

CHAPTER IV

INTERPRETATION METHODOLOGY IN THE BOOK “AYAT-AYAT AL- QUR’AN DALAM PERSPEKTIF PENDIDIKAN ISLAM”

A. Interpretation Methodology of Abdul Basir

The methodology of interpretation should refer to the principles of interpretation, which serve as the basis for the exegetes in interpreting the Qur’an, even though each exegete may have different formulations of basic principles. This is due to differences in perspectives, basic assumptions, and the scholarly backgrounds of the exegetes. Consequently, various styles and diverse interpretations emerge.¹⁷³

There are at least four aspects related to the methodology of interpretation: interpretation techniques (*ijmâli, tahlîli, muqaran, maudhû’î*), validity of sources (criteria for the authenticity of narrations), forms (based on transmitted reports or personal opinion), and styles of interpretation (Sufi, philosophical, juridical, linguistic, scientific, and sociocultural).¹⁷⁴ Here are some assumptions related to the methodology employed by Abdul Basir in interpreting Quranic verses related to education.

¹⁷³ Nashruddin Baidan, *Metodologi Penafsiran Al- Qur’an* (Jakarta: Pustaka Belajar, 1998), 2.

¹⁷⁴ Wardani, “Metodologi *Tafsîr* Al-Quran Di Indonesia”, *Kurnia Kalam Semesta*, Yogyakarta, 2017. 12-13

1. Methods of Interpretation in the book *Ayat-Ayat Al-Qur'an dalam Perspektif Pendidikan Islam*

The methodology of interpreting the Qur'an involves four classifications of techniques or methods of interpretation, namely *ijmâlî* (global), *tahlîlî* (analytical), *muqaran* (comparative), and *Maudhû'î* (thematic).

In the book "*Ayat-Ayat Al-Qur'an dalam Perspektif Pendidikan Islam*", the author presents his interpretations by selecting specific themes for each chapter, such as Chapter 1 of the book. The explanation of faith education as the foundation of Islamic education aligns with the concept of the *maudhû'î* method of interpretation. The *maudhû'î* method involves interpreting the Qur'an by selecting specific topics to find explanations related to those topics within the Qur'an.¹⁷⁵ Connections between various verses are sought to ensure they mutually explain each other, and a final conclusion is drawn based on the understanding of the interrelated verses.

The distinctive feature of "*Ayat-Ayat Al-Qur'an dalam Perspektif Pendidikan Islam*" is its emphasis on themes, titles, or topics of discussion, which corresponds to the characteristics of the *Maudhû'î* method. The interpreter searches for themes or topics that exist within society or originate from the Qur'an itself or other sources. The *Maudhû'î* method can take two forms: comprehensive interpretation of a whole *Sûrah* of the Qur'an or establishing a theme or topic and gathering relevant verses related to that theme. In terms of structure, "*Ayat-Ayat Al-Qur'an dalam Perspektif Pendidikan Islam*" aligns with the second form, which

¹⁷⁵ Nashruddin Baidan, *Metodologi Penafsiran...*, 13.

involves gathering and organizing verses that share a common direction and theme, followed by providing explanations and drawing conclusions.

However, the characteristics of this method do not deviate too far from the language style of the Qur'an, so the listeners and readers feel as if they are still hearing the recitation of the Qur'an, even though what they are actually hearing is the interpretation. On the other hand, the book "*Ayat-Ayat Al-Qur'an dalam Perspektif Pendidikan Islam*" presents various aspects contained within the verses, such as the meaning of vocabulary, the background of the revelation of the verses, Prophet's *hadîths*, explanations, and so on. Therefore, it is not entirely accurate to categorize the book "*Ayat-Ayat Al-Qur'an dalam Perspektif Pendidikan Islam*" by Abdul Basir as a *Maudhû'î* interpretation if its content is presented in such a manner.

On the other hand, the *tahlîlî* involves interpreting the verses of the Qur'an by presenting all the aspects contained within those verses and explaining the meanings encompassed within them according to the expertise and inclination of the exegete interpreting those verses. This analytical or *tahlîlî* usually entails the exegete elucidating the meanings contained within the Qur'an, either verse by verse or *Sûrah* by *Sûrah*, in accordance with the arrangement of the verses in the Qur'an.¹⁷⁶ This method is employed in the book "*Ayat-Ayat Al-Qur'an dalam Perspektif Pendidikan Islam*" where the author explains various aspects contained within the interpreted verses. This includes presenting a verse, discussing the meanings of the vocabulary, presenting the context of revelation if applicable,

¹⁷⁶ Nashruddin Baidan, *Metodologi Penafsiran...*, 13.

providing explanations and addressing issues related to the verse, drawing arguments from other verses of the Qur'an and *hadîths*, explaining the intent of the verse. Due to its emphasis on social and societal aspects, this interpretation is characterized as al-Adabiy al-Ijtima'i (Sociocultural). Interpretations utilizing the *tahlîlî* can take the form of *bi al-ra'yi* (reasoning) or *bi al-ma'tsûr* (narrations). In addition to these characteristics, interpretations following the analytical approach are also influenced by the tendencies and expertise of the exegete, such as juridical, Sufi, philosophical, sociocultural, and others. In the case of the book "*Ayat-Ayat Al-Qur'an dalam Perspektif Pendidikan Islam*" by Abdul Basir, it reflects a education (*tarbawi*) style.

In the book "*Ayat-Ayat Al-Qur'an dalam Perspektif Pendidikan Islam*," the method of *muqaran* (comparative) is clearly not used because there is no comparison between Quranic verses, no comparison between Quranic verses and the *hadîths*, and no comparison of various opinions of exegetes. This explanation aligns with the understanding of the *muqaran* method, which involves comparing Quranic verses that have similarities or resemblances in wording but discuss different issues or cases, as well as comparing verses with different wordings but addressing the same or presumed same issue.¹⁷⁷ This is because comparison is the main characteristic of the *muqaran* method.

Therefore, the appropriate techniques of interpretation used in the book "*Ayat-Ayat Al-Qur'an dalam Perspektif Pendidikan Islam*" by Abdul Basir are the *maudhû'î* (thematic) and *tahlîlî* (analytical) methods. From the perspective of

¹⁷⁷ M. Quraish Shihab, *Membumikan...* 118

explanation, the method used is *tahlîlî*, while from the perspective of writing, the method is *maudhû'î*. However, in every *tafsîr* book, only one technique dominates the interpretation, and in the case of "*Ayat-Ayat Al-Qur'an dalam Perspektif Pendidikan Islam*," the dominant method is the *maudhû'î*, which reflects a *tarbawi* style.

2. Source of Interpretation in the book *Ayat-Ayat Al-Qur'an dalam Perspektif Pendidikan Islam*

In interpreting the Qur'an, Abdul Basir refers to the sacred sources in Islam, especially the Qur'an and *hadîths*. Muslim intellectuals have established a methodology for making decisions or reaching conclusions, with the main formulations being the Qur'an and authentic *hadîths*.¹⁷⁸ These two sources are closely related, as Abdul Basir is an intellectual and an academic in the field of education, currently active as a lecturer at the State Islamic University (UIN) Antasari Banjarmasin.

Abdul Basir considers the Qur'an as the primary source of interpretation. The term "Qur'an" linguistically means "recitation" and, in Islamic terminology, refers to the main book of Islam that consists solely of the revelations from Allah to Muhammad.¹⁷⁹ The Qur'an is considered the speech of Allah that was revealed to Prophet Muhammad through the angel Gabriel and spread among humankind. Therefore, to interpret the Qur'an, the Qur'an itself must be taken as the primary source of interpretation.

¹⁷⁸ Abdul Basir "*Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam...* 25

¹⁷⁹ A. Hassan, *Ringkasan Islam* (Bangil: Fa. Al-Muslimun, 1972) 7.

After referring to the Qur'an as the primary source of interpretation, Abdul Basir also refers to the *hadîths* of the Prophet as the second source of interpretation. According to Muslim scholars, *hadîths* can be categorized into two aspects: quality and quantity. *Hadîths* of high quality that can be used as references include the *sahih* (authentic) *hadîths* and *hasan* (good) *hadîths*. Meanwhile, *hadîths* in terms of quantity that can be used as references include *mutawatir* (mass-transmitted) *hadîths* and *ahad* (singular) *hadîths*. On the other hand, *hadîths* that should not be relied upon are divided into two categories: those with weak chains of narration (*da'if*) and those with fabricated or forged content (*maudhu'*)

In interpretation, two forms are distinguished for interpreting the verses of the Quran: *al-ra'yi* and *al-ma'tsûr*. *Tafsîr bi al-ma'tsûr* refers to interpretation based on authentic quotations, such as interpreting the Quran with the Quran itself, with the *hadîth* of the Prophet, with the statements of the companions, or with the words of prominent *tabi'in* (successors).¹⁸⁰ On the other hand, *Tafsîr bi al-ra'yi* is an interpretation that explains the personal understanding of the interpreter and conclusions based solely on their own reasoning.¹⁸¹

Abdul Basir tends to utilize the form of interpretation known as *bi al-ma'tsûr* (transmitted reports). This is evident in his work, book *Ayat-Ayat Al-Qur'an dalam Perspektif Pendidikan Islam*, as he provides explanations of Quranic verses with authentic references, such as interpreting the Quran with the Quran itself, with the *hadith* of the Prophet, with the statements of the companions, or with

¹⁸⁰ Manna' Khalîl al-Qattân, *Studi Ilmu-ilmu Qur'an* (Bogor: Pustaka Litera AntarNusa, 2015), 488.

¹⁸¹ Manna' Khalîl al-Qattân, *Studi...* 494

the words of the *tabi'în*. Although interpreters often cite other verses, other *tafsîr* writings, and the opinions of scholars while interpreting a verse, they also incorporate their own thoughts into their writings. This can be loosely associated with the form of interpretation known as *bi al-ra'yi*, although it may not be accurately characterized as such.

3. Styles of Interpretation in the book *Ayat-Ayat Al-Qur'an dalam Perspektif Pendidikan Islam*

The style of *tafsîr* refers to a particular color, direction, or tendency of thought or idea that dominates a work of *tafsîr*. Scholars of *tafsîr* classify various styles of interpreting the Qur'an, including sufi-oriented interpretation (*ishari tafsîr*), philosophical interpretation (*falsafi tafsîr*), juristic interpretation (*ahkam tafsîr*), linguistic and literary interpretation (*lughâwi tafsîr*), scientific interpretation (*ilmi tafsîr*), and sociocultural literary interpretation (*adab al-ijtima' tafsîr*).¹⁸²

The style or color of the book *Ayat-Ayat Al-Qur'an dalam Perspektif Pendidikan Islam* is clearly characterized as *Tarbawi* style. *Tafsîr Tarbawi* is a style of interpretation the word "*tarbiyah*" originates from the Arabic language, specifically from the root words "*rabbi-yurabbi-tarbiyah*," which means king/ruler, master, organizer, responsible person, and bestower of blessings. The term "*tarbiyah*" can be understood as the process of conveying or accompanying a child towards a better direction during their childhood. Thus, it can be concluded that "*Tafsîr Tarbawi*" refers to the knowledge of understanding the book of Allah

¹⁸² Nashruddin Baidan, *Wawasan Baru Ilmu tafsîr* (Yogyakarta: Pustaka Pelajar, 2011), 387-388

Subhanahu wata 'ala revealed to Prophet Muhammad *Shalallâhu 'Alaihi Wasallam*, explaining its meanings, and deriving wisdom and laws from it, in order for us to comprehend the intended purpose.¹⁸³

This style of interpretation seeks to understand the Qur'an by meticulously presenting the expressions of the Qur'an and then explaining the intended meanings in a beautiful and captivating language. In the next step, the interpreter tries to connect the Qur'anic texts being studied with social realities and cultural systems. This interpretation avoids excessive use of technical terminology, employing it only when necessary and for specific purposes.¹⁸⁴

B. Formulation of Abdul Basir's *Tafsir* Methodology

To understand the formulation of the methodology in Abdul Basir's Book *Ayat-Ayat Al-Qur'an dalam Perspektif Pendidikan Islam*, it can be observed directly through examples of interpretation found in his book.

1. Obligation of Learning and Teaching

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ * الَّذِي عَلَّمَ بِالْقَلَمِ * عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ *

Recite in the name of your Lord who created - Created man from a clinging substance. Recite, and your Lord is the most Generous - Who taught by the pen - Taught man that which he knew not.

¹⁸³ Manna' Khalîl al-Qattân, *Studi Ilmu-ilmu Qur'an* (Bogor: Pustaka Litera AntarNusa, 2015), 488

¹⁸⁴ Abdurrahman Rusli Tanjung, Analisis Terhadap Corak *Tafsîr* Al-Adaby Al-Ijtima'I, *Jurnal Analytica Islamica*, Vol. 3, No. 1, Tahun 2014, hlm. 163.

a. Analysis of the Methodology Used in the Interpretation Writing

1) Data Collection

The discussion in the chapter "obligation of Learning and Teaching" is divided into the following systematic structure:

- a) Meaning of words
- b) Occasion of Revelation
- c) Several explanations

2) Analysis

- a) The systematic approach of interpretation is evident from the explanation of the meaning of words, several explanations, and the occasion of revelation. The interpretation results are concise and aimed at easy understanding of the purpose and meaning of the verse, using language that is easily comprehensible.
- b) Detailed explanations of the meaning of words and phrases in the verse are provided in accordance with the theme of the discussion, utilizing Arabic language knowledge within the field of education.
- a) Additional references to the Quranic verses with similar themes are included to enhance the discussion. For example, *Sûrah At-Taubah*, verse 122 is added:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding

in the religion and warn their people when they return to them that they might be cautious.

b. Dominant or Leaning Methodology with Verses, Techniques and Style

- 1) From the perspective of the explanation of interpretation, it falls under the category of *maudhû'î* because it establishes thematic titles within the discussion.
- 2) From the perspective of the form of interpretation, it aligns with the "*bil-Ma'tsûr*" form as the interpreter cites hadith and explanations from scholars in interpreting the verse.

2. Subject of Islamic Education

الرَّحْمَنُ لَا يُعَلِّمُ الْقُرْآنَ ۖ خَلَقَ الْإِنْسَانَ لَا يَعْلَمُ الْبَيَانَ ۖ

The Most Merciful, Taught the Qur'an. Created man, [And] taught him eloquence.

a. Analysis of the Methodology Used in the Interpretation Writing

- 1) Data Collection
 - a) Meaning of words
 - b) Several explanations
- 2) Analysis
 - a) The systematic approach of interpretation involves explaining the meaning of words and then interpreting the intended message of the verses in line with the context of the subject of education.

- b) Explanations of the meaning of words in the verse align with the theme of the discussion and utilize Arabic language knowledge within the field of education.
- c) Mentioning verses related to the Subject of Education, such as *Sûrah Al-Kahf*, verse 66:

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا

Moses said to him, "May I follow you on [the condition] that you teach me from what you have been taught of sound judgement?"

- d) Describing the characteristics of the subject of Education by quoting the opinions of scholars such as Ibn Sahnun, Al-Qabisi, the group of Ikhwan as-Shaffa, Ibn Sina, Al-Ghazali, Ibn Taymiyyah, and Abdurrahman an-Nahlawi.
- b. Dominant or Leaning Methodology with Verses, Techniques and Style
- 1) From the perspective of the explanation of interpretation, it falls under the category of "*maudhû'î*."
 - 2) From the perspective of the form of interpretation, it aligns with the "*bi al-ma'tsûr*" form as the interpretation extensively cites the opinions of scholars. However, the interpreter also provides personal insights in certain aspects of the interpretation, which can be associated with "*bi al-ra'yi*."

3. Method of Islamic Education

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ
مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.

a. Analysis of the Methodology Used in the Interpretation Writing

1) Data Collection

- a) Meaning of words
- b) Several explanations

2) Analysis

- a) The systematic approach of interpretation involves explaining the meaning of words and then interpreting the intended message of the verses in line with the context of the subject of Education.
- b) The meaning within the verses aligns with the theme of the discussion and utilizes Arabic language knowledge within the field of education.
- c) Mentioning verses related to the Subject of Education, such as *Sûrah Ibrahim*, verses 24-25:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ
تُؤْتِي أُكْلَهَا كُلَّ حِينٍ يُأْذِنُ رَبُّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ *

Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded.

d) The interpreter explains the verse by citing various sources from *tafsîr* books such as Al-Jalâlayn and *Tafsîr* al-Qurtubi. The interpreter then provides their own commentary from the perspective of educational knowledge.

b. Dominant or Leaning Methodology with Verses, Techniques and Style

1) From the perspective of the explanation of interpretation, it falls under the category of "*maudhû'î*."

2) From the perspective of the form of interpretation, it aligns with the "*bi al-ma'tsûr*" form as the interpretation extensively cites the opinions of scholars in explaining the interpretation.

4. The Purpose of Islamic Education

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٣٧﴾ هَذَا
بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾ وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿١٣٩﴾

Similar situations [as yours] have passed on before you, so proceed throughout the earth and observe how was the end of those who denied. This [Qur'an] is a clear statement to [all] the people and a guidance and instruction for those conscious of Allah. So do not weaken and do not grieve, and you will be superior if you are [true] believers. (Quran, 'Ali-Imrân: 137-139)

- a. Analysis of the Methodology Used in the Interpretation Writing
- 1) Data Collection
 - a) Meaning of words
 - b) Occasion of Revelation (*Sabab Nuzul*)
 - c) Explanation
 - 2) Analysis
 - a) The systematic approach of interpretation involves explaining the meaning of words and then interpreting the intended message of the verses in line with the context of the subject of Education.
 - b) The meaning within the verses aligns with the theme of the discussion and utilizes Arabic language knowledge within the field of education.
 - c) Mentioning verses related to the Subject of Education, such as *Sûrah Hud*, verse 61:

وَالِى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنشَأَكُمْ مِنَ
الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ

And to Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive."

b. Dominant or Leaning Methodology with Verses, Techniques and Style

- 1) From the perspective of the explanation of interpretation, it falls under the category of "*maudhû 'î*."
- 2) From the perspective of the form of interpretation, it aligns with the "*bi al-ra'yi*" form as the interpretation presents various opinions in explaining the interpretation. However, the interpreter also cites the views of several scholars in interpreting the verse, such as Quraisy Shihab.

5. Object of Islamic Education

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ
غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded. (QS. At-Tahrîm: 6)

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ^ل

And warn, [O Muhammad], your closest kindred. (QS. Asy-Syu'ara: 214)

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ
مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

O Mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve - then indeed, to Allah belongs

whatever is in the heavens and earth. And ever is Allah Knowing and Wise. (QS. An-Nisâ: 170)

a. Analysis of the Methodology Used in Writing *Tafsîr*:

1) Data Collection:

- a) Word Meaning: The *tafsîr* involves collecting data, including understanding the meanings of words used in the verse.
- b) *Sabab Nuzul*: The circumstances of revelation of the verse are gathered to provide context and background information.
- c) Explanation: Various explanations and interpretations of the verse are collected from reliable sources.

2) Analysis:

- a) Systematic Presentation: The *tafsîr* follows a systematic approach, starting with explanations of the meanings of words and then elaborating on the intended message of the verses in relation to the subject of education.
- b) Understanding the Meaning: The *tafsîr* interprets the meanings of the verses within the context of the educational theme, utilizing knowledge of the Arabic language and drawing on expertise in the field of education.

b. Dominant or Leaning Methodology with Verses, Techniques and Style

- 1) Explanation of *Tafsîr*: The *tafsîr* can be classified as "*maudhû'î*" (thematic) in terms of its approach to interpretation, as it focuses on the subject of education and explains the verses accordingly.
- 2) Form of Interpretation: The *tafsîr* can be categorized as "*bi alma'tsûr*" (based on transmitted knowledge) since it extensively presents the opinions of scholars in explaining the *tafsîr*. However, the commentator also provides personal insights, which can be associated with "*bi al-ra'yi*" (based on personal reasoning).

6. Education Content in *Sûrah Al-Luqmân*, Verses 12-16

In the chapter explaining *Sûrah Al-Luqmân*, the commentators divide it into several categories.

a. Faith (*'Aqîdah*), *Luqmân* 12-13

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ
اللَّهَ غَنِيٌّ حَمِيدٌ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ
عَظِيمٌ

And We had certainly given Luqmân wisdom [and said], "Be grateful to Allah." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy. And [mention, O Muhammad], when Luqmân said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice."

b. Gratitude and Devotion to Allah and Parents, *Luqmân* 14-15

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي
 وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ وَإِن جَاهَدَكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا
 وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا
 كُنتُمْ تَعْمَلُونَ

And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.

c. Worship and Righteous Deeds, Luqmân 16-17

يُبَيِّنُ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ
 يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ يُبَيِّنُ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ
 وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ

[And Luqmân said], "O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted. O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination.

d. Noble Ethics and Good Manners, Luqmân 18-19

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ
 وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِن صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful.

And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys."

1) Analysis of Methodology Used in *Tafsîr* Writing

The data collection found in the interpretation of *Sûrah* Luqmân 12-19 includes the meaning of words, where the interpreter explains by quoting several scholars and also provides their own understanding based on the field of Education.

The analysis found in the interpretation of *Sûrah* Luqmân 12-19 involves a systematic approach, starting with the explanation of the meanings of words, and then the interpreter explains the intended meanings of the verses in accordance with the context of the subject of Education. The meaning within the verses aligns with the thematic discussion and the knowledge of the Arabic language in the field of education.

2) Dominant or Leaning Methodology with Verses, Techniques and Style

From the perspective of explanation in *tafsîr*, it can be classified as *maudhû'î* (thematic). In terms of the form of interpretation, it falls under *bi al-ma'tsûr* as it extensively presents the opinions of scholars in explaining the *tafsîr*. However, the interpreter also includes personal opinions and perspectives in certain aspects of the interpretation, which can be associated with *bi al-ra'yi*.