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Research Article

Concepts Of Education In Islamic Perspective (Analysis of Al-Qur'an Verse Al-Mujadalah: 11)

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Abstract. Basically the meaning of knowledge in Arabic terminology means in-depth knowledge. Knowledge of the nature of things, both sensory and non-empirical supra-sensory issues. This knowledge can be obtained through learning, both formal and non-formal, where the purpose of this is to make humans have a high degree by humans and by Him. For Muslims, science is closely related to belief in the revealed Qur'an and understanding of life and the created universe. Through education, it is hoped that creative people will be born, able to think independently, able to carry out research, discoveries and so on, which attitude is highly recommended in the Al-Quran. The

implementation of Islamic education must consider the principles of scientific development in accordance with the instructions of the Qur'an. Education also brings people to be more able to grasp the wisdom behind knowledge, namely the secret of the majesty of Allah Ta'ala, from this it will strengthen the faith, increase worship and noble morals.

Keywords: Education, Interpretation, Islam, Al-Mujadalah

INTRODUCTION

Discussing the relationship between the Qur'an and science is like discussing the theory of evolution or discussing the universe, for example Medicine, Technology, Chemistry, Biology and so on are listed in the Qur'an.¹ However, the question is whether there is even one verse in the Qur'an that impedes the progress of science or vice versa, and whether there is one verse in it that contradicts the results of scientific progress that have been proven true. The first revelation revealed to the Prophet Muhammad, namely QS. Al-Alaq/96: 1-5. In this revelation, two signs were obtained that there are two ways of acquiring and developing knowledge, firstly Allah teaches with a pen which has been known to humans before (since the time of the Prophet Idris) and secondly teaching without a pen which of course it is not yet known how.²

The first way means learning to use media or tools on the basis of human effort and endeavor and the second way means teaching without the help of tools or media on the basis of human effort as well.³ However, both come from the main source, namely Allah SWT. The existence of humans, both their position as social and individual beings will not be separated from their need for knowledge which affects the level of human position itself on earth, in addition to other factors such as the value of piety. In future developments, humans as Adam's children and grandchildren, know knowledge in various ways and methods of approach by utilizing and utilizing their potential, both physically and intellectually.⁴

Islam as the religion of Allah Subhanahu wa Ta'ala is very broad, because Islam talks about will and power. Allah, who is as wide as this universe and other realms through which billions of years of history have passed and the realms that will occur in the future. Maybe if we give an example of the problem of space and time dimensions, where hundreds of time limits from before to now and in the future, when they start and when they end. Even so, we talk about it in terms of the

¹ M. Hasbi Ash-Shiddieqy, *Sejarah dan Pengantar Ilmu Tafsir* (Jakarta: Bulan Bintang, 1961)

² Salahuddin Hamid, *Study Ulumul Qur'an* (Jakarta: Intimedia Cipta Nusantara, 2002).

³ Arief Furchan, *Transformasi Pendidikan Islam Di Indonesia* (Yogyakarta: Gama Media, 2004).

⁴ Hasbullah, *Kapita Selekta Pendidikan Islam* (Jakarta: Raja Grafindo Persada, 1996).

limitations of our knowledge and the limitations of human history who believe in God.⁵

METHOD

This study uses research objects in the form of books on the interpretation of the Qur'an and other literature. This type of literature research is included in research that uses a qualitative approach. Arikunto stated that what is meant by data sources in research is the subject from which the data can be obtained. The data to be used in this study is data sourced from the literature by conducting library research (library research).

In this research, there are two types of data used in research, namely primary data and secondary data. Primary data sources Primary data sources are data obtained directly from the source, namely the text of the Qur'an and the translation of the Qur'an along with explanatory descriptions sourced from the commentary books Al-Mishbah, Tafsir Al-Maraghi and Tafsir Ibnu Katsir. The verses selected in this study are primary data, namely (Al-Mujadalah 58: 11) Secondary data sources, data sources obtained indirectly. Secondary data is used as a complement to the primary data in this study. The secondary data sources in this study are interpretations and other literature that support the primary data sources to enrich the results of the discussion and as a comparison in this study.

RESULTS AND DISCUSSION

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ لَا وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ فَكُلُوا لِلَّهِ بِمَا تَعْمَلُونَ خَيْرًا

Meaning: "O you who believe! If it is said to you, "Give spaciousness in the assemblies," then expand, surely Allah will make room for you. And if it is said, "Stand up," then stand up, Allah will raise (grades) those who believe among you and those who are given knowledge by degrees. And Allah is All-Knowing of what you do." (QS. Al-Mujadalah: 11).

Asbabun Nuzul: On Friday, Rasulullah SAW was in a narrow room and a science assembly was taking place. Rasulullah SAW used to give a special place to the friends of Badr experts.⁶ On that day, when the assembly was in progress, some friends of Badr experts came. They greeted the Prophet and he answered them. They also greeted the people in the assembly and they answered them too. However, of

⁵ Aas Siti Sholichah, "Teori-Teori Pendidikan dalam Al-Qur'an", *Edukasi Islami: Jurnal Pendidikan Islam*, 2018, <https://doi.org/10.30868/ei.v7i01.209>.

⁶ Musthofa Muhammad 'Imaroh, *Jawahirul Bukhari* (Surabaya: Haromain, 2006).

the many worshipers who were in the assembly, not a single one moved from his seat so that the Badr experts stood up.⁷

So Rasulullah SAW ordered his friends and other worshipers, especially those who did not take part in the Badr War, to take another place and make room so that these Badr experts could sit near him. Among the congregation, also attended by the hypocrites. They accused the Prophet of being unfair and they intended to divide the companions and other congregations. When this accusation reached the ears of the Prophet, he explained and explained that anyone who makes room for his brother, he will receive mercy from Allah Subhanahu wa Ta'ala. This is the reason for the revelation of Al-Mujadalah verse 11.⁸

Interpretation of the Mufassir: Al-Mishbah's interpretation, the words تَفَسَّحُوا *tafassahu* and اِفْسَحُوا *ifsahu* are taken from the word فَسَّحَ *fasaha* which means spacious. Whereas the word اُنشُرُوا *unsyuzu* is taken from the word نُسُوذ *nusyuz* which means high place.⁹ The command originally meant turning to a high place. What is meant by this is moving to another place to give an opportunity to those who are more reasonable and have the right to sit or be in a reasonable place to move, or get up to do a positive activity. There are also those who understand that stand up from the Prophet's house and don't stay there too long, because perhaps the Messenger of Allah has other interests and must be dealt with immediately.

The word مَجَالِسٍ *majalisi* is the plural form of the word مَجْلِسٌ *majlis*. At first it meant a seat. In the context of this verse, it is where the Prophet Muhammad Shalallahu 'Alaihi wa Sallam gave religious guidance at that time. But what is meant here is the absolute place of existence, whether a seat, a place to stand or even a place to lie down. Because the purpose of the command or guidance of this verse is to give a fair place and yield to people who are respected or who are weak. Even non-Muslim parents, if you – young people – sit on the bus or train, and he doesn't have a place to sit, then it is natural and civilized if you stand up to give him a seat.

Of course what is meant by (الذين أوتوا لعلم) *alladzina utu al-'ilm* / those who are given knowledge are those who believe and adorn themselves with knowledge. This means that the verse above divides the believers into two major groups, the first of which simply believes and does good deeds and the second has faith and does good deeds and has knowledge. The degree of this second group is higher, not only because of the value of the knowledge they carry, but also their charity and teaching

⁷ Rudi Suryadi Ahmad, "Asbab Al-Nuzul Dalam Tafsir Pendidikan", Jurnal Pendidikan Agama Islam -Ta'lim, 2013.

⁸ Badruzzaman M. Yunus, 'Tafsir Tarbawi', Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir, 2016 <<https://doi.org/10.15575/al-bayan.v1i1.1670>>.

⁹ Muhammad Quraish Shihab, 'Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an' (Jakarta: Lentera Hati, 2009).

to other parties either orally or in writing or by example. The knowledge referred to by the verse above is not only religious knowledge, but any knowledge that is beneficial.

Tafsir Al-Maraghi: Said al-Hasan, it was the Companions who jostled at the war assembly, when they lined up to fight, so that some of them did not make room for the others because of their desire to die martyrdom.¹⁰ And from this verse we know: The companions competed to be close to the seat of the Prophet sallallahu 'alaihi wa sallam to listen to his speech, because his speech contained many great virtues and virtues. Therefore, he said, "Sit close to me, those who are mature and intelligent among you." Orders to make concessions in assemblies and not to close them together when this is possible. The person who opens the doors of goodness and pleasure for the servants of Allah will be widened for him goodness in this world and the hereafter.

Conclusion

In short, this verse shows that knowledge must produce a *hashsyah*, namely fear and awe of Allah Ta'ala, which in turn encourages those who have knowledge to practice their knowledge and use it for the benefit of creatures. Rasulullah Shalallahu 'Alaihi Wasallam often prayed, "Allahummainnia'udzubika min 'ilmin la yanfa" which means "I seek refuge in You from knowledge that is not beneficial.

Through education, it is hoped that creative people will be born, able to think independently, able to carry out research, discoveries and so on, which attitude is highly recommended in the Al-Quran. The implementation of education must consider the principles of scientific development in accordance with the instructions of the Qur'an. Education also brings people to be more able to grasp the wisdom behind knowledge, namely the secret of the majesty of Allah Ta'ala, from this it will strengthen the faith, increase worship and noble morals.

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