ANTS AND BEE AS QURANIC ALLEGORY WITHIN AL-QURAN
SEMUT DAN LEBAH SEBAGAI ALEGORI QURANI
DALAM KITAB SUCI AL-QURAN
By: Abrar Haris

Abstract

In Islamic tradition, Al-Qur’an has been officially stated as the source of life guidance. To make people understand spiritual facts and heavenly concepts, the writer learns Al-Qur’an uses allegory. Allegory means a tool for exemplification and signifying delicate spiritual meanings to human being’s mind. Allegory is found by analyzing ayat as the smallest unit in Al-Qur’an structure whose meaning is a sign. Al-Qur’an speaks some animals as allegory found in discussion of ants and bee in two sura namely Al-Naml whose meaning is The Ants, ayat 18 and 19 and sura of Al-Nahl or The Bee, ayat 68 and 69. The writer finds ants and bee are applauded by scientist being sample of interesting social animal. Ants and bee are described as superorganisms because they work as a unified entity and working together to support the colony. The writer finds ants and bee symbolize laborious ethos of industriousness and discipline. Sura of Al-An'am; The Cattle (6:38) equate them in term of “community” or ummah in Islamic concept. The writer concludes ants and bee symbolize allegory for the ideal value of Islam ummah as a communal life work to gain one and shared life goal strongly needed nowadays to make a strong and vivid cohesion as a Muslim community. This research is a descriptive-analytical study employing Constructionism method to construe the analysis.

Keywords: Islam, Al-Qur’an, Ayat, Allegory, Animal.

A. INTRODUCTION

1. Background of Study

The religion of Islam is based on belief in Allah SWT, The One God, that is known as concept of tauhid. Islam discloses it opening chapter when Prophet Muhammad SAW who lives in bustling medieval commerical city of Mecca in the west coast of Arabian Peninsula, receives divine revelation through Angel Gabriel. The revelation is known as Al-Qur’an, the Sacred Book of Islam.

In Islamic tradition, Al-Qur’an has been officially stated as the source of life guidance for Muslim and Muslimah. Literally, Al-Qur’an derives from the word of qara’a which means reading or recitation. Technically, al-Quran can be defined as

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1 The writer works as indigenous cultural researcher in Bureau for Cultural Values Preservation sits under Ministry of Education and Culture in Padang, West Sumatera. He is a graduate of English Department at Andalas University. His main interests are culture and religion and many others. Few of his published articles: In the Heart of Sufism: Wali`s tomb as Place of Pilgrimage and Batak Mythology: Human Beings and the Sky Inseparable published in The Jakarta Post and Korea-Indonesia Week published in The Korea Times. He likes traveling and warmhearted to be contacted by: harrisabang@gmail.com. (mobile: 0857 6649 6197)
the book containing the speech of God revealed to Prophet Muhammad SAW in Arabic and transmitted to human by its continuous testimony or tawatur to be the light to all human beings till the judgment day. 1

Since its revelation, in the growth of Islamic empire and civilization, both Muslims and non-Muslims have written extensively on Al-Qur’an to make various interpretation and inspiration for cultivation on the endless ocean of Quranic knowledge. In these scientific and religious activities, scholars and non scholars find complex entity of universal themes within Al-Qur’an from theological issue into economic discussion.

The writer finds one interesting theme is that Al-Qur’an also speaks plants and animal as one fragment of the richness of earth biodiversity. Many researches and academic paper has been conducted to reveal the mentioning of plants in Al-Qur’an concluding these plants vegetation has a remedial and chemical substance for human medicine.

In different discussion, the writer wants to analyze the mentioning of animal species spoken in Al-Qur’an. The writer argues theme of animal in Quranic teaching and study is often conducted in minor level not only within Islam community but also amongst non Islam academic circle. In Indonesia, in the context of traditional Islam education conducted in mosque or governmental basic school institution such as Elementary School, the educationist will usually use the animal theme spoken in Al-Qur’an as a simple lesson of morality.

The writer argues the discussion of animal in Al-Qur’an must have a larger and wider interpretation and argument that must be cultivated by scholars especially Muslim academician. In discussing the animal theme in Al-Qur’an, the writer argues there must be great allegory used by Al-Qur’an in saying more about the existence of this species.

Of allegory significance, Kabiri Sayed in his paper writes Al-Qur’an has frequently used allegory in instruction and teaching of its courses. Allegory is the symbol of thought height, mind extent, and creativity of spirit, and those who have these properties, can usually enjoy the power of allegory. Sublime theosophists and great scientists have used allegory for the realization of spiritual facts and also for signifying delicate spiritual meanings to human being's mind. 2 For this perspective, the writer entitles his paper, Ants and Bee as Quranic Allegory within Al-Quran.

2. Identification of Problem

This paper tries to identify and analyze ants and bee as the quranic allegory in Al-Qur’an.
3. Literature Review

As a Quranic study, this paper uses the Indonesia version of Al-Qur’an, published by Ministry of Religion Affair of Indonesia whose translation refers to The Holy Qur’an: Text, Translation and Commentary by Abdullah Yusuf Ali, an Indian Islamic scholar who translates Al-Qur’an into English version and thus open doorway of Islam reading for international audience. The writer takes open source of Prophet Hadith and Islamic themed books and articles from library and internet searching to enrich and strengthen his research.

4. Analytical Framework

By its definition, Cronk writes the English modern word of "religion" derives from Latin word of religio that means beliefs about and reverence for the gods. Thus, religion can be defined as a relationship between the religious devotee and object of religious devotion such as God, the Holy and etc as a relationship that binds the two together.

For a short definition, H. Agus Salim, a Minangkabau famed scholar and ulama, states religion as an obligation and obedience toward the whole set of rule, guidance and command given by Allah to mankind via prophets and also taught by erudite man (Agus Salim, 1967: 6).

By its definition, Marshall G. S. Hodgson, a celebrated western scholar on Islam, writes Islam as a religion, a civilization, a way of life, and many other things. Some of this is simply a result of the confusion created by using the same term for different phenomena. The terms Islam and Islamic are used “casually both for what we may call religion and for the overall society and culture associated historically with the religion (Hodgson, 1974: 57).

Of Islam teaching, Muslims believe in Allah SWT as the One Unique God who sends Al-Qur’an as revelation or wahyu through Angel Gabriel to Prophet Muhammad as the last Prophet in Islam tradition. Al-Qur’an serves as the prime source of every Muslim's faith and practice. It deals with all the subjects that concern us as human beings: wisdom, doctrine, worship, and law, but its basic theme is the relationship between God and His creatures.

The writer will provide biological analysis on ants and bee as the discussion of Quranic allegory analyzed in this paper. The first animal is bee. Bee are airborne insects known for their role in pollination and for producing honey. Scientist estimate there are nearly 20,000 known species of bees in this world and they are scattered in habitat that has flowering vegetation where they can consume on nectar and pollen.

The second animal is ants. Ants are social insects of the family Formicidae and scientist estimate there are more than 12,500 out of an estimated total of 22,000
species have been classified. Ants form colonies that range in size from a few dozen predatory individuals living in small natural hole to highly organized colonies that may occupy large territories and consist of millions of individuals. Their success in environments has been attributed to their social organization and their ability to modify habitats and defend themselves.  

In religious terms, divinity is the state of things that come from a deity, such as a god and therefore regarded as sacred and holy. Such things are regarded as "divine" due to their transcendental origins, and/or because their attributes or qualities are superior or supreme relative to things of the Earth. In Indonesia language, divine can be interpreted as “ilahiah”. Of Quranic concept, it is an adjective word and a term to explain everything related to Al-Qur’an of content and its interpretation.

Some vocabulary experts have written four meanings for allegory, they are: "exemplification, simulate, liken, illustrating something or saying a story or narrative in the form of example" (Mo’in, 1992:1). For the uses of allegory in philosophical and religious texts such as Al-Qur’an, the writer defines allegory as tool for exemplifying, simulating something to another one and is among metaphors. And this kind of metaphor is the form of example" (Dehkhoda, 6107/4). Thus, this is the way the writer tries to explore the meaning of ants and bee as Quranic allegory and find great sign behind the discussion of these animals in Al-Qur’an.

5. Research Method

This paper is a descriptive-analytical study and interpretation on Quranic allegory on the mentioning of ants and bee in two sura namely Al-Naml whose meaning is The Ants, ayat 18 and 19 and sura of Al-Nahl or The Bee, ayat 68 and 69.

Of allegory significance, Kabiri Sayed in his paper writes Al-Qur’an has frequently used allegory. Allegory is the symbol of thought height, mind extent, and creativity of spirit, and those who have these properties, can usually enjoy the power of allegory. Sublime theosophists and great scientists have used allegory for the realization of spiritual facts and also for signifying delicate spiritual meanings to human being’s mind.

In this paper, the writer applies the concept of allegory as a tool for Quranic interpretation discussed by Kabiri Sayed Taghi in his paper entitled, The Educational Approach of Allegory in Religious Texts. Sayed explains allegory as a tool for exemplification has undeniable role in explanation and interpretation of discussions. Sometimes a good example, that is identical with objective, can make the subject intelligible for the audience. In simple word, the writer concludes the use of allegory as example has effective and important role in interpreting something.

Sayed adds Al-Qur’an uses allegories with purpose of:

a. To make people understand spiritual facts and excellent heavenly concepts.
b. Allegory makes rational theorems sensible, makes the way of achieving to the
objective closer. It is for this reason that we see lots of examples in Quran that
each one is more interesting and effective than the other, because Quran is a
book that has been sent down for all mankind in any level of thought and
knowledge.

The writer uses Constructionism method for the analysis of Quranic allegory
discussed in this paper and the arguments are constructed in the light of Al-Qur’an
and Hadith of Prophet Muhammad. Constructionism is inspired by constructivist
approach and it argues that individuals can only learn by connecting their tangible
objective experiences with their cognitive interpretation (Piaget, 1967). 11

At this point, constructionism rejects the objective knowledge without human
interpretation. Crotty (1998) further explains that there is no meaning of anything
without mind. 12 In data gathering, the writer uses qualitative research by taking data
both in library and Internet research. In this regard, Alan Bryman writes in his book,
Quantity and Quality in Social Research:

The most fundamental characteristic of qualitative research is it expresses commitment
to viewing events, actions, norms and values from the perspective of this people who are
being studied (Bryman, 1988: 61). 13

The final outcome is displayed in form of narrative descriptive essay as to
construe the examined issue. Paul Leedy says in Practical Research:

Descriptive Method is the method of research at simply looks with the intense
occurrence at the phenomena and then describes precisely what the research sees.
(Leedy, 1974: 79). 14

B. ANALYSIS

1. Ayat as a Quranic Sign

Al-Qur’an is the supreme authority in Islam. It is the fundamental and principal
source of the creed, rituals, ethics and laws of Islamic religion. Al-Qur’an functions
as the basis of Islamic law and theology and also as the starting point for every
aspect of Islamic sciences developed in Islamic civilization after the death of
Prophet. As Jalal al-Din al-Suyuti, an Egyptian theologian says, ‘Everything is based
on Al-Qur’an (Haleem, 2005). 15

Of its composition, Al-Qur’an is generally divided into two sections. The grand
section is called the chapter and the sub section of this chapter is called the verse.
Al-Qur’an consist of 114 chapters and from the number of these 114 chapters, it
comprises 6236 verses. Thus, the term of chapter and verse is an English language
word. In Arabic language, they are known as the concept of surat for the chapter and
ayat for the verse and the writer will use this Arabic word to familiarize and give the reader a word with Quranic nuance.

When a Muslim reads Al-Qur’an, they will find each sura begins with phrase of ‘In the name of God, the Lord of Mercy, the Giver of Mercy’. Thus, everytime a Muslim opens Al-Qur’an, it reminds them how God is so merciful and compassionate to human and universe. The 114 sura within Al-Qur’an, its lengths is various. In Islam tradition, these sura are classified as the Meccan sura and the Medinan sura that reveals the place where each of this revealed by God to Prophet.

Here, the position of ayat should not be regarded simply as the smallest unit in the structure of Al-Qur’an. Ayat as an Arabic language, its meaning can be defined in the list of words as follows: sign, evidence, proofs, evidences, verses, lessons, revelations and etc. Such linguistic interpretation on ayat, it leads us to a conclusion that ayat as the smallest particle in Al-Qur’an, to read it is to receive divine invitation so that a reader can perform interpretative act toward the content of Al-Qur’an.

At this point, the writer concludes reading ayat as the sign within Al-Qur’an not only constitutes as a compulsory (wa`jib) and regular religious liturgy or ibadah grant with pahala or ecclesiastical reward, but it also constitutes as a passionate academic activity because Islam regards Al-Qur’an is not just a holy book intended for religious liturgy but reading Al-Qur’an also can be described as academic cultivation of intellectual activity.

Apparently, ayat as a divine sign has been personally stated by Al-Qur’an itself in this following ayat:

“And Allah sends down rain from the skies, and gives therewith life to the earth after its death: Verily in this is a Sign (ayah) for those who listen. And verily cattle too will ye find an instructive Sign. From what is within their bodies, between excretions and blood, We produce, for your drink, milk, pure and agreeable to those who drink it. And from the fruit of the date palm and the vine, ye get out wholesome drink and food: behold, in this also a Sign for those who are wise. And thy Lord taught the bee to build its cells in hills, on trees, and in men’s habitations; Then to eat of all the produce of the earth, and find with skill the spacious paths of its Lord; there issues from within their bodies a drink of varying colours, wherein is healing for men. Verily in this is a Sign for those who give thought.” (16:65-69)

In above ayat, framed in fertility panorama of earth landscape watered by rain that grows vegetation on hill and forest, a reader will find the presence of divine hugeness in the creation of nature and all living things and this is the sign of God that we can find even in our daily consumption such honey produced by bee as described by ayat above. In this ayat, God proclaims His power in everything in this world from the openness of open blue sky into a bee nest.
However, more than the highest mountain or the deepest ocean, apparently it turns out Al-Qur’an itself says it is it (Al-Qur’an) constitutes as the greatest ayat of God that we can read in ayat as follows:

"These are the Ayat (proofs, evidences, verses, lessons, revelations, etc.) of God, which We recite to you (O Muhammad) with truth. Then in which speech after God and His signs will they believe? (45:6)"

Now, a Muslim has understood that Al-Qur’an is the greatest ayat in Muslim life. Here, in reading every ayat within Al-Qur’an, a Muslim will find explanation for everything. As Juan E. Campo writes in his book of Encyclopedia of Islam, he says, the ‘sign’ within Al-Qur’an refers to various phenomena, sometimes it refers to nature, creation of the universe, the alternation of day and night, rainfall, or the life and growth plants. Other references are to the fate of unbelievers, the reward of believers, or miracles. 16

We have read Al-Qur’an is the religious and absolute source for Muslim life and in Al-Qur’an we can find the whole universal themes. Here, in this paper, the writer wants to analyze one theme as spoken by this following ayat:

And among His Signs is the creation of the heavens and the earth and the living creatures that He has scattered through them: and He has power to gather them together when He wills (Ash-Shura; Consultation, 42:29)

In ayat above, the writer wants to underline the term of living creatures and relate them to the concept of animal. Muinul Islam Muhammad defines animal in the term of all living creatures of all kind that are usually called as species. Nowadays, scientists only can provide temporary assumption on the number of earth biodiversity based on the latest human research. 17

Scientists predict there is vast possibility of species quantity in the range from 5 million to 100 million. 18 At this point, the writer reads the quantity description of 5 million to 100 million constitutes as a symbolic effort done by scientists in describing the greatness of nature diversity that is out of human calculation.

So far biologists have identified and named about 1.8 million species, not including bacteria and virus that may we never understand and we can not study all. Scientist only able to conduct research on species that is visible, familiar and important to human activity. hus, there are some already identified of 42% (751,000) are insects, 15% (270,000) are plants, 0.5% (9,000) are birds, and only 0.25% (4,500) are mammals (Muhammad, 2004: 74) 18

The writer finds Al-Qur’an has tried to reveal some of this species biodiversity by mentioning them in sura and ayat. Some animals gain honorable position as they are made as the title of sura in Al-Qur’an, such as, sura of al-Baqara (The Cow), al-Nahl (The Bee), al-Anqabut (The Spider) and al-Naml (The Ant). At this point, the
writer argues the revelation of several samples of these animal species must be read as a Quranic sign for human to study and understand more about them. That animal as a sign having meaning for human will be discussed below:

2. Ants and Bee as Quranic Allegory for Concept of Laborious Ethos

The significance of ants being made as the title is based from ants conversations heard by Solomon Prophet. The leader of ants orders his people to soon move away and hide in their underground nest because they are feared to be crashed by Salomon’s marching troop. We can read it in two ayat as follows:

18. At length when they came to a (lowly) valley of ants one of the ants said: “O ye ants get into your habitations lest Solomon and his hosts crush you (under foot) without knowing it.” 19. So he smiled amused at her speech; and he said: “O my Lord! so order me that I may be grateful for Thy favors which Thou hast bestowed on me and on my parents and that I may work the righteousness that will please Thee: and admit me by Thy Grace to the ranks of Thy righteous Servants.” (Al-Naml or The Ants, 18 and 19)

The other discussion of animal spoken in Al-Qur’an and being made as the title of a scared sura is also can be found within sura of al-Nahl or The Bee. An-Nahl is the 16th of sura in Al-Qur’an with 128 verses. An-Nahl of its many various themes speak about bee where God takes them as allegory of insect intelligence in brilliant house architecture and the honey produced from their belly becoming precious food of delicious and nutritious ingredient for human consumption. We can read in two ayat as follows:

68. And thy Lord taught the Bee to build its cells in hills on trees and in (men’s) habitations. 69. Then to eat of all the produce (of the earth) and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colors wherein is healing for men: verily in this is a Sign for those who give thought (Al-Nahl or The Bee, 68 and 69)

That Al-Qur’an speaks ants and bees, there must be a great sign behind the presence of this tiny animal in a holy reading. Ants and bee are applauded by scientist being sample of interesting social animal. Here, the writer will use the proper term in describing the humanoid behaviours within animal kingdom, namely eusocial (not social). The term of eusocial applied to describe animal activity that resembles to human activity.

At this point, eusocial defines the level of social organization in a hierarchical classification where ants and bee sits in rank number one from other insects.
Semut dan Lebah sebagai Alegori Qurani

Abrar Haris

**Table 1. Frequency of Eusociality in Insect Orders**

<table>
<thead>
<tr>
<th>Insect Orders</th>
<th>Common Names</th>
<th>Frequency of Evolution of Eusociality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hymenoptera</td>
<td>Ants, bees, wasps, and</td>
<td>11</td>
</tr>
<tr>
<td>Isoptera</td>
<td>Termites</td>
<td>1</td>
</tr>
<tr>
<td>Homoptera</td>
<td>Gall-forming aphids</td>
<td>1</td>
</tr>
</tbody>
</table>

**Source:** Bees and Social Insects. (http://www.cyberbee.net/biology/ch2/) accessed on May 30, 2013.

At this point, the writer will provide definition of eusociality of three features as follows:

a. There is cooperative brood-care, so it is not each one caring for their own offspring.

b. There is an overlapping of generations so that the group (the colony) will sustain for a while, allowing offspring assist parents during their life.

c. There is a reproductive division of labor, i.e. not every individual reproduces equally in the group, in most cases of insects, this means there is one or a few reproductive(s) ("queen", or "king"), and workers are more or less sterile.

Here, the scientific and biological analysis on ants and bee above give us clear information on these animals that are described as superorganisms because they appear to work as a unified entity and collectively working together to support the colony. The writer finds these sura and ayat seeing ants and bee as animal allegory that symbolize laborious ethos of hard working and discipline that marks the success of a well ordered community.

The writer finds the discussion of these animals in Al-Qur’an has less theological value, rather the writer finds ants and bee shows allegory for social and communal context where Muslim should adopts the industriousness, discipline and laborious ethos of these animals in grouping themselves in their life when they move or working hard to build their nest or in gathering foods.

### 3. Ants and Bee as Quranic Allegory for Concept of Community or Ummah

One interesting aspect, the writer finds the discussion of these animal species turn to have more complex meaning. Al-Qur’an apparently describes not only bee
and ants, the whole animals in this planet is described as a “community” or we know as concept of ummah in Islam concept as shown by ayat below:

There is not an animal (that lives) on the earth nor a being that flies on its wings but (forms part of) communities like you. Nothing have We omitted from the Book and they (all) shall be gathered to their Lord in the end.

(Al-An’am; The Cattle, 6:38)

Ahmad S. Dallal observes term of community or ummah is interpreted as “Muslim community”. The Quranic concept of ummah can be found in Al-Qur’an sixty four times referring to a group of people to whom a Prophet is sent by God or a people who are objects of a divine plan of salvation. 22 Thus, the writer defines ummah is a single group sharing commonly religious orientation.

Abdur Rashid Bhat defines ummah as a group of people organized together in a space-time, so the Islamic community is one where its members share Islamic principles and duties in common. It is different from ‘nationality’ in the western sense of the term because it is against the territorial boundaries. 23

At this point, the writer concludes ants and bee symbolize the allegory of Islam ummah of communal life. Reading ants and bee, they offer us panorama of ideal value becoming united member as a community to gain one and shared life goal. Studying the multifaceted biological and sociological aspect of ants and bee’s behaviours as a complex tiny animal, they give us a complex pattern that should be adopted by human and cherished by Islam who appreciates the communal value rather than individual.

As written by Donzel, "Since early Antiquity, ants have been an object of admiration on account of the feverish activity with which they provide for their sustenance and the perfect organization of their societies." This perfect organization under one cause correlates well with the Islamic idea of obedience, or ibadah (Donzel, 1978: 951) 24

4. Ants and Bee as Quranic Allegory for Concept of Muslim Cohesion and Unity (Jamaah)

Ants and bee is recognized as a social and communal insect. For them, a solitary life will make a fail or death in leading that life and surviving. Naturally, solitary life is not a natural concept for the creation of human and all other social living things in this planet. Additionally, the writer concludes the mentioning of ants and bee symbolizes the nature of human that we can not live alone and just by ourself. We need the other that can be defined as term of family found within the presence of wife or husband as life companion and children as the life purpose and decoration and also the other individual in larger size namely community or ummah.
The writer finds ants and bee symbolizes value of something than we can find in concept of jamaah or being together that is encouraged by Islam and Prophet himself in many aspects of Muslim life such as to perform daily prayer in jamaah or together by going to mosque is more appreciated by performing it alone at home. Thus, this is the communal as well as spiritual significance of concept of ‘community’ or jama’ah that plays a central role in Islam as the nucleus of the faith formation (Aslan 2006: 146).

Such communal concept and collective etiquette that is encouraged to be applied in various form of life activity such ibadah or daily prayer, Friday prayer, eating, attending and helping a funeral event and the others will lead and transform a Muslim into a good-natured and companionable Muslim and in the end will turn the entire Muslim community becomes a vigorous and strong social unit both as a good Muslim community by faith as well as open and sociable ummah in this world.

Islam has clearly defined the concept of human life when a Muslim can find his or her own personal time and space that can be find, for example, in personal prayer or religious plea or doa (plea something or asking God’s mercy) and the time when a Muslim should come into public space and be sociable and melt in within their own community and such sociological aspect we can find in the lesson of ants and bee in Al-Qur’an.

Fazlur Rahman, a Professor of Islamic Thought in University of Chicago writes there is no doubt that a central aim of the Qur’ān is to establish a viable social order on earth that will be just and ethically based. There is no such thing as a societyless individual. Certainly, the concepts of human action, particularly that of taqwā, are meaningful only within a social context.

Ants and bee represents Quranic allegory for insect species that work within their own community and becoming meaningful or taqwā. There is no a single ants or bee live alone. Ants and bee, from their birth until their death, they always stay inside their community and their job role has been naturally arranged. The writer assumes this is the example of taqwā conducted by ants and bee in their context as insect. This is the social lesson we can take from animal, that there is huge sign and grand design behind the creation of this animal and their mentioning in Al-Qur’an.

They teach us to work within our own community or to quote slogan often used by the humble ulama such as Buya Hamka, namely, berkarya di tengah umat or to work and toil for and within ummah. It is the most true and best Muslim identity and the writer wants to conclude such character is strongly needed nowadays to lead us into a strong and vivid cohesion of Muslim community.

C. CONCLUSION

In Islamic convention, Al-Qur’ān has been legitimately stated as the spring of life guidance for Muslim and Muslimah. The writer finds Al-Qur’ān uses a number
of allegories with particular reason such as, to make people comprehend religious facts and divine concepts because Al-Qur’an is a book that has been sent down for all mankind in any level of thought and knowledge.

Ayat as the smallest unit in the construction of Al-Qur’an, its meaning can be defined in the list of words as follows: sign, evidence, proofs, evidences, verses, lessons, revelations and etc. Al-Qur’an speaks some animals as allegory. The model of this allegory can be found in the discussion of ants and bee in two sura namely Al-Naml whose meaning is The Ants, ayat 18 and 19 and sura of Al-Nahl or The Bee, ayat 68 and 69.

Allegory is the representation of thought height, mind extent, and creativity of spirit, and those who have these properties, can usually enjoy the power of allegory. Sublime theosophists and great scientists have used allegory for the realization of spiritual facts and also for signifying spiritual meanings to human being's mind. That Al-Qur’an speaks ants and bees, there must be a great sign behind the existence of this tiny animal in a holy reading.

The writer finds ants and bee are applauded by scientist being sample of interesting social animal. Ants and bee are described as superorganisms because they work as a unified entity and working mutually to support the colony. The writer finds ants and bee symbolize laborious ethos of industriousness and discipline that marks the achievement of a well ordered community.

Al-Qur’an apparently describes not only bee and ants, the whole animals in this planet is described as a “community” or we know as concept of ummah in Islam concept found in sura of Al-An’am; The Cattle (6:38). At this point, the writer concludes ants and bee symbolize the Islam ummah allegory of communal life. Reading ants and bee, they offer us panorama of ideal value becoming united member as a community to gain one and shared life goal.

Studying them, ants and bee give us a communal life pattern that should be adopted by human and cherished by Islam who appreciates the communal value rather than individual. Furthermore, the writer finds the biological concept of communal life instead of solitary of these insect symbolizes value of something than we can find in concept of jamaah or being together that is encouraged by Islam and Prophet himself in many aspects of Muslim life such as to perform daily prayer in jamaah or together by going to mosque is more appreciated by performing it alone at home.

The well ordered and life arrangement of ants and bee marks an ideal pattern of perfect organization that correlates well with Islamic idea of obedience or ibadah. This is precisely the communal as well as spiritual significance of concept of ‘community’ or jama‘ah that plays a central role in Islam as the nucleus of faith formation. The writer concludes his paper by saying in such era where Muslim community are split by politic and religious sentiment rather than working together to gain unity in life goal, Indonesia Muslim community should learn and adopt the
character shown by ants and bee shown in Al-Qur’an, strongly needed nowadays to lead us into a well-built and vibrant cohesion as a Muslim community.

D. BIBLIOGRAPHY

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