

The Concept of *Uzlah* in the Al-Qur'an and Its Contextualisation in the Friendship of the Millennial Generation

Muhammad Yasir

Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

Email: muhammad.yasir@uin-suska.ac.id

Miftahul Fikria

Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

Email: miftahulfikria128@gmail.com

Afriadi Putra

Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

Email: afriadi.putra@uin-suska.ac.id

Article Received: March 04, 2025, Revised: July 21, 2025; Approved: July 25, 2025

Abstract

This article discusses the concept of uzlah in the Qur'an and how it is applied in the context of friendship among the millennial generation. This research focuses on the millennial generation's social challenges, often trapped in shallow relationships. This research explores how the uzlah concept can be applied to modern friendship. The methodology used is library research with a descriptive-analytical approach. The results of the study show that the analysis of Surah Al-Kahf verse 16 and Surah Maryam verses 48-49, concerning the interpretation of Al-Misbah and Tafsir Al-Azhar, reveals three concepts of uzlah that are relevant to the friendship of the millennial generation: first, friendship must be built on the foundation of faith, not just comfort; second, wealth and status cannot be used as a benchmark in choosing friends; third, in establishing friendship, it is essential to place fear and dependence on Allah SWT. This research recommends encouraging millennials to appreciate spiritual values more in building friendships, protecting the heart from spiritual veils, and creating meaningful relationships. Let us dig deeper into these values and make meaningful friendships.

Keywords: *Uzlah, Friendship, Millennial Generation.*

Abstrak

Artikel ini membahas konsep uzlah dalam Al-Qur'an dan bagaimana penerapannya dalam konteks persahabatan di kalangan generasi milenial. Fokus penelitian ini adalah tantangan sosial yang dihadapi generasi milenial, yang sering kali terjebak dalam hubungan yang dangkal. Tujuan dari penelitian ini adalah untuk mengeksplorasi penerapan konsep uzlah dalam persahabatan modern. Metodologi yang digunakan adalah penelitian kepustakaan dengan pendekatan deskriptif-analitis. Hasil penelitian menunjukkan bahwa analisis terhadap Surah Al-Kahfi ayat 16 dan Surah Maryam ayat 48-49, dengan merujuk pada tafsir Al-Misbah dan Tafsir Al-Azhar, mengungkap tiga konsep uzlah yang relevan bagi persahabatan generasi milenial: pertama, persahabatan harus dibangun di atas landasan keimanan, bukan sekadar kenyamanan; kedua, harta dan status tidak boleh dijadikan patokan dalam memilih teman; ketiga, dalam menjalin persahabatan, sangat penting untuk menempatkan rasa takut dan ketergantungan

kepada Allah Swt. Rekomendasi dari penelitian ini adalah untuk mendorong generasi milenial agar lebih menghargai nilai-nilai spiritual dalam membangun persahabatan, demi menjaga hati dari kekosongan spiritual dan menciptakan hubungan yang lebih berarti. Mari kita gali lebih dalam nilai-nilai ini dan wujudkan persahabatan yang penuh makna.

Kata Kunci: Uzlah, Persahabatan, Generasi Milenial.

A. Introduction

Friendship is a form of relationship that humans cannot separate throughout their lives because the feelings sustain friendly relationships and reciprocal relationships needed by individuals in establishing interpersonal relationships. In friendship, there is no word for choosing friends, either in terms of physical or property ownership, but look for friends who are good in behaviour or morals. Good morals and temperament will not flourish except among people with similar temperaments.¹

The ethics of association in the Qur'an have provided guidelines on the rules a muslim holds in living a social life. In addition to establishing good relationships, a muslim has limits that must be maintained in living life with other individuals,² including his friendships. A good friend is a believer, and pious, he is righteous and able to invite in obedience, gather in obedience, and part in obedience to Allah Swt. not betraying and not inviting to misguidance, wickedness, and disobedience.³ For example, in June 2025, eight teenagers were arrested by the Anti-Gangster Investigation team of the Directorate of General Criminal Investigation of the Riau Police after a viral video on social media with the narrative of being the perpetrators of the beheading, which allegedly occurred on Sunday, June 1, 2025, on Delima Village, Tampan District, Pekanbaru.⁴

Based on the case, it can be seen that the friendship built by the eight teenagers is not based on religious guidance or social morals. Teenagers should play an active role in maintaining security and peace in the community, not creating riots. Friendship like this should be avoided because it will have a destructive impact on both you and the surrounding community. Because this is also included in one of the acts that invite misguidance,

¹ Nurhikmah Itsnaini Jufri, "Pertemanan Perspektif Al-Qur'an" (Thesis, Universitas Alauddin Makassar, 2017), 28.

² Agus Pranoto, Aam Abdussalam dan Fahrudin, "Etika Pergaulan dalam Alquran dan Implikasinya Terhadap Pembelajaran PAI Di Sekolah," *Jurnal Tarbiyah*, Volume 3, No. 2 (2016), 115.

³ Nurhikmah Itsnaini Jufri, "Pertemanan Perspektif Al-Qur'an, ..., 31.

⁴ riauaktual, "Tim RAGA Polda Riau Amankan 8 Remaja Terkait Video Viral Dugaan Begal di Pekanbaru" June 2, 2025, <https://www.beritasatu.com/network/riauaktual/581046/tim-raga-polda-riau-amankan-8-remaja-terkait-video-viral-dugaan-begal-di-pekanbaru>.

wickedness, or disobedience. In Islam, the principle of avoiding or staying away from bad things can also be called *uzlah*.

Uzlah is derived from the word '*azala ya'zilu*, meaning to leave or avoid something.⁵ *Uzlah* in the Qur'an means seclusion. The essence of *uzlah* in Islam is a change from a bad condition to a better condition.⁶ According to ar-Raghib al-Ashfahani, the word *الاعتزال* (*al I'tizaalu*) is to keep away from something, whether from a job, freeing yourself, or for reasons other than both. This distancing can be done by distancing oneself physically or through the heart.⁷ This statement proves that *Uzlah* is still relevant to this millennial (modern) era. It will also apply to the millennial age if it uses a contextualist approach.

The contextualist approach emphasises the socio-historical context of the classification of the verses of the Qur'an into a discussion related to Islamic law or sharia. This approach proposes that it is necessary to pay attention to the social, political, cultural, and economic context in which the text is present.⁸ In addition, this approach is also concerned with moral values, which are the text's primary purpose as a determining factor in negotiating meaning, because the birth of the text may not be relevant to the context of the times.⁹ But behind an eternal text, there are essential goals (*al maqashid al asasiyyah*).¹⁰

Based on the above explanation, the author tries to analyse how the concept of *uzlah* in the Qur'an can be contextualised in millennial generation friendship, so that it can be used as a reference in all forms and conditions of friendship in this modern era. It is intended that the millennial generation can pay attention to establishing a good and healthy friendship by disclosing the meaning of *uzlah* from several surahs in the al-Qur'an. So it is hoped that the established friendship will be based on obedience to Allah SWT.

Previous researchers have researched *Uzlah*. First, a journal entitled "*Uzlah* Perspective of Ibn 'Athallah al-Sakadari" by Imam Khoiri. The results of this study indicate that through the book al-Hikam, Ibn 'Athallah always invites contemplation and reflection on the nature of life and the position of man as a servant. In this case, *Uzlah* plays a critical role in increasing effectiveness in contemplation. The book al-Hikam is compiled into a

⁵ M. Quraish Shihab, "Kosep *Uzlah* dalam Perspektif Ibnu Bajjah" (Skripsi, Universitas Islam Negeri Sunan Ampel Surabaya, 2018), 17.

⁶ Rahma Dwi Alfisa, "*Uzlah* Dalam Al-Qur'an (Kajian Tafsir Tematik)" (Skripsi, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2020), 13.

⁷ Ar-Raghib Al-Ashfahani, *Kamus Al-Qur'an*, terj. Ahmad Zain Dahlan, Cet 1 (Jawa Barat: Pustaka Khazanah Fawa'id, 2017), 729.

⁸ M. Sholahudin, "Membincang Pendekatan Kontekstualis Abdullah Saeed dalam Memahami Al-Qur'an," *Jurnal Qaf*, Volume 2, No. 1 (Januari 2018), 55.

⁹ Sansan Ziaul Haq, "Moderasi Beragama Diatas Tekstualisme - Kontekstualisme," *Al-Quds: Jurnal Studi Alquran dan Hadis* Volume 6, No. 3 (2022), 971.

¹⁰ Sansan Ziaul Haq, "Moderasi Beragama Diatas, ...

single unit and interrelated with other wisdom. *Uzlah* can be a way to contemplate the contents of this book. Thus, *Uzlah* is essential and still relevant to modern times today.

Second, research was conducted by Muhammad Zamroni titled “Hijrah Patterns of the Present Era of *Uzlah* Perspective.” The discussion in this journal concludes that the concept of *uzlah* today expands the meaning of the word hijrah. The *uzlah* is an action taken by someone who tries to isolate himself from friendship to get closer to Allah Swt. Someone who does *uzlah* tries to leave worldly affairs and focus on “*taqqarub*” to Allah Swt. When someone has migrated with the true meaning of hijrah, that will lead him to the act of *uzlah*. The perfection of *uzlah* will be felt when someone has adequately carried out the concept of *takhlili* and *tajalli*.

Third, research was conducted by M. Quraish Shihab titled “The Concept of *Uzlah* Perspective of Ibn Bahjah.” This research explains that *uzlah*, according to Ibn Bahjah, is a solitary behaviour to declare oneself to Allah Swt. Ibn Bahjah also stated that *uzlah* is a behaviour that leads to sufistic values and avoids communities that are not morally good. Ibn Bahjah divides *uzlah* into *uzlah awaliyah* (promoting reason) and *uzlah sufiyah* (promoting sufistic behaviour). The behaviour of *Uzlah* Ibn Bahjah is a *guide* that helps one become a human being with good morals. Still, it conducts social communication with the community to realize human beings with sufficient competence in the social environment.

The present and the near future are full of changes due to the development of disrupted ways of thinking and technological advances that are complete and fast.¹¹ Self-control, the ability of each person to control his or her behavioural patterns within ethical boundaries, is strongly emphasised in Islam alongside social control. Strong personal control will be much more functionally effective and still exist in improving behaviour patterns, both individual and societal. This means that commitment to improving oneself and others is the main emphasis in Islam.¹²

B. Research Method

This research uses a qualitative approach, with a type of library research. This study applies a thematic interpretation pattern data analysis technique by selecting and determining Qur’anic verses related to the problems discussed, such as the concept of *uzlah*. This research uses primary data from al-Qur’an and tafsir. The tafsir used is Tafsir al-Misbah and tafsir al-

¹¹ Said Hamid Hasan, “Pendidikan Sejarah Untuk Kehidupan Abad 21 M,” *Historia: Jurnal Pendidikan dan Penelitian Sejarah* 2, No. (2), 61-72 (n.d.), 62.

¹² Said Hamid Hasan, “Pendidikan Sejarah Untuk ...,” 126.

Azhar. In contrast, the secondary data used is in the form of previous studies related to the discussion of researchers, such as articles, books, e-books, etc.

C. Results and Discussion

The Concept of *Uzlah* in the Light of the *Al-Qur'an*

Uzlah in Islamic teachings must be assimilated and adapted to the times using contextual meaning. Contextual in Islam is an attempt to understand the text of the *Qur'an* in which the interpreter explores and elaborates moral ideas and substance adapted to the current situation and conditions.¹³ The values contained in *uzlah* are contextualised with the meaning of staying away from various things not under Islamic teachings or sharia. A person in this state is not like “*uzalah*” which means isolating himself but familiarising himself with keeping the heart from experiencing spiritual emptiness and remembrance of Allah Swt. Such is the demand for the relevance of *Uzlah* in the modern world order.¹⁴

Discussing *Uzlah* in the *Qur'an*, there are so many verses in the *Qur'an* that explain this, either directly through previous stories or to avoid something that is prohibited. Some verses that contain the word *uzlah* and also have special values that can be contextualised in millennial generation friendship are as follows:

Surah al-Kahf verses 16

وَإِذِ اعْتَرَّتْ لُتْمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُؤَيِّ
لَكُمْ مِنْ أَمْرِكُمْ مَرَفَاقًا

“And when you leave them and what they worship besides Allah, then seek shelter in the cave, surely your Lord will bestow some of His mercy upon you and provide you with something valuable in your affairs (Q.s al-Kahf [18]: 16).¹⁵

In Surah al-Kahf, verse 16, the meaning of the word *uzlah* is contained in the word “اعتز لتموهم” which means “you leave them.” According to Tafsir al-Misbah, this verse describes that as soon as they finished facing their polytheists, or much later, one or some of

¹³ Subarkah Yudi Waskito, “Pendekatan Kontekstual Al Sa’diy dalam Penafsiran Ayat-Ayat Ahkam (Studi Atas Metode Tafsir Taisir Al Karim Al Rahman Fi Tafsir Al Kalam Al Mannan)” (Tesis, Perguruan Tinggi Ilmu Al-Qur’an (PTIQ), 2021), 5.

¹⁴ Armyn Hasibuan, “Transformasi *Uzlah* Dalam Kehidupan Modern,” *Jurnal Hikmah* Vol. 1, No. 01, 92103 (Juni 2015), 100.

¹⁵ Kementerian Agama RI, *Al-Qur'an Tafsir Perkata (Al-Ikhsan)*, (Jakarta: Cordoba, 2014), 295.

the young men proposed that they leave this depraved society and no longer return to live here.¹⁶

Meanwhile, Tafsir al-Azhar surah al-Kahf verse 16 has the following interpretation: “if there is no conformity of belief anymore, the worship idols and bow down to them, while you worship Allah, it means that the heart has separated. The separation of the heart cannot be maintained forever. Therefore, the separation of the heart is followed by the separation of the body. Go take refuge or hide or spare yourself in the *kahf*, or the cave. “Surely your lord will protect you with His mercy.” Here comes the assurance of Allah Swt to them, if they set themselves aside from their people of different beliefs. Allah will protect them. “And Allah will provide for you, in such a case, an ease.”¹⁷

So, from Tafsir al-Misbah and al-Azhar above, the author analyses the meaning of *uzlah* in Surah al-Kahf, verse 16, which is to isolate themselves from people, places, and the like that threaten faith. This was not done because they did not want to spread the religion of Allah to the broader community. Still, because they were young, Ashabul Kahfi could not do anything to maintain their faith other than by isolating themselves.

Surah Maryam verses 48 - 49

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾ فَلَمَّا
اعْتَزَلْتَهُمْ وَمَا يَعْجُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾

“And I will distance myself from you and that which you invoke besides Allah, and I will pray to my lord, may I not be disappointed by praying to my lord (48). So when he (Ibrahim) had distanced himself from them and from that which they worshipped besides Allah, We gave him Ishaq and Ya 'kub. And we made each of them a prophet.” (49)¹⁸

In surah Maryam, verses 48 and 49, the meaning of *uzlah* is found in the words “أَعْتَزِلُكُمْ and اعْتَزَلْتَهُمْ which means “I will distance myself from you”. According to Tafsir al-Misbah, the meaning of *uzlah* can be understood from the sentence “After asking permission nicely to his parents and saying goodbye and wishing well for himself and them. Prophet Ibrahim as. Carried out his decision to leave his parents and the religion adopted by his people.”¹⁹

¹⁶ M. Quraish Shihab, *Tasir Al Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol 6, (Jakarta: Lentera Hati, 2002).

¹⁷ Abdul Malik Karim Amrullah, *Tafsir Al Azhar*, jilid 6 (Singapura: Pustaka Nasional PTE LTD, 1965), 4167.

¹⁸ (Kementrian Agama RI 2014)

¹⁹ Shihab, *Tasir Al Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, Vol 6, p. .

Meanwhile, according to Tafsir al-Azhar, the meaning of *uzlah* can be understood from the sentence “There is no other way for Ibrahim but to keep away.” “*And I will keep away from you and from what you exclaim other than Allah*” (base of verse 48). This means that I do not want to interfere. I should distance myself so I don't go down that wrong and misguided path. To keep away from his parents, his father, and the whole community of polytheists, and to keep away from that which is worshipped.”²⁰

It is seen in this verse that Prophet Ibrahim was very virtuous to the parents he loved so much. But that sense of affection is not to let his parents (father) be in error and misguidance. Because his father remained in his wrong belief stance, and had been politely reprimanded by the son, he also fiercely maintained that stance.²¹ So Prophet Ibrahim left his father (along with his people).

Based on this explanation, the author analyzes the meaning of *uzlah* in Surah Maryam, verses 48-49, isolating oneself from family, society, places, and other things threatening faith and making a person far from Allah Swt. This was done not because he did not want to spread the religion of Allah Swt. to others but because Prophet Ibrahim as. could not do anything but distance himself from the surroundings (his father and his people), because Prophet Ibrahim did not stay away then he was worried that there would be a threat to himself and his faith.

Judging from the explanation of the above analysis, the author can conclude that the meaning of *uzlah* in Surah al-Kahf, verse 16, and Surah Maryam, verses 48-49, is to leave or isolate oneself from something that distances oneself from Allah Swt, even though it is against one's own family. But all this is done well and politely, following Islamic teachings.

Contextualisation of *Uzlah* in Millennial Generation Friendship

Friendship is a relationship that cannot be separated from humans throughout their lives. This is because friendly relationships are maintained by the existence of feelings and reciprocal relationships needed by individuals in establishing interpersonal relationships.²² Friendship relationships help adolescents (youth) in many ways, especially in shaping themselves. Friendship relationships are an essential source of support in socialising adolescents' social skills. In addition, friendly relationships are also a place for adolescents

²⁰ Abdul Malik Karim Amrullah, *Tafsir Al Azhar*, ...

²¹ Siswanto, “Konsep 'Uzlah Menurut Hamka dalam Tafsir Al Azhar” (Tesis, Universitas Islam Negeri Walisongo, 2020), 78 - 79.

²² Ditta Febriets, “Relasi Persahabatan,” *Jurnal Kajian Ilmiah UBJ*, Volume 16, Nomor 2 (Edisi Mei 2016), 155 - 156.

to learn to understand themselves, cooperate with others, behave, and gain experience in everyday life.²³

Maintaining the quality of the friendship relationship that has been established requires a good understanding of oneself and others. If a teenage friendship goes according to its function, this relationship will undoubtedly positively impact oneself or the surrounding environment. The existence of someone who can accept and appreciate themselves for who they are and provide support will create a sense of worth and emotional security in adolescents.²⁴ In addition to providing emotional support, a friend can help develop adolescents' personalities, especially for the millennial generation.

The millennial era (present) began in the 20th century. In the 20th century, mankind reached a fantastic scientific and technological development stage.²⁵ Initially, technology was developed so that humans could free themselves from tiring physical work, do something more intellectually stimulating, and fulfill their lifestyle. However, the ensuing process has trapped man in a situation where he has become a slave to the enormous and complex systems he has created, to the extent that he eventually finds himself completely helpless.²⁶

This poor life behaviour can be overcome by several steps, including: being a wise contemporary parent; creating an ideal social environment; instilling religious values in children from an early age; and treating the child.²⁷ Efforts to create an ideal social environment and instill religious values are the initial stages of a person in finding a good environment in the future. In addition, looking at the phenomenon of this millennial era, it is not enough to rely on rhetoric. Still, something must be used as a benchmark or basis for realizing the millennial generation expected by the nation and religion. One way is to contextualise the meaning in the verses of the Qur'an to the current situation.

The contextualising of *Uzlah* in the friendship of the millennial generation can be realised through basic cultivation of good activities in oneself since childhood, because this period is an age that determines the next stage of a child's development.²⁸ Therefore, if a good social environment and good religious values have been embedded in them since childhood, they can determine steps under Sharia guidance when they reach adulthood. This

²³ Putri Damayanti and Haryanto, "Kecerdasan Emosional dan Kualitas Hubungan Persahabatan," *Gadjah Mada Journal of Psychology* Volume 3, No. 2 (86-97 2017), 87.

²⁴ Putri Damayanti and Haryanto, "Kecerdasan Emosional, ...

²⁵ Suhaimi, "Sebuah Kenyataan Masa Kini," *Jurnal Risalah* Vol. 29, No. 1, Juni 2018 : 01-06 (n.d.), 1.

²⁶ Suhaimi, "Sebuah Kenyataan Masa Kini, ...

²⁷ Suhaimi, "Sebuah Kenyataan Masa Kini, ...

²⁸ Bisri Mustofa, "Anak Di Usia Emas," *Dinas Sosial Pemberdayaan Perempuan Dan Perlindungan Anak*, n.d., diakses pada 14 Februari 2023, <https://dinsos.kulonprogokab.go.id/detil/624/anak-di-usia-emas>.

will be a provision when faced with friendships that distance themselves from Allah Swt. or violate the rules of sharia, then they will “*uzlah*” (keep away) themselves from these actions. If he cannot just distance himself from his actions, then he will look for an environment that can support him in carrying out Sharia.

Analysis and Contextualisation of the Concept of *Uzlah* in the Al-Qur'an on Millennial Generation Friendship

a. Concept Findings

Given the explanation of the interpretation of Surah al-Kahfi verse 16 and Surah Masryam verse 48-49 above, the author finds several concepts of *uzlah* that can be contextualised in the friendship of the millennial generation, namely as follows: *first*, that friendship is built not only because of convenience, but also based on faith. It is clear that friendship with faith will lead to the good of the world and the hereafter, while friendship only with a sense of comfort without the basis of faith is very superficial. Because friendships like his will prioritise lust over the fear of Allah Swt.

Secondly, wealth and a throne should not be used as a benchmark when choosing friends or companions. As a Muslim and believer, one must believe that a life that brings peace is not because of wealth and throne alone, but also because one must have the same religious guidance and god's pleasure to lead to a life that leads to piety. If we only have wealth and a throne alone, but spiritually or in the heart do not feel calm, then it is very detrimental to ourselves. Prioritising piety over wealth and throne should be applied to friendships in the millennial generation.

Third, friendship should prioritise fear and surrender to Allah Swt. Because with the fear of Allah, those in friendship will not easily do something that is only liked by them but hated in Islam. Meanwhile, those who include Allah in their friendship will not complain or even blame their friends if a test comes to them.

b. Contextualisation of the Concept of *Uzlah* in the Al-Qur'an in the Friendship of the Millennial Generation

Based on the findings of the above concepts, it can be found that several concepts of *uzlah* can be contextualized in the friendship of the millennial generation, including: *First*, friendship must be established based on faith, not just with a sense of comfort. This faith needs to be used as a benchmark in friendship, because if faith is not used as a basis for making friends, it is likely to make mistakes prohibited by Islamic law. Firm

faith can support all behavior and shape life around God or other creatures.²⁹ A person who believes will lead to piety to Allah SWT. Piekeeping in worship means sincerity, while piety in disobedience means vigilance and staying away from disobedience.³⁰

If there is a threat to faith (piety) in friendship, then it is permissible for them to avoid (*uzlah*) the environment of friendship. *Uzlah* means to prevent friendship or friendship, which, if friendship with someone is still established, can distance oneself from Allah. This process of *uzlah* can be started by avoiding and denying an act. However, suppose you believe that you cannot prevent it and that it will hurt you. In that case, physically distancing yourself from the source is one of the efforts to maintain the soul and religion. Like the story of the young *ashabul kahfi* who received threats from the king against themselves and their religion, these young men decided to avoid the danger to maintain their faith by leaving their hometown. Likewise, the story of the Prophet Ibrahim, who left his father because he was worried that he would follow the path of his father and his people.

The young men of *Ashabul Kahfi* and Prophet Ibrahim went into self-isolation after they believed that they could do nothing, and they were worried about the safety of their souls and religion. This can also be used as an analogy in today's age, where friendship is more about comfort than faith in Allah SWT. Then it is not surprising that in friendship, friends are willing to do harmful acts, either in the form of threats or other actions against their friends, if the friend does not do what they want, even though the *Sharia* prohibits it.

An example in this case is that many young people today who are high on dating think that if they don't date, they are not part of their friends or companions, and are also considered unsociable. This kind of thing should be avoided. However, avoiding here first, we avoid and deny his deeds. If we cannot because we are worried that we will fall into the same thing, we can physically perform *uzlah*. Because in this day and age, many friendship communities uphold faith, and they are more supportive of obedience to Allah SWT. Avoiding this friendship is also done if a person can no longer do anything but isolate themselves. This means all methods have been tried, but no results have been obtained. He is threatened both physically, spiritually, and religiously.

²⁹ Lilik Ummi Kaltsum, "The Trials of Life in the Qur'an (Study of *Fitnah* Verses with the Application of Thematic Tafsir Method)," *Journal of Ushuluddin Science*, Volume 5, No. 2 (July 2018), 136.

³⁰ Lilik Ummi Kaltsum, "The Trials of Life in the Qur'an, ...

Second, wealth and a throne should not be used as a benchmark when choosing friends or companions. Every human being has the same degree in the sight of Allah; everyone also has the same position in society, regardless of his outward status. The rich are no more noble than the poor, the one with a degree is no more honorable than the common man, the physically perfect person is no more noble than the physically defective, and so on. Even a person who is physically weak and inferior can be noble if he has fear (*khasyyatullah*)³¹ and piety to Allah SWT.

In friendship, there is no room for choosing friends based on physical or wealth, but look for friends with good temperament or morals. Good morals and temperament will not flourish except among people with similar temperaments.³² It should also be realised that all that is on the earth and the sky belongs to Allah; humans only use it but are not the real owners. Therefore, humans should not be arrogant, haughty, and miserly towards wealth, because in the end it will return to Allah Swt.³³ For them, the most important thing is the pleasure of Allah Swt, which can make their lives feel valuable.

If we reflect on the story of A'ishah al-Kahf, we can take a lesson where the young men are willing to distance themselves from their families to maintain their faith. If you look at their families, there is no lack of property in the young man's life. But it is peace of mind that they want, therefore they are even willing to give up all their wealth and throne in their lives for the peace of mind that they find in Islam. This story can be used as a lesson for the millennial generation in establishing friendships, so as not to use wealth as a benchmark in making friends, and not to risk faith in friendships.

Based on this story, it can also be learned that in life, we must attach more importance to the interests of religion than to the property and throne. Cases like this can be related to recent stories or events, namely the story of convert Nuray Istiqbal, who was willing to leave his circle of friends in the adult film industry for the peace of Islam (embracing Islam).³⁴ In this story, Nuray Istiqbal has left a friendship environment that has a negative impact, even though his circle of friends is something that provides economic support (property).

³¹ Eko Zulfikar, "Takut Kepada Allah dalam Al-Qur'an: Analisis Tafsir Sufistik Ayat-ayat Khasyyatullah". *Hermeneutika: Jurnal Ilmu Al-Qur'an dan Tafsir* Volume 13, No. 1 (2019), 157.

³² Jufri, "Pertemanan Perspektif Al-Qur'an," ..., 28

³³ Asnaini dan Riki Aprianto, "Kedudukan Harta dan Implikasinya dalam Perspektif Al-Qur'an dan Hadis," *Jurnal Al-Intaj*, Vol. 5, No. 1 (n.d.), 24.

³⁴ Achmad Ghuffar Rosyidin, "T Cahaya Hidayah Nuray Istiqbal: Dari Kelamnya Industri Film" *MuslimDaily: Informasi dan Inspirasi Muslim Indonesia*, May 2025, <https://muslimahdaily.com/story/journey-to-islam/7412-cahaya-hidayah-nor-dari-dunia-kelam-menuju-kedamaian-islam.html>.

Third, one should prioritize fear and surrender to Allah Swt in friendship. Fear of Allah can be used as a key to always being on the path that is Allah's pleasure. Someone who has *khasyyatullah* (fear of Allah) will be able to give direction to his soul to stay away from the prohibitions of Allah Swt. This includes the prohibition of Allah in the form of following lust.³⁵ With this fear, every time you want to do something, you will prioritise this fear, so that you try to avoid something that Allah has forbidden. In friendship, a friend will also not plunge their friend into something against Allah Swt. Forbid, and if his friend makes a mistake, he will be reminded and invited back to the truth.

In addition to fear, it must also have an attitude of surrender to Allah. In friendship, you must always prioritise Allah, believing there will be the best result after trying. This will also foster the belief that Allah is with those who trust them so that all their affairs are left to Allah SWt. As mentioned in Surah ath-Thalaq, verses 3:

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ
جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

“And bestows upon him sustenance from a direction he did not expect. Whoever puts his trust in Allah, Allah will provide for him. Verily, it is Allah who completes His affairs. Indeed, Allah has made provision for everything. (Ath-Thalaq [65]: 3).³⁶

Allah Swt. Command man to accept (be grateful) for what happens to him as something he has determined. As for the connection with the efforts and deeds that humans, especially muslims, must do, even though Allah Swt has determined their destiny. It is a form of obedience and piety of creatures towards their God.³⁷

For example, in today's life, we can see in the process of doing assignments or in the example process that a good friend will not allow their friends to cheat, whether in the form of seeing cheating or forcing other friends to cheat. They must believe that Allah has arranged everything after trying by studying. And also must realise that cheating or giving cheats is prohibited.

Then, when a person decides to perform *uzlah*, it is strongly emphasized that politeness and compassion be prioritised. We should not isolate ourselves or avoid a friend by hurting their feelings and being rude. As much as possible, we must avoid it in

³⁵ Eko Zulfikar, “Takut Kepada Allah Dalam Al-Qur’an: ..., 153.

³⁶ (Kementrian Agama RI 2014)

³⁷ Mulyana Abdullah, “Implementasi Iman Kepada Al Qadha dan Al Qadar dalam Kehidupan Umat Muslim,” *Jurnal Pendidikan Agama Islam - Ta’lim*, Volume 18, No. 1 (2020), 9.

a good way. This is seen in the story of Ashabul Kahfi, who invited the king and his people to believe, but not by force, and when the young Ashabul Kahfi exiled themselves, they also did not force their families to follow their wishes with a threat.

But if a friend's actions or attitudes can still avoid us, other than by isolating ourselves or breaking off friendships, then that is better. For example, by doing *uzlah* not in physical form, our hearts believe that an act makes us far from Allah Swt. We stay away from these actions, but friendship is still well established. In addition, they also try to remind their friends to return to goodness.

D. Conclusion

Based on the explanation and analysis of Surah al-Kahfi verse 16 and Surah Maryam verses 48-49 above, three concepts of *uzlah* are found that can be contextualized in the friendship of the millennial generation, including the following: *first*, friendship is built not only because of comfort, but also based on faith. *Second*, wealth and a throne should not be used as a benchmark when choosing friends or companions. *Third*, fear and surrender to Allah SWT should be prioritized in friendship. Then, in its implementation, the concept of *uzlah* is carried out gradually by denying and staying away from actions that have a negative impact first. However, if you have not found a solution, it is considered that an act of friendship will endanger the soul and religion. In that case, avoiding (*uzlah*) sources (friends) is a step that can be taken, while still prioritizing a good attitude. The primary purpose of doing *uzlah* is to protect the soul (self) and maintain religion so that the heart does not experience spiritual emptiness and is always in the direction of religion.

E. Bibliography

- Abdullah, Mulyana. 2020. "Implementasi Iman Kepada Al-Qadha dan Al Qadar dalam Kehidupan Umat Muslim." *Jurnal Pendidikan Agama Islam - Ta'lim* Volume 18 (1).
- Al-Ashfahani, Ar-Raghib. 2017. *Kamus Al-Qur'an*. Terjemah. Diterjemahkan oleh Ahmad Zain Dahlan. Cet 1. : : Pustaka Khazanah Fawa'id.
- Alfisa, Rahma Dwi. 2020. "Uzlah dalam Al-Qur'an (Kajian Tafsir Tematik)." Skripsi, Universitas Islam Negeri Sultan Syarif Kasim Riau.
- Amrullah, Abdul Malik Karim. 1965. *Tafsir Al-Azhar*. jilid 6. Pustaka Nasional PTE LTD.
- Asnaini, dan Riki Aprianto. 2019. "Kedudukan Harta dan Implikasinya dalam Perspektif Al-Qur'an dan Hadis." *AL-INTAJ* Vol. 5 (1).

- Damayanti, Putri, dan Haryanto. 2017. "Kecerdasan Emosional dan Kualitas Hubungan Persahabatan." *Gadjah Mada Journal of Psychology* Volume 3 (N0. 2): hlm. 87.
- Febriets, Ditta. 2016. "Relasi Persahabatan." *Jurnal Kajian Ilmiah UBJ* Volume 16 (Nomor 2): hlm. 155-156.
- Hasan, Said Hamid. t.t. "Pendidikan Sejarah Untuk Kehidupan Abad 21 M." *Historia: Jurnal Pendidikan Dan Penelitian Sejarah 2* ((2), 61-72): hlm. 62.
- Hasibuan, Armyn. 2015. "Transformasi Uzlah dalam Kehidupan Modern." *Jurnal Hikmah*, 92103, Vol. 1 (01): 95.
- Jufri, Nurhikmah Itsnaini. 2017. "Pertemanan Perspektif Al-Qur'an." Thesis, Universitas Alauddin Makassar.
- Kementrian Agama RI. 2014. *Al-Qur'an Tafsir Perkata (Al-Ikhsan)*. Cordoba.
- Mustofa, Bisri. t.t. "Anak di Usia Emas." *Dinas Sosial Pemberdayaan Perempuan dan Perlindungan Anak*. Diakses 14 Februari 2023. , <https://dinsos.kulonprogotkab.go.id/detil/624/anak-di-usia-emas>.
- Pranoto, Agus, Aam Abdussalam, dan Fahrudin. 2016. "Etika Pergaulan dalam Alquran dan Implikasinya Terhadap Pembelajaran PAI di Sekolah." *Tarbawy* Volume 3 (2).
- riauaktual. 2025. "Tim RAGA Polda Riau Amanankan 8 Remaja Terkait Video Viral Dugaan Begal di Pekanbaru." Juni 2. <https://www.beritasatu.com/network/riauaktual/581046/tim-raga-polda-riau-amanankan-8-remaja-terkait-video-viral-dugaan-begal-di-pekanbaru>.
- Rosyidin, Achmad Ghuffar. 2025. "Cahaya Hidayah Nuray Istiqbal : Dari Kelamnya Industri Film Dewasa Menuju Kedamaian Islam." *MuslimahDaily: Informasi dan Inspirasi Muslimah Indonesia*. <https://muslimahdaily.com/story/journey-to-islam/7412-cahaya-hidayah-nor-dari-dunia-kelam-menuju-kedamaian-islam.html>.
- Shihab, M. Quraish. 2002. *Tasir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*. Vol 6,. Lentera Hati.
- Shihab, M. Quraish. 2018. "Kosep Uzlah dalam Perspektif Ibnu Bajjah." Skripsi, UIN Sunan Ampel Surabaya.
- Sholahudin, M. 2018. "Membincang Pendekatan Kontekstualis Abdullah Saeed dalam Memahami al-Qur'an." *Jurnal Qaf* Volume 2 (1): 55.
- Siswanto. 2020. "Konsep 'Uzlah Menurut Hamka dalam Tafsir Al-Azhar." Tesis, Universitas Islam Negeri Walisongo.
- Suhaimi. t.t. "Sebuah Kenyataan Masa kini." *Jurnal RISALAH* Vol.29 (No. 1, Juni 2018: 01-06): hlm. 1.

- Umami Kaltsum, Lilik. 2018. "Cobaan Hidup dalam Al-Qur'an (Studi Ayat-Ayat Fitnah dengan Aplikasi Metode Tafsir Tematik)." *Ilmu Ushuluddin*, Volume 5 (2).
- Waskito, Subarkah Yudi. 2021. "Pendekatan Kontekstual Al-Sa'diy dalam Penafsiran Ayat-Ayat Ahkam (Studi atas Metode Tafsir Taisir Al Karim Al-Rahman Fi Tafsir Al-Kalam Al-Mannan)." Tesis, PTIQ.
- Ziaul Haq, Sansan. 2022. "Moderasi Beragama diatas Tekstualisme-Kontekstualisme." *Al-Quds: Jurnal Studi Alquran dan Hadis* Volume 6 (3): 971.
- Zulfikar, Eko. 2019. "Takut Kepada Allah dalam Al-Qur'an: Analisis Tafsir Sufistik Ayat-Ayat Khasyyatullah." *Hermeneutik: Jurnal Ilmu Al Qur'an dan Tafsir* Volume 13 (1): 153.