Social Construction of The Elite In The Quran (Analysis of Term *Al-Mala'*)

Muhammad Yusuf
Universitas Islam Negeri Alauddin Makassar, Indonesia
email: muhammadyusuf@uin-alauddin.ac.id
Mardan
Universitas Islam Negeri Alauddin Makassar, Indonesia
email: mardan@uin-alauddin.ac.id
Nahdhiyah
Universitas Islam Negeri Alauddin Makassar, Indonesia
email: nahdhiyah.dhiyah@uin-alauddin.ac.id
Kamaluddin Nurdin Marjumi
Universiti Sains Islam Malaysia (USIM), Malaysia
email: kamaluddin@usim.edu.my

Abstract
From a sociohistorical-anthropological perspective, the existence of an elite class with a class of people is known in the Qur'an. This research elaborates the verses of the Qur'an about elite society in social order. The existence of an elite society and its role in human civilization is the main concern in this study. Through the thematic interpretation method, typology and the role of elite society are explained. The terms prophet, apostle, *malik*, and *al-mala'* refer to the elite. Prophets and messengers are elite groups based on revelation, *malik* based on political power relations. The term *al-mala'* is part of an elite society divided into three groups, namely *al-mala'*, which opposes the apostles, *al-mala'*, which does not oppose the *da'wah* of the apostles, and *al-mala'* which has a hypocritical character. *Da'wah* and education carry the regeneration

mission for the birth of new elites who are partners in the benefit. As for the opponents of *da'wah* and the elite who are hypocritical in character, they must be anticipated so as not to cause chaos, crisis, and crime.

[Dari perspektif sosiohistoris-antropologis, keberadaan kelas elit dengan kelas orang dikenal dalam Al-Qur'an. Penelitian ini mengelaborasi ayat-ayat Al-Qur'an tentang masyarakat elit dalam tatanan sosial. Eksistensi masyarakat elit dan perannya dalam peradaban manusia menjadi perhatian utama dalam penelitian ini. Melalui metode interpretasi tematik dijelaskan tipologi dan peran masyarakat elit. Istilah nabi, rasul, *malik*, dan *al-mala'* merujuk pada elit. Nabi dan rasul adalah kelompok elit berdasarkan wahyu, *malik* berdasarkan hubungan kekuasaan politik. Istilah *al-mala'* merupakan bagian dari masyarakat elit yang terbagi menjadi tiga kelompok, yaitu *al-mala'* yang menentang para rasul, *al-mala'* yang tidak menentang da'wah para rasul, dan *al-mala'* yang bersifat munafik. *Da'wah* dan pendidikan mengemban misi kaderisasi untuk melahirkan elit-elit baru yang menjadi mitra kemaslahatan. Adapun penentang da'wah dan elit yang berwatak munafik harus diantisipasi agar tidak menimbulkan kekacauan, krisis, dan kriminalitas.]

Introduction

In a society, there is always a group of individuals who have the influence of determining the life and change of that society, even though the change in society does not depend entirely on the role they play. An individual or group is commonly called the elite.[1] The elite in the Qur'an often coexist or face the lives of the prophets and apostles. Among them, there are followers of the prophets and apostles; there are traitors and their opponents. When viewed in terms of the status of the figures (elite), three prominent statuses are found, namely religious (prophets and apostles), rulers (*malik*), and reporters (*al-mala'*). These three community groups describe the elite group of the community. The heirs

---

[1] Sartono Kartodirdjo, ed., *Pesta Demokrasi di Pedesaan* (Yogyakarta; Aditya Media, 1992), 131.

of the prophets (ulama) continued their mission,[2] *malik* continues the mission of power, and *al-mala'* is continued by the owners of capital.

Prophets and apostles are of the highest status in the context of religious revelation. They are chosen people who carry the task of conveying the religion of Allah to humanity (QS. [3]: 33). *Malik* (king) refers to the highest status in the power system.[3] Especially the status of *al-mala'* is defined as 'leaders and leaders', which refers to leaders, leaders, and community leaders who occupy positions and play an essential role in the social order.[4] According to sources from *The Grolier Encyclopedia of Knowledge*,[5] these statuses in sociology are known as 'elite', that is, individuals or groups in a society that play a role of power, possess superiority, wealth, status, or prestige. It is they who fill the pages of history so that in anthropology, the phrase history is the elite cemetery.[6]

Studying the story of the Qur'an with a focus on the elite figure who plays a role in his stories is important when it is associated with the affirmation of the Qur'an that the story he published has a mission of enlightenment (QS. [7]: 175 & [11]: 111). The elite can play a positive role and can also play a negative role in the context of civilization. When taking a positive role, they become agents of change that determine the progress of civilization and vice versa; when a negative role becomes a choice, then they also ravage a civilization.[7] The study of elite stories in the Qur'an will provide insight into how and to what extent the role of the elite in civilization and how the Qur'an also highlights their behavior

---

[2] Mohammad Kosim, "Kyai dan Blater: Elite Lokal dalam Masyarakat Madura," *KARSA: Journal of Social and Islamic Culture* 12, no. 2 (2012): 149-160. https://doi.org/10.19105/karsa.v12i2.139.

[3] Al-Ragheb Al-Asfahani, *Mu'jam Mufradat Alfaz al-Qur'an* (Beirut: Dar Al-Kotob Al-Ilmiyah, 2013), 492-493.

[4] Ibnu Manzur, *Lisan al-'Arab,* Vol. VI (Kairo: Dar al-Ma'arif, n.d.), 4252.

[5] Grolier, *The Grolier Encyclopedia of Knowledge Vol. 7 ELF to Forum* (Danbury Connecticut: Grolier, 1991), 6.

[6] T.B. Bottomore, *Elite dan Masyarakat,* Terj. Abdul Harris dan Sayid Umar (Jakarta: Akbar Tanjung Institute, 2006), 1.

[7] Suzanne Keller, *Penguasa dan Kelompok Elit: Peranan Elit-Penentu dalam Masyarakat Modern*, trans. Zahara D. Noer (Jakarta: Rajawali, 1984), 1.

so that it is worthy of being a lesson for humanity. The story is intended to strengthen the principles and enthusiasm in facing challenges.[8] This study discusses the term *al-mala'* by departing from several considerations. First, *al-mala'* is seen as very relevant to social problems that often recur in history, namely the role and morality of elite groups. Secondly, the term *al-mala'* arises in the context of broad social structures in the stories of the Qur'an, especially concerning the mission of reforming the prophets and apostles. Third, the term has not received significant attention in the study of the story of the Qur'an compared to the story of the prophets and apostles and the story of the ruler.

Muhammed Ali Mustofa Kamal[9] explained that the elite community in the series of the stories of the Qur'an becomes important when it is related to the affirmation of the Qur'an that the story contained has an educational mission and enlightenment for humanity. By using a descriptive qualitative research design, he elaborated literary sources with an anthropological literary approach by focusing on the implications of elite behavior models in the Qur'an. The context of elite society is contained in the Qur'an in the derivation of the word *al-mala'*, which is mentioned in the Qur'an 30 times and is distributed in 12 letters, in the form of *ma'rifat* 29 times and *nakirah* 1 time. In general, the word *al-mala'* in the Qur'an refers to humans; only twice the mention refers to angels, namely to QS. [37]: 8 and QS. [38]: 69. Typology of *al-mala'* there are three, namely those who oppose the missionary apostles, do not oppose the missionary apostles and hypocrites. The word *al-mala'* also has relations with *kubara'* and *shaazah* which describe the social construction of the people. The study recommends the importance of good regeneration of the elite by strengthening faith because it has a vital role in the progress and collapse of civilization.

---

[8] Nasruddin Baidan, *Wawasan Baru Ilmu Tafsir* (Yogyakarta: Pustaka Pelajar, 2005), 237-238.

[9] Muhamad Ali Mustofa Kamal, "Masyarakat Elite dalam Al-Qur'an: Sebuah Pendekatan Antropologi Al-Qur'an atas Term *al-Mala'*," Harmoni: *Jurnal Multikultural & Multireligius* 15, no. 1 (April 2016): 79-95. https://jurnalharmoni.kemenag.go.id/index.php/harmoni/article/view/217.

Thematically, Abd Muin Salim[10] has conducted a study of the concept of political power in the Qur'an, he revealed the existence of a politically elite group of people in society. According to him, *al-mala'* was against the apostles, there was a tyranny of power through economic capability, and some were hypocritical in typology. Politically, people have the economic capacity and have a high desire to be in power, and this has the potential to be arbitrary. If this group does not succeed in becoming *malik* then this group will try to use economic power to control the rulers. They will design conflicts and crises to then finance their repairs by putting the ruler together with their people in their control through debt.

Similarly, M. Fakhrurazi Bin Abdul Halim conducted a study more focused on the attitude of *al-mala'* (elite) towards the Prophet. He stated that *al-mala'* was a group of public figures or royal officials. Their role is very important in creating a country. If they believe and do good, then their whole country will get good, but if on the contrary, it will apply various imbalances in the kingdom and people's lives.[11] Fakhrurazi did not categorize *al-mala'* in the Qur'an but only related to the opposition of their da'wah to the *da'wah* of the prophets and messengers. The result, as if to declare and confirm the pessimism of *al-mala's* attitude even though *al-mala'* can be a group of prophets and followers like Sulaiman (a.s.)[12] and queen of Saba'.

If the elite group that is leading loses its ability, while those outside the group show their skills in society, then it is likely that the ruling elite will be overthrown and replaced by a new elite class.[13] In

---

[10] Abd Muin Salim,"Konsep Kekuasaan Politik dalam Al-Qur'an," Dr. diss. IAIN Syarif Hidayatullah Jakarta, 1994.

[11]Mohd Fhakhrurazi Abdul Halim, "Golongan al-Mala'dalam Al-Qur'an al-Karim: Satu Kajian tentang Sikap Mereka terhadap Da'wah Utusan Allah Ta'ala," Sarjana Sastera thes. Universiti Sains Malaysia, 2009. https://core.ac.uk/reader/32599994.

[12] (a.s.) or "*alaihissalam, meaning* "on whom be peace" is written after the name of Prophets.

[13] Khairul Amin, "Elit dan Kekuasaan pada Masyarakat Desa: Studi Relasi Antara Pemerintah dan Masyarakat di Desa Rias Kecamatan Toboali Kabupaten Bangka," *Jurnal Sosiologi USK* 11, no. 2 (2017): 170. http://jurnal.unsyiah.ac.id/JSU/article/download/10096/7962.

certain conditions, the position of an elite group can also lose its credibility in the eyes of the community so that it can easily be dropped by a new group that will later become a new elite in the community. Keller[14] said, the elite are effective and responsible minorities. This means that it is effective in seeing the implementation of activities of interest and attention to others where this elite group responds.[15] They are a collection of intelligent people. Many parties have included scientists as elite community groups. As long as the scientist feared Allah and made his knowledge for service and spread benefits to religion and humanity, that is why they inherit the 'glory' of the prophets and apostles. Because prophets and apostles do not inherit *dirham* (material wealth) but rather inherit knowledge. This is where the role of *da'wah* and education is to carry out a cadre of pious scientists so that they become a faithful and knowledgeable elite (QS. Al-Mujadilah: 11).

From several studies conducted, they suggest that *al-mala* are all elite groups of society who tend to be destructive. On the other hand, information through the Prophet Muhammad SAW[16], Islam teaches about community synergy. The establishment of a strong community system is built synergistically between the economic elite (*agniya*), the elite political leader (*imam*), the scientific elite (*ulama*), and marginal groups (*dhu'afa*). In this context, the Muslim community system accommodates all elements of society. The generosity of the rich, the justice of leaders, the knowledge of scientists and scholars, as well as the support and prayers of small community groups are the synergies taught by Islam. If this elite group integrates with the social environment, the training will be minimized.[17] That is human rights in Islam, namely getting social justice in the community system.

---

[14] Suzanne Keller, *Penguasa dan Kelompok Elite Penentu dalam Masyarakat Mode*, trans. Zahara D. Noer (Jakarta: PT Raja Grafindo,1995), 3.

[15] Bambang Dharwiyanto Putro, "Peranan Elite Intelektual dalam Dinamika Masyarakat: Antara Harapan dan Kenyataan," *Humaniora* 12, no. 2 (2000): 161. https://doi.org/10.22146/jh.686.

[16] (*Sallallahu Alayhi Wa salaam*, may God's prayers and peace be with him).

[17] Samuel Bazzi, Gabriel Koehler-Derrick, and Benjamin Marx, "The Institutional Foundations of Religious Politics: Evidence from Indonesia," *Working Paper 25151*

The concept of elite society can be obtained complete information in the Qur'an, and the thematic interpretation method is a more appropriate method than the other three methods. Two events take the thematic interpretation method. First, determining the topic explicitly, that is based on the term *al-mala'* used by the Qur'an. Second, implicit topic determination, namely the concept of 'elite society' in the Qur'an. This requires the interpreter to understand the reality of the problem, then communicate with the concepts of the Qur'an.[18] This was done using *Mu'jam Mufahras li Alfazh al-Qur'an*[19] while still paying attention to the contents of relevant verses.[20] This study is enriched with aspects of anthropology as an effort to seek guidance from the sea of the Qur'an, which is endless,[21] because the story is not just a historical fragment of society in the apostles' era but a stretch of guidance that requires excavations relevant to various contexts of the reality.

The story of the Qur'an is news about the prophets and previous people and events related to them that contain lessons for the next human race.[22] The story of the Qur'an is typologically different from the story in the context of literature, both in terms of theme and way of presentation.[23] The stories of the Qur'an are generally incomplete and

(September 2019): 1-78. https://www.nber.org/system/files/working_papers/w25151/w25151.pdf.

[18] Muhammad Yusuf, *Horizon Kajian Al-Qur'an, Pendekatan dan Metode* (Makassar: Alauddin University Press, 2017), 100. See also Abd Al-Hayyi Al-Farmawi, *Al-Bidayah fiy Tafsir Al-Mawdhu'iy* (Cairo: Al-Hadharah Al-'Arabiyah,1977).

[19] Muhammad Fuad Abdul Al-Baqi, *Al-Mu'jum Al-Mufahras li Alfaz Al-Quran Al-Karim* (Beirut: Dar al-Ma'rifat, 2012).

[20] Muhammad Yusuf, *Tafsir Ayat-Ayat Pendidikan dengan Metode Semi Tematik dan Tematik* (Makassar: Alauddin University Press, 2016), 6.

[21] Daniel Djuned, *Antropologi Al-Qur'an* (Jakarta: Erlangga. 2011), 1; and Muhamad Ali Mustofa Kamal, "Masyarakat Elite dalam Al-Qur'an: Sebuah Pendekatan Antropologi Al-Qur'an atas Term *al-Mala'*," *Harmoni: Jurnal Multikultural & Multireligius* 15, no. 1 (April 2016): 79-95. https://jurnalharmoni.kemenag.go.id/index.php/harmoni/article/view/217.

[22] Muhammad Hadi Ma'rifa, *Syubuhat wa Rudud Haul Al-Qur'an Al-Karim* (Qum: Muassasah al-Tamhid, 2009), 18-419.

[23]Sayyid Qutb, *Fi Zilal Al-Qur'an* (Cairo: Dar al-Syuruq, 2004), 143.

not coherent and beheaded scattered on the side lines of the verse.[24] Between the beginning, middle, and end of the story are fragmented. Some fragments of the story are mentioned repeatedly, while the elements of time and place are often not mentioned, and the physical characteristics of the characters are not a concern. The Qur'an focuses more on its personality, motivations, and behavior.[25] The Qur'anic stories consist of three main constituent elements, namely figures (*syakhs*), events (*al-hadas*), and dialogues (*hiwar*).[26] This method not infrequently ends with mere exposure of a story without having strong relationships and relevance to the socio-anthropological reality in various contexts. Practically, by applying this method, the data in the form of relevant verses of the Qur'an are categorized as exposure to ethnographic data.[27] In the final stage, content analysis is carried out to discover the diversity of human life from a cultural point of view.

The Social Construction
A. The Elite Community Group

The term ' elite' comes from the Latin 'eligere', which means to vote. In the beginning, the term meant the chosen portion of interest of the goods offered for sale. The first use of the term ' elite' is to refer to objects of the value of choice. Its widespread use then relates to quality goods and refers to the part of choice or interest of a nation, culture, age group, and people who occupy high social positions.[28] In line with that, T.B. Bottomore mentioned the origin of the term 'elite' about two meanings. First, the elite is defined as goods of high quality, and secondly, the elite is defined as superior social groups. The first meaning has been used since the seventeenth century, while the second meaning

---

[24] Muhammad Yusuf, *Tafsir Ayat-Ayat Pendidikan*, 69.

[25] Al-Tahami Naqrah, *Sikulujiyyah Al-Qissah fi Al-Qur'an* (Aljazair: Syirkah Tunisiah. 1974), 360.

[26] Al-Tahami Naqrah, *Sikulujiyyah Al-Qissah fi Al-Qur'an* (Aljazair: Syirkah Tunisiah. 1974), 348.

[27] Suwardi Endraswara, *Metodologi Penelitian Antropologi Sastra* (Yogyakarta: Ombak. 2013), 60,

[28] Suzanne Keller, *Penguasa dan Kelompok Elit: Peranan Elit-Penentu dalam Masyarakat Modern*, trans. Zahara D. Noer (Jakarta: Rajawali. 1984), 33.

is an extension of the first meaning and becomes the official meaning recorded in language dictionaries.

The initial use in English, according to *the Oxford English Dictionary*, was in 1823, when the word was applied to social groups. Subsequent developments indicate that the term has been used extensively in social writings and politics in the late nineteenth century in Europe or in the 1930s in Britain and America, when the word was spread through sociological theories about the elite, especially in the writings of Vilfredo Pareto.[29] The use of each meaning can be distinguished by looking at the type of words in the context of the sentence. The term 'elite' is interpreted with the first meaning when it is an adjective as in the word elite school, elite housing, etc. In comparison, the term ' elite' means the second meaning when it is a noun. Both meanings and their use are common in communication, both oral and written and are equally recorded in the dictionary. Based on that, it is not exactly what Bottomore said that only the second meaning is then recorded in the dictionary. The meaning of the elite associated with this study is the second meaning, namely select social groups or choices that occupy high social class.

Based on the above notions, there are some important notes regarding the concept of the elite. First, the elite is a small part or minority compared to the whole community members. Elites are only a small portion of community members who excel or become choices and occupy high social positions. Second, elite excellence can be divided into three things: superior in personal qualities, social positions, and prestige. Each side of these advantages can be divided again into two based on heredity or inheritance, and some are based on personal achievements or efforts. Third, the superiority of the elite can also be marked in three sides, namely the economic side (wealth), the political side (power), and the intellectual side (science). Fourth, the advantages mentioned above are relative according to the views of certain communities. It means that excellence may not be relevant to be

---

[29] T.B. Bottomore, *Elite dan Masyarakat*, 1.

considered an advantage based on the perspective of the community or other parties.

There is an indication that conceptualization carried by language is a recording of social or community conventions on a term that allows the relativity of meaning according to a particular context and also allows differences with other parties who have certain contexts as well. In turn, the conceptualization will be general and more an explanation of what happened, not about what should be. The concept of the elite in the context of language, as explained above, is more focused on elite qualifications and their implications. He gives the impression that when some individuals achieve superior qualifications both by default and by achievements, and both economically, politically, and intellectually, they will achieve high social positions and gain prestige or respect from their communities. So by referring to the conception of language, the notion of the elite can be interpreted as a small part of a society that has or is considered to have qualifications, quality or superior, both by default and achievements, economically, politically, and intellectually, which supports them in achieving high positions and prestige in society.

The emergence of elite phenomena can be explained by two theories, namely, social stratification theory and social structure theory. Both are universal principles that apply in the context of social life wherever and whenever. Pareto triggered the first that the elite phenomenon is the implication of the inequality of individual qualities in every sphere of social life. Every human being has different levels of ability that determine their functions in social life. People who have the highest ability in their field are called elites. In the framework of social balance, according to Pareto, the community can be divided into two layers: 1) the non-elite or general public layer, and 2) the elite layer, which is divided into two more: a) the governing elite; b) a non-governing elite.[30]

The second, namely the theory of social structure, was sparked by Gaetano Mosca. From the most backward to the most advanced, in all societies, two classes of people always appear namely the ruling class and the ruling class, or the ruling class and being led. Those who lead or

---

[30] T.B. Bottomore, *Elite dan Masyarakat*, 2-3.

rule are always less, run political functions, and enjoy power privileges. In contrast, there are more parties led, governed, and controlled by the first party. The first party to achieve power is because they are organized and consist of superior individuals who usually have tangible attributes highly valued and influential in the society in which they live.[31] In this context, the conceptual scheme of Pareto and Mosca includes the following general ideas: 1) in every society, there is, and must exist, a minority that controls the other members of the community; 2) this minority consists of people who hold political command positions and those who directly influence political decisions.

In Pareto's view, every society is governed by a small group of people who possess the qualities needed for their presence in full political power. Those who can reach the center of power are the best. It is they who can occupy the highest authority in society. Pareto also believes that the elites at different jobs and layers of society basically come from the same class; that is, richer people are also more intelligent and have more advantages than people generally. Therefore, according to him, society consists of two classes: First, the upper layer, namely the elite, which is divided into a ruling elite (governing elite) and a non-governing elite such as religious leaders, youth leaders, landlords, and so forth. Second, the lower layer is non-elite such as the general public, farmers, and so on.[32] So, farmers, laborers, pollsters, seamen are considered soft layers in society. That socio-cultural construction that embodies.

Robert Putnam[33] said that there are five aspects related to the elite and political power, namely; First, political power, like other social goods, is distributed unevenly. Second, people are basically divided into two groups, those who have important political power and those who do not. Third, internally, elites are homogeneous, united, and have awareness. Fourth, the elite regulates their own survival, then

---

[31] T.B. Bottomore, *Elite dan Masyarakat*, 4-5.
[32] Sp Varma, *Teori Politik Modern* (Jakarta: Rajawali Pers, 2010), 200.
[33] Syarifuddin Jurdi, "Islamisasi or Politisasi Islam di Bima," Final Report Penelitian Kompetitif Individual, Depag RI (2010),18-19.

membership comes from a limited layer of society. Fifth, the elite are essentially autonomous. To understand the elite in certain conditions and how a collective decision in a government is carried out together.

According to Putnam, there are at least three elite analysis models that can be used; First, the positional analysis puts the elite in the structural position of the organization; they are the ones who contribute the most in society. Second, reputational analysis has an influence even though he is not in positioning the elite as a person of organizational decisions, organizational structure, or being in an informal position in society. Third, the analysis of intelligence that positions the elite as people who have influence in the organization so that ideas and ideas of thought become a source of reference for organizational decisions. In this case, the elite is defined as the ability to influence the collective decision-making process.[34] Thus, the elite is characterized by a circle of influence possessed by certain individuals or groups in other societies. Factors that can influence include intellectual competence (knowledge, experience, strategy), personal competence (personal credibility), and financial capability (economy). Social capital will become a decisive force. Financial capital can defeat other influences, especially if it is supported by the ability of knowledge and strategies that are capable of controlling and controlling groups that are in the power system.

B. *Al-Mala'* Based on the Qur'an

In the Qur'an, the context of elite society is contained in the derivation of the word *al-mala'* (الملأ) mentioned in the Qur'an thirty times and scattered in twelve letters. The word *al-mala'* is revealed by the Qur'an in the form of *ma'rifah* and *nakirah*. The *ma'rifah* is divided into two, 21 times expressed by using *alif lam* (الملأ) and 8 times with *idafah* to *damir* or pronouns. (ملأه, ملئه, ملئهم) As for the form of *nakirah* (ملأ) it is only expressed once. The word *al-mala'* is also mentioned in the Qur'an in the form of verbs in the form of *mudari'* or *madi* like (لأملأن, ملئت, إمتلأت). Other forms also found are the form *ism al-fa'il* like (ملئون) and the form *masdar* like (ملئ). Of the thirty disclosures, only

---

[34] Jurdi, "Islamisasi or Politisasi Islam di Bima," 20.

once was in the Madina, and the rest was in the Mecca. The intended *madaniyah* letter is surah al-Baqarah verse 246. The word *al-mala'* in *makiyah* surahs is as follows: QS. Al-A'ra f (7): 60, 66, 75, 88, 90, 103, 109,127; QS. Hud (11): 27, 38, 97; QS. Yusuf (12): 43; QS. Al-Mu'minun (23): 24, 33, 46; QS. Al-Syu'ara' (26): 34; QS. Al-Naml (27): 29,32, 38; QS. Al-Qasas (28): 20, 32, 38; QS. Al-Saffat (37): 8; QS. Sad (38): 6, 69; QS. Al-Zukhruf (43): 46.

This fact shows that al-Qur'an talks about *al-mala'* was almost all expressed in the Mecca period and only once was revealed in the Medina period. The bond of discussion about *al-mala'* (elite group) in the story of the Qur'an with the historical context of the Prophet's prophethood in Mecca is more dominant than his talks in the historical context of prophethood in Medina. In other words, the Muslim contact with the *al-mala'* group was more intensive in Mecca than in Medina. The term *al-mala'* was relatively agreed upon by the ulama in its interpretation. The term is defined as "leaders and figures in a society" or in this theory, called the elite. Differences emerge in determining the origin or root word of the term and determining the correlation of meaning between the root word and the agreed meaning. However, in turn, this difference enriches and clarifies the understanding of the concept of the term. There are two opinions about the basic word *al-mala'*. The first opinion says that the term *al-mala'* comes from the basic word *al-mala'* which has a basic meaning according to Ibnu Faris, indicating the meaning of ' equality and perfection' (*al-musawah wa al-kamal*).[35]

The basic word *mala'a* means ' to fulfill'. In understanding the relationship between the meaning of ' fulfilling' with the basic meaning of ' equality and perfection' revealed by Ibnu Faris earlier can be traced in its use. In *Asas al-Balagah,* al-Zamakhsari give an example with the sentence *mala'tu al-wi'a'wa* (I filled a container).[36] The material inserted in the container is in a position equivalent to the maximum or

---

[35] Ibnu Faris, *Mu'jam Maqayis al-Lugah,* Juz V, (Beirut: Dar al-Fikr, 1979), 346.
[36] Abi Al-Qasim Mahmud Ibnu Umar Az-Zamakhsyari, *Asas Al-Balagah,* Juz II (Beirut: Dar al-Kutub al-'Ilmiyyah,1998), 223.

perfect capacity of the container. This meaning demanded the realization of two things, namely, fulfilling material and fulfilled media. If the material is water and the medium is glass, then the meaning of ' fulfill' can only be applied when the water is equivalent to the maximum capacity of the glass. At that time, both the glass as a medium and water as a material are in perfect levels or capacity.

The word *al-mala'* which is coupled with the context of the *kubara'*, (كبراء) as mentioned in a number of verses of the Qur'an, such as the word of God in Saba' verses 31-33. The explanation of the context of kubara' (كبراء) and *dhu'afa'* (ضعفاء) is alluded to in many other verses of the Qur'an, such as the QS. al-A'raf verses 40, 75, 76, 88, 133; QS. Yunus verse 75, Ibrahim verse 21, al-Mukminun verse 46, al-Ankabut verse: 39, Ghafir verses: 47, 48, 15, 38). The verses above describe the context of the elite as a government or leader in its people. The connotation of the use of *kubara'* here emphasizes the phenomena of *dhu'afa'* (the weak people), which can also be interpreted as small society as social relations. The emergence of an elite community in an area indicates the existence of a weak community in that community. The Qur'an explores the character of the *kubara'* with the typology of materialistic people, who like to boast of their wealth and glorify their positions of power, oppress weak societies, on theological issues, there is a friction of the faith which most groups which are still in denial of the teachings of the apostle. In the present context, the religious elite who side with the marginal as rivals is considered as rivals. In another dimension, the editorial of *kubara'* also has a relation of meaning with *syaadzah* (شاذة) which is mentioned by al-Qur'an with *asyaddu* (أشد) which means strong as in Qur'an Surah Fushilat verse 15.

The people referred to by the context of *man asyaddu* in verse are those who highlight the material and its strength. In the context of leadership (government), *man asyaddu* is a capitalistic community. Who likes to show off and boast (*kubara'*) the economic power. The mention of *syadzadzah* in other verses is also mentioned in QS. Thoha verses 71, 127; Qof verse 36; Zukhruf verse 8, Ghofir verses 21, 46, 82. The context of the interpretation of *shahazah* and *kubara'* in the verses of the Qur'an illustrates the sociological and anthropological phenomena in society which indicate the typology of the elite and the ruler, which

makes power and wealth in the capitalistic domain that fosters horizontal and horizontal gaps between the elite and the ruler. However, it should be noted that the elite in the context of *kubara'* and this *syaazhzah* is like a coin metal that complements the two sides. *Kubara'* as a high elite (bourgeoisie) while *shaazzah* as a strong elite.

In al-Qur'an itself, the first-word *al-mala'* is used, as in al-Qur'an QS. Al-A'raf [7]: 18; QS. Hud [11]: 119; QS. Al-Sajdah [32]: 13; QS. Sad [38]: 85; QS. Al-Kahf [18]: 18; QS. Al-Jinn [72]: 8. All its uses show a connection with the basic meaning of "full". Term *al-mala'* which is meant ' leaders and prominent figures in a society, is very closely related to the basic meaning of "fulfilling" or "full" of the word, both physically and spiritually. According to al-Razi leaders and community leaders are called *al-mala'* because physically, they usually meet the front of the events.[37] Another opinion expressed by Ibnu Manzur and Al-Azhari is called *al-mala'* because leaders are people who are fulfilled by things that other people need. A close opinion was put forward by Ibnu Faris that they were called *al-mala'* because they were filled with various glories. In terms of psychology, they are called *al-mala'* because their charisma fulfills the views and feelings of the general public so that it becomes the center of attention which breeds awe and respect.[38]

The second opinion says that *al-mala'* comes from *mala'a yuma li'* (ملاء يملئ) which means y*u'a win wa yuwa fiq* (mutual help and agreement). If it is said *mala'a al-qaum* then it is the same as *awana wa wafaqa* meaning a community of mutual help and agreement. Leaders and community leaders are called *al-mala'* because they usually work together and help each other in their opinions so that they are united in their opinions and actions.[39] Ibnu Manzur gave special emphasis to "referenced opinion". This meaning is in line with the opinion of Al-

---

[37] Fakhruddin al-Razi, *Mafatih al-Gaib,* Juz XIV (Beirut: Dar al-Fikr,1981), 156.
[38] Fakhruddin al-Razi, *Mafatih al-Gaib,* 156-157.
[39] M. Quraish Shihab, *Tafsir al-Mishbah* (Jakarta: Lentera Hati, 2002), 181.

Asfahani[40] and Al-Maragi.[41] According to them, *al-mala'* is a deliberative council deciding an opinion. This particular emphasis emphasizes the main role of *al-mala'* as those who decide on the movement of the civilization of a society or nations through the opinions of their elites in forums such as the United Nations or other unions.

In general, the word *al-mala'* in the Qur'an refers to humans; only twice the mention refers to angels, that is, QS. [37]: 8 and Surah [38]: 69. All the words *al-mala'* which refer to humans, relate to the story of the previous people other than Surah a d verse 6, which refers to the Meccan infidels. As for the stories related to the term *al-mala'* are the stories of the Prophet Nuh (a.s.), Hud as, Shalih (a.s.), Syu'aib (a.s.), Yusuf (a.s.), Musa (a.s.), Sulaiman (a.s.), and the story of an apostle and an unnamed prophet. The word *al-mala'* is also related to the story of the ruler Thalut, Fir'aun, a king in the days of Yusuf (a.s.), and Queen Saba'. The use of the term *al-mala'* in the Qur'an is generally followed by the preposition min (من). The dominant is the editorial *min qaumihi* (from some of his people). This preposition is according to Al-Razi[42] *min* means *tab'id* (in part) which indicates that the figure or leader is always a minority of the population of his community. In addition, it is a universal social law which is also found by sociologists and anthropologists that in any society, both primitive and modern, always having power is a small part of society.[43] The use of the preposition ' *min'* is a strong indication that among the characteristics of the *al-mala'* group ' are that they are a minority in their social context.

The closest point of contact between the Qur'anic story and other types of stories lies in its elements, namely, events (*ahdas*), figures (*syakhsiyyah*), and dialogues (*hiwar*). The presentation of these three elements is adjusted to the principle of focus on the goal, so that it is not detailed and only global in nature. Generally, the events in the Qur'anic story do not mention the elements of time and place. Historical figures

---

[40]Al-Ragheb Al-Asfahani, *Mu'jam Mufradat Alfaz Al-Qur'an* (Beirut: Dar Al-Kotob Al-Ilmiyah, 2013), 526.

[41] Ahmad Mustafa Al-Maragi, *Tafsir Al-Maragi* , Juz II (Mesir: Syirkah Mustafa Al-Babi Al-Halabi,1946), 214.

[42] Fakhruddin Al-Razi, *Mafatih Al-Gaib,* Juz XIV (Beirut: Dar al-Fikr,1981): 156.

[43] T.B. Bottomore, *Elite dan Masyarakat,* 4-5.

or actors are usually only mentioned in part in their characteristics. The element of dialogue as its main feature portrays events in a way that can reveal hidden things and stomp feelings.[44] That gesture can occur throughout the ages and wherever it is.

C. Typology and Character of Elite Society

The elite in the Qur'an is divided into at least three groups. First, *al-mala'* is against the apostles. The Qur'an records the dialogues of the prophets and messengers with the leaders and leaders of their people. There are two models of social structure in the context of the dialogue. The first structure consists of apostles, *al-mala'* (leaders and figures), and the general public. Second, *al-mala'*, which does not oppose the preaching of the apostles the second context of the al-Qur'an talks about the term *al-mala'* in the Mecca period is the context of deliberative activities between the authorities and officials and community leaders. Third, *al-mala'* which has a hypocritical character. The character of the hypocritical elite is told in the Qur'an in Surat al-Baqarah verses 246-225 relating to the crisis of leadership and regeneration.[45] The typology and elite character in al-Qur'an's anthropological review, which refers to the term *al-mala'* can be divided into two main contexts. The first and most dominant context is the context of the debate between the *al-mala'* group with the prophets and apostles, and the second context is the context of deliberation between the king (*al-malik*) with officials and community leaders. The separation of the two contexts is very important to achieve a comprehensive understanding of the term *al-mala'* and to avoid misunderstandings that often occur because it limits the meaning of *al-mala'* only opponents of the prophets and apostles. The characteristics of al-mala' can be categorized into 3 characters.

1. The elite who opposed the apostles

In the first context, the Qur'an records the dialogues of prophets and messengers with the leaders and leaders of their people. There are two

---

[44]Al-Tahami Naqrah, *Sikulujiyyah al-Qissah fi al-Qur'an*, 348-349.
[45] Muhamad Ali Mustofa Kamal, "Masyarakat Elite dalam Al-Qur'an", 88-91.

models of social structure in the context of the dialogue. The first structure consists of apostles, *al-mala'* (leaders and figures), and the general public. This structural model is reflected in the story Nuh (a.s.), Hud (a.s.), and Syu'aib (a.s.). This term is used 9 times in the context of the story of the four Prophets, which is 4 times in the story of Nuh (a.s.), each 1 times in the story Hud as and Salih (a.s.) and 2 times in the story of Syu'aib disgrace. One more time, precisely in surah al Mu'minun is debated between referring to Hud (a.s.) or to Salih (a.s.). In this structural model *al-mala'* is a community leader and leader who rejects the mission of the Prophet and apostles. They lead the rejection of the mission. In terms of Ibnu 'Asyur they become spokesmen on behalf of his people in the face of the prophets and apostles.[46] The *al-mala'* group in this context is more like the context of the leaders and leaders of Mecca at the time of the Prophet Muhammad SAW. They are prominent figures, rich, clever, and respectable. Such characteristics are reflected in their perception of Noah. (a.s.) and his followers (QS. [11]: 27).

The characteristics of the *al-mala'* group as rich people are also shown by other indications in several verses. Among them are people who are given financial freedom (QS. [23]: 33); they do not want to join the poor and ask that their Prophet expel these people from his side (QS. [11]: 29); they denigrate the weak (QS. [7]: 75). The characteristics of *al-mala'* as leaders are shown by several verses that they have the power in blocking prophets and their followers and frightening and threatening them (QS. [7]: 86, 88). Another indication that *al-mala'* are leaders is shown by their efforts to direct and influence their followers so that they do not become followers of prophets or messengers (QS. [23]: 24).

As for the characteristics of *al-mala'* as clever men and women, besides showing their assumptions in the above verse, they are also shown by their ability to obscure the preaching of the Prophet with other misleading notions. Such an ability certainly requires the shrewdness of playing logic and socio-historical analysis at that time. Among other things they interpret the propaganda of the Prophet Nuh (a.s.) an effort to find popularity and position (QS. [23]: 24). In other verses relating to

---

[46]Muhammad Al-Thahir Ibnu 'Asyur, *Tafsr Al-Tahrir wa Al-Tanwir* (Tunisia: Al-Dar Shuhnun li Al-Nasyrwa Al-Tauzi', 1997), 84-90.

the preaching Syu'aib (a.s.), they try to obscure it by saying that the preaching will bring harm (QS. [7]: 90). Their intended loss is the loss of assets because they followed Syu'aib's advice to abandon fraud in economic activity.

While the second social structure model consists of a series: apostles or prophets, rulers, *al-mala'*, and society. In this second model *al-mala'* collaborates with the authorities in rejecting the mission of the Prophet or apostle. Both worked hand in hand in suppressing the apostle and his people so that the mission carried was hampered and not accepted by the community. This second structural model is reflected in the story of Musa (a.s.) who confronted Fir'aun and *al-mala'* at the same time. Term *al-mala'* in this context refers to key figures and officials who are close to Fir'aun, such as Haman (QS. [40]: 36). With such a position of course they get property facilities so that in addition to being categorized as domiciled people can also be considered as rich people. Such conditions are stated in the complaint of Musa (a.s.) (Qur'an Surah 10:88). They become predators for others. Some of these developments in the secular-capitalist paradigm, and exploit others. Do not hesitate to create conflict and crisis to get the most profit.

The two models of social structure that underlie the expression of *al-mala'* in the Qur'an at least illustrate that there are two models of *al-mala'* in the context of debates with prophets and apostles. The first model is *al-mala'* which is independent and dominant in its rejection of the mission of the apostle. Whereas the second model, *al-mala'*, which utilizes its own strengths, also collaborates with the authorities. Certainly facing this second model is more severe than the first. This is the dominant secret of the story of Musa as in the Qur'an to be a lesson for the Prophet. in carrying out his missionary mission in the face of infidels and leaders of Mecca. The mention of *al-mala'* in the story of the Prophet Musa as is the most expression in the Qur'an, which is thirteen times. This repetition is an indication that elite groups are deeply rooted in the social system.

A dangerous elite conspiracy is an elite group that unites between the economic elite (oligarchy) and the rulers. With economic power, they can buy power or capitalize on power. In this way, this

power will control the power from within and outside the government system. Prophet Muhammad Saw.[47] They were facing such forces with the power of an integrated system under his leadership. He accommodated Abu Bakr, a charismatic figure, recruited Umar bin Khattab, brave and honest, Uthman bin Affan who was rich and generous, Ali bin Khattab, a smart young man, and several other potential friends. These elite groups all unite against injustice and defend marginal groups, both Muslim and non-Muslim dhimmis.

2. The elite who does not oppose the apostles

The second context of the Qur'anic discussion regarding the term *al-mala'* in the Mecca period is in the context of deliberative activities between the authorities, officials, and community leaders. Discussion of the *al-mala'* group in this context relates to the story of Sulaiman (a.s.), Queen of Saba', and a King in the time of Yusuf (a.s.). In this context, the discussion of al-Qur'an is more focused on the role of the *al-mala*' group ' as a deliberative council whose opinions are asked by the authorities. The Qur'an relates the requests of the rulers with the editor *aftuuni* (أفتوني) which means ' explain to me'. The editorial was delivered by a King in the time of Yusuf (a.s.). when asking *al-mala'* to envisage his dream region (QS. [11]: 43). They became the intellectual actors of the rulers.

The same editorial was also conveyed by Ratu Balqis when asking *al-mala's* opinion in response to a letter posted by Sulaiman (a.s.) (QS. [27]: 32). A similar method is also used by Sulaiman (a.s.) when asking *al-mala'* to present the palace of the Queen of Saba' before his arrival (QS. [27]: 38). In general, the commentators interpret *al-mala'* in this context with' leaders and leaders'. This meaning does not make a difference with *al-mala'* in the context of the first social structure. This context is closer to the story of Pharaoh where *al-mala'* is under the authority of the ruler. In this case Ibnu Katsir gave a more specific and

---

clear meaning. According to him *al-mala'* in the context of the King at the time of Yusuf as are shamans, leaders, and officials.[48] In the context of the Queen of Saba, she interprets *al-mala'* with officials, ministers and leaders.[49] There is no arrogance and aggression in the prophetic denial. So *al-mala'* in this second context is the leaders and leaders who believe, or who disbelieve and then believe, and or whose faith cannot be ascertained but they are not hostile to prophets and apostles. So, it is not right that the term *al-mala'* in the Qur'an is used only to refer to disobedient leaders.[50]

Elite groups are not always oriented to the emphasis on marginal groups. These groups can actually there may be invited to establish cooperative relationships in terms of mutual benefit for both parties.[51] Because Islam does not prohibit doing good to people of different faiths (cross faiths) as long as they are not hostile because of religion or expelled from the country. God communicates through the social and physical environment as well as through the Qur'an, His literal and final word, and through the Sunna, traditions of His final Prophet, Mohammed Ibnu Abdillah. God's instructions must be understood and applied in light of all social and material phenomena. He has manifested in the world. This religious perspective is important for several reasons.[52] In the context of state relations, the non-hostile elite group (state) can build understanding and bilateral relations.

3. The Elite with a hypocritical character

---

[48] Ibnu Katsir, *Tafsir Al-Qur'an Al-'Azhim* 13, 47.

[49] Ibnu Katsir, *Tafsir Al-Qur'an Al-'Azhim* 13, 403.

[50] M. Quraish Shihab, *Tafsir al-Misbah* 9, 181.

[51] Abdullahi Ahmed An-Na'im, "Islamic Law, International Relations, and Human Rights: Challenge and Response," *Cornell International Law Journal* 20, no. 2 (1987): 318, https://core.ac.uk/download/pdf/216741388.pdf.

[52] Alexander Raymond Arifianto, "Indonesia's Ideological Convergence: Emerging Trend in Islamic Regulations?" *RSIS Commentary 18/032* (Singapore: S. Rajaratnam School of International Studies, Nanyang Technological University, 2018), https://dr. ntu.edu.sg/bitstream/10356/ 87498/1/CO18032.pdf.

The character of the hypocritical elite is told in the Qur'an in Surat al-Baqarah verses 246-225 relating to the crisis of leadership and regeneration. The use of the term *al-mala'* in the Medina period, as mentioned earlier, is only once, namely in the QS. [2]: 246; which tells about the request of the leaders of the Children of Israel to his Prophet to be chosen by a king who will lead them in facing the oppression of King Jalut. Term *al-mala'* in this context is the leaders of the Children of Israel who believe that have experienced degradation of the faith *al-mala'* is in a social structure consisting of kings, prophets, *al-mala'* and the Children of Israel. Their faith is shown by their attitude to submit proposals to the Prophet and the words *fi sabilillah* in the proposal. In contrast, the degradation of their faith is shown by the denial of most of them to take part in *jihad* which they themselves propose. They also reject the leadership of Thalut, which is a revelation through the Prophet on the grounds of poverty and not royal blood (QS. [2]: 247).

The theme of the talk about *al-mala'* in the above verse focuses on the formation and regeneration of the faithful to produce a superior generation in achieving glory. This was stated in the context of strong leadership as Thalut did. Leadership of Thalut was chosen as an example not without meaning. He was chosen because of his leadership with the permission of Allah to be the forerunner to the glory of the Children of Israel in the kingdom of David (a.s.) and Sulaiman (a.s.)[53], Daud as himself, was one of the graduates of Thalut whose war with Jalut became a world legend of all time. Such talk of *al-mala'* is clearly a lesson for believers who are followers of the Prophet. Which was pioneering the Medina state and was beginning to be undermined by the hypocrisy movement. The story reminds us that faith is not enough to be a guarantee to achieve glory, but faith must be tested in real action. Regarding *al-mala'* refers to community leaders who believe but still experience serious degradation from their faith. Conversation (*khitab*) is directed towards believers to achieve true faith by eliminating the degradations that are obstacles to achieving glory.

---

[53]Sayyid Qutb, *Fi Zhilal al-Qur'an*, Juz I, 3-4.

D. Role of Elite Society

Among the elite's most influential roles in society are their efforts to maintain their social strata and special rights. There are two attempts by the elite to achieve this: first, controlling ideological ideas or power; second, controlling information and using technology. They try to control the media. These two efforts can be carried out peacefully and can also be forced.[54] Because the role played by *al-mala'* is categorized as the manager of Mecca government so that Khalil Abd Al-Karim[55] and Al-Tijani Abd Al-Qadir[56] call it *hukumah al-mala'* (*al-mala'* government'). Sociologically, this model of government is known as elite government or oligarchy, which is a model of governance that is managed by prominent figures and people in a society. In this context *al-mala'* is a minority group that controls the knots of power in the people of Mecca because of their wealth, honor and influence. They maintain political functions so that they are always in their grasp. They tried to perpetuate their control over members of the community consisting of the poor, slaves, *mawali*, and foreigners who came to Mecca both for worship and trade purposes.

The story of *al-mala'* as illustrated in the discussion above is closely related to the figure of the Prophet and apostles. All al-Qur'an talks about them are inseparable from the context of their interaction with the prophets and messengers. There are at least two reasons that cause the linkages, namely: First, the mission of the Prophets and Apostles is universal, encompassing all strata of people, including *al-mala'* as the elite. Secondly, the *al-mala'* is a party that occupies an important position that is very influential on the order of the community as a target. The mission of the prophets and apostles is the spirit and basis of the story of *al-mala'*, which is on the issue of upholding *da'wah* and social transformation.

---

[54] James M. Henslin, *Sosiologi dengan Pendekatan Membumi*, trans. Kamanto Sunarto (Jakarta: Erlangga, 2007), 188-189.

[55] Khalil Abd al-Karim, *Quraisy Minal Qabilah ila Al-Daulah Al-Markaziyah* (Beirut: Muassasah al-Intisyar al-'Arabi, 1997), 131.

[56] Al-Tijani Abd Al-Qadir, *Usul Al-Fikr Al-Siyasi fi Al-Qur'an Al-Makki* ('Amman: Dar al-Basyir,1995), 133.

In the context of social problems, *al-mala'* which is intensely highlighted by al-Qur'an is related to three things. First, the problem of exploitation and oppression of the elite towards a weak society. Second, the problem of fraud in economic activity. Third, the problem of power hegemony. The first problem is in the story Nuh (a.s.) (QS. [11]: 27-29), Hud (a.s.), instead of as (Qs. [7]: 74; QS. [4]: 147), Syu'aib (a.s.) (Surah [7]: 85-90), and the story of Musa (a.s.) (Surah [7]: 105; Surah [2]: 49). The second problem is only told in the Qur'an in the story of Syu'aib (a.s.), while the third problem is only in the story of Musa and his feud with the Pharaoh. Broadly speaking, the ways they reject and oppose *da'wah* can be divided into two; i.e. propagating ambiguities to influence ideology and which lead to coercion. The main cause of the elite rejecting the mission of apostles including arrogance, imitation of traditional doctrine, love of position, love power, the luxury of life, ignorance, and the influence of other elites, denying the resurrection on the Day of Resurrection, and disliking advice.

The Qur'anic discussion regarding the role and influence of *al-mala'* as an elite is different from the elite study model in social science, which only focuses on world life. Al-Qur'an provides more explanation than that by providing information and understanding to humans that the role and influence of the elite are limited to this world and determine the fate of its people in the hereafter.

1. *The Context of World Life*

The role of *al-mala'* (elite) in the context of the world can be broadly divided according to the type and model into negative roles and positive roles. The negative role is played by elites who oppose the missionary apostles and hypocritical elites. Infidel kites in the world play a role in causing a crisis or social conflict. They exploit and oppress their people for the sake of material passions and power. The hypocritical elite is not much different from them. As a result of their false confessions of faith, they are the cause of adversity and oppression. His faith was no longer effective in enlightening their civilization, as in the story of Thalut. Their more frightening and dangerous role is that their behavior has invited God's punishment. All the elites who opposed the mission of the Apostles were destroyed with the civilization he had

built without leaving anything but ruins of destruction. In contrast to such elites, elites who do not oppose the apostle's preaching have given a positive role to their society. The story of *al-mala'* shows that such an elite has provided prosperity and prosperity while still being able to control themselves with gratitude and submitting to the Divine corridors. The grandeur of the kingdoms of Sulaiman (a.s.) and Queen Saba' is concrete proof in history.

Regeneration of elite groups is always present in each space and time. The Qur'an provides information about this and guides people to take positions and attitudes. The positions and attitudes that must be taken have their respective consequences. However, the Qur'an is to be clear with the principles of goodness and piety, admonishing good deeds and forbidding evil. Kindness and truth are the values that underlie the attitude of the Muslim elite. In addition, the attitude of the Muslim elite has always been in clear alignments, namely defending the persecuted and against falsehood and injustice. Consider, for example, the content of QS. al-Ma'un as a whole. The instructions of the surah show social relations that teach partiality to the weak or marginal groups (orphans and poor).

2. *The Context of the Afterlife*

The role of the elite in the view of the Qur'an goes far beyond world life. Destruction is not the end of their role. Some verses indicate in the hereafter that there will be controversy and debate (*takhasum*) among the inhabitants of hell. Weak people who feel cheated by their elites complained to God that their heresy was due to the confines of the elites, and they asked that the elites be given a heavier punishment. Among these al-Qur'an recorded such news in the QS. [33]: 67-68. Yet another verse shows that the elite rejects the charges of the people. They are free and feel they have never misled their people. According to their own people who choose error (QS. [34]: 31-33). This confirms that God will not accept any reason from humans who feel influenced by others in committing an error. Allah has created a holy man and has the potential to choose the path of guidance. Conversely, believers in the

hereafter will feel happy because of their alliance with fellow believers in the world (QS. [43]: 67-73).

Through the story of *al-mala'* al-Qur'an is very intense in highlighting the negative behavior of the elite. Their behavioral tendencies throughout prophetic history are generally almost the same. All of them pivots to oppression and arbitrariness because they indulge in material passions and power. In turn, their policies are far from pro-people orientation, even on the contrary harming and suffering them. The climax of this attitude causes the destruction of civilization by the descent of Allah's punishment. On the other hand, al-Qur'an shows the attitude of a small elite who behave positively. Their attitude is based on an attitude of profound and sustained gratitude and an attitude of tolerance despite different beliefs. The implications of such attitudes turn out to be exceptional stability and social welfare.

Conclusion

The figure of *al-mala'* (elite) in the story of the Qur'an is people who have advantages both economically, politically, intellectually, and socio-culturally. There are three core values that are valuable lessons from the results of anthropological elaboration of the story of *al-mala'* (elite) in the story of the Qur'an. The story teaches the urgency of the elite's position in the order of civilization, shows the general tendency of them, and the importance of good regeneration of the elite. In general, the elite has a vital role in the progress and collapse of a civilization. Their prominent typology is that they tend to exploit small communities. That necessitates the existence of elite regeneration, which is based on the values of faith and professionalism to ensure the presence of their positive role in building civilization. This elite regeneration is done by strengthening the aspects of the creed and faith of the elite community in the content and urgency of the preaching of the Prophet and the previous prophets and apostles.

The role of *da'wah* and education according to Islam should have a spiritual basis (faith and piety), democratic economy (rich and generous), politics (strong and trustworthy ruler), intellectuals (science for high dedication), and socio-culture (upholding values goodness and truth). Suppose preaching and education are able to carry out

123

regeneration. In that case, the elite group will be able to lead and build a circle of influence on the presence of a dignified civilization that has a worldly and *ukhrawi* vision. Conversely, when failing to prepare cadres, the elite groups who oppose the *da'wah* that will be present will destroy the civilization. They will become an elite group that is unjust, puppeteer, and predator for others. They may even become a solitary group that is qualified to oppose the state, religion, and ideology. Various crises will be designed to control power. This group will sow danger and become a hypocrite to pretend to be friends even though they set a trap to dominate and prey. Islam is not hostile to elite groups. Islam is only against evil and injustice. Islam can accommodate and cooperate with elite groups as long as these elite groups are not hostile to Islam. If an elite group is under Islamic rule and is subject to an agreement, then it is obligatory to be protected by Muslim rulers.

Bibliography

Afiif, Ahmad and Fajriani Kaharuddin. "Perilaku Belajar Peserta Didik Ditinjau dari Pola Asuh Otoriter Orangtua." *Auladuna: Jurnal Pendidikan Dasar Islam* 2, no. 2 (2015): 287-300. http://journal. uin-alauddin.ac.id/index.php/auladuna/article/view/ 883.

Al-Asfahani, Al-Ragheb. *Mu'jam Mufradat Alfaz Al-Qur'an*. Beirut: Dar Al-Kotob Al-Ilmiyah, 2013.

Al-Baqi, Muhammad Fuad Abdul. *Al Mu'jam Al-Mufahras li Alfad Al-Qur'an Al-Karim*. Beirut: Dar al-Ma'rifat, 2012.

Al-Farmawi, Abd al-Hayy. *Al-Bidayah fiy Tafsir Al-Mawdhu'iy*. Cairo: Al-Hadharah Al-'Arabiyah, 1977.

Al-Qadir, Al-Tijani Abd. *Usul Al-Fikr Al-Siyasifi Al-Qur'an Al-Makki.* 'Amman: Dar al-Basyir, 1995.

Al-Razi, Fakhruddin. *Mafatih Al-Gaib*. Juz XIV. Beirut: Dar al-Fikr, 1981.

Alizar, Meirison and Qasim Muhammadi. "Islamic Sharia and non-Muslim Citizens in Kanunamme during Sultan Abdul Hamid II of the Ottoman Empire." *Walisongo: Jurnal Penelitian Sosial Keagamaan* 27, no.1 (2019): 37-68. https://doi.org/10.21580/ ws.27.1.3543.

Amin, Khairul. "Elit dan Kekuasaan pada Masyarakat Desa: Studi Relasi Antara Pemerintah dan Masyarakat di Desa Rias Kecamatan Toboali Kabupaten Bangka." *Jurnal Sosiologi USK* 11, no. 2 (Desember 2017): 167-187. http://jurnal.unsyiah.ac.id/JSU/article/download/10096/7962.

An-Na'im, Abdullahi Ahmed An-Na'im. "Islamic Law, International Relations, and Human Rights: Challenge and Response." *Cornell International Law Journal* 20, no. 2 (1987): 317-335, https://core.ac.uk/download/pdf/216741388.pdf.

Anastasi, Anne and Susana Urbina. *Psychological Testing.* Seventh Edition. Upper Saddle River, NJ: Prentice Hall Inc., 1997.

Arifianto, Alexander Raymond. "Indonesia's Ideological Convergence: Emerging Trend in Islamic Regulations?." RSIS Commentaries, No.032. Singapore: Nanyang Technological University, 2018. https://dr. ntu.edu.sg/bitstream/10356/ 87498/1/CO18032.pdf.

Az-Zamakhsyari, Abi Al-Qasim Mahmud Ibnu Umar. *Asas Al-Balagah*. Juz II. Beirut: Dar al-Kutub Al-'Ilmiyyah, 1998.

Azwar, Saifuddin. *Pengantar Psikologi Inteligensi.* Yogyakarta: Pustaka Belajar, 2011.

Baidan, Nasrdin. *Wawasan Baru Ilmu Tafsir*. Yogyakarta: Pustaka Pelajar, 2005.

Bazzi, Samuel, Gabriel Koehler-Derrick, and Benjamin Marx. "The Institutional Foundations of Religious Politics: Evidence from Indonesia." *Working Paper 25151* (September 2019): 1-78. https://www.nber.org/system/files/working_papers/w25151/w25 151.pdf.

Bottomore, T.B. *Elite dan Masyarakat*. Translated by Abdul Harris and Sayid Umar. Jakarta: Akbar Tanjung Institute, 2006.

Djuned, Daniel. *Antropologi Al-Qur'an*. Jakarta: Erlangga, 2011.

Endraswara, Suwardi. *Metodologi Penelitian Antropologi Sastra.* Yogyakarta: Ombak, 2013.

Faris, Ibnu. *Mu'jam Maqayis Al-Lugah*. Juz V; Beirut: Dar al-Fikr, 1979.

Grolier. *The Grolier Encyclopedia of Knowledge Vol. 7 ELF to Forum.* Danbury Connecticut: Grolier, 1991.

Halim, Mohd Fhakhrurazi Abdul Halim. "Golongan al-Mala' dalam Al-Qur'an al-Karim: Satu Kajian tentang Sikap Mereka terhadap Da'wah Utusan Allah Ta'ala." Sarjana Sastera thes. Universiti Sains Malaysia, 2009. https://core.ac.uk/reader/32599994.

Henslin, James M. *Sosiologi dengan Pendekatan Membumi*. Translated by Kamanto Sunarto, Jakarta: Erlangga, 2007.

Ibnu ' Asyur, Muhammad Al-Thahir. *Tafsr Al-Tahrir wa Al-Tanwir*. Tunisia: Al-Dar Shuhnun li Al-Nasyrwa Al-Tauzi', 1997.

Jurdi, Syarifuddin. 2010. *Islamisasi or Politisasi Islam di Bima*. Final Report Penelitian Kompetitif Individual. Jakarta: Depag RI, 2010.

Kamal, Muhamad Ali Mustofa. "Masyarakat Elite dalam Al-Qur'an: Sebuah Pendekatan Antropologi Al-Qur'an Atas Term *Al-Mala'*." *Harmoni: Jurnal Multikultural & Multireligius* 15, no.1 (April 2016): 79-95. https://jurnalharmoni.kemenag.go.id/index.php/harmoni/article/view/217.

Kartodirdjo, Sartono. ed. *Pesta Demokrasi di Pedesaan.* Yogyakarta: Aditya Media, 1992.

Keller, Suzanne. *Penguasa dan Kelompok Elit: Peranan Elit-Penentu dalam Masyarakat Modern*. Translated by Zahara D. Noer. Jakarta: Rajawali, 1984.

Keller, Suzanne. *Penguasa dan Kelompok Elite Penentu dalam Masyarakat Moderen.* Translated by Zahara D. Noer. Jakarta: PT Raja Grafindo, 1995.

Khalil, ' Abd al-Karim. *Quraisy min al-Qabilah ila al-Daulah al-Markaziyah*. Beirut: Muassasah al-Intisyar al-'Arabi, 1997.

Kosim, Mohammad. "Kyai dan Blater: Elite Lokal dalam Masyarakat Madura." *KARSA: Journal of Social and Islamic Culture* 12, no. 2 (2012): 149-160. https://doi.org/10.19105/karsa.v12i2.139.

Ma'rifa, Muhammad Hadi. *Syubuhat wa Rudud Haul Al-Qur'an Al-Karim.* Qum: Muassasah al-Tamhid, 2009.

Manzur, Ibnu. *Lisan Al-'Arab* VI, Beirut: Dar Shadir, 1998. https://ia800209.us.archive.org/28/items/waq10576/06_10581.pdf

Maragi, Ahmad Mustafa. *Al-Tafsir Al-Maragi* Juz II; Mesir: Syirkah Mustafa Al-Babi al-Halabi, 1946.

Naqrah, Al-Tahami. *Sikulujiyyah Al-Qissah fi Al-Qur'an*. Aljazair: Syirkah Tunisiah. 1974.

Putro, Bambang Dharwiyanto. "Peranan Elite Intelektual dalam Dinamika Masyarakat: Antara Harapan dan Kenyataan." *Humaniora* 12, no. 2 (2000): 161-169. https://doi.org/10.22146/jh.686.

Qutb, Sayyid. *Fi Zilal Al-Qur'an*. Cairo: Dar al-Syuruq, 2004.

Salim, Abd Muin. "Konsep Kekuasaan Politik dalam Al-Qur'an." Dr. diss. IAIN Syarif Hidayatullah Jakarta, 1994.

Shihab, M. Quraish. *Tafsir al-Mishbah*. Jakarta: Lentera Hati. 2002.

Varma, Sp. *Teori Politik Modern*. Jakarta: Rajawali Pers, 2010.

Yusuf, Muhammad. *Horizon Kajian Al-Qur'an, Pendekatan dan Metode*. Makassar: Alauddin University Press, 2017.

Yusuf, Muhammad. *Tafsir Ayat-Ayat Pendidikan dengan Metode Semi Tematik dan Tematik*. Makassar: Alauddin University Press, 2016.