforward the Prophet Muhammad’s life was in terms of preparing meals, which contrasts sharply with contemporary living.

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<sup>16</sup> Nur Hadi Ihsan, Moh. Isom Mudin, and Amir Sahidin, “Implementation of Zuhd in the Islâh Movement of Shaykh Abdul Qadir Al-Jilani (D. 561 H./1161 CE.),” *Madania: Jurnal Kajian Keislaman* 25, no. 1 (July 2021): 125, <https://doi.org/10.29300/madania.v25i1.4340>; Fudholi, “Konsep Zuhud Al-Qushayrî Dalam Risâlah Al-Qushayrîyah.”

<sup>17</sup> Ali Syariati, *Fatimah Dan Karakteristik Wanita Muslimah* (Yogyakarta: Shalahuddin Press, 1990).

<sup>18</sup> Al-Bukhari, *Shahih Bukhari*, Kitab *Fardh Khams*, Bab *Nafaqah Nisa’ al-Nabi Ba’da Wafatihi*, No. Hadits 2866, *Shahih Muslim*, Kitab al-Zuhd wa al-Raqa’iq, No. Hadits 5281, *Sunan Turmuzi*, Kitab *Shifat Qiyamat wa al-Raqa’iq*, No. Hadits 2391, Imam Ibnu Majah, *Sunan Ibnu Majah*, Kitab *al-Ath’imah*, Bab *Khabzusy Sya’ir*, No. Hadits 3336. Imam Ahmad bin Hanbal, *Sunan Ahmad ibn Hanbal*, Kitab *Baqy al-Musnad al-Anshar*, Bab Sa’idah ‘Aisyah, No. Hadits 23626.



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Limited logistics were not a major issue in the Prophet Muhammad's household. There was little consideration given to one's way of life or efforts to indulge oneself. In truth, Prophet Muhammad frequently practiced voluntary fasting if he did not have enough food on particular days and did not mind asking his neighbors for money to buy food. Prophet Muhammad never declined to offer alms to beggars who approached him, despite his humble circumstances. The Prophet's austerity and universal practice of simplicity both became zuhd doctrines in Islamic teachings.

Prophet Muhammad led a simple and modest life, not indulging in luxury or excess. He didn't live in lavish homes and didn't own many expensive clothes. This lifestyle of simplicity, known as Zuhd, also influenced his companions. Even though some of them were wealthy, they followed his example and practiced Zuhd in their lives. For instance, Abu Bakar was called "the one with two pins" because he wore simple clothing held together with just one pin. Umar, despite being the caliph, didn't take a salary and supported himself through his own businesses. He had very few clothes, some of which were patched up multiple times. Uthman dressed similarly to his subordinates and didn't flaunt his wealth. Ali, like the other companions, also lived a simple life in a basic shack without any extravagance. These companions, known as Khulafaurrashidin, not only led the Islamic community but also served as role models for simplicity, generosity, and caring for others. Their lifestyle of Zuhd continued through generations and influenced scholars and Sufis. The concept of Zuhd became an essential part of Islamic theology over time.

Furthermore, the concept of zuhd in Islam became an integral element of Sufism doctrine in its development. Sufi scholars consistently include zuhd in their discussions of maqamat (spiritual stations), although Al-Ghazali, Al-Tusi, and Al-Qushayri adopt distinct systematic approaches.<sup>19</sup> Regarding the factors influencing the emergence of the zuhd doctrine, researchers from both Orientalist and Islamic circles hold differing viewpoints. Nicholson and Ignaz Goldziher concur that the emergence of zuhd can be attributed to two primary factors: Islam and Christian monasticism, although they disagree on the impact of the latter.<sup>20</sup>

Nasution<sup>21</sup> cited five hypotheses concerning the origins of zuhd: 1) Influenced by the lifestyle of Christian hermits; 2) influenced by Pythagoras, who emphasized abandoning material life to purify the soul; 3) influenced by the teachings of Plotinus, which asserted that

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<sup>19</sup> Fudholi, "Konsep Zuhud Al-Qushayri Dalam Risalah Al-Qushayriyah."

<sup>20</sup> Al-Taftazani, *Al-Madkhal Ila Al-Tasawwuf Al-Islami*.

<sup>21</sup> Harun Nasution, *Filsafat Dan Mistisisme Dalam Islam* (Jakarta: Bulan Bintang, 1995).

in order to purify the polluted soul and unite with God, one must renounce the world; 4) influenced by Buddhism, with the concept of Nirvana, which suggests that in order to attain it, one must renounce the world. On the other hand, Abu al-Ala al-Afifi, as cited by Fudholi<sup>22</sup>, recorded four researchers' perspectives on the factors or origins of zuhd. First, it originated in India and Persia or was influenced by them. Second, it was derived from or influenced by Christian asceticism. Thirdly, it originated from or was influenced by a number of distinct sources that later coalesced into a single doctrine. Fourth, it stems from Islamic doctrine. Al-Afifi<sup>23</sup> further classifies this fourth factor into three categories: First, the impact of Islamic teachings found in the Qur'an and Sunnah, which promoted a life of wara' (piety), taqwa (god-consciousness), and zuhd. Second, it was a spiritual response by Muslims to the dominant sociopolitical and economic system in the Islamic community. Thirdly, it was a reaction to fiqh (jurisprudence) and ilmu kalam (theology), both of which were regarded as insufficient for the practice of the Islamic faith.<sup>24</sup>

#### ***4. The Role of Zuhd in Preventing Elite Crime***

The Quran advocates for humanity to attain equilibrium between material and immaterial endeavors, life and mortality, religious devotion, and ethical conduct in dealings with others (*muamalah*), as well as between professional commitments and acts of worship. This is reflected in a passage that instructs Muslims to pray, "O Allah, grant us happiness in this life and in the hereafter." It shows that a person is flawed if they focus solely on worldly happiness and personal or corporate interests. Hence, it is essential for everyone to learn and adopt the characteristics exemplified by the Prophet Muhammad, his companions, and the scholars who followed them. In general, Zuhd instructs mankind not to exaggerate and prioritize material possessions in life and not to overlook the features of the hereafter.

Zuhd as a value and basically not limited to Islam; as Gandhi wisely said, "This world is sufficient to provide for everyone's necessities, but not for everyone's greed." Thus, the issue of zuhd requires immediate attention, particularly in the current era of modernization, which has brought about changes in all fields: educational, social, political, and cultural.<sup>25</sup> There is no way to avoid the positive and negative changes and effects that modernization entails. This negative aspect of modernization is a result of the secular and materialistic

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<sup>22</sup> Fudholi, "Konsep Zuhud Al-Qushayrî Dalam Risâlah Al-Qushayrîyah."

<sup>23</sup> Abu al-Ala Al-Afifi, "Muqaddimah," in *Fi Al-Tasawuf Al-Islam Wa Tarikhihi* (Kairo: Lajnah al Ta'lif wa al-Tarjamah wa al-Nashr, 1969).

<sup>24</sup> Amin Syukur, *Zuhud Di Abad Modern* (Yogyakarta: Pustaka Pelajar, 2004).

<sup>25</sup> Khafidhotul Ilmia and Saifulah, "Konsep Tasawuf Amali Syekh Abdul Qadir Al-Jailani Dalam Kitab Al-Ghunyah Li Thalib Thariq Al-Haq," *Al-Ghazwah: Jurnal Fakultas Agama Islam* 1, no. 2 (2017).

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Western worldview, which measures progress and development based on material rather than spiritual values.<sup>26</sup>

Everyone has their own set of life principles. At times, these principles can be excessively materialistic, while some people strive to balance their lives' material, social, and religious aspects. The elite are also influenced by their personal principles when performing tasks. Therefore, the character of Zuhd was needed because it can instill awareness in the elite to do things with full trust, ward off evil, and not be materialistic, thereby preventing crimes among the elite.

Internalization of the character of Zuhd not only educates someone who is self-satisfied and pleased with their achievements but also encourages self-reflection on their shortcomings. A person lacking certain Zuhd qualities is not only incapable of self-control with limited outcomes from maximum effort, but they may also engage in actions that are not justified by the state or religion. People who lack Zuhd are prone to despicable desires, such as seeking to acquire state property by falsifying facts or accepting bribes. Thus, it is imperative to implement the Zuhd mindset at all levels of society, not only in relation to government policy for preventing many types of crime but also for the affluent, who are influenced by materialistic ideals. By making Zuhd's character a part of the elite circles, a safe and peaceful existence can be achieved in many parts of the nation.

If Muslims adhere to the concept of Zuhd, they will and should refrain from exploiting nature, as the resulting losses would be disastrous for all parties involved. In this regard, the Qur'an emphasizes that everyone should avoid unjust and slanderous actions because the consequences affect more than just the wrongdoers. The Zuhd notion can serve as a moral and spiritual foundation for environmental preservation because science and technology alone are insufficient to save the environment, which is severely degraded and endangers our planet's continued survival and functionality.<sup>27</sup> To comprehend the nature of Zuhd, everyone must meet the following requirements:

1) *The Belief that death serves as a divider between property and its proprietor*

The prioritization of wealth and material possessions can result in an imbalance in an individual's lifestyle, potentially causing a decline in adherence to religious principles and an elevation of self-centeredness and materialistic tendencies. Nevertheless, individuals who possess the ability to proficiently regulate their emotional connection to

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<sup>26</sup> Ihsan, Mudin, and Sahidin, "Implementation of Zuhd in the Islâh Movement of Shaykh Abdul Qadir Al-Jilani (D. 561 H./1161 CE.)."

<sup>27</sup> Bambang Irawan, "Tasawuf Hijau; Doktrin Para Sufi Tentang Kearifan Ekologi," in *Menuju Arah Baru Studi Tasawuf Di Indonesia*, ed. Azhari Akmal Tarigan (Medan: Perdana Publishing, 2016).

material possessions not only garner the respect of their colleagues but also exhibit a reduced propensity to partake in unethical behavior within the workplace.

The belief that an individual's possessions will remain unclaimed upon their demise underscores a dichotomy between material affluence and its proprietors. This implies that the continuous interaction between individuals and their material possessions is hindered by the latter's limited capacity to adapt to the evolving nature of human existence. Regardless of an individual's wealth and prosperity in the earthly realm, their material possessions cannot mitigate the difficulties encountered in the realm of the afterlife, particularly if they have amassed a multitude of transgressions. The Prophet Muhammad once explained in the following hadith:

أنس بن مالك يقول قال رسول الله ﷺ يتبع الميت ثلاثة فيرجع اثنان ويبقى معه واحد يتبعه أهله وماله وعمله فيرجع أهله وماله ويبقى عمله.<sup>28</sup>

*“Anas (May Allah be pleased with him) reported: Messenger of Allah said, “Three follow a dead body: members of his family, his possessions and his deeds. Two of them return and one remains with him. His family and his possessions return; his deeds remain with him.”*

Furthermore, mankind will encounter a new dimension compared to the preceding era. In contrast to earlier humans, who could communicate with their family, friends, coworkers, or the neighborhood after death, only successful work outcomes—such as assets or services—will remain with them. For believers, the certainty of death provides material for introspection and reflection, such as refraining from placing a premium on material possessions, committing negative actions, attempting to usurp the rights of others, and engaging in unethical business practices. Routine contemplation and introspection are crucial for the elite, as they can prevent them from engaging in actions that result in losses for the country and its people and promote the practice of zuhd, or detachment from materialism.

In elitist circles, it is of the utmost importance to establish that illegally obtained excessive wealth would bring about future doom. Moreover, their actions will tarnish the

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<sup>28</sup>Imam Bukhari, *Shahih Bukhari*, Kitab Riqaq, Bab Sakratul Maut, No. Hadits 6033, Imam Muslim, *Shahih Muslim*: Kitab Zuhd wa al-Raqa'iq, No. Hadits 5260, Imam Turmuzi, *Sunan Turmuzi*, Kitab al-Zuhd 'an Rasulillah Bab Ma Ja'a Mitsl Ibn Adam wa Ahluhu wa Waladuhu wa Maluhu wa 'Amaluhu, No. Hadits 2301, Imam Nasa'i, *Sunan al-Nasa'i*, Kitab al-Jana'iz Bab Nahy 'an Saby al-Amwat, Hadits No. 1911, Imam Ahmad ibn Hanbal, *Musnad Ahmad*, Kitab Baqi al-Musnad al-Mukatstsirin, Bab Musnad Ahmad ibn Malik, No. Hadits 11637.

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reputation of their family, relatives, alma mater, and country of origin. Therefore, it is the responsibility of the media within an organization to issue cautions against irregularities while holding a certain mandate and to promote the practice of zuhd to prevent such negative consequences.

### 2) *The right way of looking at the life of the world*

Individuals of faith who have attained significant positions and opportunities for personal advancement will be able to condition themselves in any circumstance. Sufi scholars teach that to face challenges, including opportunities for material gain and elite positions, one must have a mature understanding and awareness of the fact that everyone will die and that one's wealth will not protect them in the afterlife. This perspective on worldly pleasures is particularly important for those in elite positions, who typically earn high incomes and receive perks in proportion to their obligations.

Islamic scholars, such as Imam As-Shafi'i and Muadh bin Yahya, have expressed the opinion that if the world were a piece of metal destined to corrode and the hereafter were an eternal piece of pottery, people with sound minds would prefer the eternal pottery to the corroding metal. Furthermore, if the real world is a fragile piece of pottery and the hereafter is an immortal piece of metal, the choice becomes even clearer.<sup>29</sup> The following hadith supports this understanding of zuhd:

عن جابر بن عبد الله أن رسول الله ﷺ مر بالسوق داخلا من بعض العالية والناس كنفته فمر بجدي أسك ميت فتناولوه فأخذ بأذنه ثم قال أيكم يحب أن هذا له بدرهم فقالوا ما نحب أنه لنا بشيء وما نصنع به قال أتحبون أنه لكم قالوا والله لو كان حيا كان عيبا فيه لأنه أسك فكيف وهو ميت فقال فوالله للدنيا أهون على الله من هذا عليكم.<sup>30</sup>

*“J bir (may Allah be pleased with him) reported that the Messenger of Allah passed through the market with people around him. He came across a dead goat with its ears cut off. He held it by (the remaining part of) one ear and said: “Who of you would like to have this for one dirham?” They said: “We do not like to have it for anything whatsoever. What shall we do with it?” Then he said: “Would you like to have it anyway?” They said: “By Allah, had it been alive, it would be of little value because of its cut ears. How could it be worth anything when it is dead?” Thereupon he said: “By Allah, the world is less worthy to Allah than this is to you.”*

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<sup>29</sup> Ibnu Jama'ah Al-Kinani, *Tadzkirahas-Sami' Wa Al-Mutakallim Fi Adab Al-Alim Wa Al-Muta'allim* (Beirut: Daru al-Basyair al-Islamiyah, 2016).

<sup>30</sup> Imam Muslim, *Shahih Muslim*, Kitab al-Zuh wa al-Raqa'iq, Hadits No. 5257.

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The preceding hadith exemplifies Prophet Muhammad's logical approach to guiding human beings in their professional endeavors. By understanding that an excessive desire for wealth is akin to a desire for something terrible or even rotting, it becomes difficult for humans, including the elite, to embrace character education as taught by the Prophet Muhammad. However, it can be made simpler and achievable if it is integrated continuously, for instance, in the everyday activities of the elite themselves. The elites may feel compelled to engage in mundane occupations due to a sense of shame for depriving others of their rights. In other words, if an individual fails to control their desire to amass wealth improperly, their life becomes repugnant and ignoble in the eyes of society.

The aforementioned hadith should serve as a virtue for the elite to deter them from engaging in fraudulent activities. The leader of an elite institution can adopt the hadith in the form of slogans, billboards, and even social media groups, such as the Zuhd group. Various creative expressions can also be incorporated into the tagline, such as "Let's embrace honesty," "We prioritize ourselves and our families; we reject corruption," and so on. These require only imagination and a willingness to create positive concepts and ideas in the form of hadiths, without patronizing or accusing any particular group of committing crimes. These subtle reminders are incredibly beneficial and straightforward to comprehend and adhere to. Even if they may be uncomfortable or confrontational, they are still preferable to being a suspect.

*3) Utilizing life as a provision for an afterlife*

Compared to other religious nations, today's Islamic world is sometimes perceived as lagging behind. It may appear that the Islamic world is merely an observer or connoisseur of Western culture. However, in the past, Muslims played a significant role in all aspects of life, including technology and science. During the golden age of Islam, large nations such as the United States and Europe did not exist. Muslims of that era accomplished much but this did not become the ultimate purpose of human life on this planet. Scholars continue to develop an awareness and understanding that worldly splendor is not the ultimate purpose of life. Most of these scholars were also scientists who followed the principles of zuhd, which emphasizes detachment from material possessions and prioritizes spiritual fulfillment over material wealth.

According to multiple hadiths, Allah created this world as a place of worship for humanity. While technology and knowledge are included in the worship known as ghairu mahdhah worship, they are not the primary focus. In this context, the purpose of worldly

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existence is not just to gain pleasure or accumulate wealth, but also to prepare for the afterlife. Based on this understanding, a believer should not spend all their time pursuing material pleasures, as the Islamic notion suggests that the ultimate objective of every human being is the afterlife. In a broader context, it can be recognized that Muslims are not barred from becoming rulers or wealthy, or seeking the means to sustain their existence. However, they must prioritize the afterlife and uphold their society's commitments, boundaries, laws, and norms. The following hadith encourages Muslims not to covet worldly wealth:

عن أبي هريرة قال قال رسول الله ﷺ الدنيا سجن المؤمن وجنة الكافر.<sup>31</sup>

*“Abu Hurairah (may Allah be pleased with him) reported: Messenger of Allah said: This world is a prison for believers and heaven for unbelievers.”*

The preceding hadith exemplifies Prophet Muhammad's logical approach to guiding human beings in their professional endeavors. By understanding that an excessive desire for wealth is akin to a desire for something terrible or even rotting, it becomes difficult for humans, including the elite, to embrace character education as taught by the Prophet Muhammad. However, it can be made simpler and more achievable if it is continuously integrated, for instance, in the everyday activities of the elite themselves.

#### 4) *Perceiving the abundance of wealth as a life test*

In the context of individual perceptions regarding wealth, some may perceive it as a source of pride and success. However, in the realm of Zuhd teachings, the possession of excessive wealth is viewed as a more arduous trial compared to having limited resources. Contrary to societal norms that often associate wealth deprivation with a test of faith, Zuhd ideology posits that an abundance of wealth can present a more formidable ordeal for individuals. Wealth, in Zuhd's perspective, shouldn't be a source of pride because it is a divine test that God has granted. Consequently, on the Day of Resurrection, individuals will be held accountable for the sources of their wealth and how they have utilized it. This notion finds support in a hadith that provides detailed insights into the circumstances of people who possess great wealth.

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<sup>31</sup>*Shahih Muslim*, Kitab al-Zuhd wa al-Raqa'iq, hadith number 5256, *Sunan Turmuzi*, Kitab al-Zuhd 'an Rasulillah, Bab Ma Ja'a anna al-Dunya Sijnul Mukmin wa Jannatul Kafir, No. Hadits 2246, *Sunan Ibn Majah*, Kitab al-Zuhd, Bab Mitsl al-Dunya, Hadith number 4103, *Musnad Imam Ahmad*, Kitab Baqy al-Musnad al-Mukatstsirin Bab Baqy al-Musnad al-Sabiq, hadih number 7939.

عن كعب بن عياض قال سمعت النبي ﷺ يقول إن لكل أمة فتنه وفتنة أمتي المال<sup>32</sup>

“Ka’ab bin ‘Iyad (May Allah be pleased with him) reported: Messenger of Allah said, “Verily, there is a Fitnah (trial) for every nation and the trial for my nation (or Ummah) is wealth.”

In the aforementioned hadith, it is said that wealth is a fitnah, or a test, in the lives of Muslims. The greater a person’s wealth, the heavier their trials become. On the other hand, those with fewer possessions have fewer burdens to endure. Hence, The Prophet Muhammad SAW advocated a humble way of life, emphasizing the worship of Allah over the pursuit of money. However, this does not mean that acquiring a great deal of wealth is illegal, as long as it is obtained properly and with consideration for the surrounding community by contributing a portion of one’s income acquired through effort and hard labor. Thus, Religious attitudes such as zuhd can act as a hurdle to the occurrence of crimes among the elite, as behaviors forbidden by religion are deemed nonreligious.<sup>33</sup>

### **5. Zuhd Hadith Adaptation Strategy for Elite**

To effectively integrate the traditions of Zuhd within an institutional context, a genuine and creative plan from the institution's leadership is required. The leader or elite of an institution can adopt various values that contain hadith in the form of slogans, billboards, and even social media groups, such as the Zuhd group. Various creative expressions can also be incorporated into the tagline, such as "Let’s embrace honesty," "We prioritize ourselves and our families; we reject corruption," and so on. Of course, these require imagination and a willingness to create positive concepts and ideas through hadiths without patronizing or accusing any particular group of crimes. These subtle reminders are incredibly beneficial and straightforward to comprehend and adhere to. Some potential strategies are:

#### *1) Routine Ceremonies*

Routine ceremonies have become habitual in both governmental and non-governmental entities as a means of providing effective disciplinary coaching and fostering a commendable work environment. One way to promote a noble attitude is by incorporating hadiths about Zuhd into these routine sessions. However, leaders who do not comprehend these hadiths may simply include them as a superficial addition to their

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<sup>32</sup>Imam Turmuzy, *Sunan Turmuzy*, Kitab al-Zuhd ‘an Rasulillah, Bab Ma Ja’a anna fitnah zhazihhi ummah fi al-mal, No. Hadits 2258.

<sup>33</sup>Rus Yandi, “Peran Agama Dalam Pembentukan Perilaku Anti-Korupsi,” *SALIHA: Jurnal Pendidikan & Agama Islam* 4, no. 1 (2021): 91–107, <https://doi.org/10.54396/saliha.v4i1.120>.



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coaching speech. To prevent the Institute's apparatus from becoming monotonous and dull, Zuhd's hadiths should be conveyed in various formats.

### 2) *Routine religious lectures*

Zuhd-based hadiths can serve as a recurring theme in both official and private office lectures. Religious lectures in institutional settings are primarily aimed at promoting piety and morality among every member of the institution. Such a moral attitude cannot be expected to be automatically and rapidly adopted by all individuals but instead requires guidance from leaders. Leaders have a full responsibility to protect their subordinates from illegal activities, which brings them closer to God and instills in them mild, moral, and compassionate attitudes. As a result, crime can be gradually reduced to a minimum.

### 3) *Installation of Zuhd Hadith Posters*

Efforts to improve the moral quality and religiosity among the elite must also be carried out creatively and dynamically, including through billboards, banners, stickers, and other advertising media. Such media can produce subtle expressions because the more they are seen and heard, the more they are imprinted on the hearts of the viewers. The mention of Zuhd's principles in any media can become familiar to the elite, and it is hoped that this will be one of the barriers that prevent them from engaging in actions that are not in line with the state's values.

### 4) *Signing Integrity Facts by including Zuhd Hadith*

Integrity checks are typically carried out at the start of a leader's inauguration. In practice, an integrity check involves a genuine commitment to carrying out activities responsibly. Zuhd elements can also be incorporated into the integrity contract. This requires the leader's ingenuity and intellect in choosing the appropriate words and sentences to be included in the integrity agreement. Since it usually takes the form of an official letter and is stamped, the effectiveness of incorporating zuhd's perspective into this integrity contract will be stronger.

### 5) *Create a Zuhd Group*

Due to the advancements in information technology, almost all matters can now be developed through technology mediums. Positive communication channels, such as social media groups that propagate Zuhd's messages, can be utilized to establish communities that strive to live a clean life and avoid violations and crimes. Elite institutions can serve as administrators or content creators for these social media groups. They can receive regular updates and warnings, and use language that is easy to

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understand and not condescending. Such innovative ideas can be generated anywhere, without the need for members of elite institutions to be investigated or punished for suspected fraud resulting from a lack of guidance from their superiors.

### **C. CONCLUSION**

Prophet Muhammad (SAW) is regarded as the most ascetic individual in his way of life, serving as an exemplary role model to be emulated in the contemporary world. The concept of zuhd needs to be discussed and practiced by the elite to prevent the growth of materialistic tendencies and an excessive desire for wealth. By embodying the trait of zuhd, individuals can learn to resist the temptations of worldly luxuries for personal gain. Such a character can be channeled into various forms of creativity through the evolving medium of information.

As leaders, the elite can employ the concept of zuhd to prevent the occurrence of crimes and abuses through diverse social practices within their surroundings. These include incorporating the principles of zuhd into various media, including regular religious teachings, weekly gatherings, social media groups, Android applications, and other means of communication.

Elite individuals who possess the quality of zuhd are more likely to refrain from committing offenses in the execution of their duties. Zuhd encourages everyone to abstain from wrongdoing as it inhibits materialistic inclinations in daily life. If the concept of zuhd can become a discourse actively practiced among the elite, it can have a positive impact on institutions and society. Through the practice of zuhd, not only will it protect the elite from unlawful actions, but it will also provide safety and security to their families, friends, and the entire community.

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