

The Fundamentals of the Quranic Message and its Timeless Nature

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ABSTRACT

This paper examines some fundamentals of the Quranic messages and elucidates their timeless nature in challenging relativism through the lens of Islamic perspectives. The issues of relativism have been spreading in all elements of social and moral construction. Moreover, the authenticity and eternity of the Quran have been questioned. Consequently, the truth of messages in the Quran also has been doubted. In other words, without exception, all ingredients in the Qur'an become nothing. In fact, people become confused with values and standards of morals, truth, religion, etc., in their daily lives. Indeed, the Quran itself has declared this book a guide of life for human beings, which is rich in permanent values and standards of morals, truth, religion, etc., but these things are unbounded by time and place. It means that the messages of the Quran are timeless in nature. Therefore, this paper investigates some problems above by presenting some verses of the Quran as a permanent solution for relativism issues.

Keyword: Quran, Fundamental, Message, Relativism

ABSTRAK

Tulisan ini mengkaji beberapa fundamental pesan-pesan Al-Qur'an dan menjelaskan sifat abadi dalam menantang relativisme melalui perspektif Islam. Isu-isu relativisme telah menyebar di semua elemen konstruksi sosial dan moral. Lebih lanjut, keaslian dan keabadian Al-Qur'an telah dipertanyakan. Akibatnya, kebenaran pesan-pesan dalam Al-Qur'an juga telah diragukan. Dengan kata lain, tanpa terkecuali, semua unsur dalam Al-Qur'an menjadi nihil. Bahkan, manusia menjadi bingung dengan nilai-nilai dan standar moral, kebenaran, agama, dan lain sebagainya, dalam kehidupan sehari-hari mereka. Al-Qur'an sendiri telah menyatakan sebagai pedoman hidup bagi manusia, yang kaya akan nilai-nilai dan standar moral, kebenaran, agama yang permanen, tetapi hal-hal ini tidak terikat oleh waktu dan tempat. Artinya, pesan-pesan Al-Qur'an bersifat abadi. Oleh karena itu, tulisan ini menyelidiki beberapa permasalahan di atas dengan menyajikan beberapa ayat Al-Qur'an sebagai solusi permanen untuk isu-isu relativisme.

Kata kunci: Al-Qur'an, Fundamental, Pesan, Relativisme

INTRODUCTION

The Quran is the sacred book of Islam and serves as one of the two primary sources of Islamic teachings and law. Muslims believe the Quran to be God's direct and infallible words, revealed to the Prophet Muhammad (peace be upon him) through the Angel Gabriel fourteen hundred years ago. The purpose of the Quran is to serve as a source of guidance and admonishment to all of humanity (Al-Tarawneh, 2021). It contains signs, miracles, parables, lessons, eloquence, and beautiful style. The primary call of the Quran is belief in God, describing His Name and Attributes and His rights over us as His dependent creatures. The Quran describes itself in the following verse: This [Quran] is a Message for humanity so that they may be warned thereby and know that He is but one God and that those of understanding may take heed. (Quran, Ibrahim: 52)

Moreover, the Quran is the final holy book and was perfectly revealed to His Messenger, Muhammad (PBUH). Indeed, Muhammad is the apostle to the entire universe. It means that the Quran is also a book for the whole world and all ages. No other books are similar to the Qur'an because the books before the Quran were revealed only to certain people and at specific times. There are numbers of the words "for the worlds", for all people, to men and jinn. Thus, the Quran is described as a timeless nature and a universal book. Timeless means permanent, eternal, or endless, while universal means common, which is applied to all people and the world. Therefore, the Quran is an eternal or infinite and universal book that covers the whole world and all ages (Abbas et al., 2023).

Furthermore, the Quran contains many fundamental messages. Al Quran has many standards and values of morality (justice, respect, equality, freedom, honesty, truth, religion, etc. However, the most fundamental messages in the Quran that apply to all humankind are belief, prayer, and good deeds. The verses which contain the above themes are among the most frequent in the Quran. These messages do not contradict the teachings of reason and human nature, fitrah.

Now, we live in a culture inundated with moral issues and disagreements (euthanasia, gay rights, same-sex marriage, abortion, drugs, wars, etc.). The most influential issue is the term postmodernism, which contains philosophical matters that cause relativism to be the main idea of life (Firdaus, 2025). Moreover, relativism has destroyed the foundation of social construction, moral construction, truth construction, etc. As a result, many people become confused about standing in the correct position between good and evil and right and wrong.

In this paper, I examine all principal or fundamental messages of the Quran, which are rich with permanent values for the daily life of human beings. Still, I focus on some moral elements such as justice, honesty, freedom, and respect because relativism constantly interacts with ethical issues, which is to be discussed in some. Before I describe some moral elements with clear standards and meanings, I briefly explain the Quran as the Islamic foundation in terms of meaning and its purpose revealed by Muslim scholars.

Then, I briefly describe the definition of relativism, which has two main types: cognitive and ethical. The history of relativism is also explained briefly from the age of the old Greeks until the postmodernism era. Of course, some scholars of relativism will be elucidated briefly on who they are and their ideas. Next, I examine some relativism issues such as pluralism with its truth claim of religion, gender with the ideas of feminists toward positioning women to men and vice versa, etc. These issues will be presented with how the Quran argues against these issues, which is timeless nature throughout periods and ages. Then, the statement of *salihuun likulli zaman wa makan* will become clear and proved.

In a nutshell, I argue that The Qur'an is Allah's unchanging and preserved guidance for all of humanity, valid for every time and place. Its timeless values offer clear solutions to modern challenges, including the confusion of relativism. To uphold its relevance, Muslim scholars must revive *ijtihad* within Islamic principles, ensuring Islam remains a strong, moral, and progressive force in today's world.

FINDING

The Quran as The Islamic Foundation

The Quran is not only a holy book without ingredients of meaning. It is also an Islamic foundation for Muslims and all human beings whole the world. Therefore, before exploring more about its ingredients, it's necessary to know the meaning of the Quran given by Muslim scholars.

Manna al Qattan, in his book, *Mabahits fi Ulumi al Quran*, mentioned that al Quran is an eternal miracle of Islam which does not have additional with the elevating of knowledge except entrenched in miracle revealed by Allah Almighty to his Messenger Muhammad, peace be upon him, to bring people from the darkness to the lightness and show them to the right path (Elkarimah, 2022).

Syaikh al Azhar, DR. Muhammad Sayyid Thantawi, in his book, *Mabahits fi Ulumul Quran*, said that Al Quran is a miracle of Allah's words revealed to his Messenger in mashahif transferred to him frequently, tawatur, and it will be worship for those who read it (Imawan, 2022). He also mentioned that the word Quran in linguistics is Masdar (gerund), derived from the word qaraa, meaning recite and then transformed to a noun (ism) for the word of Allah Almighty. It is ithlaqul masdar to its object, maf'ul (object). This word is mentioned in several verses in the Qur'an, such as "It is for Us to collect it and to promulgate it: 18. But when We have promulgated it, follow thou its recital (as promulgated)" (Quran, al-Qiyama: 17-18).

The most important purpose of revealing the Quran is guidance for humankind, which leads them to what makes them happy here and hereafter. Moreover, it has more special features than others in terms of guidance (Rezaei et al., 2024). First, it commonly covers all people and jinn throughout time and place (see Quran, al-An'am: 19). Second, it is perfect because it covers all necessary needed by human beings comprehensively in terms of faith, akhlaq, worship, interaction rule with other and environment, etc. Indeed, all these suitable with necessary of soul and body without inclining to one side," But seek, with the(wealth) which Allah has bestowed on thee, the Home of Hereafter, nor forget thy portion in this world" (Qur'an, al-Qasas: 77). Third, it is clear because it is reflected in the clear presentation of the topics and issues in an excellent performance effectively which all mains of persuasion style

are unique in his eloquence and good, “Allah has revealed (from time to time) the most beautiful message in the form of a book, consistent with itself (yet) repeating (it is teaching in various aspects): the skins of those who fear their skins and their hearts do soften to the celebration of Allah’s praises. Such is the guidance of Allah: “He guides there with whom he pleases, but such as Allah leaves to stray, can have none to guide.” (Qur’an, az Zumur: 23)

Fundamental Message of The Qur’an

Many fundamental messages in the Qur’an can be explored—for instance, justice, honesty, freedom, and respect. The Qur’an, Islam's sacred scripture, considers justice a supreme virtue. It is a basic objective of Islam to the degree that it stands next in order of priority to belief in God’s exclusive right to worship (Tawheed) and the truth of Muhammad’s prophethood. Justice is an obligation of Islam, and injustice is forbidden. The following verse displays the centrality of justice to the Quranic value system: “We sent Our Messengers with clear signs and sent down with them the Book and the Measure in order to establish justice among the people...” (Quran, al-Hadid: 25). The phrase ‘Our Messengers’ shows that justice has been the goal of all revelations and scriptures sent to humanity. The verse also shows that justice must be measured and implemented by the standards and guidelines set by revelation (Afsaruddin, 2025). Islam’s approach to justice is comprehensive and all-embracing. Any path that leads to justice is deemed to be in harmony with Islamic law. Therefore, all means, procedures, and methods that facilitate, refine, and advance the cause of justice and do not violate Islamic law are valid.

The Quran also refers to examples and contexts of justice. One such example is the requirement of just treatment of orphans (Quran, 6:152, also see 89:17, 93:9, and 107:2). References to justice also occur in the context of polygamy. The Quran demands equitable treatment of all wives. “If you fear that you cannot be just and then marry only one...” (Quran 4:3). If we see around us that people are still looking for justice. In some countries, people are demonstrating for justice, while justice has been given meaning to the various interests of some people. Moreover, justice has different meanings in certain countries

depending on their necessity. These all happen because they are ruling their justice written by man's reason, not relying on the permanent principle of justice in the Quran.

When honesty is lost, wait for the Hour (the Day of Judgment). These are the words of Prophet Muhammad. Honesty incorporates the concepts of truthfulness and reliability and resides in all human thought, words, actions, and relationships. It is more than just accuracy; it is more than just truthfulness; it denotes integrity or moral soundness. Islam commands truthfulness and forbids lying. Allah Almighty commands a Muslim to be honest. "O you who believe! Fear God, and be with those who are true (in word and deeds)." (Quran, at Taubah: 119). Ibn Katheer, in his book, explained the meaning of this verse. He said, "Being truthful and adhering to truthfulness means you will be among the people of the truth and be saved from calamity and that it will make a way out for you from your problems (Narotama et al., 2024)."

This honesty, an essential ingredient of the Muslim character, includes being truthful towards Allah almighty by worshipping Him sincerely; being truthful to oneself by adhering to God's laws; and being sincere with others by speaking the truth and being honest in all dealings, such as buying, selling, and marriage. There should be no deceiving, cheating, falsifying, or withholding of information. Thus, a person should be the same on the inside as on the outside. Indeed, the Messenger said that Truthfulness leads to righteousness, and righteousness leads to Paradise. In addition, a man keeps telling the truth until he becomes truthful. Falsehood leads to wickedness and evil-doing, and wickedness leads to the (Hell) Fire, and a man may keep telling lies until he is written before God as a liar". (Saheeh Al-Bukhari).

A true Islamic society is based on honesty and justice and is intolerant of dishonesty in various forms. Honesty in all business transactions is highlighted, and the Prophet Muhammad exhorts Muslims to be scrupulously honest in all their dealings. For those who wish to be among the truthful, Prophet Muhammad has left us with these words of guidance, "Let he who believes in God and the Last Day either speak good or keep silent." (Saheeh Muslim). Now, honesty is most wanted by people because one of the core problems of the

growing culture of corruption in some countries is the lack of honesty values in mental attitudes and actions of daily life, especially by those who have power. Without honesty, all governments will be decorated without being able to contribute significantly to the improvement of the people. Honesty has become a rare commodity for the bureaucrats. Moreover, corruption has become a trend in society. They do corruption like something normally not a shame for them. If all people believe and practice the permanent value of honesty that has been called since the beginning of revealing, corruption will not appear in society.

Freedom is one of the most valuable things, although many of us have no idea how precious it is until we lose it. It is considered one of the basic human rights, and attempting to withhold that right without just cause is a most serious sin. Yet, the amount of freedom is actually have is much more limited than we perhaps realize. In Islam, we are taught that it was something God granted to human beings, which He did not grant to angels. We may not be able to choose what we are physically, but we must decide what we will do regarding our soul activity (Ritpanitchajchaval et al., 2023). God requests us to take control of ourselves, make particular choices, and act in specific ways - but He never forces us. We do not have to believe in Him, and we may choose to ignore Him or disobey Him.

Many people think that all Muslims are fatalists, who believe that since ‘everything is written’ and that God knows everything in advance - therefore it must all be predetermined. No human brain has been able to untangle this problem totally - certainly not mine - but the whole business of God sending Messengers with revelations indicates that humans are expected to listen, make choices, and adjust their lives accordingly. Allah Almighty, in fact, revealed: “Truly, God does not change the condition of a people until they change what is in themselves” (Qur’an, ar Ra’d: 11). This seems to indicate that humans have the power to change through their free will, and these decisions alter their fates. It must be true that Allah almighty does know everything and every possibility, but humans do not. Therefore, if a human chooses something, a certain outcome will lead to a specific conclusion. The outcome and conclusion will differ if the human chooses a different course of action.

For Islam, freedom lies in commitment and responsibility. They form an integral part of each other and cannot be separated. There is no freedom of choice without responsibility; no responsibility without freedom. Over centuries, the Ulama (scholars) have studied and researched the relationship between freedom and responsibility. Based on their research, they produced their explanation of human behavior and outlined their connection with divine justice. They concluded that if a man were deprived of free will and the right to choose his path in life, he could never be reconciled with Allah, the Glorified. Allah has granted man free will, which allows him to choose his course in life, and man is answerable to Allah for his actions." Surely We have shown him the way: he may be thankful or unthankful." (Quran, al- Insan: 3). "...Nay! man is evidence against himself, though he puts forth his excuses." (Quran, al-Qiyamah: 14-15)

Recently, everyone has demanded freedom in their daily lives like freedom of expression. They want to do what they want without thinking of the effect, and others, just being egos. For example, there are increasingly widespread pornography and porno-action that will always happen due to the weak life order applied by some governments or people on behalf of Human Rights. However, freedom of expression in Islam is a freedom that is limited by Islamic values. Not unlimited freedom, but freedom is responsible b to themselves, society, and Allah Almighty, because every human being is a leader for himself and will be held accountable hereafter. "Each of you is a leader, and each leader is responsible for what he leads" (Abu Huraira).

Islam states that it is the responsibility of each individual to treat all creation with respect, honor, and dignity. The most deserving of consideration is the Creator Himself. Respect begins with loving and obeying the commandments of God, and from this respect flows all the manners and high standards of morality inherent in Islam. "And whosoever obeys God and His Messenger, fears God, and keeps his duty (to Him), such are the successful ones." (Qur'an, an-Nur: 52). Respect for humanity means avoiding sins that will sow discord among the people and lead to destruction. God says in the Quran that He created humankind for no reason except to worship Him (Quran, al Waqiah: 56). Worshipping God shows Him the respect He deserves. Worshipping God makes it possible for us to treat all humankind

respectfully. It allows us to treat the environment respectfully and permits others to respect us. Then, they are no human beings more worthy of our respect than those whose piety and closeness to God are apparent (Sulaiman, 2021).

In Islam, it is not permissible to search for or reveal the secrets of others. Spying and all it involves, such as eavesdropping and asking too many private questions, is forbidden because it consists of disrespecting the private lives of others by disobeying God. Bad words show disrespect to those being spoken about and a total lack of self-respect. Reviling, insulting, cursing, and rudeness are bad words and are usually uttered when someone is overcome by anger. Anger is an emotion that may open doors to all kinds of evil and disrespect. The true believer, the one submitted to God, must learn to control his tongue and not speak unless he says something good. A person who keeps himself busy doing good deeds and seeking God's pleasure is a person who knows the meaning of respect.

Relativism: An Islamic Response

Relativism is the concept that points of view have no absolute truth or validity, having only relative, subjective value according to differences in perception and consideration. There are two main types of relativism: cognitive and ethical. First, cognitive relativism holds that there are no universal truths about the world: the world has no intrinsic characteristics; there are just different ways of interpreting it. Moreover, objective truth is no more and no less than the best idea we currently have about how to explain what is going on. Second, ethical relativism is sometimes confused with ethical scepticism, the view that we cannot know whether there are valid moral principles. Furthermore, ethical objectivism must be distinguished from moral realism, the view that valid moral principles are true, independently of human choice.

The history of relativism began in Greek thought from the fifth century BCE onwards. Protagoras (c. 490–420 BC), however, is considered the first official voice of relativism when he proclaims: “Man is the measure (metron) of all things (chremata): of the things which are that they are, and of the things which are not, that they are not.” In the Modern era, the most notable proponent of scepticism and relativism in the early modern period is Michel de

Montaigne (1533–1592), who was known for popularizing the essay as a literary genre and is popularly thought of as the father of Modern Skepticism, whose work is the most significant link between the relativism and scepticism of the ancients and the various relativistic doctrines developed by modern philosophers. In the contemporary era, there are also many contemporary relativistic views, such as Kant, Hegel, Nietzsche, Foucault, Derrida, etc. Kant asserted that we cannot access a world uncontaminated by our concepts, which becomes a fully-fledged relativist position barely distinguishable from postmodernism. Actually, all their views are repeating ideas without problem-solving or unanswered debate of things (Basuki et al., 2023).

In other words, relativism is simultaneously a history of the attempts to refute the case of Protagoras, who speaks to us today only through the writings of his critics. This can be seen that from the Protagoras era till now is only confusion among man without having standards of things in the world that only rely on their mind, will, and needs. There are many effects from or maybe in line with postmodernism issues. For example, in religion's case (religious pluralism), one of the aims of relativism in postmodernism is the marginalization of religion. The strategy is to create a plurality of religions around the world. One of their methods is to turn on or create new religions around the world for the current issue, like the new religion of Kopimism in Sweden. If religion becomes a lot, all religions will become the source of truth. If truth is becoming a lot, no one can claim to be the holder of truth. That is the purpose of religious pluralism: the truth is everywhere. This thing happens by creating a plurality and then justifying it as pluralism. Thus, the post-modern trend is relativism, equality (equality), nihilism, and religious pluralism (religious pluralism). Theoretically, these concepts have been created and sociologically practised everywhere.

In the Qur'an, the true religion has been mentioned and asserted that Islam is the only true religion. Allah Almighty said, "In the sight of God, Islam is the religion (Quran, Ali Imran: 19. Moreover, Allah emphasized that "No Religion other than Islam (submission to the will of God) will be accepted by anyone. Whoever follows a religion other than Islam will be lost on the Day of Judgment" (Quran, Ali Imran: 85). Indeed, the Qur'an explains that Islam is a

perfect religion, "...On this day, I have perfected your religion, completed My favours to you, and have chosen Islam as your religion" (Quran, al Maidah: 3).

In Gender issues, one of the effects of relativism espoused by feminists is to foster homosexual practices in society because what was considered wrong in the past, now under the pretext of respect for human rights, has turned into a truth. In the West, but now, even in some Asian countries, lesbian couples can marry legally and be recognized by the state. Radical feminists argue that the dominance of males is centred on sexuality. In heterosexual relationships, women become subordinate parties, but by being lesbians, women have the same control and no domination in a sexual relationship between them.

In the Quran, the position of women is the same as men, in some cases. In the case of the original scene, women and men are equal, "People, have a fear of your lord who has created you from it. He created your spouse and through them, He populated the land with many men and women" (Quran, An-Nisa ': 1), "Their Lord answered their prayers saying, "I do not neglect anyone's labour whether the labourer be male or female," (Quran Ali Imran: 195). The Qur'an is always trying to scrape out doubts in the mind of all views that distinguish between the male and women, particularly in the field of humanities, such as occurred in some cultures and religions before the coming of Islam, "Do not envy the favours which God has granted to some of you. Men and women will both be rewarded according to their deeds, rather pray to God for His favours. God knows all things" (Qur'an, An-Nisa: 32).

From these verses can be understood that Islam puts women in the same position as men and vice-versa. Men and women have the right and the portion that they have earned. The Qur'an and the Hadith also grant equal rights to gain knowledge for men and women (see Quran, al 'Alaq: 1-5). In these verses can be seen that the Qur'an does not differentiate between men and women for the demand for knowledge. On the other hand, the Qur'an asserted that in sexual, they are not the same. The Qur'an emphasizes that difference: "And the male is not like the female" (Quran, Ali Imran: 36).

In Moral issues, we can see around people, some of them have the opinion that doing zina by using condoms is allowed. Moreover, free sex has become a trend among young people. They don't care about AIDS (Acquired Immune Deficiency Syndrome) because as long they use condoms. Indeed, they argue that free sex is part of human rights and that no one can forbid it. This view is spreading in the minds of people because they don't care about morals and never mind doing right or wrong as long they feel good about it. In the Qur'an, Zina or adultery is forbidden and has asserted that this thing is not good and must be avoided, "And do not come near to adultery, it is a shameful deed and an evil, and opening the road (to other evils)" (Quran al Isra: 32). Furthermore, the Qur'an defines and sets the standards of social and moral values for Muslims. S. A. Nigosian, Professor of religious studies at the University of Toronto, states that a lengthy passage in the Qur'an represents the most whole statement of the code of behaviour every Muslim must follow. For example, in the 17th chapter, Al-Israa provides some morals and ethics that must be adhered to by Muslims with clear language and meaning (Datta & Mete, 2021).

The Quran gives us the connotative conception of the eternal truth, the omnipotent Allah, for the whole of mankind and all ages so that man, with his Divine gifted power of intuition and understanding, may not fall into any confusion. It is such as "Say, He is Allah the One and the Only; the Eternal Absolute; He does not beget nor is He begotten; and there is none like Him" (Quran, al-Ikhlās: 1-4). Furthermore, Westerners believe that the point that Islamic values in the contemporary world have lost their relevance and that the text of the Qur'an needs to be reformed to make it compatible with the demands of the 21st century. This is a grossly wrong assumption and needs to be corrected. Al Qur'an is the book of Allah for the guidance of humankind for all time and not a word from this divine message can be changed and modified. The cardinal principles of good governance, such as freedom, honesty and sincerity, impartiality and incorruptibility, accountability and transparency, justice for all without bias and prejudice, and human welfare for all, were enshrined in the Qur'an long before the people of the world had even conceived of them.

Emeritus Prof. Datuk DR. Osman Bakar, in his article, "Islam and the Challenging of Postmodernism," said that Subjectivism entered the consciousness of Western man as a

counter-reaction against objectivism. Modernism came to an end (Aljunied, 2022). The West Enters a new epoch, the so-called postmodernism, which has been described as an era without worldview. Indeed, he asserted that the ideas pose a direct threat to the fundamental teaching of Islam, such as the ideas of permanence, absolute truths, spiritual and moral values, and revealed knowledge. Muslims need to be conscious of the fact that postmodernism is challenging the truths of Islam by using the tools of modern scholarship and learning.

CONCLUSION

Al Qur'an is the book of Allah for the guidance of humankind for all time and not a word from this divine message can be changed and modified. Its message's universality and relevance in the contemporary world stand unchallenged, as will be observed shortly. Indeed. The book, free from all sorts of conjectures and doubts, is an infallible composition of truths. The Almighty, in the very beginning of the book, unmask its authenticity, saying: "There is no doubt that this book is a guide for the pious who fear Allah" (Quran, al Baqarah: 2). The existence of conservation of the Qur'an is a guarantee from Allah that He will protect and preserve this Qur'an. This has proven to be true that the Qur'an, which contains 114 verses and 30 juz from the past to the present but the future until such a thing does not change, "we have revealed the Quran and we are its protectors" (Quran, al-Hijr: 9). It is very clear that the Quran is free from fraud, reduction, addition or other changes.

All the messages in the Quran are fundamental elements for Muslims and humankind to be problem-solving in their daily life. It can be seen that these messages have permanent values that have never changed since the first revealing of the Qur'an until now. The messages are still in the Quran with the same permanent values till now. Therefore, the doctrine that the Qur'an is *salihun likulli zaman wa makan* is very appropriate for this book.

The problem of relativism is one of the challenges of proselytizing for scholars, preachers, and Muslim scholars. People of today desperately need guidance. There are many real problems which are *ma'lûm min al-dîn bi al-dharûrah*, but they are not yet known well and

understood by Muslims. Of course, before it is too late, it takes hard work of the preachers to explain to people the teachings of Islam, both globally and in detail in all its aspects, so that when it comes to raiding the enemies of Islam, we can deal with anticipatory measures and preparations. However, the idea of relativism will not exist for long because this idea doesn't have a solid foundation of values. The Quranic messages, which are rich with permanent values, have their meaning in contemporary relativism. Because it has permanent values that are valid for every time and place with the same values. Moreover, the meanings and the language of the holy Qur'an are precise and not arbitrary. Therefore, we have confidence and belief in our religion, Islam, which has the Qur'an and al hadith as our guidance in our life that provides us with clear moral standards to be our ethics in our daily lives. Indeed, our view is different from the West. To protect an Islamic society and culture from the abovementioned influences, the moral, social, and inspirational forces of the Islamic religion are to be enforced.

So it is recommended to Muslim rulers and scholars, besides restoring the unity of the revealed and rational sources of knowledge, should also revive the powerful Islamic instrument of Ijtihad without transgressing fundamental Islamic values. The application of Ijtihad will reinforce the relevance and compatibility of Islamic principles in the contemporary period. It will also forcefully reaffirm the universality of the Qur'anic Message and restore Islam's progressive character. There is an interesting quote from Shaykh Muhammad Utsman El Muhammady, in his presentation at the international conference said that let them be confused with their worldview of modernism and postmodernism and its attribute of relativism. When they destroy their ideas and concepts of truth, morals, religion, gender, etc each other, we offer them our Islamic concept, which has permanent values in the Quran

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