



Flexing and the Ethics of Wealth in the Qur'an: A Maqasidi Interpretation of Qarun's Story in Q.S. Al-Qashas, Verses 76-82

Maghfiratuazzahroh¹, Syivaul Hikmatul Hijjiyah²

Affiliation: ¹ Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia. ² Universitas al-Azhar, Kairo, Mesir.

Corresponding author: maghfiratuazzahroh@gmail.com, hikmatulhijjiyah@gmail.com

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Abstract: This study aims to explore the phenomenon of flaunting wealth, commonly referred to as "flexing," through the lens of the Maqasidi interpretation framework developed by Abdul Mustaqim. The research seeks to elucidate the intended message behind the Qur'anic narrative of Qarun in Q.S. Al-Qashas: 76-82 and to uncover the Maqasidiyyah (objectives-based) values embedded within the text. Employing a qualitative library research approach with a descriptive-analytical method, the study uses primary data from the Qur'anic verses and secondary sources such as classical and contemporary tafsir literature, dictionaries, and academic articles. The findings reveal that the story of Qarun serves as a warning against excessive attachment to wealth, arrogance, and the neglect of social empathy. When contextualized within the modern phenomenon of flexing, the narrative highlights several key Maqasid al-Shariah, including *Hifz al-Din* (preservation of religion), *Hifz al-Mal* (preservation of wealth), *Hifz al-Aql* (preservation of intellect), and *Hifz al-Nafs* (preservation of life). In addition, the study identifies practical ethical values such as *al-Insaniyah* (humanity), *al-Musawah* (equality), and *al-Mas'uliyah* (responsibility) that are relevant to contemporary societal behavior. Theoretically, this research demonstrates the potential of Maqasidi interpretation to serve as a dynamic framework for contextualizing Qur'anic teachings in light of evolving socio-cultural phenomena.

Contribution: The study contributes to the growing body of literature on contemporary Qur'anic interpretation by bridging classical scriptural meanings with modern ethical challenges, particularly in relation to consumerism and identity expression in digital culture.

Keywords: *Flexing Phenomenon, Qarun, Q.S. Al-Qashash Verse 76-82, Maqasidi Interpretation, Wealth Flaunting*

Abstrak: Penelitian ini bertujuan untuk mengkaji fenomena pamer kekayaan yang dikenal dengan istilah "flexing" melalui pendekatan tafsir Maqasidi yang dikembangkan oleh Abdul Mustaqim. Penelitian ini berupaya mengungkap pesan yang terkandung dalam kisah Qarun dalam Q.S. Al-Qashash: 76-82 serta menggali nilai-nilai Maqasidiyyah (berbasis tujuan) yang tersirat di dalamnya. Dengan menggunakan pendekatan kualitatif berbasis studi pustaka dan metode deskriptif-analitis, sumber data utama berasal dari ayat Al-Qur'an, sementara data sekunder meliputi literatur tafsir klasik dan kontemporer, kamus, serta artikel akademik yang relevan. Hasil penelitian menunjukkan bahwa kisah Qarun mengandung pesan peringatan terhadap bahaya keterikatan berlebihan pada kekayaan, kesombongan, dan kurangnya empati sosial. Ketika dikontekstualisasikan dengan fenomena flexing masa kini, narasi ini menyoroti beberapa maqasid al-shariah penting, seperti *Hifz al-Din* (menjaga agama), *Hifz al-Mal* (menjaga harta), *Hifz al-Aql* (menjaga akal), dan *Hifz al-Nafs* (menjaga jiwa). Selain itu, penelitian ini mengidentifikasi nilai-nilai etika praktis yang relevan dengan kehidupan sehari-hari, seperti *al-Insaniyah* (kemanusiaan), *al-Musawah* (kesetaraan), dan *al-Mas'uliyah* (tanggung jawab). Secara teoretis, penelitian ini menunjukkan bahwa tafsir Maqasidi memiliki potensi sebagai





kerangka dinamis dalam mengontekstualisasikan ajaran Al-Qur'an terhadap fenomena sosial-budaya yang terus berkembang.

Kontribusi: Kontribusi penelitian ini terletak pada upayanya menjembatani makna tekstual klasik dengan tantangan etis modern, khususnya dalam konteks konsumerisme dan ekspresi identitas di era digital.

Kata Kunci: *Flexing, Qarun, Q.S. Al-Qashash: 76-82, Tafsir Maqasidi, Pamer Harta.*

Introduction

Showing off wealth or better known as Flexing is one of the lifestyles that is commonly found in people's lives, especially on social media.¹ The flexing lifestyle has mushroomed from celebrities to the public, including young people.² The cause of the rampant flexing attitude on social media may be to increase popularity or to form a self-image.³ One form of flexing on social media is by sharing content that shows branded goods, spree activities and other luxurious lifestyles. If done excessively, this attitude can be categorized as arrogance because it boasts of something it has.⁴

The word flexing cannot be found in the Qur'an and the books of interpretation. The phenomenon of flexing is a new phenomenon that has not yet appeared at the time of revelation and the production of the books of interpretation.⁵ This is because the Qur'an was very much influenced by the social conditions at the time of revelation, as well as the books of interpretation which were close to the socio-historical conditions of their respective times.⁶ However, the Qur'an has provided several verses that are close to the flexing phenomenon that occurs today, one of which is the story of Qarun in Q.S. Al-Qashas: 76-82. Flexing, which is connoted as a term for showing off wealth, is very close to the story of Qarun. Qarun, who had been granted wealth by Allah, was arrogant and liked to

¹ Ida Rosida et al., "Flexing Culture in the Age of Social Media: From Social Recognition to Self-Satisfaction," *Simulacra* 6, no. 2 (November 22, 2023): 193-208, <https://doi.org/10.21107/sml.v6i2.20716>; Dinie Aeni, Busro Busro, and Hidayatul Fikra, "Analysis of the Flexing Phenomenon in Social Media from a Hadith Perspective with a Psychological Approach," *Syaikhuna: Journal of Education and Islamic Institutions* 14, no. 01 (March 30, 2023): 71-86, <https://doi.org/10.58223/syaikhuna.v14i01.6476>.

² Maspril Aries, "Flexing Don't Be a Millennial Qarun (Part 2 - Out) | Kingdomsriwijaya.Id," accessed August 27, 2024, <https://kingdomsriwijaya.id/posts/217234/flexing-jangan-jadi-qarun-milenial-bagian-2-habis>; Hawwin Fitra Raharja et al., "Flexing on Social Media Among Indonesian Teenagers: A Literature Review," *Proceedings of International Conference on Science, Education, and Technology* 10 (September 21, 2024): 437-43.

³ Syafruddin Pohan, Putri Munawwarah, and July Susanty Br Sinuraya, "Flexing Phenomenon in Social Media in Raising Self-Popularity as a Lifestyle," *Journal of Communication Science and Social Media (JKOMDIS)* 3, no. 2 (June 14, 2023): 492, <https://doi.org/10.47233/jkomdis.v3i2.851>; Muhammad Arga Pramudya et al., "Flexing In Social Media: Between Confession and Conflict in an Islamic Perspective," *Sahafa Journal of Islamic Communication* 6, no. 1 (July 23, 2023): 65-73, <https://doi.org/10.21111/sjic.v6i1.10369>.

⁴ Taufikurrahman Taufikurrahman, "Arrogance in the Qur'an A Thematic Study," *Tafsire Journal*, December 31, 2021, 193-94, <https://doi.org/10.24252/jt.v9i02.31492>; Alfiyatul Azizah, "The Consistency of the Qur'an in Critizing Flexing Culture in Society: Maqashidiyah Approach," *Proceeding ISETH (International Summit on Science, Technology, and Humanity)*, 2023, 2743-48, <https://doi.org/10.23917/iseth.5408>; Nur Shadiq Sandimula, Syarifuddin Syarifuddin, and Ridwan Jamal, "Examining the Phenomenon of Flexing in the Qur'an: A Semantic Analysis of the Verse QS. Al-Hadid: 20," *Studia Quranika* 9, no. 1 (July 31, 2024): 26-47, <https://doi.org/10.21111/studiquan.v9i1.12277>.

⁵ Hasani Ahmad Said, *Discourse of Quranic Munasabah: In Tafsir Al-Mishbâh* (Amzah, 2022).

⁶ Mohamad Shohibuddin, "Nashr Hamid Abu Zayd on Qur'anic Semiotics," in *Hermeneutics of the Yogya Madzhab* (Yogyakarta: Islamika, 2003), 113-14.





show off his wealth.⁷ The tendency of Qarun's attitude described by the Qur'an is the basis for linking flexing with the story of Qarun in Q.S. Al-Qashas: 76-82.

This research is not entirely new, research on the story of Qarun especially in Q.S. Al-Qashas: 76-82 has been done in many previous studies. One of them was conducted by Novianti about the verses that have the term *Fakhara*. In her research, Novianti paired the term *Fakhara* with flexing because it is an arrogant or proud attitude, then analyzed the verses that had been found with a psychological approach to determine the impact of flexing.⁸ While Pohan examines the phenomenon of flexing by contextualizing the verses of *riya*.⁹ Usrah not only connects flexing with the concept of *riya*, but also *tama'*, *Ujub*, *Takabbur*, *Israf*, and *Hubbun al-Dunya*.¹⁰ This research focuses on the phenomenon of flexing in terms of worship and concludes that flexing in terms of worship can change the spiritual purpose of worship into social validation which is certainly contrary to the verses of the Qur'an. Another study, which examines Flexing in the Qur'an using semantic analysis. This research uses Q.S. Al-Hadid: 20 which has the term *al-hayat al-dunya*.¹¹ The studies mentioned above have various differences in taking the equivalent of the word Flexing in the Qur'an, because indeed the Qur'an does not specifically mention the word Flexing, so this study will not focus on the equivalent of the word flexing in the Qur'an but take a story verse, namely the story of Qarun in Q.S. Al-Qashas: 76-82.

Research on the story of Qarun has been conducted with a focus on the moral dimensions and wisdom contained in the story as conducted by Ulya¹², Mursida¹³ and Maula¹⁴. This kind of research is conducted by researchers from Tarbiyah or education to show the Qur'anic story is useful for child development in terms of psychology and others. While studies that focus on the perspective of the Qur'an have also been carried out with various approaches, one of which is research from Faridah

⁷ al-Syaukani, *Tafsir Fathul Qadir* (Jakarta: Pustaka Azzam, n.d.), 524.

⁸ Apifah Novianti, "The Interpretation of the Verses of *Fakhara* and its Equivalent (Flexing) in the Qur'an with a Psychological Approach" (UIN Sunan Gunung Djati Bandung, 2023), <https://digilib.uinsgd.ac.id/75013/>.

⁹ Ira Yunita Pohan, Mohamad Mualim, and Muhammad Ghifari, "Al-Quran's View on Flexing Phenomenon in Worship," *KACA (Karunia Cahaya Allah): Dialogical Journal of Ushuluddin Sciences* 14, no. 2 (August 25, 2024): 256–73, <https://doi.org/10.36781/kaca.v14i2.723>.

¹⁰ khairatul usrah, "Flexing Phenomenon in Social Media in the View of the Qur'an" (other, UIN Ar-Raniry Banda Aceh, 2024), <https://repository.ar-raniry.ac.id/id/eprint/35999/>.

¹¹ Nur Shadiq Sandimula, Syarifuddin Syarifuddin, and Ridwan Jamal, "Examining the Phenomenon of Flexing in the Qur'an: A Semantic Analysis of the Verse QS. Al-Hadid: 20," *Studia Quranika: Journal of Quranic Studies* 9, no. 1 (July 31, 2024): 26–47, <https://doi.org/10.21111/studiquran.v9i1.12277>.

¹² Himmatul Ulya, "Tafsir Study of Q.S Al-Qashas Verses 76-82 (Islamic Education Perspective)" (UIN Walisongo, 2018), <https://eprints.walisongo.ac.id/id/eprint/7622/>.

¹³ Mursida Mursida, Muhammad Taqiyuddin, and Rini Rini, "Implementation of Surah Al-Qashash Verses 76-82 in the Formation of Generous Character in Akidah Akhlak Subjects in Class V Min I Rejang Lebong" (IAIN Curup, 2022), <https://e-theses.iaincurup.ac.id/2481/>.

¹⁴ Alifatul Maula, "Implementation of the Wisdom of the Qur'anic Story of Surat Al-Qashash Verses 76-82 in MI Subjects" (IAIN Salatiga, 2019), <http://e-repository.perpus.uinsalatiga.ac.id/5750/>.





who examines the story of Qarun in several verses of the Qur'an using thematic research in the view of the interpretations of Al-Maraghi, Al-Azhar and Al-Misbah and produces the conclusion that Qarun is described with people who are disobedient, arrogant stubborn and miserly.¹⁵ Another study was also conducted by Fahrizal who focused his study on thematic research of figures, namely the thoughts of al-Thabari in his tafsir Jami' Al-Bayan An Ta'wil Ayl Al-Qur'an.¹⁶ Qarun's research focusing on Q.S. Al-Qashash: 76-82 was conducted by Suraya by contextualizing the phenomenon of Hedonism.¹⁷ This research uses the perspective of Roland Barthes Semiotics which focuses on extracting connotation and denotation meanings so as to conclude that the story of Qarun has the significance of the importance of avoiding a materialistic, hedonistic and consumptive lifestyle so as not to fall into flexing behavior. This article provides an academic footing in the research that will be conducted. From some of these studies, no research has been found that specifically examines the story of Qarun with the perspective of Tafsir *Maqasidi*.

The research to be conducted in this article will focus on the story of Qarun in Q.S. Al-Qashas: 76-82 by using the *Maqasidi* interpretation approach which is then connected to the flexing phenomenon. *The Maqasidiyyah* aspect will explore in depth the intent and purpose of the verse. The values of *maqasid* and *ghayah* in tafsir *maqasidi* will bring out meanings that are more relevant to the current context. So that the contextualization and ibrah of this verse can be easily found and applied realistically and not only theoretically. So this research will reveal how the interpretation of the story of Qarun in Q.S. Al-Qashas: 68-72 in the perspective of *maqasidi* interpretation and how the contextualization of the story of Qarun in *maqasidi* interpretation if it is related to the flexing phenomenon.

There are ten steps that can be taken when trying to interpret the Qur'*ān* using the *Maqāṣidī* Tafsir method, namely understanding the *Maqāṣid* of the Qur'*ān*, understanding the principles of *Maqāṣid Al-Sharī'ah*, developing the *Maqāṣid* dimension from the protective and productive sides, collecting similar verses, considering the context of the verse, understanding the basic theory of '*Ulūm Al-Qur'ān and Qarwā'id Al-Tafsīr*, Considering the linguistic aspects and features of the Arabic language, distinguishing the dimensions of *wasīlah* (means) and *gāyah* (purpose), *Uṣūl* (main) and

¹⁵ Lina Faridah, "Qarun in the Qur'an (According to Tafsir Al-Maraghi, Al-Azhar and Al-Misbah)" (UIN Sunan Kalijaga, 2023), <https://digilib.uin-suka.ac.id/id/eprint/58890/>.

¹⁶ Fahrizal Muhammad, "The Story of Qarun from the Perspective of Tafsir Jami' Al-Bayan 'An Ta'wil Ayi Al-Qur'an by Al Tabari" (UIN Sunan Kalijaga, 2018), <https://digilib.uin-suka.ac.id/id/eprint/39345/>.

¹⁷ Aya Surayya and Mulizar Mulizar, "Hedonism in the Story of Qarun from the Perspective of Roland Barthes," *Al Fawatih: Journal of Quran and Hadith Studies* 4, no. 2 (November 28, 2023): 232–51, <https://doi.org/10.24952/alfawatih.v4i2.9545>.





furu' (branch), *Al-tsawabit* and *Al-mutagayyirāt*, integration-interconnection between the results of interpretation and social sciences humanities and science so that the conclusions of the interpretation products will be more comprehensive, always open to change and not claiming the only truth.¹⁸ This method will help reveal the *maqasidiyyah* values in the verse.

This research is included in library research with the main source is the story of Qarun in Q.S. Al-Qashash: 76-82 which describes the attitude of flexing because of boasting and showing off wealth. While secondary sources to support this research include dictionaries, books of tafsir and articles that have a relationship with the formal and material objects in this study. This paper also raises two questions, namely how the interpretation of the story of Qarun in Q.S. Al-Qashash: 76-82 and what *maqasid* aspects are contained in this verse. With these two formulations, the purpose and objectives of the verse will be revealed and then will connect this verse with the phenomenon of flexing in the contemporary era.

Definition of Flexing

Flexing comes from the word Flex which in English means flexible or pliable. The word *Flex* then gets added *-ing* so that it becomes a verb that means someone who uses his abilities and strengths.¹⁹ From this understanding, the word Flexing actually does not refer to something negative at all, because the effort to develop oneself is something that is encouraged. However, this term gradually changed its meaning and shifted into a place to show off something, be it achievement, accomplishment or wealth.²⁰

The term flexing is increasingly recognized by the public along with the development of social media. Many people, especially celebrities and influencers, use flexing behavior to attract the attention of others and increase their *followers*.²¹ This is gradually followed by other people or ordinary people, so it has mushroomed until now. Unfortunately, according to Muhammad Hariyono in his article, *flexing* behavior is actually done by people who are not really rich.²²

¹⁸ Abdul Mustaqim, "Online Lecture Tafsir Maqashidi Meeting 3 -Aspects of Maqashid, Levels and Fundamental Values of Maqashid - YouTube," accessed August 27, 2024, <https://www.youtube.com/>.

¹⁹ Mutmainnah Mutmainnah and Fahimatussyam Putra Nusantara Abdur Rakhman Wijaya, "Flexing Phenomenon in Islamic Economics" 5, no. 1 (May 2023), <https://doi.org/http.s://doi.org69503/ECONOTICA.V511360>.

²⁰ Ety Nurhayat and Rakhmaditya Dewi Noorrizki, "Flexing: Wealth Showing Behavior on Social Media and Its Relationship with Self-Esteem," *Flourishing Journal* 2, no. 5 (December 14, 2022): 370, <https://doi.org/10.17977/um070v2i52022p368-374>.

²¹ Keyrina Adinda, "Flexing on Instagram: Between Narcissism and Benefit," *Emik* 6, no. 1 (June 22, 2023): 73–78, <https://doi.org/10.46918/emik.v6i1.1787>.

²² Mohammad Hariyono Arik and Hengki Hendra Pradana, "Flexing Phenomenon on Social Media: Perceptions of Generation Z," *Psycho Aksara: Journal of Psychology* 2, no. 1 (January 15, 2024): 30, <https://doi.org/10.28926/pyschoaksara.v2i1.1341>.





A person's flexing behavior aims to get attention and recognition from netizens and show social position.²³ The contributing factors to the prevalence of this behavior include self-existence, self-esteem, self-image and the desire for a certain social status, the desire for a rich partner or marketing purposes carried out with a specific purpose and within reasonable limits.²⁴ There is a fundamental difference between the factors mentioned above, especially the first and third factors. The first factor is clear that the purpose is to boast about oneself so this behavior falls under the category of showing off wealth and bragging about wealth, while the third purpose is done to meet marketing targets so this can be considered reasonable. After seeing how the meaning and connotation of the use of the word flexing these days, we will then discuss how to interpret Q.S. Al-Qashash: 76-82 to find out the meaning expressed behind the story of Qarun in this verse.

Interpretation of Q.S. Al-Qashas: 76-82

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ. وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُسْرِدِينَ. قَالَ إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِ الْمُجْرِمُونَ فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَاتِ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ فَخَسَفْنَا بِهِ وَبَدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ. وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَآئُ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بَنَّا وَيَكَآئُهُ لَا يُفْلِحُ الْكَافِرُونَ.

Indeed, Karun was among the people of Moses, but he was unjust to them, and we have bestowed upon him treasures whose keys are heavy for a number of strong men to carry. (Remember) when his people said to him, "Do not be too proud. Indeed, Allah does not like those who boast". And seek (the reward) of the Hereafter with what Allah has bestowed upon you, but do not forget your share in this world, and do unto others as Allah has done unto you, and do not cause mischief in the earth; indeed, Allah dislikes those who cause mischief. He (Karun) said, "I was given (the treasure) only because of the knowledge that is in me." Did he not know that Allah had destroyed previous nations

²³ Roida Pakpahan and Donny Yoesgiantoro, "Analysis of the Influence of Flexing in Social Media on Community Life," *Journal of Information System, Informatics and Computing* 7, no. 1 (June 19, 2023): 176, <https://doi.org/10.52362/jisicom.v7i1.1093>.

²⁴ Oggy Maulidya Perdana Putri, "Flexing: A Phenomenon of Consumer Behavior in Islamic Perspective," *Islamic Economics Scientific Journal* 9, no. 1 (March 23, 2023): 12, <https://doi.org/10.29040/jiei.v9i1.6824>.





that were stronger than him, and had accumulated more wealth? And those who sin need not be asked about their sins. So he (Karun) went out to his people in his splendor. Those who desire the life of the world say, "I wish we had the wealth that has been given to Karun; indeed, he has great good fortune". But those endowed with knowledge said: "Woe to you! Behold, Allah's reward is better for those who believe and do good, and that (great reward) is only for those who are patient. So we buried him (Karun) and his house in the earth, and there was no one to help him except Allah, and he was not among those who could defend themselves. And those who had imagined his (Karun's) position said, Alas, is it true that it is Allah who makes provision available to me whom He wills among His servants?) If Allah had not bestowed His bounty on us, He would have buried us too. Alas, it is true that those who deny (Allah's favors) will not prosper.

Quraish Shihab states that in general this verse tells about Qarun who has the power of reason and wealth, but is still destroyed because of his disobedience and arrogance. This verse was actually revealed as a warning to the polytheists of Makkah who oppressed the Muslims because the polytheists of Makkah felt more powerful with their wealth. Furthermore, the people of Makkah believed that when they had wealth, they would be free from punishment (Q.S. Saba': 35).²⁵

The choice of the diction *min qaumi Musa* rather than other diction such as *min bani Israel* shows the kinship between *Musa* and *Qarun*. He was someone who was awarded a lot of wealth by Allah, the amount of this treasure can be described by *we have bestowed on him a treasure vehicle whose keys are really heavy to be carried by a number of strong men* The amount of this treasure made Qarun arrogant and arrogant. This verse does not forbid us to rejoice with the treasures that have been entrusted, but more specifically Allah forbids to be excessive.²⁶

Verse 77 explains that some of the people of Musa had tried to advise Qarun to realize that the wealth he had was indeed the result of his hard work, but Allah played a big role so that Qarun did not deserve to exceed the limit. Quraish Shihab concludes that this verse does not necessarily prohibit Muslims from paying attention to worldly matters, but ukhrawi matters should also not be abandoned so that both run in balance.²⁷

The 78th verse is Qarun's response to the warnings given by others. Qarun is self-forgetful and arrogant, even Qarun states that the treasure he has is the result of his hard work and intelligence in the process of obtaining the treasure. In this verse there is also a question editorial that leads to

²⁵ Quraish Shihab, *Tafsir Al-Misbah*, vol. 10 (Jakarta: Lentera Hati, 2006); M. Quraish Shihab, *Al-Quran and its Meanings* (Lentera Hati, 2020).

²⁶ Shihab, *Tafsir Al-Misbah*, 10:407; Endrika Widdia Putri, "Characteristics Of Stories And Images In The Quran," *Contemplation: Journal of Ushuluddin Sciences* 9, no. 1 (November 30, 2021): 29–46, <https://doi.org/10.21274/kontem.2021.9.1.29-46>.

²⁷ Shihab, *Tafsir Al-Misbah*, 10:408; Zeki Saritoprak, "The Story of Qarun (Korah) in the Qur'an and Its Importance for Our Times," in *Poverty and Wealth in Judaism, Christianity, and Islam*, ed. Nathan R. Kollar and Muhammad Shafiq (New York: Palgrave Macmillan US, 2016), 23-30, https://doi.org/10.1057/978-1-349-94850-5_2.





Qarun, the question reads, *does he not know that Allah has destroyed the previous nations that were stronger than him, and accumulated more wealth?* This question is a form of Allah's anger.²⁸

Verses 79-80 explain about the advice that Qarun ignored, even Qarun's arrogance became more and more by calling and influencing people who were weak in faith to make the world the foundation and goal in his life. When he came out to influence others, Qarun appeared very majestic as if to show that he still insisted on disobedience.²⁹ While Verses 81-82 with his arrogance and attitude reflected in the previous verse, Allah then sanctions Qarun.³⁰ This sanction was in the form of a landslide that buried Qarun along with his house and all his wealth. This punishment was so severe that it was stated that no one was able to help Qarun when this punishment was imposed by Allah. This punishment was also a refutation of Qarun's statement that his wealth was the result of his efforts and intelligence without any contribution from Allah SWT.³¹

Maqasidi Tafsir by Abdul Mustaqim

Abdul Mustaqim stated that the definition of *Maqāṣidī Tafsīr* is one of the approaches in interpreting the Qur'*ān* that emphasizes on extracting the *Maqāṣidī* dimensions, both fundamental (main) and particular (branch), based on the theory of *Maqāṣid of the Qur'ān* and *Maqāṣid Al-Sharī'ah* which is intended to realize benefits and reject damage.³² Abdul Mustaqim categorizes the objectives of *Maqāṣidī Tafsīr* into four types: first, to show the intent and purpose behind religious texts; second, to explain the dimension of rationality.³³

Tafsīr Maqāṣidī has an important position in the study of the Qur'an and Tafsir. First, *Tafsīr Maqāṣidī* as the foundation of philosophical values (*as philosophy*) in interpreting the Qur'an so that it

²⁸ Ze'ev Maghen, "The Merry Men of Medina: Comedy and Humanity in the Early Days of Islam" 83, no. 2 (July 1, 2008): 277-340, <https://doi.org/10.1515/ISLAM.2006.014>; Davood Memari and Mojgan Aghayi, "Comparative Analysis of Qarun Story in Quran and Bible," *Journal of Politics and Law* 9 (2016): 99.

²⁹ Shihab, *Tafsir Al-Misbah*, 10:411-13; Aty Munshihah and Nurun Nisaa Baihaqi, "Characteristics of Leaders in the Qur'an (Interpretation of QS. Al-Qasas [28] 85-88 Ma'na-Cum-Maghza Perspective)," *Journal of Southeast Asian Islam and Society* 2, no. 2 (2023): 91-106, <https://doi.org/10.30631/jseais.v2i2.1604>.

³⁰ Mahmoud Salman, "Qarun Is A Story of Vanity and Tyranny - an Analytical Study," *Islamic Sciences Journal* 12, no. 1 (2021): 24-53, <https://doi.org/10.25130/jis.21.12.1.2>.

³¹ Shihab, *Tafsir Al-Misbah*, 10:414-15.

³² Abdul Mustaqim, "Online Lecture Tafsir Maqashidi Meeting 1 - Definition, Purpose, and Signification - YouTube," accessed August 27, 2024, <https://www.youtube.com/watch?v=-2x5HhLtcNY>; Mubaidi Sulaeman, "Maqasid Al Shari'ah; How Islam Faces the Covid 19 Pandemic," *Tribakti: Journal of Islamic Thought* 32, no. 2 (July 26, 2021): 263-82, <https://doi.org/10.33367/tribakti.v32i2.1582>.

³³ Candra Boy Seroza and Ahmad Hasan Ridwan, "Maqāshidī Interpretation; A Study On Interpretation Of Ahkam Verses In The Application Of Maqāshid Asy-Syariah," *Akademika: Journal of Islamic Thought* 25, no. 1 (August 9, 2020): 91-116, <https://doi.org/10.32332/akademika.v25i1.1898>.





can provide strength both in the product of interpretation or the process of interpretation.³⁴ Second, *Tafsīr Maqāshidī* as *methodology*, the methodology of *Tafsīr Maqāshidī* inspired in *Maqāshid Al-Syarī'ah* focuses on legal verses with basic methods in the science of interpretation, such as *munasabah* verses and so on.³⁵ Third, *Tafsīr Maqāshidī* as a *product* in this case *Tafsīr Maqāshidī* can embrace other than legal verses, such as verses of stories, social, *amśāl* and so on by exploring *Maqāshidī* values in each verse.³⁶ In addition, *Tafsīr Maqāshidī* is considered more moderate and has an epistemological basis derived from Islamic tradition and previous scholars, so it is considered more acceptable to the Islamic community in Indonesia than other approaches.³⁷

Maqāshid aspects are an important topic in *Maqāshidī* Tafsir, as these aspects are the basis for examining a verse.³⁸ The aspects of *Maqāshidī* Tafsir have already been touched upon in the previous discussion. In *Maqāshid Al-Sharī'ah*, these aspects are commonly referred to as *Uṣūl Al-Khamsah* or *Ḍarūriyyah Al-Khams*. These *Ḍarūriyyah Al-Khams* usually consist of five aspects, namely *Ḥifẓ Al-Dīn* (religion), *Ḥifẓ Al-Nafs* (soul), *Ḥifẓ Al-Aql* (intellect), *Ḥifẓ Al-Nasl* (offspring), and *Ḥifẓ Al-Māl* (property). However, in the concept of *Tafsīr Maqāshidī* Abdul Mustaqim added two aspects, namely the aspects of *Ḥifẓ Al-Daulah* (state) and *Ḥifẓ Al-Bī'ah* (environment). The addition of these two aspects is based on the needs of the times, where religious and environmental issues are increasingly prevalent these days.³⁹

In realizing the benefits of *Maqāshid* aspects, *Al-Syātibī* divides *maṣlaḥah* into three hierarchies: *Ḍarūriyyah* (primary), *Hājiyyah* (secondary), *Taḥsīniyyah* (tertiary). In reviewing the aspects of *Maqāshid*, it can be seen from the first hierarchy onwards in order (*Tartīb Al-Maqāshid*). This is because this hierarchy has been arranged based on the biggest role and how important the needs are in realizing the benefits for life.⁴⁰

³⁴ Aksin Wijaya and Shofiyyullah Muzammil, "Maqāshidī Tafsir: Uncovering and Presenting Maqāshid Ilāhī-Qur'anī into Contemporary Context," *Al-Jami'ah: Journal of Islamic Studies* 59, no. 2 (December 31, 2021): 449–78, <https://doi.org/10.14421/ajis.2021.592.449-478>.

³⁵ Aftonur Rosyad and Eko Zulfikar, "The Concept of Religious Pluralism in the Qur'an: An Analysis of Maqashidi Exegesis in the Indonesian Context," *Dialogia* 20, no. 1 (June 11, 2022): 150–75, <https://doi.org/10.21154/dialogia.v20i1.3747>.

³⁶ Mohammad Hipni, "The Study of Maqashidi Sharia Toward Maduresse Traditional Inheritance by Using System Approach," *AL-IHKAM: Journal of Law & Social Institutions* 14, no. 1 (June 30, 2019): 50–71, <https://doi.org/10.19105/al-lhkam.v14i1.2159>.

³⁷ Abdul Mustaqim, "Argumentation of the necessity of Maqashidi Interpretation as a Basis for Islamic Moderation" (Inauguration of Professor, UIN Sunan Kalijaga, 2019), 33–41.

³⁸ Chamim Tohari, Hudzaifah Fawwaz, and Isma Swadjaja, "The Ijtihad Construction Of Islamic Law Based On The Maqāshid Al-Syarī'Ah Approach In The Indonesian Context," *Prophetic Law Review*, 2022, 195–221, <https://doi.org/10.20885/PLR.vol4.iss2.art4>.

³⁹ Mustaqim, "Online Lecture Tafsir Maqashidi Meeting 3 -Aspects of Maqashid, Levels and Fundamental Values of Maqashid - YouTube."

⁴⁰ Abu Ishaq Ibrahim Bin Musa Bin Muhammad, *Al-Muwāfaqat Fī Usū Al-Syarī'ah*, vol. Jil. II (Beirut: Dar Al-Fikr, n.d.), 7.





The *Ḍarūriyyah* (primary) need is the first hierarchy in realizing the benefit. The *Ḍarūriyyah* need is the one that must be upheld in all five aspects of *maqāṣidī*, because if this need is lost, it will lead to dangerous things and the unfulfillment of the benefit for life. The second is the *Ḥajiyyah* (secondary) need, which is something that if not fulfilled will lead to hardship and *hardship*. These *Ḥajiyyah* needs are below the *Ḍarūriyyah* needs, so if they are not fulfilled, they will not threaten the existence of the *maqāṣidī* aspect. The last is the *Tahsīniyyah* (tertiary) needs, which are complementary needs that can support the realization of the benefit and if not fulfilled will not cause damage and loss of benefit. These needs are adjusted to the values of customs and norms.⁴¹

Fundamental Qur'anic Values are the intent and purpose behind the text or a verse, so *Fundamental Qur'anic Values* sometimes cannot be found through textual interpretation. There are at least five formulations of the *Fundamental Qur'anic Values*, including *Al-Insāniyyah* (humanity), *Al-'Adalah* (justice), *Al-Musāwāh* (equality), *Al-ḥurriyyah* or *Al-Taharrūr* (freedom), and *Al-Mas'ūliyyah* (responsibility). The *Fundamental Qur'anic Values* also show that *Tafsīr Maqāṣidī* can be used as a *Philosophy of Tafsīr* (*Tafsīr Maqāṣidī as Philosophy*).⁴²

The aspects, hierarchies and fundamental values in *Tafsīr Maqāṣidī* can be maintained through two forms, namely from the productive side (*Min Ḥayṣu Al-Wujūd*) and from the protective side (*Min Ḥayṣu Al-'Adam*).⁴³ Maintenance of *Maqāṣidī* aspects from the productive side (*Min Ḥayṣu Al-Wujūd*) is an effort to maintain the benefit in the form of developing *Maqāṣidī* aspects and values, while maintenance from the protective side (*Min Ḥayṣu Al-'Adam*) is an effort to maintain the existence of *Maqāṣid* aspects and values in the form of prevention. The fundamental aspects of *Maqāṣidī* tafsir are not enough if they are only realized from the productive side, and vice versa. These two forms of preservation must both be carried out in maintaining the existence of *Maqāṣidī* values and efforts to realize the benefit.

Flexing in the Perspective of Maqasidi Tafsir Abdul Mustaqim

Flexing behavior that aims to boast or show off wealth has fundamental similarities with the behavior of Qarun in Q.S. Al-Qashas: 76-82 who also boasted of his wealth. On this basis, the author

⁴¹ Ishaq Ibrahim Bin Musa Bin Muhammad, Jil. II:7-9; Hani Sholihah, "Tafsīr Maqāṣidī As an Alternative Method of Legal Istimbāt," *Al-Afkar, Journal for Islamic Studies* 6, no. 3 (July 4, 2023): 696–712, <https://doi.org/10.31943/afkarjournal.v6i3.624>.

⁴² Mustaqim, "Arguing the Imperative of Maqasidi Tafsir as a Basis for Islamic Moderation," 33; Gibril Fouad Haddad, "Tropology and Inimitability: Ibn 'Ashūr's Theory of Tafsīr in the Ten Prolegomena to al-Taḥrīr Wa'l-Tanwīr," *Journal of Qur'anic Studies* 21, no. 1 (February 1, 2019): 50–111, <https://doi.org/10.3366/jqs.2019.0368>.

⁴³ Ishaq Ibrahim Bin Musa Bin Muhammad, *Al-Muwāfaqat Fi Usū Al-Syari'ah*, Jil. II:7; Jasser Auda, *Maqasid Al-Shari'ah as Philosophy of Islamic Law* (International Institute of Islamic Thought (IIIT), 2022).





will analyze the flexing behavior in the story of Qarun by using Maqasidi interpretation. Some aspects in the story of Qarun above may be visible at a glance, but even so, it is necessary to explore more deeply the aspects contained in the story of Qarun.

1) *Hifz Al-Din* (protecting religion)

One of the aspects contained in the story of Qarun is *Hifz Al-Din*, namely protecting religion, which is reflected in the interpretation of Quraish Shihab interpreting verse 77 that this verse does not necessarily prohibit Muslims from paying attention to worldly matters, but *ukhrawi* things should also not be abandoned so that both run in balance. In addition, *Hifz Al-Din* is also seen when Qarun states that the wealth he has is the result of his hard work and intelligence in the process of obtaining the treasure. In fact, the wealth owned by Qarun cannot be separated from the great contribution of Allah who has bestowed wealth on him. ⁴⁴

2) *Hifz Al-Mal* (guarding property)

The obligation to protect wealth in the story of Qarun also appears in the editorial that states the obligation to protect religion. This is illustrated in verse 77, which concludes that this verse does not prohibit Muslims from paying attention to worldly things, but Allah provides clear limits in maintaining this worldly property, which is not allowed to be excessive. The same thing is also found in *flexing* behavior which is excessive behavior in showing off and boasting about wealth. So that *flexing* behavior has violated aspects of *Hifz Al-Mal* as an obligation to protect property but by not exaggerating in showing it off. ⁴⁵

3) *Hifz Al-Aql* (protecting the mind)

The aspect of *Hifz Al-Aql* can be seen when Qarun began to influence others to make worldly happiness, wealth and luxury goods the main goal of life. The same thing also happens in the *Flexing* phenomenon which can influence others around him to do the same. Although in the interpretation above Quraish Shihab states specifically that this invitation is addressed to people who are weak in faith, but indirectly Allah commands us to always use common sense so as not to be easily influenced by things that are not true. ⁴⁶

⁴⁴ Lalu Supriadi B. Mujib and Khairul Hamim, "Religious Freedom and Riddah through the Maqāṣidī Interpretation of Ibn 'Ashūr," *HTS Theological Studies* 77, no. 4 (2021), <https://www.ajol.info/index.php/hts/article/view/232993>.

⁴⁵ M. Ainur Rifqi and A. Halil Thahir, "Tafsir Maqasidi: Building a Mashlahah-Based Interpretation Paradigm," *Millah: Journal of Religious Studies*, 2019, 335-56, <https://doi.org/10.20885/millah.vol18.iss2.art7>.

⁴⁶ Dwi Aprilianto and Salman Zahidi, "Tarjih Maqashidi of Granting Remission for Terrorist Convict in Indonesia," *AL-IHKAM: Journal of Law & Social Institutions* 16, no. 1 (June 24, 2021): 68–86, <https://doi.org/10.19105/al-lhkam.v16i1.4517>.





4) *Hifz Al-Nafs* (protecting the soul)

This aspect is clearly illustrated throughout the interpretation of the Qarun verse above, in which Qarun is haughty and arrogant. Qarun's haughty and arrogant nature is also an indirect statement from Allah so that the next people always protect their souls and avoid bad traits, one of which is haughtiness and arrogance. This trait will also be reflected in someone who likes to do *flexing*, because unintentionally they have been arrogant by showing off wealth. This arrogant behavior has violated the *Hifz Al-Nafs* aspect, which is the obligation to protect the soul from disgraceful traits.⁴⁷

Through these aspects, the *fundamental Qur'anic* values of *Flexing* behavior in the story of Qarun's punishment in Q.S. Al-Qashash: 76-82 can be formulated, including the value of *Al-Insaniyah* (humanity) which is reflected in this story that humans must help and share with each other. Second, the value of *Al-Musawah* (equality), the equality intended in this story is equality between humans, so that social strata based on whether someone is rich or not must be eliminated. Third is the value of *Al-Mas'uliyah* (responsibility) in this story it is mentioned that Qarun received a gift from Allah to manage a very large amount of property. This gift comes along with the responsibility of managing these assets in accordance with the guidance desired by Allah, such as to help others etc.

Conclusion

The study concluded that after looking at the interpretation of Q.S. Al-Qashas: 76-82 and then studying it through *Maqasidi interpretation*, several aspects and fundamental values are seen in it. These fundamental aspects and values will only be clear if examined through the *Maqasidi* interpretation method because this method emphasizes the main purpose of the verse's revelation, namely as a warning for people who are complacent with wealth, being arrogant and lacking social empathy. The *Maqasidi* aspects include *hifz al-din*, *hifz al-mal*, *hifz al-aql* and *hifz al-nafs*. In addition, this research also produces some fundamental values that can be applied such as *Al-Insaniyah* (humanity), *Al-Musawah* (equality) and *Al-Mas'uliyah* (responsibility). Thus the exemplary of the verses of the story will not be a mere concept, but can be applied clearly and tangibly in everyday life. This research also complements previous studies on flexing in Q.S. Al-Qashas: 76-82 that have been conducted by several previous researchers who have revealed the impact of flexing when viewed from a Qur'anic perspective.

⁴⁷ Mukti Tabrani, "Maqâshid Revitalization in Global Era: Istidlâl Study from Text to Context," *AL-IHKAM: Journal of Law & Social Institutions* 13, no. 2 (December 31, 2018): 310–33, <https://doi.org/10.19105/al-lhkam.v13i2.1814>.





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