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Development Of Tafseer Of The Quran In Surah Al-Baqarah Verse 83 On Islamic Education In Indonesia

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Abstract

The current interpretation of the Al-Qur'an has the impact of shifts or changes in education creating problems with its integrity. This research aims to determine the development of Al-Quran Tafsir in Surah Al-Baqarah verse 83 towards Islamic Education in Indonesia. This research uses library research methods. This research will examine various library sources that are the main issues being discussed. What is clearer is to examine the development of the interpretation of the Qur'an on Islamic education, what is in Surah al-Baqarah verse 83: a study of the interpretation of Ibn Katsir written by Ibnu Katsir and Tafsir al-Maraghi written by al-Maraghi, although some In his interpretation, he also uses verses, but he uses ro'yi more dominantly. From the results of this research, we can conclude that the development of Al-Quran interpretation in Surah Al-Baqarah Verse 83 towards Islamic education in Indonesia involves the history and dynamics of writing interpretations, and is influenced by various factors such as changing times, changes in thinking, and changes in social structure. The development of Al-Quran interpretation in Indonesia has had a significant impact on people's thinking, both in terms of improving the quality of Al-Quran interpretation, the influence of Islamic reform, and the dynamics of writing Al-Quran interpretations which influence various aspects of people's thinking.

Keywords: *Islamic Education; Surat Al-Baqarah; Tafseer; Qur'an*

Abstrak

Penelitian ini bertujuan untuk mengetahui perkembangan Tafsir Al-Quran dalam surat Al-Baqarah ayat 83 terhadap Pendidikan Islam di Indonesia. Penelitian ini menggunakan metode kepustakaan (*library reseach).* Penelitian ini akan dikaji berbagai sumber pustaka yang pokok permasalahan yang sedang dibahas. Yang lebih jelasnya adalah mengkaji perkembangan tafsir Al- Qur'an terhadap pendidikan Islam apa saja yang ada dalam surat al-Baqarah ayat 83: studi tafsir Ibnu Katsir yang dikarang oleh Ibnu Katsir dan Tafsir al-Maraghi yang dikarang oleh al-Maraghi, walaupun sebagian dalam penafsirannya ada juga menggunakan ayat tetapi lebih dominan beliau menggunakan ro'yi. Hasil penelitian ini, kita dapat menyimpulkan bahwa perkembangan tafsir Al-Quran dalam Surat Al-Baqarah Ayat 83 terhadap pendidikan Islam di Indonesia melibatkan sejarah dan dinamika penulisan tafsir, serta mempengaruhi oleh berbagai faktor seperti perubahan zaman, perubahan pemikiran, dan perubahan struktur sosial. Perkembangan tafsir Al-Quran di Indonesia memiliki dampak yang signifikan terhadap pemikiran masyarakat, baik dalam hal peningkatan kualitas penafsiran Al-Quran, pengaruh pembaharuan Islam, maupun dinamika penulisan tafsir Al-Quran yang memengaruhi berbagai aspek pemikiran masyarakat.

Kata kunci: Al-Quran; Pendidikan Islam; Surat Al-Baqarah; Tafsir

A.   INTRODUCTION

Interpretations of the Al-Qur'an can evolve over time, leading to changes in people's understanding of specific verses. This can present challenges in maintaining consistent and sustainable implementation of Islamic educational concepts based on these interpretations. There are issues related to how Islamic scholars and educational institutions in Indonesia incorporate and communicate the understanding of the interpretation of Al-Quran Surah Al-Baqarah Verse 83 in the educational process. Their role in shaping societal perspectives on Islamic education is crucial.[1] The significance of Islamic education in Indonesia is evident in the efforts to fortify the religious, moral, and ethical values of society. The Indonesian government has also made strides to enhance the quality of Islamic education by integrating Islamic values into the national curriculum. Furthermore, Islamic education in Indonesia encompasses various educational institutions such as madrasas, Islamic boarding schools, and Islamic schools, which play a pivotal role in disseminating Islamic religious knowledge and bolstering the religious identity of Indonesian society.[2]

Islamic education is an integral part of the education system in Indonesia. This includes learning about Islamic teachings, the Koran, hadith, Islamic history, and Islamic moral and ethical values. Islamic education in Indonesia also includes learning Arabic and other Islamic religious knowledge.[3] In Islam, the Koran is the highest source of teachings. In general, the Qur'an contains 3 main things, namely, monotheism, Islamic law, and qasas or stories of previous people. By reading it and understanding the meaning of its contents, humans will find the right truth and will become a guide in achieving worldly life. and the afterlife.[4] Education in Islam is not just a process of transferring culture or knowledge (transfer of knowledge) but also the transfer of Islamic teaching values (transfer of values). Islamic education aims to make people pious, people who can achieve al-falah, eternal success in life, this world, and the hereafter (muflihun). [5] Islamic

[1] Rifa Roifa, Rosihon Anwar, and Dadang Darmawan, "Perkembangan Tafsir Di Indonesia (Pra Kemerdekaan 1900-1945)," *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir* 2, no. 1 (2017): hlm. 21–36.

[2] Rofi'atul Afifah, Rizki Dwi Oktavia, and Aning Zainun Qoni'ah, "Studi Penafsiran Surat Al-Isra' Ayat 23-24 Tentang Pendidikan Birru Al-Walidain," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam* 1, no. 2 (2020): hlm. 17–35.

[3] Abdullah Rikza and Saiful Islam, "Pendidikan Karakter Dalam Tafsir Almisbah Surat Alisra' Ayat 23- 24 Dan Surat Luqman Ayat 12-19," *Jurnal Pendidikan Islam* 3, no. 1 (2019): hlm. 11.

[4] Muhibudin Muhibudin, "Sejarah Singkat Perkembangan Tafsir Al-Qur'an," *Al-Risalah* 11, no. 1 (2019): hlm. 1–21.

[5] Nur Choirum Mauzuroh, "Nilai-Nilai Pendidikan Yang Terkandung Dalam AL_Qur'an Al Waqiah Ayat 57-74" *Thesis, Universitas Islam Negeri SYarif Hidayatullah,* (2015).

education has its concept compared to other education, Islamic education has the basic sources of the Koran and Hadith. To know the meaning of the contents of the Qur'an and hadith, it is not enough just to read, more than that, the meaning of the Qur'an and hadith must be understood and appreciated seriously.[6]

To be able to get lessons from the Koran, you need to be serious about studying it. If someone doesn't study it seriously, it will be difficult for them to master it. So seriousness in this matter is a must. This seriousness needs to be pursued and empowered to learn it because humans living life cannot walk alone without rules, these rules are the Koran which comes from Allah SWT. Therefore, Allah knows humans very well in carrying out their lives. So Allah sent down the Koran as a guide. If humans stick to the two heritages, namely the Qur'an and hadith, then indeed they will not be lost forever, and whoever deviates from both of them will be lost, because the Qur'an is the path of light for human life.[7] Interpreting Al-Qur'an verses Not everyone can interpret the noble and noble verses of the Koran. To be able to interpret the verses of the Koran, a person must have a sufficient set of knowledge so that they can explore and decipher these noble verses. Many scholars have conducted studies on the interpretation of verses of the Qur'an, both tafsir bil ma'sur, namely the interpretation of verses of the Qur'an with verses or with hadith, and bir-ra'yi, namely the interpretation of verses of the Qur'an with reason.

One of the characteristics of the Al-Qur'an is that it is a miracle. Khalidah is the Al-Qur'an which has eternity both in terms of diction and meaning. For this reason, the Qur'an has been revealed, apart from being a source of guidance for every human being, it has also become a way to solve every problem in life, both worldly and personal, for individuals and groups.[8] The highest goal in the life of a believer is to achieve Allah's approval, and believers have a mission to achieve this. Therefore, the degree of a person's devotion to Allah and His Messenger describes the maturity of a believer's faith in the Al-Qur'an.[9] The best way to create an Islamic society is to emulate what the Prophet

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[6] *Ibid*, hlm 23.

[7] Herry Sonya Corneles, Jefry Yopie Afner Suak, and Veydy Yanto Mangantibe, "Analisis Kritis Terhadap Konsep Kristologi Penganut Kristen Tauhid," *TELEIOS: Jurnal Teologi Dan Pendidikan Agama Kristen* 1, no. 2 (2021): hlm. 130–143.

[8] Sidiq Samsi Tsauri, Ahsin Sakho Muhammad, and Adha Saputra, "CORAK TAFSIR BALAGHI (Studi Analisis Tafsir Al-Kassyaf 'An Ghawamidh At-Tanzil Wa 'Uyun Al-Aqawil Fii Wujuh At-Ta'Wil Karya Abu Al-Qasim Az-Zamakhsyari)," *Zad Al-Mufassirin* 3, no. 1 (2021): 1–20, https://doi.org/10.55759/zam.v3i1.24.

[9] Zen Fuad Mukhlis and Aceng Kosasih, "Kematangan Beragama Perspektif Al- Qur ' an : Tafsiran Ayat Tematik Tentang Taqwa" 5, no. 2 (2023): 227–45.

sallallaahu 'Alaihi Wa Sallam has done to make the people of Mecca and Medina "Jahiliyah" into an Islamic society. Allah SWT immortalized it in various letters in the Koran al-Kariim. Sirah Nabawiyah provides a detailed description of the actions of Rasulullah Sallallahu 'Alaihi Wa Sallam in building an Islamic society.[10]

The scholar who has studied classical tafsir is al-Imam al-Hafiz Imaduddin Abul Fidā Ismail bin Katsir better known as Imam Ibnu Katsir. He has carried out very thorough tafsir studies, supplemented by famous hadiths and narrations. His thoroughness and expertise in interpreting the noble verses of the Koran have made his book of tafsir a reference and study book for almost all tafsir councils throughout the Islamic world. Different from al-Maraghi. His tafsir was written over approximately ten years from 1940-1950 AD. Tafsir al-Maraghi is a modern tafsir, he wrote this tafsir because he had a responsibility as an interpreter to see the condition of society which needed solutions to the problems they faced. Therefore, al-Maraghi's tafsir was written in a modern style to the conditions of society at that time. This research is very important because it can provide a better understanding of the development of Al-Quran interpretation in Indonesia and how this interpretation influences Islamic education in Indonesia. This research can provide insight into the history and dynamics of writing tafsir Al-Quran in Indonesia, as well as provide an overview of how tafsir Al-Quran can be used in the context of Islamic education in Indonesia. Thus, this research can make a significant contribution to the development of Islamic education in Indonesia.[11]

The researcher studied the interpretations of Ibn Kathir and Al-Maraghi, because both of them were scholars who could interpret verses of the Koran and had different styles. Ibn Katsir is categorized as a scholar in his interpretation as having the style and orientation of tafsir bi al-ma'tsur or tafsir bi al-riwayah, because in this tafsir the dominant use of history or hadith, the opinions of friends and tabi'in. In contrast to al-Maraghi, in his interpretation, al-Maraghi interprets the verses of the Qur'an by the current conditions of society's problems. From a methodological point of view, al-Maraghi developed a new method for some observers of interpretation. Al-Maraghi

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[10] Farida Nur Rahma et al., "Konsep Pendidikan Al-Qur'an Dalam Membentuk Masyarakat Islami (Al-Mujtama' Al-Islami)," *ZAD Al-Mufassirin* 5, no. 2 (2023): 200–226, https://doi.org/10.55759/zam.v5i2.93.

[11] Cholid Ma'arif, "Kajian Alquran Di Indonesia :," *Qaf* 1, no. 2 (1938): hlm. 117–127.

developed his interpretation method by separating global explanations (ijmāli) and details (tahlīli).[12]

A study of both interpretations can provide a deep understanding of the historical context, grammar, and interpretation of Al-Quran verses. These two tafsir have become the main reference sources for researchers, scholars, and students in understanding the Al-Quran and its application in various contexts, including in Islamic education in Indonesia.[13] Thus, studying the interpretation of the Al-Qur'an Surah al-Baqarah verse 83 is a very important and strategic thing to do research, this is a real implication of the existence of Muslims. In this modern era, the development of science (technology) also takes part in actions that ignore the values of Islamic education that have been taught by the religion itself. Of course, all of us, especially teachers, have a big responsibility to instill the values of Islamic education in our students.

B. RESEARCH METHODOLOGY

1. Types of Research

Library research is a type of research carried out using literature or data sources in the form of books, notes, research reports from previous research, and other appropriate sources such as the internet, newspapers, etc. This research does not require researchers to go into the field to see the facts but rather to collect data from various literature and analyze the data.[14] Therefore, in this research, various literature sources will be examined that are relevant to the main problem being discussed. What is more clear is to examine the development of the interpretation of the Qur'an on Islamic education, what is in Surah al-Baqarah verse 83: the study of the interpretation of Ibn Katsir written by Ibnu Katsir and Tafsir al-Maraghi written by al-Maraghi through a literature review.

2. Data Source

The data source is the subject from which it can be obtained, that is:[15]

a) Primary Data

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[12] Nasokah Nasokah, "Tafsir Muqaran Ibnu Katsir Dan Al-Maraghi Q.S. Al-Isra': 1," *Manarul Qur'an: Jurnal Ilmiah Studi Islam* 18, no. 2 (2018): hlm. 166–180.

[13] *Ibid.*

[14] Nursapia Harahap, "Penelitian Kepustakaan," *Jurnal Iqra* 8, no. 01 (2014): hlm. 68–73.

[15] Sugiyono, "Metode Penelitian Pendidikan (Pendekatan Kuantitatif Dan R & D) Alfabeta. Bandung," 2016.

This is a work directly obtained from the first hand (directly from the source) related to this important theme. So, it is the main data for collecting study data, such as: tafsir al-Maraghi and tafsir Ibn Kathir.

b) Secondary Data

Namely data obtained from official documents, books related to the research object, theses, books, articles, research journals, and theses or data originating from a second person, meaning that the data is the author's interpretation of someone's work or book. - books that are relevant to the research being studied.

3. Data Collection Technique

Data collection techniques To obtain all the data needed in this research, the author uses the documentation method. This documentation method is important because it is used to obtain data through books in the form of archives regarding theories, opinions, and works related to writing.

The first step is to take materials from primary sources, namely the Koran, surah al-Baqarah verse 83, and the tafsir books of Ibn Kathir and al-Maraghi. Then supplemented with materials related to research.

4. Data Analysis

Analysis is an effort carried out by working with data, organizing data, sorting it into manageable units, synthesizing, searching, finding patterns, and finding important things that can be conveyed to other people.

According to Seiddel in Burhan Bungin, the steps that must be taken in qualitative data analysis are: 1) record the field results and then code them so that the data source can be traced. 2) collect, classify, synthesize, summarize, and create an index. 3) think about making the data categories have meaning and finding patterns and relationships. 4) make general findings.[16]

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[16] RA Sihombing, "Metode Penelitian," *Metode Penelitian Kualitatif*, no. 17 (2017): 43.

C. RESULTS AND DISCUSSION

1. General Description

a. Ibnu. Katsir

His full name is Imaduddin Abul Fida' Ismāil Ibnu Umar Ibn Katsir Al-Qurasyi al-Bashrawi ad-Dimasyq asy-Syafi'i.[17] Often known as Ibn Kathir. He was born in Busrha in 700 H. At the age of three, he was abandoned by his father who was known as the preacher in that city. He was the youngest child and the name Ismāil itself was taken from the name of his older brother who died before he was born, while seeking knowledge in the city of Damascus. In 707 AH, Ibnu Katsir moved to the city of Damascus, he first sought knowledge from his sibling Abdul Wahab, at that time he had memorized the Koran and was very interested in the science of hadith, jurisprudence, and dates. He also studied with Shaykhul Islam Ibn Taymiyah (died in 728). Because he loved his teacher so much, he continued to follow him until he faced various trials to defend his teacher.

In interpreting the verses of the Koran, Ibn Kathir used his method. As a mufasir, he was very careful and not too liberal, always adhering to the verses of the Koran, hadith, atsar friends, and the opinions of Salaf scholars. His tafsir books are full of various quotations which he quotes to explain the meaning of a verse. The excerpt is disclosed in full with its sanad so that the validity of the excerpt can be measured. [18]

The focus of Ibn Kathir's tafsir is on interpretive methods that use the Koran, hadith, and the ijtihad of the companions and tabi'in. Ibn Kathir uses an interpretive method that combines textualism, hadith, and ijtihad. In his interpretation, Ibn Kathir combined textualism with hadith and ijtihad of the companions and tabi'in. He also uses an interpretive method that combines textualism, hadith, and ijtihad. [19]

When talking about scientific genealogy, certainly, someone's thinking will, intentionally or unintentionally, be influenced by previous thoughts. For example, Islamic philosophy was greatly influenced by Greek philosophy which developed much earlier. Meanwhile, in his interpretation, Ibn Katsir was heavily influenced by previous scholars. Ibn Katsir was influenced by the interpretations of Ibn Ahiyyah, the interpretations of Ibn

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[17] Wida Nafila Sofia, "Interpretasi Imam Al-Maraghi Dan Ibnu Katsir Terhadap Qs. Ali Imran Ayat 190-191," *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 1 (2021): hlm. 41–57.

[18] Maliki Maliki, "Tafsir Ibn Katsir: Metode Dan Bentuk Penafsirannya," *El-'Umdah* 1, no. 1 (2018): hlm. 74–86.

[19] Idah Suaidah, "Sejarah Perkembangan Tafsir History Of Tafsir Development," *Al Asma: Journal of Islamic Education* 3, no. 2 (2021): 183–89, https://doi.org/10.47467/jdi.v6i1.1159.

Jarir al-Tabari, Ibn Abi Hatim, and several other previous scholars. And of course, in general, his thinking was heavily influenced by Ibn Taymiyah as his teacher.[20]

b. Ahmad Mustafa al-Maraghi

His full name is Ahmad al-Mustafa ibn Muhammad ibn 'Abd al-Mun'in al-Qadi al-Maraghi. He is known by the name al-Maraghi. He was born in 1300 AH/1883 AD in the city of al-Maraghah, Suhaj Province which is 700 meters south of the city of Cairo. According to 'Abd al-Aziz al-Maraghi, the city of al-Maraghah is the capital of al-Maraghah, which is on the west bank of the Nile, and has a population of around 10,000 people. Al-Maraghi's approach to tafsir, or interpretation of the Koran, was influenced by the ideas of Muhammad 'Abduh, a leading Egyptian reformer and scholar. Al-Maraghi's writings, although scattered, cover a wide range of subjects in the fields of politics, administration, and jurisprudence. He completed the 12-year course leading to Al-Azhar's highest level in ten years, impressing the examining committee with his understanding of the subject matter and his grasp of the issues involved. Al-Maraghi's work in tafsir reflects the scientific methodology of interpreting the Qur'an which was influenced by the Tafsir al-Manar approach developed by Muhammad 'Abduh and Muhammad Rashid Rid. His thoughts regarding the interpretation of the Koran were also influential in the modern reformist movement in Malaysia, known as Kaum Muda, which introduced modern reforms in the interpretation of the Al-Qur'an.[21]

From the method and systematics of writing al-Mataghi's tafsir, it has a high weight. First, he stated the verse from the beginning and then gave an interpretation of one or two verses that referred to the same meaning and purpose. Second, he explained the vocabulary and mufradāt shariah to explain words that were difficult to understand. Third, he explains the verse globally to bridge the reader before delving into the deeper meaning. Fourth, al-Maraghi always presents asbāb al-nuzūl based on authentic history which is used as a guide by commentators, and also contextualizes the verse by looking at the asbāb al-nuzūl. Fifth, al-Maraghi uses language that is easy for the reader to understand, this was formed when al-Maraghi read the previous tafsir which according to him, the style of language that he found in the previous tafsir was by the conditions of his time.

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[20] Maliki, "Tafsir Ibn Katsir: Metode Dan Bentuk Penafsirannya."

[21] Mahmoud Mohamed, Fathy Gouda, and Thabet Ahmad Abdallah Abu-alhaj, "AL-BASIRAH 11" البصيرة, no. 2 (2021): 107–32.

Therefore, al-Maraghi tried to interpret in a new language that was easy to understand and still did not abandon the substance of the interpretations made by previous scholars. However, al-Maraghi still refers to previous interpreting scholars, he tries to show the connection between the verses of the Koran and other thoughts and sciences. for example, he consulted with doctors, astronomy historians, and others. Sixth, al-Maraghi saw the weakness of previous tafsir books which quoted a lot of stories (Isrāiliyāt). Even though the story is not certain the truth is true. Al-Maraghi views that the right step in responding to Isrāiliyyāt stories is not to mention issues that are closely related to the stories of previous people unless these stories do not conflict with religious principles that are no longer in dispute.

2. Comparative Analysis

Similarities in the Interpretation of Surah Al-Baqarah Verse 83 Between Ibn Kathir and Al-Maraghi:

In general, these two books of interpretation have several similarities. First: they both interpret verse by verse, even though Ibn Kathir's commentary appeared in a different era from the time when al-Maraghi's commentary emerged, namely Ibn Kathir's commentary appeared in the classical commentary period while al-Maraghi's commentary falls into the category of modern commentary. However, from the initial point of view, the interpretation has similarities, namely starting with the interpretation verse by verse, although in al-Maraghi's interpretation, there is the meaning of ijmali, before the meaning of ijmali, he also interprets it verse by verse like Ibn Katsir.

Second: they both use the tahlili method, these two tafsir also both adhere closely to bil-ma'sur, namely they both interpret verses with other verses, hadith, and qoul friends. So the verses or hadith put forward by al-Maraghi have sometimes also been used as interpretations by Ibn Kathir. Furthermore, there are similarities in their interpretation of Surah al-Baqarah verse 83: When Allah took a promise from the Children of Israel, the first promise was that they were prohibited from associating partners with Allah with anything that caused them to fall into the category of shirk. In interpreting this verse, both of them are very firm and contain emphasis, meaning that Allah's promise is in the form of a command not to worship except Allah alone, meaning that the person being spoken to must completely abandon this prohibition because the consequences are very heavy, and they can be said to have exceeded it. limit so that Allah will not forgive the sin of shirk forever.

Apart from that, both of them in interpreting the verse "La ta'a buduwn illa llah" interpreted another verse with different sentences but the meaning was the same. For example, Ibnu Katsir uses the verse "La ilaha illa ana fa'budu" or "ani'budullaha wajtanibut thagut". Then al-Maraghi used the verse "Wa'budullah walā tusyruku bihi syaia".

The different aspects of the interpretation of Surah al-Baqarah verse 83 according to Ibn Kathir and al-Maraghi include:

First: even though they both use the tahlīlī method, there are prominent differences between the two commentators. Ibn Kathir used the tahlīlī method in pure bil ma'sūr form. So there is almost no interpretation of his own in interpreting the verse. He interpreted the verse with other relevant verses, hadith and qoul friends and tabiin which were on the same theme as the verse. He also explained which hadith or aṡar could be used as evidence and which could not be used as evidence. Meanwhile, al-Maraghi uses the tahlīlī method in the form of bil ma'sūr mixed with bi al ro'yi. So besides interpreting verse by verse, hadith or qoul friends and tabiin, he also included his own opinion which was adapted to the conditions of his time. Here al-Maraghi has more freedom in interpreting the verse. So the verses, hadith and qoul of friends and tabiin that he put forward were no more numerous than Ibn Kathir's. Al-Maraghi also did not provide an assessment of which hadith and aṡar could be used as evidence and which could not be used as evidence, as did Ibn Kathir.

Second: the systematic writing of the two tafsir books has differences. An explanation of the systematic writing of both has been explained in the previous chapter II. Ibnu Katsir in applying systematics was inconsistent, sometimes he put forward verses with the same theme first, then revealed marfu' hadiths followed by qoul sahaba and tabiin, or he put forward hadiths first and then verses with the same theme. So it's not always Ibn Kathir's verse that has the same theme in the first order, in fact sometimes it's the opposite, that is, he says it behind his own back. Meanwhile, al-Maraghi's application of his systematic interpretation remained consistent, from the beginning of his book to the end of his book his systematic interpretation did not change. Namely starting with the meaning of mufradat, the meaning of ijmalī, and al-iḍoḥ.

Third: the second type of interpretation, Ibn Kathir's interpretation is included in the classical interpretation, because he was born and started writing his book of

interpretation at the time of the beginners of the book of interpretation, namely the time of Ibn Jarīr at-Tabarī and Ibn Taymiyyah, the style he used was general, not referring to the style certain. Meanwhile, al-Maraghi's tafsir is included in modern tafsir because he was born and began writing his book of tafsir at the time when modern tafsir emerged and the era of renewal, namely the time of Abduh and the style he used was adabī Ijtima'ī.

Fourth, in interpreting the Qur'an, surah al-Baqarah verse 83, al-Maraghi's interpretation is longer than Ibn Kathir's because apart from using bil ma'sur he also uses bil ro'yi. In interpreting the sentence "la ta'budu ilallah" al-Maraghi explained that this is the main pillar in the Islamic religion, when this main pillar is not present in a person, then he leaves Islam. Meanwhile, Ibnu Katsir explained the sentence "la ta'budu ilallah", he interpreted that the command to worship Allah was a message brought by the previous Prophets. So the command to worship Allah is not specific to the Children of Israel, in fact the command to worship Allah was brought by the Prophet Muhammad saw, namely the last Prophet, and until now many people know the true God, namely Allah SWT because of the struggle of the Prophets and Apostles who have struggled to convey message to his people.

3. Islamic Education Contained In Surah Al-Baqarah Verse 83

Surah al-Baqarah verse 83 describes the journey of the Bani Israel's promise as a people who broke their promises. This verse includes several commands to do good deeds and various points that can be used as a basis for educating children. The purpose of this research is to find out the interpretation of the muuffasir of Q.S al-Baqarah verse 83, to know character education for children according to Q.S al-Baqarah verse 83, and to know the implications of the implementation of children's education contained in the Al-Qur'an Surah al-Baqarah verse 83 in character building.[22]

Verse 83 of Surah Al-Baqarah in the Qur'an touches on several aspects of Islamic education. The following is a translation of the verse:

فَذُوقُوا بِمَا أَخْذِتُم بِمَا عَنِتُّم بِأَنَّكُمْ كُنتُمْ تَفْرَحُونَ بِاللّهِ بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ تَفْرَحُونَ

Translation:

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[22] Farhan Ahmad Fauzan, "Implikasi Pendidikan Karakter Bagi Anak Perspektif Q.S. Al-Baqarah Ayat 83," *Atthulab: Islamic Religion Teaching and Learning Journal* 6, no. 1 (2021): 88–102, https://doi.org/10.15575/ath.v6i1.10271.

"Therefore, feel the punishment (suffering) because of the actions you do, namely because you always do injustice and you always rejoice in the injustice of other people." (QS. Al-Baqarah 2:83)

This verse highlights the consequences of unjust actions and the joy that stems from unrighteousness. Educationally, this verse can show the importance of justice, integrity, and responsible attitudes in everyday life. Islam teaches its followers to act fairly and avoid joy that is based on wrongdoing or injustice towards others. Therefore, Islamic education involves the formation of a just, honest, and responsible character.[23]

The Al-Qur'an is the last holy book for mankind which was revealed to the Prophet Muhammad saw, this is common knowledge. However, not all human beings understand the messages contained in it, because not all of the contents of the Koran are easy to digest in their entirety.[24] Some verses are quite clear when explaining something, but there are also quite a few verses in the Koran that are difficult to understand. The study of the values of Islamic education in the Qur'an is something very important because apart from providing enlightenment of the human mind, it also enlightens the soul which is a human need in building a quality generation. After all, the Qur'an not only functions as guidance (hudan), but also as street lighting (bayinnat).

a. The Value of Tauhid (Aqidah)

Tauhid is the only Islamic doctrine that is very urgent and cannot be negotiated on this issue. Islam only recognizes one god, namely Allah 'Azza Wajalla as the ruler of heaven and earth and there is no other understanding of Islamic aqidah. Because believing in anything other than Him is classified as shirk. If someone is classified as shirk then there is no place in the Islamic environment. Allah says the meaning: verily Allah will not forgive the sin of shirk, and He forgives all sins other than shirk, for whom He wills. Whoever associates partners with Allah has indeed committed a great sin (Q.S. an-Nisa: 48).[25]

So bad are the consequences of shirk that befall a human being that anyone who continues to associate partners with Allah will be given the certainty of Hell as a place of

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[23] Nabilah Nuraini, Dinni Nazhifah, and Eni Zulaiha, "Keunikan Metode Tafsir Al-Quranil Azhim Al-Adzim Karya Ibnu Katsir," *Bayani: Jurnal Studi Islam* 2, no. 1 (2022): 43–63.

[24] Abdul Manaf, "Sejarah Perkembangan Tafsir," *Tafakkur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, no. 2 (2021): 148–59, https://doi.org/10.47467/jdi.v6i1.5835.

[25] Muhammad AR, "Pendidikan Agama: Sebuah Kewajiban Rumah Tangga Pada Peringkat Awal," *Jurnal Ilmiah Didaktika* 12, no. 2 (2012): hlm. 272–288.

return and eternal existence therein forever. This is what causes the importance of the value of aqidah which can save you from all the punishments of this world and the punishment of the hereafter. Because Allah is Forgiving and Forgiving, but this one has no forgiveness for those who seek gods other than Him.[26]

The views of Ibn Kathir and al-Maraghi regarding verse 83 of Surah al-Baqarah, both have almost the same interpretation, namely that the command to the Bani Israel to worship Allah is very emphasized, namely that they are ordered to worship Allah SWT and never associate anything with him. The command of monotheism or worship of Allah SWT is a command brought by the Prophets and Apostles, including the Prophet Moses, who was ordered to the Children of Israel.

In simple terms monotheism can be divided into three levels or stages, namely:

1) Tauhid Rububiyah

Tawhid rububiyah is the unity of Allah in all His actions, whether creating, providing sustenance to all of His creation, or giving life and death. Allah is the King, Ruler, and Rabb who rules all things.[27]

2) Tauhid Uluhiyah

Tauhid Uluhiyah means uniting Allah SWT through all the actions of servants based on the intention of being able to get closer to Allah in the way prescribed by Him. Among them are through prayer, khauf (fear), raja' (hope), mahabbah (love) dzabh (slaughter), nadzar, isti'anah (ask for help), istighatsah (ask for help in difficult times), isti'aadah (ask protection, and everything that Allah commands. Tauhid uluhiyah can also be called monotheism of worship.[28]

3) Tauhid Asma'wa Sifat

Tauhid Asm wa Attribute is belief in the names of Allah and His attributes, as explained in the Qur'an and the Sunnah of His Messenger according to what is appropriate for Allah, without ta'wil and ta'thil (eliminating the meaning or the nature of Allah), without takyif (questioning the nature of asthma' and the nature of Allah by asking "how") and tamtsil (likening Allah to his creatures).[29]

b. Value of The Command to Establish Prayer

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[26] *Ibid, hlm. 275.*

[27] SD Purnamawati, "Studi Kritis Konsep Ketauhidan Aliran" Kristen Tauhid"" *Thesis,* Universitas Muhammadiyah Surakarta, (2013).

[28] *Ibid,* hlm 4.

[29] *Ibid,* hlm 4.

Allah SWT took a promise from the Children of Israel so that they would pray, because prayer is a principle in religion. The word of Allah SWT in the Qur'an surah al-Baqarah verse 83: "And (remember), when We took the promise from the Children of Israel (namely): Do not worship other than Allah, and do good to your parents, relatives, children -orphans, and the poor, and speak good words to people, establish prayer." [30] Prayer is an important subject of Islamic law, which is why prayer is the main pillar of Islam after saying the two sentences of shahadah.[31] The words of the Prophet Muhammad meant: "Prayer is a pillar of religion. Whoever founded it, then he has founded a religion. And whoever abandons it has destroyed religion."

Prayer is a servant's obedience to God. Prayer is also a link between a servant and Allah SWT, when a servant performs prayer, the servant is free to ask forgiveness for all the sins he has committed and is also free to ask for whatever he wants. It is fitting that prayer is an important responsibility for every Muslim. If a Muslim has a responsibility towards Allah SWT, then surely his responsibility towards fellow humans will not be neglected.

God's covenant with the Children of Israel ordered them to pray so that they would avoid bad and cruel deeds because prayer is a means of self-purification just like the body. Prayer can keep someone on the right track, and keep oneself from falling into sin. the words of Allah SWT in the Qur'an, surah al-Ankabut verse 45, which means: "and establish prayer, because prayer prevents evil and evil deeds." When carrying out Allah's command in the form of prayer, it must be accompanied by istiqomah. When istiqomah is ingrained in an individual, it can strengthen a person's faith, because the reading in prayer will glorify Allah. This means that self-discipline, and high commitment through prayer, will become a strong fortress in facing all the trials that one faces.[32]

c. Value of The Order to Pay Zakat

Islamic teachings make zakat a form of worship that has a social aspect as the basis for building a system that creates prosperity in this world and the hereafter. Integrating it into worship means giving an important role to the religious beliefs that control believers in their lives.[33]

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[30] Lc. Drs. Yunahar Ilyas, *Kuliah Aqidah Islam Cet. I. Lembaga Pengkajian Dan Pengembangan Islam (LPPI).*, 2018.
[31] *Ibid,* hlm. 138.
[32] Drs. Yunahar Ilyas, hlm. 138.
[33] Drs. Yunahar Ilyas, hlm 138.

Zakat is one of the basic frameworks of the Islamic building, which functions as a form of worship that is presented as a twin of prayer. In this case, the main function is to draw closer to Allah to foster a spirit of devotion and an attitude of loyalty as well as moral discipline in life as a totality of religious life for a Muslim. It has a dual function, namely regarding the humanitarian and togetherness aspects of people's lives, which concerns themselves and their property as Muslims.[34]

Among the benefits of zakat are as follows:

1) Cultivating a sense of compassion between the rich and the poor, because it is human nature that when someone treats other people well, they will also get the same thing from other people.

2) Cleans the soul and keeps it away from greed and covetousness, as described in the Qur'an, which means "Take zakat from their wealth, to cleanse and purify them." (Q.S. at-Taubah :103)

3) Get into the habit of always giving to others, especially people who need it.

4) Bring blessings to someone's wealth, and Allah will repay the wealth spent to seek Allah's approval. As Allah says, "And whatever you spend, Allah will replace it and He is the best provider of sustenance. (Q.S. as-Saba : 39)

D. CONCLUSION

A study of the tafsir of Ibn Kathir and Al-Maraghi can provide in-depth insight into different approaches and views towards the interpretation of the Al-Quran. Ibnu Katsir tends to be conservative and follows a classical approach, while Al-Maraghi has a tendency to emphasize contextualization and linking Islamic teachings with current developments. Readers can understand and evaluate the thoughts of both to deepen their understanding of the Koran and Islam. In this interpretation, the two of them combine their theory and practice of interpretation to examine the concept of Allah's oath in the Koran and how this concept is related to their interpretation. This provides a more comprehensive picture of how the concept of Allah's oath is considered and processed by both in the context of Al-Quran interpretation.

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[34] Anshori Anshori, "Studi Ayat
-Ayat Zakat Sebagai Instrumen Ekonomi Islam Dalam Tafsir Al Misbah," *Misykat Al-Anwar: Jurnal Kajian Islam Dan Masyarakat* 1, no. 1 (2018): hlm. 55–68.

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