



M. Quraish Shihab's Thoughts on Education in His Tafseer Entitled Al-Misbah

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Abstract: The purpose of this study is to describe the concepts and methods of education in his Tafseer in a book he authored entitled *al-Mishbah*. This research method is library research with qualitative research methods. To process data, researchers use data analysis techniques used in this study are deductive analysis, which is a way to draw special conclusions from general things. The source of the data taken consists of *Tafsir al-Misbah* and books relevant to this study. The results of the research can be concluded from several Islamic Education Methods contained in the Qur'an, among others: (1) The command to ask people who do not know about something (things) to others who know more about it (things). (2) Allah sent down the Qur'an which is side by side with the story of the previous people to direct mankind towards a better life, (3) The example of the Prophet Muhammad (peace be upon him) includes matters related to worship of Allah SWT. as well as those related to fellow human beings. (4) *Ibrah* taken from the stories can explain religious matters, point to truth and the straight path, and open the door of mercy to believers. (5) *Nasiat* calls on people to observe the Sharia prescribed by Allah and refrain from various things and actions forbidden by Allah Almighty. (6). Allah always accepts the repentance of his servant who repents to Him and regrets his mistakes, (7) There will be great rewards for anyone patient with disasters and anyone who is always grateful, namely a high position in the side of Allah SWT. and they obtain forgiveness, (8) The Qur'an pays attention to the readiness of a person, especially Muslims to accept the *Shari'a*.

Keywords: thought, M. Quraish Shihab, methods and concepts, education, *al-mishbah*.

INTRODUCTION

Education is a guide to students, to achieve safety and happiness that is as high as possible. The purpose of this conception is, to realize an orderly, peaceful, socially just society, able to save and make people happy for the needs of life that can raise the status of the country and its people. Although the concept of education aims to provide guidance or guidance towards goodness and happiness, if viewed from the perspective of Islamic education, there is a discrepancy. This can be seen in the conception that does not emphasize the aspects of *ubudiyah* and *tawhid*. In Islamic education, guidance towards order, peace, and happiness as high as possible must not be separated from the values of worship and faith in Allah Almighty, to be happy in the world and the hereafter [\[1\]–\[5\]](#).

The essence of Islamic education is a conscious effort of humans to improve the quality as a whole, balanced between physical and spiritual who are virtuous, skilled, intelligent, and responsible to Islam, society, and the nation. Education also plays a role in developing all potentials in each individual both in the form of cognitive potential, affective potential, and psychomotor potential, all of which are interconnected with one another in supporting Islamic *tarbiyah* and in carrying out duties as caliph, with the development of all human potential perfectly expected to be able to carry out their functions as servants and caliphs of God, to build the world by the concept established by Allah, with a short word often used by the Qur'an to be devoted to Him [\[6\]–\[9\]](#).

If considered in the process of the development of Islamic religious education in Indonesia, one of the negative symptoms as the most prominent barrier to the implementation of Islamic education is the problem of teaching methods or educating religion. Although the method will mean nothing when viewed separately from the other components; the understanding that the new method is considered important about all other components of education, such as objectives, materials, evaluations, situations, and others [\[10\]](#), [\[11\]](#).

An educator who is always involved in the teaching and learning process, if he wants the goal to be achieved effectively and efficiently, then mastery of the material alone is not enough, he must master various techniques or methods of delivering material and can use the right method in the teaching and learning process by the material taught and the ability of students who receive [\[12\]](#), [\[13\]](#).

As a result of the problem of inappropriate methods in delivering learning material, the achievement of educational goals is missed, in such a context, there is an expression that mentions that *at-tariqah ahammu min al-madda* (method is more important than material). This phrase explains that Islamic educational methods are influential in achieving the goals of Education [\[14\]–\[18\]](#).

It is no exaggeration to have an expression above (*at-thariqah ahammu min al-madda*) because no matter how good the purpose of education is if it is not supported by the right method, the goal is very difficult to achieve properly. Therefore, the selection of educational methods must be done carefully, and adjusted to various related factors, so that educational results can be satisfactory. This role and strategy requires the development and improvement of methods of implementation and always adhering to the normative values of religion (Qur'an and Hadith), so that it continues to play that role, and can provide alternative solutions to various problems faced by mankind, both individually and in society [\[19\]–\[23\]](#).

Islamic education is currently faced with various developmental problems, regarding theoretical, methodological, and political aspects that occur. Therefore, Islamic education practitioners are required to be able to formulate the right format and development strategy for Islamic education. Problems have always been experienced in Islamic Education until now, one of which is the static and rigid teaching method (Islamic education methods are dominated by lecture methods) [\[24\]–\[26\]](#).

The Qur'an contains normative values of Islamic education, including the method of Islamic education, as stated by Muhammad Fadhil al-Jamaly, that the style of language (*uslub*) and

expressions (tadbir) contained in the Qur'an shows that these verses contain educational methods with different patterns and variations according to the time and place and target (khitab) faced. Armai Arif more emphatically said that the motto of Islamic education and its application has a lot to do with educational scientific insights derived from the Qur'an and Hadith [27]–[29].

Efforts to reveal the methods of Islamic education contained in the Qur'an can be made by reviewing several books by M. Quraish Shihab, especially *Tafsir al-Misbah*, the easy-to-understand languages of M. Quraish Shihab make it easier for readers to understand and the thoughts of M. Quraish Shihab are always associated with changing times so that until whenever his thoughts are always interesting to read [30]–[32].

Tafsir Al-Misbah written by M. Quraish Shihab totals XV volumes, covering the entire contents of the Qur'an as much as 30 juz. The book was first published by Lentera Hati Publisher, Jakarta, in 2000. Then it was printed again for the second time in 2004.11 The Indonesian colours displayed by the author make the interpretation interesting and distinctive, and very relevant to enrich the treasures of understanding and appreciation of Muslims towards the secret meaning of the verse of Allah SWT [33], [34].

LITERATURE REVIEW

Quraish Shihab's thoughts on education expressed in his *tafsir Al-Misbah* are a rich foundation for understanding the role of education in the contemporary Islamic context. According to Quraish Shihab, education in Islam is not merely acquiring knowledge about religion, but also includes character-building rooted in Islamic moral and ethical principles. In his view, education must integrate scientific aspects with the practice of daily life, to produce individuals who have noble morals and are useful for society.

Quraish Shihab emphasized the importance of education as an instrument to form human beings who have high social awareness and the ability to contribute to building a just and prosperous society. In addition, Quraish Shihab highlights the role of education in developing a deep understanding of Islamic teachings, not simply rote memorization without deep understanding.

This approach reflects Quraish Shihab's efforts in placing education as a means to strengthen Muslim identity while remaining open to science and universal values. Overall, Quraish Shihab's thoughts on education in *Tafsir Al-Misbah* reflect an attempt to align Islamic teachings with the realities of modern life, by maintaining the core values of the religion while accommodating social changes and societal needs.

Table 1. Literature Review Quraish Shihab's Thoughts on Education in His *Tafsir Al-Misbah*

No.	Heading	Description
1.	The Concept of Education According to Quraish Shihab	Explain Quraish Shihab's view of the essence of education according to <i>Al-Misbah</i> , including the goals, methods, and values that are firmly held in the educational process.
2.	Character Education in <i>Al-Misbah</i>	Discusses how <i>Al-Misbah</i> highlights character building in Islamic education, including the moral, ethical, and leadership values emphasized by Quraish Shihab.
3.	The Role of Family in Education According to Quraish Shihab	Discusses Quraish Shihab's views on the role of the family in children's education, including the values that should be instilled in the home as a foundation for continuing education.
4.	Religious and	Outlines the Quraish Shihab's approach to the

	Scientific Education in Al-Misbah	integration of religious education and science in the context of Al-Misbah, as well as the importance of a comprehensive understanding of both.
5.	Learning Methods in Tafsir Al-Misbah	Analyze the approaches and learning methods proposed by Quraish Shihab in Al-Misbah, including the use of narratives, analogies, and other contextual approaches in understanding the verses of the Quran.
6.	Inclusive Education and Tolerance in Al-Misbah's Perspective	Investigates how Al-Misbah advocates for inclusive education that promotes intercultural tolerance, respect for differences, and a broader understanding of human plurality.
7.	Women's Education in Islam According to Quraish Shihab	Detailing Quraish Shihab's views on the importance of women's education in Islam, including its accessibility, quality, and social implications in modern society.
8.	Multidisciplinary Approach in Al-Misbah	Describes how Quraish Shihab applies a multidisciplinary approach in Islamic education, integrating various fields of knowledge such as social sciences, natural sciences, and humanities in the understanding of the Quran.
9.	Critical Education and Self-Thought in Al-Misbah	Highlighting the importance of critical education and the development of independent thinking in Quranic learning according to the perspective of Quraish Shihab, as well as its implications in the formation of intelligent and critical individuals.
10.	Challenges and Solutions in Education According to Al-Misbah	Examines the main challenges faced in the context of education according to Quraish Shihab, as well as the solutions proposed in Al-Misbah to overcome these challenges.

The table above presents a summary of the literature on Quraish Shihab's thoughts on education in his tafseer Al-Misbah.

METHODOLOGY

This research uses a qualitative paradigm, namely research that does not require calculation. This research is classified into library research. Literature Research is research conducted in the library room to collect and analyze data sourced from the library, both in the form of books, periodicals, such as scientific magazines published periodicals, historical stories, documents, and other library materials, which can be used as a reference source to compile a scientific report [35], [36].

The approach used in this study is discourse analysis. Discourse analysis is one way of studying messages. In addition to distinguishing text content that is real (manifest), it can also focus on hidden messages (latent). The point of attention is not only the message (massage) but also the latent meaning [37]–[39].

Data sources in this study consist of primary data sources and secondary data. The primary data source is Tafsir Al-Mishbah: Message, Impression, and Harmony of the Qur'an, written by M. Quraish Shihab and published by Lentera Hati in 2002. While the sources of Skunder are books or other research results related to the problem to be discussed in this study and also publication journals that have been published [40].

This research uses data validity techniques in the form of confirmability, namely the data obtained. It can be traced to its veracity and the source of the information is clear. The data analysis technique used in this study is deductive analysis, which is a way to draw specific conclusions from general things, this process is called deduction [41].

RESULTS AND DISCUSSION

There are several methods of education in the Qur'an that are considered important and prominent, including:

Qur'anic Dialogue Method

Dialogue in the Qur'an is all forms of dialogue presented in the Qur'an, whether it is Allah's dialogue with angels, with messengers, with other beings, or dialogue between humans and others. The following are some examples of dialogues found in the Qur'an [42], [43]:

God's Dialogue with the Angels in Adam's Creation

This is found in Sura al-Baqarah verse 30:

It means: "Remember when your Lord said to the Angels, 'Behold, I will make you a caliph on earth.' they said: "Why do you want to make (the caliph) on earth one who will make mischief to him and shed blood when we are always praying by praising you and purifying you?" The Lord said: "Verily I know what ye know not know" [44], [45].

God's Dialogue with Man in the Hereafter

This is as in the Qur'an surah al-Mukminun verses 112-114, Allah says: It means: "How many years have you lived on earth?" They answered: "We stay (on earth) a day or a day and a half, so ask those who count." God said: "Ye dwell not (on earth) but for a while if ye verily know" [46], [47].

Based on the talks/dialogues that occur between Allah and angels and between Allah and the polytheists and disobedience in the Hereafter, conclusions can be drawn about Islamic education contained in the dialogue method, including The command to ask for people who do not know about something (things) to others who know more about it (things). Islam is the most perfect religion in paying attention to all aspects of human life in the world, therefore Allah commands Muslims to ask experts if they do not know something, as He says in Sura al-Nahl verse 43: It means: "Then ask him who knows if you do not know" [47].

The verse applies generally to all affairs, both matters related to religion, and world affairs, if the question is related to religious affairs, it is asked to the ulama (one who knows about religious matters), while world affairs are asked to the experts.

- a. Allah gives priority to knowledgeable people as a reference to ask people who do not know Ahl al-Ilmi (Ulama) is the heir of the prophets so that it has a high position among Muslims. Many verses of the Qur'an explain the position of scholars, either expressly or implicitly, among them is the word of Allah Almighty. In Surah al-Mujis verse 11:

It means: "Allah will surely exalt the believers among you and those who are given some degree of knowledge" [48], [49].

- b. It is not permissible to rebuke people who ask questions for their ignorance and give answers to questions meekly on the dialogue found in the verse above teaches us that one of the important aspects when we live in a good society is mutual respect and respect for fellow human beings. The most important thing in interacting in everyday life is to greet each other, help each other, ask about something unknown so that there is no misunderstanding, and speak softly when asked and answer other people's questions.

Qur'anic Story Method

Stories as a method of education have an appeal that can touch feelings. Islam is aware of this nature and is aware of its enormous influence. For example, in Sura al-Qashash verse 76, Allah gives a lesson on the example of a despicable person:

It means: "Behold, Qarun was among the people of Moses, so he persecuted them, and we have bestowed upon him a treasury whose keys are very heavy to bear by several powerful men. (Remember) when his people said to him, "Do not be too proud; Surely God does not like those who boast too much" [\[50\]](#), [\[51\]](#)

Another verse containing the story of the Qur'an is found in the Letter of al-A'raf verse 176:

It means: "And if We will, verily We exalt (degree) him with these verses, but He tends to the world and obeys his low passions, Then the parable is like a dog if you drive him out his tongue and if you let him stretch out his tongue (also). Such is the parable of those who deny our verses. Then tell (them) the stories that they may think" [\[52\]](#).

The above verses are examples of Qur'anic verses that contain stories, educators can explore the wisdom behind the story and convey it to students, and the stories above are examples of Allah's educational methods through the story of the Qur'an, from the explanation of the interpretation above, we can draw the essence as follows:

- a. Allah sent down the Qur'an which is side by side with the story of the ancients to direct mankind toward a better life
- b. Many stories in the Qur'an are described with parables that aim to make us think and learn from them
- c. All the stories contained in it are rill facts, not false and fabricated tales.

Exemplary Method

All behaviours and deeds are very easy to imitate by someone, therefore good education must provide a good example so that it is easy to imitate what will be done, in Islam the behaviour and deeds of the Prophet Muhammad (peace be upon him) are good examples, as explained in Sura al-Ahzab verse 21, Allah declares that:

It means: "Verily there has been for you the Messenger of Allah a good example for those who hope for Allah and the Day of Judgment, and who pray to Allah in abundance" [\[53\]](#), [\[54\]](#).

There are several conclusions contained in the above verse about the exemplary method, including:

- a. Prophet Muhammad (peace be upon him) is an example that must be followed by all people, especially Muslims
- b. The example of the Prophet Muhammad (peace be upon him) includes matters related to the worship of Allah (SWT). as well as those related to fellow human beings.
- c. The Prophet Muhammad's example in the form of his actions and actions can be a foundation or a dalil in setting a matter.

The method of Ibrah and Maui'zhah

Ibrah is used as a method of education, as found in the Qur'an, among others:

- a. Surah Yusuf verse 111:

It means: "Behold, in their stories there is a teaching for those who have a reason. The Qur'an is not a fabricated story, but it confirms the previous (books) and explains everything and as a guide and mercy for the believers."

b. Surah al-Hasyr verse 2:

It means: "It was he who brought out the unbelievers among the people of the book from their villages at the time of the first expulsion, you did not expect that they would come out and they were convinced that their fortresses could defend them from (the torment) of Allah; So God brought to them (punishment) from a direction they did not expect. And God cast fear in their hearts; They destroyed their houses with their own hands and the hands of believers. Then take (the Genesis) to be a lesson, O men who have insight".

Based on the interpretation of some of the verses above, several conclusions can be drawn related to the method of ibrah, including:

- a. Allah Almighty. instruct mankind, especially Muslims, to take ibrah from the stories contained in the Qur'an
- b. Ibrah taken from stories can enlighten people who are intelligent and realize that the Qur'an is true
- c. Ibrah taken from stories can explain religious questions, point to truth and a straight path, and open the door of mercy for believers.

Mau'izhah is used as a method of education, as found in the Qur'an, among others:

1) Surat an-Nahl verse 125:

It means: "Call (man) to the way of your Lord with wisdom and good Lessons" [\[55\]](#), [\[56\]](#).

2) Surah al-Ankabut verse 64:

It means: "And there is no life in this world but jokes and playfulness. And verily the hereafter is what life is really when they know".

3) Surat al-A'laa verse 9:

It means: "Therefore give a warning because a warning is beneficial".

Based on several interpretations of the verse above, several conclusions can be drawn in the mau'izah method, including:

- 1) The counsel given to others can benefit his listeners
- 2) Nasiat calls on people to observe the Sharia prescribed by Allah and refrain from various things and actions forbidden by Allah SWT.

Tarhib and Targhib Method

Verses related to the sentence, among others, are found in:

- a. Surah al-Fath verse 16:
It means: "and if you turn away as you have turned before, he will surely doom you with grievous doom".
- b. Surah al-Maidah verse 38:
It means: "Men who steal and women who steal, cut off their hands (as) retribution for what they do and as torment from God. and Allah is mighty, wise" [\[57\]](#), [\[58\]](#).
- c. Surah At-Taubah verse 74:
It means: "And if they turn away, Allah will surely punish them with grievous doom in this world and the hereafter".

Based on the interpretation of the verses on punishment which in the Qur'an is usually known as doom, the following conclusions can be drawn:

- a. The reward from Allah to anyone who obeys Him and to His prophet is glory in the world and great reward in the Hereafter
- b. Punishment is given to a person for having / often making mistakes or violating obedience that should be shown to Allah

- c. Allah always accepts the repentance of his servant who repents to Him and repents of his mistakes
- d. Allah will torment anyone who turns away from faith with various trials in the world and hell in the Hereafter.

Some examples of verses related to the tahrib method include:

- a. Surah Hud verse 11:
It means: "Except those who are patient (against disasters), and do righteous deeds; They have forgiveness and great reward."
- b. Surah ar-Rahman verse 46:
It means: "And to him who fears when he goes before his Lord there are two heavens".

Based on the interpretation of the verses on reward which in the Qur'an is called by the word Arjun can be concluded as follows:

- a. There will be great rewards for anyone who is patient with disasters and anyone who is always grateful, namely a high position on the side of Allah SWT. and they obtained forgiveness
- b. There are two very beautiful heavens for those who fear the power and majesty of God to encourage them to do charity.

Habituation Method

Examples in the Qur'an that change the habit of drinking khamar in several stages:

- a. The Qur'an begins by stating that it (drinking khamar) is the custom of the unbelievers of Qurasyi, in the Qur'an surah an-Nahl verse 67:
It means: "And from the fruit of korma and grapes, you make an intoxicating minimum and good sustenance. In fact, in such a one there is a sign (of the greatness of God) for those who think".
- b. It goes on to state that khamar has an element of sin and its benefits, but the element of sin is greater than the element of benefit, in the Qur'an surah al-Baqarah verse 219:
It means: "They ask you about khamar and gambling. Say: "In both, there is great sin and some benefit to man, but the sin of both is greater than the benefit" [\[59\]](#).
- c. Followed by the prohibition of praying drunk, in the Qur'an Surah an-Nisa verse 43:
It means: "O believers, do not pray, while you are drunk so that you understand what you say".
- d. Then it is commanded to stay away from khamar drinks, in the Qur'an surah al-Maidah verse 90:
It means: "O believers, verily (drinking) khamar, gambling, (sacrificing for) idols, drawing lots with arrows, are Including the deeds of Satan. So stay away from these deeds that you may have good luck" [\[60\]](#).

The above verses are the stages taken by the Qur'an in forbidding liquor. The Qur'an does take a phasing in setting its punishments related to demands and prohibitions related to the demands and prohibitions of doing something, in contrast to the demands and prohibitions related to creeds/beliefs. There are several important things about the prohibition of khamar related to the method of Islamic education, especially the method of habituation: 1. The Qur'an pays attention to the readiness of a person, especially a Muslim to accept the Sharia. 2. The Qur'an pays attention to the exact time to establish a Shari'a

CONCLUSION

Based on the data that has been collected and the analysis that has been carried out in the previous discussion about the concept and method of Islamic Education According to M. Quraish Shihab in *Tafsir al-Mishbah*, it can be concluded that several educational methods in the Qur'an are considered important and prominent, including Qur'anic Dialogue Method, Qur'anic Story Method, Exemplary Method, Ibrah and Maui'zhah Method, Tarhib and Targhib Method, and Habituation Method.

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Conflicts of Interest

All authors declare no conflict of interest.

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