

The Concept of Balance in Life in The World and The Afterlife in The View of The Qur'an

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Abstract: *Because of the intimate connection between God, people, and nature—where the senses, intellect, and heart all work in concert with one another—the Qur'anic concept of harmony of life is incredibly powerful, comprehensive, and ideal. Individuals and communities work together to facilitate the interplay between the spiritual and material realms. In this instance, there is reciprocal support between the world and the hereafter. This idea encompasses the harmony between duties and rights, justice and law enforcement, deeds and their results, harmony in the cosmos, and harmony between God and people, including the harmony of life on Earth and the beneficial afterlife. This essay's goal is to clarify. Next, acknowledge the progress made in comprehending the equilibrium of this existence from the viewpoint of the Qur'an. Finding reliable and current references through a literature review is the approach taken. According to the study's findings, the principles revealed by the Qur'an make it abundantly evident that life on Earth and life after death are not mutually exclusive but rather need to be balanced. Social kindness for fellow humans must be harmonized with the values of vertical worship of Allah. The harmony between spirituality and riches demonstrates that obtaining wealth is a means to benefits rather than the ultimate objective. Life in the world*

Keywords : *The value of balance, the Qur'an,*

Abstrak: *Karena hubungan yang erat antara alam, manusia, dan Allah di mana pancaindra, intelek, dan hati bekerja sama satu sama lain—konsep Al-Qur'an tentang keharmonisan hidup sangatlah kuat, komprehensif, dan ideal. Individu dan masyarakat bekerja sama untuk memfasilitasi interaksi antara alam spiritual dan material. Dalam hal ini, ada dukungan timbal balik antara dunia dan akhirat. Gagasan ini mencakup keharmonisan antara tugas dan hak, keadilan dan penegakan hukum, perbuatan dan hasilnya, keharmonisan di kosmos, dan keharmonisan antara Tuhan dan manusia, termasuk keharmonisan kehidupan di Bumi dan kehidupan setelah kematian yang bermanfaat. Tujuan esai ini adalah untuk mengklarifikasi, dari sudut pandang Al-Qur'an, gagasan tentang keseimbangan kehidupan di dunia ini dan akhirat. Selanjutnya, mengakui kemajuan yang telah dicapai dalam memahami keseimbangan keberadaan ini dari sudut pandang Al-Qur'an. Menemukan referensi yang andal dan terkini melalui tinjauan pustaka adalah pendekatan yang diambil. Menurut hasil penelitian, prinsip-prinsip yang diungkapkan oleh Al-Qur'an menunjukkan dengan jelas bahwa kehidupan di Bumi dan kehidupan setelah kematian bukanlah hal yang saling bertentangan, melainkan harus seimbang. Kebaikan sosial terhadap sesama manusia harus diselaraskan dengan nilai-nilai ibadah vertikal kepada Allah. Keharmonisan antara spiritualitas dan kekayaan menunjukkan bahwa memperoleh kekayaan adalah sarana untuk mendapatkan manfaat, bukan tujuan akhir. Kehidupan di dunia*

Kata kunci: *Nilai keseimbangan, Al-Qur'an, dunia Akhirat*

INTRODUCTION

The concept of balance in life described in the Quran has extraordinary depth, integrity, and perfection, because there is a close bond between Allah, creatures, and the universe. The senses, thoughts, and feelings function to complement each other. The spiritual and material aspects go hand in hand, as does the interaction between individuals and society that collaborate. Likewise, the world and the hereafter are in a balance that benefits each other. According to Harsono (1988), balance is the ability to maintain the neuromuscular system in an efficient position during movement. A similar view was also put forward by Ratinus Darwis (1992), who defined balance as the ability to maintain the nervous and muscular systems in a stable and effective position when the body moves. In the context of life, balance includes various aspects that show that every element of life has a partner as a form of true balance. As a simple example, in the human body Allah SWT created body parts in pairs—such as the right and left hands, right and left feet—and balanced body proportions, with the center of measurement around the navel. This is all real evidence of how Allah SWT created balance with precision, so that it can be a lesson and source of knowledge for humans.

In the journey of a human life, there are two interrelated aspects, namely the life of this world and the life after death. Both aspects are important components of the human journey according to Islamic teachings. The world functions as an arena of testing and a place of charity for humans, while the afterlife is a space to get rewards for all actions taken in the world. However, humans are often trapped in extreme mindsets, loving the world excessively or conversely, ignoring worldly responsibilities on the grounds of pursuing life after death. The Qur'an, as a guideline for Muslims, has clearly explained how to maintain a balance between worldly and afterlife interests. Allah SWT tells His servants not to forget the worldly aspect, but to keep life after death as the main focus, as explained in QS. Al-Qashash verse 77. This balance is not only an ideal concept, but is a practical guideline that must be applied in various aspects of life such as worship, career, education, and social interaction.

Balance in life is a fundamental factor in achieving peace and happiness in human life. A balanced life is not only related to the search for material happiness and the fulfillment of worldly needs, but also includes aspects of life after death. Imam Al-Ghazali stated that we need to emphasize the importance of balancing between worldly life and the afterlife M. Ma'ruf (2019). Having a balance in life allows individuals to build positive relationships with those around them. Good ethics and positive behavior must be applied by all generations, now and in the future. The essence of human life is to worship and be a good leader on earth. One way to carry out this mission is to work optimally. Working in the right way does not require someone to exceed intellectual capacity, but means being able to manage time and energy between personal life and professional responsibilities Ashar

(2023). Sometimes, individuals are so focused on worldly things that they forget about things related to the afterlife.

The urgency of discussing this concept of balance is increasing along with the challenges of the modern era which often places worldly affairs in a dominant position. Therefore, a study of the concept of balance in life in the world and the afterlife from the perspective of the Qur'an is important to build a harmonious, sustainable, and meaningful life paradigm both spiritually and socially. This paper aims to examine the concept based on the verses of the Qur'an, analyze its implementation in real life, and explore relevant values to face the challenges of the times.

DATA ANALYSIS TECHNIQUES

The Qur'an is the main reference, especially the verses that discuss the balance between worldly and spiritual life, for example in surahs. Al-Qashas verse 77, al-Baqarah Verse 201, Al-Hadid Verse 20. Tafsir books such as Tafsir Al-Misbah, Tafsir Al-Maraghi and Tafsir Ibn Kasir, function as explanations and support for the interpretation of these verses. Islamic literature relevant to the topic (Islamic ethics, philosophy of life in Islamic teachings). Scientific articles, writings and academic research related to Islamic thought, morality and Islamic character education.

Library research: Researchers collected several verses from the Koran, interpretations, and other scientific literature specifically discussing the theme of life balance. Comparative review of tafsir (tafsir maudhū'i): Composing and studying verses on the same theme as a whole. The researcher collected all relevant verses, then grouped and studied the meaning of each verse in one theme (life balance). The researcher studied the meaning of the verses and their interpretations to conclude conceptual and applicable values regarding worldly and afterlife life. The study used an approach based on religious teachings (the Qur'an) as the basis for values and norms.

RESULTS AND DISCUSSION

The meaning of balance is diverse and can vary depending on the context and how each individual interprets it. Etymologically, the term "balance" according to the Big Indonesian Dictionary (KBBI) means having equal and equivalent weight, strength, amount, or value. This is in line with the explanation put forward by Quraish Shihab (2016). The equality of the Islamic religion is based on the Qur'an and Hadith. If several Qur'ans are analyzed carefully, it is seen that many of these verses contain concepts of balance. This is in accordance with Yusuf Qardhawi's statement. He explained that what makes Islam different from other religions is its principle of balance. According to the Ministry of Education and Culture (1991) Qardhawi invites Muslims to uphold the value of balance as the main characteristic of their religion. Balance must be applied in everyday life

because it is a command contained in the Qur'an. In this context, the application of balance in everyday life is part of the teachings contained in the Qur'an. This balance covers various dimensions of life, including the balance between beliefs and actions, between spiritual and physical aspects, between rationality and feelings, between worldly and spiritual interests, between rights and obligations, and between individual interests and the interests of society. This view is in line with the opinion of Yusuf Qardhawi (1994).

Religion teaches us that the world and life after it are interconnected and not contradictory. A Muslim is expected to try hard in this world to prepare provisions for life after death. The world should not be the main goal, but rather a tool to achieve happiness in the afterlife. For those who understand it, the world is a place that should be seen as preparation for eternal life. For believers, the world is an arena of worship. The world is an opportunity for humans to get closer to Allah and a means to prepare provisions for the afterlife. This is where revelations are sent down, angels offer prayers, and God's grace is poured out on His obedient servants. Even though the world offers various pleasures, happiness in the afterlife is much more noble and eternal. Ignoring any of these two aspects can lead to excessive attachment to worldly life. As the chosen people, Muslims are reminded to live their lives in the world with an awareness of the existence of life after death.

Like an element of life. This view is in line with the opinion of Yusuf Qardhawi, who stated that one of the characteristics that distinguishes Islam from other religions is its teachings on balance. According to Qardhawi, the principle of balance is the main characteristic of Islamic teachings. Balance has various meanings that vary greatly, depending on the context and its own understanding. Balance comes from the term "balance" as stated in the KBBI which means balanced, equally strong, equally numerous, and equivalent, as expressed by Nurdin (2022). The concept of balance in Islam is based on a solid foundation, namely the Qur'an and Hadith. If studied in depth, the verses in the Qur'an contain many values and principles regarding balance in living life, because it is a command from the Qur'an. In this context, Religion teaches us that the world and the afterlife are interconnected and not contradictory. A Muslim is expected to strive hard in the world to prepare provisions for the afterlife. The world should not be the main goal, but rather a tool to achieve happiness in the afterlife. For those who understand it, the world is a place that should be seen as a preparation for eternal life. For believers, the world is an arena of worship. The world is an opportunity for humans to get closer to Allah and a means to prepare provisions for the afterlife. This is where revelations are revealed, angels pray, and Allah's grace is poured out for His obedient servants. As this discussion has been mentioned in the Qur'an QS. Qasash: verse 77:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Meaning: And seek what Allah has bestowed upon you (reward) in the land of the afterlife, but do not forget your share in this world. Do good (to others) as Allah has done good to you and do not cause harm on earth. Indeed, Allah does not like those who do damage.

The verse above explains that everything created by Allah SWT is a form of fulfilling human needs. However, with everything that has been given by Allah SWT, humans must manage these gifts as a form of their responsibility to Allah SWT, namely by not destroying the earth just for their own interests Nurjannah, Abubakar, and Basri (2023).

This advice illustrates that every individual should not only focus on worship that is mahdah but also pay attention to aspects of worldly life. Try as hard as possible and think about seeking sustenance, as well as seeking rewards in the hereafter from the life that Allah has given you in the world, both in the form of wealth and gifts from others, by using and utilizing it in accordance with the path of Allah. However, at the same time, do not forget your right to enjoy worldly life wisely without wasting money. Always do good to everyone through charity, and avoid all actions that can cause damage on this earth, by not exceeding the limits that have been determined by Allah. Indeed, Allah does not like people who do damage and will sanction them for these bad actions.

The verses of Surah Al-'Ala, especially verses 14 to 19, are addressed to all mankind, with an emphasis on the unbelievers, as if to convey that: You often neglect good deeds, and prefer worldly life to the life of the hereafter, even though the life of the hereafter is much better with various unimaginable and eternal pleasures, especially when compared to life in this world. The first meaning indicates that the life of this world is that which is close and directly experienced now, while the life of the hereafter is that which is far and has not yet happened. Those who argue that the term dunya comes from a word meaning low are trying to show how lowly the life of this world is, especially when compared to the life of the hereafter. Someone who only pursues pleasure is someone who is entangled in pleasures and beauty that are temporary. It is impossible for someone to want to understand the essence of life in Islam without knowing and understanding Islamic education as a system of life. This has led to the emergence of various understandings regarding the nature of life. Therefore, it is important to have similar views and backgrounds of thought, as a reference for all life problems and in understanding the essence of life.

The Quran shows various aspects of the balance of the universe, including:

A. Balance between rights and obligations (Al Baqarah 187 and 228). When rights and obligations are fulfilled in balance, justice will emerge. However, if rights and obligations are not balanced, it will cause disharmony. This will lead to the existence of oppressive and oppressed groups.

B. Everyone will receive the law or consequences according to the actions they have taken (QS Al-Ma'idah: 95 and QS Al-Hajj: 60). In this case, law enforcement should

be carried out fairly, reflecting the principle of justice taught in Islam. Objective and fair laws can create a society that implements the law. However, if the law is not balanced with a person's actions, such as considering social status, money, or position, then the situation that occurs is similar to the law of the jungle.

C. The level of honor achieved by a person is closely related to the good deeds he does, while the level of disgrace is directly proportional to the magnitude of the sin committed. This indicates the principles of justice and balance applied by Allah SWT in providing retribution (Q. S. Al-An'am: 132). A person's position is not determined by physical appearance which often deceives the eye. This position is assessed based on the quality of actions that are able to realize the mandate of the caliphate in the world and devotion to the Creator. A person's success is not determined by their tribe or region of origin, but by the quality of their knowledge and morals.

D. Allah SWT multiplies the reward for the deeds of His servants as a form of His love, but the punishment given to humans remains commensurate and commensurate with the sins they commit (Q.S. Al-An'am: 160 and Q.S. Al-Qashash: 84).

E. Allah SWT regulates the creation of the universe in a very harmonious manner. Even though scientifically the ocean area is larger than land, Allah compensates for this through the presence of plants and other elements on land, so that the land does not become submerged by excessive sea water (Q. S. Al-Mulk: 3). Likewise, Allah designed humans with a balanced and proportional body shape, so that they can carry out the responsibilities of their caliphate on earth well (Q. S. Al-Infithar: 6-8). F. This shows that whatever benefits are obtained from the world will not be able to match the blessings given spiritually. The goal is solely for Allah SWT so that His gifts in the hereafter are much better than those given in the world. In addition, al-Biq'a'i stated that the meaning of the verse.

Which indicates that there are rewards both in the world and in the hereafter, is to emphasize this. The most important thing and must be prioritized is the effort to beautify oneself with the teachings of the previous verses. Although scientifically the area of the ocean is wider than the land, Allah compensates for this through the existence of plants and other elements on land, so that the land is not submerged by excessive sea water (Q. S. Al-Mulk: 3). Likewise, Allah designed humans with a balanced and proportional body shape, so that they can carry out their responsibilities as caliphs on earth well. In this case, law enforcement should be carried out fairly, reflecting the principles of justice taught in Islam. Objective and fair laws can create a society that implements the law. However, if the law is not balanced with a person's actions, such as considering social status, money, or position, then the situation that occurs is similar to the law of the jungle.

CONCLUSION

Islam emphasizes the importance of balancing the worldly and the afterlife. These two aspects are not contradictory, but rather complementary. Life in the world is seen as an arena of testing and an opportunity to collect good deeds in preparation for eternal life in the afterlife. Therefore, the world should not be the main goal, but should be used to achieve happiness in the afterlife. Islamic teachings, as stated in the Qur'an, highlight the importance of utilizing worldly pleasures to worship and do good, without forgetting the permitted worldly pleasures. On the contrary, humans are reminded not to get caught up in excessive worldly pleasures and forget spiritual obligations. The pleasures in the afterlife, although not visible at this time, In this context, there are several things that a Muslim should do, Maintaining Balance A Muslim is advised to balance between worldly and afterlife interests. The search for worldly wealth and pleasures should be accompanied by collecting rewards for the afterlife Prioritizing the Afterlife, Although Islam allows enjoying worldly sustenance, Muslims are still reminded to prioritize the orientation of the afterlife in every action. This can be realized by making the principles of worship the foundation in various areas of life, such as career, social interaction, and wealth management. Avoiding Damage, Muslims are required to stay away from all forms of damage, both moral and environmental. This is in accordance with Allah's direction in the Qur'an. Managing the world wisely and responsibly will bring blessings, while destructive actions will only bring harm to individuals and society. Deepening Religious Knowledge A Muslim also needs to continue to improve his understanding of Islamic teachings, especially regarding the balance between worldly life and the hereafter. This can be done by studying the Qur'an, Hadith, and the guidance of scholars, so that life can be lived more wisely and in accordance with the correct principles of Islam.

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