THE CONCEPT OF EDUCATIONAL PATIENCE
ON THE PERSPECTIVE OF AL-QUR’AN
(AN INTERPRETATION COMPARISON BETWEEN
TAFSIR AL – MISBAH AND AL- AZHAR SURAH
AL-ANFAL VERSE 46, 65 AND 66)

A GRADUATING PAPER

Submitted to the Board of Examiners as a partial fulfillment of the requirements
for the degree of Sarjana Pendidikan (S.Pd) Islamic Education Department of
Teacher Training and Education Faculty State Institute for Islamic Studies
(IAIN) Salatiga

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2017
DECLARATION

Bismillahirrahmanirrahim.

In the Name of Allah the Most Gracious the Most Merciful.

Hereby, the writer declares that this graduating paper is written by the writer herself under the title "The concept of educational patience on the perspective of al-Qur'an (an interpretation comparison between tafsir al-Misbah and al-Azhar surah al-anfal verse 46, 65 and 66)". This paper does not contain any materials which have been published by other people and it does not cite any other people's ideas except the information from the references.

This declaration is written by the writer to be understood.

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ATTENTIVE COUNSELOR’S NOTE
Case: Anis Istianah’s Graduating Paper

Dear,
Dean of Teacher Training
And Education Faculty

Assalamu’alaikum Warahmatullahi Wabarakatuh
After reading and correcting Anis Istianah’s graduating paper entitled THE CONCEPT OF EDUCATIONAL PATIENCE ON THE PERSPECTIVE OF AL-QUR’AN (AN INTERPRETATION COMPARISON BETWEEN TAFSIR AL – MISBAH AND AL- AZHAR SURAH AL-ANFAL VERSE 46, 65 AND 66), I have decided and would like to propose that this paper can be accepted by the Teacher Training and Education Faculty. I hope this paper will be examined as soon as possible.

Wassalamu’alaikum Warahmatullahi Wabarakatuh

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ATTENTIVE COUNSELOR’S NOTE
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Dear,
Dean of Teacher Training
And Education Faculty

Assalamu’alaikum Warahmatullahi Wabarakatuh
After reading and correcting Anis Istianah’s graduating paper entitled THE CONCEPT OF EDUCATIONAL PATIENCE ON THE PERSPECTIVE OF AL-QUR’AN (AN INTERPRETATION COMPARISON BETWEEN TAFSIR AL- MISBAH AND AL- AZHAR SURAH AL-ANFAL VERSE 46, 65 AND 66), I have decided and would like to propose that this paper can be accepted by the Teacher Training and Education Faculty. I hope this paper will be examined as soon as possible.

Wa'allahumma wa'alaikum Warahmatullahi Wabarakatuh

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“Look Before to Leap”
DEDICATION

This graduating paper is sincerely dedicated to:

My beloved Parent Mr. Saifuddin Hasyim and Mrs. Komsatun
thank you for the endless love, support, prayer, and everything you give to me.

My lovely sister Rif’ah Samtiana and my brother Mahbub Ahmad Muzakki
My best friends, all of ICP 2012 members who keep being together
to strengthen and support each other.
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In the name of Allah, the Most Gracious and the Most Merciful, the Lord of the entire universe. Because of Him, the researcher is able to finish this graduating paper as one of the requirements for Sarjana Pendidikan (S.Pd) of Islamic Education Department of Teacher Training and Education Faculty of State Institute for Islamic Studies (IAIN) Salatiga.

Peace and salutation always be given to our prophet Muhammad SAW who has guided us from the darkness to the lightness. However, this success would not be achieved without those support, guidance, advice, help, and encouragement from individual and institution. It is an appropriate moment for the researcher to the deepest gratitude for:

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6. All lecturers of International Class Program (ICP) of State Institute for Islamic Studies (IAIN) of Salatiga.

7. All figures who could not be mentioned because of the limited room in this paper.

Eventually, this graduating paper is expected to be able to provide the reader a useful knowledge and information. So, the writer is pleased to accept more suggestion and contribution for the improvement of this graduating paper.

Salatiga, March 21th 2017

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ABSTRACT


Keywords: Patience, Tafsir of Al-Misbah, Tafsir of Al-Azhar

Al Qur’an sets interaction pattern among human with others to always interweave a good relationship. Al-Qur’an explain that all of human certainly has problems on his life, being patience is good choise to confront of it all. The most interesting part is when we notify the verses of Al Qur’an containing about obligation as moslem to follow to Allah similarly respect His Rasul we should respect, loyal and discipline toward Propet, is the higher commander in the war. It suggest that Rasul is leader in the obstinancy and being patience in carrying out the commands of Allah SWT.

This research was a library research. The primary data resources used in this study were the book of Al-Azhar and Al-Misbah tafsir, while secondary data were any books, magazines, newspapers, journals, and other papers which were relevant with research theme. To analysis the data, it applied model content analysis.

The result of this study shows that: 1. Quraish Shihab and Hamka have similar view about The concept of educational patience on the perspective of al-Qur’an surah al-anfal verse 46, 65 and 66 that an obligation as moslem to follow to Allah and respect His Rasul 2. Quraish Shihab and Buya Hamka have different view in interpreting the word ‘alima in surah Al-Anfal verse 66. Quraish Shihab interprets it ‘knowing’ while Hamka interprets it ‘proving’. This contradiction results having few contradiction on the meaning.
TABLE OF CONTENT

COVER ................................................................................................................................. i
DECLARATION ..................................................................................................................... ii
ATTENTIVE COUNSELOR’S NOTE ................................................................. iii
PAGE OF CERTIFICATION ................................................................................................ v
MOTTO ............................................................................................................................... vi
DEDICATION ...................................................................................................................... vii
ACKNOWLEDGEMENTS .................................................................................................... viii
ABSTRACT .......................................................................................................................... x
TABLE OF CONTENT .......................................................................................................... xi

CHAPTER I INTRODUCTION
A. Background of the Problem ....................................................................................... 1
B. The Statement of the Problem ................................................................................... 8
C. The Objective of the Research ................................................................................... 9
D. The Definition of Term ............................................................................................... 9
E. The Methodology of the Research ............................................................................ 11
F. The Significant of the Research ................................................................................. 13
G. The Outline of the Research .................................................................................... 13

CHAPTER II EDUCATION CONCEPT IN ISLAM
A. The Definition of Islamic Education .......................................................................... 15
B. The Scope of Islamic Education ............................................................................... 17
C. The Goal of Islamic Education .................................................................................. 18
D. Islamic Education Curriculum .................................................................................. 22
E. Islamic Education Material ....................................................................................... 23
F. Methods of Islamic Education ................................................................................... 25
G. Institution of Islam ............................................................... 26
H. Concept Education in the Qur’an ........................................... 27

CHAPTER III CHARACTERISTIC OF TAFSIR AL-MISBAH AND AL-AZHAR
A. M. Quraish Shihab and Buya Hamka Biography ................. 47
   1. Quraish Shihab Biography
      a. Family Background ...................................................... 48
      b. Education Background ................................................ 49
      c. Organization Career .................................................... 51
      d. M. Quraish Shihab’s Paper Works ............................... 52
   2. Buya Hamka Biography
      a. Family Background ...................................................... 54
      b. Education Background ................................................ 55
      c. Organization Career .................................................... 58
      d. Hamka’s Paper Works .................................................. 60
B. Sumber-sumber Penafsiran
   1. Interpretation Source of Tafsir Al-Misbah .......................... 62
   2. Interpretation Source of Tafsir Al-Azhar ............................ 64
C. Interpretation Methodology of Tafsir Al-Misbah And Al-Azhar
   1. Interpretation Methodology of Tafsir Al-Misbah .................. 66
      a. The Background of Writing Process ............................... 66
      b. Interpretation Methods ............................................... 67
      c. Writing Process Outline of Tafsir Al-Misbah ................... 69
   2. Interpretation Methodology of Tafsir Al-Azhar .................... 72
      a. Interpretation Type ...................................................... 72
      b. Interpretation Method of Tafsir Al-Azhar ....................... 75
      c. Shades of Tafsir Al-Azhar .......................................... 77
CHAPTER IV CONCEPT OF PATIENCE EDUCATION IN THE AL QUR’AN SURAH AL ANFAL VERSE 46, 65, AND 66

A. Definition of Patience .......................................................... 82

B. Comparative Analysis Interpretation of Quraish Shihab and Buya Hamka in Surah Al-Anfal verse 46, 65, and 66.................. 84

1. Arrangement of Surah Al-Anfal verse 46, 65, and 66
   a. Surah Al-Anfal verse 46 and the translation .................. 84
   b. Surah Al-Anfal verse 65 and the translation .................. 84
   c. Surah Al-Anfal verse 66 and the translation ................. 85

2. Tafsir of Quraish Shihab
   a. Surah al-Anfal verse 46........................................ 85
   b. Surah al-Anfal verse 65-66..................................... 87

3. Tafsir of Buya Hamka
   a. Surah al-Anfal verse 46........................................ 97
   b. Surah Al-Anfal verse 65-66..................................... 99

4. The Similarity Interpretation Between M. Quraish Shihab and Buya Hamka in Surah Al-Anfal verse 46, 65, and 66............. 105

5. The difference interpretation Between M. Quraish Shihab and Buya Hamka in Surah Al-Anfal verse 46, 65, and 66 ........... 107

C. The kind of patience......................................................... 107

1. Patience to conduct Allah’s instruction............................ 107
2. Patience to leave bad things and desire urges .................. 108
3. Patience for the problems and difficulties ...................... 109
4. Patience in Islamic preaching........................................ 110
5. Patience in the war ...................................................... 111
6. Patience in the social interaction................................. 112

D. Reflection........................................................................ 113
CHAPTER V CLOSURE

A. Conclusion ........................................................................................................ 115
B. Suggestion ......................................................................................................... 116

BIBLIOGRAPHY
CURRICULUM VITAE
CHAPTER I
INTRODUCTION

A. The Background of the Problem

Every human has problems on his life, because life is not always on its path. It sometimes flows out of the track and bumpy. Many various moments face our life. So that, every human exactly needs patience in the daily routinities. All problems faced by people cannot be separated by two cases; a case which is right for them and a case which on the contradictory for them (Asma, 2010: 10).

In the daily life, patience is a very simple attitude, but no one can guarantee if he is able to express patience maximaly. The duty of His servant is to perform the truth for himself and others. Allah SWT said in the Holy Qur’an Surah al-Asr (103): 1-3:

وَالْعَصْرِ ﴿۱﴾ إِنَّ الْإِنسَانَ لَيْفَ حِسَارٍ ﴿۲﴾ إِلَّا الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّلِحَاتِ وَتَوَاصَوْاْ بِالْحَقِّ وَتَوَاصَوْاْ بِالصَّبْرِ ﴿۳﴾

The Meaning: “By (the token of) time (through the ages). Verily man is in loss. Except such as have faith and do righteous deeds and (join together) in the mutual teaching of truth and of patience and constancy”. (Ali, 1938: 323)

The obstacle of every human is different from another. It depends on his faith and belief to Allah SWT. How much Allah gives the obstacles to human is aimed to know and examine the quality of the faith to Allah SWT. If
someone does not have patience in order to perform his obedience and to avoid sin, or he is not patient when a calamity comes, then he will lose a few of his faith (Yasin, 2012: 104).

The entirely cases that Allah did are His form of tarbiyyah to His creatures, so Allah will give the lessons by creating sky, earth and all the things between both of them through several real processing time. Allah is powerful to create them faster than eye-blink if we see from His ability, because He is the Supreme Substance who is able to do everything that He want.  

The obstacles and problems in this world are a must, no one can avoid them. Beside that, problems are media to measure the faith. The more people have higher faith, the more higher its problems. The facing problems will not be higher from people’s ability. When an obstacle faces us and does not face the other, it means that we have the ability to pass it. So, do not give up. Allah said:  

لا يُكِفِّفُ اللهُ نَفْسًا إِلَّا وَوَسَعَهَا لَهَا مَا كَسَبَتْ وَعَلَّيْهَا مَا أَكَسَبَتْ رَبُّنَا لَآ تُؤَاخِذَنَا إِنْ كُنَّا سَيِّئينَ أَوْ أَحْتَقَانَا رَبُّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتُهُ عَلَى الْاَّذِينَ مِن قَبْلِنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَأَعْفُ عَنَا وَأَغْفِرْ لَنَا وَآرَاحَمْنَا إِنَّا مُوْلِدَنَا فَانصُرْنَا عَلَى الْفَوْقِ الْمَكْرِينَ
The Meaning: “On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (pray) “Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith.” (QS. Al-Baqarah (2):286)

Human’s body consists of three basic elements: head, body and heart. Heart which is the center between body and soul, is the highest position accessed to the terrestrial condition. That is the superb of heart’s ability to influence people’s life, because heart’s function is not only to feel the outside’s life but also to coordinate the importance of life; related to the soul. On people lives’ expectation, heart as the coordinator of the way of life, people feel unstable feeling (mood) in their lives. Then, to keep the stability of heart’s feeling, Allah has taught us to perform ‘patient’ like in His Kalam:


The Meaning: “O ye who believe! Seek help with patient perseverance and prayer; for Allah is with those who patiently persevere” (QS. Al-Baqarah (2): 153)

This verse asks the faithful people to perform shalat (praying) like Allah teaches, and to follow kiblat (Moslem center to perform shalat) and the patience as a help to face many problems. The closing statement of that verse states that Allah is really along with the patience people implies that if someone wants his problems end, if he wants to fight on the truthfulness

and
fairness, so that he should engage Allah in every step. He has to involve Allah in every detail of his problem, and every struggle. In this condition, Allah-the Most Knowing, the Most Almighty and the Most Powerful exactly helps, because He is along with His creatures. Without His involvement, the obstacles could not break up, and even if those obstacles will be increased rapidly by evil and the anger of people themselves, based on the conclusion Quraish Shihab on “Tafsir Al-Misbah” (Al-Misbah Interpretation).

A patience and a help from Allah is like two siblings. So, a help is always followed by a patience, sincerely heart is always be followed by the sadness, and the smoothness will always be followed by the difficulties. Patience is able to help its owner (one) rather than another. It does not count on the numbers. Allah has praised patient people in the Holy Qur’an and stated that He will give unlimited reward.

One of the requirement of looking for knowledge is to build ‘a patience’, based on kitab (salaf book) “Ta’lim Muta’alim” in 122nd page states that:

دَكَاءٍ وَخَرْصٍ وَاصْطِبْارٍ وَبَلْغَةٍ ﺃَوْإِرْسَادٍ أَسْتَاَدٍ وَطُوْلٍ زَمَانٍ

The Meaning: “Clever, love (knowledge), patient, supply, the teacher’s direction and a long time”.

The meaning of patience in the context above is patience for facing problems and torture when someone looks for knowledge, because every good thing will be followed by problems, in this case is looking for knowledge; it means that patience to memorize knowledge and patience to
convey the knowledge. It is the part of *jihad fi sabilillah* (keep on struggle to God’s way). Looking for knowledge does not only have a good perspective of human being but also have the high position in Allah’s side. Allah SWT said in the Holy Qur’an Surah Al-Mujadalah (58) : 11

> …ٍیرْفَعَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ آوَتُوا الْعَلْمَ دَرَجَتَ وَاللَّهُ بِمَا تَعْمَلُونَ

The Meaning: *...those of you who believe and and who have been granted (mystic) knowledge. And Allah is well- acquainted with all ye do.*

Patient does not seem as weakness, it seems as strength. Achieving the victory is Allah’s promise to His patient servants, and His promise is always true. Al-Qur’an introduces itself as “directional giver to the right way”. Its directions are aimed to give the prosperity and the happiness for all people individually or generally, so it is found some directions for all people on those two forms. A patience which Allah stated does not only belong to lesson, but also it contains educational expectation that taught to solve some problems in life.

Patience people will be able to accept all of problems and calamities. Some problems and calamities coming to Indonesia have been faced in the society. To patience people, they will open minded to accept a sadness truth, but other who reject or not patient, they will worry and claim to their fate.
The daily phenomenon in the society shows that there has discrepancy between the existing theory due to maximal effort and fully patience without effort. In other words, the reality shows that the perception developed in some societies implies that patience is just devensiveness to Allah SWT without some effort. This misperception causes Moslem stay on the deterioration and could not compete with dynamics global. This evidence can be seen in the daily life.

Performing the obligation and leaving the wickedness can be meant as having patience, because those words contain a meaning to endure the oral communication not to complain, to hold out the heart not to feel angry, and to endure physics not to express anger by slapping cheek, splitting clothes, etc. so, based on syariah term, patience is to endure mouth from complaint, to endure heart from anger, and to endure physics from splitting clothes and other negative conduct act. Patience is not too identic with devensiveness and give up for the condition, or identic from dzalim (wicked-looking). Having Patience is an active attitude to change the existing condition, so that it could be better than before.

Al-Qur’an al-Karim is the Holy kitab which Rasulullah stated as “Ma’dubatullâh” (Beverage of God). This beverage helps humans to gain deep understanding and total comprehension of Islam and as a light for Moslem to face some problems in the life.
It is the truth that Al-Qur’an which is as Islamic source strives for seriously attention if one wants to know its substance. Because of finding its substance, one could not find it only he can read Al-Qur’an well. To find it, one needs to expert not only on reciting but also on the ability to understand, interpret the content and also explore the principle in Al-Qur’an. This ability is given to *tafsir* (interpretation) Al-Qur’an. Then the essence of *tafsir* Al-Qur’an according to Muhammad Ali al-Sabuni (1975) in Yunan Yusuf (1990), is a sub-key to open new understanding inside Al-Qur’an (Yusuf, 1990: 8).

Haji Abdul Malik Karim Amrullah or more famous by his nickname Hamka is a popular *ulama* (pious man), artist, historian and also politician. Buya Hamka is an autodidact learner on the sciences such as philosophy, art, history, sociology and politics, not only Islam but also discourse. The academic title of professor from Al-Azhar, Egypt is not because of formal education, but he gains it from his achievement in preaching. One of his master piece is *Tafsir* Al-Azhar. The tafsir rises in the difficult situation, when he was on the jail; he could finish his interpretation of 30 chapters completely.

Quraish Shihab is *ulama*, intellectual moslem Indonesia and also *mufassir* (interpreter) Al-Qur’an, he is an alumni of al-Azhar University in Cairo, Egypt who pass by predicate *summa cumlaude* by an award Mumtaz
Ma’a Martakah al syaraf al Ula. Because of his achievement, he has been recorded as the first person in South East Asia who can get that predicate in his period.

Quraish can interpret and convey Al-Qur’an by recent periods’ context who delivers tafsir Al-Misbah as a different tafsir and interesting to be read and explore because it uses understandable language.

The writer prefers to choose tafsir Al-Misbah as a comparison with tafsir Al-Azhar in this research, because the writer sees that there has the significant different background of education, socio culture condition and life history. Those comparison would influence the way they interpret Al-Qur’an. That cases are the writer’s reason to take tafsir Al-Azhar and tafsir Al-Misbah as the object of the research.

After the explanation above, the writer is interested in exploring and discussing by giving title “THE CONCEPT OF EDUCATIONAL PATIENCE IN THE PERSPECTIVE OF AL-QUR’AN (AN INTERPRETATION COMPARISON BETWEEN TAFSIR AL-MISBAH AND TAFSIR AL AZHAR QS. AL-ANFAL VERSE 46, 65 AND 66)".
B. The Statement of the Problem

Based on the background of the study above, the problems of the study can be formulated as follows:

1. How are the difference characteristics between *tafsir* Al-Misbah and *tafsir* Al-Azhar?
2. How is the concept of educational patience in Al-Qur’an surah Al-Anfal verse 46, 65 and 66 according to Tafsir al-Misbah and al-Azhar?

C. The Objective of the Research

Related to above problem statements, this study has some objectives which described as follows:

1. To know the difference of characteristics *tafsir* Al-Misbah and Al-Azhar.
2. To know the concept of educational patience in Al-Qur’an Surah Al-Anfal verse 46, 65 and 66 according to Tafsir al-Misbah and al-Azhar.

D. The Definition of Term

To avoid misunderstanding and misinterpretation of the research result, the writer would like to explain and define the key terms that are used.

1. Concept

   Concept is the mental description of the object, process or anything outside from language and it is used intellect to understand that cases (Kridalaksana, 1982: 91). Concept in this research means symbol or in this discussion it means heart.
2. Educational

Education is to create learning in school more specifies on teaching-learning process, and programmed informal education and productive, to achieve the entirely individualism, the way to conduct and all duties as individual, family and part of th society, as citizen and produsen or founder of some techniques and creative leader, as society which always learn, is the society which does not just looking for the knowledge once and forever, but they should learn to build a science institution on the whole of life which always develop. It is “study to life” (Mudyaharjo, 2006: 60).

On the simple and general term, the meaning of education is a human effort to increase and develop potency not only body but also soul based on the values in the societies and cultures (Indar, 1994: 16).

3. Patience

The word patience means avoid and prevent. Having Patience is to endure ourselves not to complaint, avoid mouth to blame and against physics not to slap cheek and splitting clothes, etc. Another term: shabara – yashbiru – shabran. In Arabic language, it stated that shabartu fulanan, means I endure it. Shabbartuhu by using tasydidi means that I push him to be patience.

Patience is to endure himself to be responsible for anything he does not like by keep doing sincere and give all soul to Allah. No one
close to Him except reward is being known, except the reward for patience. Allah SWT will give the unlimited reward. Allah said:

 إنما يُوقَى الَّذين أَجَرَهُم يَغْتَبِ حَسَابٍ

The Meaning: ...Those who patiently persevere will truly receive a reward without measure. (Az-zumar (39): 10)

4. Patience Education

Patience education in this study, means a human effort to increase and develop potency not only body but also soul based on the values in the societies and cultures to be patience in the daily life.

5. Perspective

Perspective is a sight, it can be an overview (Departemen Pendidikan dan Kebudayaan, 1994: 520).

6. Al-Qur'an

According to Syaikh Ali As-shobuni, the meaning of Al-Qur'an is as follows:

(على الصَّبَوْنِي، 2003 : 8).
The Meaning: “Al-Qur’an is Allah words which contains miracle gave to the prophets and Rasul by mediator the angel-Jibril as. which is written on the mushaf (pieces) moving to us by mutawatir’s stage counted as a pious act if one reads it, starting by surah Al-Fatihah and ending by surah An-Nas.”

E. The Methodology of the Research

The methodology which is used in this research as follows:

1. The Kind of Research

The writer used Library research or literature research. This method is used to collect data by reading books and exploring source of books, and also to discuss (Nazir, 1985: 27).

2. The Approach

To conduct this research, the writer uses thematic method. Thematic tafsir is a specific theme of research, and the writer uses tafsir Al-Misbah and Al-Azhar.

3. Tehnique of Collecting Data

The Method which is used by the writer specifics on library research to collect the data which are used to the research, so the writer divides data into two parts:

a. Primary data source, is Tafsir Al-Misbah and Tafsir Al-Azhar.

b. Secondary data source, is books (Tafsir Tarbawi mengungkap pesan al-Qur’an tentang Pendidikan, Dahsyatnya kekuatan sabar), journals (Tafsir Al-Azhar: Suatu tinjauan biografis dan metodologis, Corak
Penafsiran M. Quraish Shihab dalam Tafsir Al-Misbah) and experts’ papers which discuss the topic of the research.

4. Data Analysis

To conduct this research, the writer uses content analysis-describing meaning in the words-forming of Al-Qur’an, then the result of that interpretation pass through deep analysis and comprehensive. It is aimed to answer from the statements of the problems that are described by the writer.

F. The Significant of the Research

1. Theoretical Benefit

This research is aimed to add knowledge and also give the contribution to the generally educational development, on the concept of educational patience on the perspective of al-Qur’an.

2. Practical Benefit

To understand the concept of educational patience based on Al-Qur’an and also comparing *tafsir* Al-Misbah and Al-Azhar, to know the concept of education in Islam, and develop struggle and spirit to apply or practice in the daily life and always try to be patient when face every single problem.
G. The Outline of the Research

To ease the comprehension in this research, so this research is arranged into five chapters, which are formed by every chapter relate to another chapter. The outline of the graduating paper as follows:

The first chapter contains of introduction; it includes the background of the problem, the objective of the research, the definition of term, the methodology of the research, the significance of the research and the outline of the research.

The second chapter is the theory which contains of the concept of education in Islam.

The third chapter is two characteristics of *Tafsir* Al-Misbah and Al-Azhar. In this chapter discusses the biography of the interpreters, the sources of the interpretation and the methodology used by the writer, *tafsir* Al-Misbah and *tafsir* Al-Azhar.

The fourth chapter is the concept of educational patience in Al-Qur’an surah Al-Anfal verse 46, 65 and 66. In this chapter contains of the analysis of the concept of patience in the Holy Qur’an. It is how the patience’s characteristic, the ordinary characteristics of patient, the kind of patient, the example of patient and the similarity and the difference between *tafsir* Al-Misbah and *tafsir* Al-Azhar.

And the fifth chapter is conclusion and suggestion.
CHAPTER II
EDUCATION CONCEPT IN ISLAM

A. The Definition of Islamic Education

Lexically, the term ‘education’ comes from Arabic called tarbiyah, with rabba as the verb. Whereas ‘teaching’ comes from Arabic called ta’lim, formed from a verb ‘allama’. Education and teaching in Arabic are tarbiyah wa ta’lim, whereas Islamic education is tarbiyah islamiyah (Daradjat, 2011: 25).

Education that is called as tarbiyah in Arabic is a deviation of the word rabb such as in Surah Al-Fatihah: 2, Allah as the Lord of universe that is the Lord who manages and educates the whole universe. Allah swt gives information about the important of planning, controlling, and increasing world quality. Human are expected to praise the Lord regularly who educates the universe. Therefore, the man should be educated too in order to get skill for understanding the universe educated by Allah SWT. and all at once it is able to make them closer to Allah SWT. (Roqib, 2009: 14)

The verb rabba (educate) has been used in Prophet’s period as said in The Holy Qur’an Surah Al-Isra’ (17): 24

ما رَبِّي أَرْحَمْهُمَا كَمَا رَتَبْتُمَّي صَغِيرًا...  

The Meaning: "...My Lord! Bestow on them thy Mercy even as they cherished me in childhood." (Ali, 1938: 132)
As a noun, *rabba* is defined as Allah, this is because Allah who educates, cares, protects and creates. The other word that is defined as education is “addaba”, which means educates (Daradjat, 2011: 26).

As Rasulullah said:

أَدْنِى رِئْبِي فَأَحْسَنْ تَأْدِبِي

The Meaning: “My Lord perfected my good manners and conduct.”

The word *ta’lim* with its verb ‘*allama*’ had been used in the prophet time. Either in Qur’an, Hadits or daily usage, this word is applied more than the term *tarbiyyah*. Lexically the difference of the both meanings is clear enough based on the use and the mean of *rabba*, *addaba*, and so on.

Allah said:

وَعَلَّمَ آدَمَ الْأَشْمَاءَ كُلَّهَا ثُمَّ عَرَضْنَاهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ فَأْنِئُونِي بَيْسَمَاهَا

اللهُوَ الَّذِي أَنْعَمَ عَلَى الْمُؤْمِنِينَ

The Meaning: “And He taught Adam all the names (of everything), then He showed them to the angels and said, 'Tell Me the names of these if you are truthful!'” (al-Baqarah (2) : 31)

Allah also said:

وُوَرَثَ سُلَيْمَانُ دَاوُدُ، وَقَالَ يَتَابِيَّةَا آلنَّاسُ عِلَّمَتَا مَنْطِقَ الْطَّيْرِ وَأَوْيِيَتَا مِنْ كُلِّ

نانٍ ﯿ إِنَّ هَذَا هُوَ الْفَضْلُ الْعَظِيمُ

The Meaning: “ And Sulaiman inherited (the knowledge of) Daud. He said: O mankind! We have been taught the language of birds, and on us have been bestowed all things. This,
The word ‘allama in both of surah above mean just notifying or giving knowledge, it does not mean personality development, because there is little possibility in developing Prophet Sulaiman’s personality through bird, or developing Adam’s personality through the names of everything. It is different with the meaning of rabba, addaba. There are some clear meanings such as development, guidance, maintenance etcetera (Depag, 1984: 27).

Terminologically, education is a consciously guidance by teacher toward physical and psychological development of students in order to form the main personality. The word “Islam” in “Islamic education” shows the color of certain education that is education with Islamic color; Islamic education is an education base on Islam (Tafsir, 1991: 24).

Education is the whole potential development of students step by step according to the last Islamic precept. In conclusion, Tafsir defined Islamic education as guidance given by someone to other, so it develops maximally according to Islamic precept. This definition is just about education by a person to other that is conducted in a family, society and school, about the guidance of physical, intelligent, and heart aspect of students (Tafsir, 2005: 32).
B. The Scope of Islamic Education

Islamic education concept including the whole human life, not only observe and emphasize the faith aspect (belief), worship (ritual), and morals (norm-ethic), but also more than it. Commonly, Islamic teachers have the same view that Islamic education includes various aspects: (1) Religious, (2) Faith and charitable, (3) Morals and character and (4) Physical – biologist, exact, mental-psychological, and health. From the character aspect, Islamic education must be developed with other related knowledge (Roqib, 2009: 22). By those explanations, the scope of Islamic education is as follows:

1. Every process of change in achieving progression and development base on Islamic precept soul.

2. The unification of physical education, intelligent (intellectual), mental, feeling (emotion), and psychological (spiritual).

3. The balance of physical- psychological, faith- piety, dzikir-thought, scientific- natural, material-spiritual, individual-social, and world- beyond.

4. The realization of two functions of human, those are worship’s function as the servant of Allah SWT (‘abdullah) in order to be a servant of Allah and caliphate function as Allah’s caliph (khalifatullah) that is given a duty to hold, keep, utilize, preserve, and prosperous the universe (rahmatan lil ‘alamin).
C. The Goal of Islamic Education

The term “goal” or “purpose” or “aim” in Arabic is declared as *ghayat* or *ahdaf* or *maqasid*. Generally, those terms have the same meaning that is a deed directed to a certain goal, or direction, intention that will be achieved through effort or activity (Ramayulis, 2004: 156).

Every action should direct to the purpose or plan that has been determined as the standard of success, directing every activity and as a starting point in achieving the next goal. A goal can be the limitation of efforts done to focus on the established aspiration.

Goal is the world of ideal aspiration which intended to be created obviously. That ideal education purpose will visible in the end all. Usually, the end all is formulated briefly and solid, like the creation of perfect human, the formation of Muslim’s personality, and the organization of attitude of self-delivery to Allah SWT. (Fatchurrohman, 2006: 62)

The goal of education contains of the most basic values include social, scientific, ethic, and religious value. Started from the contents of values in education goal, most of people believe that the purpose of education keep a power to create regularity of various human life aspects, and also can direct the students to prepare their best future life with multiple changes occurred.

The education experts have defined about the goal of Islamic education, where a definition will be different with other definition. Nevertheless, in reality the formulation and the purpose of Islamic
education are same; perhaps only differ in the redaction and its emphasizing. The following are the goals of Islamic education according to experts:

1. Naquib al-Attas in Moh. Roqib (2009) declared that the purpose of education is about the importance of taking it from the philosophy of life. If the philosophy of life is Islam, its purpose is creating a perfect human (\textit{insan kamil}) according to Islam.

2. Abd ar-Rahman Saleh Abdullah in Moh. Roqib (2009) expressed that the principal goal of Islamic education include the physical goal, psychological goal, and mental goal.

3. Muhammad Athiyah al-Abrasyi in Moh. Roqib (2009) defined Islamic education specifically. He declared that the goal of Islamic education is creating a good character, as a preparation to face world- beyond life, a preparation to look for prosperity, growing natural spirit and prepare the professionalism of students.

4. Abd ar-Rahman an-Nawawi in Moh. Roqib (2009) declared that the goal of Islamic education is developing man’s mind and managing behavior and their feeling base on Islam which in the end of process intend to apply the loyalty and become the servant of Allah in the human life, either individual or social. This Islamic education definition is more emphasize
in the defenselessness to the Lord that be one in their self either
individually or socially.

5. Umar Muhammad at-Taumi asy-Syaibani in Moh. Roqib (2009) proposed
that the highest goal of Islamic education is a preparation for world and
beyond life. According to Bagi as-Syaibani, the purpose of education is to
process the human who ready to do and use the world facilities in order to
worship to Allah, it is not the human who ready to be used by an
organization, factory, or others. If these will become the goal and
orientation of education, education will be aimed as production tool only
to produce labor and treated the human as machine or robot. This kind of
education will not be able to create skilled and creative human that have
freedom and respectability.

Islamic education is the unification of physical, intellectual, faith,
character, feeling, aesthetic, and social. The existence of aesthetic or art
that is used by al-Ainaini in the education goal has little difference with
the definitions defined by other experts. Aesthetic and art should be
explicated because in reality perfection lay on the art value. If it has
touched art zone, the perfection and aesthetic of thing is real and become
part of it.

Practically, the whole definitions about the goal of Islamic
education can be developed and applied in an organization which is able
to integrate, balance, and develop everything in an education institution. The indicators made are just for facilitating the education goal achievement, and it is not for cleaving and separating the one goal from another (Roqib, 2009: 30).

D. Islamic Education Curriculum

Curriculum can be viewed as an education program planned and implemented to achieve some certain education goals. Simply, the term curriculum is used to show some subjects of study that have to be done for achieving a title or diploma. This definition is in step with Crow dan Crow’s (1990) opinion which declared that curriculum is a lesson plan contains of some subjects of study arranged systematically that is needed as requirement to finish a certain educational program (Nata, 2001: 70).

1. Curriculum Component

School curriculum contains of three components, those are goal, content, and organization/strategy. There are two goals in the school curriculum, those are:

a. The goal want to be gained by a school globally

As an education institution every school has some goals that want to be reached (the goal of education organization or the institutional goal). Commonly, those goals are described in a kind of knowledge, skill, and behavior expected to be able to be possessed by
students after they finished the whole educational program from school.

b. The goal want to be reached in every subject of study

This goal is described in knowledge, skill and behavior expected to be able to be possessed by students after they learned about a subject of study in a certain school. The goals of every subject of study in curriculum called curricular goal and there is also instructional goal.

2. Curriculum Content

The content of curriculum program from a school can be differed in two things, those are:

a. The kinds of the subject study that are taught

Those kinds are categorized into the content of curriculum and applied base on the goal that want to be reached by the related school that is institutional goal.

b. The content of every subject of study

Teaching material from every subject of study included into the definition of curriculum content that usually outlined in the form of topic completed with sub topic (Daradjat, 2011: 122).

Curriculum principals in Islam demand its relevance with the fundamental source of religion that is Qur’an and Hadits wherever and
whenever the education is. So, Islamic education curriculum is a learning
guided by Qur’an and Hadits in holding education activities in the school.

E. Islamic Education Material

Concerning with the education material is not quit of the study of
science in the view of Qur’an. A man get knowledge from two sources, those
are the God and human. The first knowledge is gotten by human directly from
Allah swt through revelation (Qur’ani and Kauni), divine inspiration or true
dream, whereas the second knowledge is gotten by human from the result of
observation and experience in human life through education, teaching,
experiment, and natural researches. Hasan Langgulung (1994) in
Fatchurrohman (2006), mention both of those sources of knowledge with the
creation (universe) and revelation, and mention the relation of both
complementary. Revelation is the encyclopedia of the universe, whereas the
universe is the dictionary of revelation. Both are the totality complete each
other. The truth in the world can be proved through a fact in the universe
(Fatchurrohman, 2006: 81).

Surah Al-Anfal (8): 57 explained:

ятайبا آنَاسْ قَدْ جَآءَتَكُم مَوْعِظَةً مَنْ رَبِّيْكُمْ وَشَفَآءًا لِمَا في الْصُدُورِ وَهَدَى
وُرَحْمَةً لِلْمُؤْمِينِ

The Meaning: “If ye gain the mastery over them in war, disperse, with them
those who follow them, that they may remember.”
That surah contains a message that Allah swt gave *mau‘idhah* and medicine for human. *Mau‘idhah* is an instruction and the way of goodness, that with it can treat (straightening) the divergences of human behavior. The instructions in it contain moral messages that can be called education material, whereas, the meaning of *Mau‘idhah* is Qur’an. So, Qur’an contains education material for human (students).

**F. Methods of Islamic Education**

Etymologically, the word ‘method’ comes from the Greek which consists of the word "*meta*" meaning through and "*hodos*" meaning the street. So it means the road in through. Methods of education means road in through the education process to achieve the goal. In terminological, according to Muhammad Al-Omar Al-Syaibani Toumy (1979) in Fatchurrohman (2006), to interpret the teaching method as a form of directed activities which is done by educators in delivering educational materials to students in accordance with the level of mental development and the local environment. It is intended to help students achieve educational goals such as behavior changes, the mastery of knowledge, skills and habits (Fatchurrohman, 2006: 89).

Educational methods are all manners used in an attempt to educate. The word "method" is broadly defined, because teaching is one of the efforts to educate, then the method in question is the method of teaching. Methods of Islamic education is a common procedure in the delivery of material to
achieve educational goals which is based on certain assumptions about the nature of Islam as a supra system.

Based on some of the definition above, can be concluded that methods of Islamic education is an effective and efficient way to be possessed by educators in Islamic education.

G. Institutions of Islam

Educational institution is an institution, media, forums, or certain situations and conditions that enable to implement the learning process, both structurally and traditionally that has been created previously. Educational institutions can also mean an institution that was deliberately set up for special purposes and there are also institutions that are unwittingly serves as a means of education and learning. This understanding has implications for a broad understanding of the institution so that it can take all the things that can bring a positive value in the educational process and the organizers are categorized as educational institutions. Jamaah recitals, mosque youth activities, and exemplary mother within the family is included in the category (Roqib, 2009: 122).

In the outline, educational institutions are divided into two, formal and non-formal educational institutions. Formal educational institutions is often associated with school organizations that have goals, systems, curriculum, buildings, level, a period that has been arranged neat and complete. Meanwhile, non-formal educational institutions presence in the school or in
the society (general) and the Society that condition and become educator or teachers as well as the subject of education.

Each educational institutions: schools, families, and communities should be used and developed maximally. Educational institutions can not be separated from the life of Muslims because it is a need and also prescribed by religion. They are interdependent and mutually supportive to the development, mental health, and education. School as educational institutions is common and widely known. There was Undeveloped educational institutions of family and society, such as the mosque that has potential strategic (Roqib, 2009: 123).

H. Concept of Education in the Qur'an

1. Terminology Education

In terms of Indonesia, the word ‘education’ and ‘teaching’ almost be a similar equivalent (plural) which showed an activity or process of transformation either science or values. In the view of the Qur'an, a transformation in both the science and the value is not substantially distinguishable.

The use of the term which refers to the definition of "education and teaching" is not a dichotomous that separates the two substances, but a value must be the basis for all activities of the transformation process. Polarity term more indicative of the targets to be achieved from a process. From this paradigm, so if explored in depth in the Qur’an there are some
terms that refer to the terminology "education and teaching", which are *tarbiyah* (*education*), *ta’lim* (*knowing*), *ta’dib* (*behavior*) and *Tazkiyah* (*growing*) (Munir, 2008: 38).

**a. Tarbiyah**

Terminology of *tarbiyah* is one form transliteration to explain the term education. This term has become a standard term and popular in the world of education, especially Islam education. In this discussion, it will be sought for the origin of the word *tarbiyah* within the scope of the language, both etymologically and terminology. The investigation of genetics language are expected to know the meaning of the word *tarbiyah* in the verses of the Qur’an (Munir, 2008: 38).

This discussion is intended to find significance between linguistic terminology with the terminology of the Qur’an. From that significance can be formulated an analysis that is expected to deliver to the formulation of a concept of education.

The word Tarbiyah / تربية derived from the Arabic language, namely: الملك (king / ruler) السيد (host) المدير (regulator) القيم (person in charge) المناعم (giver of favors). The term of *tarbiyah* can be defined as the process of delivering or assistance (assistance) to the children of teaching so that it can deliver these childhood into a better direction, whether they own or others.
The linguists have argued that *tarbiyah* word comes from three words:

1. سَثَّيَ – رَتَبَ which means increasing, growing.
2. سَثَّيَ – رَتَبَ which means to be great.

According to al-Baidlawy in Munir (2008) said *al-rabb* derived from the word *tarbiyah* that convey something little by little until it was perfect, and when viewed from the function word رَب divided into three; *rabb* as owner / ruler, as God is obeyed and as a controller. From the original meaning of the word *tarbiyah*, Albani in Munir (2008) argues that education consists of four elements; First, maintain and preserve the nature of the child to puberty. Second, develop all potential. Third, directing nature and all potential to perfection and Fourth, gradually implemented.

From the description included in the meaning of the word terminology of *tarbiyah*, both in terms of etymology and terminology, there are principles that became the basis of the Islamic view of human relationships, both between man and his Creator, and man with the universe. Among these principles are:
a) Confidence toward education that it is a process and attempts to locate the experience (meaning of life) as well as behavioral changes are in accordance with nature.

b) The belief that everything in world is a creature and Baharu. Creatures always dependent on *khaliq* (creator) who was responsible and creator.

c) The belief that the universe will always evolving (changing) actively which is within the special powers and in accordance with the law that have been determined.

d) From the evolutionary process, require the law of causality inevitable presence.

e) The belief that world are obey to humans and used by humans for the good and prosperity of himself.

f) The belief that God as *rabb al-’alamin* He is the nature of perfection (Munir, 2008: 40).

b. Ta’lim

The word تعليم in terms of its origin is a form of the word علم masdar which basically says علم, has meant to know. Word علم can turn into shape علم and sometimes can turn into علم, that have meaning transformation process of science, it's just that leans علم masdar علم word is devoted to explaining the transformation of information at a
glance, while the word that shaped علم the shaped of masdar علم indicate that the routine processes and continuous and comprehensive efforts scope that can influence muta'allim / person learning (Munir, 2008: 47). The word علم has the meaning of a touch of soul, this is indicated word of God in QS. Al-Baqarah (2): 31.

وَعَلَّمَ آدَمَ اَلْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضْهُمْ عَلَىَّ الْمَلَائِكَةِ فَقَالَ اِنْ شَاءَ الَّذِي يَعْلَمُ بَرَاءَةَ الْأَخْلَاقِ ﴿31﴾

The Meaning: “And He taught Adam the nature of all things; then He placed them before the angels, and said: “Tell me the nature of these if ye are right.”

Changes in the form of words علم to علم that get affix of diacritical mark contains two meanings:

1) The word علم yang berasal dari kata dasar علم berarti menjadikan sesuatu mempunyai tanda atau identitas untuk dikenali, sedangkan bentuk أَعْلَمَ أَعْلَمَ berarti menjadikan identitas dia atas sesuatu.

2) Kata علم is derived from the word علم means the achievement of actual knowledge, if the word is changed into forms علم , means make people know that they did not know before (Munir, 2008: 48).

The word علم which turn into a form علم which gets affix of diacritical mark in Qur’an repeated 34 times. In addition, there are also
forms تَعَلَّمَ called twice, the majority used by God, unless there are some words used by humans with the following characteristics:

a) Science or knowledge that is taught to humans is only a revival that has been done by God.

The Meaning: “They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah. Eat what they catch for you, but pronounce the name of Allah over it: and fear Allah. For Allah is swift in taking account. (Al-Maidah (5): 4)

In this verse the word علمٌ and تَعَلَّمَ, either in the form madhi (past verb) and mudhari (present verb) attributed to humans, is simply based on the teaching that comes from God (Munir, 2008: 49). The derivation of the word in verse علمٌ transitive form, but the object that was common is excluded (إضمار), because if not abolished then being asked is something is lawful. Surely will be included in the meaning of a lawful dog, but it is not likely to happen. So in this case the word علمٌ used for the teaching process to other than humans in these verses
(game), is closely associated with the halal (lawful) animals are hunted, as it relates to how the process of catching prey by animal hunters, whereas the ways in which the animals hunters are very dependent on the way taught by their owners.

b) Shows an action that is not possible, such as the accusation

Fira’un told Musa that he teaches magic, in QS. Taha (20): 71.

قَالَ قَالَ أمِينِ مَعَكُمْ وَقَالَ ائْتُوا بِمَا خَلِيفَ لَبِنَاء نُكْمُ إِنَّهُ لَكُمُ الْجَمَّ وَالْجَمَّ الَّذِي عَلَّمَكُمْ أَلْسَنَار

The Meaning: (Pharaoh) said: “Believe ye in Him before i give you permission? Surely this must be your leader, who has taught you magic!

An accusation from Fir’aun to Musa is something that can not be done by the Prophet. When in fact the Fir’aun knew that people never learn the magic from Musa and Musa was never taught magic to them. There are also other forms of above are all used by God (Allah) Himself (Munir, 2008: 50).

Another form of derivation above is عَلَّامَ which is entirely used by God, which is always accompanied by words غَيْبَ. If the plural form of the word 'normally ascribed to humans, if plural appraiser attributed to the teachings of God's servants. If the word is shaped mubalaghah عَلَّامَ is usually only used by god himself.
In this context, the teaching process is conducted by teacher to students routinely, then it should be able to give effect to changes in intellectual learners. The intellectual change does not stop at the mastery of the material that has been taught by the teacher, but also affect toward behavior of learners, from lazy to diligent and creative become more creative (Munir, 2008: 51).

c. Ta’dib

The word ta’dib comes from the word أُدَب meaning behavior and politeness. This word can also mean prayer, it is because prayer can guide humans to nature is commendable and prohibit the nature which is not commendable. The word أُدَب in various contexts include science and ma’rifat, both in general and in certain conditions, and is sometimes used to express something that is considered suitable and compatible with the tastes of specific individuals (Munir, 2008: 51).

One education leaders Muhammad Naquib Al-Attas, he used the term ta’dib in Islamic education is used to explain the process of nurturing adab (manners)to humans. The terms that he uses is different from other figures who mostly use the term tarbiyah. Ta’dib word is a form of the word addaba masdar (plural) which means educating or
giving manners, and no one understands the meaning of these words as a process or how the Lord taught His Prophets (Munir, 2008: 51).

He defines *ta'dib* is recognition and acknowledgment of the nature that knowledge and form it is organized hierarchically according to different levels and their degree of one's proper place in relation to the nature as well as the capacity and the potential for physical, intellectual and someone’s spiritual. Furthermore, he also saw that behavior has been heavily involved in the *Sunnah* of the Prophet. From here it according to Islamic education are more likely to use the term *ta'dib*.

Meaning of *adab*, according to Indonesian dictionary include "politeness, kindness and tenderness". The word is taken from the Arabic language, the meaning of which include the "knowledge and education, nature of merit and beautiful, precision and good behavior" (Munir, 2008: 54). Although the word *adab* is not mentioned in Qur’an, but found praise regarding the morals of the Prophet Muhammad. In the letter al-Qur'an Al-Qalam (68) verse 4:

وَأَنَّكَ لَعَلَّيْنِ خُلَّقَتْ عَظِيمًا

The Meaning: “And thou (standest) on an exalted standard of character”.”
Because of that, he used God as an example for humanity, anytime and anywhere. Not only in terms of ritual worship, but also in behavior and his attitude, because *adab* adhere in Rasul (prophet).

In the QS. Al-Qalam paragraph 4 above, use the editorial "is above" to show that the *adab* (manners) He surpassed noble character limit of ordinary people. Therefore, there are warnings of the Qur'an to the Prophet that according to normal size "has been so good and commendable, but they also reminded by God and demanded not to repeat mistakes" (Munir, 2008: 55). As Allah says in the Qur'an QS. 'Abasa (80) verses 1-2:

\[
\text{عَبَسَ وَتَوَلَّٕٔ أَنَّ جَآءَهُ أَلَٰٔ اَلۡعَمِيَّ}
\]

The Meaning: “(The Prophet) frowned and turned away. Because there came to him the blind man (interrupting)”. 

This verse was revealed in connection with the arrival of a blind man named Abdullah ibn Umm Maktum, the child's uncle of Siti Khadijah to the Prophet. When that he was in the mosque convey the teachings of Islam to the figures of the idolaters of Mecca highly expected to embrace Islam. Islamic maybe they can have a large impact on society islamization. Abdullah ibn Umm Maktum who was blind do not see characters such the polytheists, nor know how important the meeting is being implemented by the Prophet. Therefore,
he repeatedly utter aloud "The Messenger of Allah, teach me anything that Allah has taught you" (Munir, 2008: 55).

There is no denying that this request under the circumstances as mentioned above, really annoy the Prophet and this is what causes him to turn and surly. Such an attitude of the Prophet was reprimanded by Allah. According to Quraish Shihab, what is disclosed by Surah 'Abasa mentions Prophet, it shows the human side of him, because no human being can not be offended or angry. However, on the other hand it shows that the expected from him is something higher and noble than ordinary humans (Munir, 2008: 56).

Surah 'Abasa as warning from Allah to the Prophet Muhammad, is a testament to a height of manners or his character. Because it is essentially a reasonable attitude, can even be rated as excellent if done by ordinary people. Just plain surly, do not yell, do not expel is a commendable attitude towards that disrupt meetings or gatherings. But because God wills that he is at the highest peak of the character, then his strike to be.

Qur'an gives guidance and Prophet. Giving an example of how manners should decorate everything because if not then something is
d. Tazkiyah

The word *tazkiyah* is derived from the word زكى which means it grows and develops based on the blessings from God. This meaning can be used in the context of temporal and hereafter. So the word زكاة in Islam means something issued by the human rights derived from God, given to the indigent or poor. Good intentions to expect blessings, to cleanse the soul, to vacate the chest as well as to obtain a blessing in doing good deed (Munir, 2008: 59). It is described in QS. Al-Baqarah (2): 43

وَأَقِيمُوا الْصَّلَاةَ وَاتَّبِعُوا الْزُّكَاةَ وَأَرْكُبُوا مَعَ الْرَّكَبِينَ

The Meaning: “And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship)”. In other forms, the word *tazkiyah* shaped additive that turns زكى are contextualized with *nafs*. The word repeated more than 26 times, 24 times in its verb form, and 2 times in the form masdar (plural) attributed to humans, because humans on the one hand has the

\[\text{قد أفلح من تركٍ} \]

The Meaning: “But those will prosper who purify themselves.”

Except being related to Allah, the word tazkiyah is also related to Prophet, because he is the mediator for achieving purity. Allah’s saying in QS. Al-Taubah (9): 103

\[\text{حَدِّيثُ مِن أَمَوْمِهِمْ صَدَقَةً تَطْهِرُهُمْ وَتُرَكِّبَهُمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوَاتِكَ} \]

The Meaning: “Of their goods, take alms, that so thou mightiest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: And Allah is One Who heareth and knoweth.”

And sometimes the word tazkiyah is also related to observance of religious duties as connection for achieving purity, Allah’s saying in QS. Maryam (19): 13

\[\text{وَحَنَّا نَمَّى لَدَنَا وَرَكَوَةً وَكَارِبَ تَفَیَّی} \]

The Meaning: “And piety (for all creatures) as from Us, and purity He was devout.”

So when Allah promises to Maryam for giving a son who’s being characterized as zakkiya, Allah gives her Nabi Isa as. Who is able to speak to explain that he is a holy prophet who is delegated by
Allah for bringing prophecy risalah (Munir, 2008: 61). Allah’s saying in QS. Maryam (19) : 19

قَالَ إِنَّمَا أُنَّىٰ رَسُولُ رَبِّكَ لَأَهْبُ لَكَ غَلَامًا رَسَيْكَيْبًا

The Meaning: “He said: “Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son.””

Someone’s soul purity process is not gotten from learning process, but God’s guidance’s process as for Prophet. So that, human in soul purity process can take two ways:

1) By action. The way this is a commendable. Allah’s saying in QS. al-A’la (87) verse 14:

فَذَٰلِكَ أَفْلَحَ مَنْ تَرَكَٰ

The Meaning: “But those will prosper who purify themselves”

2) By utterance, as self-purification from character of losing other’s justice which Allah banned. Allah’s saying in QS. al-Najm (53) verse 32:

الَّذِينَ جَهَّلُوْنَ كَبِيرًا أَنْفَعًا وَأَنْفَعًا حَسًّا إِلَّا أَنْفَعًا إِنَّ رَبِّكَ وَسُعُ الْمَغْفِرَةُ هُوَ أَعْلَمُ بِكُلِّ شَيْءٍ إِذَا أَنْشَأَكُمْ مِنَ الأَرْضِ وَإِذَا أَتْمَتَّ أَجْنَهُ فِي بَطُونٍ أَمْهُتِكُمْ فَلَا تَرْكُوهَا أَنْفَسَكُمْ هُوَ أَعْلَمُ بِمَا أَتَقُلُّونَ

The Meaning: “Those who avoid great sins and shameful deeds, only (falling into) small faults, verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth, and when ye are hidden in your mother’s
wombs. Therefore justify not yourselves: He knows best who it is that guards against evil”.

That prohibition is for straighten human’s behavior which has tendency in self-boasting with excessive praise for himself. Meanwhile, excessive praise is not honorable action as in sound mind or in syara’. Because of that, self-praise is categorized as permitted, but it is not good to do that. Only for get the enthusiasm and optimistic up, someone is allowed to praise himself but it is not for other’s people knowing (Munir, 2008: 62).

2. *Tarbiyah* Term in Al Qur’an

The word *Tarbiyah* with its variation form of derivation in Al Qur’an is repeated 952 times which can be divided into:

a. Isim fa’il form / رباني

This form is repeated three times which all of it is in jama’ (تعليم) (ربانيين - ربانين) and learning (تدريس) (Munir, 2008: 41). Allah’s saying in QS. Ali Imran (3) verse 79:

ما كان ليُبشرُ أن يُؤمِنَهُ اللّهُ وَلَكُنَّ أَوَّلَ مَنِ اتَّبَغْنَ اللّهَ إِلَيْهِ مُتَّقِينَ

وَالْهُدّيُّمُهُمْ وَالْمُهْتَدِينَ فَمَن يُؤْمِنُ ٌبِاللّهِ ٌوَلَكِنْ كُونُوا رَبِينَٰبِينَ يَمْهَبُ كُونَوا تَعْلِمُوْنَ

الْكَتِبَ وَيَمَّا كَتَبْ ٌتَدْرِسُونَ
The Meaning: “It is not (possible) that a man, to whom is given the Book, and Wisdom, and the prophetic office, should say to people: ‘Be ye my worshippers rather than Allah’s’” on the contrary (He would say) “Be ye worshippers of Him Who is truly the Cherisher of all: for ye have taught the Book and ye have studied it earnestly”.

The word ربّ in that verse is related to the word ربّ which teach human with knowledge and childhood’s teaching. Part of ulama’ have opinion that the word ربّ has the meaning of scholar figure (أرباب العلم) who teach and correct social condition and also there is opinion that the word means expert and apply religion as he knows, so that that word is identic with which has meaning person having perfect faith and piety (Munir, 2008: 41).

b. Masdar form (ربّ)

This form in Al Qur’an is repeated 947 times, 4 times in plural form أرباب, one time in singular form and the rest is being idiomatic with isim 141 times which majority in context of nature, problems, prophet, human, Allah’s character and Ka’bah (Munir, 2008: 42).

c. Verb form (ربى)

This form in Al Qur’an is repeated two times in QS. Al-Isra’ (17) : 24 and Ash-Syu’ara (26) : 18
وَأَخْفِضْ لَهُمَا جَنَاحَ الْدُّلُّ مِنَ الّرَّحْمَةِ وَقُلِ رَبِّ أَزْحَمْهُمَا كَمَا رَزَىَّ رَبِّي

The Meaning: “And, out of kindness, lower to them the wing of humility, and say: “My Lord! Bestow on them thy Mercy even as they cherished me in childhood”.

فَأَلَّمَ آَلُ مُرْيَكَ فِيناً وَلِبِدَا وَلَبِسْتَ فِينَا مِنْ عُمُّرِكَ يَسِينَ

The Meaning: (Pharoh) said : “Did we not cherish thee as a child among us, and didst thou not stay in our midst many years of thy life?

3. The analysis of QS. Al - Isra’(17) verse 23-24:

وَقُضَى رَبِّكَ أَنْ تُعْبَدُوا إِلَّا إِيَاهُ وَبَالَوْلِدِينَ إِحْسَانًا إِمَّا يَبْلُغُكُمْ عَنْدَكَ

The Meaning: “Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And, out of kindness, lower to them the wing of humility and say: “My Lord! Bestow on them thy Mercy even as they cherished me in childhood”.

The word رَبَّيَا (educate) which is repeated in the verse above is parent’s infinity good deed model for children, so that Allah obligates
children to be filial to both of their parents as well as possible (Munir, 2008: 43).

That expression is children’s prayer to their parents as gratitude to God for the merit that they got in childhood time. While, the repayment that children should be given to their parents in that verse is expressed with the word ُقضى وقضى. The word قضى etymologically has several meanings such as, command (الأمر), as command not to worship except for Allah only, creating (خلق), decision (الحكم), time gap ( الفراق), wish (الإتذاي), and promise (العهد). Thus, if the word قضى is defined as above, so it is not relevant humans wickedness has been fixed by Allah before. Because if it is true, so there is no reason for doing it. Whereas, Allah never commands that (Munir, 2008: 44).

Whereas, children’s loyalty as the repayment for their parents, Al Qur’an characterizes it as:

1. *Ihsan*

The word *Ihsan* derived from the word ُحسن or ُحسن is an expression to say beautiful form which be fond of. A beauty can be categorized as two aspects, are emotion aspects (الهوى), five senses (العقل) and ration (حسن). Loyalty to parents in that verse is not tied to
characters in both of them, whether they are infidel or Muslim, because that devotion is promise that has to be done.

2. Not to talk rudely

That prohibition first expressed in the word أَفْتُ means filthy action, disgusted should be avoided. Terminologically, the word َعفّf means dirty, ear’s dirt, black nail cut which disgust people to see which is prohibited to present it to older people.

Children’s loyalty to their parents in old time is needed very much, because at that time parents need help and friendly service, as children need help from their parents because they are not able to do necessity their selves. That not good and well-mannered expression prohibited for older people, because it will hurt their hearts, while to the child, the expression is feared becomes an allowance guidance and lesson in the childhood (Munir, 2008: 45).

The second prohibition is not to forbid, which is expressed with the word نَهْرَ. Etymologically the word نَهْرَ means digging, scraping the skin producing blood. Ibnu Katsir interprets that word as synonym of word أف، the word أف means hurtful expression, while is action based in emotion and hurtful anger as physically or psychologically.

3. Advice to speak well
After Allah prohibits rudely speaking and act not respectful, Allah commands to talk well, respectful, full of homage with character of كريم. That word if it is seen from history of descend is Allah’s character which is said in the beginning of the divine revelation after creature character (خلق), which shows morality built by Islam.

4. Friendly act

Children’s friendly act toward parents expressed in the word جناح is metaphor from children’s affection toward old parents, as affection from parents to children in their childhood. That affection is like a bird spreads out the wings for protecting the baby from danger, besides itself is not always safe. That is done only as care and affection (Munir, 2008: 46).

Meanwhile, the word الذل is a bent down with full of obedient without force and action that cannot be arrange. This is meant for human in do relationship with parents and human generally so that they always bend down and obedient in good ways, as in utterances, action, or thought. Allah says in al-Qur’an Surat al-Syu’ara (26) verse 215:

وَأَخْفِضْ جَناَحَكَ لِمَنَ أَتَبَعَكَ مِنْ أَلْمُؤْمِنِينَ

The Meaning: And lower thy wing to be Believers who follow thee
That word said in the loyalty context which is set by Allah to be done by children to their parents, So that they know how difficult and hard parents educate them. If the devotion to parents is recommended to act as in the verse above, so the parents should be the same in educating them.

Teaching process in this context is more characterizes diction to bring children from childhood time to maturity. The model being exemplified by parents to children in reality is effort to guide children into independence and responsible. Because of that, no parents willing to see their children fail in life. However, because of parents’ knowledge limit, to bring children to achieve better dream life, parents hand over the education to other who are seen to be able to guide them (Munir, 2008: 47).
CHAPTER III
CHARACTERISTIC OF TAFSIR AL-MISBAH AND AL-AZHAR

A. M. Quraish Shihab and Buya Hamka Biography

M. Quraish Shihab and Buya Hamka are two biggest mufassir in Indonesia. They were born from loyal Muslim family. Generally, under guidance of Al Azhar University, Quraish Shihab developed his intelligence. Meanwhile, Buya Hamka simply studied in formal education. Teaching learning process of it was still traditional by using halaqoh system. However, Hamka produced phenomenal creation in the history of Indonesia literature, such as *Di Bawah Lindungan Ka’bah* and *Tenggelamnya Kapal Van Der Wijck*.

Intellectual and fame ulama have high integrity in moral and scientific field. This can be seen from organizational career as well as their publish works. Quraish Shihab wrote Tafsir Al-Misbah when he was in Cairo Mesir, different from Prof. Hamka which wrote Tafsir Al-Azhar when he was in prison.

Both of this tafsir, Al Misbah and Al Azhar are very monumental work among their papers. Further biography about these mufassir can be seen below:
1. M. Quraish Shihab Biography

a. Family Background

M. Quraish Shihab came from educated Arabic generation. His father, Abdurrahman Shihab (1905-1986) was graduated from Jami’atul Khoir Jakarta, an oldest Islamic education institution in Indonesia which put forward modern Islamic concept. His father, besides a professor in Tafsir field, was also a rector of IAIN Alaudin and noted as one of the founders of Universitas Muslim Indonesia (UMI) in Ujung Pandang (Raziqin, 2009: 269).

As stated by Quraish Shihab, since he was 6-7 years old, he has been required listening his father’s teaching Al Qur’an. In that condition, his father’s love toward science was his source of motivation to study Al Qur’an.

Besides his father, a mother’s role was also very important in supporting their children to diligently study especially religion matter. This mother’s support became motivation in learning religion science until made up his strong character toward Islamic foundation.

Considering that He was from strong family background and discipline is very reasonable if the religious personality interesting in science of religion and study of Qur’an, was involved since
childhood and supported by the kind of educational background delivering Shihab became a \textit{mufassir} (Wartini, 2014: 114).

\textbf{b. Education background}

Born in Rappang, South Sulawesi, on Februari 16\textsuperscript{th} 1944, M. Quraish Shihab studied in Elementary School in Ujung Pandang. After finishing his study, he continued the junior high in Malang, while “nyantri” in Pesantren Darul Hadits al-Fiqhiyyah. No one knew the religion view which is embraced in that place. However, considering the general preference of religious tradition in Indonesia’s pesantren, especially in Java, there was enough reason to presume that the main religion view in Pesantren Darul Hadits al-Fiqhiyyah is view of \textit{Ahl as-Sunnah wa al-Jama‘ah}, which is in kalam thingking professes As’ariyyah and Maturudiyah view (Shihab, 1994: 4).

In 1958, when he was 14 years old, M. Quraish Shihab left Indonesia into Cairo, Mesir to continue his study in Al Azhar. It apparently was his obsession which he dreamt for long time, under the shadow and influence of his father. In Al Azhar, he was accepted in Second grade of Snawiyah. In this environment most of his intellectual career has been trained for more or less 11 years. In 1967, in his 23 age, he succeed in achieving Lc. title from Ushuluddin Faculty, Tafsir and Hadits Course University of Al Azhar, Cairo. He, then, continued his study in the same faculty and two years later, in 1969, he achieved
M.A. title (Master of Art) in specialization of Tafsir Al Qur’an filed, with thesis entitled *al-I’jaz at-Tasyri’I li al-Qur’an al-Karim*.

After coming back to Ujung Pandang, M. Quraish Shihab was trusted to become Vice Rector in Academic and student council in IAIN Ujung Pandang. Moreover, he also was given another job, as in inside of the campus, such as Private Higher Education Coordinator (VII region of East part of Indonesia), or outside the campus, such as Assistant of East Indonesia Police Leader in mental founding field (Shihab, 1994: 6).

During his career as lecturer in the first period in IAIN Alauddin Ujung Pandang, M. Quraish Shihab has done several research, such as Research in “The Implementation of Life Religion Tolerance in East Indonesia (1875)” and ”South Sulawesi Wakaf Problem ” (1978). In addition, he also wrote a paper entitled “Correlation between Al Qur’an and Science”, which was written as general lecture delivered in IAIN Alauddin Ujung Pandang in 1972. During his first work period as teacher staff in IAIN Alauddin Ujung Pandang, M. Quraish Shihab has not shown high productivity in creating paper.

For ten years M. Quraish Shihab devoted himself as teacher staff in IAIN Alauddin Ujung Pandang and applied his knowledge to the South Sulawesi society in general. In 1980, he went to Cairo Mesir
again to continue his doctoral degree in Al Azhar University. For two years he studied there and in 1982, with dissertation entitled *Nizm ad-Durar li al-Biqa‘i: Tahqiq wa Dirasah*, he succeed achieving his doctoral title in Al Qur’an science by *Summa Cum Laude* along with honor of first level (*muntaz ma’a martabat al-‘ula*) (Nata, 2005: 364).

So that, in general M. Quraish Shihab has gone through his intellectual development under guidance of Al Azhar University (including his study in Sanawiyah and Aliyah level) for more or less 13 years. It can be defined that scholar climate and tradition about Islamic studies in Al Azhar University environment had influence toward his intellectual preference and religion thought pattern. Because of that, to make them clear, it needs conscientious of intellectual climate and tradition in Islamic studies in general in Al Azhar University environment which is in that place most of his intellectual development being trained (Shihab, 2010: 74).

c. *Organization Career*

After coming back in 1984, M. Quraish Shihab had duty in Usuluddin and Graduate Faculty Syarif Hidayatullah (now is UIN Syarif Hidayatullah), he was also trusted to have several positions such as leader of center Majelis Ulama Indonesia (MUI) in 1984, member of Lajnah Pentashih al-Qur’an religion since 1989, leader of Al Qur’an development institution. He also got involved in several
professional organization such as board of *Perhimpunan Ilmu-ilmu Syari’ah*, board of *Konsorsium Ilmu-ilmu Agama Departemen Pendidikan dan Kebudayaan*, Assistant Chief *Ikatan Cendekiawan Muslim Indonesia* (ICMI). In his business, he also involved in several scientific activities inside and outside Indonesia (Raziqin, 2009: 270).

In *Pembangunan VII* cabinet March 1988, M. Quraish Shihab became Minister of Religion. But the cabinet was only for two months and fallen in May 21th 1998. Then, in 1999 he was appointed as Great Ambassador and fully hold the power for Egypt. In that nation he studied, he finished *Yang Tersembunyi* (1999), which is the last creation in 1990 (Shihab, 2010: 73).

d. **M. Quraish Shihab’s Paper Works**

As ulama and intellectual which is fluent in speaking and writing, Quraish Shihab was very productive in producing paper works. They are *Tafsir al-Manar; Keistimewaan dan Kelemahannya* (Ujung Pandang, IAIN Alauddin, 1984); *Filsafat Hukum Islam* (Jakarta; Departemen Agama, 1987); *Mahkota Tuntunan Illahi*; Tafsir Surat al-Fatihah (Jakarta; Untagma, 1988); *Membumikan al-Qur’an* (Bandung; Mizan, 1992); *Wawasan al-Qur’an; Tafsir Maudhu’l atas Pelbagai Persoalan Umat* (Bandung; Mizan, 1996) published until 2000; *untaian Permata Buat Anakku* (Bandung; Mizan, 1998); *Mu’jizat al-Qur’an* (Bandung; Mizan, 1998); *Menyingkap Tabir Ilahi*
(Jakarta; Lentera Hati, 1998); Yang Tersembunyi; Iblis, Setan dan Malaihat (Jakarta; Lentera Hati, 1998); Pengantin al-Qur’an (Jakarta; Lentera Hati, 1999); Haji Bersama Quraish Shihab (Bandung; Mizan, 1999); Sahur Bersama Quraish Shihab (Bandung; Mizan, 1999); Sholat Bersama Quraish Shihab (Jakarta; Abdi Bangsa); Puasa Bersama Quraish Shihab (Jakarta; Abdi Bangsa); Fatma-Fatwa (Bandung; Mizan, 1999); Hidangan Ilahi; Tafsir Ayat-Ayat Tahlil (Jakarta; Lentera Hati, 1999); Perjalanan Menuju Keabadian; Kematian, Surga, dan ayat-ayat Tahlil (Jakarta; Lentera Hati, 2000); Tafsir al-Misbah; Pesan, Kesan dan Keserasian Al-Qur’an (Jakarta; Lentera Hati, 2003) 15 volume; Jilbab Pakaian Wanita Muslimah; Dalam Pandangan Ulama dan Cendekiawan Kontemporer (Jakarta; Lentera Hati, 2004); Dia Dimana-mana; Tangan Tuhan dibalik setiap fenomena (Jakarta; Lentera Hati, 2004); Perempuan (Jakarta; Lentera Hati, 2005); Logika Agama (Jakarta; Lentera Hati, 2005); Wawasan al-Qur’an tentang dzikir dan do’a (Jakarta; Lentera Hati, 2006); Menjawab 101 masalah kewanitaan (Jakarta; Lentera Hati, 2011); Menjawab 1001 masalah kewanitaan (Jakarta; Lentera Hati, 2011); Kaidah Tafsir (Jakarta; Lentera Hati, 2013); Lentera Al-Qur’an Kisah dan Hikmah Kehidupan (Bandung; Mizan, 2014).
2. Buya Hamka Biography

a. Family Background

Haji Abdul Malik Karim Amrullah (HAMKA), born in Sungai Batang, Maninjau (West Sumatra) in Sunday, February 17th 1908 M/Muharram 13th 1326 H, from obedient religion family. Buya title given to him, a call for Minangkabau person derived from the word abi or abuya which is in Arabic means my father or someone honorable (Raziqin, 2009: 188).

His father is Haji Abdul Karim Amrullah or frequently called Haji Rasul bin Syekh Muhammad Amrullah (title Tuanku Kisai) bin Tuanku Abdul Saleh. He is founder of Youngster Moslem in Minangkabau which began its movement in 1906 after he came back from Mecca (Hamka, 1974: 532). Meanwhile, his mother’s name is Siti Shafiyyah Tanjung binti Haji Zakaria (died in 1934). From this genealogy, it can be known that he came from loyal religion and had relationship with Islamic reformer generation in Minangkabau in the late century of XVIII and early century of XIX. He was born in the structure of Minangkabau society which professes matrilineal system. Therefore, in Minangakabau genealogy, he was from Tanjung tribe, as his mother’s (Nizar, 2008: 15).
b. **Educational Background**

Buya Hamka is known by widely society as high integrity person in moral and science field. He is a scholar and well-known *ulama* in Indonesia. Besides that, with his thought, Buya Hamka is also known as capable peson in several field such as *tafsir, tasawuf, fiqh*, history, phylosophy and literature (Haris, 2010: 2).

In 1914, Abdul Malik, Hamka’s childhood nickname, had started his education by reading Al Qur’an in his parents’ house when they moved from Maninjau to Padang Panjang. When he was six years old, his father brought him to Padang Panjang (Yusuf, 2005: 34). In seven years old, he was enrolled in country school, only for three years and at the night he learnt Al Quran from his father until finished. Since child, he also liked movies very much. Because of this hobby, he even lied to his teacher because he wanted to watch Eddie Polo and Marie Walcamp. Movie. His hobby continued. When he was in Medan, he watched every movies. Through those movies, he often got inspiration to compose.

When he was 12 years old, both of his parents divorced. This is bitter experience he got. Not surprised in his *fatwa*, he opposed Minangkabau man’s tradition who married for more than once. Because it can damage family’s bond and harmony (Yusuf, 2003:
For formal education, he simply went through it. Since 1916 until 1923, he studied religion in Diniyah School in Padang Panjang and in Parabek. Although he was ever in VII class, he did not have certificate.

Education process at that time is still traditional by using halaqoh system. In 1916, new classic system was introduced by name Thawalib School (Nizar, 2008: 20). However, at that time the classical system that was introduced did not have chair, table, chalk, and board. The education material is still oriented to classic holy books, such as nahwu, sharaf, manthiq, bayan, fiqh, etc. Education approach is done by emphasizing memorization aspect. At this time, memorization system is the most effective way in conducting education. Although taught by reading and writing Arabic and Latin’s letter, the priority is to learn Arab classic holy books with learning standard of low level in Egypt. This approach was not along with learning writing maximally. As the result, many of his friends which are fluent in reading book, they are not able to write well. Although unsatisfied with the educational system at that time, he decided to follow it thoroughly (Nizar, 2008: 21).

That traditional education system made him feel unsatisfied with education process. His intellectual anxiety caused him to wander
about to enrich his knowledge. His destination is Java. Hamka planned to go to Java in 1924 in his 16, but he could not go because he got sick ‘cacar’ in Bengkulen region. This condition made him should laid down for two months, after recovery he cancelled to continue his journey to com beck to Padang Panjang with full of scar face (Yusuf, 2003: 37).

His failure to go to Java did not make him give up, one year later, he cannot be prevented to accomplish his desire going to Java. This second journey had no obstacle until arriving in Java.

At the first time, his visit to Java was only to visit his brother in law, A.R.St. Mansur and his sister Fathimah who lived in Pekalongan. At first, his father prohibited him to go, worried with the influence of communism that grew that time. But because seeing the high motivation of his son to enrich knowledge and sure that would not be influenced, so finally he let him to go. For that, he was rode with Marah Intan, a Minangkabau merchant who would go to Yogyakarta and Pekalongan (Yusuf, 2003: 43). After arriving in Yogyakarta, he did not directly go to Pekalongan. For a while, he lived with his uncle, Ja’far Amrullah in Ngampilan region. Together with his uncle, he was invited to learn classic verses with several ulama’ at that time such as Ki Bagus Hadi Kusumo (tafsir), R.M. Soeryopranoto
(sociology), K.H. Mas Mansur (philosophy and Islamic history), Haji Fachruddin, H.O.S. Tjokroaminoto (Islam and socialism), Mirza Wali Ahmad Baig, A. Hasan Bandung, and especially A.R. Sutan Mansur (Yusuf, 2003: 44).

c. Organization Career

In 1927, Buya Hamka worked as religion teacher in Perguruan Tebing Tinggi, Medan and in Padang Panjang in 1929. Then he was inaugurated as lecturer in Universitas Islam, Jakarta and Universitas Muhammadiyah, Padang Panjang from 1957-1958.

After that, he was appointed as Rector in Perguruan Tinggi Islam, Jakarta and as Professor Universitas Mustopo, Jakarta. From 1951 until 1960, he was appointed as High Religion employee by Indonesia Religion Minister, but gave that position when Soekarno commanded him to choose between became government employee or had politic activity in Majelis Syura Muslimin Indonesia (Raziqin, 2009: 191).

Buya Hamka was active in Islam Movement through Muhammadiyah organization. He followed the founding of Muhammadiyah since 1925. Since 1928 until 1950, he started to be leader and led organization, conference, and congress activities of Muhammadiyah in several places, such as in Padang Panjang, Makassar, Sumatra Barat, and Yogyakarta (Iskandar, 2009: 19).
1928, he became the branch chief of Muhammadiyah in Padang Panjang. In 1929, Buya Hamka built center of Muhammadiyah dakwah training and two years later he became Muhammadiyah consultant in Makassar. Then, he was chosen as chief of Majelis Pimpinan Muhammadiyah in West Sumatera by Muhammadiyah Conference in 1946.

In 1953, Buya Hamka was chosen as Councilman of Leader Center Muhammadiyah. In July 26th 1977, Indonesia Religion Minister, Prof. Dr. Mukti Ali inaugurated him as General Chief of Majlis Ulama Indonesia (MUI) but in 1981, he gave that position because his advice was not paid attention by Indonesia government (Hamka, 2003: 55).

In 1945, he helped against coming back effort from Belanda colonialist through his speeches and involved in guerilla activities in the forest of Medan. From 1964 until 1966, Buya Hamka was prisoned by President Soekarno because being charge for pro-Malaysia. In his prison time, he wrote his Tafsir Al Azhar until finished 30 juz. He ever got several rank in national and international level such as honorable gift of *Ustadziyah Fakhriyah* / Doctor Honoris Causa (Hamka, 2003: 52). Al Azhar Cairo University in 1958 gave title of Doctor Honoris Causa, Kebangsaan Malaysia University in 1974, and title Datuk
Indono and Wiroguno Prince from Indonesia government. He passed away in Jakarta on July 24th in his 73.

d. Hamka’s Paper Works

Buya Hamka has the outstanding ability in masterpiece on papers. Hamka is famous as productive person although Hamka has hectic schedule, it will not decrease Hamka’s intention in writing. The productivities of Hamka not only comes from the idea or opinion but also from the paper works, he is expert on it, he writes more than 118 books in many discipline sciences (tafsir, hadits, history, tasawuf, politics, akhlak, arts, etc.), they are not included his papers in the many newspapers, magazines, or other papers which were conveyed in the lecturing. Many masterpiece on his papers as follows: Khatibul Ummah, Jilid 1-3. Ditulis dalam huruf Arab; Si Sabariah (1928); Pembelajaran Islam (Tariikh Saidina Abu Bakar Shiddiq) 1929; Adat Minangkabau dan Agama Islam (1929); Ringkasan Tariikh Ummat Islam (1929); Kepentingan melakukan Tabligh (1929); Hikmat Isra’ dan Mikraj; Arkanul Islam (1932) di Makassar; Laila Majnun (1932) Balai Pustaka; Majallah ‘Tentera’ (4 Nomor) 1932 di Makassar; Majallah ‘Al-Mahdi’ (9 Nomor) 1932
di Makassar; Mati mengandung malu (Salinan Al-Manfal uthi) 1934;
Di Bawah Lindungan Ka’bah (1936); Tenggelamnya Kapal Van Der Wijck (1937); Di Dalam Lembah Kehidupan (1939); Merantau ke Deli (1940); Margaretta Gauthier (terjemahan) 1940; Tuan Direktur 1939; Dijemput Mamaknya, 1939; Keadilan Ilahy, 1939; Tashawwuf Modern 1939; Falsafah Hidup 1939; Lembaga Hidup 1940; Lembaga Budi 1940; Majallah ‘SEMANGAT ISLAM’ (1943); Majalah ‘MENARA’ (Published in Padang Panjang) after revolution 1946; Negara Islam (1946); Islam dan Demokrasi, 1946; Revolusi Pikiran, 1946; Revolusi Agama, 1946; Adat Minangkabau menghadapi Revolusi, 1946; Dibantingkan ombak masyarakat, 1946; Didalam Lenbah cita-cita, 1946; Sesudah naskah Renville, 1947; Pidato Pembelaan Peristiwa Tiga Maret, 1947; Menunggu Beduk berbunyi, 1949 di Bukit tinggi, Sedang Konperansi Meja Bundar; Ayahku, 1950 di Jakarta; Mandi Cahaya di Tanah Suci, 1950; Mengembara Dilembah Nyl, 1950; Ditepi Sungai Dajlah, 1950; Kenangan-kenangan hidup 1, autobiography since born 1908 until the year 1950; Kenangan-kenangan hidup 2; Kenangan-kenangan hidup 3; Kenangan-kenangan hidup 4; Sejarah Ummat Islam Jilid 1, written in 1938 republished in 1950; Sejarah Ummat Islam Jilid 2; Sejarah Ummat Islam Jilid 3; Sejarah Ummat Islam Jilid 4; Pedoman Mubaligh Islam, Cetakan 1 1937; 2 publication tahun 1950;
B. The Sources of Interpretation

1. Interpretation Source of Tafsir al-Misbah

For arranging Tafsir al-Misbah book, Quraish Shihab proposed several interpretation books as the reference or interpretation sources. Generally, those reference books have been mentioned in “Sekapur Sirih” and “Pengantar” (introduction) of his interpretation books in the 1st Volume of Tafsir al-Misbah book. Furthermore, those books of reference can be found spread around the places where he interpreted verses of the Holy Qur’an (Masduki, 2013: 37).


2. **Interpretation Sources of Tafsir al-Azhar**

Syifaa’ written by Al-Qadhi Iyadh, and many more opus books of modern scholars and West Orientalist opus (Hamka, 2015: 701).

C. Interpretation Methodology of Tafsir al-Misbah and Tafsir al-Azhar

1. Interpretation Methodology of Tafsir al-Misbah

   a. The Background of Writing Process

   The name interpretation of Al-Misbah in interpretation book written by Quraish Shihab in order to make the interpretation having the similar function by the meaning of Misbah, that is lamp, light, lantern or other thing used as lighting for them in the darkness. Until he hoped that the interpretation written by him, can give lighting in looking for a guideline and the guidance of life especially for them who have difficulties in understanding the meaning of Qur’an directly because of their language obstacle (Shihab, 2002: 281).

   Tafsir al-Misbah is a monumental opus of Muhammad Quraish Shihab and published by Lentera Hati. Tafsir al-Misbah is finished for thereabouts four years by the writer. M. Quraish Shihab began to write in Cairo, Egypt on Friday, Rai’ul Awal, 4, 1420 H/June, 18, 1999 M and finished in Jakarta on Friday, Rajab, 8, 1423 H/September, 5, 2003 (Shihab, 2002: 282).

   Before working al-Misbah, Quraish Shihab had written interpretations. One of them entitled Tafsir Al-Qur’an al-Karim of Surah based on the Revealed of Revelation, Pustaka Hidverse
publishing in 1997. The book with 888 pages provided 24 Surah. Its writing process used *tahlili* method, which usually used by classical interpreters (Shihab, 2015: 283).

At the first intention, he would write it simply and moreover he planned that it would be no more than three volumes, but spiritual enjoyment exactly felt more when he examined more, reading and writing the interpretation until lost to this opus reached fifteen volumes. One made Quraish Shihab’s heart was moved and put mind in arranging his interpretation book was because when he was in Egypt, he received one of surah written by unknown person and declared that: “We wait the more serious erudition of Mr. Quraish”.

Those are the fundamental things became the background and boosted Quraish Shihab in writing *Tafsir al-Misbah*, like that could be interpreted from his interpretation book in the beginning pages of volume I and there is also in the closing page of volume XV.

b. Interpretation Method

Interpretation method done by M. Quraish Shihab in *Tafsir al-Misbah* book is *tahlili* method (Shihab, 2002: viii). Quraish Shihab more emphasized the necessary of understanding God revelation contextually and it was not only glued on the textual meaning, so the messages in it can be functioned in the real life. Although there are many debilities, *tahlili* method constantly used, because Quraish
Shihab have to explain verse by verse, surah by surah, according to the sequence arranged in the Holy Qur’an. That debility is covered by the implementation of *maudhu’i* method, with the result that the view and message of the Holy Qur’an can be provided deeply and comprehensively, suitable with the themes discussed.

Quraish Shihab have some steps in taking on *maudhu’i* method or reading interpretation, so who are taking on this method will not sin in a mistake or misunderstanding. Those are:

1) In reality, *maudhu’i* method is not or not yet proposes the whole contents of Qur’an interpreted by him. It has to be remembered that the consideration outlined or found only related to the title determined by the interpreter. Thereby, the interpreter also has to remember this thing in order that it will not influenced by contents or signals found in those verses that is not in line with the topic of discussion.

2) The interpreter who uses this method ought to pay observe accurately the sequence of verses from the periodical aspect or its special details. Because otherwise he can be fallen into mistakes either in law aspect or the details of cases or phenomenon.

3) Interpreter also ought to observe accurately the whole verse relate to the discussion topic decided. Because otherwise, the
consideration proposed will not completed, or maybe the answer of Qur’an proposed become limited (Shihab, 1994: 120).

Beside the combination of two methods above, *tafsir al-Misbah* also sets out *ijtima‘i* type. The description that appear direct to the problems prevailed and occurred in society.

c. Writing Process Outline of Tafsir al-Misbah

*Tafsir al-Misbah* written by M. Quraish Shihab amount to XV volume, including the whole contents of Qur’an as many as 30 juz. This book firstly published by Lentera Hati Publishing, Jakarta, in 2000. Then, it published again for the second time in 2004. From the fifteen volumes, each book has different thickness of page, and the amount of surah contained also different. In order to make it clearer, the following will be showed the table of the names of Surah in each volume with their number (Masduki, 2012: 21).

Quraish Shihab delivered his interpretation description by using *tartib mushafi*. It mean in interpreting Qur’an, he followed the sequence of the arrangement of verses in the Holy Qur’an, verse by verse, surah by surah, which begun from Surah Al Fatiyah and ended with surah An–Nas. In the beginning of every surah, before interpreting his verse, Quraish Shihab gave some explanation as the introduction to enter the surah would be interpreted. This method was
done when he would begin the interpretation in every surah. That introduction contains of some explanations as follows:

1) The information about the number of verse in the surah and the place it revealed, including Makiyah surah or Madaniyah.

2) The explanation relates to the name given of surah, if there is other name of surah and the reason why that such name given.

3) The explanation about central theme or the purpose of surah.

4) Aptitude or munasabah between the surah before and after it.

5) The information about the number of surah and based on the sequence of Qur’an and its coming, with the information about the names of surah revealed before or after that and the munasabah among those surah.

6) The information about asbabun nuzul of surah, if the surah has it (Masduki, 2012: 22).

The utility of explanation given by Quraish Shihab in the introduction of every surah is to facilitate the readers to understand the main topic of surah and the important points included in that surah, before the readers conducting further research by reading the sequence of interpretation.

The next step done by Quraish Shihab is dividing or classifying verses of surah in to small categorizations consisted of some verses
reputed that they have tight relevance. By forming those categorizations of verse finally would be seen and formed some small themes where among the themes formed from those verses seem like the existence of relevance each other (Masduki, 2012: 23).

In that category, Quraish Shihab began to write one; two or more of verses viewed that it still having relevance. Furthermore, mentioned the literal translation in Indonesia language by using italic. Then, he gave explanation about the meaning of vocabulary (tafsir al-Mufradat) from the main word or the key words in those verses. The explanation about the meaning of these key words is very important because this will help in understanding verses’ contents. On the other hand, the information about munasabah or aptitude among verses is also appeared.

Finally, Quraish Shihab put down the word Wa Allah A’lām as the closing of his explanation in every surah. That word imply a meaning that only Allah who surely know most about the purpose and the content of His decrees, whereas the man that try to understand and interpret it. Quraish Shihab also has possibility to make mistake like understand the verses of Qur’an is not like Allah will (Masduki, 2012: 24).

From the description about the outline of Tafsir al-Misbah above, it can be seen that basically the outline used by Quraish Shihab
in arranging his interpretation book, is not far cry with other outline of interpretation books. So, what was done by him is not a special or new thing at all. If there is something need to be noted and underlined is about his emphasizing in munasabah aspects or aptitude of Qur’an. This is comprehensibility because he emphasized those aspects; those are “message, impression, and aptitude of Qur’an”.

Furthermore from the genre aspect, Tafsir al-Misbah can be categorized in tafsir bi al-ma’thur also tafsir bi ar-ra’yi. It is called as bi al-ma’thur because almost in the interpretation of every category of verse interpreted. It is called as bi ar-ra’yi because the descriptions that are based on intellect or reason also colored his interpretation (Masduki, 2012: 25).

2. Interpretation Methodology of Tafsir al-Azhar

a. Interpretation Type

If we pay more attention in the interpretation of Hamka in his interpretation book, Tafsir al-Azhar observed from the source or type aspect /manhaj of interpretation, this book is unification between bi al-Ma’tsur and bi al-Ra’yi interpretation. This can be seen when he interpreted Qur’an Surah al-Baqarah verse 158:
The Meaning: “Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the house in the season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good, be sure that Allah is He Who recogniseth and knoweth.”

According to Muhammad Abduh, this verse is still the sequence of shifting *kiblat* case, although in the other interpretations it seems separated. Named from *Sa’i* between *Shafa* and *Marwah* after warning to be patient and pray, in order to accept entirely completing God’s grace one day and in order to be hold out in receiving any kind of experimentation, then by this verse imagined an expectancy that will come the time when they will walk around between Shafa and Marwah hill. After all the big difficulties are faced but expectancy has to be always imagined. Moreover imagine about the expectancy of Allah. (Hamka, 2005, 11: 35).

Furthermore he explained:

Our language (Indonesia) has been richer by using *syi’ar* sentence too. We have always mentioned Islamic *Siyar*. *Siyar* mean sign. Its plural word is *sya’air*. *Sya’airallah* means the signs of worship to Allah. When doing haj pilgrimage there are many *syiar*. The camels and bulls that will be sacrificed after doing haj are injured in their nape of neck as sign. The injuring is also called as *sya’ir*. Doing
prayer in Ibrahim grave is also syiar ibadat. Tawaf around the Ka’bah, wuquf in Arafah and in this verse called walk or Sa’i between Shafa dan Marwah are also included in Syi’ar-syi’ar (Syair) and throwing jumrah in Mina. Those Syi’ar are included in ta’abbudi, as the balance of ta’aqquli. Ta’abbudi is an observance which cannot be observed by intelligence why it is implemented like that. Ta’aqquli is something knowable by using intelligence. We know the philosophy of doing prayer, it is called as ta’aqquli. But we cannot deceive why dzuhur prayer consists of four rakaat and Subuh prayer consist of two rakaat. It is called as ta’abbudi (Hamka, 2005, 11: 35-36).

Further he proposed: According to Hadits Bukhari and Muslim from Ibn Abbas, syiar sa’i is a memory of Hajar (Ibrahim’s second wife) immediately Ismail had born, whereas he was left alone in that place by Ibrahim, because Ibrahim continued his journey to Syam, then her stock of water was used up and her milk was nearly dried off, whereas there was no well for taking water in that place. Her child, Ismail had been cried because of hunger, till almost gravelly. Then with her worry, Hajar cantered (Sa’i) between two hills in order to looking for water, until 7 times back and forth. Her child lived in her camp alone in bottom of valley. Suddenly heard by her a voice and she saw the bird was flying. Beside, her child’s cry was also heard to ask for milk. After frequently as many as 7 times, she run back to her child she left. She saw an angle had dug the ground in the tip of her child’s foot, then the water come out. Worriedly she hug the water by saying: Zam! Zam! It mean, fall in line, fall in line (Hamka, 2005: 11).

The Hamka’s interpretation to Qur’an Surah Al-Baqarah verse 58 above indicated clearly about the unification of bi al-ra’yi and bi al-ma’thur interpretation, where he began his interpretation by explaining munasabah of verse by citing from Muhammad Abduh. Then, explaining the vocabulary of verse sya’ir logically. After that he explained it by using utterance of Rasulullah saw. However, because of the more dominant interpretations in its interpretation was its ra’yi
(thought) therefor then Baidan classified *Tafsir al-Azhar* as an interpretation using *ra’yi* type/thought (Baidan, 2003: 106).

What was proposed by Hamka above, which declared that *sa’i*, religious offering and throwing *jamrah* are Allah’s *syiar* with *ta’abbudi* character. Because *sa’i* as in the Hadits proposed by Hamka is as a remembrance and following the example of Siti Hajar (Prophet Ibrahim’s wife) that was done 7 times frequently between *Shafa* and *Marwah*, when she was running out of water and her capability limit as many as it. Whereas religious offering is to follow what was done by Prophet Ibrahim to his child, Ismail, then Allah replaced it with *kibasy*. That was as a sign of worship to Allah. While throwing *jamrah* is also for following Ibrahim, where when he would castrate Ismail, he was militated by Satan, then he threw him (satan). Those are the examples given by the communities of haj pilgrimage by throwing *jamrah* as the symbol of enmity toward Satan (Malkan, 2009: 370).

b. **Interpretation Method of Tafsir al-Azhar**

Concerning with the interpretation of Hamka in his interpretation book, which is following the sequence of verses in Qur’an and explaining it analytically, so he clearly used *tahlili* method, as used by Shihab. *Tahlili* method which is interpreter tried to explain the content of verses of Qur’an from various aspects by
displaying the sequence of verses of Qur’an as written in the Qur’an (Shihab, 1994: 86).

Those things seem clearly in its interpretation that there in Qur’an Surah al-Thariq verse 11 as follow:

واَلْسَمَاَءَاتِ الْرَّحْمَٰعِ

The Meaning: “By the Firmament which returns (in its round)”

What is meant here is certainly the sky above us. While in our mouths that we like to call on top are the ceiling, and as well as the colorful veil mounted on top the throne similarly named ceiling. This shows that the words ‘sky’ were used for the above. Sometimes denoted as the altitude and the glory and the glory of God. As when we pray we looked up his hand to the sky. So the rain also from the sky, the sky that store water and provide it then lowered by period. If it does not go down the creatures on earth will dryness and then die. Here raj’i means rain, the rain is also water from the earth, originally steam rising into the sky, so the clouds and gather and go down to earth, after yawned again rising back into the sky and down to earth. Thus continuous, rising back and fell back (Hamka, 2005: 117).

Regarding Hamka’s interpretation above, Baidan (2003) commented that Hamka using analytical methods so the opportunity to present a detailed and adequate interpretation becomes larger. To
explain the words "sky", he compares with the ceiling contained in
the mouth cavity even the ceiling contained in the king’s palace.

Then he explained that the word "sky" is sometimes also denoted as
the altitude and the glory of the Lord, where humans praying he
lifted his hands toward the top (sky). It also explains why the word
raj'i on the verse means "rain", thus clear that the Tafsir al-Azhar
using tahlili.

c. Shades of Tafsir al-Azhar

Observing Hamka’s interpretations Tafsir al-Azhar in its terms
of interpretation patterns he always responds to social conditions and
to overcome problems arising therein, then obviously he is wearing
shades Adabi ijtima'i itself as proposed Shihab (2003) is a style of
interpretation that explains clues verses of the Qur’an that are directly
related to society's lives and struggles to cope with their problems by
putting instructions.

It thus the example can be seen in his interpretation of QS. al-
Baqarah verse 159:

إنَّ الَّذينَ يَكْتُمُونَ مَا أَنْزَلْنَاهُ مِنْ آيَاتِنَا وَأَهْدَى مِنْ بَعْدِ مَا بَيَّنَهُ

للَّنَاسِ فِي الْكِتَابِ أَوْلَٰٰئِكَ يَلَعْبُهُمُ اللَّهُ وَيَلَعْبُهُمْ أَلْلَهُنَّ وَيَعْتَدُونَ

The Meaning: “Those who conceal the clear (Signs) We have sent
down, and the Guidance, after We have made it clear
for the people in the Book on them shall be Allah’s curse, and the curse of those entitled to curse.”

The particulars is about characters of the end-time Prophet to be sent by God, the Prophet Muhammad. The characters that were described clearly, so that they know their own children as it is known (Hamka, 2005: 40). By mentioning the particulars it is clear that this explanation is not in one place and one time only. But on various occasions. And what is meant by the instructions or *hudan* is the teaching essence of Musa, the same to the essence of the Prophet Muhammad. That is not allaying Allah. Not making statues and idols.

After we explained which is asked in the book. That is all the information and instructions were clearly written in the *Taurat* holy book itself and has been conveyed to humans, so it can not be hidden anymore. They will be cursed by God and they will be cursed by those who curse (End of verse 159). Those people who hide the particulars that are dishonest people, people who cheat, who have done a corruption of the truth as it maintains its own group. People who do something above deserve curse of God and human. Dishonesty toward the holy verses in the Holy Book of God, purely maintaining the position is a crime that should be cursed (Hamka, 2005: 41).

Hamka’s explanation above describes the condition of the Jewish community that the people of Musa who did not believe in
the coming of Muhammad as a prophet of the end of time, of doing a dishonesty by hiding information about it, the real has been mentioned in the book of their own. Therefore, they are very decent cursed by God and humans. Furthermore Hamka explained as follows:

The verse that we interpret here is harsh censure on dishonesty of the truth. Therefore we must not only focus to the cause of downs verse, pastor Jews and Christians, but as a warning to all of us of the Muslim community itself. If the people who are considered experts on religion, about the Qur’an and the Hadist has also hide the truth, such as reluctant to those in power, or fear of the effect will disappear on their followers, then curse contained in this paragraph was will befall them. Especially from Amar Ma’ruf Nahi Mungkar (teach the good and forbid bad thing) the obligation was for people who had been considered an expert in matters of religion. Word again because the Prophet:

العلماء ورثة الأنبياء (رواه أبو داود و الترمذي وابن ماجه وابن حبان والبيهقي من حديث أبي الدرداء)

The Meaning: The scholars are the heirs of the Prophet answering.

(Rawi by Abu Daud, Turmudzi, Ibnu Majah, Ibnu Hibban, Al-Baihaqi from Abu Darda)

Because of that the Islamic theologian have two obligations, those are studying religion to teach it to those who do not know, that are required for the uninitiated to ask to the people who know. The second obligation is to convey. Theologian in Islam should not as a bachelor who is sitting on an ivory palace, distancing themselves from the bottom and see it from above. Because of that back and forth of religion in a country highly dependent on the activeness of theologian at the place to face the society. If they have hidden science and knowledge, descriptions and instructions, the curse of God will befall him. And human was curse also, then sometimes if there are a lot in
one country, then ask people. "Is it not there the theologian here?" (Hamka, 2005: 44).

Hamka’s interpretation toward the verse leads to a hard denunciation to the Jews and the Christians are being hypocritical, that pretend not to know the apostolic of the Prophet Muhammad so they hide it, but in fact it has been listed in the book of their own, which it probably they do because of worries about the loss of their influence or anything else. Then the condition, Hamka directed to the Muslims, especially to the person which is expert in the Qur'an and Hadist (theologian), so that they do not do the same thing, in order to hide the truth. However, he should get up or are in the middle of the community to give directions, teaching or instructions to the truth so that they do not get the curse of Allah and humans. This suggests that *Tafsir al-Azhar* use patterns *Adabi ijtima'i* (manners). Therefore, it is right then Shihab clarify that *Tafsir al-Azhar* is one interpretation that wearing shades *Adabi ijtima'i*. Though these patterns do an interpretation of a wide variety of issues related to the content of the verse that is interpreted as: philosophy, theology, law, mysticism, and so on. But the interpretation is not out of their shade that trying to solve the problems of the community, and motivate them to make progress worldly and hereafter according to the instructions of the Qur’an (Yusuf, 2003: 106).
Based on interpretations of Hamka above, it can be stated that the systematic interpretation of the Tafsir al-Azhar is as follows; (1) verse (2) translation (3) absurd (4) the interpretation of verse / vocabulary (5) asbab al-nuzul (cause and effect) and (6) the content of verse / conclusion.

Before writing verses and the translation, he put the name of the Surah (letter) first and its translation, the sequence of letters and the number of verses where the decline. Then he wrote a verse and translation. Groups of verses of the display of the usual consists of several verses, such as 7,6,5,4,3 or two verses with each accompanied by a translation. Then he gave the introduction, which describes the cause of naming the letter, mentioning the number of the verse again, explain a little bit of history that brought the discussion scope of the letter and the essence. Before expressing the munasabah (similar) of verses, he first gives the title of the discussions that will be highlighted in the verse, but sometimes he did not give it. After that he stated the munasabah of verses, and then lists of translation verse must be interpreted, then followed by the verse is to explain important vocabulary in that verse. Furthermore, he explained asbab al-nuzul that verse if available, by arguing hadist (Sunnah) to strengthen its interpretation. Then he explained the content or conclusions of the verse although not always he did it.
See further to Hamka’s interpretation in *Tafsir al-Azhar* there seems to be a specific characteristic of the interpretation is relevant to what happened to him in life, then the experience that he experienced himself was stated in order to strengthen then its interpretation.
CHAPTER IV

CONCEPT OF PATIENCE EDUCATION IN THE AL-QURAN

SURAH AL-ANFAL VERSE 46, 65 AND 66

A. Definition of Patience

Etymologically, patience derived from the Arabic word in the Book of Al-Fadilil Mu'jam Qur'anil karim as follows:

صَبْرُوا - اصْبَرْوا - صَبْرُكُ - صَبْرَكَ - صَبْرَةٍ - صَبْرْنَا - صَبْرَمُ - صَبْرٓوا - يَصْبِرَوْا

Patience is the refrain, namely keeping the morale of the refrain from this act or withhold from being that.

In the terminology, variety definition come from among the theologian associated with patience understanding. Some theologians define the patience as follows:

2. According to Dzun Nun in Yasin (2012) Patience is keep away as people fairly though not a sufficient.

3. According to Ibn Qayyim al-Jauziyah Yasin (2012) Patience is to hold the feeling of anxiety, hopeless, and anger, hold the tongue not to complain, and hold parts of body not to disturb others.

4. According to Ash-Sharif Ali Muhammad Al-Jurjani in Yasin (2012) patience is an attitude that did not complain because of illness, either because of Allah SWT or not (Yasin, 2012: 12).

In the Qur'an the word patience is mentioned more than 90 times. One of them is the word of God in Surah of Ash-shura (42) verse 43 below:

\[
\text{وَلَمَّا صَبَرَ وَعَفَرَ إِنَّ ذَلِكَ لَمَنْ عَزَّهُ السَّمَاوَاتُ}
\]

The Meaning: “But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.”

The meaning of the word patience (صلص) revolves around three things: hold, height of something, and kind of stones. From the word hold, it shows the word detain and consistent, because those who patiently endure the particular view. From the second meaning, it shows the word ‘shubr’ that means the peak of something. Then from the third meaning, it shows the word ‘shubrah’ that is the rock solid and rough or iron pieces.

Therefore, the word patience means survive, but to survive not in the sense of silent, passive, and static. But to survive in the sense of an active and
innovative, intelligent and achievement. Be patience as a strategy to maintain the truth that may mean survive and consistent in doing order with a good and true, holding and consistent in avoidance of all that is prohibited by Allah and turnaround towards the steps of intelligent and achievement, then holding and consistent in obstinancy to face the trials and examination from Allah SWT. (Yasin, 2012: 14).

B. Comparative Analysis Interpretation of Quraish Shihab and Buya Hamka in Surah al-Anfal verse 46, 65 and 66

1. Arrangement of Surah Al-Anfal verse 46, 65 and 66 and the translation.


وَأَطِيعُواْ اللَّهَ وَرَسُولَهُ وَلَا تَتَنَزَّلُواْ فَتَفَشَّلُواْ وَتَذْهَبُ رَيْبُكُمْ وَأَصَبِّرُواْ

(1) إِنَّ اللَّهَ مُبِينَ الْعَفَآفِ

The Meaning: “And obey Allah and His messenger. And fall into no disputes, lest ye lose heart and your power depart and be patient and persevering for Allah is with those who patiently persevere”.

b. Surah Al-anfal verse 65 and the translation

بَنِي عَلِيٍّ أَنتُمُ الْمُؤْمِنُونَ حَرَّضْنَاكُمْ عَلَى الْفِتَانِ إِنْ يَكُن مَّنْ كَرِهَ عَشُورٌ

صِيَّبُونَ يَغْلِبُواْ مِائَتَيْنِ إِنْ يَكُن مَّنْ حَصَّنَ مَيَأْثَةٌ يَغْلِبُواْ آَلَ الفَٰلِفَ مِنَ الْمُؤْمِنِينَ

كَفْرُواْ بِأَنْهَارٍ قَوْمٍ لَا يَفْقَهُونَ

86
The Meaning: “O Messenger. Rouse the believers to the fight. If there are twenty amongst you, patient and persevering they will vanquish two hundred, if a hundred they will vanquish a thousand of the Unbelievers. For these are a people without understanding.”

c. Surah Al-anfal verse 66 and the translation

The Meaning: “For the present, Allah hath lightened your (task), for He knoweth that there is a weak spot in you. But (even so) if there are a hundred of you patient and persevering, they will vanquish two hundred and if a thousand they will vanquish two thousand with the leave of Allah. For Allah is with those who patiently persevere”.

Azbabun Nuzul of Verse; Ibn Abbas said, "Allah obliges the Muslim to fight against ten infidels, Muslims objected and was not able. God then decided that each of the Muslims fighting against two enemies. God also send down this verse " (Zuhaili dkk, 2009: 261).

2. Tafsir of M. Quraish Shihab

a. Surah al-Anfal verse 46 in Tafsir al-Misbah

Quraish Shihab explains verse 46 is related to the following verses, which is a consequence of the conclusion of verses ago that ended with the statement that "only God returned all affairs". So this
verse as if to declare: if so it does, then the people who believe, if you see that fight, the enemy forces were reasonable combated, whenever and wherever, Then be firm warned in dealing with them, which is not to the spirit and effort you keep the truth becomes weakened or reduced, and chant the name of Allah as much, remember His promises and powers, as well as you would pray awarded a victory to you is lucky to all what you expect (Shihab, 2002: 553). And obey Allah Almighty and His Messenger, that lead you in a peace conditions and war and you must not quarrel arguing, that causes you to be daunted weak and relaxes your spirit even fail and become paralyzed and lost your power, and be patience to face any situation and challenge. Allah is with those who are patience, that always knowing their situation and help them.

Quraish Shihab explained that in this verse ordered steadfast heart and also be patience. The first, described by (فَاتَبَعْتُ) fatsbutu taken from the word (ثَبَتَ) tsabat that stability in one place so it does not move to another place, and that the intent is to continue the struggle, not run and doubt to the values which is championed. The second is the command to be patience, it is associated with courage to face difficulties and threats which may weaken self or soul. Then
it can be said to be the first command that is more common than the second command (Shihab, 2012: 553).

According to Shihab command the remembrance of Allah mentions in this verse includes a command called Him with the tongue and remember him by heart. If someone is experiencing hardship and mentions the name of God, of course, the nature of God's most remembered when it is He who is Rich or Almighty. When someone be governed to mention the name of God in the face of war, the nature of God who remember Him when it is He who gives victory. Beside that, he also should remember His guidance which is closely related to warfare, as life and death are in the grip of His hands, and that in the presence of each fighter only two choices, died as a martyr in return for paradise, or grab victory. Or remember that God is not going to waste someone’s good deeds and others. That is, among others, that among other things is intended by the command of remembrance by this verse. And if fulfilled, fighting spirit will be fulfilled also by the courage, sincerity and willingness to sacrifice for the sake of Allah.

The word (ریح) rih strength originally meant wind. Its meaning then turned into a "strength or glory" because the wind has a function stir even threw and repeal loudly of what is its speed. It is the strength and success of defeating the enem (Shihab, 2012: 554).

Quraish Shihab affirm that God is with the Prophet. And the Muslims, it is therefore reasonable only restored all matters to Allah, so that not arise the impression that there is no need to attempt the affairs of God, this verse continues His command to the Prophet. Oh Prophet, encourage and rouse Muslim’s spirit to the fight. If there is among you, Oh Muslims twenty people who really patient ingrained in the soul of patience and fortitude that gave the bravery and resilience of the soul to face difficulties surely the twenty people can beat two hundred of unbelievers people. And if there are among you one hundred of patience Muslims surely they can beat one thousand of unbelievers people. The success of the patience Muslims that it can beat them because they, the disbelievers, it is people who do not understand the real meaning of life and the meaning of the struggle (Shihab, 2012: 596).

The word (حَرَّض) Harridh/encourage derived from the word (حَرَض) harradha namely doom. From here, the above verse commands understood by some theologian in the meaning avoid the doom, by doing what is recommended and encouraged it. Another opinion stated that this word means the attempt to portray the positive sides of an activity that is heard compelled to rise with enthusiasm and
passion to do it. Of the three letters that compose the word, come of various meanings was concluded by al-Baqi’i that he was “encouragement to attend something”. If an encouragement was headed for the war, that means being driven strongly recommended in order to prepare and everything to fight so that once heard the call, he flew to the arena without an obstacle because of everything he had prepared even he had been present at the headquarters to move quickly.

The word (صبرون) shabirun showed stability. The word is derived from a root word consists of letters Shad, Ba’ and Ra’ whose meaning revolves around three things. First, the "hold", the "height of something," and the third "kind of stones". From the first meaning (holding), shows the meaning consistent / survive and emboldened by the retained, hold viewpoint or behavior on a position and brave to maintain it. Furthermore, Shihab explained that someone who can hold the thrill named patience because he succeed to resist and defeat these thrill. From the second meaning, it appears Shubr word, which means the peak of something, and from the third meaning, it appears the word as-subrah, namely rock solid and rugged or iron pieces. The third meaning can be interrelated. Someone who is patience, will refrain, for
which he needs the substantiality of the soul and mental of steel in order to reach the heights that he had hoped (Shihab, 2012: 597).

According to Shihab, the verse above as legible, twenty believers confront the patience people with two hundred of unbelievers, that one in ten, then compare one hundred believers who put up with a thousand unbelievers, who is also one in ten. You may ask to what the second comparisons, a hundred appeal a thousand, whereas he convey with the first comparison. The theologian answered that is to adjust the habits of the Prophet. Sending troops which often consists of a dozen or dozens of people who reached a hundred people, and also to suggest that the victory will be achieved, a good number of troops only a little dozen or much, for a comparison of the top ten. That do not suspect that if a hundred can beat a thousand, but twenty can beat the two hundred. Indeed, potential victory of the amount one hundred face a thousand greater than ten face a hundred ten (Shihab, 2012: 598).

The word (یفَقُهُونَ) yafqahun translated understand actually contains a deeper meaning than understand. Shihab explains this word implies understanding and a deep understanding of the issues that vague, hidden, more detailed. That unbelievers are considered not to have a deep insight and understanding because they only turn towards
the outward problems, not paying attention to inner side and mental. They do not realize that belief in God Almighty, devotion to Him, is a powerful force that exceeds the sophistication of weapons and the number of personnel. They also do not realize that the motivation to achieve *Ridha* (permit) Allah more than the motivation gained popularity, and the desire fall in the battlefronts to reach heaven, far above desire property grabbing. They did not know the meaning of faith, not knowing the comfort of doing the commands of Allah and His Messenger.

Some theologians understand the verse above as a command. Although the redaction in the form of news, the goal is an order, that is if the opponent you face the amount has not necessarily exceeded one appeal ten, do not avoid or run, but attack them or at least survive. To survive God would give support and victory.

In the verse of 66 Shihab explains that this verse does not fall immediately after the last paragraph, but much later. Perhaps even after the lower of all the verses of this chapter writes Tahir Ibn Assyria. while down long after the last paragraph, the relationship is very clear, even without be expalined (Shihab, 2012: 598).

At the time of the decline of this verse, Allah has lightened over you provision one appeals ten in the face of the enemy for mercy and affection given to you, and in fact long ago he had learned that
himself or the environment there some weaknesses. So from now on if any of you, Oh those who believe, as many as one hundred people were patience and steadfast, they shall defeat two thousand unbelievers with the permission of Allah. This is due to patience and confident. Allah is always with those people who patience. He supports and bounty his gifts to them.

The word (أَنَّ فِي كُم ضعفاً) anna fikum dha’fa. Shihab explained by understanding of Tabatabaei in the meaning of weaknesses in the mental characters. And he thought to lead to the weakness of faith because the firm belief that awaken the commendable characters, such as bravery, fortitude, precision opinions, and others that in turn drove to victory. Theologian assesses that a weaknesses is certainly not in equipment and personnel for Muslims during the time of the Prophet. From day by day become stronger in terms of equipment and personnel. That addition which is produce weaknesses. Tabatabaei explains his thoughts more or less as follows: (Shihab, 2012: 599).

Groups of people, both simple and complex whatever the purpose and ideals, earthly or hereafter, material or spiritual, all of them in the early formation always feel the challenges and obstacles from different directions and it raised its strength to fight in order to achieve the goals and ideals. At that time will come a prudence within.
the group members, vigilance and willingness to sacrifice with their wealth and lives. Then from day by day, the group stepped forward and climbed up to the stage where the road into the field to gain independence and freedom. This continued so that more and more support and in the same time they began to enjoy the results. when that is in line with the increase in the abundance of enjoyment, there is also a decrease in mental qualities. Each member of the group increases so does the people who are weak in faith, and this lowers the presentation of members that have a strong faith (Shihab, 2012: 600).

What mentioned above that Tabatabaei proven in reality and is applicable to all societies. Groups that fight for the idea that espoused always more militants if their numbers are little, the challenges that they face more than they condition after they increased and this weakens their mental. This situation experienced by the people of the Prophet Muhammad. This can be observed in the wars that he experienced. In the battle of Badar their number is only three hundred and dozens of people with very modest conditions. Shortage of equipment and weapons. But can defeat the polytheists whose number tripled accompanied with perfect equipment. Then compare it with Uhud war after that, then Khandaq, Khaybar, and Hunain. At the Battle of Hunain firmly God Says in QS. At-Tawbah (9): 25:
The Meaning: “Assuredly Allah did help you in many battle-fields and on the day of Hunain; Behold! Your great numbers elated you but they availed you naught; the land for all that it is wide, did constrain you and ye turned back in retreat.

From here it is proven that the Islamic community at the time of the Prophet. Experiencing weaknesses in the spiritual field, faith, and the commendable characters, in step with the increasing in outward power and material glory they have achieved after the battle of Badr for a moment or longer that comparison it to one-fifth of the power before Badar. (At first 1:10 and now in this verse 1: 2). Then approximately Tabatabaei explain (Shihab, 2012: 600).

According to Shihab from one side it is possible to understand the verse above, based on the analysis above. On the other hand, it should also be noted that certainly day by day to those who embrace Islam, besides to a really sincere believers, there are also hypocrites. In Mecca have not known their hypocrisy, they had known in the Medina. Thus, His saying to you could be meant “at your environment”, there has a factor that can vitiate you, is those munafik
people. This is a possibility. Another possibility is the situation and social condition can be changed by many factors except human factors. This factor can influence the general situation, then they can vitiate.

Because of that situation, this new law decision can flow. If this situation becomes normal, the previous decision of the comparison 1:10 should be implemented in the Mut’ah war (8 H), the moslemim troops only consist of three thousand people then the enemies consist of two hundred people. Kholid Ibnu al-Walid, the war leader after three leaders who are being choosen by Prophet SAW, as the commander has been described by Prophet SAW. When he becomes the Sword of Allah is “Khalid Ibnu al-Walid and Allah makes them win” (Shihab, 2012: 601).

Thus after Prophet SAW era. At 14 H/635 M in war Qadisiyah (Iraq, present) Prophet SAW’s friend Sa’id Ibnu Abi Waqqash by the troops not more than 40,000 (four thousand people) can beat down Persian soldiers under the commando of Rustum along with four hundred thousand his troops. That is also happened at 15 H/636 M in Yarmuk war (Yordania, present), when Khalid Ibnu al-Walid is success to defeate Bizantium by the soldiers who are not more than fouty thousand soldiers face four hundred thousand.
Thus, we should not to say that the previous verse 65 has been deleted (that law) by the coming of this verse 66. So, the decision one by ten is the basic law the comparison of a mukmin with kafir if the war happen because the small group which well organized, brave, know the war field and the tactics will fall down the big group (troops). This is proved in many moments, than this verse “one by two” is the dispensation if there is a factor which enervates moslems or moslems are really in weakness situation (Shihab, 2012: 601).

Quraish Shihab also writes the different statement of Thahhir Ibnu Asyur here, this ulama valuates that His firman (Allah saying) He has known that on you have weakness is like reason of the heavy and the difficult this previous determination, it is 1:10, but that is for their goodness too. It seems that cut-verse said: “Allah demulcents to you now. From the previous Allah has known that on oneself has weaknes, but what will be said, the goodness of the struggle at that time strives on the determination if one of you has to face ten people”.

This verse 65 calls that the ability to beat down by the comparison one by ten, achieved by Allah permit and blessing, different from the verse 66. This is caused the first (verse) is more-stressed if there has the outside factor which caused the glory, in this case is His help. Whatever here, in the condition one by two, that clarity is not stressed. It could be said that the achieved war because of
the strong physics or the perfectful weapon. So that, here should be underlined that the glory is by His permit, blessing and His help (Shihab, 2012: 602).

Quraish Shihab explains on the verse 65 creates *have no deep-understanding* from *musyrikin* (people who do not believe in Allah) as the cause of the comparison, one by ten. This means when moslems have deep understanding, as stated by the writer above. Then verse 66 creates the patience as the cause of the comparison one by two. This means by the only patience, a moslem soldier can defeat two infidel people.

But when he has *the deep understanding*, he is able to against ten infidel people. It is not surprise again because *the deep understanding* consist of many special things, such as deep understanding the war field, the ability to know the strength and weakness of the enemy, the ability to use weapon and determine the supreme and big tactics so the comparison will become largerer in the distance. In other way, patience does not fully accept all the characteristics which included by *the deep understanding*, so it is possible if the given strength will not as perfect as by having *the deep understanding*, then the comparison are be smaller (Shihab, 2012: 602).

3. **Tafsir of Buya Hamka**
a. Surah al-Anfal verse 46 in Tafsir al-Azhari

On the verse 46, Buya Hamka explains that this verse is described to keep in mind the respect and obedient to Allah and His Rasul, is respect, loyal and very discipline toward the highest leader in the war. According to Buya Hamka, loyal to Rasul means loyal to Allah too. And this will be as the source in the other wars. Furthermore, Hamka explains, not to protest, not to fight, and not to act by oneself, because although many soldiers, many weapon if they do not follow their commander/leader, there is no guarantee to be winner (Hamka, 2015: 18).

In the verse said فَزَفْشٍَُٛا َٚ رَزَْ٘تَ سِيْذُىُُْ because you will be weak and lost your power. This is a will from God. The appearance of disagreement comes because there is no loyalty to the center of the leader, this exactly creates the weakness and lost of power. This would be as the source forever. On his explanation, Hamka also explains the history happen at 1949, seven Arabic countries are failed in the war by Jewish who wants to a Jew country in the middle of Arab, beside Jew is only one. There is someone asks to Gamal Abdul Nasser, the president of the Arab United, why seven countries an be failed by one countr, so Nasser gives the answer; “of course we are lost because we are seven and they are one”. Then come the continue verse الله مَعَ
Patience in the war is the energy when to attack and to defense. It becomes the tradition when in the war is beat and to be beaten, strike and to be striken. *Yaumun lana wa yaumun ‘alaina* / someday we will be up, another day we will also down! Strike and to be striken, beat and be beaten, should be faced by the full energy and patience. Because the count has not been counted yet at the middle of the war exept at the end of the war. In this caase Hamka illustrates by someone plays football. Before the long whistle sound, do not be happy s soon as possible because of his ability to make goal (to the rival), and do not give up as soon as possible when the rival makes goal too. Thus Hamka illustrate patience (Hamka, 2015: 19).

**b. Surah al-Anfal verse 65-66 in Tafsir al-Azhar**

Continue from the previous verse, Hamka explains that the highest commander is Propet Muhammad SAW. This case is still being used until now for every country. The war or peace is made/determinated by the leader of the state (country). In this verse 65 has clearly explanation of the combination of Prophet Muhammad SAW′s duty as Rasulullah and as the highest leader of the war or the highest commander. And after Rasulullah SAW died, this duty is
continued by his *khalifah* (muslims leaders). This verses shows clearly if Rasul Islamic duties as the leader of the state cannot be separated. Because it is very clear of Allah instruction to call him “hi Prophet” so if the commando begins, then the faithful people should be ready to attack the enemy (Hamka, 2015: 39).

Then in this verse confirms of the power balance: “*if some of you are twenty patience people, they will defeat two hundred. And if some of you are one hundred, they will defeat one thousand from those kafir (infidel).* “This is the second reward from Allah to those faithful people, it means that strength of faithful person can defeat ten infidel, twenty faithful people can defeat two hundred, and one hundred faithful people can defeat one thousand.

Then it has been explained and pointed the reason of the verse / because people not having knowledge. The strong spirit because of the togetherness of the faith, causes the pious people are very brave to face the enemy who have been explained in the previous verse that there has mandate to prepare weapon and horses. Whereas the enemy does not understand with the new modern tactics of the war in that era. There has been told in the history that after Rasulullah SAW moves to Madinah, he asks *sahabat* (Rasulullah’s companion) to look after horses to the war’s requirement. His mandate
makes Arab horses are famous as brave horses in the war field. So the powerful of faithful, the spirit and the readiness of the war make the pious people in Rasulullah era at the beginning of its development are very brave and strong in order to defeat the enemy by one for ten. Moreover, the enemy in that era does not understand, it means that the enemy is till at the back thought of the war’s development and they do not have then high spirit like what Moslems (the pious people) did. Hamka also explains that moslems really focus on what Islam said. But, step by step the enemy fixes their war’s tactics in order to face Moslems. This could be seen from the distance between the era of Badar war and Uhud war which just need one year. Then Allah gives the new way that the high spirit/motivation needs to be completed by the equipment and the war’s preparations

The next verse, verse 66

Allah has helped out from you, and He has proved that you have weakness. In this verse, Hamka explains that the direction to face the enemy by one person for ten, twenty people face two hundred and one person to hundred people, is actually because of Allah’s help. To prove that Moslems are also has weakness. It does not mean the weakness of the spirit. Because the real mukmin (faithful people) of Rasulullah’s fellow do not know the word “weakness”. There have other weakness
such as the weakness of the weapon, the weakness of food supply. Furthermore, Hamka explains if in this verse stated that Allah has proved or based on harfiah translation Allah has known means that it does not mean if Allah has not known yet before, it is actually the faithful people have not known yet. This mandate asks to strengthen the war tactics and make it well-ordered. Moslems should not just hang on the only spirit, but they should pay attention to the tactics, technique, war battle and weather. The most important is do not waste the energy (Hamka, 2015: 40).

The next verse

فَإِبَٔٓ يَا يُبْنِيُّنُ مَنْ كُنْتُمْ صَابِرٌ يَعْلِبُوْا مَا نَتَّنِينَ

وَ إِنْ يَكُنْ مَنْ كُنْتُمْ آفَفٌ يَعْلِبُوْا آفَفٌ يَدَلِّنِينَ

If there have one hundred patient people, they will defeat two hundred, and if along with you are one thousand, they will defeat two thousand by His permit. This verse decreases from one defeats ten to be one faces two. But the most important both of them (verses) are to look after patience.

The development of the Islamic improvement has been seen since its struggle. Moslems are larger in number, they do not decrease. Because from the beginning it could be one faces ten and Islam’s power is still a little but solid. Then, by the Islamic development, the war’s step needs to be arranged perfectly; from one faces ten, then arranged perfectly be one faces two. But the patience to struggle
should be kept. Although it decreases from one faces two, if they do have patience, they will lose too. It means that it is as the expression in this era if the heart is hot, the mind should cool. In the war field, it should not act dementedly. The victory of the war comes not only from the spirit but also from the war’s tactics. And the war tactics will not win if there are no patience, calm to both commander and soldier. That is way in the end of the verse Allah makes point of وَ اٰللّٰهُ اَصَّابِشِیَْٓ

And Allah along with patience people. In this verse Allah has given the first hope, is one faces two will win (glory) by Allah permit. Hamka in the end of this verse explains that by Allah permit of the glory will happen if the war followed by patience. Because of in the war, we will not only to bit but also will be bitten, we will not only attack but also will be attacked. That case also has been explained Allah on the above verse 46. So, the war leader has to be patience to conduct the mandate. Heavy or not, it must be done and he should not peevishly (Hamka, 2015: 40).

In the preaching of Ushl Fiqh, Hamka also explains about the disagreement among ulama of nasikh and mansukh in this verse. Nasikh is a law came which erases the previous law. The previous law calls mansukh. So, ulama generally the verse one faces ten has been mansukh. It is gotten nasikh by verse one faces two. So that, another
ulama argue that the law from mansukh does not exist again. Although the verse is still written in Al-Qur’an. But the second group say that there is no nasikh and mansukh. Syeikh Ahmad al-Khudori, a professor of Islamic history in Qahirah University (when he is still alive) said that this verse does not have nasikh and mansukh.

The cause from the first verse has been explained, it is because the enemy does not know the tactics and the step of the war or the enemy is stupid. This stupid side will be alright when defeating by one faces ten. But, their enemy is not stupid again so if there will be ne faces ten, we will turn in the weak side. From that case, Moslems are not allowed to face them one by ten, but one by ten. But from those cases, patience should be focused on it. Hamka in this case explains another term of the patience in the military now as the war defense (Hamka, 2015: 41).

In order to this verse, Hamka more agree with the opinion from Syeikh Ahmad al-Khudhari. Especially after accepting the explanation from the writer-teacher al-Ustadz al-Kabir (the late Abdul Hamid al Hakim) in his book “al-Bayan” when he explained his understanding of this nasikh mansukh.

Looking at the development of the Moslems spirit and their revolution and also looking at the weapon improvement in this era, the
more strength Hamka’s opinion if in this verse there are no nasikh and mansukh.

Indonesia people have passed revolution of the independence of Indonesia. At that time, Indonesia fights against colonizer of Dutch at 1945 revolution. Indonesia does not count the number of the enemy, the number of their troops and the limitation of the weapon. Sometimes 500 enemies with the complete weapon have been faced by 500 Indonesian youth by bambu runcing (the pointed-bamboo). Of course the weapon is not balance, then makes our soldiers pass away. We just defeat by one faces ten, twenty face two hundred, one hundred face one thousand, and finally we win. All happen because Allah’s guaranty. But after we achieve the independence and become free from the colonizer, we should not defeat by one faces ten but the complete weapon faces the complete weapon too, and well war organized. So both of those verses, verse 65 and 66 are still in the Al-Qur’an. There are no nasikh and mansukh, but it will run based on the situation, war field and its wather, those of Hamka’s explanation.

At the beginning of the revolution, we do not need to count the number of the enemy. Although one faces ten, one hundred face one thousand, how many enemies should be faced. That what the prophet did. After the enemies realize it, then they arrange the strength and we
also face by the perfect tactics. The example war which we passed at
the independence from Dutch, has proved if both of the verses do not
have nasikh and mansukh. So, if it does not hold the first verse, one
faces ten, and also the balance between the number of strong people or
the number of the strong weapon, the revolution will not be succeed.
The colonizer also does not know. Of course they take it easy to us.
After the huge revolution, the colonizers start to know if what they
faced is the big power which is ready to fight until die to achieve the
independence (Hamka, 2015: 41).

4. The Similarity Interpretation between M. Quraish Shihab and
Hamka in Surah al-Anfal verse 46, 65 and 66

After the analysis both interpretations above, the writer can find
some similarities in they way they interpret the verse of the education
concept of patience in the perspective of Al-Qur’an in surah al-Anfaal
verse 46, 65 and 66 as follows:

The interpretation in the surah al-Anfaal verse 46, started by the
explanation about Allah’s decision to human in order to follow Him and
His Rasul. Respect or follow to Allah should be done by following all His
instruction and avoid all His prohibition, thus His Rasul leads you on the
peace condition and the war. As His follower, we should submissive,
obedient and discipline to Prophet as the highest war leader.
In the verse 65, Quraish Shihab and Hamka have same explanation of the comparison number between Moslems and infider when in the war field, there are: 1 : 10. This successful step can be achieved because of the infiders do not know if the faith to the God and respect to Him are the strong power which are better that the complete weapon and the number of the personals.

The last verse in surah al-Anfaal verse 66 talks about patience. Both translators (mufasir) have same view if Moslems lost their spirit in the war are not the defense at the beginning and the only in the middle-war. The aimed of patience is the endure when defeat the enemy from the beginning until finish still stays on that place to continue the war. There are no success of Moslems without the patience.

5. The Difference interpretation between M. Quraish Shihab and Hamka in Surah al-Anfal verse 46, 65 and 66

After examining and analyzing the interpretation between Quraish Shihab and Hamka in these verses, the writer sees that there are no significant interpretation except just a little interpretation on the interpretation of surah al-Anfaal verse 66, is the interpretation the word علم creates the similarity of the meaning. Shihab interprets: “Allah has
demurred on you now and He knows of you have the weakness”. Then Hamka explains “Allah has demurred on you now and He has proven if you have weakness”. The difference the word ‘alima’ on the sentence وَعَلَّمَ أَنَّ فِيْكُمْ ضَعْفًا which have been translated as know and by Quraish Shihab if Allah has the characteristic of the Most Knpw. He explains the meaning if He has known on you or your environment has some weakness. It is different from Hamka in this verse explains that Allah has proven, it does not mean if Allah has not known yet, but the faithful people do not know if they also have weakness.

C. The Kind of Patience

1. Patience to conduct Allah’s Instruction

Conducting all His instruction and avoid His prohibition are faith application. The meaning of faith is to believe entirely to Allah without the doubt, grow strongly in the heart, stated orally and done by good act Asma (Asma, 2010: 52).

To create the loyalty in order to conduct all His instruction, Allah needs the extremely patience. Because it becomes basically people characteristics when they are lazy and do not want to perform pray and loyal, for example performing rituals pray (shalat) performed five times by istiqomah (continually). In order to the importance of performing sholat, in Al-Qur’an Allah SWT said: (al-Baqarah (2): 45)
The Meaning: “Nay, seek (Allah’s) help with patient perseverance and prayer. It is indeed hard, except to those who bring a lowly spirit”.

To realize the patience in order to perform the loyalty to Allah SWT. We have to repair our intention, there is ikhlas (sincere). Ikhlas is the patience to face riya’ (arrogant) inside heart. The laziness also as soon as throw out from heart because it gives big influence toward the successfulness ibadah (religious act) which are conducted. To stand the attention to this human characteristics, Allah SWT has lead us to always patience (Syukur, 2013: 45).

2. **Patience to leave bad things and Desire urges**

   Since the first created, devil is the biggest human enemy who are always try to throw in the wrong place and abused. Many effort did by satan to human in order to make them always do bad things to Allah SWT (Syukur, 2013: 46). It needs an extremely patience against bad things which come from all sides. Do not make all the world pleasure makes us forget all His Instruction, forget to Allah. When the wickedness is not taboo again, we have to try to be patience to keep us against the bad things.

   One of ways to keep us patience against bad things is to keep shy, so we will not include to the bad things (Syukur, 2013: 47).
Related to this verse, Allah SWT said in Al-Qur’an surah al-Mukminun (23): 5-7:

وَالَّذِينَ هُمْ لَفَرُوجُهُمْ حَفِظُوْنَ، إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتُ

فَمَنْ أَبْتَغَ فِي ضَلَاءِ ذَٰلِكَ فَأُوْلَٰئِكَ هُمُ

آَلِهَادُونَ

The meaning: “Who abstain from sex. Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess for (in their case) they are free from blame. But those whose desires exceed those limits are transgressors.”

3. Patience for the Problems and Difficulties

Allah SWT firms that He will examine people with many difficulties, they are the feeling of afraid, hunger, limited wealth, soul and fruits. About this, Allah has described in Al-Qur’an, as what He said in Q.S. Al-Baqarah (2): 155:

وَلَبَتْلُوْنَكُم بِضِيَاءٍ مِّنَ الْخَوْفِ وَالْجُوَٰعِ وَتَنَقُّصٍ مِّنَ الأَمَوَٰلِ وَالأَنْفُسِ

وَالْمَمْثَلَاتِ وَتَنَبَّأُ الْصَّبِيرَةِ

The meaning: “be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil) but give glad tidings to those who patiently persevere”

As Mukmin, we should not complain if we get the disaster. A mukmin has to patience and close to Allah SWT. Because complaining to the coming disaster will not solve the problem. But by patience and
accepting fate and also problems from Allah SWT, heart will be calm
and get big reward from Allah SWT.

Allah SWT gives the difficulties to His fellow, it is only to
increase or improve the level of self quality of a person. If one gets
disaster, ask to help to Allah. There are no people who do not get problem
and difficulties, because this life is a place for problems and difficulties
(Syukur, 2013: 53).

4. Patience in Islamic Preaching

Patience in preaching has an important role and as a duty to da’i (a
person who preaches about Islam). Generally, patience is a duty to every
single moslem, but for da’i, this case is more important than duty and
should be recommended. So, Allah asks to da’i leaders and their model,
Rasulullah SAW to keep patience (Syukur, 2013: 69).

This life is full of problems and difficulties. One of the values by
problems and difficulties is to be known by honest and liar people, really
mukmin and munafiq people (people who unbelieve in Islam), and
patience and are not patience people. So that, a da’i needs to keep extra
patience to convey the understanding of Islam for the societies (Syukur,
2013: 70).
5. Patience in the War

Patience while are in the war is not easy. Allah examines the level of someone’s faith through some wars to know how far our abilities to have all problems.

In the surah al-Anfaal verse 65-66 like previously written, explains the correlation of jihad (in the path of Allah) with Allah SWT. In order to prepare the motivation/spirit and souls of faithful people to take a part in the war, Allah SWT talks some difficulties which generally found in the war, such as there is no safety, limitation and the expensive of food’s supply, financial lost and wealth, killing, be prisoner, etc., are as the examination and difficulties’ field for faithful people to achieve the *makanawi* (meaningful) perfection. And Allah gives the glory promise for faithful people who are patience and istiqomah (persistent) (Syukur, 2013: 80).

Related to the importance keeping patience in the war, also firmed by Allah in Q.S. Ali Imran (3): 142

أَمْرُ حَسَبَتُمُ أن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمَ الَّذِينَ جَنَّتَهُمَا مَنْ كَمَا وَيَعْلَمُ الَّذِينَ يَضَرِّبُونَ الْقَلْبِانِ

The meaning: “Did ye think that ye would enter Heaven without Allah testing those of you who fought hard (in His cause) and remained steadfast?”.
In that verse of Al-Qur’an, Allah confirms to the importance to face war or *jihad fi sabillah* and always keep patience in order to face it.

So that, although there are problems and difficulties following the war, if it does not have the benefit except one benefit. When faithful people and pious people, also people who jihad in His way to give all the highest *makanwi* and mentality, materialist will not understand with this benefit, it is His grace which no one mouth could relieve and accept in really thought of sincere (Syukur, 2013: 82).

6. **Patience in the Social Interaction**

In the daily social interaction, it always happen the interaction among people. Many cases that should be concerned start from the way we talks until attitude’s cases and one’s behavior which include in akhlak (behavior)’s problems (Syukur, 2013: 83).

Patience in the daily interaction is a real mukmin. So, we need patience in order to keep calm and against anger, or decide the relationship if we meet distasteful things. Toward the annoying things, trouble makers, we have to patience to face them. In the definition and the daily action, patience seems as the act to relieve the emotion, relieve anger or relieve oneself not to act hastily followed his feeling.
So, we should be able to control the emotion and anger in order to make harmonist relation among families, friends, neighbors or other people. If this case can be done, then we will live peacefully and quietly, so His grace can be obtained not only in the world but also in the day after (Syukur, 2013: 88).

D. Reflection

Allah is the basis foundation of Islam. There is no truth except His truth, because the entirely truth belongs to Allah. While the truth measurement points to Allah. One of His instructions is to conduct the war against the infidel in the large numbers. For example in Badar War, at that time moslems face the infidels, one by ten. Logically, that war is impossible to be won by moslems. Because moslems are limited not only in the equipment but also in the experience. Allah’s help in the war does not come by chance to people. There is a requirement that should be done by moslems, there are patience, dzikr (remembering Allah), respect and follow Allah and Rasul, not disclaimed each other. If this life, His help is too far away because the requirements are not fully completed.

Both mufassir Quraish Shihab and Hamka in order to explain the verses of patience obeying His rules and patience when conduct the war. A moslem has to patience to respect all of His rules and against His prohibition. Loyal to Allah means loyal to His Rasul too, it will be more attention when moslems will conduct or be conducting the war against infidels. If Rasul asks
to make preparation of war’s equipments and be ready to defeat in the war, moslems have to respect and follow his request. The most important things are to keep patience. Patience in everything both sadness and happiness.

Actually Allah go with patience people. Allah always knows the condition and helps His fellow if they are patience. Patience is the primarily need in the world, it also the primarily need of the religion. There is no the successfulness and the luckiness of the day after without patience. Prophet Muhammad is a exemplary (as example to his fellow) who should be followed in case of patience and obstinancy to perform Allah’s instructions. When he preaches Islamic education, he sometimes gets insult from the other, even he should put his life on the line. But all of the problems and difficulties are faced patiently, because he is sure that he is on the right track. His side of tawakkal (put himself on God’s side) makes him sure if the actually life is not belonging to others exept Allah SWT.
CHAPTER V
CLOSURE

A. Conclusion

After conduction the research, the writer concluded that the interpretation of Quraish Shihab and Buya Hamka about the patience of the educational concept in the perspective of Al-Qur’an in surah al-Anfaal verse 46, 65 and 66 are:

1. The educational concept of patience in the perspective of Al-Qur’an in surah Al-Anfaal verse 46, 65 and 66.

   According to Quraish Shihab and Buya Hamka, it has been an obligation as moslem to follow to Allah and respect His Rasul. Patience is an attitude which should exist in mulims both patience to follow Allah ‘Azza wa Jalla and patience to against His prohibition. Thus by His Rasul who leads you in the war peacefully. As His fellows, we should respect, loyal and discipline toward Prophet, is the higher commander in the war.

   Both *mufassir* also explains the concept of patience in the war against infidel. If the success of Moslems in the war field by the comparison 1 by 10 is because the infidels do not know that believe in God and also faith to Him and patience shown by moslems are exactly the strong power rather than the power of weapon and the number of personnels.
2. The difference between the interpretation of Quraish Shihab and Buya Hamka

The difference of the interpretation between Quraish Shihab and Buya Hamka is in the surah al-Anfaal verse 66 on the word علم. According to Quraish Shihab the word علم means knowing, than according Buya Hamka the word علم means proving. Those differences cause the difference meaning. It means if the word علم which is meant proving, then it seems that Allah previously has not known yet that moslems have some weakness. Actually, Hamka’s intention is the faith people who have not known yet. If the word علم means knowing, so He has known on oneself or your environment (faith people) have some weakness.

B. Suggestion

Al-Qur’an is like the source of the natural water which never dry to be digged. The more we dig, the more we get life lesson and inspiration. The writers makes some suggestion as follows:

1. Moslem’s society are wanted to appreciate and admire the work of ulama tafsir especially who came from Indonesia by fully reading and analyzing.
2. It needs an effort of enlightenment which is communicated by the experts and *tafsir* observer how to make Al-Qur’an is more understandable and easy to do it. So that, Al-Qur’an values become the life style especially for the societies.

3. The theme of patience in the discussions and researches of *tafsir* Al-Qur’an is aimed to make society more understand how to keep patience according to Al-Qur’an. Finally, it will create the awareness in the society how to be patient in facing problems and fate in our lives.
BIBLIOGRAPHY


APPENDICES
CURRICULUM VITAE

I. Personal Identity

Name: Anis Istianah
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II. Educational Background

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<td>RA Ma’arif Jatirejo Suruh</td>
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<td>MI Asysyafi’iyyah Jatirejo Suruh</td>
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SURAT KETERANGAN KEGIATAN  
(SKK)

Nama : Anis Istianah  
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Jurusan : Pendidikan Agama Islam (PAI)  
Dosen Pembimbing : 1. Dr. Adang Kuswaya, M. Ag  

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Jumlah 117

Salatiga, 22 Maret 2017

Wakil Dekan

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Pembimbing I
Dr. Adang Kuswaya, M.Ag

Pembimbing II
Faizal Risdiyanto, M.Hum
LEMBAR KONSULTASI SKRIPSI

Nama Mahasiswa : Anis Istianah
NIM : 111-12-048
Pembimbing : 1. Dr. Adang Kuswaya, M.Ag
            2. Faizal Risdiyanto, M.Hum

Judul : "The Concept of Educational Patience on The Perspective of Al-Quran (An Interpretation Comparison Between Tafsir Al - Mishbah and al - Azhar surah Al- anfal verse 46, 65 and 66)"

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