

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

Konsep Pendidikan Islam: Studi Komparasi Tafsir Ibnu Katsir dan Tafsir Al-Misbah Terhadap QS. Al-Anbiya': 7

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Abstract

There are many studies on Islamic education from the Qur'anic perspective. However, there are few studies on 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 and the value of Islamic education in QS. Al-Anbiya': 7. This research design uses a literature review. Primary sources are Ibn Katsir's tafsir and al-Misbah's tafsir. 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's 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 uses ratios/reasoning. While al-Misbah's interpretation model is contemporary because it uses the form of tafsir "bi al-ra'yi" and the method used is "tahlili", the style of interpretation tends to use the "literary style of social culture". The educational Islamic value in QS. Al-Anbiya': 7 that can be applied today is the importance of asking the experts (in the learning process) and lifelong learning to become an insightful person (knowledgeable) so that it can lead us to a good and right path according to the teachings of Islam.

Keywords: Concept of Islamic Education, Al-Misbah, Ibnu Katsir, Al-Anbiya': 7.

Abstrak

Ada banyak penelitian tentang pendidikan Islam dalam perspektif al-Qur'an. Namun, sedikit kajian pendidikan Islam menurut QS. al-Anbiya': 7 dalam perspektif ulama klasik dan kontemporer. Penelitian ini bertujuan untuk mengetahui bentuk, metode, dan corak tafsir Ibnu Katsir dan tafsir Al-Misbah serta konsep nilai pendidikan Islam pada QS. Al-Anbiya': 7. Desain penelitian ini menggunakan tinjauan pustaka. Sumber primer adalah Tafsir Ibnu Katsir dan

Tafsir Al-Misbah dan sumber sekunder berupa artikel dan literatur yang berkaitan dengan konsep pendidikan Islam dari sudut pandang penafsiran Al-Qur'an. Kemudian peneliti bandingkan konsep pendidikan Islam dalam QS. Al-Anbiya': 7 menurut tafsir Ibnu Katsir dan tafsir Al-Misbah. Hasil penelitian menunjukkan bahwa model Tafsir Ibnu Katsir adalah klasik karena menggunakan bentuk tafsir bil ma'tsur, metode yang digunakan yaitu metode tahlili, corak tafsir menggunakan tartib mushafi dan terkadang menggunakan rasio/penalaran. Sedangkan model tafsir Al-Misbah adalah kontemporer, karena menggunakan bentuk tafsir bi al-ra'yi, metode yang digunakan yaitu tahlili, corak tafsir cenderung menggunakan corak sastra budaya kemasyarakatan. Nilai pendidikan Islam dalam QS. al-Anbiya': 7 yang dapat diterapkan saat ini adalah pentingnya bertanya kepada ahlinya (dalam proses belajar) dan belajar sepanjang hayat untuk menjadi pribadi yang berwawasan luas (berilmu) sehingga dapat menuntun kita ke jalan yang baik dan benar sesuai dengan ajaran Islam.

Kata Kunci: Konsep Pendidikan Islam, Al-Misbah, Ibnu Katsir, Al-Anbiya': 7.

A. Introduction

Over the past decade, the study of tafsir has penetrated many aspects of life, especially the Qur'anic verses' meanings.¹ The interpretation of al-Qur'an in the Islamic context is urgent for people's benefit because the subject matter is the word of God which must be relevant to the times and become the key to salvation in this world and the future.² Therefore, the scholars formulated several basic concepts of Qur'an interpretation, including *Asbab al-Nuzul*, *Nasikh* and *Mansukh*, *Mecca* and *Medina Verses*, and *Munasabah al-Qur'an*. *Asbab al-Nuzul* presents the historical context of the verse. *Nasikh* and *Mansukh* explain the transition of the verse's legal status and *Mecca* and *Medina Verses* explain the pattern of the verse's appearance following the pattern of society. Meanwhile, *Munasabah al-Qur'an* is to show the relationship between verses or chapters in the Qur'an.³

Many studies of Qur'anic interpretation have been conducted in various chapters. Like Syarifah's research on QS. al-Anbiya' (21): 7, QS. al-

¹ Herina Yanti, "Pendidikan Agama Anak dalam Keluarga Qur'an Surah Lukman Ayat 12-19: Studi Komparatif Tafsir Ibnu Katsir dan Al-Misbah," *Jurnal Penelitian Ilmu Pendidikan Indonesia* 2, no. 2 (June 17, 2023): 93–100, <https://doi.org/10.31004/jpion.v2i2.115>.

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

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 Makkiah Dan Ilmu Madaniyyah, Qashash Al Qur'an, I'jaz Al Qur'an, Al-Muhkam Wa Al-Mutasyabih, Nasikh Mansukh, Qira'at Al-Qur'an, Amsal Al-Qur'an, Al-Qasam Al-Qur'an, Tafsir, Ta'wil Dan Tarjamah*, 1st ed. (Banyumas: CV. Pena Persada, 2021), <https://opac.perpusnas.go.id/DetailOpac.aspx?id=1366501>.

Qariah (101): 1-2, QS. al-Baqarah (2): 28, QS. at-Takwir (81): 26-27, QS. ar-Rahman (55): 13, QS. al-Baqarah (2): 245.⁴ The results of his research are shown in QS. al-Anbiya' (21): 7, there is a command to ask those who don't know something to the experts (knowledgeable). In QS. al-Qariah (101): 1-2, which means "What is the Day of Judgment?", the question "what" is an existing question about the enormity of the Judgment Day. QS. al-Baqarah (2): 28, has the interrogative phrase "how", a question that implies wonder and amazement at the greatness of Allah. Furthermore, QS. at-Takwir (81): 26-27 has the question "Where are you going?" as a warning to the entire universe. QS. ar-Rahman (55): 13 has a question that asks about the specificity of something "Then which of the favors of your Lord do you deny?" QS. al-Baqarah (2): 245 contains the question "who", meaning "who is willing to lend to Allah (spend his wealth in Allah's way), then Allah will multiply the payment to him with a large double".⁵

In another research, Komaruddin uses the thematic interpretation of Islamic education. The results report that the regeneration of children in the family to prepare the next generation with a steadfast stand is described in several verses.⁶ The position of child and cadre formation in the family according to al-Qur'an is a conscious, structured, programmed, and systematized effort aimed at forming children with adequate personality, culture, knowledge, and skills.⁷ Abror explained via his research, that there are two patterns of parenting between parents and children, namely democratic and authoritarian. The verses about parent's and children's communication are an art in the transfer of knowledge or lessons that are considered more meaningful.⁸

Based on the literature review that researchers conducted, there were 15 articles discussing Islamic education such as parenting in the Qur'an.⁹ Characteristics and concepts of Islamic education in QS. al-Baqarah (2): 31-

⁴ Syifa Syarifah, "Metode Tanya Jawab Dalam Al-Qur'an (Kajian Tafsir Surat Al-Anbiya 7, Al-Qari'ah 1-2, Al-Baqarah 28, At-Takwir 26-27, Ar-Rahman 13, Al-Baqarah 245)" (bachelorThesis, Jakarta: FITK UIN Syarif Hidayatullah Jakarta, 2017), <https://repository.uinjkt.ac.id/dspace/handle/123456789/33861>.

⁵ Ibid.

⁶ Koko Komaruddin and Ahmad Labib Majdi, "Kaderisasi dan Regenerasi dalam Lingkungan Keluarga: Studi Analisis Tematik terhadap Ayat-ayat Pendidikan," *Jurnal Penelitian Pendidikan Islam* 9, no. 2 (2021), <https://doi.org/10.36667/jppi.v9i2.732>.

⁷ M. Afiquil Adib, "Nilai-nilai pendidikan Islam dalam surat al-Alaq Ayat 1-5 Menurut Tafsir al-Misbah dan Penerapannya Dalam Pembelajaran" (undergraduate, Malang, Universitas Islam Negeri Maulana Malik Ibrahim, 2019), <http://etheses.uin-malang.ac.id/14421/>.

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>.

⁹ Ibid.

32.¹⁰ Cadrating and regeneration in a family environment, a thematic analysis of educational verses in surah al-Alaq (96): 1-5.¹¹ Values of Moral Education in QS. Yusuf: 13-20.¹² The relevance of Islamic education values in QS. As-Sajdah (32): 9 with Prenatal Education.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 Religious education of children in the family in QS. Lukman (31): 12-19.¹⁷ However, no research examines the concept of Islamic education in QS. al-Anbiya': 7 according to al-Misbah's and Ibn Kathir's tafsir.

Therefore, this research aims to complement previous research by proposing two research points, namely, how the concept of Islamic education in QS. al-Anbiya': 7 in terms of Ibn Katsir's interpretation? and how is the concept of Islamic education in QS. al-Anbiya': 7 in terms of al-Misbah's interpretation? The researcher hopes this study can provide a new treasure of knowledge about the concept of Islamic education in the present based on the perspective of QS. al-Anbiya': 7 according to tafsir Ibn Kathir and tafsir al-Misbah.

Researchers use a comparative study of Tafsir Ibn Katsir and Tafsir al-Misbah because based on the results of the literature review show that Ibn Katsir's and al-Misbah's tafsir are warmly discussed in various articles.

B. Method

The type of research used is library research with a qualitative approach. Library research is research in which all data comes from written

¹⁰ Mochmad Husen, "KONSEP PENDIDIKAN ISLAM DALAM AL-QUR'AN SURAT AL-BAQARAH AYAT 31-32 (STUDI KOMPARATIF DALAM TAFSIR IBNU KATSIR DAN TAFSIR AL-MISBAH)," *Aksioma Ad Diniyah : The Indonesian Journal Of Islamic Studies* 8, no. 1 (June 15, 2020), <https://doi.org/10.55171/jad.v8i1.413>.

¹¹ Komaruddin and Majdi, "Kaderisasi dan Regenerasi dalam Lingkungan Keluarga: Studi Analisis Tematik terhadap Ayat-ayat Pendidikan."

¹² Muchamad Chairudin et al., "Nilai-Nilai Pendidikan Akhlak Dalam Al-Quran Surat Yusuf Ayat 13-20 Kajian Tafsir Al Misbah Karya M. Quraish Shihab," *Attractive : Innovative Education Journal* 5, no. 2 (April 9, 2023): 754–65, <https://doi.org/10.51278/aj.v5i2.801>.

¹³ Soni Samsu 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)," *Tarbiyat Al-Aulad: Jurnal Pendidikan Islam Anak Usia Dini* 1, no. 2 (May 15, 2018), <https://triset-iaid.net/index.php/TA/article/view/103>.

¹⁴ Sumardi Sumardi, Syamsu Nahar, and Yusnaili Budianti, "Metode Pembelajaran Dalam Al-Qur'an Surat Al-Anbiya' Ayat 52-67 (Kajian Tafsir Ibnu Katsir dan Tafsir Al Qurtubi)," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 02 (August 21, 2023), <https://doi.org/10.30868/ei.v12i02.4819>.

¹⁵ Syarifah, "Metode Tanya Jawab Dalam Al-Qur'an (Kajian Tafsir Surat Al-Anbiya 7, Al-Qari'ah 1-2, Al-Baqarah 28, At-Takwir 26-27, Ar-Rahman 13, Al-Baqarah 245.)"

¹⁶ Rosna Wati, "Nilai-Nilai Pendidikan Akhlak Dalam Al-Qur'an Surat Al-Hujurat Ayat 11-13 (Perbandingan Tafsir Ibnu Katsir Dan Tafsir Al-Misbah)," *Jurnal Sakinah: Journal of Islamic and Social Studies* 4, no. 2 (2022): 01–10.

¹⁷ Yanti, "Pendidikan Agama Anak dalam Keluarga Qur'an Surat Lukman Ayat 12-19."

materials such as books, manuscripts, articles, and others.¹⁸ The research was conducted by collecting data from various literature, books, journal articles, and other sources related to the research focus.

This research process includes searching, reading, and reviewing research reports and literature that contain theories relevant to the concept of Islamic education in QS. al-Anbiya': 7 according to Ibn Kathir's and Al-Misbah's interpretation. The author collects various information in the form of theories, generalizations, and concepts formulated by experts and then analyzed and synthesized, thus supporting the formal theory formulated and used as the basis of research.¹⁹

The technique of data analysis uses comparative analysis, which tries to describe the concept of Islamic education in QS al-Anbiya': 7 in terms of Ibn Katsir's and al-Misbah's interpretation. The primary sources are Ibn Katsir's and al-Misbah's tafsir, while the secondary sources are articles and various kinds of literature related to the concept of Islamic education from the perspective of al-Qur'an tafsir. Then the researchers compared the concept of Islamic education in QS. al-Anbiya' (21): 7 according to both interpretations.

C. Results and discussion

Biography of Ibn Katsir

Tafsir Ibn Kathir was written by Ismail bin Amr al-Qurasy bin Kasir al-Bashri ad-Dimasyqi Imaduddin Abu al-Fida al-Hafizh al-Muhaddits asy-Syafi'i. He was born in 700 A.H. and died in 774 A.H., having lived a long life full of scholarship. Ibn Kathir is an excellent fiqh expert, hadith expert, historian, and mufassir. As recognized by Ibn Hajar, Ibn Kathir is an expert in fiqh and hadith.²⁰ Tafsir of Ibn Kathir consists of 8 volumes. Volume 1 contains the interpretation of surah al-Fatihah (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 interpretation of surah al-Isra (17) to al-Mu'minin (23), volume 6 contains the interpretation of surah an-Nur (24) to surah Yasin (36), volume 7 contains the interpretation of surah as-Saffat

¹⁸ Wati, "Nilai-Nilai Pendidikan Akhlak Dalam Al-Qur'an Surat Al- Hujurat Ayat 11-13 (Perbandingan Tafsir Ibnu Katsir Dan Tafsir Al-Misbah)."

¹⁹ Ibid.

²⁰ Ibid.

(37) to surah al-Waqiah (56), and volume 8 contains the interpretation of surah al-Hadid (57) to surah An-Nas (114).²¹

Concept of Islamic Education in QS. al-Anbiya': 7 Perspective of Ibn Katsir's Tafsir

Ibn Katsir is a classic exegete who is widely referred to by Qur'anic and exegetical scholars. This article focuses on the concept of Islamic education in QS. al-Anbiya' (21): 7, a perspective of Ibn Katsir's interpretation. QS. al-Anbiya' is a Mecca's chapter, 17th juz, 21st chapter, consisting of 112 verses. Tafsir of QS. al-Anbiya': 7 is found in volume 5, which contains a refutation of those who deny the message of the Messenger from among humans, so the command to ask about something to the experts is found in QS. al-Anbiya' (21): 7 as follows:²²

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ ۖ فَسَلُّوا أَهْلَ الدِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ

Translation:

"We didn't send Messengers before you (Muhammad), except for a few men to whom We gave a revelation, so ask the knowledgeable, if you do not know". (QS. Al-Anbiya' [21]: 7).

Ibn Katsir's interpretation perspective explains that Allah rejects those who deny the sending of the Messenger from among humans.

(وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ) "We did not send Messengers before you but a few men to whom We gave revelation". This means that all the previous Messengers were men from among humans, and none of them were angels. As the previous nations were told, then they denied it, so they said:

(أَبَشَرٌ يَهْدُونَنَا) "What is the man who will guide us?" (QS. At-Taqaabun [64]: 6).²³

For this reason, Allah says, (فَسَلُّوا أَهْلَ الدِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ) "So ask those who are knowledgeable, if you don't know". This implies that you should ask the knowledgeable among your people, such as the Jews, Christians, and other sects. Were the Messengers who came to them human or angels?? They were only human. Such is the perfection of Allah's favor to His creatures by

²¹ Syaikh Ahmad Syakir, *Mukhtashar Tafsir Ibnu Katsir* (Jakarta: Darus Sunnah Press, 2016), <https://inlislite.uin-suska.ac.id/opac/detail-opac?id=13880>.

²² *Tafsir Ibnu Katsir* (Darus Sunnah, n.d.).

²³ Syakir, *Mukhtashar Tafsir Ibnu Katsir*.

sending Messengers from among them so that they can be conveyed and accepted by them.²⁴

Allah has confirmed in QS. al-Anbiya': 7 that the polytheists have not believed and Allah emphasized that there was no reason for the polytheists of Mecca to deny that the Messengers sent by Allah before Prophet Muhammad were ordinary people who had been given revelation. The conclusion to the verse QS. al-Anbiya': 7 that all the Messengers sent by Allah were ordinary human beings 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 is known that Allah commanded the deniers to ask questions about messengers and prophethood because they didn't know about these two things. Allah commands the kuffar to ask the *Ahlu az-Zikri*. *Ahlu az-Zikri* in this verse are Jews and Christians because the Jews and Christians were the earliest people and knew about the messenger being a man.²⁵

In education, asking questions is a learning process because students will gain knowledge after asking the teacher. The student's position is as the one who doesn't know and the teacher in the context of the verse above is as *Ahlu az-Zikr* (knowledgeable). Thus, question and answer can be a method in the learning process.

The concept of Islamic Education in QS. al-Anbiya': 7 Perspective of Ibn Kathir's Interpretation shows the command to ask knowledgeable people to know the truth about the apostolate of the Prophet Muhammad SAW. Therefore, the values of Islamic education that can be taken and applied today are the importance of learning, finding out, and asking knowledgeable people to become knowledgeable people. This must be a provision for our lives both in this world and in the future to lead us to the right and good path according to the teachings of Islam.

This is consistent with Bakah's research findings that students' ethics towards teachers should be based on what is taught in the Qur'an. The fact that there are cases of violence towards teachers shows that morals are an important issue in education. The ethics of students towards teachers should be explained as regulated in the Qur'an. One of the contents of the Qur'an that can be used as a reference in this context is the story of Prophet Musa (AS) in Surah al-Kahf: 60-82 because one of the purposes of al-Qashash fi al-Quran (stories in the Qur'an) is to provide lessons to the next generation. In addition, this verse provides lessons about the ethics of Prophet Moses that

²⁴ Christine Sant'Anna de Almeida et al., *Mukhtashar Tafsir Ibnu Katsir*, vol. 5 (Darus Sunnah, 2016).

²⁵ Almeida et al.

he learned from Prophet Khidir (AS), such as courtesy, respect, willingness to accept sanctions, and patience.²⁶

The discussion of tafsir Ibnu Katsir in QS. al-Anbiya': 7, can also be associated with one of the results of Yusuf al-Qaradawi's educational thought that the purpose of education is the formation of an intelligent mind. The academic method he used in his book is "tafakkur and tadzakkur". Tafakkur relates to the ability to actualize the mind's potential in understanding the universe (al-kawn), and Tadzakkur is done by listening, concentrating the heart (khushu), and understanding the content of the message. In addition, there are three processes of gaining knowledge for students, namely direct learning, asking, and journey "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. He argues that the purpose of the intellectual education curriculum is to cultivate the qualities of Ulul Albab. Ulul Albab is a figure who can combine the ability to think and "dzikir".²⁷

Ibn Kathir's Interpretation Method

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 ijma'li*), analytical method (*manhaj tahlili*), thematic method (*manhaj maudhu'i*), and comparative method (*manhaj muqaran*).²⁸ In presenting Ibn Katsir's interpretation, he uses the analytic method (*tahlili*).²⁹ In his tafsir, Ibn Kathir presents chapters al-Fatihah, al-Baqarah, and An-Nas following the Usmani mushaf, without ignoring aspects of asbab al-nuzul and munasabat verses, or considering how the verses of the Qur'an relate to each other.³⁰ However, Ibn Kathir's interpretation can be said to be semi-thematic because he groups verses (sometimes two, three, or four verses) that are considered related.³¹

Ibn Katsir's Interpretation Style

Ibn Katsir compiled his tafsir based on the systematics of verses and letters in the *Qur'an mushaf* called *tartib mushafi*. Tafsir of Ibn Katsir can also be grouped into the form of *allaun wa al-ittijah* style or *tafsir bi al Ma'tsur or*

²⁶ Waffa Ruhul Bakah, "ETIKA MURID KEPADA GURU DALAM SURAH AL-KAHFI AYAT 65 -70 DAN IMPLEMENTASINYA PADA PENDIDIKAN MODERN," *Jurnal Ilmiah Mahasiswa Raushan Fikr* 9, no. 1 (March 10, 2020): 93–108, <https://doi.org/10.24090/jimrf.v9i1.4136>.

²⁷ Meri Fitrah and Syamsuar Hamka, "Pemikiran Pendidikan Yusuf Al-Qardhawi Dalam Kitab Al-'Aql Wa Al-'Ilm Fi Al-Qur'an," *Tawazun: Jurnal Pendidikan Islam* 15, no. 1 (2022): 1, <https://doi.org/10.32832/tawazun.v15i1.6843>.

²⁸ Yanti, "Pendidikan Agama Anak dalam Keluarga Qur'an Surah Lukman Ayat 12-19."

²⁹ Ibid.

³⁰ Syakir, *Mukhtashar Tafsir Ibnu Katsir*.

³¹ Wati, "Nilai-Nilai Pendidikan Akhlak Dalam Al-Qur'an Surat Al- Hujurat Ayat 11-13 (Perbandingan Tafsir Ibnu Katsir Dan Tafsir Al-Misbah)."

tafsir bi al-riwayah.³² Because in this tafsir, many use *ru'yul sahabati wa tabi'in* (the opinion of the *Sahabah* and *tabi'in*). But sometimes Ibn Kathir also uses ratios or reasoning when interpreting verses.³³

Biography of al-Misbah

Muhammad Quraish Shihab is a mufassir who was born in Rappang, South Sulawesi, on February 16, 1944. Tafsir al-Misbah, written by M. Quraish Shihab in Cairo-Egypt on Friday 4 Rabi' al-Awwal 1420 H / June 18, 1999 M and completed in Jakarta on Friday 8 Rajab 1423 H / September 5, 2003, is the second tafsir from above including in interpreting the Qur'an.³⁴ The birth of Tafsir al-Misbah is like other works of tafsir, caused by a Quraish Shihab's awareness of the function of the Qur'an as a guide to life and the suggestion of his friends, even one of whom he did not know had sent a letter to him to write tafsir.³⁵

Because the word al-Misbah means "lamp" or "light" M. Quraish Shihab wants to describe this interpretation as a "lighting" or "light giver" for every reader.³⁶ Quraish Shihab is one of Indonesia's most prolific contemporary Islamic scholars and thinkers. Tafsir al-Misbah is a major work using straightforward Indonesian language so that it is easily understood by the public, showing the breadth of his writing knowledge.³⁷

Based on this period, M. Quraish Shihab is one of the contemporary Indonesian Qur'an interpreters. The six 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. With the ability to express opinions by using simple, straightforward, and rational language and his moderate thinking tendencies, he appears as a lecturer and writer who can be accepted by all levels of society.³⁸

³² Prasetyawati. E., "Penafsiran Ayat-Ayat Keluarga Sakinah, Mawaddah, Wa Rahmah Dalam Tafsir Al Misbah Dan Ibnu Katsir," *Nizham* 5, no. 2 (2017): 139–66.

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)."

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 ALQURAN SURAT AS-SAJDAH AYAT 9 RELEVANSINYA DENGAN PENDIDIKAN PRANATAL (Studi Analisis Tafsir Al-Misbah Karya Muhammad Quraish Shihab)."

³⁶ Chairudin et al., "Nilai-Nilai Pendidikan Akhlak Dalam Al-Quran Surat Yusuf Ayat 13-20 Kajian Tafsir Al Misbah Karya M. Quraish Shihab."

³⁷ Muhammad Hasdin Has, "DINAMIKA KARAKTERISTIK PENDIDIKAN PERSPEKTIF AL-QUR'AN (Studi Analisis Tematik Ayat-Ayat Tentang Pendidikan)," *Jurnal Al-Ta'dib* 7, no. 2 (2014): 141–53.

³⁸ A. A. . Said, "Hermeneutika Al-Qur'an Tentang Pluralisme Agama Perspektif Farid Esack," 2020.

Tafsir al-Mishbah, first published in 2000, received a positive response from the Indonesian Islamic community in general, especially enthusiasts of the interpretation of the Qur'an. Tafsir al-Mishbah has easy-to-understand language, cross-navigation, and more attractive packaging consisting of more than 10,000 pages.³⁹ With the depth of knowledge and the author's expertise in explaining the meaning of vocabulary and verses of the Qur'an, this tafsir has a place in the hearts of society.

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 QS. Al-Imran to QS. An-Nisa, volume 3 QS. al-Maidah, volume 4 QS. al-An'am, volume 5 QS. al-A'raf to QS. At-Taubah, volume 6 QS. Yunus to QS. Ar-Ra'ad, volume 7 QS. Ibrahim to QS. al-Isra, volume 8 QS. al-Kahf to QS. al-Anbiya, volume 9 QS. al-Hajj to QS. al-Furqan, volume 10 QS. Ash-Shu'ara to QS. al-Ankabut, volume 11 QS. Ar-Rum to QS. Yasin, volume 12 QS. Ash-Shaffat to QS. Az-Zukhuf, volume 13 QS. Ad-Dukhan to QS. al-Waqiah, volume 14 QS. al-Hadid to QS. al-Mursalat, and volume 15 contains tafsir juz Amma.⁴⁰

Concept of Islamic Education in QS. al-Anbiya': 7 Perspective of al-Misbah's Tafsir

It is clear that tafsir al-Misbah in Surah al-Anbiya' volume 8 talks about the main purpose of proving that the Day of Judgment is really coming and is near, at least in the sense that death is near.

The concept of Islamic Education in the perspective of al-Misbah interpretation in QS. al-Anbiya' (21): 7 as follows:

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Translate:

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

The previous verse responds to their (disbelievers') suggestion of a verse/miracle and explains that his (the Messenger's) presence would not benefit the disbelievers, rather it would invite their destruction. The above verse responds to their objections regarding the apostolate of the Prophet Muhammad. This verse says: "And We didn't send" to the past nations

³⁹ Wati, "Nilai-Nilai Pendidikan Akhlak Dalam Al-Qur'an Surat Al- Hujurat Ayat 11-13 (Perbandingan Tafsir Ibnu Katsir Dan Tafsir Al-Misbah)."

⁴⁰ H Yanti, "Pendidikan Agama Anak Dalam Keluarga Qur'an Surah Lukman Ayat 12-19: Studi Komparatif Tafsir Ibnu Katsir Dan Al-Misbah," *Jurnal Penelitian Ilmu Pendidikan Indonesia* 2 (2023): 93–100.

“before you” Prophet Muhammad, “but a few men”. They were chosen ordinary men whom We revealed to them Our guidance through angels to be conveyed to their people.

If the polytheists or any of you doubt that, then ask those who know about prophethood and messengers, such as the Jews and Christians, “If you” deniers “don’t know”, i.e., if your knowledge of prophethood is so shallow that you do not know about it, This verse is used by many scholars to state that no woman has been sent by Allah as a messenger, although they also recognize that this verse cannot be used as a basis to state that no woman has been a prophet.⁴¹

The concept of Islamic education in QS. al-Anbiya (21):7, according to the interpretation of al-Misbah, shows the affirmation of the command to ask the people of knowledge about the truth of the apostolate of the Prophet Muhammad SAW at that time. Thus, the value of Islamic education that can be taken and applied in this day and age is the importance of learning and asking knowledgeable people (in the learning process) to become people who know a lot of knowledge so that they can lead them to a good and right path according to the teachings of Islam.

Al-Misbah’s Interpretation Method

In general, the method of interpretation includes four kinds, namely, *tahlily*, *ijmaly*, *muqaran*, and *mawdu’iy* 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 *muṣḥaf*.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

⁴¹ Husna Nashihin Muchamad Chairudin, Nurul Latifatul Inayari, Hafidz, “Nilai-Nilai Pendidikan Akhlak Dalam Al-Quran Surat Yusuf Ayat 13-20 Kajian Tafsir Al Misbah Karya M. Quraish Shihab,” *Students’ Difficulties at Elementary School in Increasing Literacy Ability* 4, no. 1 (2022): 1–12.

⁴² Wati, “Nilai-Nilai Pendidikan Akhlak Dalam Al-Qur’an Surat Al- Hujurat Ayat 11-13 (Perbandingan Tafsir Ibnu Katsir Dan Tafsir Al-Misbah).”

⁴³ Budiana, “Kekashan Manhaj Tafsir Al-Misbah Karya M. Quraisy Shihab,” 2021.

⁴⁴ Ibid.

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

Ibn Katsir's Interpretation Style

The style of al-Misbah's interpretation tends to position the style of literary style of social culture.⁴⁷ This style follows the findings of M. Quraish Shihab's research that there is a style of tafsir that explains how the verses of the Qur'an have a direct relationship with people's lives, as well as efforts to solve their problems by using these verses in language that is easy to understand but also beautiful to hear.⁴⁸ This is the most prominent style in al-Misbah's interpretation, without denying the possibility of other styles.⁴⁹

The results showed that there are similarities and differences in the concept of Islamic education according to the interpretation of Ibn Katsir and al-Misbah on QS. al-Anbiya': 7. The equation of the concept of Islamic education in the interpretation of Ibn Katsir and al-Misbah is in their interpretation "Allah commands the disbelievers to ask *Ahlu az-Zikri. Ahlu az-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 doesn't know something to someone who knows something". 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.

The concept of Islamic education that can be taken and applied in this day and age is the importance of learning, demanding knowledge, and asking knowledgeable people 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. 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 needed as an expression or response to stimuli presented during

⁴⁵ Husen, "KONSEP PENDIDIKAN ISLAM DALAM AL-QUR'AN SURAT AL-BAQARAH AYAT 31-32 (STUDI KOMPARATIF DALAM TAFSIR IBNU KATSIR DAN TAFSIR AL-MISBAH)."

⁴⁶ Budiana, "Kekashan Manhaj Tafsir Al-Misbah Karya M. Quraisy Shihab."

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."

⁴⁹ Prasetyawati. E., "Penafsiran Ayat-Ayat Keluarga Sakinah, Mawaddah, Wa Rahmah Dalam Tafsir Al Misbah Dan Ibnu Katsir."

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 can 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, apologize politely, and be disciplined.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. The difference lies in the form and style of interpretation. Tafsir Ibn Katsir is a classic interpretation that uses tafsir *bi al-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 by the results of M. Quraish Shihab's research and also the language aspect (*lugowi*). The concept of Islamic education in Ibn Katsir's and al-Misbah's interpretation of QS. Al-Anbiya': 7 that can be applied to the present day is the importance of learning, demanding knowledge, and asking knowledgeable people 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.

⁵⁰ Fathinahaya Nailatsani & Muhammad Fajrul Mahardika, "Komunikasi Dan Keterbukaan Diri Dalam Proses Pembelajaran Ditinjau Dari Q.S. An-Nisa Ayat 148-149" 4, no. 1 (2023): 19–31.

⁵¹ Linda Zakiah, "Hubungan Kecerdasan Sosial Dan Hasil Belajar Siswa Kelas IV Sekolah Dasar," *PARAMETER: Jurnal Pendidikan Universitas Negeri Jakarta* 32, no. 1 (2020): 30–52, <https://doi.org/10.21009/parameter.321.03>.

⁵² Siti Syamsiah et al., "Konsep Pendidikan Pada Kisah Nabi Khidir As Dan Nabi Musa As Dalam Surah Al-Kahfi Ayat 62-82 Dan Implikasinya Dalam Pendidikan Islam (Tafsir Al-Misbah)," *ANTHOR: Education and Learning Journal* 2, no. 4 (2023): 559–65, <https://doi.org/10.31004/anthor.v2i4.199>.

D. Conclusion

The concept of Islamic education in Ibn Katsir's and al-Misbah's interpretation of QS. Al-Anbiya': 7 that can be applied in this day and age is the importance of learning, demanding knowledge, asking knowledgeable people 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 and explains the meanings included. The difference lies in the form and style of interpretation. Tafsir of Ibn Katsir is a classic interpretation that uses tafsir *bil ma'tsur* with the style of tafsir *bi al riwayah*. While tafsir of 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: 245, QS. ar-Rahman: 13, QS. at-Takwir: 26-27 or QS. al-Qari'ah: 1-2 and it could also be Q.S al-Baqarahpa28 can be used to conduct further research.

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