

SOCIAL EDUCATION IN THE PERSPECTIVE OF THE QUR'AN (A Study of Comparative Tafsir by Al-Maraghi and Qurthubi)

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ABSTRAK

The Qur'an regards social education as a strategic dimension within the teachings and norms of Islam. There are numerous verses in the Qur'an that discuss the urgency of social education for Muslims, indicating that Islamic teachings greatly emphasize social education. The aim of this study is to explore the concept of social education in Surah Luqman, verses 17-19 of the Qur'an, from the perspectives of Tafsir Al-Maraghi and Tafsir Al-Qurthubi. The research methodology used is library research, with the main data/references drawn from these two books and supplemented by other scholarly journals. The findings show both similarities and differences between the interpretations of Tafsir Al-Maraghi and Tafsir Al-Qurthubi in explaining Surah Luqman, verses 17-19. They agree that individuals should pay attention to manners and behaviors in social interactions and maintain simplicity and humility to achieve harmony in life. However, they differ in the specific aspects they emphasize within these verses. Al-Maraghi's tafsir emphasizes avoiding arrogance, behaving politely, and interacting well with others, while Al-Qurthubi's tafsir highlights the importance of walking on the earth with sincerity, humility, and speaking in a humble manner. Overall, both tafsirs agree on the importance of manners, behaviors, simplicity, and humility in social interactions to attain harmony in life.

Keywords: Social Education, Al-Qur'an, Tafsir, Al-Maraghi, Al-Qurthubi.

A. INTRODUCTION

The Qur'an serves as a way of life for every Muslim, where there is no room for doubt within it. The Qur'an contains teachings that serve as a reference for attitudes and behaviors in life, and thus it must be believed as a guiding principle that comes from Allah SWT.¹ The content and teachings within the Qur'an are closely related to various aspects of life and human relationships, providing solutions to every problem that arises in human life.²

The Qur'an is known for its distinctive characteristics. It is considered the word of Allah SWT (*kalamullah*) that has the authenticity and purity of its content, free from any changes or distortions. This is based on the verse of Allah SWT: “*Innā nahnu nazzalnā al-dzikra wa innā lahū lahafidzūn*”, we will be its guardian” (Quran 15:9). This assurance strengthens the faith and doctrine of the Muslim community that the Qur'an is the path of truth whose content will never change.

In addition to being a way of life, the Qur'an also serves as a guiding light for all of humanity, as Islam was revealed as a mercy to all worlds with the mission of peace.³ Thus, its teachings demand the establishment of a good relationship with Allah SWT (*hablun min Allah*) and the building of good relationships with fellow human beings

¹ Irma Riyani, “Menelusuri Latar Historis Turunnya Alquran Dan Proses Pembentukan Tatanan Masyarakat Islam,” *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir* 1, no. 1 (2016): 27–34, <https://doi.org/10.15575/al-bayan.v1i1.873>.

² Aas Siti Sholichah, “Konsepsi Relasi Sosial Dalam Perspektif Al-Qur'an,” *Mumtaz: Jurnal Studi Al-Qur'an Dan Keislaman* 3, no. 2 (2019): 191–205, <https://doi.org/10.36671/mumtaz.v3i2.40>.

³ Ahmad Wakka, “Petunjuk Al- Qur ' an Tentang Belajar Dan Pembelajaran (Pembahasan Materi , Metode , Media Dan Teknologi Pembelajaran),” *ELJOUR: Education and Learning Journal* 1, no. 1 (2020): 82–92.

(hablun min annas). The Qur'an contains values and teachings that are good, noble, and peaceful, guiding humanity towards the straight path (*shiratal mustaqim*) so that individuals can attain a fulfilling life ordained by Allah in both this world and the Hereafter.⁴ Therefore, the Qur'an is a sacred scripture that not only governs worldly relationships but also governs relationships in the hereafter.

Holding fast to the teachings contained in the Qur'an is a necessity for Muslims. Muslims who adhere firmly to it will attain tranquility, peace, and be protected from committing sins and transgressions. This is realized because the teachings of Islam are a mercy to all worlds. Practicing the Qur'an is the duty of all Muslims, and they are required to steadfastly hold onto it. This is based on the saying of Prophet Muhammad (peace be upon him):

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا : كِتَابَ اللَّهِ وَ سُنَّةَ رَسُولِهِ °

"I am leaving behind two things among you, the Book of Allah and my Sunnah (way of life). As long as you hold firmly to them, you will never go astray."

In the context of social life, various issues often arise that require solutions. Among the many problems, education is one that is frequently studied and discussed.⁶ The importance of education is already implied in the Qur'an, making it the fundamental principles in education that can be developed and serve as inspiration in shaping

⁴ Alfiyatul Azizah Firdaus Kemala Gani, "Makna Zann Menurut Muhammad Asad Dalam Tafsir The Message Of The Quran," *Suhuf* 33, no. 1 (2021).

⁵ Abu Abdullah Muhammad bin Ismail Al-Bukhari, *Ensiklopedia Hadits; Sahih Bukhari (Ter. Masyhar Dan Muhammad Suhadi)* (Jakarta: Almahira, 2011).

⁶ Deni Darmawan, "Perspektif Al-Quran Dalam Menjaga Harmonisasi Dan Toleransi Dari Berita Bohong (Hoax) Di Media Sosial," *Prosiding Seminar Nasional, Universitas Pamulung* Desember (2019): 163.

quality education.⁷ Embracing the teachings of the Qur'an means adhering to the values and teachings of Allah SWT.

Fundamentally, education in Islam is a strategic means of directing individuals towards life's goals. Through education, a person becomes capable of independently building constructive interactions with others.⁸ Surah Az-Zumar in the Qur'an implies the importance of becoming an educated individual. After acquiring knowledge, it becomes the duty of a person to teach what they have learned, highlighting the importance of understanding the proper ways of transforming knowledge.

Social education can be found in various surahs and verses in the Qur'an. One of the surahs that contains boundaries and rules at social life is Surah Luqman, verses 17-19. In this study, the author will use two tafsir books, namely Al-Qurthubi and Al-Maraghi, to provide detailed explanations of the verses related to social education in Surah Luqman. The scope of this research focuses on social education from the perspective of noble character traits towards oneself and others, such as patience, humility in interacting with others, and simplicity.

Tafsir Al-Qurthubi and Al-Maraghi differ significantly in terms of their methods and interpretative styles. Al-Qurthubi's tafsir has a jurisprudential approach, while Al-Maraghi's tafsir focuses on the manners and etiquettes of society. Al-Maraghi's tafsir aims to provide

⁷ Muhammad Khoiruddin, "Pendidikan Sosial Berbasis Tauhid Dalam Perspektif Al-Qur'an," *At-Tarbawi: Jurnal Kajian Kependidikan Islam* 3, no. 1 (2018): 73, <https://doi.org/10.22515/attarbawi.v3i1.1141>.

⁸ Noor Amiruddin, "Pendidikan Humanisme Dalam Perspektif Islam (Konsep Dan Implimentasinya Dalam Pengelolaan Kelas)," *Tamaddun* 21, no. 4 (2017): 1–9, <http://journal.um-surabaya.ac.id/index.php/JKM/article/view/2203>.

detailed explanations of the content and meaning of the verses related to social life, followed by an effort to resolve any issues by viewing them through the lens of the Qur'an. These differences make this study interesting, as it explores the perspectives on social education from these two tafsirs.

There have been several studies conducted on the interpretations of Al-Qurthubi and Al-Maraghi. First, a study conducted by Sumardi aimed to analyze the interpretation of verses 52-67 of Surah Al-Anbiyaa' according to Ibn Kathir's and Qurtubi's commentaries. This research generally shows that Surah Al-Anbiyaa' verses 52-67 narrate the story of Prophet Ibrahim (Abraham), who ultimately destroyed the idols that were considered gods during his time. The fundamental issue addressed in these verses, as explained by Ibn Kathir and Al-Qurtubi, is the concept of monotheism or the oneness of God.⁹

Second, a study by Thohir aimed to explain the concept of the prophetic mission (dawah) of Prophet Nuh (Noah) as found in Al-Qurtubi's commentary by Abu Abdullah Muhammad. The findings of this research indicate that the explanation of Prophet Nuh's dawah concept comprises three components: the method of dawah, the content of dawah, and the objectives of dawah, along with its relevance to contemporary life.¹⁰

Third, a study conducted by Hafid sought to elucidate the

⁹ Sumardi, Syamsu Nahar, and Yusnaili Budianti, "Metode Pembelajaran Dalam Al- Qur ' an Surah Al - Anbiya ' Ayat 52-67 (Kajian Tafsir Ibnu Katsir Dan Tafsir Al Qurtubi)," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 2 (2023): 1597–1612, <https://doi.org/10.30868/ei.v12i02.4819>.

¹⁰ Moh. Muafi Bin Thohir and Muhammad Abdul Halim Sidiq, "Konsep Dakwah Nabi Nuh Dalam Kitab TafsirAl-Qurtubi," *Jurnal Dakwah Dan Komunikasi Islam* 7, no. 1 (2021): 156–82.

concept of Taqiyyah (dissimulation) from the perspectives of Sunni and Shia Muslims as presented in the commentaries of Al-Qurtubi and Al-Mizan. The research reveals that Sunni scholars consider Taqiyyah as a religious concession (rukhsah) because it is applicable only under specific circumstances, not as a regular practice. On the other hand, Shia scholars extend the concept of Taqiyyah not only to protect oneself from polytheists but also to safeguard against unjust fellow Muslims. Therefore, Taqiyyah and strategic dissimulation are deemed necessary for self-preservation and asset protection.¹¹

In contrast to these studies, this research focuses more on the social education perspective within the framework of Al-Qurthubi and Al-Maraghi's commentaries. Thus, this study brings a novel perspective and scholarly contribution to the development of social education concepts within Islamic education.

This study aims to address issues related to social education in Surah Luqman, verses 17-19 of the Qur'an, using two different tafsirs. The author attempts to examine the similarities and differences contained within these two tafsirs and compare their discussions, particularly in regards to social education in the mentioned verses. Therefore, this study will focus on exploring how Surah Luqman in the Qur'an views social education and how these two tafsirs interpret the social education contained in verses 17-19 based on the interpretations of Al-Qurthubi and Al-Maraghi.

¹¹ Hafid Nur Muhammad, Suwarno Suwarno, and Ai Fauziah, "Taqiyyah Dalam Pandangan Sunni Dan Syi'ah (Studi Analisis Komparatif Kitab Tafsir Al-Qurtubi Dan Al-Mizan)," *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an Dan Tafsir* 1, no. 2 (2021): 93–100, <https://doi.org/10.58404/uq.v1i2.71>.

B. METHOD

This study adopts a library research approach. The selection of this approach is based on the type of data required, which is derived from literature studies. This means that the study will utilize various library sources to gather research data. Similar to other literature-based research, this study is limited to the research process that relies on books, journal articles, and other library collections without direct fieldwork involvement.¹² Therefore, the study will utilize several key references, such as the book "Tafsir Al-Maraghi" by Ahmad Mustafa Al-Maraghi and "Al-Jami' Li Ahkam Al-Quran Wa Al-Mubayyin Lima Tadhammanahu Min Al-Sunnah Wa Ayyi Al-Furqan" by Abu 'Abdillah Muhammad bin Ahmad bin Abi Bakr Al-Qurthubi. Additionally, journal articles and other relevant sources will be used as data sources by the researcher.

C. RESULTS AND DISCUSSION

1. Social Education In the view of the Qur'an

In the perspective of Islam, education is oriented towards three core concepts: *al-ta'limu* (instruction), *al-tarbiyah* (nurturing), and *al-ta'dib* (moral upbringing). The term *tarbiyah* is frequently used in Islamic education, while the other two terms, *ta'lim* and *ta'dib*, are less commonly used.¹³ The word *tarbiyah* is derived from the Arabic language, specifically from the root word "rabb," which has various meanings such

¹²Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008), 2.

¹³ Muhammad Ridwan, "Konsep Tarbiyah, Ta'lim Dan Ta'dib Dalam Al-Qur'an," *Nazhruna: Jurnal Pendidikan Islam* 1, no. 1 (2018): 26-44, <https://doi.org/10.31538/nazhruna.v1i1.97>.

as organizing, caring, nurturing, growing, and developing. The verb form of Rabbā is relevant to God because God possesses the attributes of nurturing, caring, educating, and creating. Another term that carries the meaning of education is al-ta'dib.¹⁴

On the other hand, the concept of social often connotes interactions, relations, and connections between individuals.¹⁵ From this meaning, it is evident that the term social fundamentally refers to the existence of relationships and interconnectedness between individuals. When related to the concept of education, social education can be understood as a conscious and planned effort by teachers to influence and guide students towards good social relationships.

From a broader perspective, social education can also be defined as a planned and systematic process undertaken by educators to achieve the following: a) shaping individuals who possess noble character and goodness within a group, and b) teaching students to actively fulfill their roles within the social environment and interact with others in the societal setting.¹⁶

Social education is further defined by Abdullah Nasih 'Ulwan. He explains:

المقصود بالتربية الاجتماعية تأديب الولد منذ نعومة أظفاره على التزام آداب اجتماعية فاضلة وأصول نفسية نبيلة تنبع من العقيدة الإسلامية الخالدة والشعور الإيماني العميق ليظهر الولد

¹⁴ Ridwan.

¹⁵ Lorentius Goa, "Perubahan Sosial Dalam Kehidupan Bermasyarakat," *SAPA - Jurnal Kateketik Dan Pastoral* 2, no. 2 (2017): 53–67, <https://doi.org/10.53544/sapa.v2i2.40>.

¹⁶ Goa.

في المجتمع على خير ما يظهر به من حسن التعامل والأدب والالتزان والعقل الناضج والتصرف الحكيم.¹⁷

"Social education is the education of children from a young age to instill good social ethics and noble psychological foundations based on Islamic beliefs and deep faith, so that they become accustomed to good manners and behavior in society, accompanied by mature reasoning and wise actions."

In general, the Qur'an emphasizes the importance of social education and views it as a significant aspect to build a civilized and well-behaved society. In the Qur'an, there are many verses that emphasize the importance of social education. One example is in Surah Al-Hujurat (49) verse 13, which states:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ¹⁸

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."

This verse emphasizes the importance of getting to know and interact with one another. In the context of social education, this verse teaches the importance of building good relationships, mutual respect, and getting to know one another within society. This includes aspects of social ethics, good attitudes, and mutual respect as the foundation for interacting with others.

¹⁷ Abdullah Nashih, *Ulwan, Tarbiyatul Aulad Fī Al-Islam* (Arab Saudi: Dar al-Salam, 1997). 273.

¹⁸ Q.S. Al-Hujurat (49) ayat 13.

Furthermore, there are other verses in the Qur'an that emphasize the importance of qualities such as patience, honesty, justice, compassion, and mutual assistance in social education. All these values aim to shape a civilized society where people care for one another and possess balanced reasoning and wise actions.¹⁹ Thus, the Qur'an provides fundamental principles in social education and teaches essential values for individuals to interact and live in society. The approach to social education in Islam aims to shape individuals who are righteous, have a strong foundation in Islamic beliefs, and are able to practice good social ethics in their daily lives.

Social education plays a crucial role in religious teachings, as mentioned in the Qur'an. Social education is essentially an effort to instill social values in students, providing them with the necessary tools to establish relationships with Allah SWT and fellow human beings.²⁰ Abdullah Naşih Ulwan explains that there are social educational values that must be taught to students, including piety, brotherhood, compassion, selflessness, forgiveness, courage, respecting the rights of others, fulfilling societal obligations, and social monitoring and criticism.²¹

Social education and the teachings of the Qur'an are highly relevant in shaping individuals with good character and morals. Social education aims to develop individuals who can interact effectively with

¹⁹ Dian Iskandar Jaelani, "Manajemen Public Relation (Humas) Pendidikan Islam: Kajian Tematik Al-Qur'an Dan Hadis," *Istawa: Jurnal Pendidikan Islam* 3, no. 2 (2019): 12–26.

²⁰ Dian Iskandar Jaelani.

²¹ Euis Nurunnisa dan Husni, "Nilai-Nilai Pendidikan Sosial Perspektif Abdullah Nasih Ulwan Dan Relevansinya Terhadap Tujuan Pendidikan Nasional," *Tarbiyah Al-Aulad* 1, no. 1 (2016): 104–16.

their surroundings, including communication, collaboration, and adapting to changes.²² On the other hand, the teachings of the Qur'an provide guidance and moral values that serve as a foundation for individuals to navigate their daily lives.

In the teachings of the Qur'an, values such as compassion, honesty, perseverance, patience, justice, and others are emphasized. These values form the basis for individuals to build good character and ethics.²³ Furthermore, the teachings of the Qur'an emphasize the importance of maintaining good relationships with fellow human beings, the environment, and loving others regardless of differences.

In the context of social education, the teachings of the Qur'an can serve as a source of inspiration and guidance in shaping positive attitudes and good morals in individuals. By integrating the values contained in the teachings of the Qur'an into the education curriculum, individuals can learn to behave and interact well in their daily lives.²⁴

From the above explanation, it is evident that social education and the teachings of the Qur'an have a strong relevance in shaping good character and morals in individuals. Through education that integrates the teachings of the Qur'an, individuals can build themselves and contribute to a better society by upholding the moral and ethical values inherited from these teachings.

2. The Method and Systematics of Interpretation in the Books Tafsir Al-Maraghi and Tafsir Qurthubi.

²² M Rofi Fauzi, "Munasabah Al- Qur ' an Dan Relevansinya Dengan Pendidikan Dasar Islam Di Indonesia," *Edu Society: Jurnal Pendidikan, Ilmu Sosial, Dan Pengabdian Kepada Masyarakat* 1, no. 2 (2021): 177–90.

²³ Darmawan, "Perspektif Al-Quran Dalam Menjaga Harmonisasi Dan Toleransi Dari Berita Bohong (Hoax) Di Media Sosial."

²⁴ M. Akmansyah, "Al-Qur'an Dan Al-Sunnah Sebagai Dasar Ideal Pendidikan Islam," *Jurnal Pengembangan Masyarakat Islam* 8, no. 2 (2015): h. 129.

a. Tafsir of Al-Maraghi

The Al-Maraghi Book is a Quranic commentary written by a prominent Egyptian scholar named Ahmad Mustafa Al-Maraghi.²⁵ The Al-Maraghi Book is a well-known and widely used commentary among Muslims worldwide, especially in the Middle East and Southeast Asia. It is known for combining explanations of Quranic verses with the historical and cultural context in which the verses were revealed. Additionally, the Al-Maraghi Book incorporates various previous commentaries.²⁶ Therefore, the Al-Maraghi Book is considered to be one of the comprehensive and easily understandable Quranic commentaries.

The Al-Maraghi Book was written based on the method of Quranic exegesis which examines the meanings and messages contained therein through various aspects such as the Arabic language, history, culture, theology, and others. Al-Maraghi emphasizes the importance of the deep understanding of the Quran and not relying solely on simplistic interpretations, making this book a reference for scholars and seekers of religious knowledge.²⁷

This book is compiled using the thematic (maudhu'i)

²⁵ Fithrotin, "Metodologi Dan Karakteristik Penafsiran Ahmad Mustafa Al Maraghi Dalam Kitab Tafsir Al Maraghi (Kajian Atas Qs. Al Hujurat Ayat: 9)," *Al-Furqon* 1, no. 2 (2018): 107–20.

²⁶ Dinni Nazifah, "Tafsir-Tafsir Modern Dan Kontemporer Abad Ke-19-21 M," *Jurnal Iman Dan Spiritualitas* 1, no. 2 (2021), https://books.google.co.id/books?hl=id&lr=&id=xDdTEAAQBAJ&oi=fnd&pg=PA211&dq=Kitab+Al-Maraghi+juga+memadukan+antara+berbagai+tafsir+lain+yang+telah+ada+sebelumnya&ots=5o4XDgwYfC&sig=BES5H2IK0gkMWufAawKEU98Rhjw&redir_esc=y#v=onepage&q&f=false.

²⁷ Fithrotin, "Metodologi Dan Karakteristik Penafsiran Ahmad Mustafa Al Maraghi Dalam Kitab Tafsir Al Maraghi (Kajian Atas Qs. Al Hujurat Ayat: 9)."

interpretation method and the narrated (bi-al-ma'tsur) interpretation method based on the hadith and narrations of previous scholars. The systematic interpretation in the Al-Maraghi commentary typically consists of four stages:²⁸

First, there is the Introduction stage, where the author discusses general aspects related to the holy book, the Quran. This is done to introduce and provide an overview of the Quran before specifically interpreting certain verses.

Second, there is the Analysis stage, where the author carefully and thoroughly analyzes the Quranic verses. This analysis includes the usage of the Quranic language, contextual interpretation, as well as interpretations based on the narrations of previous scholars. The author also provides necessary explanations to clarify the meanings of the Quranic verses that are difficult to understand.

Third, there is the Integration stage, where the author integrates the meanings found in the Quranic verses and seeks similarities, differences, and connections between these verses. This aims to provide a clearer and more comprehensive understanding of the meanings contained in the Quran.

Fourth, there is the Conclusion stage, where the author presents conclusions and moral messages that can be derived from the interpretation of the Quran. The author also provides advice and guidance to the readers on how to apply the teachings of the Quran in

²⁸ Hilmi Rahman Farhan Ahsan Anshari, "Metodologi Khusus Penafsiran Al-Qur'an Dalam Kita Tafsir Al-Maraghi," *Jurnal Iman Dan Spiritualitas* 1, no. 1 (2021), https://books.google.co.id/books?hl=id&lr=&id=ZIFTEAAAQBAJ&oi=fnd&pg=PA55&dq=+tafsir+al-maraghi&ots=SbonuerMIS&sig=e_XuiftuAt0v8BFVCNo9J0mKVMo&redir_esc=y#v=onepage&q=tafsir+al-maraghi&f=false.

their daily lives.

As for the stages conducted by Sheikh Mushtafā al-Marāghī in his tafsir book, they include;²⁹ First, presenting the verse at the beginning of the discussion; Second, providing explanations of word forms that still require clarification or are considered rare (gharib); Third, explaining the overall understanding (mujmal) of the verse; Fourth, explaining the reasons for revelation (asbab al-nuzul) by presenting authentic narrations; Fifth, excluding certain terms related to knowledge; Sixth, presenting grammar explanations that relatively facilitate the readers; Seventh, utilizing modern tools as means of reference in the present time; Eighth, being cautious in selecting and categorizing stories; Ninth, intentionally designing the book into 30 volumes, with each volume consisting of 1 juz (part) of the Quran.

b. Tafsir of Qurthubi

The Tafsir Qurthubi is one of the Quranic commentary books written by Imam Abu 'Abdullah Muhammad bin Ahmad al-Anshari al-Qurthubi (d. 671 H / 1273 CE). It consists of 20 volumes and covers the interpretation of the Quran from Surah Al-Fatihah to Surah An-Nas.³⁰ Imam Qurthubi wrote this book with the aim of providing a deeper understanding of the Quran and offering comprehensive explanations of the Quranic verses, including their meanings, interpretations, and their relevance to the history and life of Prophet Muhammad (peace be upon him) and the Muslim community at that

²⁹ Farhan Ahsan Anshari.

³⁰ A. Fauzi, "Epistemologi Tafsir Abad Pertengahan: Studi Atas Tafsir Al-Jami' Li Ahkam Al-Qur'an Karya Al-Qurtubi," *Tesis: Pascasarjana UIN Syarif Hidayatullah Jakarta*, 2021, <https://repository.uinjkt.ac.id/dspace/bitstream/123456789/58891/1/A.FAUZI - SPs.pdf>.

time.³¹

The Tafsir Qurthubi is considered of the important Quranic exegesis books in the Islamic tradition and has been utilized by numerous scholars and seekers of knowledge throughout Islamic history. It is also regarded as one of the monumental works of Imam Qurthubi and is famous for its broad and comprehensive approach to interpret the Quran.

The book contains explanations of Quranic verses that cover various aspects, including history, linguistic interpretation, jurisprudence, creed, ethics, and more. It is well-known for its clear and easily understandable writing style, making it widely used by religious students, researchers, and the general public who seek to study the Quran.³² The Tafsir Qurthubi has also been translated into Indonesian and several other languages.

The Tafsir Qurtubi, also known as *Al-Jami' li Ahkam Al-Qur'an*, is a famous Quranic exegesis book written by Abu Abdullah Muhammad bin Ahmad bin Abu Bakr al-Ansari Al-Qurthubi, a prominent scholar from Andalusia in the 13th century. It consists of 20 volumes and discusses the interpretation of the Quranic verses. The following are the methods and systematic approach in the interpretation of the Tafsir Qurtubi:³³

First, there is a literal and contextual interpretation. The Tafsir Qurtubi tends to interpret the Quran in a literal and contextual manner, paying attention to the meanings of Arabic words as well as the

³¹ A. Fauzi.

³² Moh. Jufriyadi Sholeh, "Tafsir Al-Qurtubi: Metodologi, Kelebihan Dan Kekurangannya 1," *Jurnal Reflektika* 13, no. 1 (2013): 49–66.

³³ A. Fauzi, "Epistemologi Tafsir Abad Pertengahan: Studi Atas Tafsir Al-Jami'Li Ahkam Al-Qur'an Karya Al-Qurtubi."

historical and cultural context in which the verses were revealed.

Second, there is an interpretation based on narrated hadith. In addition to employing literal and contextual methods, the Tafsir Qurtubi also cites narrated hadiths as a source of interpretation. Abu Abdullah Qurtubi had a comprehensive understanding of hadiths, which he utilized as a reference in interpreting the Quran.

Third, there is an interpretation based on the opinions of earlier scholars. Abu Abdullah Qurtubi extensively quotes the opinions of earlier scholars in his interpretation, such as Ibn Abbas, Mujahid, and Ibn Juraij. The opinions of these earlier scholars serve as a reference for Abu Abdullah Qurtubi in interpreting the Quran.

Fourth, there is an interpretation based on qira'at (recitation variations) and the science of grammar (nahwu). Abu Abdullah Qurtubi utilizes the science of qira'at and grammar in his interpretation. This aids him in understanding the meanings of words in the Quranic verses and providing clearer explanations.

Fifth, there is a systematic approach to interpretation. The Tafsir Qurtubi is organized in a systematic and detailed manner. Each interpreted verse begins with an explanation of its background and is followed by an explanation of its context and meaning. Abu Abdullah Qurtubi also provides commentary on relevant hadiths, the opinions of earlier scholars, qira'at, and grammar related to the verse.

Here is the translation of the stages applied by Sheikh Abu 'Abdillah Al-Qurthubi in his tafsir book, *al-Jaami' li Ahkamil Qur'an*; First, mentioning and grouping the verses to be discussed; Second, indicating the urgency of the discussion within the mentioned verse and then elaborating on it in a specific section; Third, conducting a

linguistic study of the verse; Fourth, adding several verses that are relevant to the discussed verse and citing their sources; Fifth, presenting the views of scholars and mentioning their sources as a means to explain the laws related to the main discussion; Sixth, not accepting views that are irrelevant to the teachings of Islam; Seventh, adjusting, analyzing, and comparing the views of scholars, accompanied by various arguments. Then, selecting and adopting the opinions that Sheikh Abu 'Abdillah Al-Qurthubi deems correct.

The Qurtubi's Commentary and the Maraghi's Commentary are two famous Quranic commentaries in the Islamic tradition. Below is a table comparing the similarities and differences between the two:

Table 1

Here's the table comparing the similarities and differences between Tafsir al-Qurtubi and Tafsir al-Maraghi in English:

ASPECT	QURTUBI'S COMMENTARY	MARAGHI'S COMMENTARY
AUTHOR	Al-Qurtubi	Al-Maraghi
TIME PERIOD	13th century	20th century
APPROACH	Traditional	Modern
STYLE OF WRITING	Extensive	Extensive
EXEGESIS DEPTH	In-depth	Simplified
SOURCES	Draws from various classical sources	Focuses on linguistic and contextual analysis

LANGUAGE	Arabic	Arabic
EMPHASIS	Legal rulings and jurisprudential aspects	Linguistic analysis, historical context
INFLUENCE	Widely studied in traditional Islamic education	Gained popularity in the 20th century
INTERPRETATION	Often includes multiple interpretations and opinions	Tends to provide a single straightforward interpretation
POPULARITY	Well-established and respected in Sunni tradition	Less well-known compared to older commentaries

Tafsir al-Qurtubi and Tafsir al-Maraghi have significant differences in their interpretation methods, use of Hadith, philological approach, and focus. While Tafsir al-Qurtubi tends to be conservative and focuses on the meanings of words in the Quran, Tafsir al-Maraghi combines language analysis with a broader contextual understanding. Tafsir al-Qurtubi is heavily influenced by classical Islamic tradition, whereas Tafsir al-Maraghi attempts to address contemporary issues in understanding the Quran. The choice of tafsir may depend on your goals and personal preferences in understanding the Quran.

3. Social Education in Surah Luqman Verses 17-19 from the Perspectives of Al-Maraghi and Tafsir Qurthubi

Surah Luqman, verses 17-19 in the Quran, actually discuss the

importance of social education. These verses emphasize the significance of education, both in terms of religious and social knowledge, and how it shapes individuals' strong character in social interactions. The verses also discuss the importance of social education and teaching in human life, especially within the context of family.

Overall, Surah Luqman verses 17-19 teach the importance of education, both in terms of religious and social knowledge. Holistic education should encompass spiritual, social, and psychological aspects, teaching patience, humility, and good self-management. Imam Al-Maraghi states that Surah Luqman contains the advice of Luqman al-Hakim to his son, including matters related to the rights of Allah SWT and matters related to interpersonal interactions.³⁴ Meanwhile, Imam Al-Qurthubi explains that Surah Luqman contains many important messages about avoiding reprehensible behavior and the importance of always striving to exhibit good social behavior towards Allah SWT and fellow human beings.³⁵

Surah Luqman verse 17 in the Quran says:

يُٰبُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ۝١٧

“O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, that the matters determination.”

This verse, verse 17, teaches the importance of religious

³⁴ Ahmad Mushtafā al-Marāghī, *Tafsīr Al-Marāghī*, 21st ed. (Cairo Mesir: Syarikah wa Mathba’ah Mushtafā al-Bābī al-Halabī wa Aulādih, 1946). 81

³⁵ Abu ‘Abdillah Muhammad bin Ahmad bin Abi Bakr al-Qurthubī, *Al-Jāmi’ Li Ahkām Al-Qur’ān Wa Al-Mubayyin Limā Tadhammanahu Min Al-Sunnah Wa Āyi Al-Furqān*, 16th ed. (Beirut: Lebanon: Muassasah al-Risālah, 2006). 482-483.

³⁶ Q.S. Luqman

education, which includes the command to establish prayer, enjoin righteousness, and forbid wrongdoing. This verse emphasizes that religious education is not only focused on the practice of worship but also on taking practical actions in everyday life. Furthermore, this verse also teaches the importance of patience and perseverance in facing trials and challenges in life.

In interpreting this verse, Imam Al-Qurthubi explains that it contains three important pieces of advice given by Luqman to his son:³⁷ First, for his son to establish prayer, which is the primary obligation for every Muslim. In the context of this verse, prayer can also be understood as a form of obedience and respect towards parents. Second, for his son to command others to do what is right (*ma'ruf*) and forbid them from doing what is wrong (*munkar*). This highlights the importance of fulfilling social roles in society, where everyone should strive to promote goodness and prevent evil. Third, for his son to be patient in the face of trials and tribulations. Patience is a quality that every Muslim should possess in dealing with various tests and trials in their lives. In the context of this verse, patience also signifies the importance of accepting Allah's decree with sincerity and not complaining about the trials that are given.

Similar to Al-Qurthubi, Al-Maraghi also interprets this verse as a duty for Muslims. In his overall interpretation, Al-Maraghi emphasizes that this verse provides guidance on how a Muslim should live and interact with both humans and Allah.³⁸ The three messages

³⁷ Abu 'Abdillah Muhammad bin Ahmad bin Abi Bakr al-Qurthubī, *Al-Jāmi' Li Ahkām Al-Qur'ān Wa Al-Mubayyin Limā Tadhammanahu Min Al-Sunnah Wa Āyi Al-Furqān*.

³⁸ Ahmad Mushtafā al-Marāghī, *Tafsīr Al-Marāghī*.

contained in his interpretation essentially align with Al-Qurthubi's interpretation, which is to build a good relationship with Allah by fulfilling His commands and to build good relationships with fellow human beings by enjoining what is right and forbidding what is wrong. This essentially encompasses the essence of social education, as explained by Aziz, that enjoining what is right and forbidding what is wrong is the essence of building good relationships because it has both divine and human dimensions.³⁹

Surah Luqman verse 18 in the Quran says:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ١٨

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

Verse 18 emphasizes the importance of social education that teaches humility and discourages arrogance. This verse emphasizes that arrogance is not only prohibited but also disliked by Allah. According to Imam Al-Maraghi, this verse teaches us to always be humble and not arrogant. Humans should always respect and honor others, and not belittle or look down on others due to differences in social, economic, or cultural status.⁴⁰ Imam Al-Maraghi also emphasizes the importance of humility in worship. He states that those who are arrogant and boastful will never achieve success in worship because they cannot set aside their egos and humble themselves before Allah.⁴¹

In the perspective of Imam Al-Qurtubi, this verse teaches the

³⁹ Abd. Aziz, "Pendidikan Etika Sosial Berbasis Argumentasi Quranik," *Andragogi: Jurnal Pendidikan Islam* 1, no. 3 (2019): 466–89.

⁴⁰ Ahmad Mushtafā al-Marāghī, *Tafsīr Al-Marāghī*.

⁴¹ Ahmad Mushtafā al-Marāghī.

importance of simplicity and not being arrogant before Allah and humanity. Showing off and acting arrogantly are behaviors that are greatly disliked by Allah, as they can lead to enmity and injustice among people.⁴² In his interpretation, Imam Al-Qurtubi also affirms that Allah loves His humble and modest servants. Therefore, as servants of Allah, we must always strive to guard our hearts and character, remaining under the control of reason and divine guidance, and constantly striving to improve ourselves.⁴³

Surah Luqman verse 19 in the Quran says:

وَأَقْصِدْ فِي مَشْيِكَ وَأَعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْخَمِيرِ ١٩

“Be humble you shall when you walk and soften your voice. Indeed, the worst sound is the sound of a donkey”

In general, this verse emphasizes the importance of education regarding self-management, which includes awareness of actions and behaviors taken, as well as awareness of the Hereafter. The verse indicates that holistic education should involve spiritual, social, and psychological aspects. According to Imam Al-Maraghi, this verse teaches the importance of polite and courteous behavior in interactions with others. Allah commands us to walk calmly and lower our voices, as this behavior demonstrates respect and consideration for others. Conversely, rude behavior and loud voices can disturb others and create hostility.⁴⁴

In his interpretation, Imam Al-Maraghi also affirms that polite

⁴² Abu ‘Abdillah Muhammad bin Ahmad bin Abi Bakr al-Qurthubī, *Al-Jāmi’ Li Ahkām Al-Qur’ān Wa Al-Mubayyin Limā Tadhammanahu Min Al-Sunnah Wa Āyi Al-Furqān*.

⁴³ Abu ‘Abdillah Muhammad bin Ahmad bin Abi Bakr al-Qurthubī.

⁴⁴ Ahmad Mushtafā al-Marāghī, *Tafsīr Al-Marāghī*.

and courteous behavior is a characteristic of a person of faith. A person of faith always strives to interact with others politely and respectfully, avoiding actions or behaviors that harm others. This aligns with Islamic teachings that encourage us to behave well and treat others fairly and kindly.⁴⁵ On the other hand, Imam Al-Qurthubi interprets this verse regarding the importance of displaying politeness in interactions with others. Walking calmly and lowering the voice when speaking show respect and consideration for others. Conversely, if someone speaks loudly and their voice is disruptive, it can create hostility and make others uncomfortable.⁴⁶

In his interpretation, Imam Al-Qurthubi also emphasizes that Islam is a religion that teaches goodness and politeness in social interactions. Therefore, Muslims should always strive to speak politely and respectfully, not making others feel uncomfortable. Additionally, he emphasizes the importance of improving character and treating others fairly and kindly, as these are signs of true faith.⁴⁷

Taking into consideration the interpretations from both tafsirs, it is evident that the message of these verses highlights the importance of social education and teaching in human life. Proper and appropriate education will guide individuals towards the right path and lead them towards Allah SWT, respecting parents and obeying His commands, which is an integral part of a righteous life that should be taught to children from an early age in order to shape their strong character when

⁴⁵ Delviani Marzal Hakim Hendra AlKampari, Ahmad Fadhil Rizki, "Pendapat Quraish Shihab Dalam Tafsir Al- Mishbah Tentang Berbuat Ihsan Dalam Dimensi Sosial," *Al-Fikra: Jurnal Ilmiah Keislaman* 20, no. 2 (2021): 136–50.

⁴⁶ Abu 'Abdillah Muhammad bin Ahmad bin Abi Bakr al-Qurthubī, *Al-Jāmi' Li Ahkām Al-Qur'ān Wa Al-Mubayyin Limā Tadhammanahu Min Al-Sunnah Wa Āyi Al-Furqān*.

⁴⁷ Abu 'Abdillah Muhammad bin Ahmad bin Abi Bakr al-Qurthubī.

they grow up.

D. CONCLUSION

Social education is indeed an important aspect in relation to the Quran as a source of guidance in Islam. The Quran places great emphasis on the importance of social education and views it as a crucial element in building a civilized society with good behavior. In the context of social education, the interpretations of Al-Maraghi and Al-Qurthubi are relevant in examining Surah Luqman verses 17-19, making it necessary to study these verses through the lens of their interpretations. When looking at the interpretations from both scholars, there is a tendency to find similarities in how they interpret the verses in this Surah. The aspect emphasized in their interpretations is how to build good social interactions in the context of one's relationship with Allah and with fellow human beings. This means that social education becomes an important aspect for children in realizing the ultimate goal of social education, which is to become individuals who are not only intellectually sound but also socially upright.

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