

The Qur'anic Response to Social Marginalization: A Thematic Analysis of Selected Verses in Surah Al-Baqarah (2:27, 2:154, and 2:187)

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Article Info

Article History:

Received: 18 November 2025

Revised: 11 January 2026

Accepted: 13 March 2026

Published: 18 March 2026

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Keywords

Abstract

This study examines the Qur'an's response to the phenomenon of marginalization through a thematic analysis of QS. Al-Baqarah verses 27, 154, and 187. Using a qualitative approach and library research method, this study analyzes the *asbāb al-nuzūl* and interpretations of these three verses based on classical and contemporary exegesis books. The findings indicate that these three verses represent the Qur'an's comprehensive response to various forms of marginalization. QS. Al-Baqarah: 27 criticizes the marginalization of spiritual values through violations of the divine covenant committed by apostate, hypocrite, and people of the book groups; QS. Al-Baqarah: 154 performs an epistemological deconstruction of the marginalization of martyrs through redefining the concepts of life and death; while QS. Al-Baqarah: 187 offers a *rukhsah* mechanism as a response to marginalization through laws that do not consider human anthropological limitations. These three verses form a tripartite conceptual framework that complement each other in the construction of a civil society (madani society), emphasizing the importance of spiritual commitment, appreciation for sacrifice, and balance in law implementation. This study concludes that the Qur'an offers an integral paradigm in addressing marginalization through an approach that is simultaneously firm and relevant for contextualization in answering contemporary societal challenges.

Social Marginalization; *Asbāb al-Nuzūl*; QS. Al-Baqarah, Law.

Abstrak

Penelitian ini mengkaji respon Al-Qur'an terhadap fenomena marginalisasi melalui analisis tematik terhadap QS. Al-Baqarah ayat 27, 154, dan 187. Dengan pendekatan kualitatif dan metode *library research*, penelitian ini menganalisis *asbāb al-nuzūl* dan penafsiran ketiga ayat tersebut berdasarkan kitab-kitab tafsir klasik dan kontemporer. Temuan penelitian menunjukkan bahwa ketiga ayat tersebut merepresentasikan respon komprehensif Al-Qur'an terhadap berbagai bentuk marginalisasi. QS. Al-Baqarah: 27 mengkritik marginalisasi nilai spiritual melalui pelanggaran komitmen kovenan ilahi yang dilakukan oleh kelompok murtad, munafik, dan Ahli Kitab; QS. Al-Baqarah: 154 melakukan dekonstruksi epistemologis terhadap marginalisasi para syuhada melalui redefinisi konsep kehidupan dan kematian; sedangkan QS. Al-Baqarah: 187 menawarkan mekanisme *rukhsah* sebagai respon terhadap marginalisasi melalui hukum yang tidak mempertimbangkan keterbatasan antropologis manusia. Ketiga ayat ini membentuk bangunan konseptual yang saling melengkapi dalam konstruksi masyarakat madani, menegaskan pentingnya komitmen spiritual, apresiasi terhadap pengorbanan, dan keseimbangan dalam implementasi hukum. Penelitian ini menyimpulkan bahwa Al-Qur'an menawarkan paradigma integral dalam menyikapi marginalisasi melalui pendekatan yang simultan tegas, relevan untuk kontekstualisasi dalam menjawab tantangan masyarakat kontemporer.

Kata Kunci: Marginalisasi Sosial; *Asbāb al-Nuzūl*; QS. Al-Baqarah, Hukum.

INTRODUCTION

The Qur'an as the Divine Word (*kalām ilāhī*) is not only present as a guide for ritual worship, but also as a social critique of the inequalities occurring in society (Qutb, 2003). In its history, revelation was often revealed as a response to social realities that gave rise to various forms of injustice, including the marginalization of certain individuals or groups. Marginalization, in a socio-religious context, is the process of removing values, identities, or human groups from a central position to the periphery, whether spiritually, socially, or legally (Azra, 2010). The presence of the Qur'an challenges such structures through moral and transcendental language that functions as *epistemic reform* and *social transformation*. Therefore, understanding the Qur'an's response to marginalization means understanding how revelation restructures human relationships with God, with one another, and with the laws that govern their lives (Shihab, 2002).

Various reports indicate that marginalization is not merely a conceptual issue but a real phenomenon with systemic impacts. Report WorldBank (2023) confirms that vulnerable groups, including low-income communities, women, and rural populations, continue to face limited access to formal financial services, resulting in low economic participation and high vulnerability to crises. In line with this, the United Nations Development Programme (UNDP) report on human development highlights that unequal access to resources and opportunities widens socio-economic gaps and increases the risk of multidimensional poverty (Gachanja & Yang, 2025). At the national level, publications by the Statistics Indonesia [Badan Pusat Statistik] (BPS) also reveal significant disparities between urban and rural areas in terms of income, education, and access to basic services (Wen et al., 2024). This phenomenon of marginalization is dangerous because it not only diminishes individuals' quality of life but also hinders inclusive economic growth, reinforces the intergenerational cycle of poverty, and has the potential to trigger social instability. Therefore, the urgency of this research becomes increasingly relevant as a scholarly effort to identify the root causes of the problem and formulate intervention strategies that are more equitable and sustainable (Haeruddin et al., 2025).

The phenomenon of marginalization remains a tangible social issue across various levels of society. Inequality in access to education, economic opportunities, and social resources causes certain groups to be excluded from the mainstream of development. Report WorldBank (2023) highlights that structural inequality increases the risk of poverty and limits social mobility, particularly for vulnerable groups. In Indonesia, data from the Statistics Indonesia reveals significant disparities between urban and rural areas in terms of welfare, education, and income (Wen et al., 2024). The phenomenon of marginalization remains a tangible social issue across various levels of society. Inequality in access to education, economic opportunities, and social resources causes certain groups to be excluded from the mainstream of development. A World Bank report highlights that structural inequality increases the risk of poverty and limits social mobility, particularly for vulnerable groups. In Indonesia, data from the Statistics Indonesia reveals significant disparities between urban and rural areas in terms of welfare, education, and income. This phenomenon indicates that marginalization is not merely a contemporary social issue, but a fundamental problem requiring a multidisciplinary approach, including a religious perspective.

Studies on marginalization have developed extensively across various disciplines. In general, previous research can be grouped into four main clusters. *First*, the sociological cluster, which

views marginalization as a process of social exclusion that causes certain individuals or groups to be marginalized from access to social, economic, and political resources. This perspective emphasizes that marginalization occurs through mechanisms of “othering” and systemic social inequality (Fluit et al., 2024). *Second*, the political economy cluster, which highlights the role of economic structures, public policy, and the distribution of power in producing marginalization. From this perspective, economic policies and market dynamics can create structural vulnerabilities that reinforce social inequality and limit the economic mobility of certain groups (Damayanti et al., 2025). *Third*, the development studies cluster, which views marginalization as a consequence of non-inclusive development processes. Development models that are overly oriented toward economic growth often result in social disparities and limited access to basic services for vulnerable groups, thereby reinforcing patterns of social exclusion (Warsilah, 2015). *Fourth*, the normative and ethical studies cluster, which begins to examine marginalization within the framework of moral values, social justice, and ethics. This approach highlights the importance of the dimensions of justice and protection for vulnerable groups in social policies and development practices, including how normative values can serve as a foundation for addressing social exclusion (Cedeño, 2023).

Based on this, there is a research gap in understanding the concept of marginalization from the Qur'anic perspective in a more specific and systematic manner. This study seeks to analyze the issue of marginalization through a thematic (*maudhu'i*) approach by examining relevant verses, and limits its analysis to Surah Al-Baqarah as the primary focus. This delimitation is intended to ensure a more in-depth and focused discussion, given the breadth of the theme of social justice in the Qur'an. The research questions are as follows: (1) How is the concept of marginalization constructed from the perspective of the Qur'an, particularly in Surah Al-Baqarah? (2) What is the relevance of these messages in the context of contemporary marginalization? The objective of this study is to identify and analyze the verses related to marginalization, as well as to formulate a conceptual understanding based on the Qur'anic perspective. Systematically, this paper will begin with a theoretical review of marginalization, followed by an analysis of the verses in Surah Al-Baqarah, and conclude with a conceptual discussion and the implications of the study.

METHOD

This study employs a qualitative approach using library research methods, focusing on the analysis of the content of Qur'anic verses through the thematic interpretation approach (*tafsir maudhu'i*). This approach was chosen to systematically and comprehensively understand the construction of the concept of marginalization in the Qur'an, particularly in QS. Al-Baqarah verses 27, 154, and 187, as well as other verses relevant to the theme (Mustaqim, 2015).

The primary data of this research are the Qur'anic verses related to the theme of marginalization. Meanwhile, secondary data is obtained from classical and contemporary tafsir (exegesis) works such as Tafsir al-Ṭabarī, Tafsir Ibn Kathīr, Tafsir al-Qurṭubī, Tafsir al-Marāghī, Tafsir Fī Zilāl al-Qur'ān, and Tafsir al-Misbah. For the study of *asbāb al-nuzūl* (occasions of revelation), this research refers to *Asbab Nuzul al-Qur'an* by al-Wāḥidī. The data analysis technique employs the thematic interpretation approach (*maudhu'i*), rather than merely content analysis in the sense of *tahlīlī* (sequential verse-by-verse analysis) (Shihab, 1999).

The steps of thematic analysis in this study refer to the method formulated by scholars of thematic interpretation, as developed in contemporary works on tafsir methodology, with the following stages: establishing the research theme (Lubis & Milhan, 2024). *First*, determine the main theme to be studied, namely “marginalization.” This theme is understood as a form of exclusion, severance of social relations, weakening of rights, or isolation of certain groups from access to justice and well-being (Al-Farmawī, 1977). *Second*, determine the keywords (Qur’anic terms). Once the theme has been established, the researcher identifies Qur’anic terms that are semantically close to the concept of marginalization. These terms include, for example: *ẓulm* (oppression/injustice), *fasād* (social corruption/disorder), *mustad’afīn* (the oppressed or weakened groups), *qaṭ’u mā amara Allāhu bibī an yūṣal* (severing what Allah has commanded to be joined), and other semantically relevant terms (Izutsu, 2003). *Third*, inventory and collection of verses. Verses containing these keywords or whose substantive meaning is relevant to the theme are then comprehensively compiled. In this study, the focus is delimited to QS. Al-Baqarah verses 27, 154, and 187, while still considering supporting verses to enrich the conceptual context (Al-Farmawī, 1977). *Fourth*, contextual analysis and *asbāb al-nuzūl*. Each collected verse is analyzed based on its *asbāb al-nuzūl*, *munāsabah* (correlation between verses), and the socio-historical conditions during the time of revelation (Shihab, 2013). *Fifth*, interpretive analysis (comparative tafsir). The researcher compares the interpretations of classical and contemporary exegetes to discover the spectrum of meanings and interpretive tendencies concerning these verses (Baidan, 2000). *Sixth*, conceptual synthesis, which is the final stage: formulating the construction of the concept of marginalization based on all the verses and interpretations that have been analyzed, thereby obtaining a comprehensive picture of the Qur’an’s response to the phenomenon of marginalization.

With these steps, this study follows the methodological pattern of thematic interpretation (*mandū’ī*), which moves from the theme to the verses, rather than from verse to verse sequentially as in the *tablī* method. This approach enables a more systematic and integrative understanding of the concept of marginalization from the perspective of the Qur’an (Shihab, 1999).

RESULTS AND DISCUSSION

The Construction of Social Marginalization in Surah Al-Baqarah

The discussion of marginalization in Surah Al-Baqarah can be understood through a broader Qur’anic framework that links social injustice with moral and structural corruption in society. The Qur’an frequently associates the emergence of marginalization with acts of *fasād* (corruption and social disorder), which disrupt social harmony, weaken ethical bonds, and produce unequal power relations within the community. Therefore, before examining specific cases, it is important to analyze how Surah Al-Baqarah constructs the roots of marginalization through several interconnected verses.

1. QS. Al-Baqarah 27: Social Disintegration and the Hegemony of Fasād as the Root of Marginalization

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ
الْخٰسِرُونَ ﴿٢٧﴾

“Those who break the covenant of Allah after its ratification, sever what Allah has commanded to be joined (*silaturrahmi*), and spread corruption in the land it is they who are the losers.” QS. Al-Baqarah 27

From various narrations, it can be concluded that QS. Al-Baqarah: 27 was not revealed for a single event, but rather constitutes a general overview of the characteristics and behavior of groups that opposed the truth in the early period of Islam. This verse encompasses: apostates who openly violated the pledge of allegiance, hypocrites who secretly betrayed the covenant of faith, and the People of the Book who deviated from their primordial covenant in the Torah. Thus, the primary target of this verse is anyone who knows the truth, then denies it, and disrupts the social and religious order of the Muslim community.

This verse is a continuation of the previous verse, which discusses the characteristics of the believers and the disbelievers. In this 27th verse, Allah SWT explicitly identifies the character of a third group, namely the *fāsiqūn* (the defiantly disobedient) - those who know the truth yet deliberately deny it (al-Ṭabarī, 1968). This verse describes three interrelated spiritual criminal acts: breaking the sacred covenant with Allah, severing the social relations He has commanded to maintain, and spreading corruption on earth. These three acts are manifestations of systematic and structured disobedience (*fiṣq*), not merely momentary individual mistakes (Al-Zuḥaylī, 2009).

“الَّذِينَ يَتَّقُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ” (*Those who break the covenant of Allah after its ratification*) It contains a very profound meaning. The word “*miṣāq*” indicates a type of covenant that is stronger and more binding than merely “*ahd*” (al-Asfahānī, 1992). In his tafsir, Imam al-Ṭabarī explains that this covenant encompasses two levels: first, the covenant of *fitrah* (primordial nature) taken from every human being in the realm of pre-existence (*ālam al-dharr*) to acknowledge the Lordship of Allah; second, the covenant of *sharī’ah* conveyed through the tongues of the prophets to affirm the oneness of Allah and follow His teachings. Violation of this covenant is not ordinary negligence, but rather a deliberate betrayal after it has been strengthened and reaffirmed.

“وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ” It indicates the social dimension of *fiṣq* (defiant disobedience). According to al-Rāghib al-Aṣfahānī, the meaning of “severing” here has a very broad scope, ranging from severing ties of kinship (*silaturrahim*), severing relations with the believers, to severing obedience to Allah and His Messenger (al-Asfahānī, 1992). Ibn Kathīr, in his tafsir, emphasizes that this includes severing what Allah has commanded to be joined, whether in terms of acts of worship (*ubudīyyah*) to Allah or social interactions (*mu’amalah*) with fellow human beings (Ibn Kathīr, 1999). Thus, *fiṣq* (defiant disobedience) is not only vertical in dimension (*ḥabl min Allāh*, one’s relationship with Allah) but also horizontal (*ḥabl min al-nās*, one’s relationship with fellow human beings).

“وَيُنْسِدُونَ فِي الْأَرْضِ أَوْلِيَاءَ هُمْ الْخٰسِرُونَ” It affirms the destructive impact of *fiṣq* (defiant disobedience). The word “*al-fasād*” (corruption) in Qur’anic terminology signifies the departure of something from a state of balance (*al-’adl*) towards imbalance (*al-jawr*). Al-Qurṭubī explains that corruption here encompasses all forms of corruption: corruption of creed (*’aqīdah*) by spreading misguidance, social corruption by dividing unity, and physical corruption by damaging the environment (Al-Qurṭubī, 2006). The mention of “*humul-ḥāsirūn*” (it is they who are the losers) using the pronoun “*hum*” which functions for specification (*li at-tabqīq*) emphasizes that their loss

is a real and everlasting loss, both in this world and in the Hereafter (Agita & Harun, 2025).

This verse highlights the group that violates the *mīthāq Allāh* (covenant with Allah), severs what He has commanded to be joined, and spreads corruption on earth. In the context of the phenomenon of the marginalization of spiritual values mentioned in the introduction such as the erosion of public integrity, the crisis of social commitment, or the betrayal of collective trust this verse provides a framework for a solution in the form of restoring transcendental commitment. The Qur'an categorizes the violation of commitment not merely as an administrative error, but as a form of existential loss (*al-ḵbāsīrīn*). The essence is that the marginalization of values can be overcome by restoring commitment to a solid theological foundation, so that integrity does not depend solely on external control, but on inner consciousness

This series of verses forms a clear construction: violation of the divine covenant (*yanquḍūn al-'ahd*), followed by the severance of social relations (*yaqṭa'ūn mā amara Allāhu bibi an yūṣal*), ultimately giving rise to collective corruption (*yufsidūna fil-ard*). From a thematic perspective, this structure demonstrates that marginalization is a logical consequence of institutionalized defiance (*fiṣq*) that when the values of *tawḥīd* (divine unity) and justice are abandoned, a social system emerges that is imbalanced and detrimental to many parties. Thus, QS. Al-Baqarah: 27 not only addresses theological deviation but also contains a sharp critique of social practices that produce injustice and marginalization. This verse identifies the characteristics of the losing group through their actions of severing what Allah has commanded to be joined (*yaqṭa'ūna*) and spreading corruption (*fasād*) on earth.

Analysis of the Metaphor of Severance (*Yaqṭa'ūna*): Etymologically, *yaqṭa'ūna* is derived from the word *qaṭa'a*, which means to cut a bond or rope that originally united things. In a social context, this “rope” symbolizes the community's protection system that guarantees the rights of vulnerable groups. The Severance of Social Relations as the Beginning of Marginalization: Sociologically, marginalization is understood as a process of exclusion that results in economic poverty. This verse affirms that the losing group are those who sever the ties of functional kinship (*silaturrahmi*). When the power elite or dominant groups discontinue their obligation of social relations with vulnerable groups, social dislocation occurs, marginalizing those groups from access to community protection (Ramadhani, 2025).

The Myth of Reform in Structural Fasād: The concept of *fasād* in this verse is not merely physical destruction, but rather a profound moral and ideological deviation (Alqowi & Rawzalgina, 2025). Semiotic analysis reveals that perpetrators of corruption (*fasād*) often employ narratives of “development” or “reform” (*iṣlāḥ*) as a myth to legitimize resource exploitation. This manipulative practice blurs the boundary between good and evil, which factually creates structural injustice and marginalizes the lower strata of society to the periphery for capitalist interests (Aulia, 2024).

Thus, QS. Al-Baqarah: 27 is not only concerned with theological deviation but also contains a sharp critique of social practices that produce injustice and marginalization. This verse identifies the characteristics of the losing group through their actions of severing what Allah has commanded to be joined (*yaqṭa'ūna*) and spreading corruption (*fasād*) on earth. An analysis of the metaphor of severance (*yaqṭa'ūna*) shows that etymologically it derives from the word *qaṭa'a*, meaning to cut a bond or rope that originally united things; in a social context, this “rope” symbolizes the

community's protection system that guarantees the rights of vulnerable groups. The severance of social relations becomes the beginning of marginalization, where sociologically, marginalization is understood as a process of exclusion that results in economic poverty. This verse affirms that the losing group are those who sever the ties of functional kinship (*silaturrahmi*) when the power elite or dominant groups discontinue their obligation of social relations with vulnerable groups, social dislocation occurs, marginalizing those groups from access to community protection (Ramadhani, 2025). Meanwhile, the concept of *fasād* in this verse is not merely physical destruction, but rather a profound moral and ideological deviation (Alqowi & Rawzalgina, 2025). Semiotic analysis reveals that perpetrators of corruption often employ narratives of "development" or "reform" (*iṣlāḥ*) as a myth to legitimize resource exploitation. This manipulative practice blurs the boundary between good and evil, which factually creates structural injustice and pushes the lower strata of society to the periphery (marginalization) for capitalist interests (Fuadiah et al., 2025).

2. QS. Al-Baqarah Verse 154: Deconstruction of Marginalization concerning the Existence of Victims Fallen in the Path of Allah

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ أُولَئِكَ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾

"Do not say that those who are killed in the path of Allah are dead. Rather, they are alive, but you perceive it not." (QS. Al-Baqarah: 154)

Ibn Kathīr's interpretation of QS. Al-Baqarah: 154, which parallels QS. Āli 'Imrān: 169, affirms that referring to the martyrs (*shuhadā'*) as "dead" is a theological error that is directly corrected by revelation (Ibn Kathīr, 1999). This rejection is not merely a euphemism, but rather an ontological affirmation that they are alive in the presence of Allah and receive sustenance, even though this reality is imperceptible to human senses (Shihab, 2002). In the context of the Battle of Badr, this verse carries a strong social dimension, as it was revealed during a phase when the Muslim community found itself in a politically, economically, and militarily marginal position. (Hishām, 2001).

Sociologically, they were a minority group that had previously experienced structural oppression in Mecca, so death in battle had the potential to be interpreted by the dominant society as a symbol of defeat and social meaninglessness. The Qur'anic correction of the term "dead" simultaneously deconstructs this symbolic construction and presents a counter-narrative that restores the dignity of the oppressed group (Wadud, 1999). Ibn Kathīr's argument is further strengthened by the reinforcement of hadith, particularly the narration in Sahih Muslim which explains that the souls of the martyrs (*shuhadā'*) are in the bellies of green birds that roam freely in Paradise and perch beneath the *'arsh* (throne of Allah). Another hadith narrated by Imam Aḥmad mentions that the souls of believers are in the form of birds hanging from the trees of paradise until the day of resurrection. Ibn Kathīr affirms that this privilege applies generally to believers, but the specific mention of the martyrs constitutes a form of honor and exaltation that is both symbolic and theological (Ibn Kathīr, 1999). From the perspective of marginalization, this construction can be understood as a process of symbolic rehabilitation for a group that is socially considered weak or defeated. In social exclusion theory, marginalization is not only related to limited material access but also to the loss of social recognition and legitimacy. Thus, the verse

concerning the life of the martyrs functions as a mechanism of divine recognition that reverses social stigma into transcendent honor.

When directly linked to the phenomenon of marginalization, the event of Badr demonstrates how revelation constructs a counter-narrative against the symbolic dominance of powerful groups. The Muslims, who were structurally marginalized, had their collective identity affirmed through divine recognition of the martyrs' life. Within the framework of social justice theory, marginalization is a form of structural injustice that excludes certain groups from full participation and legitimacy in social life. The Qur'an, through its affirmation of the martyrs' life, not only addresses metaphysical reality but also reconstructs the social position of the oppressed community (Fazlur, 1980). Thus, the concept of the martyrs' life in Ibn Kathīr's tafsir can be understood as a theological instrument that simultaneously functions as a strategy of symbolic liberation for marginalized groups, making the Battle of Badr not merely a military event but also a moment of identity transformation from a marginalized group into a honored community (Sholahudin et al., 2025).

This verse responds to the social stigma against martyrs who are considered "dead" (Ibn Kathīr, 1999). In a society that tends toward materialism, physical loss is often interpreted as total defeat. The Qur'an deconstructs this epistemology by affirming that the *ahyā'un* are alive. In the context of the phenomenon of marginalization, especially against groups who fight to uphold the values of truth but are socially defeated or marginalized, this verse presents symbolic rehabilitation and transcendental recognition.

This verse defends the dignity of those who sacrifice by prohibiting the term "dead" for those who fall in the path of Allah, affirming instead that they are "alive." Recognition of the existence of the *mustaḍ'afin* (oppressed group): Marginalization often manifests in the form of "social death," where the contributions and existence of those sacrificed by an unjust system are erased from history. The prohibition against calling them "dead" (*ammwāt*) constitutes a form of spiritual and historical social inclusion. The Qur'an elevates the dignity of the oppressed (*mustaḍ'afin*) by granting them a status of eternal honor, rejecting attempts by worldly power structures to negate their existence (Samani et al., 2026).

Egalitarianism and Resistance to Stigma: This verse affirms the principle of universal equality, wherein human nobility is not determined by worldly social status or physical strength, but by the value of sacrifice. By elevating the status of those who are marginalized, the Qur'an delivers a powerful message that every individual, including marginalized groups, has the right to recognition of equal dignity in the sight of divine law and humanity (Rahmawati, 2023).

3. QS. Al-Baqarah Verse 187: Transformation of Relations and Elimination of Domestic Subordination

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفْتُ إِلَىٰ نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بْشِرُوهُنَّ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ إِلَىٰ الْآلِيلِ وَلَا تَبْشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لِنَاسٍ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

“It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the night [i.e., sunset]. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allah, so do not approach them. Thus does Allah make clear His verses [i.e., ordinances] to the people that they may become righteous.” (QS. Al-Baqarah: 187)

The Narration of Ibn ‘Abbās from al-Wālibī: During the month of Ramadan, when the Muslims had performed the ‘Ishā’ prayer, it became prohibited for them to have relations with their wives and to eat [and drink] until the same time the following night. Subsequently, some Muslims consumed food and had relations with their wives during Ramadan after the ‘Ishā’ prayer, among them ‘Umar bin al-Khaṭṭāb. The Companions then complained to the Prophet (ﷺ), and this verse was revealed (Al-Wāhidī, 2010).

The Narration of Abū Bakr al-Aṣṣihānī from Abū al-Shaikh al-Ḥāfiẓ from ‘Abd al-Raḥmān bin Muḥammad al-Rāzī from Sahal bin ‘Uthmān al-‘Askarī from Yaḥyā bin Zā’idah from his father and others from Abū Ishāq from al-Barrā’ bin ‘Āzib: The Muslims, when they broke their fast (during Ramadan), would eat, drink, and have relations with their wives as long as they had not yet slept. Once they slept, they would not engage in any of these activities until the time to break the fast the following day. Qays bin Ṣirmah al-Anṣārī was fasting at that time and went to his family to break his fast. His wife went out to look for something [for ifṭār]. Qays was overcome by drowsiness and then fell asleep. The next day, he lost consciousness [due to weakness]. ‘Umar visited Qays’s wife when he [Qays] was asleep, and then complained to the Prophet (ﷺ). This verse was revealed as a solution, and the Muslims were delighted to hear it.

The Narration of Abū ‘Abd al-Raḥmān bin Abī Ḥāmid from Muḥammad bin ‘Abdullāh bin Muḥammad al-Shaybānī from Muḥammad bin ‘Abd al-Raḥmān al-Daghūlī from al-Za’farānī from Shubābah from Isrā’īl from Abū Ishāq from al-Barrā’: Previously, when the Companions of the Prophet (ﷺ) were fasting and the time to break the fast arrived, if they happened to fall asleep before breaking their fast, they would not eat during the night or the following day until evening. Qays bin Ṣirmah al-Anṣārī, while fasting, came to his wife and asked, “Do you have any food?” His wife replied, “No, but I will go out to look for some for you.” Since Qays had been working all day, he fell asleep. When his wife returned and saw him asleep, she said, “Woe to you.” The next morning, he continued his fast. Then, during the day, Qays lost consciousness. This incident was reported to the Prophet Muhammad (ﷺ), and this verse was revealed. The Muslims were overjoyed upon hearing this verse.

The Narration of Al-Ḥasan bin Muḥammad al-Fārisī from Muḥammad bin al-Faḍl from Aḥmad bin Muḥammad bin al-Ḥasan al-Ḥāfiẓ from Muḥammad bin Yaḥyā from Hishām bin ‘Ammār from Yaḥyā bin Ḥamzah from Ishāq bin Abī Qudwah from al-Zuhrī from al-Qāsim bin Muḥammad: At the beginning of the obligation to fast, the Muslims would fast from the ‘Ishā’ prayer until the ‘Ishā’ prayer the following night. Thus, when they fell asleep, they would not approach their wives and would not eat or drink. Then ‘Umar came to his wife, and his wife said,

“I have fallen asleep.” [Nevertheless], ‘Umar had intercourse with his wife. Later, Şirmah bin Anas was fasting [and reached] the evening time but fell asleep before breaking his fast. Because they [understood that] once they fell asleep, they could not eat or drink until the next morning, they continued fasting, and this fast nearly killed him. Then Allah revealed this verse as a concession (...so Allah accepted your repentance and forgave you...).

The Narration of Sa’id bin Muḥammad al-Zāhid from his grandfather from Abū ‘Amr al-Ḥayrī from Muḥammad bin Yaḥyā from Ibn Abī Maryam from Abū Hassān from Abū Ḥāzim from Sahl bin Sa’d: This verse was revealed (“...and eat and drink until the white thread becomes distinct to you from the black thread...”) and the text stopped there, not extending to (“...of dawn”). At that time, when people intended to fast, one of them would tie a white thread and a black thread to his legs and would continue eating and drinking until the two threads became distinguishable. Then Allah completed the wording of the verse with (“...of dawn”), so they understood that what was meant thereby was the coming of day and night. This was narrated by al-Bukhārī from Ibn Abī Maryam, and by Muslim from Muḥammad bin Sahl from Abū Maryam.

Concerning Surah Al-Baqarah, Verse 187, on the subject of marital relations during the month of Ramadan. *أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ* This portion of the verse clearly states that marital relations are permitted during the nights of Ramadan. However, what deserves special attention is the manner in which Allah SWT conveys this. Allah does not use explicit words to refer to intimate relations, but rather chooses implicit terms. This communication through subtle allusion demonstrates the linguistic refinement of the Qur’an and its profound respect for the intimacy that occurs between husband and wife. The verse concludes that the husband-wife relationship is depicted as a bond of positive value. This bond is conceptualized with characteristics of clarity, gentleness, and deep intimacy. Furthermore, this concept emphasizes the necessity of avoiding relationship dynamics that are coarse, akin to voracious and greedy animalistic instincts. The emphasis on the values of gentleness and intimacy also leads to an understanding of the importance of maintaining privacy and confidentiality in conducting the marital relationship (Qutb, 2008).

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ Clothing as a Metaphor for the Husband-Wife Relationship: The basic functions of clothing as protection from weather and external dangers, a cover for one’s private parts (*awrah*), and an aesthetic element for humans are used as a profound metaphor to describe the marital relationship. Mutual Protection and Covering: The essence of this parable lies in the protective and concealing nature of clothing. Similarly, in marriage, the husband and wife play the role of mutually protecting and “covering” or safeguarding each other’s secrets and honor, creating mutual support and a sense of security.

Leniency of the Ruling in the Worship of Fasting: As explained by al-Maraghi, the permissibility of intimate relations (*jiṃā’*) during the nights of Ramadan represents a form of leniency (*rukḥṣah*) from Allah SWT. It is motivated by recognition of the intensity and difficulty of self-restraint within a husband-wife bond that has become unified, thus necessitating a regulation that takes into account the human nature inherent in marriage (al-Marāghī, 1910). Legal Dynamics as a Manifestation of Allah’s Compassion: This change in the ruling from prohibition to permissibility reflects the merciful characteristics of Islamic law. This ease is granted as a

manifestation of Allah SWT's compassion, with the primary objective of preserving the sanctity of the husband-wife pair from the potential of sin, while simultaneously facilitating their performance of the fasting worship without being burdened by insurmountable difficulties.

“فَالَّذِينَ بَشِرُوا هُنَّ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ” The Legality of Intimate Relations within the Framework of Procreation and Spirituality: This verse functions as a confirmation of the previous legal stipulation. From a theological perspective, one of the fundamental human instincts is the continuation of lineage (procreation), which results from intimate relations. Therefore, Islam permits marital relations motivated by the intention to obtain offspring (*dhurriyyāt*), distinguishing this from mere fulfillment of physical desires. Legality within such a framework aims to direct human instinct positively, while simultaneously serving as a preventive mechanism to safeguard both spouses from acts forbidden by Allah SWT. Legal Status: Permission after Prohibition. The command to have relations with one's wife in this context cannot be interpreted as an obligation (*wājib*). Legally, this statement is more accurately understood as a permission (*ibāḥah*) granted after a previous prohibition had been in effect. In other words, this verse marks a change in legal status from forbidden back to permissible, thereby placing it within the realm of allowance, not obligation.

The initial regulations of fasting were very strict, including the case of Qays bin Şirmah. Through the phrase *kuntum takhtānūna anfusakum* (you used to deceive yourselves) and the use of the term *bāshirūhunna* as a polite *kinayah* (metaphor), the Qur'an demonstrates that divine law considers human biological and psychological realities. In the context of the phenomenon of psychological marginalization such as excessive guilt, disproportionate religious pressure, or rigid standards of piety this verse presents a solution in the form of a balance between legal ideals and human nature. The granting of *rukḥṣah* (concession) is not a form of legal weakness, but rather a form of mercy and progressive education (*tarbiyah tadarrujīyah*). The essence is that psychological marginalization can be overcome through a humanistic legal approach, which acknowledges human limitations without negating moral principles.

Through the metaphor of *libās* (clothing), this verse deconstructs the pattern of asymmetric relations that often marginalizes the role of individuals, particularly women. The philosophy of *libās* as equal partnership: the statement “*they are clothing for you, and you are clothing for them*” emphasizes the functions of mutual protection, covering each other's faults, and adornment. From a gender perspective, this metaphor eliminates the pattern of subordination where one party is considered inferior. The “clothing” relationship signifies a horizontal, complementary partnership, not a vertical relationship between a ruler and a subordinate subject. Elimination of the Double Burden: Marginalization within the household often manifests in the form of unilateral imposition of domestic tasks on women without recognition of their economic value. This verse, by establishing equality in biological and social rights, dismantles the patriarchal cultural construct that confines women to the role of the “3R” (*dapur, sumur, kasur*) [the kitchen, the well, the bed]. The social justice within the family constructed by this verse becomes the foundation for the elimination of marginalization in the broader public sphere (Rahmawati, 2023).

Relevance of the Qur'anic Message to Social Marginalization in the Contemporary Era

The message of the Qur'an holds crucial relevance in dissecting and addressing the problems

of marginalization in the contemporary era. The Qur'an is not only understood as a static ritual text, but as a living ethical reference capable of opening critical interpretative space regarding the complexities of the modern age, including humanitarian and ecological crises. Within the social order, the Qur'an places justice as the main pillar for building an inclusive society, where every individual possesses rights and obligations that must be respected without discrimination. These Qur'anic principles of equality provide a moral foundation for the protection of human rights amidst the structural inequalities of the modern world (Ramadhani et al., 2025).

Structural marginalization in the modern era is often disguised through the rhetoric of “reform” (*islah*) or manipulative economic development narratives. This phenomenon is referred to as systemic fasād (corruption), where practices of exploiting natural and human resources are wrapped in ostensibly constructive intentions that actually blur the boundary between good and evil. Large-scale projects are frequently claimed to be forms of public benefit (*maslahah*), when in fact they cause social dislocation and agrarian conflicts that push lower-class communities to the social periphery. The Qur'anic message in this regard is highly relevant for deconstructing modern ideological myths that conceal destruction behind the narrative of economic progress (Alqowi & Rawzalgina, 2025). Islam explicitly takes the side of the weak (*du'afa'*) and the oppressed (*mustad'afin*), because in historical reality, these groups are often marginalized by systems of social control dominated by powerful groups. The Qur'an's defense of vulnerable groups includes the oppressed common people, manual laborers, fishermen, and orphans as a manifestation of the principle of *rahmatan lil 'alamin* (a mercy to all worlds). The Qur'an affirms that neglecting the social rights of these vulnerable groups constitutes a denial of religion itself. Therefore, attention to and protection of marginalized groups is positioned as an indicator of true faith within the perspective of Islamic social theology.

In the economic dimension, the Qur'an offers a solution to marginalization through the principle of equitable wealth distribution to prevent the concentration of wealth solely among the elite (QS. Al-Hasyr: 7). Socio-economic inequality, reflected in high Gini coefficient figures, demands redistributive mechanisms that prioritize shared prosperity. Instruments such as zakat, infaq, and sadaqah are positioned as tools for social inclusion to empower marginalized groups so they can live with dignity and economic independence. This demonstrates that the enforcement of social justice in Islam requires the collective responsibility of the ummah to protect those trapped in structural poverty (Samani et al., 2026).

Gender marginalization is also a major concern, where the Qur'an deconstructs patterns of subordination against women that still commonly occur. Through the metaphor of libās (clothing) in QS. Al-Baqarah: 187, the Qur'an affirms a horizontal partnership relationship that is equal, mutually protective, and complementary between men and women. This message rejects the notion of women as “second-class citizens” or merely objects of subordination in domestic and public institutions. The relevance of this message in the contemporary era is as a basis for eliminating the double burden and ensuring equal access to education and professional careers for women (Rahmawati, 2023).

Social inclusion in the Qur'anic perspective encompasses recognition of universal equality (*musawah*) that transcends primordial attributes such as race, ethnicity, tribe, and social status. The affirmation that a person's nobility is determined solely by the quality of their piety (QS. Al-

Hujurat: 13) serves as a crucial foundation for combating all forms of racism and discrimination. In the context of a multicultural society, this message encourages the creation of harmony and respect for the dignity of every individual as children of Adam, honored by God. Social justice must therefore include the protection of minority rights and inclusion for all levels of society without exception (Dalimunthe et al., 2026).

Finally, the Qur'an encourages the ummah to possess critical awareness and apply ethics (*tabayyun*) towards every policy or moral claim in the public sphere. Upholding justice must not be based on group interests or hatred, but on universal values that place truth at the center of every action. Muslims are called to play a primary role in social change, actively engaging in legal advocacy and education to create a just and sustainable social order. Thus, internalizing Qur'anic values of justice is not merely a theological necessity, but also a strategic step towards a human civilization that is more ethical, inclusive, and transformative (Fuadiah et al., 2025).

CONCLUSION

Based on the thematic analysis of QS. Al-Baqarah verses 27, 154, and 187, this study demonstrates that the Qur'an presents a multi-layered response to the phenomenon of marginalization. QS. Al-Baqarah: 27 affirms that social inequality stems not only from material factors but also from a moral crisis characterized by the violation of commitments to Allah, the breakdown of social relations, and the emergence of corruption in human life. Furthermore, QS. Al-Baqarah: 154 asserts that those who fall in the path of Allah are not considered dead but are alive in His sight, thus illustrating how revelation restores the dignity of groups that are often socially perceived as weak or devoid of meaning. Meanwhile, QS. Al-Baqarah: 187 reveals the ethical dimension of Islamic law through the principle of *rukhsah* (concession), affirming that Islamic legislation is revealed by taking into account human conditions and limitations. These findings indicate that the Qur'an presents an integral approach in responding to marginalization through the reinforcement of spiritual commitment, the restoration of the dignity of vulnerable groups, and the implementation of law oriented towards public benefit (*maslahah*). Thus, this study offers a Qur'anic framework for understanding marginalization, positioning revelation not only as a critique of social inequality but also as a source for the restoration of human dignity and an ethical foundation for building a more just and humane social life.

DECLARATION OF USING AI

The authors used NotebookLM for academic research, refined for a more formal, journalistic tone suitable for a journal article or academic paper. The integration of NotebookLM into the research workflow significantly expedites the identification of prior studies relevant to the research theme. Its advanced search capabilities enable the rapid discovery of academic literature, which can subsequently be uploaded as source material.

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