Research Article

The Philosophy of Time In *Surah Al- 'Asr*: A Textual Analysis In Its Interpretation Diversities

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Abstract. The contemporary global web applications have contributed to the evolution of the current generation's understanding of Islamic concepts and philosophies. This article examines the fundamental understanding of time, its meaning, and its application as highlighted in Surah al- 'Asr, through the lens of Islamic psycho-social measures. Numerous authors have emphasized the importance of focusing on the theoretical concept of time and its utilization based on the principles derived from original Islamic sources. This study focuses on the philosophical understanding based on Surah al- 'Asr. The analysis is based on the textual of the Surah that aims to understand the context of the word meaning, to examine its content from textual perspective, and how the influence of psycho-social aspects of education and culture varies in interpretation. Its nature is observed throughout its Arabic linguistic patterns and structures, in which its philosophical principles are

clearly identified within the textual discourse. The argument of this study is driven by a systematic textual analysis as a fundamental approach to determine the meaning of a word within its textual context. At its essence, Surah al- 'Asr is both a reminder of time's brevity and a call to action, fostering spiritual growth, discipline, and awareness of life's transience. 'Asr prayer divides the day, inspiring reflection, renewal, and purposeful preparation for the night. End of the daytime should be used wisely to complete tasks and prepare for the evening through cleaning, resting, and performing Maghrib prayer. During the analytical process, we observed how a text interpreter might reach the ultimate meaning of a text, uncovering its intended significance. Hypothetically, contemporary Islamic educational and translational institutions should implement appropriate adjustments directly to the text. These adjustments are necessitated by the technological advancements that influence the development of users' knowledge and comprehension of Islamic texts and resources.

Keywords: Philosophy of Time; Psycho-social; Islamic Education and Culture; Textual Analysis; *Surah al- 'Asr.*

INTRODUCTION

Human beings are considered complex creatures in the universe. Allah has endowed everyone with an extraordinary ability to fulfill their role as 'khalifa' (caliph) on earth. To enable humankind to perform this role effectively, Allah has provided a unique educational approach, as outlined in the Quran. Thus, the Qur'an was revealed to mankind and serves as a guide (Osmani, 2023), a way of life (Saiin & Karuok, 2023), a distinction between right and wrong (Alybroudi, 2024), and in general as a source of knowledge (Kamsin et al., 2014). Which explain on a source of various sciences and technological knowhow (Iqbal et al., 2013). In this regard, Surah al- 'Asr is a manifestation of this approach, which contains important elements towards building human personality as His caliph that lives within systematic societal regulation and practices. This study included a brief introduction about human beings and the importance of time throughout their lives. It also emphasized the relationship between 'human belief and their act' as essential elements for organizing human activities along the way to a successful life. A person devoted to Allah's commands and worship must embody this devotion through their behavior, character, and lifestyle. By adhering to Allah's guidance, an individual becomes a positive role model, inspiring others and eliciting constructive responses when offering advice. The study also shows the importance of advising each other within human action and reaction to take care of themselves and societies in unity with love and mercy. Some recommendations from this study for the purpose on how to apply the contextual element stated in this Surah to real-life practices. This also due to the needs of the correct translation of the Quran, which benefitted the society and Ummah as a whole. The worrying part is that there is an attempt of fake versions of the Quran and there exist unauthentic Quran to undermine Muslims (Kamsin, et al., 2014), (Khan & Yasser, 2013), (Kurniawan et al., 2013).

RESEARCH METHODS

This study employs a textual analysis which investigates the properties belonging to the texts in order to ease users understanding and application of the meaning. The need for this kind of analysis is clear, especially in the context of

effectively evaluating the quality of textual understanding. Textual stylistics is a multidisciplinary approach that highlights the distinctive properties of texts based on structural constructs, distinguishing them from common language usage. This differentiation is not merely for contrast but serves a functional purpose uncovering hidden, in-depth meanings to extract significant messages conveyed to the reader. The retrievable nature of textual stylistic expressions constitutes a rich source of information, and their rigorous, repeatable rules further reinforce this fact. This allows readers to delve deep into the text and extract valuable insights that may have otherwise been overlooked. Furthermore, the use of a consistent and structured approach ensures that the same results can be obtained by different researchers, enhancing the reliability and credibility of the findings. In essence, the retrievable nature and rigorous principles of textual stylistic expression make it a valuable tool for analysis and interpretation in various fields of study. The evident that detailed a textual stylistic expression comprise a rich source of information that is retrievable in nature and rigorous and replicable principles. The following table aim to explore the stylistic features of the Surah al- 'Asr to reflect the main idea, which is the transiency of human life and the permanency of good deeds (Al-Quran, 2023). The translation of the Quran gains from four different Quranic translations that are: -

i.   Al-Quran. (2025). English Translation by Mustafa Khattab. https://quran.com/en
ii. Al-Quran. (2021). Translation of the Quran. PDIB (Pusat Dakwah Islamiah Brunei Darussalam). Mushaf Brunei Darussalam dan Terjemahannya. Bandar Seri Begawan: Brunei.
iii. Abdullah Basmeih. (2002). Tafsir Pimpinan Ar-Rahman kepada Pengertian Al-Qur'an. Cet. ke-13. Kuala Lumpur: Darul Fikir.
iv. Al-Quran. (2025). English translation by Abdullah Yusuf Ali. https://quranyusufali.com/

LITERATURE REVIEW
Defining Philosophy

Philosophy, in its general sense, was described as a set of views or beliefs related to life and the universe that are often held uncritically. Rene Descartes widely regarded as the founder of modern philosophy. He grounded modern thinking on the ability of the human mind to think clearly and distinctly (Jacob, 2022). It is the use of reason in understanding things as the nature of the real world and existence (Cambridge Dictionary, 2025). In relation to the language and science Merriam-Webster (2025) define it as a pursuit of wisdom, a group of theories and ideas related to the understanding of that subject, an analysis of the grounds of and concepts expressing fundamental beliefs. This understanding is regard as the informal sense of philosophy or 'having' a philosophy in thinking, especially when a person says, 'my philosophy is' as an expression of his or her personal perception, or as referring to an informal opinion and attitude towards whatever topic being discussed. On the other hand, philosophy also define as a process of reflecting on something specific about life activities and processes through certain steps and procedures in criticizing its superficial meaning to establish a deep understanding of its conceptions and beliefs.

This is the formal sense of 'doing' philosophy. These two sides of philosophy 'having' and 'doing' - cannot be treated entirely independent from each other; if we did not have a philosophy in the formal, personal sense, then we could not have a philosophy in the critical, reflective sense (Chandra, 2002). In other words, philosophy could be defined as a rational attempt to look at a specific issue in the world based on principles and a holistic approach. Therefore, it sought to combine the conclusions of the various sciences and human experience into consistent world view on that issue. Philosophers wish to see life, not with the specialized slant of the scientist, the businessman, or the artist, but as someone with an overall cognizant view of life in a comprehensive and holistic manner (Chandra, 2002). In Islam, El-Bizri (2013) views philosophy as a traditional form of religious thinking that was grounded in the material culture of classical Islamic civilization that rested on scientific forms of reasoning in terms of logical proof, rudimentary empirical testing, and rational explication. Muslim philosophers strived to reconcile the adapted theories of the Greek philosophical sources with the monotheistic religious tradition with the articles of faith in Islam based on the Quran and hadeeth of the Prophet Muhammad PBUH.

Definition of 'The Time'
Time, in daily usage, refers to a clock that signifies the measurement of its value. The concept of time provides information about the duration of events, their occurrence, and the sequence in which they unfold. Consequently, time plays a crucial role in shaping the structure of the universe, including individual personal lives. However, many unresolved issues regarding time remain, both in philosophical and scientific inquiries, such as: 'What ontological differences exist among the present, the past, and the future'? In random order, the following included a list of various issues about time that are commonly related to human and daily life (Academic Resource, 2023):

1. Whether there is a moment without an earlier one.
2. Whether time exists when nothing is changing.
3. Whether certain forms of time travel are possible.
4. Whether time has an arrow, but space does not.
5. How time is represented in the mind.
6. Whether time itself passes or flows.
7. How to distinguish an accurate clock from an inaccurate one.
8. Whether what happens in the present is the same for everyone.
9. Which aspects of our ordinary understanding of the word 'time' are, or should be, reflected in the concept of time within physics.
10. Whether contingent sentences about the future have truth-values now.
11. Whether tensed facts or tenseless facts are ontologically fundamental.
12. What is the appropriate formalism or logical framework to encapsulate the unique role that time plays in reasoning?
13. Whether an instant can have a zero duration and what about the very next instant?
14. What neutral mechanisms account for our experience of time.

15. Whether time is objective or subjective.
16. Whether there is a timeless substratum from which time emerges.
17. Whether time is an illusion or merely a mathematical construct.
18. Which specific aspects of time are conventional.
19. How to settle the disputes between the proponents' philosophical theory of time and its scientific application of usage?

The aforementioned issues explore various perspectives and inquiries about 'time,' including how it is described across diverse academic disciplines, cultural contexts, and languages, particularly within the framework of contemporary digital movements and global societies.

The Philosophical Concept of Time

Time remains one of humanity's most profound mysteries. Aristotle aptly described it as 'the most unknown of unknown things.' The questions of what time truly is, and whether it objectively exists, remain unsolvable. Intangible and elusive, time has inspired countless theories across history. Many theories, including those in scientific contexts, are merely practical definitions or conventions, each offering a perspective on time tailored to a specific purpose or understanding (Dawson and Sleek, 2018). Throughout history and into the future, countless theories about time have emerged. Many, including those in scientific contexts, serve as practical definitions or conventions, each offering a distinct perspective tailored to a particular purpose. This article looked at a significant perspective from philosophy, and psycho-social aspects of education and culture in its interpretation varieties. It demonstrates that there are many different incomplete and subjective ways of looking at time what ultimately would be beyond our mental grasp. Humans have common, everyday ideas about time. These include that time is real and objective, that time continuously ticks away at an even rate and is the same for everyone even though through different time zone. Time flows linearly from the past to the present to the future, and that present experience is real, with the past and future being unreal. Most of these ideas were accepted as facts, as obvious as the fact that the sky is blue, and water is wet. Upon closer examination, many of these concepts are called into question. Cultural perceptions of time vary significantly; physics reveals that time and space often behave in ways that challenge our intuition; and both biology and philosophy expose numerous paradoxes surrounding time (Blount, 2017). There are few ideas about time that are widely accepted by most philosophers and scientists. Both groups generally agree that time moves and changes. Time may simply be an inherently abstract concept used by humans to understand and measure change. Without change, time would not exist. If only the present moment existed, with no past or future, then time itself would cease to exist. It is the transition from the present to the past, accompanied by the emergence of a new 'now,' that suggests the changes defining time. Philosophers and scientists broadly concur that time is continuous, meaning it does not behave erratically or start and stop at random. In this universe, time also appears to have an intrinsic direction, moving from the past to the present and into the future, a phenomenon often referred to as the 'arrow of time (Dawson and Sleek, 2018).

The Definition of Pedagogy

The word pedagogy came from the Greek paidagōgia, which consisted of paid (which means 'adult') and agō (which means 'lead'); literally, 'to lead the child.' This term is nowadays used in the English-speaking world to refer to 'the whole context of instruction, learning, and the actual operations involved therein.' Also, in the English-speaking world, the term 'pedagogy' referred to the science or theory of educating (Cambridge, 2024). Closely connected to terms such as 'teaching,' 'learning,' 'education,' 'curriculum,' and 'instruction,' pedagogy may not have a universally specific definition. However, it can be described as 'the art or profession of teaching' or 'preparatory training or instruction (The American Heritage, 1992). Other sources defined pedagogy as the art or science of being a teacher or the correct use of teaching strategies. Therefore, the term generally referred to the art, profession, or science of teaching, as well as to the strategies or styles of instruction (Moore, 2012:16). From the above discussion, the critical review on the concept of Islamic pedagogy can be defined as a set of Islamic principles that present information on what, why, and how Muslim educators should teach and train every single ordinary Muslim, accordingly, based on Islam as a religion that values education as its fundamental principle in acquiring knowledge and establishing religious practices. Therefore, this principle had been addressed since the very beginning of the Quranic revelations.

The Philosophical Concept of Time within the Practices of Islamic Pedagogy

Building on the previous elaboration, this study focuses on the conceptual understanding of time and its awareness, particularly within the context of Islamic pedagogical practices. In other words, time is a unique concept characterized by understanding and awareness. The Qur'an addresses this issue in various ways, including through constructs rooted in Islamic pedagogy. To explore this further, the study begins by posing key questions: What is time? Why is it significant in Islamic pedagogy? And finally, how does the Qur'an provide specific guidelines as fundamental principles for educating humanity to utilize time effectively? The focus of this study is to deal with the differences in individual style or rigor (orientation) in perceiving and understanding the symptoms of the philosophical concept of time in its physical nature. In other words, philosophy described the meaningful values of human personality, clarified its terms of psycho-social actions and reactions, exposed its functional effects, evaluate its underlying assumptions, relate it parts as a systematize theory that connects with other ideas and systems of thought towards achieving a successful life, and addressed questions that are characteristically philosophical in nature. Based on these principles, this study analyses the differences among various orientations in dealing with the concept of time as prescribed in (Surah al- 'Asr), especially in the context of Islamic pedagogical perspective. The theoretical framework for this philosophical analysis is shown in the following figure 1.

Figure 1: Theoretical Framework for the Islamic Pedagogical Philosophy of Time
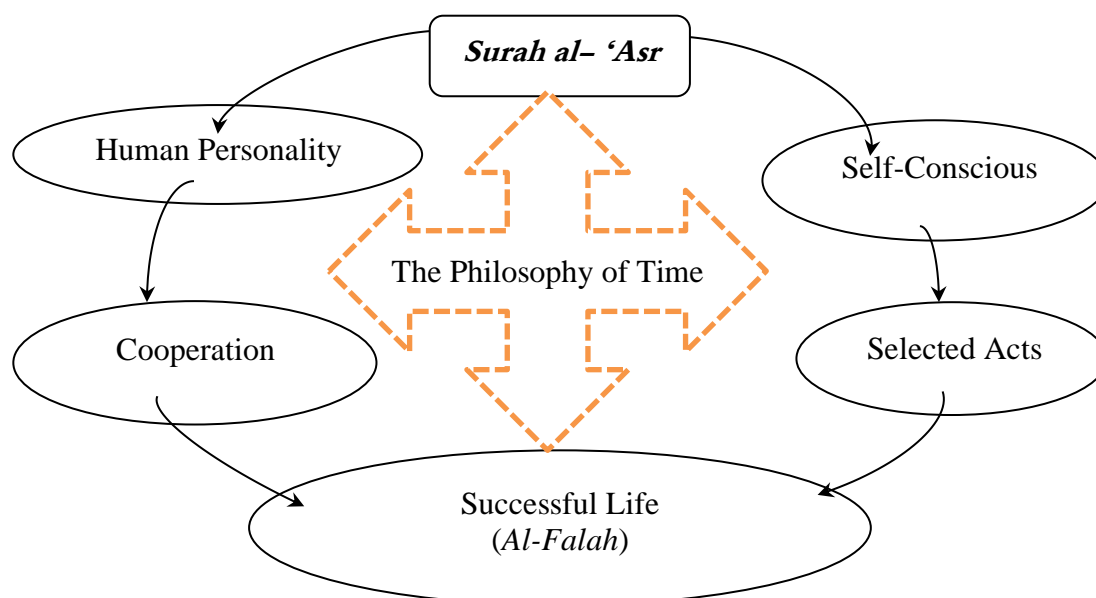

Figure 1 above explained the philosophy of time in Surah al- 'Asr that consisted of four main Islamic pedagogical principles that are human personality, cooperation, self-conscious, and selected acts that enable a person (and also his society) to achieve success in their life. Further analyses, elaboration and discussions on each element are presents in the following section.

RESULTS AND DISCUSSION
Philosophical Analysis of Time in Surah al- 'Asr
Introductory Analysis of the Surah

The name of this chapter, or Surah of the Holy Quran, is taken from its first verse, where there is a mention of the word (Wal- 'Asr) which meant "by time" according to common interpreters or "by the declining day" to some others. In other words, the title of this surah has symbolic connotations. It is significant to highlight the subject matter of its theme and scope. The word 'Asr apparently is the connotation of the word 'time', but it has a deeper meaning as compared to other Arabic words that also bring the meaning of time, such as 'zaman', 'dahr' or 'waqt' and 'sa'ah'. Therefore, 'Asr is used in the context of the limitation of time, and, linguistically, the word 'Asr conveys the meaning of something being squeezed or compressed. This also evokes a vivid image of a declining day, marked by the setting sun and the conclusion of the day's activities (Shahida et al., 2020). The Surah is in chapter 103 of the Qur'an, containing only three verses using 14 words. Its total number of unique words without repetition are 13. This Surah is believed (by many Muslim scholars) to have been revealed in Mecca instead of later in Medina, approximately during 610–615 AD. Its main philosophical characteristic focused on the concept of "time" in relation to mankind's journey of life due to certain

fundamental reasons and courses. The central theme of the Surah revolves around human loss, particularly in response to the specific time reference ('Asr), which corresponds to the late afternoon period of the day. However, why is this particular period referred to as ('Asr) in Arab culture? This question introduces a philosophical debate, which forms the core of this analysis. This Surah exemplifies unparalleled comprehensiveness and brevity within the chapters of the Holy Quran. A vast world of meaning is condensed into its few brief words so profound that even an entire book dedicated to a single subject could not fully encompass its depth. The path to true success for humanity is clearly outlined, as is the path to ruin and destruction. To avoid the latter, individuals must reflect and utilize their time in this world wisely. For this reason, Imam Shafi'e once stated that if people could truly comprehend this Surah in their lives, it alone would suffice as guidance. The significance of this Surah in the eyes of the Prophet's companions is evident from their tradition; whenever two of them met and conversed, they would not part ways until they had recited Surah al- 'Asr to each other (narrated by al-Tabarani (n.d.):5124). Therefore, it can be understood here that the practice of reciting surah al- 'Asr has its own basis which was done by the companions of the Prophet (PBUH) and this practice has become a general norms and worship practices by Muslim society today.

Table 1: An Analysis of Surah al- 'Asr

No	Text	Translation	Analytical Remarks
2.	قال الله (ﷺ): وَٱلْعَصْرِ	1. (I swear) by time. 2. By (the token of) Time (through the ages). 3. By the ˹passage of˺ time! 4. By the declining day.	From the selected translation text here, the word 'By' had been used as a translation of the word (wa) which basically meant 'I swear' or 'the taken of'. The word "'Asr" has been translated without begin with the function word 'the' as to denote a definite reference.
2.	إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ	1. Verily Man is in loss. 2. Indeed, mankind is surely in loss. 3. Surely humanity is in ˹grave˺ loss. 4. That man is a certain loser.	As seen from the selected translated texts. Differences could be observed between them such as 'verily' compared to 'indeed', 'man' and 'mankind'. The word 'man' or 'mankind' is not in definite form as shown in its original Arabic text.
3.	إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ	1. Except such as have faith, and do righteous deeds, and (join) in the mutual teaching of truth, and of patience and constancy. 2. Except for those who have believed and done	From the examples of translation have been selected here. Some differences can be observed, such as the distinction between 'faith' and 'believed.' 'Faith' is a noun, whereas in the original source, the corresponding term appears in verb form, describing the state of

| | | righteous deeds and advised each other to truth and advised each other to patience.
3. Except those who have faith, do good, and urge each other to the truth, and urge each other to perseverance.
4. Except such as have faith, and do righteous deeds, and (join) in the mutual teaching of truth, and of patience and constancy. | human beings possessing clear vision, performing righteous deeds, reminding one another of the truth, and upholding patience. In other words, the original verse is structured as a verb-based sentence, whereas the translation adopts a noun-based construction. Linguistically, noun-based sentences convey meaning differently from verb-based sentences. |

Table 1 above described the differences between one understanding compared to another. It shows that textual analysis is very important, not only to dictate the language properties but also to identify and describe their accurate meaning for acceptable application. The differences in the textual translation and meaning denotes the linguistics and cognitive differences in usages by the translator of the word and sentences at certain time. The term 'cognitive differences' consists of two words, signifying variations in knowledge between two parties to differing extents. The term 'cognitive' relates to the perception of something through contemplation and the understanding of its effects (Alybroudi, 2024). It represents a profound understanding than mere knowledge and is associated with recognition (Ibn Manzur, 1993:236). Thus, cognitive denotes the knowledge and awareness that a person possesses, acquired through an understanding and contemplation of information known to that person. While 'linguistically differences' is a term rooted in the linguistic term indicating variation and divergence between two entities (Alybroudi, 2024).

Analyzing Time as a Systemic Success Factor

The linguistic definition for the word (al- 'Asr) is pair together with the function word (al) referred to the specific time that running out. It might refer to the period of performing 'Asar prayer (the prayer of 'Asr), which is regard as the end of the light day prayer (as it is known as the prayer before the dark (Maghrib) time. It is the prayer before the sunset time at the end of the day and before the starting of the night-time. The word ('Asr) on the other hand, referred to the time when the merchant, farmer, and traveler are always in a hurry or rush to finish their work, to complete their work in avoiding risk, hazard or dangerous situation before the night fall. In other words, (al- 'Asr) in the Quran had more than one meaning, either literally or contextually. While the word 'time' used in the translated text referred to a general and indefinite denotation. This situation prevented users from obtaining clear information about the concept of time and its practical application. Life during

'Asr signifies a state of urgency or a critical moment, as the day approaches its end. It is essential to utilize this time wisely, completing all pending tasks before wrapping up and preparing for the evening. This preparation includes cleaning, resting, and performing the Maghrib prayer, marking the transition into night. Everyone should strive to maximize their good deeds, ensuring personal and spiritual fulfillment before the sun sets into darkness. With regards to productivity, 'Asr prayer divides the day, offering a moment of reflection and renewal. It encourages believers to pause, reassess their actions, and prepare for the evening with a sense of purpose and mindfulness. The significance of 'Asr extends beyond its role as one of the five obligatory prayers in Islam, it embodies a profound connection to time, discipline, and spiritual awareness. 'Asr bring the symbol of time and urgency, late afternoon symbolizes the waning of the day, reminding believers of life's fleeting nature. Just as the sun moves toward setting, human life progresses toward its inevitable end. This serves as a spiritual wake-up call, urging individuals to maximize their righteous deeds before time runs out (Prayertimes, 2025).

Analyzing Time within Humanistic Personality Development

The nature of human being grows and spread in the different stages of time and space. This is the environment of genuineness, acceptance and empathy provided to a person to grow gradually and continuously. The word (al-Insan) as stated in Surah al- 'Asr refer to a specific type of 'mankind'. This conclusion is derived from its root (Nisyaan) which meant 'forgetful being'. Therefore, it might be equal to the concept of 'human being' in English language and 'manusia' in Malay language, i.e., both terms refer to a specific nature of people or groups and not to the whole of mankind (Al-Jawhariy, 1984). The word (al- 'Insaan) is a categorization of a particular group of human being with a diffusion of responsibility. Therefore, the verse does not discuss about a person but rather a type of person with specific features and characteristics. In this context, Allah SWT specifically addresses a particular group of individuals, emphasizing that each person is accountable for themselves. Therefore, they should be mindful of their responsibility, as all blame and consequences rest upon everyone. Due to this specification, Allah SWT differentiate the use of (al-Insan) from ('ansa – yunsiy – 'insaan) as it refer to 'a person with tendencies to forget' in comparison to (al-basyar) which meant 'promising creation' or (al-naas) from (nasiya – yansa – nasya - naasin) which mean 'a forgetful person' (Fairuz Abadiy, 1987: 447). This could be observed in the following verses, Surat Hud: 9-11.

وَلَئِنْ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَٰهَا مِنْهُ إِنَّهُ لَيَـُٔوسٌ كَفُورٌ

وَلَئِنْ أَذَقْنَٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ إِنَّهُ لَفَرِحٌ فَخُورٌ

إِلَّا ٱلَّذِينَ صَبَرُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أُوْلَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

"If We give people a taste of Our mercy then takes it away from them, they become utterly desperate, ungrateful. But if We give them a taste of prosperity after being touched with adversity, they say, "My ills are gone," and become totally prideful and boastful, except those who patiently endure and do good. It is they who will have forgiveness and a mighty reward."

In comparison, in the following verses Allah SWT mentioned in Surat al- 'Isra': verse 94.

وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰٓ إِلَّآ أَن قَالُوٓا۟ أَبَعَثَ ٱللَّهُ بَشَرًا رَّسُولًا

"And nothing has prevented people from believing when guidance comes to them except their protest: Has Allah sent a human as a messenger?"

And, in Surah asy-Syura: verse 51, Allah SWT reminded,

وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِىَ بِإِذْنِهِ مَا يَشَآءُ إِنَّهُ عَلِىٌّ حَكِيمٌ

"It is not ʾpossibleʿ for a human being to have Allah communicate with them, except through inspiration, or from behind a veil, or by sending a messenger-angel to reveal whatever He wills by His permission. He is surely Most High, All-Wise."

Analyzing Time as Self-Consciousness Booster

In this context, 'self-consciousness' refers to an emotional state in which a person perceives something with full awareness. It closely resembles 'self-awareness,' which describes a condition that prompts an individual to think positively or negatively about a given matter (Rusu, 2019). For example, when a person views 'Asr positively, they are more likely to engage in actions that align with the essence of time. Conceptually, 'time' serves as a catalyst for self-consciousness, encouraging individuals to cultivate continuous effort, discipline, and perseverance in their lives as Muslims. This positive sense of awareness to benefitted time, as Allah's servant and vicegerent, as a leader to his family and community then a person is said reaching to achieve the level of self-actualization. Eventually with consistent effort without doubt he or she will achieve what the wishes and desires at all stages of their life. In this context, the third verse of Surah Al- 'Asr may be understood as addressing disbelievers specifically. However, the verse also refers to a universal phenomenon, symbolizing 'time' or 'the time of 'Asr,' which all human beings in this world experience. Therefore, every individual on earth could benefit from this reminder against misguidance, particularly when they fail to achieve a state of self-awareness, self-consciousness and self-actualization (which is not to become a forgetful person

or unaware; most people have issues within this time frame if they fail to utilize it fruitfully).

Analyzing Time as a Strategic Selected Acts and Reacts

This verse describes how human beings perceive the importance of time, which is reflected in their actions and reactions towards it. The analysis of different time expressions in Quranic texts, such as (Wal- 'Asr; Wal- Dhuha; and Wal- Fajr) made it clear that times are viewed not as a passive framework of human action. In fact, its predominantly perceives as an active and dynamic force that affected human life in several ways, both with positive and negative impact. The impact is positive to those who are aware and appreciate it in benefit manner; but to those who fail to recognize its importance and just let it loose with useless behavior then the impact is negative to them. In this context, Sayid Qutb (2012) regarded faith in human life as the foundation of all goodness act. It is from faith that all forms of goodness bloomed, and to which all their fruits are due. What does not bloom from faith is a branch cut out from its tree; it is bound to fade and perish; or else, it is a stray shoot, limited and temporary. Therefore, faith should be always kept in check; it is one and whole. It is very important in human life. Without it, life would be a loose end, wasted through the pursuit of yearnings and fantasies that represent various periods as well as different functions and requirements. Two basic experiences seemed to be of fundamental importance to the perception of time in the Quranic text. The first experience is related to the human condition as a set of characteristics and key events of human life, which resulted from associating sequential appearances of natural phenomena, such as day and night, with a personal awareness of success (to those who aware) and consequently losing or ever coming close to failure in life (to those who unaware). The second experience specifically pertained to the classical nomadic life that the Arabs apparently practiced in the previous time, primarily the experience of collecting milk from cows and goats after returning home from their long days in the open fields. Humans possess immense potential, embodied in the entirety of their being. Their intact and perfectly designed system stands unparalleled, making them superior to other creatures created by God (Abdul Gafur and Israk, 2021). It is parallel with the word of Allah in the Qur'an, Surah At-Tiin, verse 4.

$$لَقَدْ خَلَقْنَا ٱلْإِنسَـٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ$$

"Indeed, We created humans in the best form".

Analyzing Time as a Conditional Psychosocial Bondage

Psychosocial theory and related research primarily focus on an individualistic perspective of pedagogical practices, emphasizing the ability to formulate plans and act, rather than prioritizing connection and communal organization. This approach reflects a commitment to the well-being of others by actively encouraging mutual guidance towards achieving and upholding absolute truth (Abele and Wojciszke, 2007). In this regard, they hypothesized the following: (a) person-descriptive terms can be categorized into two broad dimensions, agency and communion, with

communion being the primary dimension; (b) the key distinction between these dimensions lies in their benefit, agency focuses on personal profitability, while communion emphasizes benefits for others; therefore, agency holds greater significance in self-perception, whereas communion is more valued in the perception of others; and (c) dependency on self-other outcomes heightens the significance of another person's agency. Psychosocial theories focus on the nature of self-understanding, social relationships, and the mental processes that support connections between a person and his or her social world. Psychosocial theories address patterned changes in the human ego, including their self-understanding, personality formation, individual identity, social relationships, and worldview across their life span. Therefore, human development is a product of the ongoing interactions between individuals and their social environments, such as their structures, laws, roles, rituals, and sanctions, which are organized to guide individual growth towards a particular ideal of mature adulthood. However, every society faces problems when attempting to balance the needs of the individual with the needs of the group. Based on this argument, in Surat al- 'Asr, the concept of psychosocial bondage has been highlighted as an important condition to achieve success in life and to avoid any losses. Thus, humans possess the potential for straightforwardness, which serves to guide their instincts, senses, and aqli knowledge (Saiin & Karuok, 2023). As Allah says in the Qur'an, Surah Ar-Rum, verse 30.

$$ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ $$

"So be steadfast in faith in all uprightness ˹O Prophet˺, the natural Way of Allah which He has instilled in ˹all˺ people. Let there be no change in this creation of Allah. That is the Straight Way, but most people do not know."

CONCLUSION

This article presents a comprehensive analysis to explore the fundamental understanding of time, including its meaning and application, as emphasized in Surah al- 'Asr from the perspective of psycho-social aspects of education and culture from its interpretation varieties. At its core, 'Asr is more than just a prayer it serves as a profound reminder of time's fleeting nature, an urgent call to action, and a safeguard against heedlessness. Observing it with diligence cultivates spiritual growth, reinforces discipline, and deepens one's awareness of life's transience. Obviously, there is a need to focus on the theoretical concept of time and its utilization in according to the nature of Islamic original resources, that is Al Quran. This nature is observed throughout its Arabic linguistic patterns and structures, in which its philosophical principles are clearly identified within its textual discourse. The argument of this study is derived from a systematic textual analysis as a fundamental approach to determine the meaning of a word within its textual context.

During the analytical process, it is found that there are many ways in which an interpreter of a text might reach the ultimate meaning of the text that revealed the real and substantial textual meaning. It is a profound responsibility for all Muslims to strive for the preservation of the holy Quran, safeguard its authenticity, and counter any malicious or inadvertent attempts that might compromise its integrity. Since no further divine guidance has been revealed, it is essential that the Qur'an be preserved. Allah SWT has assured that He Himself will protect al-Qur'an from corruption and distortion and misleading.

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