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## EDUCATIONAL VALUES OF AMTSÂL VERSES IN AL QURAN SURAH AL-BAQARAH (COMPARATIVE STUDY OF TAFSIR BY M. QURAIISH SHIHAB AND ANWAR AL-BAZ)

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**Abstract.** Education is a lifelong endeavor that is pursued by every individual as either a learner or an educator. Education is the most influential thing in shaping a human's character. This is reflected in how the education he has gone through and how it has a great impact on someone's life. Education is a process of instilling values that will shape human personality. Islamic education has the main basis, namely the Qur'an as the main source of value which is absolute and universal. The Qur'an as a source of education conveys its message in two ways, namely explicitly and implicitly. Therefore, things that are implied need to be studied further in order to convey the intent of the message. This study analyzes the educational values that are presented in the verses of *amtsal* in QS. Al Baqarah through the interpretation of M. Quraisy Shihab and Anwar Al-Baz. The selection of these two mufassirs is inseparable from their ways and methods in understanding the content of the verses of the proverbs.

**Keywords:** *Education Values; Amtsal; Tafsir*

### A. INTRODUCTION

The role of Islamic Education in shaping Muslim personalities with good character and value has not been fully fulfilled. The essence of education is the process of instilling values in the human personality. Therefore, the internalization of al-Qur'an values in Islamic education is important. This is because it constitutes the main basis of Islamic education, especially the Qur'an, which is the main source of value in Islamic education (Karolina, 2017). The value that is sourced in the Qur'an is an absolute and universal principle. Values sourced in the Qur'an must be actualized in the Islamic education system as an effort to build quality human resources in order to educate the mind and heart in order to build a generation that is intellectually and spiritually intelligent. (Al-Munawwar, 2005). The Qur'an in this case when conveying value messages to its servants through two methods, namely direct methods in the form of commands and prohibitions, halal and haram and indirect methods in the form of stories, *amtsâl* (metaphors) and ta'rîdh (satire) (Mustaqim, 2011). One of the interesting expressions is the message conveyed through *amtsâl* (metaphor). *Amtsâl* in terms according to Imam Al-Suyuthi is explaining a meaning to a concrete image with the aim of being

more impressed, such as likening something vague to the visible (Suyuthi, 2009). The goal is that the meaning is easy to understand for the listener. This is because the *amtsâl* verses contain advice and warnings that invite listeners to think and reflect on the meaning conveyed through the *amtsâl* verses, even in the context of the teaching and learning process will be more interesting, effective and efficient if using the *amtsâl* strategy. The educational process that uses *amtsâl* is intended to form various premises with the aim that students are able to formulate their interpretation logically (Nuryadien, 2018).

As an effort to explore the values contained in the verse of the *amtsâl* verse, it is necessary to study the interpretation of the Qur'an because the study of interpretation has a very strategic position in Islamic education. The verse of the Qur'an that is studied cannot be separated from its content in describing the value of Islamic education even though the verse talks about historical events. In order to understand the value of Islamic education contained in the verse of the Qur'an, it is automatically necessary to interpret a verse that describes its relevance to Islamic education itself (Hasan Asari, 2016). Thus, in the case of *amtsâl* verses, the interpretation needs to be described and then the educational values are taken and then realized in the realm of Islamic Education.

The study of tafsir al-Qur'an continues to grow until now. This development is a response to the problematics of life in society. Some interesting tafsir studies are the Book of Tafsir Al-Misbah by M. Quraish Shihab and the Book of Al-Tafsîr al-Tarbawî li al-Qur'ân al-Karîm by Anwar Al-Baz. These two books of interpretation have their own specialties in describing the verses of the Qur'an. Tafsir Al-Misbah is very focused on the problems that occur in society. This also cannot be separated from the description of Islamic Education values (Taryudi & Tatan Setiawan, 2021). While the Book of Al-Tafsîr al-Tarbawî li al-Qur'ân al-Karîm has other features, namely describing the verse that leads to aspects of Islamic Education and bringing out the values of Islamic education which are contained in the verses of the Qur'an (Surahman, 2019). Based on the foregoing description, this study will analyze the comparative views regarding the value of Islamic education in the verses of *amtsâl* by M. Quraish Shihab and Anwar Al-Baz.

## **B. METHOD**

This research uses a qualitative approach that includes library research in form of comparative study. This study aims to compare the opinions of educational values contained in the verses of *amtsâl* from the views of M. Quraish Shihab and Anwar Al-Baz by examining, comparing and analyzing texts or opinions of scholars and experts on Islamic educational values. The data collection technique used is documentation obtained through primary data and secondary data. While the data analysis technique used is content analysis by understanding the deep meaning of a text in the Qur'anic tafsir book to find differences in the opinions of Mufassir related to the research topic.

## **C. RESULT AND DISCUSSION**

### **1. A Brief Biography of M. Quraish Shihab and Anwar Al-Baz**

#### **a. M. Quraish Shihab**

Muhammad Quraish Shihab was born on February 16, 1944 in Sindereng Rappang Regency, South Sulawesi Province. M. Quraish Shihab grew up in a family that was always taught to love the Qur'an since childhood (Nur, 2012). His educational background began at the primary level in Ujung Pandang. Soon after, he was educated at the Dârul Ḥadîts al-Faqihîyyah Islamic Boarding School in Malang, East Java. He studied there with Al-Habib Abdul Qadir Bilfaqih, a great scholar with wide-ranging knowledge.

In 1958, after he finished his secondary education at the boarding school, he continued his education in Cairo Egypt. At Al-Azhar University he took a major in Tafsir studies at the Faculty of Ushuluddin. He earned his Lc (S-1) degree in 1967 at Al-Azhar

University Egypt and then continued his education at the same faculty and earned his MA degree in 1969.

After receiving his Master's degree he returned to Indonesia (Ujung Pandang). He actively taught and lectured at IAIN Alauddin Ujung Pandang. He was also entrusted with being the vice chancellor in the field of Academic and Student Affairs and other activities out of campus.

M. Quraish Shihab returned to Egypt to continue his doctoral studies and in 1980 received his Doctor of Philosophy (PhD) degree. For around 13 years, he experienced intellectual development at Al-Azhar University. Thus, it can be ascertained that the style of his thought and intellectual tendencies were strongly influenced by the scientific tradition at Al-Azhar University (Nur, 2012). As a very productive scholar, M. Quraish Shihab poured a lot of thoughts through his works in the form of books and writings that are published in newspapers such as *Publika Daily*. One of his writings that has had a great influence, especially for the Indonesian people, is the *Kitab Tafsir Al-Misbah* (Has, 2016).

One of his phenomenal works is *Tafsir Al-Misbah*, which was written because of the encouragement and advice of his friends, hence his work *Tafsir Al-Misbah* was released (Has, 2018). The interpretation method used by M. Quraish Shihab uses two methods, namely general and specific methods. The general method is *tahlîli* and *maudhû'i* method (Alfikar & Taufiq, 2022; Sakirman, 2019). The method that characterizes M. Quraish Shihab in interpreting al-Qur'an is the *adabî ijtimâ'î* style, which is an interpretation that focuses on social society (Alfikar & Taufiq, 2022). The arrangement of the tafsir book uses the Usmani Mushaf sequence starting from *surah al-fatîhah* to *surah al-nâs*. Before interpreting the verses of the Qur'an, Quraish gives an introduction to the verses that will be interpreted. (Wartini, 2014).

b. Anwar Al-Baz

Anwar Al-Baz was a pioneering Egyptian architect in the development of desert architecture. He is credited with developing the theory of using the desert as an educational tool. Al-Baz's theory was most influenced by his experiences as a young boy in Egypt, where he spent time playing in the sand. Al-Baz took his theory a step further by designing entire schools that connected students and their environment through architecture. He designed schools with outdoor spaces and courtyards to give students exposure to nature and other cultures.

Anwar Al-Baz is known both as a school nature designer and an author who has written the following works:

- 1) *Al-Tafsîr al-Tarbawî li al-Qur'ân al-Karîm*
- 2) *'Ishmat al-A'immah 'inda asy-Syâ'ah*
- 3) *Mu'jam musthalahât al-'Ulûm asy-Syar'iyyah*
- 4) *Taysîr al-'Aqâ'id al-Islâmiyyah*
- 5) *Musthalahât 'ulûm al-Qur'ân*

*Al-Tafsîr al-Tarbawî li al-Qur'ân al-Karîm* is one of the books of tafsir tarbawi written by Egyptian scholar Anwar Al-Baz (Surahman, 2019). The three-volume book is written in Arabic and supplemented with 30 juz of tafsir. Written by raising the educational values content of the interpretation of the verses of the Qur'an is the specialty of this tafsir. Al-Baz argues that the Qur'an is a book of da'wah and movement. The whole verse of the Qur'an that Allah revealed to the Prophet Muhammad Saw. is as *tarbiyyah* (education) to guide and educate their souls from all aspects. According to Al-Baz, when people want to get happiness in this world and in the hereafter, they must be educated in a way that is in accordance with the correct and Islamic Qur'anic education. The characteristics that are used as the basis of educational values in the Qur'an according to Al-Baz are: *rabbâniyyah* (divinity), *syumûliyyah* and *takâmuliyyah* (comprehensive and integral), *tawâzun*

(balanced), *al-ijâbiyyah al-'amaliyyah* (positive process), and *al-waqi'iyah* (contextual) (Al-Baz, 2007). The basic characteristic of this interpretation book is the presence of educational values for each verse or several verses (Al-Baz, 2007).

## 2. The Verses of *Amtsâl* in Surah Al-Baqarah

### a. QS. al-Baqarah/2:17-20

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ لَا يُبْصِرُونَ صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمٌ وَرَعْدٌ وَنُقُورٌ يَسْتَبِقُونَ أَصَابَهُمْ فِي آذَانِهِم مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ يَكَادُ الْبَرَقُ أَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Meaning: Their example is that of a man who lights a fire, but when it burns around him, God takes away the light, leaving them in total darkness - unable to see. They are consciously 'deaf, dumb and blind, so that they will never return to the right path'. Or those caught in a 'rainstorm from the sky with darkness, thunder and lightning. They stick their fingers in their ears as they hear each thunderclap for fear of death. And Allah covers the disbelievers with His power. It was as if the lightning was about to take away their sight. Whenever lightning strikes, they walk in its light, but when darkness envelops them, they are silent. Had Allah willed, He would have deprived them of their hearing and sight. Verily, Allah is All-Powerful over all things..*

In verses 17-20 Allah gives us a similar analogy of the nature of the disbelievers and hypocrites with two analogies. The first analogy is like the situation of those who light a fire but Allah extinguishes the light of the fire (Allah takes away) and they are in darkness, while the second analogy is analogous to the situation of those who are hit by heavy rain from the sky along with pitch darkness, thunder and lightning (2018, hlm. 246). The disbelievers and hypocrites are referred to as *musyabbah* (something similar), while the situation of the person who lit the fire and was poured by heavy rain from the sky is referred to as *musyabbah bih* (something that is likened). *Adat syabah* (alat tasybih) used in these verses is using the word *matsal* (مثل). What is meant by *wajah syabah* is the nature, characteristics, or character of the disbelievers and hypocrites who are unwilling to follow Allah's guidance thus they are in misguidance, anxiety and fear. Their character is likened to the person who lights a fire, then the light of the fire is extinguished and they are in darkness and anxiety and fear. They are also likened to people who are poured by heavy rains followed by thunder and lightning, leaving them in a situation of fear and anxiety.

Quraisy Shihab mentions in al Misbah that the educational values contained in QS. al-Baqarah / 2: 17-20 are Faith, Gratitude, *Al Hidayah* (guidance), Honesty, Obedience, Patience and *Istiqomah* (Abdullah, 2021; Admizal, 2018; Amini, 2006; Fuadi, 2018; Hidayat dkk., 2019; Kamila & Endang, 2018; Madani, 2021; Rahman, 2018; Rahmatillah, 2019; Rasyid, 2017; Shihab, 2013; Sihab, 2007; Suhemi, 2019; 'Ulwan, 1978). Meanwhile, according to the opinion of M. Al Baz, the content of the 4 verses is Faith, Obedience, *Al Hidayah* (guidance), Peace of Mind, Honesty and At Tadzkirah (Al-Baz, 2007; Amin, 2013; Ghoffar dkk., 2004; Kastolani, 2016; Musthafa, 2009; Muttaqin, 2020; Nashih Ulwan, 2016; Nurjaman, 2020; Sada, 2016; Syukran, 2019).

### b. QS. al-Baqarah/2:74

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ يُورِئُ مِنْهَا لَمًا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ يَوْمَ اللَّهِ يُعَاقِلُ عَمَّا تَعْمَلُونَ

*Meaning: " Even then your hearts became hardened like a rock or even harder, for some rocks gush rivers; others split, spilling water; while others are humbled in awe of Allah. And Allah is never unaware of what you do*

The second verse is a metaphors about the attitude of the Bani Isra'il who rejected the truth or the signs of the greatness of Allah. The revival of people who had passed away was witnessed by themselves, unfortunately they still strongly rejected the truth. In QS. al-Baqarah/2:74 what is meant by *musyabbah* is the hearts of the Bani Isra'il, while the *musyabbah bih* contained in this verse is a hard stone (*kal hijārah*). *Adat shaybh* uses the letter kaf (ك), while *wajah shaybh* found between *musyabbah* and *musyabbah bih* is about the hardness of the hearts (attitude) of the Bani Isra'il in rejecting the truth as the hardness of the stone which is compared in the verse.

Quraissy Shihab mentioned in al Misbah that the educational values contained in QS. al-Baqarah/2: 74 are Tenderness, Obedience, Compassion and Dhikrullah. (Abduloh & Ahyani, 2020; Alfari, 2023; Amini, 2006; Latif, 2022; Sihab, 2007; Widianengsih, 2022) While M. Al Baz said the verse contains Faith and Compassion (Al-Baz, 2007; Jailani, 2013).

c. QS. al-Baqarah/2:265

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِْبْهَا وَابِلٌ  
فَطَلَّ غُلٌّ بِمَا تَعْمَلُونَ بَصِيرًا

*Meaning: And the example of those who donate their wealth, seeking Allah's pleasure and believing the reward is certain, is that of a garden on a fertile hill: when heavy rain falls, it yields up twice its normal produce. If no heavy rain falls, a drizzle is sufficient. And Allah is All-Seeing of what you do.*

In the verse mentioned above, there is a metaphorical verse about the encouragement to spend wealth in the name of Allah SWT. Giving will provide benefits in both social and individual contexts. In addition to being a form of love and help among others, it can create peace of life, neighborly harmony, environmental security and social intimacy (El-Hamdy, 2015)

The *amtsâl* verse is about the analogy of those who spend their wealth in the name of Allah similar to a garden in the highlands watered by heavy rain to yield up twice its normal produce. The *musyabbah* in this verse is people who spend their wealth in the way of Allah in order to gain His pleasure, while the *musyabbah bih* here is a garden on a highland that is watered by rain until the garden produces fruits twice. *Adat syabh* is using the word *matsal* (مَثَل). What is meant by *wajah syabh* in this analogy is that the reward of the one who donate their wealth because of Allah is similar to the double harvest of fruits obtained from a garden in a highland that grows well because the plants are watered by heavy rains.

According to Quraissy Shihab in the book of al Misbah, the educational values contained in QS. al-Baqarah / 2: 265 are optimism, compassion, generosity, sincerity and *Tazkiyah An Nafsi* (Kasmuri & Sanusi, 2012; Moeljadi dkk., 2016; Mutholingah & Zain, 2021; Nofiaturrehman, 2018; Shihab, 2013). Meanwhile, according to M. Al Baz from QS. al-Baqarah: 265 is generosity, determination and sincerity (Al-Baz, 2007; Kurniawan, 2023; Musthafa, 2009; Saputra & Nashrullah, 2023; Yunianti, 2017).

### 3. Comparative Analysis of Opinions on Educational Values by M. Quraish Shihab and Anwar Al-Baz

#### a. Similarity

The similarity of the educational value of Islam by M. Quraish Shihab and Anwar Al-Baz is as follows:

- 1) The value of Islamic education contained in the verses of *amtsâl* by M. Quraish Shihab and Anwar Al-Baz has similarities including the value of faith, honesty, guidance, compassion, gentleness, generosity, and sincerity.
  - 2) The value of Islamic education contained in the verses of *amtsal* contains the value of aqeedah education, worship and morals. However, it can be concluded that M. Quraish Shihab and Anwar Al-Baz describe many interpretations that lead to the value of aqeedah and moral education. This can be seen in the content of Islamic educational values such as the value of faith, piety, guidance, honesty, obedience, compassion, patience, generosity, gentleness and sincerity. The value of moral education contained in the interpretation of both Mufassirs above is in line with one of the objectives of Islamic education, namely moral education proposed by Muhanmad 'Athiyyah Al-Abrasyi that stated moral education is basically the essence of Islamic education. (Al-Abrasyi, t.t.)
  - 3) The value of Islamic Education contained in the verses of *amtsâl* based on the interpretation of M. Quraish Shihab and Anwar Al-Baz has similarities. This is because both mufassirs take part of the references in the same tafsir book, one of which is Sayyid Qutb's work.
- b. The difference

The differences in the value of Islamic education by M. Quraish Shihab and Anwar Al-Baz are as follows:

- 1) The difference in the value of Islamic education in the *amtsâl* verses can be seen in the educational value of gratitude and patience proposed by M. Qurasih Shihab in QS. al-Baqarah/2: 17-20. While Al-Baz did not suggest this. Gratitude meant by M. Quraish Shihab is grateful for the gift of seeing, hearing and sensory organs that Allah has given to humans. The value of education about patience is that humans must be patient with the reminders that Allah sends because in these reminders there is goodness contained in the form of guidance. Thus, when Allah gives a warning, we should contemplate with patience and calmness.
- 2) The next difference is the value of aqeedah education related to faith contained in QS. Al-Baqarah/2: 17-20. M. Quraish Shihab quoted Mutawalli ash-Shafi'rawi's opinion that rain is Allah's guidance in order to guide our life to achieve happiness in this world and in the hereafter. He also stated that rain is similar to the Qur'an received by the Prophet Muhammad. As water is able to revive the arid land, Allah's guidance in the Qur'an will also revive human hearts (Shihab, 2007). Anwar Al-Baz analogizes Islam to pouring rain. Heart will live by the deen, so does life depend on rain. However, Al-Baz also analogizes rain as the Qur'an, where the human soul will be calm with the Qur'an as well as the welfare of human life which depends on rain (Al-Baz, 2007).
- 3) Another difference is in the value of moral education contained in QS. al-Baqarah: 2/265. According to Quraish Shihab, spending wealth in the name of Allah has two main objectives, namely strengthening the soul and achieving Allah's pleasure (Shihab, 2007). Al-Baz's opinion is in line with Quraish Shihab's opinion, but Al-Baz further explains that the deeds contained in the analogy in the verse are to make it easier for humans to understand the meaning of achieving Allah's pleasure. The aim of achieving Allah's pleasure illustrated in the analogy of the verse is a form of reflection from abstract meaning to concrete meaning. The purpose is that humans are given the option to choose the rewards obtained in the long term rather than the short term. (Al-Baz, 2007) In short, the

purpose of human giving is not to expect rewards from humans (short term) but the purpose is to obtain rewards and pleasure from Allah SWT (long term).

#### D. CONCLUSION

The differences in opinion between M. Quraish Shihab and Anwar Al-Baz cannot be separated from the interpretive tendencies they elaborate on the verse. The educational value contained in the verse of *amtsâl* from the point of view of M. Quraish Shihab in Tafsir Al-Misbah has a tendency to describe the message of the Qur'an about the value of education. It reaches all aspects of life. Anwar Al-Baz describes his opinion on the value of education almost the same as M. Quraish Shihab's. However, in the description of the interpretation proposed by Anwar Al-Baz on the verses of *amtsal* leads more into the specific educational values. This is supported by the points of Islamic educational values contained at the end of his interpretation which will enable readers to understand the educational value he presents in the interpretation of one verse or several specific verses. In addition, according to Al-Baz, the Qur'an is a book of da'wah and movement. The Qur'an is a guide that is not only read but also a guide for human life. Therefore, the educational value contained in the Qur'an must be instilled in the soul of a Muslim in order to get happiness in this world and in the hereafter.

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