AN ANALYSIS OF AL-SYA'RÂWÎ *TAFSIR* METHOD:
Islamic Educational Values in al-Sya'râwî *Tafsir*

Badruzzaman M. Yunus

Universitas Islam Negeri (UIN) Sunan Gunung Djati, Bandung, Indonesia
Jl. Jl. A.H. Nasution No. 105 Cibiru Kota Bandung 40614
E-mail: badruzzamanmyunus@uinsgd.ac.id

Abstract: *An Analysis of al-Sya'râwî Tafsir Method: Islamic Educational Values in al-Sya'râwî Tafsir.* The emergence of quranic interpreting activities has become an attempt to answer various issues that developed after the Prophethood. It is marked by the existence of various books of *tafsir* and its diverse methods. The results of the research reveal the inconsistency uses of some terminologies. One of the examples is the term *manhaj* which means method. In this case, *manhaj* is often interpreted as *Ittijah*, and sometimes it is also used to express meaning *uslub*. Referring to the science of *tafsir*, *manhaj* means to understand interpretation in general, and yet *uslub* means to understand it in specific ways. Indeed, *tafsir* can be done by using general methods (*Tahlîlî, Ijmâlî, Muqârân, and Maudhû'i*) and specific methods. Both of them take significant roles in interpreting processes as well as in inclining the values of Islamic education that can be thoroughly found in al-Sya'râwî interpreting method.

Keywords: educational value; Islamic education; *tafsir*; *tafsir* method.

Abstrak: *Tinjauan Metode Tafsir al-Sya'râwî: Nilai Pendidikan Islam dalam Tafsir al-Sya'râwî.* Kegiatan penafsiran alquran yang muncul pada setiap periode perkembangannya merupakan usaha untuk menjawab berbagai persoalan yang muncul pada zamannya. Hal tersebut ditandai dengan munculnya kitab-kitab tafsir, yang memiliki metode yang berbeda. Penelitian ini bertujuan untuk mengkaji kategorisasi tafsir dan nilai pendidikan ditinjau dari segi metode. Pendekatan penelitian yang dilakukan yakni *Content Analysis* terhadap tafsir al-Sya'râwî. Hasil penelitian yang diperoleh yaitu terjadi inkonsistensi penggunaan istilah, misalnya untuk kata metode *(manhaj)* yang sering dimaknai sebagai *Ittijah* bahkan kata *uslub* terkadang menggunakan *manhaj,* sedangkan istilah yang lebih tepat untuk ilmu tafsir adalah *manhaj* atau *thariqah* untuk memahami metode tafsir secara umum, dan *uslub* untuk memahami metode khusus. Metode tafsir yang didapatkan yakni terbagi kepada dua bagian, diantaranya metode umum (*Tahlîlî, Ijmâlî, Muqârân, dan Maudhû'i*) dan metode khusus (bergantung kepada pandangan mufassir). Selanjutnya, metode tersebut berimplikasi terhadap proses penanaman dan pemaknaan nilai pendidikan dalam Islam yang ditemukan dalam metode pengambilan tafsir al-Sya'râwî.

Kata kunci: nilai pendidikan; pendidikan Islam; t*afsir*; metode *tafsir.*

Introduction

The Quran is a sacred book for Muslims which is a collection of the word of Allah that was revealed to the Prophet Muhammad. The Quran is a book whose authenticity is guaranteed by Allah Swt. The Quran and its miracles have become discussions among Islamic scholars.[1] The Quran, as the main source of Islamic law, has the right content; and it also displays the highest literary arts so that humans cannot challenge artistically. The Quran is the first source of Islamic law and collects the revelations sent by God to the Prophet Muhammad between 610 -632 AD.[2]

As the times progressed, the interpretation of the Quran has also progressed. The dynamics of interpretation of the Quran has never been stagnant, since the holy book was revealed to the Prophet Muhammad. Then the interpretation of

---

[1] A. Muhsin, "Sumber Autentik dan Non-Autentik dalam Tafsir Qur'an Religi" *Jurnal Studi Islam,* Vol. 5, No. 1, 2014.

[2] S.A. Sahlih, "The Islamic Conception of Migration in The International Migration" *Review.* Vol. 30, No.1, pp. 37-57

the Quran, has started since Islam was revealed and the Prophet Muhammad acted as *al-mufassir al-awwal (the first and foremost interpreter).* Further, followed by his companions, *tabi'in, atba 'al-tabi'in* and later generations to the present. In fact, such kind of efforts will still continue until the future.[3]

The first task of interpretation is to explain the intentions of the Quran i.e something that lies behind the text.[4] The source of *tafsir* is the basic reference as the place where the *mufassir* dug out the materials for his interpretive building. The *mufassir*s throughout history chose their references in accordance with the mainstream of their era in addition to their individual interests. As a result, there are *mufassir*s who favor basic Islamic texts (Quran, hadith and *atsar*), but others also favor other sources such as *isrâiliyat*, classical Arabic poetry, Islamic sciences, linguistics, and other social sciences. This shows that the source of *tafsir* is a variable in the study of interpretation in which between one *mufassir* and the other *mufassir* are different.[5]

In another statement the main task of the *mufassir* is to choose and determine the best meaning of the various possible meanings of the words of the Quran. It is a very complicated responsibility as wrong or incorrect choice of words that will inevitably distort the message of the divine word.[6]

In the history of the Islamic world, the study of the Quran has been done since the time of the Prophet (as the first interpreter) to the present day. The age of interpretation of the Quran is as old as that of the Quran itself. Millions of Quranic *tafsir*s have been produced by scholars'. The study of the Quran continues to be done with various methods, systematics and approaches. In fact, not only the Muslims who have studied the Quran. Western scholars have also produced much of his work in connection with the study of the Quran. With different motivations. From the motivation of science, to the motivation of the criticism of the existence of the Quran itself. Recorded in history, their study of the Quran began in the 3rd century or 9th century AD.[7]

The scholars argue that *tafsir* is not a science that requires the existence of boundaries. Interpretation is not the rules as science that relates to rationality. According to az-Zahabi, *tafsir* is a science that explains the word of Allah, or the science that explains Quran ortography and other understandings related to it.[8] Meanwhile, according to al-Zakarkasyi, *tafsir* is the science to understand Allah's Word. which is revealed to the Prophet Muhammad, explains the meaning, issue the law, and the wisdom contained therein.[9]

In his own interpretation, it takes the mastery of Arabic as the language of instruction of the Quran. It is then explained that *Qawâid* or Arabic syntax in the language point of view according to al-Azhari (1964) and Ibn Manzur (1996) is defined as the foundation. Al-Kafawi (1998) on the other hand defines it as the underlying pillar, while Mustafa et al (1960) defines it as a foundation or pillar similar to a building, or brings the meaning of something that is comprehensive throughout every part. The terminology of rules, according to al-Fayumi (1990) is defined as a general summary covering all parts.[10]

Associated with the method, there are several terms that are introduced in the study of the science of *tafsir*, namely *al-mashdar, al-tharîqah, and al-ittijâh*.The term method in the study of the science of *tafsir* is known as *al-tharîqah fi al-tafsir*, which tends to be distinguished by other popular terms of *manhaj*. Basically, al-tariqah and *manhaj* are the same,that is the way to realize interpretation. However, *manhaj* is more focused on seeing a character in interpreting the Quran.

[3] Amin, S, dan Siregar, F. (2013). Telaah atas Karya Tafsir di Indonesia: Studi atas Tafsir al-Bayan Karya TM. Hasbi al-Siddiqi. *Alkafaruna: Jurnal Ilmu-Ilmu Keislaman,* 9, No. 1, pp: 37-49.

[4] H. Aliyah, "Epistemologi Tafsir Syu'bah Asa" *Hermeneutik,* Vol. 9, No. 2, pp: 355-380.

[5] H. Ilyas, *"Kata Pengantar" in Muhammad Yusuf et.al,, Studi Kitab Tafsir,* (Yogyakarta: TH. Press)

[6] I. A. Khan, "Al-Biqai and Islahi: A Comparative Study of Tafsir Methodology" *Intellectual Discourse,* Vol. II, No. 2, pp: 183-207.

[7] A. Atabik, "Perkembangan Tafsir Modern di Indonesia". *Hermeunetik.* Vol. 8, No. 2, pp: 305 -324.

[8] M. H. Az-Zahabi, Al-Tafsir wa al-Mufassirun, (Kairo: Maktabah Wahbah, 1st.ed)

[9] M. H. Az-Zahabi, *Al-Tafsir wa …,* p. 56

[10] Muhamad, S, *et al.* "The Rules of Interpretation: How do Al-Qira'at Applied in Shihab's Exegesis?". *Mediterranean Journal of Social Sciences. MCSER Publishing, Rome-Italy,* Vol. 6, No. 1, pp: 97-104

Al-Rumi puts the method or as a means or technique, it may have been commonly used by any *mufassir* or it may be exclusively used by certain *mufassir*s in interpreting the Quran.[11]The general method used by the *mufassir* is inseparable from the four methods of interpretation (Thursday, 1985), namely: 1) Al-*Tafsir* al-*Tahlîlî*; 2) Al-*Tafsir* al-*Ijmâlî*, 3) Al-*Tafsir* al-*Muqârân*, 4) al-*Tafsir* al-*Mawdlu'i*.

Based on the abovementioned statement, a *mufassir* can have different ways or methods of interpreting according to his perspective respectively. This becomes the allure of researchers to examine the method of exegesis by a *mufassir*.

Method

In this case the researcher uses a research approach in the form of Content Analysis to *tafsir* al-Sya'râwî which is the source of the research. Furthermore, this study examined the methods used by al-Sya'râwî in interpreting the verses of the Quran and examine the educational values that are explicit in the meaning.

The Concepts of al-Sya'râwî *Tafsir*

Tafsir al-Sya'râwî, was originally not a work of interpretation deliberately arranged as a work of Quranic commentary, but a documentation written from the recording of a lecture of a great Egyptian scholar of that time, Shaykh Muhammad Mutawali al-Sya'râwî. Before becoming a work of interpretation, the documentation of al-Sya'râwî's sermons was first published in al-Liwa al-Islami magazine, from 1986 to 1989, from 251 to 332. Later, it was collected in the form of a book called Khawâthirî hawl Quran al-Karim, consisting of 81. In addition, this al-Sya'râwî commentary for the interpretation that references the history or hadith of the Messenger of Allah has been tested as well as given the reference to the entire history to be mentioned mukharrij him, by experts hadith from the University of al-Azhar.[12]

Tafsir al-Sya'râwî consists of twenty volumes. The discussion starts from the al-Fâtihah to al-Shâffât verse 138. The detailed information is shown in the following table

Table 1. The content of al-Sya'râwi *Tafsir*

No	Volume	Discussion	Pages
1	I	Al-Fatihah to al-Baqarah 154	1-658
2	II	Al-Baqarah 155 to Ali 'Imrân 13	659-1302
3	III	Ali 'Imrân 14 to Ali 'Imrân 189	1303-1944
4	IV	Ali 'Imrân 190 to al-Nisâ' 100	1945-2586
5	V	Al-Nisâ 101 to al-Mâidah 54	2587-3228
6	VI	Al-Mâidah 55 to al-An'âm 109	3229-3870
7	VII	Al-An'âm 110 to al-A'râf 188	3871-4512
8	VIII	Al-A'râf 189 to al-Tawbah 44	4513-5154
9	IX	Al-Tawbah 45 to Yûnus 14	5155-5794
10	X	Yûnus 15 to Hûd 27	5795-6432
11	XI	Hûd 28 to Yûsuf 96	6433-7072
12	XII	Yûsuf 97 to al-Hâj 47	7073-7712
13	XIII	Al-Hâj 48 to al-Isrâ' 4	7713-8352
14	XIV	Al-Isrâ' 5 to al-Kahfi 98	8353-8992
15	XV	Al-Kahfi 99 to al-Anbiyâ' 90	8993-9632
16	XVI	Al-Anbiyâ' 91 to al-Nûr 35	9633-10272
17	XVII	Al-Nûr 36 to al-Qashash 29	10273-10912
18	XVIII	Al-Qashash 30 to al-Rûm 58	10913-11552
19	XIX	Al-Rûm 59 to al-Ahzâb 63	11553-12192
20	XX	Al-Ahzâb 64 to al-Shâffât 138	12193-12832

Manhaj compilation of *Tafsir* al-Sya'râwî uses traditional writing systematics. This means that it follows the general writing used by previous *mufassir* with the orderly Utsmânî manuscript, although the interpretation of al-Sya'râwî arrangement is not until 30 juz. It is also called traditional because the style of compilation of this interpretation is not systematic in accordance with the methodology of scientific work. This is reinforced also by the fact that this *tafsir* was originally an oral language, the result of lectures, which was then processed into written form.

In its operations, al-Sya'râwî takes a different way of interpreting verse by verse and grouping verses that are in the same context (in explaining the interpretation of the verse). This means that it has indirectly done ijtihad that the verses to

---

[11] F.A. al-Rumi, *Buhuts fi Ushul al-Tafsir wa Manahijuh.* (Riyadh: Maktabah al-Tawbah), pp. 55-56

[12] M.Y. Badruzzaman, MY. "*Tafsir al-Sya'râwî* Tinjauan terhadap Sumber, Corak, Metode , dan *ittijah*. UIN Syarif Hidayatullah", *Disertasi:* Not published, p. 106

be interpreted and the explanations are in one particular theme group. In fact, in explaining the verse under discussion, al-Sha'rawî takes other verses which it considers to have a thematic attachment and are described as providing an explanation of the verse being discussed.

In the systematical compilation of his interpretation, al-Sya'râwî explain verse by verse. This is to show that every verse of the Quran stands alone and has its own understanding. Except when composing al-Fâtihah and the last few Surah from the beginning from Fâthir to al-Shaffât, it patterned verses thematically. It means that the beheading of verses contained in Surah al-Fâtihah and several other Surah al-Sya'râwî takes great care of the thematic wholeness of each beheading. Thus, if the discussion is required in full then al-Sya'râwî completed the study of the intended point of the fragment comprehensively. al-Fâtihah by al-Sya'râwî is divided into four groups, the first group consisting of verse 1 (basmalah), the second group of verses 2-3, the third group verses 4-5, and the fourth group verses 6-7.[13]

Al-Sya'râwî *Tafsir* Method

Manhaj al-tafsîr, as mentioned earlier, will be focused on manhaj al-tafsîr al-khash, where the discussion is more directed to see the way al-Sya'rāwî realizes the direction of interpretation and explains the container to accommodate the rationale of the interpretive direction or other.

As for explaining the manhaj al-tafsîr al-'âm from the book Tafsîr al-Sya'râwî, the author holds to the division pattern which has been put forward al-Farmawî, which will not come out of the four methods of interpretation, namely tahlîliyy, ijmâliyy, maqaran, and mawdl tah 'iyy. The Book of Tafsîr al-Sya'râwî, referred to the parameters set forth by al-Farmâwî (1977) belongs to the group of *tafsir* books that use the tahlîlî method. It is based on the method used by al-Sya'râwî, in which he attempts to explain the content of the meaning of the verses of the Quran from various aspects, taking into account the sequence of verses as contained in

the *mushhaf*.[14]

The steps taken by al-Sya'râwî have been in accordance with the characteristics of the book of *tafsir* using the method tahlîlî, which explains the vocabulary and *lafazh*, explaining the desired meaning, the target and the content of the verse ie elements *i'jaz, balaghah*, and the beauty of the order of sentences, describes the *isthinbâth* of the verse, and suggests the link between the verses and their relevance to the letters before and after them (munâsabât al-'yāt wa al-suwar), with reference to asbâb al-nuzûl, the traditions of Rasulullah Saw, *shahabat* and also the history of *tabi'in*.

While manhaj al-tafsîr al-khash in the book Tafsîr al-Sya'râwî, as a direction of interpretation techniques typical of al-Shay'râwî not be separated from al-Sya'râwî framework of the Quran. The results of research conducted by researchers found several steps of methodology used by al-Syarawi in interpreting the Quran, among which are:

Using the rules of Arabic, both sharaf and nahwu rules, as a starting point to explain the purpose of a verse. The use of sharaf rules among others on the interpretation of Q.S. Ali 'Imrân [3]: 178;

$$وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓاْ أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوٓاْ إِثْمࣰا ۚ وَلَهُمْ عَذَابٌ مُّهِينٌ$$

Al-Sya'râwî states that the word (يحسبن) is the *mudlari fi'il* of the *madli fi'il* (حسب) with sin which is given *kasrah*. As Allah said in Q.S. al-'Ankabût [29]: 2, أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓاْ أَن يَقُولُوٓاْ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ.

The word (حسب) in which sin is in fathah and the word (يحسب) in which the sin is kasrah is are derived from the word (الحساب و العدد) which means count. The word (حسب) and (يحسب) mean the approximate (الظن) because it is something imaginable. Allah Almighty reminds them that their estimate of their eternity or sustainability of their lives better for them is untrue because it is only predictive and illusory not a belief.

Another Arabic rule is the nahwu rule as in Q.S. Ali 'Imrân [3]: 26;

---

[13] M.Y. Badruzzaman, MY. "*Tafsir al-Sya'râwî ...*, pp. 41.92

[14] M.Y. Badruzzaman, MY. "*Tafsir al-Sya'râwî ...*, p. 111

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ بِيَدِكَ ٱلْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

Al-Sya'râwî gives an explanation of the word (اللَّهُمَّ) based on the rules of nahwu science. He states that in Arabic there is a rule which states that the sentence of *isim* using *ma'rifat* sign, such as (الرجل), can not directly use the letter *nida* (يا) to (يا الرجل) but there must be a letter between, ie (ايها) (يا ايها الرجل), except in *lafadz jalâlah* (الله) becomes (يا الله) because it has its own peculiarities. Similarly, it is not found in the Arabic name (علم) with the letters *qasam ta* (التاء) except *lafadz* (الله), it is said (تالله). In Arabic there is no sentence of *isim* (علم) in which the letter *nida* is discarded and replaced with the *mim* (ميم) except *lafadz* (الله) is read (اللَّهُمَّ), so it is suggested that by removing the letter *nida* 'Allah informs the reader that only Allah which can be called without using *nida*'.

Breaking down the *lughawi* meaning of a word that is considered important, by returning to the origin of the word and its meaning, then explaining the meaning intended by the Quran of the word to understand the verse in question.

The decomposition of *lughawi* meaning proposed by al-Sya'râwî includes aspects of lexical meaning as well as grammatical or deliberate meaning. An example of the deciphering of lughawi meaning from the lexical side is the interpretation of Q.S. al-Baqarah [2]: 169

إِنَّمَا يَأْمُرُكُم بِٱلسُّوٓءِ وَٱلْفَحْشَآءِ وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ

Al-Sya'râwî gives an explanation of the word (السوء) and the word (الفحشاء) with the lexical meaning. He said that:

والسوء وهو كل ذنب لا حد فيه، مثل الغيبة أو النميمة، والفحشاء هي كل ذنب فيه حد وفيه عقوبة. والشيطان يأمركم أن تقولوا على الله ما تجهلون.

Meaning: "(السوء) is any sin that there is no sanction like cursing or making people in conflict. While (الفحشاء) is any sin that there is sanction and punishment such as stealing and adultery. Satan will always tell you to tell God what you do not know."

The example of the lughawi expression of the grammatical aspect is the interpretation of Q.S. al-Tawbah [9]: 83;

فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٍ مِّنْهُمْ فَٱسْتَـْٔذَنُوكَ لِلْخُرُوجِ فَقُل لَّن تَخْرُجُوا۟ مَعِىَ أَبَدًا وَلَن تُقَٰتِلُوا۟ مَعِىَ عَدُوًّا إِنَّكُمْ رَضِيتُم بِٱلْقُعُودِ أَوَّلَ مَرَّةٍ فَٱقْعُدُوا۟ مَعَ ٱلْخَٰلِفِينَ

Al-Sya'râwî gives an explanation of the word (خالفين) based on its grammatical meaning. According to al-Sya'râwî meaning خالفين has a root word consisting of *kha, lam* and *fa*. The word derivatives can be خلف، خلاف، خلوف, and so forth. The word خالفين can mean miss to go with the Messenger of Allah (رفضوا الخروج) and can also mean to violate the Messenger of Allah for refusing to go out with him and can also mean damaged (خلوف), as stated in the hadith of the fast (لخلوف فم الصائم أطيب عند الله يوم القيامة من ريح المسك), where the meaning (الخلوف) is the change of bad breath. This indicates the destruction of something, as if they were corrupted. The word خالفين means فاسدين it is the people who are damaged because they have violated the command of Rasulullah and also they missed so can not come with Rasulullah. Their reprisals are not only deleted from the record of those who strive for jihad and even get another reply as described in the next verse Q.S. al-Tawbah [9]: 84:

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِ وَمَاتُوا۟ وَهُمْ فَٰسِقُونَ

Giving actual and contemporary examples to bring meaning closer to being perceived as being closer to and understood by the listener or reader, so that it really permeates into the inner heart.

The interpretation of al-Sya'râwî by revealing examples of phrases or examples of contemporary reality is indicated by the expression al-Sya'râwî: وضربنا مثلا لذلك or أضرب هذا المثل or مثلا.

For example, when al-Sya'râwî interprets Q.S. al-Baqarah [2]: 174, in addition to referring to his interpretation of Q.S. al-Mu'minûn [23]: 106-108 and Q.S. Thâha [20]: 17, he also interpreted by making a parable. He says, for example when someone visits to visit his friend's house and there he sees a little child holding a toy,

then he asks the child about the toy that is being held. Actually when he saw the toy that is being held by the child, there is no need to ask, but the question is intended to make sense of missing. As what Allah asked to Musa with the same intention. Allah SWT. asked Moses a.s. (وما تلك بيمينك ياموسى) Moses simply replied with the sentence هي عصاي he does not need to continue with another sentence. If Moses only replied with هي عصاي, then the answer is not enough to appreciate the sense of loss that God gave him, so Moses took advantage of this opportunity to answer God's question so that the sense of missing God become longer, he replied: (قال هي عصاي أتوكأ عليها وأهش بها على غنمي ولي فيها مآرب أخرى.)

The use of contemporary examples, or al-Sya'râwî call them *dlarb al-amtsâl*, does not stand alone but is part of the explanation of the verse. It can be proven by the many parables attributed to the parables God has described in the Quran. This further demonstrates that al-Sya'râwî in interpreting the Quran always prioritizes the interpretation by sourcing to another Quranic verse that al-Sya'râwî can give an understanding of the verse.

The explanation of *dlarb al-amtsâl* is sometimes not shown to the verse being interpreted. It is frequently found that explanation *dlarb al-amtsâl* on the verses actually stand as explanation, or source of interpretation. This clearly indicates that the compilation of interpretation is referred directly from every al-Sya'râwî lecture on *tafsir*, so it is feared that if there is no written explanation there will be misunderstandings, even if systematically writing can be called a futile effort.

Using the theme unity theory (الربط الموضوعي) between verses interpreted with other similar verses in the Quran, accompanied by the narration of narrations, hadith, *qawl* from *shahabat*, or *qawl* from *tabi'in*.

Thematic interpretation is the focus of the interpretation of al-Sha'râwî. This is based on his thought that the Quran is a book of doctrine with each other having the attachment to explain each other (*yufassiru ba'duhu ba'dlan*).

The use of thematic interpretation models can be seen in the following examples:

Interpretation Q.S. al-Nisâ [5]: 78, in this verse al-Sya'râwi explains from various side about death. The thematic explanation of the Quran displays the interpretation of verse with verse along with an explanation of other sources of interpretation such as hadith or *sya'ir*.

Interpretation Q.S. al-Baqarah [2]: 40, al-Sya'râwî describes thematically about the Children of Israel, including the identity and attributes of the Children of Israel entirely derived from the Quran. Another example is the interpretation of Q.S. al-An'âm [6]: 152. This verse, although not explained in the beginning of the correlation of his speech, but has been alluded to at the end of the Q.S. al-An'âm [6]: 151, that this is part of the testament material contained in the preceding verse. The interpretation of al-Sya'râwî against this verse clearly uses the verses of the Quran in giving an understanding of the meaning contained in this verse. At the time of al-Sya'râwî explained that the prohibition that existed in verses fragment (وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ) is not absolute because there is a sentence istisna after it, the sentence (إلا بالتي هي أحسن), and reinforced by Q.S. [4]: 5, which reads (ولا تؤتوا السفهاء أموالكم التي جعل الله لكم قياما وارزقوهم فيها واكسوهم وقولوا لهم قولا معروفا) where the sentence (وارزقوهم فيها) may indicate that the prohibition of the prohibition is not absolute. Also the reason is reinforced by referring Q.S. al-Nisâ [4]: 6 (ومن كان غنيا فليستعفف ومن كان فقيرا فليأكل بالمعروف), which in addition to reinforce Q.S. al-An'âm [6]: 152, also to clarify the understanding of the verse used as a reference for interpretation, namely Q.S. al-Nisâ '[4]: 6

Explain the verse with something based on reality, with the aim that the values contained in the Quran can be executed or actualized in human life on earth. It is simultaneously to show that the purpose derived by the Quran is *hudan li al-nâs* and *rahmatan li al-'âlamîn.*

What is meant by explaining the verse with a reality-based understanding is that the verses are explained with a perceived and perceived comprehension, so that the Quran is perceived as *hudan* and *rahmatan lil'alamin*. An example is the interpretation of Q.S. al-'Ankabût [29]: 62;

أَللَّهُ يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥٓ إِنَّ ٱللَّهَ بِكُلِّ شَىۡءٍ عَلِيمٌ

On the above verse, al-Sya'râwî describes the nature of sustenance, it says that the meaning (يبسط الرزق) extends and the meaning (ويقدر له) narrows. The weakness of the person in the matter defines the sustenance with the treasure. Though the essence of sustenance is everything is beneficial to humans, such as science, meekness, strength, ability, proficient in work and so forth. Allah Swt. expanding sustenance for the one whom He wills and narrowing to the one whom He will. The person who narrowed down his sustenance needs someone else who is shedding his sustenance. Likewise, God will enlarge one's sustenance in one form and narrow it in another. For example someone who is given more ability in his mind but less in wealth, or vice versa. Therefore, when Allah Swt. gives sustenance for one's sake and less for the other does not mean Allah Swt. loves one more and hates others

Using the dialog model; question - answer, to explain the things that exist and become the intent of the verse. The interpretive model which is packed in the question and answer phrase in *Tafsîr* al-Sya'râwî can be declared very dominant. This occurs because the beginning of this interpretation is an oral language, not a written language, so the expression with dialectical style is easier and can be understood quickly by the listener.

For example, it can be seen in Q.S. al-Baqarah [2]: 253; The explanation with the question and answer phrase dominates the work of al-Sya'râwî, especially in the verses that al-Sya'râwî has the keyword as its reference. In the above example, al-Sya'râwî first establishes a particular keyword, which is then thrown at the reader, as if the reader knows its meaning, or does not know it at all. After that, al-Sya'râwî gives an explanation derived from the main meaning of the word and then explained based on the purpose of its interpretation.

Using the theory of paragraph correlation with verse and correlation of letter with letter (*munâsabat al-âyat wa al-suwar*). Explanation *munasabah* verse Q.S. al-Anfal [8]: 64-75 is

arranged as if between the one verse are binding together so it can be a continuous story line about warfare. Basically, these verses are a whole group, which is related to the occurrence of Rasulullah Saw. and his companions in the face of war, the battle of *Badr*. The continuity of the verse is highly visible when al-Sya'râwî explains a verse and moves on to the next verse, and of course the other verse is inserted as an explanation, so that the verses become more easily understood.

It's just that the verses inserted by al-Sya'râwî are perceived to disrupt the story line that he has made himself. Because the verses are sometimes inserted to the extent to explain the position of a sentence, not to help explain the contents of the verses

Using the symbolic theory of a particular word or phrase contained in the verse. In the case of such patterns, the al-Sya'râwî expertise in the field of language is clearly visible. Al-Sya'râwî in expressing the meaning of a sentence using his speech very visible *hassah lughawiyah*. The expression is able to provide an understanding of the word or sentence in detail with the following comparisons with words or other sentences so that the meaning can be obtained in a complete understanding because it is supported by the understanding of meaning that has a close proximity to the word or sentence in question .

Using poetry, both classical and modern, to reinforce the meaning of words or sentences that are being described. The use of *sya'ir* is intended to reinforce the meaning which has been put forward by al-Sya'râwî, as well as to show that the meaning has been widely known in Arab society.

Poems used or referred to al-Sya'râwî, more dominated by *sya'ir* associated with the meaning of words or sentences. Not a few contemporary poems are shown to clarify the meaning that bias provides an understanding of the intent of the verse. It may be because it has similarity to the word or phrase used or because there are similar themes contained in the poem.

Using *asbab al-nuzûl* as a basis for interpreting a verse. Any commentators who interpret the Quran by the method of tahlîlî always pay

attention to the existence of a related history or the background of the decrease of verse or letter to obtain an understanding that is in accordance with the purpose of the verse. Even this is a requirement for every *mufassir* to know the true existence of *asbab nuzûl* verse, especially the verses relating to the law.

Likewise with al-Sya'râwî, his attention to the history relating to the background of the decline of a verse is considered, in addition to being a reference to understand the verse, pay attention to *asbab al-nuzûl* in accordance with the rules of interpretation of the Quran. Nevertheless, in the principle of its interpretation al-Sya'râwî adheres to the rules (العبرة بعموم اللفظ لا بخصوص السبب) "*Ibrah* is taken from the *lafadh* not of the specificity of the cause". With that principle, in the view of al-Sya'râwî, the verse applies to everyone without any time limit, even if there is a cause that accompanies the descent of the verse. The status of *asbab al-nuzûl's* narrative on interpretation is only basic in interpreting the verse.

The Value of Islamic Education in *Tafsir al-Sya'râwî*

Islamic education is an education that must be done consciously to achieve clear goals through Islamic law. Islamic education is universally applicable and should be directed to awaken that they are servants of God who serves to serve Him. So the goal of Islamic education is to awaken human beings in order to realize self-servant to Allah Swt, either individually or collectively. Thus, the concept of Islamic education should not be and is not separated from the conception of the divinity.

The success of an education can be seen well if there are changes in humans or learners or if it has undergone a change in the field of humanitarian character. One can not be said as one has education if he or she does not have good character. Prayitno and Manulang (2011) say that "The end of education is character". Thus, all educational activities must lead to the formation of the final outcome of education not just intellectual knowledge alone, but most importantly the birth of qualified characters that

humanize humans. Humanitarian humanization does not oppress others, not reprimands, is not rude, does not hurt, and has other positive behaviors.[15]

Furthermore, Islam teaches Muslims to give each other warnings and advice. This is mandatory in Islam given the importance of warning and counseling in upholding truth and goodness. Therefore, Islamic educators should be able to function as a warning and good advice of learners in accordance with Islamic teachings. Teaching by giving advice and inviting others to do good including the method of Islamic education. While the principal methods of warning and advice are published in the Quran. Among these are the words of Allah in Q.S. Az-Zariyat verse 55: And remind, actually the reminder is beneficial to the believer Surah Az-Zariyat: [55].[16]

In *tafsir* al-Sya'râwî, it was found some educational value contained, all contents of the content that he had found by using *Tahlîlî* method with slick, including: The method of *Tahlîlî* commentary used by al-Sya'râwî in his *tafsir* always focuses on the use of Arabic rules, both *sharaf* and *nahwu* rules, as a starting point to explain the purpose of a verse. Through this method the value of education i.e, etiquette in calling and calling someone's name based on honor was described. This is taken from a study in which al-Sya'râwî gives an explanation of the word (اللَّهُمَّ) based on the rules of *nahwu* science. He states that in Arabic there is a rule which states that the sentence of *isim* using *ma'rifat* sign, such as (الرجل), can not directly use the letter *nida* (يا) to (يا الرجل) but there must be a letter between, ie (ايها) (يا ايها الرجل), except in lafadz jalâlah (الله) becomes (يا الله) because it has its own peculiarities. Similarly, it is not found in the Arabic name (علم) with the letters *qasam* ta (التاء) except *lafadz* (الله), it is said (تالله). In Arabic there is no sentence of *isim* (علم) in which the letter *nida* is discarded and replaced with the *mim* (ميم) except *lafadz* (الله) is read (اللَّهُمَّ), so it is suggested that by removing the letter *nida*

---

[15] K. Abdul Hai, "The Islamic Education Methods in Alquran" *Ta'dib: Journal of Islamic Education*, Vol. 22, No. 1, pp: 48-57.

[16] K. Abdul Hai, "The Islamic Education …, p. 55.

'Allah informs the reader that only Allah which can be called without using nida'

Breaking down the meaning of lughawi is an inseparable part of the use of *Tahlîlî* commentary method, found the value of education that is discipline and obedient to the command. This is taken from the study of al-Shafi'i commentary that the word خالفين meaning فاسدين ie people who are damaged because they have violated the command of Rasulullah and also they missed so can not come with the Prophet. Their reprisals are not only deleted from the record of those who strive for jihad and even get another reply as described in the next verse.

Through the elaborative method of *Tahlîlî* commentary, al-Sya'râwî gives actual and present examples, the value of education is the sense of respect for the attitudes of others. Allah Swt. asked Moses a.s. (وما تلك بيمينك ياموسى) Moses simply replied with the sentence هي عصاي he does not need to continue with another sentence. If Moses only replied with هي عصاي, then the answer is not enough to appreciate the sense of loss that God gave him, so Moses took advantage of this opportunity to answer God's question so that the sense of missing God become longer, he replied: (قال هي عصاي أتوكأ عليها وأهش بها على غنمي ولي فيها مآرب أخرى).

Though following the composition of the Mushaf in interpreting, al-Sya'râwî has managed to find the unity of the theme, so found the value of education is about faith in the provisions of God. Interpretation Q.S. al-Nisâ [5]: 78, in this verse al-Sya'râwi explains from various side about death. The thematic explanation of the Quran displays the interpretation of verse with verse along with an explanation of other sources of interpretation such as hadith or *sya'ir*.

Tafsir al-Syarawi is a commentary born in the modern age. Although he uses the *Tahlîlî* method but he still explains the verse with something that is based on reality, found the value of education is humble. In the matter of understanding the provision of God's sustenance, it must be based on necessity not on the basis of status or position. So, when compared to one another, do not ever humiliate one over the other, because sometimes the humiliation is much better in something other people will need it.

Through *Tahlîlî* method of interpretation which also emphasizes the model of dialogue in its delivery, found the value of education is the evaluation of self-competence. Through the method of using the theory of paragraph correlation with verse, found the value of education is patient and khusyu.

The use of the symbolic theory of a particular word or phrase contained in the verse has an educational value of responsibility. Allah created Adam as the Caliph on earth. Due to the task of the Caliphate is very heavy, then Adam first trained in a place that was named *jannah*. The exercises given are لا تفعل and افعل as symbols of command and prohibition. Adam graduated in performing افعل and failed in running لا تفعل. After that process, then Allah sends them (Adam and Eve) to earth to execute the command by bringing افعل and لا تفعل. Religion as a guideline for human life can not be separated from orders and prohibitions.

The *Tahlîlî* commentary is known as the interpretation of the use of primary sources and rich secondary sources. Al-Sya'râwî has used poems to clarify that generous is the value of education. when clarifying the meaning of the sentence in the paragraph fragment (وءاتى المال على حبه), al-Sya'râwî states that paragraph fragments (وءاتى المال على حبه) can be understood more than one meaning. Can be interpreted by he gave the treasure and he with the treasure, it could also mean he gave the treasure because he likes to give from the treasure that he likes, it is in accordance with the word of Allah Swt. (لن تنالوا البر حتى تنفقوا ما تحبون). Also verses above can be interpreted more deeply; he expended treasures on the grounds that he was happy to give and his soul was at peace if he gave, can also be interpreted more than that understanding, that he gave the treasure on the basis of love to Allah Swt, which suggests it.

Using *asbab al-nuzûl* as the basis for interpreting a verse, found the value of education ie deliberation and patience. the narrative found about the cause of *nuzûl* verse is that of Rasulullah. and his companions longed to visit the temple of al-haram and intend to perform Umrah in the month of *Dhul Qa'dah* in the sixth

year of hijra. At the time of Rasulullah and the companions arrived at *Hudaibiyah*, they were intercepted by the mushrik of Quraish and they declared that Muhammad and his companions were unlikely to enter the city of Mecca. Then there was a negotiation between the two sides that the result Rasulallah Saw. accepting not to enter the city of Makkah that year and to return the following year, where the city of Makkah will be vacated for three days in the month of *Dhul-Qa'dah*.

Conclusion

The method of interpretation of al-Sya'râwî is the same as the method used by the *mufassir*s in general, and found special things in the book of *Tafsir* al-Sya'râwî as a method pursued (tharîqah) when al-Sya'râwî interprets Quran.

The value of education found in the particular method of *Tafsir* al-Sya'râwî is: etiquette in calling and addressing a person's name by honor, discipline and obedience to command, respect for the attitude of others, faith in the provisions of God , humble, self-competence evaluation, patient and khusyu, responsibility, generous, deliberate and patient.

References

Abdul Hai, K, "The Islamic Education Methods in Alquran", *Ta'dib: Journal of Islamic Education*, Vol. 22, 2017.

Alam, L., "Internalisasi Nilai-nilai Pendidikan Islam di Perguruan Tinggi melalui Lembaga Dakwah Kampus" *ISTAWA: Jurnal Pendidikan Islam*, Vol. 1, 2016.

Aliyah, H, *Epistemologi Tafsir Syu'bah Asa*, Hermeunetik, Vol. 9, 2015.

Amin, S, dan Siregar, F. "Telaah atas Karya Tafsir di Inodnesia: Studi atas Tafsir al-Bayan Karya TM. Hasbi al-Siddiqi", *Alkafaruna: Jurnal Ilmu-Ilmu Keislaman*, Vol. 9, 2013.

As'ad, M, "Alquran Interpretation on Musa's Story- Related Verses in Surah Al-Kahfi 60-82", *Tawarikh: international journal for historical studies*, Vol. 8, 2017.

Atabik, A, *Perkembangan Tafsir Modern di Indonesia*. Hermeunetik. Vol. 8, 2014.

Azhar, A. M, al-,*Tahdhib al-Lughah*, vol. 1. Egypt: Dr al-Misriyyah li al-Ta'lif, 1964.

Badruzzaman, MY, "Tafsir al-Sya'râwî Tinjauan terhadap Sumber, Corak, Metode , dan ittijah". UIN Syarif Hidayatullah. *Dissertation*: Not Published, 2009.

Farmâwî, A., al-, *Al-Bidayah fi al-Tafsir al-Maudhû'i*. Kairo: ed. II, 1977.

Fayumi, M. A., al-, *al-Misbah al-Munir fi Gharib al-Sharh al-Kabir*, Beirut: Maktabah Lubnan, 1990.

Ibn Manzur, M, *Lisan al-Arab*, Vol. 3. Beirut: Dar sadir. 1996.

Ilyas, H. *"Kata Pengantar" dalam Muhammad Yusuf et. al, Studi Kitab Tafsir*. Yogyakarta: TH. Press, 2004.

Kafawi, A. B., al-, *al-Kulliyat*, Beirut: Muassasah al-Rislah, 1998.

Khamis, I al-, *Muqawwimat al-Hayat min Quran*, Dar al-Shahwah li al-Nashr, 1985.

Khan, I A, *Al-Biqai and Islahi: A Comparative Study of Tafsir Methodology*. Intellectual Discourse, Vol. II, 2003.

Muhamad, S, et al., "The Rules of Interpretation: How do Al-Qira'at Applied in Shihab's Exegesis?" *Mediterranean Journal of Social Sciences. MCSER Publishing, Rome-Italy*, Vol. 6, 2015.

Muhsin, A., "Sumber Autentik dan Non-Autentik dalam Tafsir Quran Religi", *Jurnal Studi Islam*, Vol. 5, 2014.

Mustafa, I. et al, *al-Mu'jam al-Wasit*, Vol. 2. Beirut: Dar al-Dawah, 1960.

Prayitno dan Manulang, *Pendidikan Karakter dalam Pembangunan Bangsa*. Jakarta: Grasindo, 2011.

Rumi, F A., al-, *Buhuts fi Ushul al-Tafsir wa Manahijuh*, Riyadh: Maktabah al-Tawbah, 1413. H.

Sahlih, S.A, "The Islamic Conception of Migration in The International Migration", *Review*, Vol. 30, 1996.

Zahabi, M H, Az-, *Al-Tafsir wa al-Mufassirun,* first ed. Kairo: Maktabah Wahbah, 1995.

Zarkasyi., Az-, *Al-Burhan fi Ulum Quran*. Kairo: Dar at-Turas.