

HUMAN VISION AND MISSION IN LIFE: PERSPECTIVE OF SURAH AL BAQARAH VERSE 201

Evva Aini¹, Tri Achyati Lestari², Dian Rif'iyati³

^{1,2,3} Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan

evvaaini@mhs.uingusdur.ac.id¹, triachyatilestari@mhs.uingusdur.ac.id²,
dian.rifiyati@uingusdur.ac.id³

ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan visi dan misi manusia dalam kehidupan perspektif surah Al-Baqarah ayat 201. Metode yang digunakan dalam penelitian ini yaitu metode kajian pustaka dengan mengumpulkan, membaca, dan menganalisis sumber literatur. Hasil penelitian ini yaitu bahwa visi manusia dalam surah Al-Baqarah ayat 201 adalah meraih rida Allah dan kebahagiaan di dunia serta di akhirat “Rabbanaa, aatinaa fid dunyaa hasanah, wa fil aakhirati hasanah, wa qinaa ‘adzaaban naar”. Sedangkan misi-misi untuk mewujudkan visi tersebut yakni terus menerus beribadah kepada Allah dengan ikhlas dan tulus (surah adz-Dzariyat ayat 56), bekerja berdasarkan moral agama (surah an-Naba’ ayat 11 dan al-Jumu’ah ayat 10), menciptakan atau mendirikan keluarga yang islami yakni sakinah, mawaddah, warahmah (surah at-Tahrim ayat 6), memelihara kesehatan pribadi (surah an-Naba’ ayat 9-11), menuntut ilmu (al-Alaq ayat 1-5), beramal saleh (an-Nahl ayat 97), menjadi pemimpin yang baik (surah Shad ayat 26), dan tidak membuat kerusakan (surah al-Baqarah ayat 11).

Kata kunci : Visi, Misi, Manusia, Al-Baqarah ayat 201

ABSTRACT

This research aims to describe human vision and mission in life from the perspective of Surah Al-Baqarah verse 201. The method used in this research is the literature review method by collecting, reading and analyzing literary sources. The results of this research are that the human vision in Surah Al-Baqarah verse 201 is to achieve Allah's approval and happiness in the world and in the afterlife “Rabbanaa, aatinaa fid dunyaa hasanah, wa fil aakhirati hasanah, wa qinaa ‘adzaaban naar”. Meanwhile, the missions to realize this vision are continuously worshipping Allah sincerely and sincerely (surah adz-Dzariyat verse 56), working based on religious morals (surah an-Naba’ verse 11 and al-Jumu’ah verse 10), creating or establishing an Islamic family, namely sakinah, mawaddah, warahmah (sura at-Tahrim verse 6), maintaining personal health (surah an-Naba’ verses 9-11), seeking knowledge (al-Alaq verses 1-5), doing good deeds (an-Nahl verse 97), being a good leader (surah Shad verse 26), and not causing damage (surah al-Baqarah verse 11).

INTRODUCTION

Success is the dream and hope of every human being. The perception of success for each individual will certainly vary depending on their perspective. Sometimes success is measured by the amount of wealth, power, educational achievements, position in a job, and so on. Everyone certainly wants to achieve a better life. However, many are still confused about how to achieve a better life, what needs to be done, and how to start. In essence, every individual already has a goal, even if that goal has not been formulated well. Formulating goals will help and facilitate individuals in achieving their goals, in the sense of a better life. Although some individuals can succeed without formulating goals, having formulated goals will make it easier for someone to achieve a better life (Taufiqurokhman, 2008).

In doing something, we need guidance or direction. Whether in performing a task, embarking on a journey, or operating/using a tool. The purpose is for what we do to proceed normally and safely. This guidance is then used as a basis for forming a vision (Apriliani, 2020).

Humans were created by Allah SWT from the essence of the earth and then infused with a soul into their bodies. Therefore, humans consist of two elements: the physical element (body) and the spiritual element (soul) (Albina & Aziz, 2021). The human body will perish when it is taken by Allah. Whereas the soul, once separated from the body, will continue its existence until eventually every human being will be resurrected. Because humans consist of earthly elements (essence of the earth) and heavenly elements (soul), humans also have two needs and tendencies. Humans need to eat, drink, and have biological desires because they are created from earthly elements (Muhlasin, 2019). However, the human soul that has witnessed the Lordship of Allah makes humans always in need of Him (Hambal, 2020).

Perhaps and indeed humans should wonder, “For what purpose was I created?” This question may not be easy for an individual to find the answer to, and perhaps an individual can only guess the answer unless the one who created the individual himself tells them for what purpose they were created. Because the purpose of life is very important to know, Allah sent His messengers to inform humanity of their purpose of creation.

Previous research is a study of relevant research results to this study, including research conducted by: first, St. Johariyah with the title “Syahadat Membangun Visi dan Misi Kehidupan”. The results of this research are that holding firmly to the bond of shahada as a form of commitment of the descendants of Adam as servants, social beings, and part of the environment will shape a strong personality, with firm principles, clear vision and mission, and strong in conviction (Johariyah, 2020). The similarity with this research is that both study the

vision and mission of humans in life. The difference is that St. Johariyah's research focuses on the perspective of shahada, while this research focuses on the perspective of Surah Al-Baqarah verse 201.

Second, the research conducted by Saddam Suhartono with the title "Konsep Pendidikan Islam yang Terkandung dalam Qur'an Surah Al-Baqarah Ayat 200-201". The results of the research are that in Surah al-Baqarah verses 200-201, there are materials of Islamic education such as faith education and worship education. Education of faith is a principle to eliminate worship to other than Allah, as well as submission to His creatures and tawhid plays a role in rectifying society from religious and social issues. And worship education is an important component for a Muslim to achieve closeness to Allah and also to obtain goodness in this world and the hereafter (Suhartono, 2015). As for the similarity with this research, both are studying Surah Al-Baqarah verse 201. The difference is that the research conducted by Saddam Suhartono focuses on the concept of Islamic education. Whereas this research focuses on the vision and mission of humans in life.

Humans must have a vision and mission in their lives. In relation to mission and vision, all humans have a vision and mission that is naturally set in the Qur'an. The vision that humans can apply is the vision contained in Surah Al-Baqarah verse 201, which is to attain the pleasure of Allah in this world and in the hereafter. However, most people prioritize worldly vision. Therefore, based on the explanation above, this research aims to describe the vision and mission of humans in life from the perspective of Surah Al-Baqarah verse 201.

The research method used in writing this article is using a literature review method by collecting, reading, and analyzing literature sources on the vision and mission of humans in life from the perspective of the Qur'an. The reference literature or references studied are books and scientific articles related to this discussion. In addition, other primary sources are the Qur'an related to the vision and mission of a Muslim's life.

DISCUSSION

Definition of Vision and Mission

The word "vision" is often interpreted as a shadow or reflection of what will be achieved in the near future (Purnomo, 2015). Vision has the meaning of perspective, sight, image, vision, or dream (Hamdan, 2001). According to Devi Pramitha, vision also means a view accompanied by deep and clear thoughts about the future that one wants to achieve (Pramitha, 2016). In another sense, vision is a description of a real future within a specific period of time that one wants to realize (Purnomo, 2015). According to the KBBI (Great Indonesian Dictionary),

vision is the ability to see the core of a problem; a view or insight into the future (Pramitha, 2016). Ir. Hendro believes that vision is a goal, desire, or dream of the future of an individual/institution that is built, chosen, and nurtured at some point in the future (Suryadi, 2012). Meanwhile, according to Hafizin and Herman, vision is a set of words and sentences that describe the dreams, aspirations, plans, and hopes of individuals or institutions for the future (Hafizin & Herman, 2014). According to Said Budairy, vision is a statement of aspirations, how the future will be, a continuation of the present, and closely related to the past. In simple terms, the word “vision” refers to aspirations, desires, dreams, fantasies, and ideal dreams that one wants to achieve in the future formulated simply, concisely, compactly, and clearly but containing broad, distant, and meaningful meanings (Pramitha, 2016).

Mission is the elaboration of vision in the form of task formulations, commitments, and action plans or actions that are used as directions for realizing the vision. In other words, the mission is a statement of what needs to be done to achieve the vision. According to Purnomo, mission is something tangible or concrete to aim for and can also provide an overview of how to achieve that vision (Purnomo, 2015). According to Zahroh, mission can also be interpreted as effective and strategic activities or steps to achieve the established vision (Zahroh, 2014). Meanwhile, Edward Sallis explains that mission statements are closely related to vision and provide clear directions for both the present and the future (Sallis, 2012). Based on these definitions, mission can be understood as a statement that elaborates on a previously determined vision. In other words, mission is an activity that consists of instructions or steps that must be taken to achieve the vision.

In every individual, there is certainly a vision and mission in life. Whether consciously or not, it can be written and explained clearly or not. Some things can be easily achieved, while others may be more difficult to attain. Specifically, the visions and missions of each individual are different. Often, the life visions and goals of some individuals may have many similarities. However, the mission or the way to achieve them often differs between one individual and another. Without smart vision and mission, it can lead to a person’s life direction being difficult to control and aimless. They will be like a dead fish drifting in a river, flowing along following the path of their destiny. No matter how desperate someone’s situation may be, as long as they still have passion and enthusiasm for life, it can be ensured that they have hope, dreams, and views of the future. All of these are things that should actually be framed with vision and mission. Vision and mission are two very important things for an individual in living their life. Vision and mission are like commitments that determine the steps to be taken in life. Vision

and mission make a person always strive to improve their life. Without vision and mission, life will seem aimless (Alam, 2021).

Every individual in the world definitely has goals in their life, these life goals are inseparable from the vision and mission in each individual's life. As humans, it is only right to have a vision and mission to achieve what we aim for in living our lives in this world, and each individual certainly has different visions and life missions according to what they aim for and what they hope to achieve. With clear visions and missions in life, the steps taken by an individual will be well-directed and controlled. Conversely, if someone does not have a vision and mission, their movements will never be well-directed. Because this vision is like a small shark in a pond that will chase other fish, so with the presence of the shark, the other fish will continue to move. Therefore, if someone wants their movements and achievements to be significant, they must have a clear vision and mission (Alam, 2021).

The Form of Vision and Mission of a Muslim

Vision is the essence of a Muslim's grand idea. Like a dream, vision seems to be just a fantasy. What sets it apart is at the level of mission, clear, planned, and measurable strategies and action agendas. Vision without action is just a fantasy and a dream, while action without vision will make work just routine and less meaningful. A Muslim's vision is how he sees himself in the future. Becoming someone and positioning oneself, a preacher, thinker, entrepreneur, or successful leader. Furthermore, he plans the strategies and actions agenda that support that vision. It can be learned from the Prophet Muhammad, peace be upon him, when he first introduced his preaching, he already had the idea with a grand vision of dominating, leading, and making the world always fortunate, with no loss in life within it in any condition (Syafudin, 2019).

A true Muslim inherently has a clear and directed life vision. The vision intended here is the future, the highest aspirations, the main goals to be achieved. A Muslim who realizes that he is just a temporary wanderer in this short world will not build a vision for his temporary life, but he will build a vision for his eternal life, the vision of the hereafter. The main and highest vision of a Muslim is to attain the pleasure of Allah SWT. And happiness in this world and in the hereafter. This vision is in line with Surah Al-Baqarah verse 201 which means:

“And among them is he who says, “Our Lord, give us in this world (that which is) good and in the Hereafter (that which is) good and protect us from the punishment of the Fire.” ((Departemen Agama RI, 2016).

The verse is explained in the complete interpretation of the Ministry of Religious Affairs, which states that Allah mentions people who gain benefits in this world and the hereafter,

namely those who always pray to be happy in this world and the hereafter, and far from the punishment of hellfire. To achieve a happy life in the hereafter, one must have pure and strong faith, perform righteous deeds, and have noble character. Therefore, to be free from the punishment of hell, one must always avoid sinful acts, stay away from immorality, and refrain from doing things forbidden by Allah due to the influence of desires and lust (Tafsir Al-Qur'an Kemenag Online).

In Surah al-Baqarah verse 201, it clearly contains three matters that become the direction of human life, namely: goodness and happiness in this world; safety and joy in the hereafter; and being freed from the punishment or torment of hell. Having a directed and clear vision of life is very important for a human being or a Muslim to live their life purposefully. Because having a vision can shape a person's character. The formation of strong beliefs, the way steps and decisions are taken, emotional strength, and a person's perspective will be influenced by the vision that has been established.

Based on the above verse, it can be concluded that the vision of a Muslim's life is not limited to this world alone but extends to the life in the hereafter. It is taught in Islam that there is life after the end of this world, which is none other than eternal life in the hereafter. A Muslim who has a long-term vision wants to attain Allah's pleasure and happiness in this world and the hereafter. However, this vision will not materialize without missions.

In realizing the vision of attaining Allah's pleasure and happiness in this world and the hereafter, it requires maximum steps or missions from a person or a Muslim themselves. Some missions that can be carried out include: first, continuously worshiping Allah with sincerity and devotion (in accordance with Surah adz-Dzariyat verse 56). Humans are created with the purpose of worshiping Allah constantly. The word of Allah in Surah adz-Dzariyat verse 56 means: "*And I did not create the jinn and mankind except to worship Me*" (Departemen Agama RI, 2016).

The verse according to the Ministry of Religious Affairs' interpretation: Allah commands Prophet Muhammad to be steadfast in inviting his people to worship Allah alone because that is indeed the purpose of creation. "I did not create jinn and humans except to worship Me. I do not need any provision from them nor do I need them to feed Me. Indeed, Allah is the One Who gives sustenance, the Powerful One Who does not need anyone's help" (Tafsir Al-Qur'an Kemenag Online).

Second, work based on religious morality (in accordance with Surah an-Naba' verse 11 and Surah al-Jumu'ah verse 10). Surah an-Naba' verse 11: "*And We have made the day for livelihood*" (Departemen Agama RI, 2016).

Brief interpretation from the Ministry of Religious Affairs of Indonesia for Surah an-Naba' verse 11: "And have We not made the earth a place to rest and the mountains as stakes? And We have created you in pairs and made your sleep (a means for) rest. And have We not made the night as clothing? And have We not made the day for livelihood? And have We not built above you seven strong (heavens)?" (Tafsir Al-Qur'an Kemenag Online).

Surah al-Jumu'ah verse 10:

"And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed" (Departemen Agama RI, 2016).

The verse according to the Ministry of Religious Affairs' interpretation: When the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed. The preceding verse reminds believers to return to work seeking lawful sustenance after performing Friday prayers. This verse admonishes the Muslims who left the Prophet Muhammad while he was delivering the Friday sermon to go hunt for merchandise. And when they, the believers who were listening to the Friday sermon, saw a trading caravan carrying valuable goods arriving in Madinah or entertainment such as music and dance organized to welcome the newly arrived caravan from Syria, most of those listening to the Friday sermon immediately headed towards it, towards the trading caravan and entertainment, leaving you, Muhammad, standing there delivering the Friday sermon. Say to them, O Muhammad, What is with Allah, the pleasure of paradise given to those who are obedient to Allah and His Messenger is better than games, entertainment, music and dance, and trading in sought-after and favored goods by people.? And Allah is the best provider of sustenance to every human being (Tafsir Al-Qur'an Kemenag Online).

Third, creating or establishing an Islamic family that is *sakinah, mawaddah, warahmah* (Surah at-Tahrim verse 6):

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded" (Departemen Agama RI, 2016).

Ministry of Religious Affairs' Interpretation: O you who have believed! Protect yourselves and your families by obeying Allah's commands and staying away from His prohibitions from the fire of hell, that is, from Allah's wrath that causes you to be dragged into a hell whose fuel is humans and stones; there are humans who are burned and there are humans who become fuel; their guards are rough and stern angels, who do not disobey Allah in what

He has commanded them so no angel can be bribed to reduce or alleviate the punishment; and they are obedient and disciplined always doing what Allah has commanded them (Tafsir Al-Qur'an Kemenag Online).

Fourth, maintaining personal health (Surah an-Naba' verses 9-11):

“And We have made your sleep as a thing for rest. And We have made the night as a covering (through its darkness). And We have made the day for livelihood” (Departemen Agama RI, 2016).

Ministry of Religious Affairs' Interpretation: Allah made sleep at night for resting from the busyness of work during the day, in order to generate various livelihoods. With that restful sleep time, humans can restore their energy and strength to carry out work the next day. If not interspersed with restful sleep, anyone's strength will decline so they cannot perform their daily tasks (Tafsir Al-Qur'an Kemenag Online).

Fifth, Seeking knowledge (Surah al-Alaq verses 1-5):

“Recite in the name of your Lord who created. Created man from a clinging substance. Recite, and your Lord is the most Generous. Who taught by the pen. Taught man that which he knew not” (Departemen Agama RI, 2016).

Ministry of Religious Affairs' Interpretation: Surah Al-Alaq verses 1-5 emphasize the importance of knowledge for humanity. These verses call upon all humans to seek knowledge as much as possible. In accordance with the Islamic proverb, a Muslim is obligated to seek knowledge from the cradle to the grave (Tafsir Al-Qur'an Kemenag Online).

Sixth, Performing righteous deeds (Surah an-Nahl verse 97):

“Whoever does righteousness, whether male or female, while he is a believer- We will surely cause him to live a good life, and We will surely give them their reward in the Hereafter according to the best of what they used to do” (Departemen Agama RI, 2016).

Ministry of Religious Affairs' Interpretation: Whoever does even the smallest good deed, whether male or female, in a state of belief and sincerity, then surely We will grant them a good life in this world and will reward them in the Hereafter for their righteousness with a better and multiplied reward than what they have done (Tafsir Al-Qur'an Kemenag Online).

Seventh, Being a good leader (Surah Shad verse 26):

“(Allah said), “O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah.” Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account” (Departemen Agama RI, 2016).

Ministry of Religious Affairs' Interpretation: Due to his obedience, wisdom, and vast knowledge, Allah chose Prophet Dawud as a successor, "O Prophet Dawud! Indeed, We have made you a successor and ruler on earth. Therefore, adorn your authority with politeness and submission to Our rules. So give a just decision about a matter that arises among people and refer to Our revelation, and do not follow your desires in carrying out Our trust because desires will mislead you from the path of Allah and lead you far from the truth. Indeed, those who go astray from the path of Allah due to following their desires will receive severe and painful punishment in the Hereafter. This is because they forget the day of reckoning, the day when human deeds are taken into account." This verse indicates that a leader must be fair, trustworthy, and prioritize public interest over personal interests (Tafsir Al-Qur'an Kemenag Online).

Eighth, Not causing corruption (Surah al-Baqarah verse 11):

"And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers." (Departemen Agama RI, 2016).

Ministry of Religious Affairs' Interpretation: When they are advised to refrain from actions that cause corruption on earth, they always make excuses and reasons by saying that they are actually trying to make improvements. They even consider what they do as efforts for the benefit of Muslims and to create peace between Muslims and other groups. They claim that their destructive actions are efforts for improvement to deceive Muslims (Tafsir Al-Qur'an Kemenag Online).

CONCLUSION

Vision is an aspiration, desire, dream, goal, and ideal that one wants to achieve in the future, formulated simply, briefly, compactly, and clearly but containing broad, distant, and meaningful implications. Meanwhile, mission is the elaboration of vision in the form of a formulation of tasks, commitments, and action plans or actions that serve as a direction for the realization of the vision. Vision and mission are two very important things for someone in living their life. Vision and mission are like commitments that determine the steps to be taken in life. Vision and mission make a person constantly improve in living their life. The absence of vision and mission only makes life seem aimless. The main and highest vision of a Muslim is to attain the pleasure of Allah SWT. And happiness in this world and in the hereafter. This vision is in accordance with Surah Al-Baqarah verse 201. Because it is taught in Islam that there is a life after the end of this world, which is none other than eternal life in the hereafter.

The results of this study contribute to readers to reflect on and formulate their vision and mission in life. Through an understanding of the concept of human vision and mission from a religious perspective, one can direct their life towards goodness and success according to religious teachings. Thus, this research provides a deep understanding of the concept of human vision and mission in life based on the perspective of verse 201 in Surah Al-Baqarah. This can serve as a guide for individuals to live a meaningful and purposeful life in accordance with Islamic teachings. This research can also be used as a reference for further research with similar related discussions.

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