The Concept of Islamic Education: 
Comparative Study of Ibn Katsir’s Tafsir and Al-Misbah’s Tafsir on QS. Al-Anbiya: 7

Khofifah, Dailatus Syamsiah, Eko Prayetno

Abstract

There are many studies on Islamic education from the perspective of the Qur’an. But few studies of Islamic education according to QS. Al-Anbiya': 7 from the perspective of classical and contemporary scholars. This study aims to determine the model, method, and style of Ibn Katsir’s and Al-Misbah’s interpretation as well as the value of Islamic education in QS. Al-Anbiya': 7. This research design uses a literature review. Primary sources are Ibn Katsir and Al-Misbah interpretations. Secondary sources are articles and literature related to the concept of Islamic education from the perspective of Qur’anic interpretation. Then researchers compare the concept of Islamic education in QS. Al-Anbiya': 7 according to Ibn Katsir’s and Al-Misbah’s interpretation. The results showed that the model of Ibn Katsir interpretation is classical because it uses the form of tafsir bil ma’tsur, the method used is the tahlili method, the style of interpretation uses tartib mushafi, and sometimes it uses ratios / reasoning. While Al-Misbah’s interpretation model is contemporary because it uses the form of tafsir bi al-ray'i and the method used is tahlili, the style of interpretation tends to use the literary style of social culture. The value of Islamic education in QS. Al-Anbiya’: 7 that can be applied today is the importance of asking people who are knowledgeable about lifelong learning in order to become broad-minded and knowledgeable people so that it can lead us to a good and right path according to the teachings of Islam.

Keywords: Islamic Education, Al-Misbah, Ibnu Katsir, Al-Anbiya’: 7.

Abstrak

The Concept of Islamic Education: Comparative Study of Ibn Kathir's Tafsir and Al-Misbah's Tafsir on QS. Al-Anbiya: 7

Khofifah, Dailatus Syamsiah, Eko Prayetno


A. Indroduction

In recent decades, the issue of tafsir perspectives has penetrated many aspects of life, especially the meaning of Qur'anic verses. Clearly in the context of Islam, the interpretation of the Qur'an is very urgent for the benefit of the people, because the subject of study is the word of God Almighty which is the key to salvation in this world and in the hereafter. For this reason, the scholars tried to formulate a number of basic concepts that became the interpretation of the Qur'an, including: Asbab al-nuzul, Nasikh and Mansukh, verses of Mecca and Medina, and Qur'anic munasabah. Asbab al-nuzul presents the historical context of the verse, Nasikh and Mansukh explain the transition of the legal status of the verse and makkiyah and madaniyyah explain the pattern of the appearance of the verse following the pattern of society. While munasabah to show the relationship between verses or chapters of the Qur'an.

3 Muhammad Sauqi, Ulumul Quran : Membahas Mengenai Konsep Ulumul Quran, Sejarah Turun Dan Penulisan Al-Qur’an, Asbab An-Nuzul, Munasabah Al-Qur’an, Ilmu Makkiyah Dan Ilmu Madaniyyah, Qashash Al Qur’an, I’jaz Al Qur’an, Al-Muhkam Wa Al-Mutasyabih, Nasikh Mansukh, Qira’at Al-Qur’an.
Research on the perspective of Qur'anic interpretation is widely studied in various surahs. The following are studies conducted by previous researchers on various suras QS. Al-Anbiya' (21): 7, QS. Al-Qariah (101): 1-2, QS. Al-Baqarah (2): 28, QS. At-Takwir (81): 26-27, QS. Ar-Rahman (55): 13, QS. Al-Baqarah (2): 245. The results showed that there is a command to ask for people who do not know something to the experts. There is a learning approach through the question-answer method. In QS. Al-Anbiya' (21): 7, Al-Qariah (101): 1-2 which means "What is the Day of Judgment?", the question in the form of "what" is an existence question about the enormity of the Day of Judgment. QS. Al-Baqarah (2): 28 contains the question sentence "how" is a question that contains an element of amazement at the greatness of Allah. Furthermore, QS. At-Takwir (81): 26-27 which has the question "where will you go?" in the form of a warning to all nature, QS. Ar-Rahman (55): 13 contains questions about the specificity of something such as "then which of the favors of your Lord do you deny?". QS. Al-Baqarah (2): 245 contains the question "who" which means "who is willing to give a loan to Allah, a good loan (spending his wealth in the way of Allah), then Allah will multiply the payment to him with a large double". Not only that, Komaruddin in his research using thematic interpretation of Islamic education verses from the Qur'anic point of view, reported that the regeneration of children in the family is outlined in various verses to prepare the next generation with a firm stand. Thus, the position of child formation and cadre formation in the Quran is a conscious, structured, programmed and systematized effort aimed at forming children with personality, culture, knowledge and skills. It can be seen that there are two patterns of parenting between parents and children, namely democratic and authoritarian. Parent-child communication verses are an art in

5 Ibid.
transferring knowledge or subject matter to students and are considered more meaningful.\(^8\)

Based on the literature review, there are 15 articles discussing Islamic education such as parenting in the Qur'an,\(^9\) characteristics of education, the concept of Islamic education in QS. Al-Baqarah (2): 31-32,\(^10\) regeneration in the family environment, the values of Islamic education in surah Al-Alaq (96): 1-5,\(^11\) educational values in QS. Yusuf (12): 13-20, the interpretation of the verse about the family of Sakinah, Ma Waddah, Wa rahmah,\(^12\) Islamic education values in QS. As-Sajdah (32): 9\(^13\), learning methods in QS. Al-Anbiya’ (21): 52-67\(^14\), question and answer method in QS. Al-Anbiya’ (21): 7\(^15\), moral education values in QS. Al-Hujurat (49): 11-12,\(^16\) children’s religious education in the family in QS. Lukman (31): 12-19,\(^17\) the results of the literature review show that there is no research that examines the concept of Islamic education in QS. Al-Anbiya’ (21): 7.

Therefore, this research aims to complement previous research by filling the void to propose two important points, namely, how the concept of Islamic education is viewed from the interpretation of QS. Al-Anbiya’ (21): 7 according to Ibn Katsir’s interpretation and how the concept of Islamic education is viewed from the interpretation of QS. Al-Anbiya’ (21): 7

---

\(^8\) Pathil Abror, “Konsep Pola Asuh Orang Tua Dalam Al-Qur’an: Studi Analisis Ayat-Ayat Komunikasi Orang Tua Dan Anak,” SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education) 4, no. 1 (June 1, 2016), https://doi.org/10.21093/sy.v4i1.540.


\(^11\) Komaruddin and Majdi, “Kaderisasi dan Regenerasi dalam Lingkungan Keluarga: Studi Analisis Tematik terhadap Ayat-ayat Pendidikan.”


\(^16\) Yanti, “Pendidikan Agama Anak dalam Keluarga Qur’an Surah Lukman Ayat 12-19.”
The Concept of Islamic Education: Comparative Study of Ibn Kathir's Tafsir and Al-Misbah's Tafsir on QS. Al-Anbiya: 7

Khofifah, Dailatus Syamsiah, Eko Prayetno

according to Al-Misbah's interpretation? Thus, it is hoped that this research can provide new scientific treasures about the concept of Islamic education in the present based on the perspective of QS. Al-Anbiya' (21): 7 according to Tafsir Ibn Katsir and Tafsir Al-Misbah as well as methods that can be applied in learning.

This research is important to know the concept of Islamic education in QS. Al-Anbiya' (21): 7 based on the Comparative Study of Tafsir Ibn Katsir and Tafsir Al-Misbah. Researchers compared Tafsir Ibn Katsir and Tafsir Al-Misbah because the study of Islamic education according to Tafsir Ibn Katsir and Tafsir Al-Misbah is still hotly discussed in various article writings such as the question-answer method in the perspective of Ibn Katsir and Al-Misbah. This is also what researchers make as a reference relevant to the concept of Islamic education in QS. Al-Anbiya' (21): 7 Comparative Study of Ibn Katsir's Tafsir and Al-Misbah's Tafsir.

B. Method

The type of research used is literature review. A literature review is research in which all data comes from written data in the form of books, manuscripts, articles, and others. This research was conducted by collecting data from various literatures, both through books, journals and other sources related to the author's research.

Literature review in this research includes activities to search, read, review research reports and library materials that contain theories relevant to the concept of Islamic education Q.S Al-Anbiya (21): 7 Ibn Katsir’s interpretation and Al-Misbah's interpretation. The author collects various information in the form of theories, generalizations and concepts formulated by experts of literature sources, then analyzed and synthesized, so as to support formal theories (i.e. theories formulated formally as the basis of research, especially in formulating hypotheses) formulated and used as the basis of his research.

The data analysis technique used is comparative analysis by comparing the concept of Islamic education in terms of Ibn Katsir's interpretation and Al-Misbah's interpretation of Q.S Al-Anbiya' (21): 7. The primary source is Tafsir Ibn Katsir and Tafsir Al Misbah and the second source is secondary, in the form of articles and various kinds of literature related to the concept of Islamic education from the perspective of Qur'anic interpretation. Then the

---

18 Wati, “Nilai-Nilai Pendidikan Akhlak Dalam Al-Qur’an Surat Al- Hujurat Ayat 11-13 (Perbandingan Tafsir Ibnu Katsir Dan Tafsir Al-Misbah).”
researcher compares the concept of Islamic education Q.S Al-Anbiya' (21):7 tafsir Ibn Katsir and tafsir Al-Misbah with a comparative study.

C. Results and discussion

Biography of Ibn Katsir

Tafsir Ibn Katsir is a tafsir written by Ismail bin Amr AL-Qurasy bin Kasir A lBashri Ad-Dimasyqi Imaduddin Abu Al-Fida Al-Hafizh Al-Muhaddits Ash-Shafi'i. He was born in 700 AH and died in 774 AH, after a long life full of knowledge. Ibn Katsir was an expert in fiqh, an intelligent hadith scholar, a brilliant historian and an excellent mufassir, according to Ibn Hajar, Ibn Katsir was an expert in hadith fiqh.20 Tafsir Ibn Katsir is a tafsir written by Ismail bin Amr AL-Qurasy bin Kasir A lBashri Ad-Dimasyqi Imaduddin Abu Al-Fida Al-Hafizh Al-Muhaddits Ash-Shafi'i. He was born in 700 AH and died in 774 AH, after a long life full of knowledge. Ibn Katsir was an expert in fiqh, an intelligent hadith scholar, a brilliant historian and an excellent mufassir, according to Ibn Hajar, Ibn Katsir was an expert in hadith fiqh. Tafsir Ibn Katsir consists of 8 volumes, namely volume 1 contains the interpretation of surah Al-Fatiha (1) and Al-Baqarah (2), volume 2 contains the interpretation of surah Ali Imran (3) and An-Nisa (4), volume 3 contains the interpretation of surah Al-Maidah (5) to Al-A'raf (7), volume 4 contains the interpretation of surah Al-Anfal (8) to surah Al-Nahl (16), volume 5 contains the explanation of surah Al-Isra (17) to Al-Mu'minun (23), volume 6 contains the interpretation of surah An-Nur (24) to surah Yasin (36), volume 7 contains the interpretation of surah As-Saffat (37) to surah Al-Waqiah (56), then volume 8 contains the interpretation of surah Al-Hadid (57) to surah An-Nas (114).21

The Concept of Islamic Education Ibnu Katsir’s Interpretation QS. Al-Anbiya: 7

Ibn Katsir is a classic commentator who is widely referred to by scholars of the Qur'an and tafsir. this writing focuses on the concept of Islamic education in the perspective of QS. Al-Anbiya' (21): 7 interpretation of Ibn Katsir. Surah Al-Anbiya' is a Makkiyyah surah, located in juz 17, the 21st surah consists of 112 verses. Tafsir ibnu katsir QS. Al-Anbiya (21): 7 is contained in the 5th volume which contains the refutation of those who deny the message of the Messenger from among humans so that the command to ask about something to the experts.

QS. Al-Anbiya' (21): 7 as follows:22

---

22 Tafsir Ibnu Katsir (Darus Sunnah, n.d.).
The Concept of Islamic Education: Comparative Study of Ibn Kathir’s Tafsir and Al-Misbah’s Tafsir on QS. Al-Anbiya’

Khofifah, Dailatus Syamsiah, Eko Prayetno

“We didn’t send messengers before you (Muhammad), but some men to whom We gave revelation, so ask those who have knowledge, if you do not know” (QS. Al-Anbiya’ (21): 7).

interpretation of QS. Al-Anbiya’ (21): 7 in the interpretation of Ibn Katsir, it is explained that Allah Ta’ala says that He rejects those who deny the sending of the Messenger from among humans.

For this reason, Allah Ta’ala says, “We sent no Messengers before you but men to whom We gave revelation”. i.e. the previous Messengers were men. None of them were from angels, as He said of the previous nations, because they denied it. Then, they said: “What man will guide us?” (QS. At-Taqhaabun (64): 6).

Allah has affirmed in QS. Al-Anbiya’ (21): 7 that the polytheists still don’t believe. So Allah asserts that there is actually no reason for the polytheists of Mecca to deny that the messengers sent by Allah before the Prophet Muhammad were ordinary people who had been given revelation. The sentence in the verse QS. Al-Anbiya’ (21): 7 explains that all the messengers sent by Allah were ordinary people and all of them were men and they were the chosen people of Allah who were given revelation for them and their people. From this interpretation, it can be seen that Allah ordered the disbelievers to ask questions about apostleship and prophethood because they did not have knowledge about these two things. Allah commands the disbelievers to ask the ahluz zikri. Ahluz zikri in this verse are Jews and Christians. Because the Jews and Christians were the forerunners and knew better that the apostle was a man.

If it is associated with education then asking is a learning process. Because after students ask their teachers, what they didn’t know before

23 Syakir, Mukhtashar Tafsir Ibnu Katsir.
24 Christine Sant’Anna de Almeida et al., Mukhtashar Tafsir Ibnu Katsir, vol. 5 (Darus Sunnah, 2016).
25 Almeida et al.
becomes known. As such, question and answer is a method in the learning process. The concept of Islamic Education in QS. Al-Anbiya (21): 7 Ibn Katsir’s interpretation shows that there is an affirmation of the command to ask people of knowledge related to the apostolate of the Prophet Muhammad SAW in order to find out about the truth of the existence of kerosulan at that time. Thus, the value of Islamic education that can be taken and applied in today’s times is the importance of learning and asking knowledgeable people in order to become knowledgeable and insightful people so that it can be a provision for life in the world and in the hereafter to guide us to walk in a good and right direction according to the teachings of Islam.

This is in line with the results of the study that the ethics of students towards teachers in education should also be based on what is taught in the Qur’an which is understood through the interpretation of a mufassir. The existence of cases of violence against teachers shows that morals are a fundamental problem in the world of education and it is necessary to explain the ethics of a student towards teachers as stated in the Qur’an. One of the contents of the Qur’an that can be used as a reference in this case is the story of Prophet Moses (AS). in Surah al-Kahf verses 60-82, because one of the purposes of al-Qashash fi al-Quran is as a learning material for people before. Another thing contained in this verse is an explanation of the ethics of Prophet Moses when learning to Prophet Khidir (AS) which should be used as an example, such as: courtesy, obedience, willingness to accept sanctions, patience, etc.26

The results of Yusuf Al-Qaradawi’s educational thought include that the purpose of education is to form an intelligent mind. The method of education is contemplation and remembrance. In addition, there are three processes of knowledge acquisition for students, namely direct learning, asking, and "rihlah". The three learning methods are needed to form the quality of an intelligent mind as the purpose of education according to Yusuf al-Qardhawi. In terms of educational content, Yusuf al-Qardhawi believes that the content of the intellectual education curriculum is to give birth to the characteristics of Ulul Albab and intellectuals. Ulul Albab is a figure who is able to combine the ability to think and dhikr. In terms of methods, there are two methods of intellectual education, namely tafakkur and tadzakkur. Tafakkur is related to the ability to actualize the potential of the mind in understanding the universe (al-kawn). Tadzakkur is done by listening,

---

The Concept of Islamic Education: Comparative Study of Ibn Kathir’s Tafsir and Al-Misbah’s Tafsir on QS. Al-Anbiya: 7

Khofifah, Dailatus Syamsiah, Eko Prayetno

concentrating the heart (khusyuk), and understanding the content of the message.

Ibn Katsir’s Method of Interpretation

The method of interpretation is related to the presentation model. Nasaruddin Baidan divides the method of interpretation into four parts, namely the global method (manhaj ijmālī), analytical method (manhaj tahlīlī), thematic method (manhaj maudhu‘ī) and comparative method (manhaj muqaran). In presenting Ibn Katsir’s interpretation, he uses the analysis method (tahlīlī). Ibn Katsir in his tafsir presents QS. Al-Fatihah, QS. Al-Baqarah to QS. An-Nas in accordance with the Usmani Mushaf by not ignoring the aspects of asbab al-nuzul and also the munasabat verses or seeing the relationship of the Qur’anic verses with each other. However, Ibn Katsir’s method of interpretation can also be said to be semi-thematic because in his discussion he groups verses (according to the order of verses) which are considered related, sometimes two, three, or four verses.

Ibn Katsir’s Style of Interpretation

Ibn Katsir compiled his tafsir based on the systematics of verses and letters in the Qur’an musyhaf which in Arabic is called tartib mushafi. Tafsir Ibn Katsir can also be grouped into the form of allaun wa al-ittijah style or tafsir bi al Ma‘tṣur or tafsir bi al-riwayah. Because in this interpretation, a lot of historical hadiths are used, ru’yul sahabati wa tabi’in (opinion of the companions and tabi’in), but sometimes the interpretation also uses ratios or reasoning when interpreting verses.

Biography of al-Misbah

Muhammad Quraish Shihab is a mufassir who was born in Rappang, South Sulawesi, on February 16, 1944. Referring to the work of M. Quraish Shihab, then Tafsir al-Misbah, which began to be written in Cairo-Egypt coincided with Friday 4 Rabi‘ al-Awwal 1420 H/18 June 1999 M and completed in Jakarta on Friday 8 Rajab 1423 H/5 September 2003, can be

28 Yanti, “Pendidikan Agama Anak dalam Keluarga Qur’an Surah Lukman Ayat 12-19.”
29 Ibid.
30 Syakir, Mukhtashar Tafsir Ibnu Katsir.
33 Rizal, “NILAI-NILAI PENDIDIKAN ISLAM YANG TERKANDUNG DALAM ALQURAN SURAT AS-SAJDAH AYAT 9 RELEVANSINYA DENGAN PENDIDIKAN PRANATAL (Studi Analisis Tafsir Al-Misbah Karya Muhammad Quraish Shihab).”
classified into the second form above, namely the activity of interpretation of the Qur’an. Thus, Tafsir al-Misbah is one of the works of Tafsir Al-Qur’an. The birth of this work of Tafsir al-Misbah as other works of interpretation, certainly caused by the awareness of a Quraish Shihab to the function of the Qur’an as a guide to life and also due to the suggestion of his friends, even one of whom he did not know ever sent a letter to him to write a tafsir.

The word al-Misbah is interpreted with "lamp" or "lamp", so as if M. Quraish Shihab wants to say that this work of interpretation serves as a "light" or "light giver" of life to all its readers. The great work of Tafsir al-Misbah explores the breadth of knowledge of writing using straightforward and simple Indonesian language so that it is easily understood by the community. Quraish Shihab is one of Indonesia’s most prolific contemporary Islamic scholars and thinkers.

Based on this period, M. Quraish Shihab is one of the contemporary Indonesian Qur’an commentators. The characteristics of contemporary tafsir include: positioning the Qur’an as a book of guidance, hermeneutical nuances, contextual and oriented to the spirit of the Qur’an, scientific, critical and non-sectarian. His ability to express his opinions by using simple, straightforward, and rational language and his moderate tendency to think, he appears as a lecturer and writer who can be accepted by all levels of society.

Tafsir Al-Mishbah was first published in 2000 and received good response from Indonesian Muslims in general and Qur’anic interpretation enthusiasts in particular. The new face of Tafsir Al-Mishbah is equipped with cross-reference navigation, and is packed with easy-to-understand language and more attractive packaging. Tafsir Al-Mishbah collects more than 10,000 pages of Qur’anic tafsir studies written by M. Quraish Shihab, an expert on Qur’anic tafsir, an alumnus of Al-Azhar University in Cairo (Egypt). The depth of knowledge and expertise of the author in explaining the meaning of

---

34 Husen, “KONSEP PENDIDIKAN ISLAM DALAM AL-QUR’AN SURAT AL-BAQARAH AYAT 31-32 (STUDI KOMPARATIF DALAM TAFSIR IBNU KATSIR DAN TAFSIR AL-MISBAH).”
35 Rizal, “NILAI-NILAI PENDIDIKAN ISLAM YANG TERKANDUNG DALAM ALQUR’AN SURAT AS-SAUDAH AYAT 9 RELEVANSINYA DENGAN PENDIDIKAN PRANATAL (Studi Analisis Tafsir Al-Misbah Karya Muhammad Quraish Shihab).”
vocabulary and verses of the Qur'an, this tafsir has a place in the hearts of the community.

This interpretation consists of 15 volumes, based on the order of the Qur'an, namely Volume 1 contains the interpretation of surah Al-Fatihah to Al-Baqarah, Volume 2 is QS. Al-Imran to QS. An-Nisa, Volume 3 is QS. Al-Maidah, Volume 4 is QS. Al-An'am, Volume 5 is QS. Al-A'raf to QS. At-Taubah, Volume 6 is QS. Yunus to QS. Ar-Ra'ad, Volume 7 is QS. Ibrahim to QS. Al-Isra, Volume 8 is QS. Al-Kahf to QS. Al-Anbiya, Volume 9 is QS. Al-Hajj to QS. Al-Furqan, Volume 10 is QS. Ash-Shu'ara to QS. Al-Ankabut, Volume 11 is QS. Ar-Rum to QS. Yasin, Volume 12 is QS. Ash-Shaffat to QS. Az-Zukhuf, Volume 13 is QS. Ad-Du'khah to QS. Al-Waqiah, Volume 14 is QS. Al-Hadid to QS. Al-Mursalat and Volume 15 contains tafsir juz Amma.°°

**Concept of Islamic Education Tafsir Al-Misbah QS. Al-Anbiya verse 7**

It can be seen that QS. Al-Anbiya' in Al-Misbah's interpretation is found in the 8th volume about the main purpose that is stated is to prove the inevitability of the apocalypse and its proximity, at least in the sense of the proximity of death, as well as the certainty of the calculation of human deeds, small or large, because the Creator of the Day of Judgment and the perpetrator of the calculation is Allah who has no partner for Him, and He who cannot change His decree.

The concept of Islamic Education in QS. Al-Anbiya (21): 7 perspectives of Al-Misbah interpretation is:

وَمَا أَرْسَلْنَا فِي مَا ذَكَرْتُمُونَا إِلَّا رَجُلًا نُّوحِيٓ إِلَيْهِمْ فَسَسْأَلُوٓاَ أَهْلَ الذُّکَرِ إِن كُنتُمْ لَا تَعْلَمُونَ

"And We did not send before you but a few men whom We revealed to them, so ask those who know if you do not know".

After the previous verse responded to their suggestion of a verse/miracle and explained that its presence would not benefit the dissenters, and could even invite their destruction, the verse above now responds to their objection regarding the Prophet Muhammad's apostleship. The verse says: And We did not send to the past nations before you, O Prophet Muhammad, but a few men, that is, ordinary human beings, but they were the chosen ones whom We revealed to them by means of angels Our guidance for them to convey to their people.

If the polytheists or any of you doubt that, then ask those who know about prophethood and apostleship, for example the Jews and Christians, if you, the deniers, do not know, that is, if your knowledge of prophethood is

so shallow that you do not know about it. This verse is used as a basis by many scholars to state that no woman has been sent by Allah as an apostle, although they also admit that this verse cannot be used as a basis to state that no woman has become a prophet. This is so because this verse uses the word (أرسلنا) arsalna which is similar to the word (رسول) apostle.41

The Concept of Islamic Education in QS. Al-Anbiya (21): 7 of Al-Misbah's interpretation shows that there is an affirmation of the command to ask people of knowledge related to the Prophet Muhammad's kerosulan in order to find out about the truth of the existence of kerosulan at that time. Thus, the value of Islamic education that can be taken and applied in today's times is the importance of studying and asking knowledgeable people, in order to become knowledgeable people so that they can lead us on a good and right path according to the teachings of Islam.

**Al-Misbah’s Method of Interpretation**

In general, the method in interpretation includes four kinds, namely, tahlily, ijmaly, muqaran and mawdu'iyy methods. Judging from M. Quraish Shihab’s statement in the introduction of al-Misbah’s interpretation, it is certain that he uses the tahlily form of presentation, so that this work of interpretation can be categorized as tahlily interpretation.42 This is very evident from the first volume to the last volume where he tries to explain the content of the verses of the Qur'an from various aspects by paying attention to the sequence of the verses of the Qur'an, as listed in the mushaf.43 In conjunction with this Tahlily method, it seems that M. Quraish Shihab interpreted the content of a verse, he did not move to the next verse before he explained all aspects related to the verse he interpreted.44 With this method of interpretation, M. Quraish Shihab then incorporates his ideas and intellectual ideas.45 After that, he then moves to the next verse by following the order of the verse or surah as stated in the Mushaf.46

---

42 Wati, “Nilai-Nilai Pendidikan Akhlak Dalam Al-Qur’an Surat Al-Hujurat Ayat 11-12 (Perbandingan Tafsir Ibnu Katsir Dan Tafsir Al-Misbah).”
44 Ibib.
46 Budiana, “Kekashan Manhaj Tafsir Al-Misbah Karya M. Quraisy Shihab.”
Ibn Katsir’s Style of Interpretation

The style of interpretation of Al-Misbah is with a tendency to position the style of Tafsir al-Misbah into the literary style of social culture. With a reason that this style, according to the results of M. Quraish Shihab's research, is a style of interpretation that explains the instructions of the verses of the Qur’an that are directly related to the life of the community, as well as efforts to overcome their diseases or problems based on the instructions of the verses by expressing these instructions in language that is easy to understand but beautiful to hear. This is the most prominent style in Al-Misbah's commentary, without denying the possibility of other styles.

Discussion

The results showed that there are similarities and differences in the concept of Islamic Education according to the interpretation of Ibn Katsir and the interpretation of Al-Misbah QS. Al-Anbiya' (21): 7. The equation of the concept of Islamic education in the interpretation of Ibn Katsir and the interpretation of Al-Misbah QS. Al-Anbiya' (21): 7 is in the interpretation "Allah commands the disbelievers to ask ahluz zikri. Ahluz zikri in this verse are Jews and Christians. Because the Jews and Christians are the previous people and know better that the apostle is a man. So both emphasize the command to ask for someone who does not know something to someone who knows something better.” Thus, the values that can be applied in Islamic education are seriousness in learning and asking experts or someone who is qualified in their field of knowledge so that the objectives of Islamic education can be achieved properly.

So, the concept of Islamic Education education that can be taken and applied in this day and age is the importance of learning, demanding knowledge, asking people who are knowledgeable (teachers) in order to become people who know a lot of knowledge so that it can lead us to walk in a good and right direction according to the teachings of Islam. From this verse implies that in terms of learning it is important to ask questions. This is in line with the results of research reporting that Surah An-Nisa verses 148-149 show the role of communication and openness in life. Communication and self-disclosure are indispensable in the learning process. Good communication is achieved by using good language to convey things that are thought and felt, and avoiding negative utterances. Openness in learning is

47 Sumardi, Syamsu Nahar, “Metod. Pembelajaran Dalam Al-Qur’an Surah Al-Anbiya’ Ayat 52-67 (Kajian Tafsir Ibnu Katsir Dan Tafsir Al Qurtubi).”
48 Budiana, “Kekashan Manhaj Tafsir Al-Misbah Karya M. Quraisy Shihab.”
needed as an expression or response to stimuli presented during the learning process. Good openness to teachers and peers helps effective learning.50

Students who are active in learning (such as asking questions) tend to have high learning outcomes. This is supported by the results of research showing that the higher the social intelligence of a child, the higher the learning outcomes, and conversely the lower the social intelligence of a child, the lower the learning outcomes. This learning success is a manifestation of the social intelligence that students have. Therefore, it is hoped that every student can improve their social intelligence.51

This is in line with the story of Prophet Moses and Prophet Khidir showing elements of education, where Prophet Khidir as an educator is able to understand the problems faced by his students, is patient and gentle, teaches with compassion, forgives and masters the learning material where Prophet Moses as a student does not know anything. what happened taught by Prophet Khidir. An educator must have noble morals in learning, students must be serious, have ambition, and apologize politely and discipline.52

The similarity can also be seen from the tahlili form of presentation which interprets the verses of the Qur'an from various aspects contained in it and explains the meanings included in it.

While the difference lies in the form and style of interpretation. Tafsir Ibn Katsir is a classic interpretation that uses tafsir bil ma'tsur with the style of tafsir bi al riwayah. Tafsir Al-Misbah is a contemporary interpretation using tafsir bi al-ra'yi because the interpretation is more based on the results of ijtihad by positioning the style of interpretation into the cultural literature of society with a reason that this style is in accordance with the results of M. Quraish Shihab's research and also the language aspect (lugowi). The concept of Islamic education in Ibn Katsir’s interpretation and Al-Misbah’s interpretation of QS. Al-Anbiya’ (21): 7 that can be applied to the present day is the importance of learning, demanding knowledge, asking knowledgeable people (teachers) in order to become people who know a lot of knowledge so that it can lead us to walk in a good and right direction according to the teachings of Islam.

---

D. Conclusion

The concept of Islamic education in Ibn Katsir’s interpretation and Al-Misbah’s interpretation QS. Al-Anbiya' (21): 7 that can be applied in this day and age is the importance of learning, demanding knowledge, asking knowledgeable people (teachers) in order to become people who know a lot of knowledge so that it can lead us to walk in a good and right direction according to the teachings of Islam. The similarity can be seen from the form of tahlili presentation that interprets the verses of the Qur’an from various aspects contained in it and explains the meanings included in it. While the difference lies in the form and style of interpretation. Tafsir Ibn Katsir is a classic interpretation that uses tafsir bil ma’tsur with the style of tafsir bi al riwayah. While tafsir Al-Misbah uses the side of the form of interpretation is contemporary, because it uses the form of tafsir bi al-ra’yi and tahlili form of presentation and in its interpretation is more likely to be literary style of social culture. Analysis of the Qur’anic verses about the concept of Islamic education in QS. Al-Baqarah (2): 245, QS. Ar-Rahman (55): 13, QS. At-Takwir (81): 26-27 or QS. Al-Qari’ah (101): 1-2 and it could also be QS Al-Baqarah (2): 28 can be used to conduct further research.

Bibliography


Bakah, Waffa Ruhul. “ETIKA MURID KEPADA GURU DALAM SURAH AL-KAHFI AYAT 65 -70 DAN IMPLEMENTASINYA PADA PENDIDIKAN


Sabir, M. “KONSEP-KONSEP DASAR TAFSIR.” al-Munir: Jurnal Ilmu Al-Qur’an dan Tafsir 1, no. 2 (n.d.).


The Concept of Islamic Education:
Comparative Study of Ibn Kathir's Tafsir and Al-Misbah's Tafsir on QS. Al-Anbiya: 7
Khofifah, Dailatus Syamsiah, Eko Prayetno

