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## Arabic Linguistic and Literary Approaches in Interpreting Educational Verses: A Study of The Tafsirs of Al-Misbah

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**Abstract:** This study analyzes the implications of applying Arabic linguistic and literary principles in interpreting educational verses of Islam as expounded in Tafsir Al-Misbah by M. Quraish Shihab. The primary focus of this research is to examine how *nahw*, *ṣarf*, and *balāghah* contribute to formulating the substantive meaning of educational verses and strengthening the epistemological construction of Islamic educational values in the Qur'an. Using a qualitative approach with a thematic study design, this research systematically analyzes linguistic aspects of educationally oriented verses in Tafsir Al-Misbah. The findings indicate that the integration of linguistic and literary approaches not only enriches the conceptual understanding of Islamic education in the Qur'an but also reveals the rhetorical, stylistic, and aesthetic dimensions of Qur'anic language, significantly deepening the educational messages. The novelty of this research lies in developing a linguistics-based tafsir paradigm as an innovative approach to Islamic Religious Education (PAI), integrating linguistic analysis with Islamic educational values to establish a more systematic, contextual, and applicable understanding. This approach has the potential to serve as a model for reformulating the PAI curriculum, particularly in Qur'anic-based Arabic language learning, to enhance Islamic literacy, foster critical understanding of educational verses, and internalize moral values in response to the challenges of globalization.

**Keyword:** Linguistics, Arabic Literature, Tafsir Al-Misbah, Islamic Education.

### INTRODUCTION

Islamic education is a fundamental foundation in building character, morality and intelligence of humanity, especially for Muslims (Nurhayati & Rosadi, 2022). Islamic education does not only include the transfer of knowledge, but also the transformation of moral and spiritual values that are the foundation of community life. In this context, Islamic education aims to form humans who are not only intellectually intelligent, but also have strong moral and ethical integrity. Characters based on Islamic teachings are expected to be able to guide individuals to become caliphs on earth, carry out social roles, and contribute positively to human civilization (Rahman, 2009).

The Koran, as the holy book of Muslims, has a central position as the main source of teachings and guidelines for life (Nurhayati, 2022). The Qur'an not only provides guidance on the relationship between humans and their God, but also discusses social relations, ethics, and science. Its verses contain deep and comprehensive meanings, covering various aspects of human life. In the context of education, the Qur'an provides guidance that is not only normative, but also practical, by encouraging humans to continue learning, thinking critically, and developing themselves (Hafizah Rehanun, 2017).

Each verse in the Qur'an has a complex and profound dimension of meaning. These verses are not only related to explicit knowledge, but also contain moral and spiritual messages that aim to shape human personality. For example, verses about the creation of humans teach the importance of knowing oneself as part of understanding the greatness of Allah. Likewise, verses that encourage humans to read and reflect on nature teach the concept of education based on observation and reflection. Thus, the Qur'an integrates cognitive, emotional, and spiritual dimensions within the framework of education (Suyuti, 1948).

To understand the educational values in the Qur'an, a comprehensive approach is needed that is relevant to the dynamics of the development of the times. This is important considering that the interpretation of the Qur'an cannot be separated from the historical, cultural, and social context in which humanity lives. This contextual approach helps bridge the message of the Qur'an with modern challenges, such as globalization, technology, and social change (Nurhayati et al., 2024).

One effective method to uncover the meaning of these verses is through the Arabic linguistic and literary approach. The linguistic approach allows us to analyze the sentence structure, word choice, and language patterns used in the Qur'an. For example, the use of verbs in certain forms often gives different nuances of meaning compared to other forms, which can affect the interpretation of the educational message. Meanwhile, the Arabic literary approach allows us to understand the rhetorical style and beauty of the language of the Qur'an, such as the use of metaphors, similes, and repetitions. These elements not only add to the aesthetics of the language, but also strengthen the persuasiveness and depth of the message conveyed (Shihab & Al-Misbah, 2002).

Through linguistic and literary approaches, we can explore the meaning of the Qur'an in more depth, making it relevant to answer the needs of Islamic education in the contemporary era. Thus, the Qur'an remains a living and dynamic guide for Muslims in every era and place. As a holy book, the Qur'an not only conveys revelation textually, but also contains language with a very rich structure. The language of the Qur'an reflects the complexity and depth of meaning, with the use of grammar, diction, and rhetoric that provide unique nuances in each verse. This language is designed to meet various human needs, from spiritual guidance to practical guidance in everyday life. In other words, the linguistic uniqueness of the Qur'an makes it relevant for all ages and generations (Zeko Septian et al., 2021).

In this case, the science of interpretation becomes the main means to explore the messages and values contained in the Qur'an. Interpretation allows us to understand the meaning of the verses of the Qur'an not only from a literal perspective, but also contextually, historically, and morally. The science of interpretation plays an important role in bridging the meaning of the Qur'an with the ever-evolving human reality, allowing divine messages to remain relevant in various contexts of time and culture (Al-Qur'an tentang Ilmu & Al-Qur'an, n.d.).

Through interpretations that adopt Arabic linguistic and literary approaches, the values of Islamic education can be revealed more comprehensively. These values not only include learning in the cognitive sense, but also the formation of morals and the optimization of human potential as a whole. This kind of interpretation helps strengthen our understanding that Islamic education is not only the transfer of knowledge, but also a transformative process

that forms humans who are faithful, have noble morals, and contribute positively to society (Mu'afa, 2012).

This approach has been applied in modern interpretations, such as the Tafsir Al-Misbah by M. Quraish Shihab. Through the integration of linguistic and Arabic literary approaches, this interpretation is able to provide a deep understanding of the text of the Qur'an, while also offering a more contextual, relevant, and applicable interpretation. In this way, the values of Islamic education contained in the Qur'an can be implemented effectively in the lives of Muslims in the modern era. The Qur'an uses various linguistic devices such as metaphors, qasam (oaths), and repetitive patterns that add depth to its meaning (Shihab, n.d.).

Islamic education does not only cover formal aspects such as schools and educational institutions, but also includes education in the family, society and surrounding environment (Nurhayati, 2024). In the Quran, education is seen as a comprehensive process, involving the formation of morals, increasing intellectual capacity, and instilling spiritual values. In the teaching of Islamic education, there are verses of the Quran that explicitly contain educational messages related to teaching, learning, and overall personal development (Fatoni & Nurhayati, 2022).

Understanding of verses related to Islamic education in the Qur'an is often focused on conventional interpretations that tend to prioritize textual and legal dimensions only. In classical interpretations, there is a tendency to interpret educational verses as norms or commands that are rigid and must be followed, without linking them to the social, cultural context, and dynamics of developments in the era. This kind of approach is often unable to answer the challenges of education in the modern era, which requires a more contextual and adaptive understanding (Affani, 2019).

Tafsir as the main instrument in understanding the Qur'an, which adopts the integration of Arabic linguistic and literary approaches, offers opportunities for broader and deeper interpretation. The linguistic approach allows for a more comprehensive exploration of the beauty of Arabic in the Qur'an, including the analysis of syntactic and morphological structures contained in educational verses. This approach helps identify implicit meanings that cannot always be expressed with the naked eye. Meanwhile, the Arabic literary approach makes a significant contribution to understanding the aesthetic and rhetorical aspects of the Qur'an, which conveys moral and educational messages in a way that is full of wisdom, artistic value, and able to captivate the hearts of readers (Said, 2014).

In his monumental work Tafsir Al-Misbah, M. Quraish Shihab consistently uses this approach to interpret verses of Islamic education with relevance that is in accordance with the development of contemporary thought. Through a linguistic and literary approach, this interpretation is able to present insights that are not only oriented towards Muslim society during the time of the Prophet Muhammad SAW, but are also relevant to Muslims in the modern era. Thus, this approach provides a new perspective in understanding the values of Islamic education contained in the Qur'an, while also answering the needs of the changing times. Interpretation becomes the main tool in understanding the Qur'an because it allows readers to explore the values contained therein by paying attention to the structure of language and historical context (Hafizah Rehanun, 2017).

Arabic linguistic and literary approaches play an important role in interpreting the verses of the Qur'an, including verses related to education. Quraish Shihab's Tafsir Al-Misbah is one of the interpretations that makes a significant contribution to understanding the verses of the Qur'an through this approach. However, understanding the verses on education often faces challenges, such as a lack of in-depth understanding of the linguistic and literary context behind the verses (Berutu, 2019).

In the context of Islamic education, Arabic linguistic and literary approaches can help enrich the understanding of educational values contained in the Qur'an. This approach allows

for deeper interpretation and is relevant to the needs of modern education, while maintaining the authenticity of the message conveyed by the Qur'an. However, there are still gaps in the application of this approach, especially in integrating linguistic and literary aspects with the broader educational context (Said, 2014).

Therefore, this study aims to examine how Arabic linguistic and literary approaches can be used effectively in interpreting educational verses, focusing on Tafsir Al-Misbah as one of the main sources. This study is expected to contribute to developing a more comprehensive and relevant interpretation method to the needs of Islamic education today.

## **METHOD**

This research uses a qualitative approach with a descriptive-analytical method (Arikunto, 2017). This approach aims to explore and analyze in depth how Arabic linguistic and literary approaches are applied in Tafsir Al-Misbah to interpret educational verses.

This type of research is library research (Sugiyono, 2015), where the primary data is obtained from the book Tafsir Al-Misbah by Quraish Shihab, as well as other relevant literature such as books, journals, and scientific articles. There are two sources of data, namely: 1) Primary data, namely from Tafsir Al-Misbah by Quraish Shihab. 2) Secondary data is sourced from supporting literature that discusses linguistics, Arabic literature, and education in the context of the Qur'an.

Data Collection Techniques, namely (Moleong, 2016) : 1) Document study to collect information from written sources. 2) Content analysis to identify and understand educational themes in Tafsir Al-Misbah. Data Analysis Techniques are by using Arabic linguistic and literary approaches to understand the context and meaning of educational verses in analyzing data. Researchers also compare the results of the analysis with the views of other scholars to gain a more comprehensive understanding.

Research steps by: 1) Identifying the verses of the Qur'an related to education. 2) Analyzing the interpretation of the verses in the Tafsir Al-Misbah. 3) Examining the relevance of Arabic linguistic and literary approaches in the context of modern education (Lubis, 2018).

## **RESULTS AND DISCUSSION**

### **Scientific Analysis and Criticism of the Analysis of Educational Verses in Tafsir Al-Misbah**

Quraish Shihab's Tafsir Al-Misbah demonstrates methodological excellence through a thematic and contextual approach that is highly relevant in analyzing the verses of the Qur'an related to education (Wardani, 2020). Some of its strengths are as follows:

a) Contextualization of the Message of the Qur'an.

Quraish Shihab does not simply translate or explain the literal meaning of the verses, but relates them to contemporary social realities. This can be seen in his interpretation of QS. Al-'Alaq [96]: 1-5 which links the importance of reading with efforts to create a literacy-based society. This approach is relevant to the challenges of the times, especially in encouraging an increase in literacy culture in Muslim countries.

b) Comprehensive Presentation.

In discussing monotheism, morals, intellectual, social, and family education, Al-Misbah integrates various disciplines, including linguistics, history, and sociology. This allows readers to understand the verses of education from various perspectives, making it more applicable and in-depth.

c) Emphasis on Universal Values.

By highlighting universal values such as justice, compassion, and social responsibility, this interpretation provides solutions to global challenges, such as social inequality and intercultural conflict (Hafizah Rehanun, 2017).

Although rich in insight and relevance, Al-Misbah's approach also has some limitations that need to be considered. This interpretation focuses more on the philosophical and moral values of education without providing an in-depth critique of the formal structure of the education system in Muslim countries. For example, although QS. Al-'Alaq [96]: 1-5 is emphasized as the basis for literacy, this interpretation does not specifically explain how the implementation of education policies can be strengthened through understanding the verse.

In the context of intellectual and social education, technology plays an important role. However, Al-Misbah does not discuss how the educational values of the Qur'an can be integrated with technological developments such as online learning, artificial intelligence, or digital media to meet the challenges of the globalization era. As a work born in the context of Indonesian culture and society, this interpretation is very contextual to local challenges. However, this may be less relevant to Muslim communities in other regions with different cultural, social, or political challenges. Quraish Shihab's emphasis on the integration of monotheism in every aspect of life is a strong spiritual foundation. However, this analysis can be expanded by highlighting how monotheism education can be applied in the development of technology, ethical business, or modern management based on Islamic values.

Tafsir Al-Misbah is a very relevant work in understanding the educational dimensions of the Qur'an, especially in responding to the challenges of the modern era. Its thematic and contextual approach provides applicable guidance for building a society based on the values of monotheism, morals, and knowledge. However, to achieve a broader and deeper scope, it is necessary to develop a more critical approach to the formal education system, technology integration, and global challenges. This interpretation remains the main reference in the discourse on contemporary Islamic education, with opportunities for continued improvement.

### **Linguistic Approach to Educational Verses**

Linguistic analysis is a scientific approach to studying language, both in terms of structure (syntax and morphology) and meaning (semantics and pragmatics). When applied to the study of the verses of the Qur'an, this analysis becomes an important tool for understanding the messages contained in the holy text, especially those related to education. In this context, Quraish Shihab's Al-Misbah commentary is the main reference because of its depth in connecting the explicit and implicit meanings of the verses with social, cultural, and educational contexts.

#### **1) Linguistic Dimensions in Educational Verses**

The Qur'an as a holy text not only contains spiritual messages, but also displays deep linguistic complexity, especially in verses with educational nuances. Analysis of the linguistic dimension in this context involves the study of syntax, semantics, and stylistics to reveal the educational communication strategies used. The Qur'an uses a variety of imperative forms (commands) to convey educational messages.

#### **2) Syntactic Variation (Al-Mugayyarah Al-Nahwiyyah)**

There are four patterns of syntactic deviation that aim to educate: a) Numerical: Differences in the number of subjects or objects to adjust the context, such as the use of dualis (مثنى) in certain narratives. b) Shifting dhamir (pronouns): Alternation between dhamir gaib (third person) and mutakallim (first person) to create emotional closeness. c) Linguistic

gender: Alternation between muzakkar (masculine) and muannas (feminine) to emphasize the universality of the message. d) Definitive-indefinitive: Use of ma'rifah (specific) and nakirah (general) in mentioning concepts to emphasize meaning.

### 3) Diction and Polysemy Strategy

- a. The Qur'an utilizes precise word choice (diction) to convey educational nuances:
- b. Controlled synonyms: The use of the word "صَمْتًا" (silence) in QS. Maryam: 10 and "سَكُوتًا" (silence) in QS. Ali Imran: 41 to distinguish spiritual and physiological contexts.
- c. Specific lexical: The choice of the term "تَعْلِيمٌ" (teaching) in QS. Ar-Rahman: 4 which refers to the transfer of systematic knowledge.

### 4) Syntactic Structure (Nahwu)

The sentence structure in educational verses often uses patterns that support rhetoric and the beauty of language, such as the number of ismiyah (nominal sentences) to emphasize concepts or the number of fi'liyah (verbal sentences) to emphasize actions or commands. For example, in the verse that commands reading (QS Al-'Alaq: 1-5), the sentence structure shows a logical sequence of the importance of reading in order to know God and understand His creation. "Iqra' bismi rabbika allathee khalaq" (QS Al-'Alaq: 1). This verse is the number of fi'liyah (verbal sentences) that begin with the command (Iqra' - read). This structure emphasizes the urgency of the command to read as the first step to knowing God through His creation. Tafsir Al-Misbah explains the meaning of iqra' not only in the literal sense of reading, but also includes understanding and contemplating. However, linguistic analysis can be deeper if it highlights the nuanced differences between fi'il amr (verb command) in the context of the first revelation compared to other commands in the Qur'an. This approach enriches understanding, but needs to pay attention to the role of the initial audience of the revelation as a society with a dominant oral culture.

### 5) Semantic Aspect (Meaning)

Semantic analysis helps identify the literal and connotative meanings in educational verses. Key words such as ta'lim (teaching), hikmah (wisdom), and tazkiyah (self-purification) have deep meaning in the context of Islamic education, which is not only limited to the transfer of knowledge, but also to the formation of morals and spirituality. Tafsir Al-Misbah succeeds in highlighting the semantic dimensions of hikmah and tazkiyah as integral educational components. However, this linguistic analysis can be expanded by comparing the use of similar terms in other contexts of the Qur'an, such as hikmah in QS Luqman: 12, which emphasizes the relationship between wisdom and gratitude to Allah.

### 6) Pragmatics (Context of Use)

The pragmatic aspect examines how the historical and social context of verses influences educational messages. Tafsir Al-Misbah often explores this context to explain how an educational command or advice in the Qur'an is relevant to the conditions of modern society. Tafsir Al-Misbah contextualizes this verse with the educational task of the Prophet Muhammad as a bringer of grace through the delivery of revelation. However, this interpretation can be more comprehensive if it involves pragmatic analysis by considering how this message influenced the social interaction and education of the Prophet in the communities of Mecca and Medina.

### 7) Al-Misbah's Tafsir Approach to Educational Verses

Al-Misbah's Tafsir approach combines linguistic, thematic, and historical analysis that provides depth to the interpretation. However, this analysis can be strengthened by

emphasizing more on: a) Intertextual Comparison: Comparing the linguistic interpretation between Al-Misbah's Tafsir with classical interpretations such as Al-Kashshaf's Tafsir (Zamakhsyari) or Al-Jassas' Tafsir (on the legal aspects of education). b) Modern Linguistic Contribution: Integrating modern linguistic theories, such as discourse analysis, to understand how the educational messages in the Qur'an are structured cohesively. c) Relevance of Educational Methods: The pragmatic approach can be further explored by connecting the Prophet's educational methods (uswah, dialogue, habituation) with contemporary pedagogical theories.

#### 8) Implicit Meanings in Educational Verses

Tafsir Al-Misbah explores the implied meanings (mafhum) of educational verses, such as: a) Education as a Holistic Process: Education in the Qur'an does not only focus on the intellectual aspect, but also includes moral, spiritual, and emotional aspects. This is reflected in the use of the word hikmah which refers to wisdom that is balanced between knowledge and deeds. b) Character Building as the Main Goal: In Islamic education, character building (akhlaq karimah) is the core. Tafsir Al-Misbah explains how verses that emphasize patience, honesty, and humility are the basis for in-depth education. c) The Importance of Teachers and Sources of Knowledge: The Qur'an often emphasizes the importance of the role of teachers and the tradition of knowledge, as implied in the story of the Prophet Moses and Khidir (QS Al-Kahfi: 60-82). Quraish Shihab describes how these interactions reflect educational methods that involve dialogue, observation, and reflection. Linguistic analysis of educational verses using the Tafsir Al-Misbah approach opens up broad insights into the language structure and implied meanings in the Qur'an. By emphasizing grammatical, semantic, and contextual aspects, Tafsir Al-Misbah brings educational messages in the Qur'an to life, making them relevant to the challenges and needs of humanity in the modern era. This study emphasizes that education in Islam is not only about the transfer of knowledge, but also the transformation of individuals towards moral and spiritual perfection. Linguistic analysis of educational verses in Tafsir Al-Misbah makes a major contribution to explaining the moral and spiritual messages of the Qur'an. However, to gain a broader understanding, a more holistic approach is needed, involving intertextual analysis, modern linguistics, and the contextual relevance of education in the contemporary era.

#### 9) Application of linguistic theories in revealing the nuances of educational meaning in the interpretation.

Linguistic analysis is the main approach in understanding texts, especially the Qur'an, which contains universal messages about life, including education. In the context of Islamic education, the Qur'an contains verses that provide profound principles and values for teaching, learning, and character building. Quraish Shihab in Tafsir Al-Misbah utilizes both classical and modern linguistic theories to interpret educational verses holistically and relevantly to the context of the times. The following is the application of linguistic theories used in exploring the meaning of education, accompanied by examples of verses of the Qur'an along with Arabic texts and explanations in Tafsir Al-Misbah :

##### a) Syntactic Theory: Sentence Structure and Its Function in Education

Syntax discusses how words are arranged in sentences, including how sentence structures reflect certain messages. In the Qur'an, syntactic structures are used to convey urgency, emphasis, or direction in education. Example: (QS Al-'Alaq: 1). This verse begins with the imperative verb (fi'il amr) iqra' (read), indicating the urgency and priority of reading as the first step towards knowledge and education.

Quraish Shihab explains that the command to read iqra' is not limited to reading written texts, but includes reading natural phenomena (kauniyah verses) and human history. This sequence of sentences shows that reading is a bridge between humans and knowledge of God (rabbika). This approach shows the importance of literacy, both academic and spiritual literacy, in the educational process. The structure of this verse emphasizes that Islamic education begins with the active act of reading and understanding, not just passively receiving information.

#### b) Semantic Theory: Denotative and Connotative Meaning

Semantics discusses the meaning of words, including literal (denotative) meaning and implied (connotative) meaning. In the Qur'an, many words have layers of meaning that describe the intellectual, moral, and spiritual aspects of education. Example (QS Al-Baqarah: 129). The keywords *yu'allim* (teaching), *hikmah* (wisdom), and *tazkiyah* (purification) have complex educational dimensions.

Quraish Shihab states that *hikmah* goes beyond technical knowledge, involving wisdom to connect knowledge with moral and spiritual practices. Meanwhile, *tazkiyah* reflects the aspect of character education that aims to purify the soul from bad traits. This combination of meanings shows that Islamic education is holistic, encompassing intellectual, moral, and spiritual. This verse provides an educational framework that emphasizes the integration of science, ethics, and character building.

#### c) Pragmatic Theory: Context of Language Use

Pragmatics studies how the meaning of a statement is influenced by the social, cultural, and historical context of its use. In the Qur'an, the pragmatic context often shows the relevance of educational messages to real life. Example (QS Al-Anbiya: 107). This verse refers to the Prophet Muhammad as a mercy for all nature, including through his role as an educator. Quraish Shihab explains that the mercy of the Prophet Muhammad includes moral and spiritual guidance that is relevant to various conditions of society. This context shows how the education delivered by the Prophet overcame the social challenges of his time and remains relevant today. Education in Islam, as described in this verse, includes the delivery of universal values such as justice, compassion, and equality. This verse teaches that education must be inclusive, provide benefits to all parties, and be able to answer the challenges of the times.

#### d) Morphology Theory: Root Words and Their Derivatives

Morphology studies word forms, including root words (origin of verb) and their formation patterns (*wazan*). In the Qur'an, root words often provide deep insight into the meaning of a concept. Example (QS Taha: 114). The word *zidni* comes from the root word *z-a-d* which means to add, describing a request for continuous growth in knowledge. Quraish Shihab explains that the request for *zidni 'ilman* reflects the never-ending nature of education. The word *zidni* shows that seeking knowledge is a dynamic process that requires effort and perseverance. This reflects the humble attitude of a student who continues to seek wisdom from Allah. This concept emphasizes the importance of long life Education as a basic principle in Islamic education.

#### e) Rhetoric and Balaghah Theory: Style of Language and Its Effects

Rhetoric and *balaghah* are the arts of language used to strengthen messages through metaphors, similes, or repetition. The style of the Qur'an is often used to instill educational values in a profound and aesthetic way. Example (QS Al-Jumu'ah: 5). This verse uses a metaphor (*amtsal*) to describe a person who has knowledge but does not practice it. Quraish

Shihab explains that this metaphor provides a stern warning to seekers of knowledge to practice what they have learned. The comparison with the himar (donkey) carrying a heavy book shows the great irony of knowledge that does not shape behavior. This verse emphasizes the importance of education that has a real impact on morals and behavior, not just the accumulation of knowledge. Quraish Shihab, through Tafsir Al-Misbah, comprehensively applies linguistic theories to reveal the educational dimensions contained in the Qur'an. His approach involves analyzing language structure (syntax), meaning (semantics), the use of language in a social context (pragmatics), and the art of language (rhetoric). By utilizing these theories, he successfully explains how the Qur'an offers educational guidance that is not only textual, but also contextual and universal.

The integration of intellectual, moral, and spiritual aspects in his commentary reflects the holistic concept of Islamic education. The intellectual aspect is manifested in the emphasis on the importance of knowledge, such as through the verse on reading (iqra') which reflects the foundation of literacy in Islam. The moral aspect is seen in the discussion of noble morals, which are the core of individual character formation. Meanwhile, the spiritual aspect is strengthened through the call to purify the soul (tazkiyah) and draw closer to Allah as the ultimate goal of education.

This approach ensures that the messages of the Qur'an remain relevant and applicable in various contexts of modern life. By connecting the values of the Qur'an with contemporary social and cultural challenges, this commentary provides practical guidance for education that can be applied across time and place. This shows that education in Islam is not just the transfer of knowledge, but also the transformation of individuals that includes intellectual, moral, and spiritual formation to create a just and balanced society.

### **Arabic Literary Approach to Educational Verses**

The Arabic literary approach to educational verses applied in Tafsir Al-Misbah is an analytical effort that highlights how M. Quraish Shihab utilizes the beauty of language and the power of rhetoric of the Qur'an to convey educational values effectively. In this interpretation, various Arabic linguistic and literary elements, such as balaghah (rhetoric), qashash (narrative stories), and amtsal (parables), are processed to reveal educational messages that are rich in meaning and depth. This approach not only highlights the aesthetic aspects of the Qur'anic text but also connects it to the mission of education, namely the formation of human character based on morality, spirituality, and intellectuality. Tafsir Al-Misbah shows how the educational values contained in the verses of the Qur'an remain relevant to contemporary life, while maintaining linguistic accuracy and the relevance of the universal message of the Qur'an. Understanding Arabic literature in interpretation is a critical approach that aims to explore aspects of the beauty of language (aesthetics) and the effectiveness of the expression of the Qur'an in conveying educational values. This approach acknowledges that the Qur'an not only functions as a holy book, but also as the highest literary work that contains moral, spiritual, and intellectual messages through a unique and beautiful style of language. In Tafsir Al-Misbah by M. Quraish Shihab, this approach is applied to bridge the meaning of the Qur'anic text with the needs of modern education, without eliminating the historical context and aesthetics of language.

#### **a. Use of Qashash (Stories)**

The stories in the Qur'an, such as the story of the Prophet Yusuf, are educational media that are full of moral, spiritual, and social values. These stories not only function as historical narratives, but also as tools to build character, instill wisdom, and strengthen faith. In Tafsir Al-Misbah, Quraish Shihab highlights how every detail of the story in the Qur'an has a deep message that is relevant to human life.

##### **1) The Story of the Prophet Yusuf**

In the story of the Prophet Yusuf, there are various important lessons. Paragraph:

"Indeed, those who are devout and patient, then indeed, Allah does not waste the reward of those who do good. (QS Yusuf: 90). Used by Quraish Shihab to emphasize the importance of patience and piety in facing the trials of life. Yusuf was an example of patience when he was slandered by Al-Aziz's wife and imprisoned unjustly. However, he remained steadfast in his faith, until he was finally appointed as a wise leader. This story teaches that steadfastness in facing trials will produce blessings and glory.

## 2) The story of Prophet Moses and Pharaoh

The story of the Prophet Moses and Pharaoh in the Qur'an is also often explained in Tafsir Al-Misbah as a lesson about courage, justice and Allah's protection of His obedient servants. Verses like: "Do not be afraid, indeed I am with you; I hear and see." (QS Taha: 46). Shows how Moses was given strength by Allah to face the tyranny of Pharaoh. This message is relevant in education to instill courage to face injustice and confidence in God's help.

## 3) The story of Ashabul Kahfi

The story of the young man Ashabul Kahfi in QS Al-Kahfi is also an example of faith and steadfast principles in facing social pressure. In Tafsir Al-Misbah, Quraish Shihab explains that this story provides inspiration for the younger generation to stick to the values of truth even though they have to face great challenges. Verse: "They are young men who believe in their Lord, and We have added guidance to them." (QS Al-Kahfi: 13)

## 4) The Story of Prophet Ibrahim

The story of Prophet Ibrahim when he was ordered to slaughter his son, Ismail, is an example of absolute submission to Allah. In Tafsir Al-Misbah, Quraish Shihab explains that this story teaches sincerity and sacrifice in carrying out Allah's command. Verse: "So when both had submitted and Ibrahim laid his son on his forehead..." (QS As-Saffat: 103). In Tafsir Al-Misbah, Quraish Shihab emphasizes that these stories are not only entertaining or provide historical information, but also educate morals, instill faith, and strengthen human relationships with Allah. Messages such as the honesty and integrity of the Prophet Yusuf, the steadfastness against injustice of the Prophet Musa, the steadfastness of faith of the young Ashabul Kahfi, and the sincerity and sacrifice of the Prophet Ibrahim are universal values that can be applied in everyday life. By relating these stories in a contemporary context, Tafsir Al-Misbah teaches that the qashash of the Qur'an is relevant to forming individuals who have noble character, dare to face challenges, and have steadfast faith.

### a. Use of Amtsal (Parables)

Amtshal (parables) in the Qur'an are one of the rhetorical means used to explain abstract or complex concepts in a concrete way, so that they are easy for humans to understand. These parables create strong images, help readers reflect on the meaning of the verses, and instill educational messages deeply. In Tafsir Al-Misbah, Quraish Shihab explains that parables not only function as beautiful communication tools, but also as effective means to arouse understanding and awareness.

### (a) The Parable of Almsgiving

"The parable of those who spend their wealth in the way of Allah is like a grain that grows seven spikes; in each spike there are a hundred grains. Allah multiplies (rewards) for whom He wills." (QS Al-Baqarah: 261)

In Tafsir Al-Misbah, Quraish Shihab explains that this verse describes the blessing of almsgiving. A single seed that produces seven hundred seeds illustrates how good deeds,

even though small, have great potential to develop into widespread benefits. This parable also teaches the value of generosity, belief in God's rewards, and the importance of giving sincerely without expecting worldly rewards.

(b) The Parable of the Unbelievers and Their Deeds

"And those who disbelieve, their deeds are like a mirage on flat land, which a thirsty person thinks is water, but when he approaches, he finds nothing..." (QS Al-Nur: 39)  
In Tafsir Al-Misbah, this parable describes the deeds of unbelievers which appear beautiful and meaningful on the surface, but have no intrinsic value in the sight of Allah. Quraish Shihab emphasized that this verse teaches the importance of intention and the basis of faith in every charity, so that it does not become in vain like a mirage that only deceives the eye.

(c) The Parable of the Man Who Hears but Does Not Understand

"And the parable (state) of those who disbelieve is like a shepherd who calls something that does not hear anything other than calls and calls. They are deaf, dumb and blind, so they do not understand."

Quraish Shihab, in Tafsir Al-Misbah, explains that this verse describes the condition of the hearts of people who reject the truth. They hear the voice of truth, but do not understand it because their hearts are closed. This parable reminds us of the importance of opening our hearts and minds to receive Allah's guidance.

(d) Parable of Worldly Life

"Know that the life of this world is nothing but play and amusement and adornment and mutual boasting among you and rivalry in wealth and children, like the vegetation after rain which pleases the cultivators; then it dries up and you see it turning yellow, then it becomes stubble..." (QS Al-Hadid: 20)

In Tafsir Al-Misbah, this verse is explained as a reminder that worldly life is temporary, like plants that grow well after rain but eventually wither and die. This parable teaches humans not to be lulled by worldly pleasures and to prioritize the afterlife.

b. Educational Messages in Proverbs

The parables in the Qur'an contain very relevant educational messages:

- (1) Sharpening Visual and Emotional Sensitivity: Parables create concrete images that help readers understand abstract concepts, such as sincerity in charity, the futility of good deeds without faith, and the transience of the world.
- (2) Strengthening Faith: Parables about good deeds, worldly life, and faith remind humans to continue to improve themselves and focus on the afterlife.
- (3) Forming Noble Morals: Values such as generosity, patience, and self-introspection are contained in various parables that are aesthetically packaged in the Qur'an.

In Tafsir Al-Misbah, Quraish Shihab successfully brings to life the messages in the parables of the Qur'an, connecting them to the context of modern life, and making the parables an effective educational tool. Parables not only function as illustrations, but also as a means to reflect on, understand and practice the values of the Qur'an in everyday life.

**The Power of Expression in Educational Delivery**

The power of the Quran's expression lies in its ability to touch the human mind and heart simultaneously. The messages conveyed are not only based on logic but also touch emotions, making them more effective in shaping human understanding and awareness. In Tafsir Al-Misbah, Quraish Shihab often describes how language structure, repetition, and metaphor are used to strengthen these messages.

One technique often used in the Quran is repetition. This technique not only emphasizes the message, but also creates a deep emotional impact on the reader or listener. For example, in QS Al-Rahman: "So which of the favors of your Lord do you deny?" This verse is repeated 31 times in the chapter. According to Quraish Shihab, this repetition is not just a meaningless repetition, but a continuous invitation to reflect on every gift of Allah. With this repetitive style, the reader is invited to realize how many blessings Allah has given, while at the same time instilling a deep sense of gratitude.

This expression also strengthens spiritual education, reminding humans of their relationship with the Creator. In the context of education, this repetition method can be applied to help students internalize important concepts in depth, while fostering awareness of moral and spiritual values.

In addition to repetition, the Qur'an also often uses metaphors to convey important messages. Metaphors not only function as language decoration, but also as a tool to explain abstract concepts in a more concrete and understandable way.

#### (1) Metaphor about Light

The verse "Allah is the light of the heavens and the earth." (QS Al-Nur: 35) in Tafsir Al-Misbah, Quraish Shihab explains that the "light" in this verse is a symbol of Allah's presence that illuminates human life, both physically and spiritually. This metaphor instills an understanding of the importance of the light of faith in guiding life. With faith, humans can distinguish between right and wrong, just as light allows one to see in the midst of darkness.

#### (2) Metaphor about Good Deeds

"And the parable of those who spend their wealth in the way of Allah is like a seed that grows seven stalks; on each stalk there are a hundred seeds." (QS Al-Baqarah: 261). This metaphor describes the blessings and multiple results of good deeds. In Tafsir Al-Misbah, Quraish Shihab explains that this metaphor not only describes multiple rewards, but also instills motivation for humanity to always do good. This message conveys that every charity, no matter how small, can have a big impact if done with sincere intentions.

#### (3) Metaphors about Worldly Life

"Know that the life of this world is nothing but play and amusement and adornment and mutual boasting among yourselves and rivalry in wealth and children, like the vegetation after rain which pleases the cultivators; then it dries up and you see it turning yellow, then it becomes decayed." (QS Al-Hadid: 20). This metaphor provides a lesson about the transience of the world. Quraish Shihab emphasizes that worldly life is like a plant that grows well after the rain, but eventually withers and dies. This message reminds humans not to get caught up in temporary worldly pleasures and to focus more on preparing for the afterlife.

### **Integration of Literary Values with Educational Messages**

The integration of literary values with educational messages in the Qur'an is an approach that connects the aesthetic elements of language with the aim of educating humanity. The Qur'an does not only function as a book of guidance, but also as the highest literary work that contains the beauty of language, symbolism, and deep emotional appeal. These elements are used strategically to convey moral, spiritual, and intellectual values, so that the messages of the Qur'an can be more easily understood and applied in everyday life (Ichwan, 2017).

### 1) The Beauty of Language and Moral Messages

The Qur'an uses various literary devices such as metaphors, similes (amtshal), stories (qashash), and repetitive structures to convey moral and educational messages. For example, the simile about worldly life in QS Al-Hadid: 20: "Know that the life of this world is nothing but play and diversion, adornment and a cause of boasting among you and trying to increase wealth and children, like the vegetation after rain which pleases the tillers; then it dries up and you see it turning yellow, then it becomes decayed. And in the Hereafter there is a severe punishment and forgiveness from Allah and His good pleasure. And the life of this world is nothing but a deceiving enjoyment." In Tafsir Al-Misbah, Quraish Shihab explains that this verse not only describes the transience of the world, but also teaches humans to be wise in prioritizing things of eternal value such as faith and good deeds. The beauty of this description not only attracts the reader's attention but also strengthens the moral message conveyed.

### 2) Conveying Abstract Concepts with Symbolism

The use of symbolism in the Qur'an is an effective educational tool to explain abstract concepts. For example, in QS Al-Nur: 35: "Allah is the light of the heavens and the earth ...". The symbol "light" is interpreted in the Tafsir Al-Misbah as Allah's guidance that illuminates the human heart. By understanding this symbolism, readers can explore the deep meaning of the importance of faith as a guide in life. This shows how the aesthetic value of language can support the delivery of complex spiritual messages.

### 3) Emotional Influence through Repetitive Structure

The repetition of certain verses in the Qur'an is also a form of literary integration that aims to strengthen the educational message. An example is the repetition of the verse "So which of the favors of your Lord will you deny?" (QS Al-Rahman) 31 times. According to Quraish Shihab, this repetition is not a meaningless repetition, but aims to raise awareness and gratitude for the countless gifts of Allah. This repetitive structure creates a deep emotional impact, making the message more memorable and internalized by the reader or listener.

### 4) Relevance of Literary Values in Contemporary Education

This approach has relevance in modern education, especially in building holistic character. Through interpretations such as the Tafsir Al-Misbah, the educational values of the Qur'an are combined with the beauty of language to create learning that is not only informative but also transformative. For example, the story of the Prophet Yusuf in QS Yusuf: 90: "Indeed, those who are pious and patient, then indeed, Allah does not waste the reward of those who do good." In his interpretation, Quraish Shihab emphasizes the lessons of steadfastness of faith and patience that can be applied in the context of modern life. This story also shows how the beauty of narrative is used to convey educational messages that are relevant in all ages.

The integration of literary values with educational messages in the Qur'an shows how the beauty of language can support the delivery of moral, spiritual, and intellectual values. This approach not only emphasizes the aesthetics of language, but also highlights the relevance of the messages of the Qur'an in building individuals and societies with character. With an interpretation such as the Tafsir Al-Misbah, these messages become easier to understand and apply in the context of contemporary life.

## 5) Application of Analysis of Language Style, Balaghah, and Rhetoric in Tafsir

Tafsir Al-Misbah by Muhammad Quraish Shihab is one of the contemporary interpretations that emphasizes the use of language that is straightforward and easy to understand by various groups. In this context, the application of analysis of language style, balaghah, and rhetoric is very important to understand the meaning and beauty of the text of the Qur'an.

### a) Language Style in the Tafsir Al-Misbah

The language style in the Tafsir Al-Misbah is characterized by the use of popular language which makes this interpretation easier to digest by the wider community. Quraish Shihab chose simple and clear words, so that readers can understand the contents of the tafsir without difficulty. In addition, the explanations given are often accompanied by examples that are relevant to everyday life, making them more relatable for readers.

In Tafsir Al-Misbah, Quraish Shihab uses a language style that is simple and easy to understand, so that readers can easily digest the meaning of the verses of the Al-Qur'an. Surah Al-Mu'minin (23:12-14). "And indeed, We have created man from an essence (originating) from the earth. Then We made the essence of semen (which is stored) in a strong place (womb). Then We made the semen into a clot of blood, then We made the clot of blood into a lump of flesh, and the lump of flesh We made into bones, then We wrapped the bones in flesh. Then We made him into a creature with another (form). So Blessed be Allah, the Most Pure Creator Good."

Explanation in Tafsir Al-Misbah: Quraish Shihab explains that this verse describes the process of human creation from clay, then through various stages until becoming a perfect creature. The language style used is descriptive and clear, so that readers can understand the stages of creation better. For example, the terms "nuthfah" (a drop of semen) and "alaghah" (a clot of blood) are explained simply and accompanied by relevant explanations regarding the importance of each stage in human creation.

Through the use of popular language and contextual explanations, Tafsir Al-Misbah helps readers not only understand the text but also relate it to everyday life experiences, making this tafsir more relatable and easy to digest by the wider community.

### a) Balaghah Analysis

The science of balaghah, which includes branches such as ma'ani (meaning), bayan (explanation), and badi' (beauty), plays an important role in understanding the verses of the Qur'an. In Tafsir Al-Misbah, Quraish Shihab uses the principles of balaghah to reveal the deeper meaning of the text. For example, the use of metaphors and comparisons in interpretation can help readers catch nuances that are not always apparent at first glance. Balaghah also allows readers to appreciate the beauty of the Arabic language found in the Qur'an, as well as mem In Tafsir Al-Misbah, Quraish Shihab applies the science of balaghah, including ma'ani, bayan, and badi', to reveal the deeper meaning of the verses of the Qur'an. Here are some examples of relevant verses: Example Verse: Surah Al-Kahfi (18:45). "And set forth for them (humans) the life of this world as rain which We send down from the sky, and the vegetation on the face of the earth grows with it, then it becomes dry grass, scattered by the winds. And Allah has power over all things." Explanation in Tafsir Al-Misbah: 1) Ma'ani (Meaning): In this verse, Allah describes the life of this world as something temporary and impermanent, using the analogy of plants that grow abundantly after rain but then wither and are destroyed. Quraish Shihab explains that this analogy shows the beautiful but fleeting nature of the world. 2) Bayan (Explanation): Quraish Shihab emphasizes that the use of words such as "rain" and "plant" is very effective in explaining the reality of life. He relates this analogy to everyday experiences, where the reader can easily understand that everything in this world is temporary. 3) Badi' (Beauty): The beauty of the Arabic language

in this verse lies in the use of strong and descriptive metaphors. The comparison of the life of the world to a plant that grows and withers provides a deep nuance, creating a clear visual image in the mind of the reader (Bilad, 2016).

Through this example, we can see how the science of *balaghah* plays a role in enriching the understanding of the text of the Qur'an. By using the principles of *balaghah*, Quraish Shihab helps readers to grasp deeper meanings and appreciate the beauty of the Arabic language contained in the Qur'an, while understanding the historical and social context behind its revelation.

#### a) Rhetoric in Tafsir

The rhetoric in Tafsir Al-Misbah can be seen from the way Quraish Shihab constructs arguments and explanations. He often relates verses to the current social context of society, creating a dialogue between the holy text and the realities of life. This approach not only enriches the reader's understanding but also answers the challenges of criticism of traditional interpretations. Thus, rhetoric serves as a tool to explain the relevance of the teachings of the Qur'an in a modern context.

The application of stylistic analysis, *balaghah*, and rhetoric in Tafsir Al-Misbah contributes significantly to the understanding of the text of the Qur'an. Through an easy-to-understand style of language, the use of the principles of *balaghah* to reveal hidden meanings, and a rhetorical approach that is relevant to social conditions, Quraish Shihab has succeeded in making this interpretation an important reference for contemporary Muslim society. This interpretation not only functions as an explanation of the holy text but also as a guide to life that can be applied in everyday life.

To understand the application of stylistic analysis, *balaghah*, and rhetoric in Tafsir Al-Misbah, let us take an example of a relevant verse and explain it in that context.

Example Verse: Surah Al Mu'minun (23:12-14). "And verily, We have created man from an essence (originating) from the earth. Then We made the essence of semen (which is stored) in a strong place (the womb). Then We made the semen into a clot of blood, then We made the clot of blood into a clot of flesh, and the lump of flesh We made into bones, then We wrapped the bones in flesh. Then We made him into a creature with another (form). So Blessed be Allah, the Creator The Best."

Explanation in Tafsir Al-Misbah: Language Style: Quraish Shihab explains that this verse uses simple and easy to understand language. Words such as "aqra" (read) and "khalaq" (creator) are used to describe the process of human creation. This language style makes the text of the Koran closer to everyday life.

*Balaghah*: The principles of *balaghah* are used to reveal hidden meanings in verses. For example, the use of metaphors such as "nutfah" (a peninsula of semen) and "alaqah" (a clot of blood) help the reader understand the process of creation in detail. These metaphors enhance the beauty of the Arabic language and provide a clear visual image of the process of creation. Rhetoric: A rhetorical approach relevant to social conditions is used to explain the spiritual implications of the process of creation. Quraish Shihab links the process of creation to Islamic educational values, such as the importance of learning and understanding oneself. This approach makes the interpretation not only an explanation of the sacred text but also a guide to life that can be applied in everyday life.

### **The Relevance of Arabic Linguistics and Literature in the Interpretation of the Qur'an**

The Qur'an, as the holy book of Muslims, was revealed in Arabic with a high style and rich in meaning. A deep understanding of the Qur'an requires a comprehensive approach, including the study of Arabic linguistics and literature. Linguistics plays a role in studying the linguistic aspects of the Qur'an, while Arabic literature helps reveal the beauty and hidden meanings in the holy text (Munir, 2018).

## 1. The Role of Linguistics in Interpreting the Qur'an

Linguistics is the scientific study of language, including phonology, morphology, syntax, semantics, and pragmatics. In the context of interpreting the Qur'an, linguistic studies help understand the structure of the Arabic language used in the verses of the Qur'an.

### a. Phonology and Tajweed

Phonology in the Qur'an is closely related to the science of tajweed, which is the rules of pronunciation that affect meaning. Changes in the length of the harakat or sound stress can change the meaning of words in Arabic. For example, the difference in pronunciation of the words قَتَلَ (qatala, meaning "kill") and قُتِلَ (qutila, meaning "killed") shows the importance of phonology in understanding the correct meaning.

### b. Morphology (Sharaf) and Word Derivation

Morphology studies the forms of words in Arabic, including the system of changes in the form of verbs (fi'il), nouns (isim), and particles (harf). In interpreting the Qur'an, understanding the changes in the form of words is very important, because one root word can have various meanings depending on its morphological pattern. For example, the root word can form the words "إِسْلَام" (Islam, meaning "submission") and "سَلَام" (salam, meaning "peace").

### c. Syntax (Nahwu) in Sentence Structure

The science of Nahwu helps understand the relationship between words in a verse. The flexible syntactic structure of Arabic allows for various meanings depending on the arrangement of words in a sentence. For example, the sentence "إِيَّاكَ نَعْبُدُ" (Iyyaka na'budu, meaning "Only You we worship") in Surah Al-Fatihah shows a special emphasis on the object "You" because of the word order used.

### d. Semantics and Contextual Meaning

Semantics plays a role in understanding the meaning of words based on their context. Some words in the Qur'an have compound meanings or certain connotations that can only be understood with a deep semantic approach. For example, the word "أُمَّ" (ummah) in the Qur'an can mean "nation," "people," or "time period," depending on the context of the verse.

### e. Pragmatics and Asbabun Nuzul

The study of pragmatics in linguistics helps understand the context of language use in the verses of the Qur'an. One important aspect of pragmatics is Asbabun Nuzul (the reasons for the revelation of verses), which explains the social, cultural and historical conditions at the time the revelation was revealed. This understanding helps interpret the verse according to its original context.

## 2. The Role of Arabic Literature in the Interpretation of the Qur'an

The Qur'an uses various forms of Arabic literature that embellish and deepen the meaning of its verses. Understanding literary aspects is very important in interpreting the text of the Koran comprehensively.

### a. Balaghah (Arabic Rhetoric)

Balaghah includes three main branches: 1) Ma'ani Science: Understanding sentence structure and variations in language style according to communication purposes. 2) Bayan Science: Examining various forms of figure of speech, such as tasybih (similes), isti'arah (metaphors), and kinayah (satire). 3) Badi' Science: Examines the beauty of literature in the form of word play, rhythm and balance in the verses of the Koran.

For example, in Surah An-Nur verse 35, Allah says: "السَّمَاوَاتِ وَالْأَرْضِ" (Allah is the light of the heavens and the earth...). This verse uses a metaphor to describe Allah as the source of light for the universe.

#### b. Amtshal (Parables in the Qur'an)

The Qur'an often uses parables to explain abstract concepts in a concrete way. For example, in Surah Al-Baqarah verses 17-18, Allah gives a parable about a hypocrite with a fire that is almost extinguished: “مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا” (Their parable is like a person who lights a fire...). This parable describes the condition of a hypocrite who loses guidance after previously getting it.

#### c. Qashash (Stories in the Qur'an)

Many verses of the Koran contain stories of previous prophets and people. These stories not only have historical value but also moral and legal messages that can be learned from. The stories in the Qur'an serve as guidance for humans in dealing with various life situations and as proof of God's greatness and justice.

One of the most famous stories is the story of the Prophet Yusuf in Surah Yusuf. This story teaches about patience in facing trials, piety in protecting oneself from temptation, and forgiveness towards people who have done wrong. Apart from the story of the Prophet Yusuf, there is also the story of the Prophet Moses who faced the unjust Pharaoh. In this story, it is described how the Prophet Moses struggled to convey the message of truth even though he faced great resistance. This story contains a message about the steadfastness of faith, trust in God, and divine justice in upholding the truth. The stories in the Qur'an are not only told for entertainment purposes, but also as a means of spiritual and social education for mankind. By understanding these stories, a Muslim can gain valuable wisdom and lessons to apply in everyday life.

The beauty of rhythm and musicality in the Qur'an is not just an aesthetic element, but is also an effective means of conveying meaning and divine messages. Through sound harmony, repetition of verses, and distinctive rhythmic patterns, the Qur'an creates a reading experience that is deep, evocative, and full of wisdom. In addition, the stories in the Qur'an provide moral and legal guidance for humans, making it a source of learning that is not only relevant for Muslims, but also for all humanity.

#### d. Aspects of Musicality and Beauty of Sound

The Qur'an has a unique rhythm and musicality that not only beautifies the reading, but also strengthens the meaning conveyed. The phonetic structure in the Qur'an is designed in such a way that it produces a profound aesthetic effect, making it easier for its readers to memorize and absorb. This rhythm and musicality are reflected in the use of harmonious sound patterns, alliteration, assonance, and repetition of certain words or phrases.

### **Thematic Study of Educational Verses in Tafsir Al-Misbah**

Thematic approach refers to the collection and analysis of verses of the Qur'an that discuss a particular topic, in this case, education. This study aims to identify and organize verses related to education, as well as examine the historical and social context behind its decline. In this way, researchers can understand how educational values can be applied in everyday life.

Tafsir Al-Misbah by M. Quraish Shihab is one of the interpretations that emphasizes the importance of education in the context of Islamic teachings. In this interpretation, there are several main themes related to education that are identified, including:

#### a. The Importance of Knowledge

One of the central themes in Tafsir Al-Misbah is the importance of knowledge (Shihab, 2002). Quraish Shihab quotes Surah Al-Alaq (96:1-5) in his interpretation, Shihab emphasizes that the command to read and seek knowledge is an obligation for every Muslim.

Education is considered as a way to improve the quality of individuals and society. The emphasis on the word "read" indicates that the educational process begins with the ability to read and understand information. This is the foundation for a person's intellectual and spiritual development.

#### b. Character Development

The second theme raised is character development, which is very important in Islamic education (Arifin, 2020). Surah Al Ahqaf (46:15) provides advice on moral and ethical education for children. In Tafsir Al-Misbah, Quraish Shihab explains that education is not only related to the transfer of knowledge, but also includes the formation of individual morals and character. Luqman's advice to his son shows the importance of instilling religious and moral values from an early age. Character education is the foundation for the formation of individuals who are not only intellectually intelligent but also morally good.

#### c. Educational Methods

Quraish Shihab also discusses the educational methods contained in the Qur'an. Some of the methods explained include:

##### 1) Storytelling Method

In Surah Hud (11:120), Allah tells the stories of previous peoples as lessons for the people of Muhammad. This method is used to provide moral and spiritual lessons through historical experiences.

2) Question and Answer Method: In Surah Al-Baqarah (2:189), Allah SWT provides guidance through questions asked by His people. This method encourages interaction between teachers and students, and deepens understanding through discussion. 3) Discussion and Advice Method: In Surah An-Nahl (16:125), Allah commands His people to call to His way with wisdom and good lessons. This method shows the importance of an interactive approach in the learning process. Tafsir Al-Misbah provides deep insights into educational themes in Islam, from the importance of knowledge to character development and effective educational methods. With this thematic approach, M. Quraish Shihab has succeeded in making the interpretation an important reference for the development of Islamic education in the modern era, integrating moral and spiritual values into the educational curriculum. This interpretation not only functions as an explanation of the holy text but also as a guide to life that can be applied in everyday life, especially in the context of family and community education.

The linguistic approach applied in Tafsir Al-Misbah shows the use of in-depth Arabic language analysis as the main instrument in understanding educational verses. Language rules such as nahwu (grammar) and sharaf (morphology) are an important foundation in tracing sentence structure and word meaning precisely. Understanding these aspects not only helps interpret the literal meaning of the verses, but also opens up opportunities to explore richer contextual meanings. In addition, Tafsir Al-Misbah pays special attention to the socio-historical context when the verses were revealed, resulting in an interpretation that is relevant to the development of the times and the needs of modern society. Through this linguistic approach, the interpretation is able to make a significant contribution in building an Islamic education paradigm based on authentic sources and a deep understanding of the Qur'an.

The Arabic literary approach in Tafsir Al-Misbah is a method that emphasizes the exploration of the beauty and depth of the messages of the Qur'an through elements of balaghah (literature). Analysis of language style, rhetoric, and narrative structure are used to convey educational messages more clearly and interestingly. The use of figurative language,

metaphors, and symbolism found in educational verses serves as a means to explain abstract concepts in a concrete and engaging way. This approach not only clarifies educational values, but also instills an appreciation for the beauty of the Qur'an as a source of intellectual and spiritual inspiration. Thus, the Arabic literary approach serves as a bridge to deepen understanding of educational verses while touching the emotional aspects of the reader, so that the messages of the Qur'an are easier to appreciate.

Through the Arabic linguistic and literary approach, a number of Islamic educational values can be identified, such as the importance of knowledge, ethics, morality, and social responsibility. These values are explored through an in-depth analysis of verses related to education, which show how Islamic teachings encourage its followers to learn and develop themselves. This interpretation also includes the relevance of these values in the context of modern society.

Through a combination of the Arabic linguistic and literary approaches, Tafsir Al-Misbah has succeeded in exploring various Islamic educational values that are relevant to the development of modern humans. These values include the importance of knowledge as a foundation for life, strengthening ethics and morality as principles of social interaction, and social responsibility as a form of self-actualization in society. The educational verses analyzed not only teach the obligation to learn, but also encourage Muslims to develop their potential holistically, covering intellectual, spiritual, and social aspects. This interpretation shows how Islamic values can be translated into a modern context without losing their essence, thus becoming a relevant guide in building a civilized society. Thematic studies have significant implications for the understanding and practice of Islamic education. By understanding the values contained in these verses, educators can develop a more relevant and applicable curriculum. In addition, this approach can also increase students' awareness of the importance of education in shaping their character and morality. Another implication is the encouragement to apply Islamic teachings practically in everyday life, so that education is not only theoretical but also applicable. Thematic studies in Islamic education have significant implications for the understanding and practice of education. By analyzing the values contained in educational verses, educators can formulate a more relevant and applicable curriculum, so that education is not only theoretical but can also be applied in everyday life.

Through thematic studies, educators can explore and understand the fundamental values in Islamic teachings related to education. These values include the importance of knowledge, ethics, morality, and social responsibility. With a deep understanding of these values, educators can create teaching materials that not only educate but also shape students' character. For example, teaching about noble morals can be integrated into the curriculum to build an attitude of tolerance and empathy among students.

Thematic studies enable educators to develop a curriculum that is more in line with the needs and context of today's society. By understanding the social and cultural context in which education takes place, educators can develop more effective teaching strategies. A curriculum built on thematic studies will be more responsive to the challenges faced by students, such as current social and moral problems.

This approach also contributes to increasing students' awareness of the importance of education in shaping their character and morality. By understanding the values of Islamic education in depth, students are expected to be able to internalize these teachings and apply them in their daily lives. This is very important in creating a young generation that is not only academically intelligent but also has good morals.

One of the main implications of thematic studies is the encouragement to apply Islamic teachings practically in everyday life. Islamic education that is applied helps students to not only learn theory but also understand how to apply religious teachings in real contexts.

This includes applying the principles of justice, cooperation, and compassion in their social interactions.

## CONCLUSION

Spiritual learning strategies play an important role in shaping the character of students at Public Elementary Schools (SDN) in Indragiri Hilir Regency. Through the integration of spiritual values into the learning process, students not only develop academically, but also Based on the results of the study, it can be concluded that the Arabic linguistic and literary approach in the Tafsir Al-Misbah provides a deeper and contextual understanding of the educational verses in the Qur'an. First, the concept of education in the Qur'an as analyzed in the Tafsir Al-Misbah emphasizes the integration of aspects of faith, morality, and intellectuality. This interpretation emphasizes that Islamic education does not merely focus on the transfer of knowledge, but also includes character formation and strengthening deep spiritual awareness. Through an in-depth analysis of the verses related to education, it was found that fundamental principles such as monotheism, noble morals, justice, and the development of reason and knowledge are the main pillars in the Islamic education system. Tafsir Al-Misbah explains that education covers various dimensions, starting from strengthening faith by instilling an attitude of gratitude to Allah and prohibiting polytheism, to moral development manifested through devotion to parents, performing prayers, and the habit of doing good and avoiding evil. In addition, education in Islam also emphasizes communication ethics, politeness in interaction, and distancing oneself from arrogance and reprehensible behavior.

The linguistic approach in Tafsir Al-Misbah is based on linguistic analysis that includes aspects of *i'rab*, *harakat*, word derivation, syntactic structure, and Arabic literary stylistics. In understanding and interpreting the Qur'an, mastery of Arabic in both synchronic and diachronic approaches is very essential. Tafsir Al-Misbah uses the *lughawi/adabi* approach, which emphasizes linguistic and aesthetic aspects. The *tahlily* method applied in this interpretation allows for systematic exploration of meaning, by interpreting verses based on their order in the *mushaf* and taking into account the historical background of the revelation of the verses (*asbabun nuzul*) and the correlation between verses.

From an Arabic literary perspective, Tafsir Al-Misbah adopts a straightforward, communicative, and easily understood language style for various levels of society. The *itnabi* method, an approach that elaborates the meaning of verses in depth, is one of the main characteristics of this interpretation. The Arabic linguistic and literary approach applied in Tafsir Al-Misbah also contributes to understanding educational verses by considering the developing social reality (*ijtima'i*). In addition, Tafsir Al-Misbah also highlights the concept of education in Surah Al-'Alaq verses 1-5, which includes the nature, purpose, scope, method, and target of education. Islamic education is not only oriented towards spiritual and intellectual aspects, but also includes other disciplines, such as monotheism, skills, psychology, social, and biological education. In the Qur'an, there are various educational terms that reflect different approaches and dimensions, including *tarbiyah*, *ta'lim*, *tadris*, *ta'dib*, *tazkiyah*, and *tahdzib*. In the perspective of Tafsir Al-Misbah, *ta'lim* is not only interpreted as a process of transferring knowledge, but also as a mechanism for internalizing skills and values of virtue for humans, jinns, and angels to develop the potential bestowed by Allah. In fact, in some contexts, education can also be in the form of *ladunni* knowledge, namely knowledge obtained directly from Allah without going through a formal learning process.

Thus, Tafsir Al-Misbah makes a significant contribution to understanding the concept of Islamic education holistically, which includes spiritual, moral, intellectual, and social dimensions. The Arabic linguistic and literary approach applied in this interpretation allows

for a deeper exploration of the meaning of educational verses, as well as ensuring that the messages of the Qur'an remain relevant in various social contexts and ever-evolving times.

Second, linguistic analysis of the diction and language structure in educational verses shows that every word used in the Qur'an has a deep and contextual meaning. The choice of diction not only has aesthetic value, but also contains rich and layered meanings, as interpreted in Tafsir Al-Misbah through a semantic approach. This interpretation traces the meaning of key words in educational verses, such as ta'lim (teaching), tarbiyah (guidance), tazkiyah (purification of the soul), and hikmah (wisdom). This approach shows that the concept of education in the Qur'an is not only related to the transfer of knowledge, but also includes spiritual, moral, and ethical aspects. Thus, education in Islam as reflected in the Tafsir Al-Misbah has a broad scope in forming individuals who are knowledgeable, moral, and have noble personalities. Analysis of the grammatical structure of educational verses reveals linguistic patterns that emphasize the urgency of education as a continuous process in human life. The sentence structure often uses verbal forms such as fi'il mudhāri' which indicates continuity, as well as the command form (amr) which emphasizes the normative dimension of education in Islam. This grammatical pattern shows that education in Islam is not something static, but is an ongoing process to shape the character of individuals and society.

Third, the Arabic literary approach in Tafsir Al-Misbah is used to clarify the meaning and educational messages in the verses of the Qur'an. Through stylistic and rhetorical analysis, it was found that the Qur'an uses various literary devices, such as figures of speech, metaphors (amtsal), and narrative structures to convey educational values in a more effective and memorable way for readers. Tafsir Al-Misbah emphasizes that the beauty of the language of the Qur'an not only functions as an element of linguistic aesthetics, but also as a means to deepen understanding of educational teachings. The use of metaphors in the Qur'an acts as a medium that describes the concept of education in a concrete and easily understood way by people with diverse backgrounds. Thus, the Arabic literary approach in interpreting educational verses functions as a bridge that connects divine messages with the reality of human life, while strengthening the absorption of meaning for readers. Overall, this study shows that the Arabic linguistic and literary approach in Tafsir Al-Misbah makes a significant contribution to understanding educational verses more deeply. Linguistic analysis helps to reveal the explicit and implicit meanings in educational verses, while the literary approach presents these messages more communicatively and effectively. The combination of these two approaches proves that the Qur'an not only contains normative educational teachings, but also conveys them through language with high rhetorical and stylistic power.

The implications of these findings emphasize that the use of linguistic and literary approaches in the study of interpretation can enrich the method of analyzing the Qur'an and offer new perspectives in the development of more comprehensive and contextual Islamic education. Therefore, further research is needed to explore the application of this approach in the Islamic education curriculum in order to improve the effectiveness of learning and internalization of Islamic values in everyday life.

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