

# REINTERPRETATION OF THE MEANING OF SURAH AL-NUR VERSES 32 WITH THE THEORY OF MOTIVATIONAL MOTIVATION: STUDY OF THE INTERPRETATION OF THE QURAN THROUGH DAVID MC CLELLAND'S THOUGHT APPROACH

*(Tafsiran Semula Maksud Surah al-Nur Ayat 32 dengan Teori Motivasi: Kajian Tafsiran Al-Quran melalui Pendekatan Pemikiran David Mc Clelland)*

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## ABSTRACT

This article discusses the interpretation of Surah al-Nur verses 32 in the contemporary context using a psychological approach. The study in the discussion will be carried out by providing a focus on marriage as a motivation for achievement, affiliation and power, so that the implications of marriage can be brought to the level of the social realm of society. Marriage in a sense *Mithaq Ghaliza* What God promises will bring sufficiency in life, of course it doesn't just come without effort. This is where the drive motivation theory comes into play. The research method used in this paper is descriptive analysis, namely by describing a collection of data that has been collected and then analyzed to achieve the purpose of the research. The interpretation method is *tahlili cum maudhu'i*, namely analytical interpretation but still within thematic corridors. The three basic questions in this paper are, 1. What are the verses in the Quran that have a correlation with the marriage verse al-Nur 32, 2. How can marriage

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be used as motivation to improve the quality of achievement, affiliation and power 3. What are the implications of marriage for an individual? The results of the discussion of this paper are, 1. Several classifications of verses related to marriage include the command to marry, the priority of marriage, criteria for marriage and the interpretation of marriage. 2. Marriage can make a person have drastically increased responsibilities both towards themselves and their family members. 3. Marriage brings feelings and psychological burdens that can trigger an individual's motivational drive.

**Keywords:** David Mc Clelland; marriage; motivational drive

### **ABSTRAK**

*Artikel ini membincangkan tafsiran Surah An-Nur ayat 32 dalam konteks kontemporari dengan menggunakan pendekatan psikologi. Perbincangan akan dijalankan dengan memberikan tumpuan kepada perkahwinan sebagai motivasi pencapaian, pertalian dan kuasa, agar implikasi perkahwinan dapat dibawa ke peringkat alam sosial masyarakat. Perkahwinan dalam erti kata Mithaq Ghaliza Apa yang dijanjikan Allah akan memberi kecukupan dalam hidup, sudah tentu ia tidak datang begitu sahaja tanpa usaha. Di sinilah teori motivasi pemacu berlaku. Kaedah kajian yang digunakan dalam makalah ini ialah analisis deskriptif iaitu dengan menghuraikan himpunan data yang telah dikumpul kemudian dianalisis untuk mencapai tujuan kajian. Kaedah tafsiran ialah tahlili maudhu'i, iaitu tafsiran analitikal tetapi masih dalam koridor tematik. Tiga soalan asas dalam kertas ini ialah, 1. Apakah ayat-ayat al-Quran yang mempunyai kaitan dengan ayat nikah al-Nur 32, 2. Bagaimanakah perkahwinan boleh digunakan sebagai motivasi untuk meningkatkan kualiti pencapaian, pertalian dan kuasa? 3. Apakah implikasi perkahwinan kepada seseorang individu? Hasil perbincangan kertas kerja ini ialah, 1. Beberapa klasifikasi ayat yang berkaitan dengan perkahwinan antaranya ialah perintah untuk berkahwin, keutamaan perkahwinan, kriteria perkahwinan, dan tafsiran perkahwinan. 2. Perkahwinan boleh menjadikan seseorang mempunyai tanggungjawab yang meningkat secara drastik baik terhadap diri sendiri dan ahli keluarga mereka. 3. Perkahwinan membawa perasaan dan beban psikologi yang boleh mencetuskan dorongan motivasi seseorang individu.*

**Kata kunci:** David Mc Clelland; perkahwinan; dorongan motivasi

### **INTRODUCTION**

For some young people, getting married is considered something that is not easy to do. The reason is, if someone is ready to get married, indirectly they are also considered ready to take part in various wedding processions with different concepts depending on the traditions and culture of a region. This causes the nominal figure to increase

quite a bit, so that more or less young people postpone marriage in order to achieve established career targets. In fact, this phenomenon may be an indicator of the decline in marriage rates in Indonesia over the last five years (Arieza 2024).

Islam as a *Rahmatan lil 'ālamīn* religion certainly has solutions to the problems experienced by humanity. In providing motivation for people to get married, Surah al-Nur verse 32 is often used as an argument to motivate young people to get married. Especially on *lafaz* *إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ*, often used as a safe weapon and motivation. This is often interpreted as “marry, you will automatically be rich”. That’s the kind of understanding that actually needs to be corrected.

As far as researchers have read, there are several articles and several studies have been found that have a correlation with this research. The discussion is classified into two large groups. First, a study that specifically discusses Surah al-Nur verse 32, including the article entitled “*Anjuran Menikah Prespektif Quraish Shihab dalam Tafsir al Misbah QS al-Nur: 32*” (Jamhuri & Miftarah Ainul Mufid 2020) Second, a study that discusses the thoughts of David McClelland, such as “*Achievement Motivation of Employees of PT. Bank Rakyat Indonesia (PERSERO) Tbk Bengkulu Branch Office*” (Putri 2021) and “*Hubungan Motivasi Mahasiswa dan Komunikasi Interpersonal dalam Peningkatan Prestasi*” (Magvira Yuliani et al. 2023).

From the explanation above, no studies have been found that specifically discuss Surah al-Nur verse 32 using David Mc Clelland’s theory. This research starts from three basic questions. First, what are the verses in the Quran that correlate with the marriage verse al-Nur 32? Second, how can marriage be used as motivation to improve the quality of achievement, affiliation and power in life? Third, what are the implications of marriage for an individual? These three questions will be the focus of discussion in this research.

## METHODOLOGY

This research method is qualitative, namely scientific research by referring to a data base that has been collected. In collecting it, researchers grouped it into two parts, namely primary and secondary data. First. Primary data, namely data collected from the main references, namely classical and contemporary tafsir books which contain discussions about marriage verses, and books *Human Motivation* which is the product of Mc Clelland’s thoughts and will be the scalpel in this research.

Second, secondary data is a collection of data from other sources, whether in the form of books, scientific articles, or information obtained from the internet that has a correlation with this study. This is aimed at enriching data and analysis materials so that research objectives are more in-depth.

In processing data, researchers used descriptive analytical methods. Namely describing data that has been collected from primary and secondary sources, then analyzing it to achieve the purpose of the research. The interpretation method is: *tahlili cum maudhu'i*, namely an analytical interpretation but still within the corridor of thematic interpretation.

## **RESULT AND DISCUSSION**

### **David Mc Clelland Biography**

Mc Clelland (1917 - 1998) had the full name David Clarence Mc Clelland. He is an American psychologist, academic and scientist. David Mc Clelland became famous for his work on "Mc Clelland's Theory of Motivation". In addition, by virtue of his achievements (research, development and numerous scientific articles), he was ranked the 15th most cited psychologist of the 20th century (Vliet 2023).

Mc Clelland was born in Mt. Vernon on May 20, 1917 and belonged to the Behavioral Science Theorist school. Married to Mary Sharpless, Mc Clelland had four daughters: Catherine Dole of Morristown, N.J. Sarah Mc Mullen of Downey, Mira and Usha and three sons: Duncan of Winchester, Jabez of Bethesda and Nicholas of Marblehead. Of his seven children, he was blessed with nine grandchildren. (Mikhriani, 2008).

Mc Clelland earned his Bachelor of Art (B.A.) degree in 1938 at Wesleyan University, Middeltown, United States. Then he obtained his Ph.D. after pursuing doctoral studies in Experimental Psychology at Yale University, New Haven, Connecticut, United States in 1941. After earning his Ph.D., for 25 years he taught for Connecticut College and Wesleyan University. Mc Clelland then joined Harvard University's School of Psychology and became the head of the Department of Psychology and Social Relations in addition to his daily teaching life (Vliet 2023).

Mc Clelland, who joined the faculty at Harvard in 1956, conducted research that spanned more than five decades and produced a series of testing instruments, data and theoretical models of human motivation and achievement (Harvard University 2024).

Mc Clelland also conducted research on personality and consciousness. One of his most important legacies was the development of a widely used grading system for the Thematic Apperception Test (TAT), a projective test created in the 1930s by Harvard psychologists; Henry Murray and Christiana Morgan. TATs are still used today for a variety of purposes, such as couple research investigations and job selection.

After becoming a Professor at Wesleyan University, Mc Clelland then pioneered the existence of motivation which was then able to support the results of achievements by paying attention to aspects of motivation theory and models. In addition, motivational encouragement is also useful in seeking improvement and data-based advocacy. His own idea is closely related to the theory of Frederick Herzberg so that it gave birth to three types of motivation (Anwar 2011).

In 1961, Mc Clelland published *The Achieving Society* which articulated his model of human motivation. Mc Clelland argues that three dominant needs for achievement, power, and affiliation underlie human motivation. Mc Clelland believed that the relative importance of each need varies across individuals and cultures. (Harvard University 2024).

In 1963, Mc Clelland initiated Mc Ber, a company that helped managers define and train workers. Mc Clelland's greatest contribution was Achievement Motivation Training and was quite successful in expanding the distribution of *Need of Achievement* (*n-Ach*) for people who had ambitions to achieve high achievements (Mikhriani 2008).

Mc Clelland retired from Harvard in 1986 and became Professor Emeritus. David Mc Clelland is listed at number 15 on the list of the 100 most prominent psychologists of the 20<sup>th</sup> century according to the *American Psychological Association* (APA). (American Psychological Association 2002) After a long stint in psychology and entrepreneurship, Mc Clelland died on March 27, 1998 at the age of 80 from heart failure (Mikhriani 2008).

### **A brief about David Mc Clelland Theory**

In his book *The Achieving Society*, Mc Clelland formulated the "Three Social Motives Theory": motivation for achievement (*n-Ach*), motivation for power (*n-Pow*) and motivation for affiliation/friendship (*n-Affl*) (David 1961). Mc Clelland also explained that individuals have at least potential energy reserves, explaining how that energy is released and developed depends on aspects of strength and how much motivation the individual has, situations and opportunities are available.

The Quran as a book of instructions and guidelines for human life has values and content that lead to salvation. Mc Clelland through his three humanistic motivations (as mentioned above) always discusses the human being and his human side. Humans themselves are creatures that have thoughts, feelings and behaviours. The Quran as a holy book presents the path of wisdom, one of which is with the command to marry as a form of safeguarding the sanctity of the nasab. A Muslim is an ordinary human being who needs social relationships (it has become an essence) and one of the ways to form such social relationships is by "marrying" as stated by Allah in Q.S. al-Nūr verse 32.

Marriage is a knot of human happiness in living the life of the world because it is a noble sacred bond, as well as a form of individual and social piety. With the presence of motivation theory, Mc Clelland makes the verses of the Quran able to live and answer many problems of contemporary social phenomena that are often difficult to explain with other methods. By understanding the humanistic interpretation of the text of the Quran (Q.S. al-Nūr verse 32), humans can optimize their positive side and be able to balance horizontal (social) and vertical (spirituality) relationships with God.

The above theory focuses on *achievement* needs, *power* needs and *affiliation* need. In terms of career, the above is understandable that can be found in the work environment and organization, which can be felt both by staff, employees to managers. All of them have personality traits that come from a blend of motivational models as mentioned earlier above (Firmansyah 2017).

Referring to the results of the analysis conducted by Asari & Ana Rosiana on the person of Ir. Cacuk Sudarjanto (Founder and President Director of PT Telkom Indonesia 1988-1992) then matched it with Mc Clelland's motivation theory, here are the findings.

First, the need for achievement (*n-Ach*) is a force that exists within humans to mobilize their potential in achieving the highest possible achievement; Second, is the need for power (*n-Pow*) whose purpose is to influence other individuals by obeying the orders of non-pressure; Third, is the need for affiliation (*n-Affl*), that is, the human potential in establishing relationships with others; in various forms of relationships, such as friendship, business cooperation or other contexts (Asari & Ana Rosiana 2021).

Mc Clelland in Siagian shows that there are two indicators in assessing a person's *n-Ach*: (1) Ability is the ability to master some skills that have existed since birth or come from the results of hard training in the form of action, then (2) Creativity which is a person's ability to make innovations (create new things), both in the form of mindset and work (Ridho 2020).

Then in assessing *n-Pow*, there are at least two important indicators: (1) Self-actualization, namely the opening of opportunities for someone to develop their abilities so that they can gain power; (2) Power, which is the ability of a person to achieve something thanks to his will (Ridho 2020). Finally, in assessing *n-Affl* two factors are needed, (1) Work passion, is the implementation of high morale and fighting spirit. This arises with the presence of intentions and desires, (2) Interaction with others, is a form of communication among others as social beings with causality (Ridho 2020).

Specifically discussing the workings, Mc Clelland's Three Social Motives Theory and as a comparison, Abraham Maslow's theory "Maslow's Five Needs Theory" found an interesting discussion as follows (Iskandar 2016).

### **The need for achievement (*n-Ach*)**

This type of need is often found in the results of managerial workers so that they are able to shape their human resources into people who are ready to accept risks, have a great desire to a tendency to moderate attitudes in achieving their goals.

This individual will be happy when they can solve difficult problems and do not rely much on others or accept collaboration with others who share the same vision. Then in giving his view, he will give an objective assessment because this type of individual wants goodness so that he can make himself develop in a positive direction (Dewi Purnamasari Salim & Uki Yonda Aseptia 2019).

### **The need for power (*n-Pow*)**

This need departs from the individual's desire to control and influence others. McClelland thinks this is a positive value for someone who is climbing the leadership ladder.

This individual like to be a leader "leader" in a job, also likes competition with clear projects and has great negotiation skills. The feedback that can be received by him is information that is not long-winded (to the point) and one of the ways to motivate him is to involve him in further career projects (Dewi Purnamasari Salim & Uki Yonda Aseptia 2019).

### **The need for affiliation (*n-Affl*)**

Although this need ranks third, in fact the need for affiliation (finding partners/relationships/friendships) is the ultimate of Mc Clelland's theory. After meeting the needs of achievement and power, the next step is to create a cooperative climate, mutually reinforcing relationships as well as a friendly attitude with other parties

Feedback for this type of individual can be done personally, for example is commenting on performance to personal directly so that in this case "employees" will be more open and put their trust. Keep in mind, *n-Affl* individuals don't want to be famous and it would be better to give their feedback exclusively (Dewi Purnamasari Salim & Uki Yonda Aseptia 2019).

## **Classification of Marriage verses in the Quran**

As for the verses of the Quran that have a correlation with surah al-Nur verses 32-33, among them are surah as-Saba' verse 39, surah al-Baqarah verse 245, surah Hud verse 6, surah al-Najm verse 39- 41, surah al-Isra verse 31, surah al-Nahl verse 32. The verses discuss about God will repay everything that his creatures or servants have worked for. The verses will be displayed as follows:

### **1. Surah As-Saba' verse 39**

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ

This verse explicitly discusses about God will provide sustenance for whomever he wants, and God will double the sustenance for whoever spends his wealth on his wife, relatives and other people.

In Ibn Kathir's Tafsir, the interpretation of Surah Saba' verse 39 presents a narrative that refutes materialistic arrogance and instills complete trust in Allah. This verse begins as a direct rebuke to disbelievers who measure a person's nobility by the abundance of wealth and children. They assume that abundant sustenance is proof of Allah's love for them, while poverty is a sign of humiliation. This verse debunks this prejudice by emphasizing that the distribution of sustenance is entirely in Allah's hands, a secret that cannot be measured by human logic.

Allah has absolute control over the distribution of sustenance for whomever He wills among His servants, while at the same time, limiting it according to His wisdom. This is not about compassion or anger, but rather a test. Ample sustenance can be a test of gratitude, while limited sustenance can be a test of patience. Ibn Kathir emphasizes that the wisdom behind this distribution is known only to Allah, so humans should not boast about wealth or look down on others because of their poverty.

In this verse, Allah also makes a promise that calms the hearts of every believer: "And whatever you spend, Allah will replace it". This verse teaches that giving in the way of Allah is not a loss, but an investment that will definitely bring profits. This replacement can occur in the world, such as blessings in remaining assets or unexpected ease of good fortune. However, the most perfect replacement is a double reward in the afterlife, whose value far exceeds all worldly treasures. This promise removes the fear of shortages when giving and encourages Muslims to be more generous.

Finally, this verse closes with a sentence that strengthens the whole meaning: "And He is the best Giver of sustenance". This sentence functions as a strong conclusion,



confirming that all forms of sustenance only come from Allah. Thus, this verse is a deep reminder that humans should not rely their hearts on perishable wealth, but on Allah, the Almighty Giver of Sustenance. This is an invitation to live with confidence, generosity and complete trust in Him (Katsir1999).

## 2. Surah al-Baqarah verse 245

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضِعَّهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصِطُ وَإِلَيْهِ تُرْجَعُونَ

This verse explicitly discussing about Allah will multiply the sustenance of those who like to give alms.

According to Ibn Kathir's interpretation, Surah al-Baqarah verse 245 is a powerful divine invitation. Allah invites His servants to spend in His path by using the metaphor of "lending to Allah". This is not a loan that Allah requires, but rather a metaphor to honor and encourage people to give alms. This loan must be a "good loan," that is, charity given sincerely, wholeheartedly and from lawful wealth. In return, Allah promises to multiply the reward of this charity, not just two or threefold, but a tremendous multiplication, even up to 700 times or more.

This verse then soothes human anxiety about poverty by reminding us that Allah is in complete control of sustenance. He is the One who constricts and expands sustenance. Therefore, giving alms will not make someone poor, because sustenance is entirely in Allah's hands. Ultimately, all good deeds, including charity, will return to us on the Day of Judgment to be accounted for. This is a promise that every good deed we do will not be in vain, as it will be rewarded justly and perfectly by Him (Katsir 1999).

## 3. Surah Hud verse 6

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ

This verse explicitly discusses that Allah has determined sustenance for all creatures that move (animate) on earth.

In his Tafsir, Ibn Kathir describes a universe where no creature, no matter how small or large, is forgotten. This is not just about food and water; it is about the totality of existence. Allah knows the very beginning of a creature's life -its "place of storage" (*mustawda`aha*), whether it is a fragile egg hidden in a bird's nest or a seed buried in the soil, awaiting rain. And He knows its "dwelling place" (*mustaqarruha*) the exact location on the planet where it will live, breathe and move. Every burrow, every nest, every nest, every migratory path- all is known to Him. This knowledge is not a fleeting memory it is etched eternally.

Like a cosmic ledger, every detail is written in the “clear register”, the *Lawh al-Mahfuz*. This book is a silent testimony to the divine order of the universe, where chaos and chance have no power. Every breath, every heartbeat, every step of every moving creature is a line in this great, unwavering record. Therefore, this verse is more than just a statement of fact. It is a deep assurance, a whisper to the human heart to let go of fear and anxiety.

If Allah gives sustenance to the smallest ant in the desert and the strongest whale in the abyss, will He not provide sustenance to you, His servant? It is an invitation to surrender to the great design, to trust in the wisdom that pervades all of creation, and to find peace in the knowledge that your sustenance, your life and your end are all held safely in the hands of the All-Sustaining, All-Knowing God (Katsir 1999).

#### 4. Surah al-Najm verses 39-41

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى

This verse explicitly discusses everything that humans obtain based on their efforts.

وَأَنْ سَعْيُهُ سَوْفَ يَرَى

This verse explicitly discusses whatever efforts and deeds people do, they will later be shown and get a reward.

ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى

This verse explicitly discusses about A person will get a perfect reward for what he has worked for.

In his tafsir, Ibn Kathir uses the analogy of a field. Every seed you plant represents your own efforts. This surah teaches that on the Day of Judgment, you will not harvest from someone else’s field. You will only reap what you have sown yourself (*laysa li al-Insan illa ma sa'a*).

After the harvest, the results will not be hidden. Everything you sowed (both good and bad) will be displayed before you (*Wa anna sa'yahu sawfa yura*). Not a single deed will be overlooked.

And in the end, you will receive the full reward for the harvest. If the seed is good, the fruit will be multiplied. Otherwise, the reward will be appropriate, without the slightest hint of cheating. The reward will be given in the most perfect form (*Thumma yujzah al-jaza' al-awfa*) (Dimasyqi 1999).

5. Surah al-Isra verse 31

وَلَا تَقْتُلُوا أَوْلَادَكُمْ حَشِيَّةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطَاً كَبِيراً

This verse indicates that Allah's love is greater than the love of parents for their children. Therefore, God forbids killing children for fear of falling into poverty. The pre-Islamic belief of the Jahiliyyah was that people did not give inheritance to female children, so that whether or not there were female children seemed to be of no value. Some even killed them because they wanted to get rid of the burden. This was the reason for the revelation of Surah al-Isra verse 31. This verse indicates that Allah's love is greater than the love of parents for their children. Therefore, God forbids killing children for fear of falling into poverty. They fear poverty in the future, even though Allah has guaranteed the sustenance of parents and their children through His words in Surah al-An'am verse 15: "And do not kill your children for fear of poverty. We will provide sustenance for you and for them" (Katsir 1999).

Meanwhile, killing a child is a grave sin, as stated in Surah al-Isra verse 31: "Indeed, killing them is a grave sin". This is also emphasized by a narration that tells of a companion who asked the Prophet what the greatest sin was. The Prophet replied, "If you set up rivals to Allah, even though He is the One who created you". The companion then asked again, "Then what other sin, O Prophet?" The Prophet replied, "If you kill your child for fear that he will eat with you". The companion then asked again, "Then what other sin, O Prophet?" The Prophet replied, "If you commit adultery with your neighbor's wife" (Katsir 1999).

6. Surah al-Nahl verse 32

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

This verse explains how Allah rewards those who are pious for their efforts and worship in this world. Allah describes their condition when they face death in a good state, then angels come to them, greeting them and delivering the good news that they will be admitted into Paradise. This is as Allah has described in His words in Surah al-Fussilat verse 30: "Then the angels will descend upon them (saying), 'Do not fear and do not grieve and rejoice in the Paradise that Allah has promised you'. Therefore, it can be understood that humans will receive rewards from God for everything they strive for and do (Katsir 1999).

**Interpretations of term *إِنْ يَكُونُوا فُقَرَاءَ يُعْنِهِمُ اللَّهُ مِنْ فَضْلِهِ* in al-Nur 32**

In the context of researching a verse from the Quran or a Prophet hadith, it is required for an interpreter to accurately understand the meaning and intent of the verse or

hadith being interpreted. One of the way for a researcher to comprehend the meaning and intent of a verse under study is by collecting Quranic verses or hadiths that have similar themes. (Ismail 2006) Beside of that way, understanding the meaning and intent of a verse or hadith can also be achieved by reading several interpretations by Ulamā' about that verse. Reading multiple interpretations from Ulamā' aims to gather different perspectives that can then be used to comprehend a verse comprehensively (Putra 2018).

To achieve this goal, the researcher gathers various interpretations related to the meaning of Surah al-Nur, verses 32. However, it is important to emphasize that the various Tafsir references that the researcher will present are interpretations of "(إِنَّ يَكُونُوا فُقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ)" in verse 32 of Surah al-Nur. This selection is made because this phrase is the object of research from Surah al-Nur, verses 32, which contain psychological aspects. Some interpretations by scholars that the researcher has gathered include:

1. Tafsīr Ibn Kathir:

In interpreting the statement of Allah "(إِنَّ يَكُونُوا فُقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ)" "If they are poor, Allah will enrich them from His bounty" and the subsequent verses, Ibn Kathir quotes a hadith narrated by Ibn Abbas. The hadith states that Abdullah bin Abbas said: "Allah encourages them to marry and commands both free men and slaves to do so, promising wealth to them. "In his interpretation, Ibn Kathir quotes the words of Ibn Abbas to show that the verse is a promise from Allah of material wealth to be given to servants who marry. This promise from Allah applies to all believers, whether from the slave class or the free people (kathir 1994).

2. Tafsīr al-Azhār:

HAMKA, an Indonesian scholar in Quran field, explains in his tafsir *al-Azhār*, that the verse "(إِنَّ يَكُونُوا فُقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ)" is addressed to young people who are afraid to marry due to economic constraints. He further explains that Allah will instill contentment in the believing person who marries, so that they will always feel wealthy. Additionally, he explains that if one marries a good wife, that wife will also lead to sufficiency, as a good wife will not be wasteful in spending money. HAMKA also states that a peaceful and happy family will generate happiness and spirit within, which will then drive a person to work and worship more diligently, leading to worldly and eternal wealth (HAMKA 2002).

3. Tafsīr al-Qurtubi:

Imām al-Qurtubi, in his book of tafsir *al-Jāmi' al-Ahkām al-Quran*, explain that the wealth referred to in the context of the verse "(إِنَّ يَكُونُوا فُقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ)" is the

wealth that arises because a person always feels enough/sufficient. In interpreting this verse, Imam al-Qurtubi quotes an authentic hadith that says, "Wealth is not due to the abundance of possessions but because of a contented heart". Besides quoting this hadith, al-Qurtubi also explain that this verse is not an absolute condition for every poor person who marries but a promise that Allah will provide assistance, sufficiency and ability to the poor who marry in order to preserve purity. In other words, one should strive to achieve sufficiency and happiness despite being poor (al-Qurthubi 2009).

#### 4. Tafsīr al-Tabari:

Ibn Jarir al-Tabari states in his tafsir book that Allah will honor a person with His bounty when that person gets married. Therefore, poverty should not be a barrier for someone to get married. He explains that this opinion is based on several hadiths: (1) The statement of Ibn Abbas that Allah commands and encourages His servants to marry and promises material wealth in marriage; (2) The statement of Abdullah bin Mas'ud, who instructs Muslims to seek wealth through marriage because Allah has promised wealth in every marriage of a believer. From the statements and evidences used by Imām al-Tabari, it can be concluded that he interprets the phrase "(إِنْ يَكُونُوا فُقَرَاءَ يُعْزِمُهُمُ اللَّهُ مِنْ فَضْلِهِ)" to mean that Allah will provide material wealth to anyone who marries with faith and piety. Therefore, believers should not consider poverty as a barrier to marriage (al-Tabari 2008).

#### 5. Tafsir fī *Žhilāl al-Quran*:

Sayyid Qutb in his tafsir *fī Žhilāl al-Quran* states that the phrase "(إِنْ يَكُونُوا فُقَرَاءَ يُعْزِمُهُمُ اللَّهُ مِنْ فَضْلِهِ)" is a sign for Muslim communities with financial means to help poor individuals who wish to marry but are hindered by economic circumstances. Sayyid Qutb argues that if someone has excess wealth, they also have an obligation to assist fellow believers who wish to marry to preserve purity but are hindered by poverty. He also states that the state has a duty to help poor people who wish to marry to preserve their purity. Similarly, a master is obligated to assist his poor slaves who wish to marry with the intention of preserving purity (Qutb 1992).

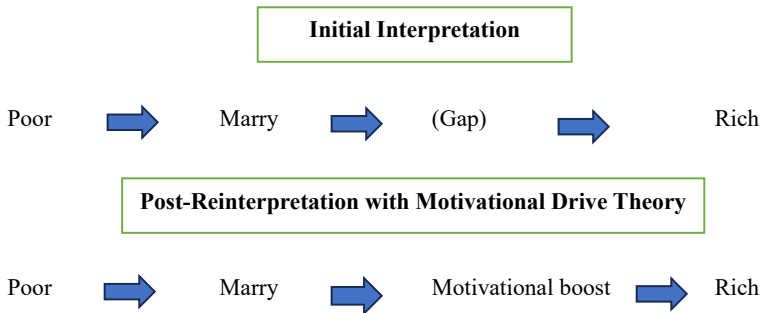
### **Analysis of al-Nur verse 32 with Motivational Drive Theory**

Through the presentation of various interpretations by Quranic scholars regarding the meaning of the phrase "(إِنْ يَكُونُوا فُقَرَاءَ يُعْزِمُهُمُ اللَّهُ مِنْ فَضْلِهِ)", it can be concluded that in interpreting this verse, Ulamā' are divided into two categories. The first category consists of Ulamā' who interpret the verse as a promise from Allah of material wealth for His servants who are poor but wish to marry to preserve purity. Ulamā' belonging to this category include Ibn Kathir and al-Tabari.

The second category consists of *Ulamā'* who interpret Allah's promise as providing positive psychological encouragement for anyone who gets married. *Ulamā'* in this category include HAMKA, who states that a peaceful and happy family will generate happiness and spirit within, ultimately motivating individuals to work and worship more diligently, leading to worldly and eternal wealth. *Imām al-Qurtubi* also include into this category because he believes that the wealth referred to is not material wealth, but rather the richness of the heart that always feels content.

Different from the two categories above, *Qutb* through his *tafsir fī Zhilāl al-Quran*, emphasizing aspects of social philanthropy. He interpreted this verse as a command for Muslims to be sensitive towards other Muslim brothers and sisters who want to get married but are not yet financially capable. According to *Qutb*, this command also applies to masters towards their slaves, and the government towards its people.

From the several interpretations above, no interpretive model was found that describes the condition of someone who marries and then makes them rich (wealth) rationally. In fact, based on the researcher's analysis using *Mc Clelland* theory, meaning *إِنَّ يَكُونُوا فُقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ* can be understood rationally in order to bridge the gap between marriage and riches. The pattern can be seen in the following scheme:



The scheme above illustrates that when *Surah al-Nur* verse 32 is interpreted using *Mc Clelland's* motivational drive theory, then that means that when someone chooses to marry, Allah will not immediately provide wealth directly. However, Allah will give that person a greater motivational boost than the motivation before he got married. With more motivation, there will be more opportunities to become a rich individual.

## CONCLUSION

Based on what has been explained above, it can be concluded that Islam is a religion that highly upholds human honor and dignity. Marriage is recommended to provide

peace of mind and soul to the couple so that they do not sink into disobedience. So, in this case, there are many differences between mufasirs in interpreting pieces of verse *إِنَّ يَكُونُوا فُقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ* where the verse also contains aspects of a person's soul.

According to al-Tabari, this verse orders the marriage of believers who do not yet have a legal partner, either male or female. If they are found to be financially incapable, Allah SWT promises to provide for their marriage. al-Tabari quotes narrations that explain this verse, one of which is a narration from Ali; that Allah SWT commanded and encouraged these people to marry free people as well as their slaves, and promised wealth in their marriage. The next history is quoted from Abu Kuraib who said "Look for the wealth you want by getting married".

HAMKA in his book, Tafsir Al-Azhar, states that the source of wealth referred to in this verse is not always material, but happiness that arises as a result of marriage. A happy marriage will later give rise to a desire to try, and persistent effort will result in wealth. Meanwhile, al-Qurtubi in the Book *Al-Jami' Al-Ahkam Al-Quran* believes that what is meant by wealth in this verse is a sufficient heart. He quoted an authentic hadith, "Wealth is not because of having a lot of possessions, but because of a heart that always has enough and/or feels enough".

From the sampling above, universally the interpretation of Surah al-Nur verse 32 illustrates the term *ghina* in their interpretation is sufficiency and *qana'ah*. However, if the verse is interpreted using Mc Clelland's motivational drive theory, it can be concluded that *ghina* in this verse can be interpreted as "encouragement" to achieve wealth, namely motivation to obtain achievement, affiliation and power.

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