



# The Meaning of Rahmatan Lil Alamin in the Contemporary Tafseer of Muhammad Quraish Shihab

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## Abstract

**Abstract:** One of the problems that occur in the Indonesian education sector is the degradation of the character of students. The results of research conducted by the Indonesian Islamic Education Study Institute (LaPPI) in 2009 were truly surprising, as many as 57.8% of students in Jabodetabek became pregnant out of wedlock and found other delinquents. Therefore, to address this problem requires benchmarks in the form of the Al-Qu'an and Hadith. In this case, by taking a study of the meaning of *Rahmatan Lil Alamin* in the contemporary interpretation of Shihab's work. This research obtained results by revealing that Islam plays a very big role in all cultures, especially in the education of generations of Muslim scholars so that they can prepare cadres of successors to religions and nations who have the soul *problem solver*, become an active contributor, and understand the contemporary Islamic world. This research uses the library research method. The data source used is the Koran and its interpretations which are used as the main data source, as well as using various literature on the book of turots and other research studies as supporting sources.

**Keywords:** *Rahmatan lil 'Alamin*, Contemporary Tafseer, Muhammad Quraish Shihab

## 1. Introduction

In the interpretation of the verses of the Qur'an it is very much found in various scientific literature, especially those that do explain aspects related to the "Purpose of Planting Islamic Values".<sup>1</sup> In this case, cultivation can indeed make people aware of the diversity in aspects of knowledge so that they are able to become provisions for themselves in carrying out the mandate as a caliph on earth. In the absence of education, the mandate of the caliphate that is carried by a human being on earth has fatal consequences and even failure on the grounds that only educated humans are capable and able to carry out the mandate from Allah SWT.<sup>2</sup> With education too, humans can know the talents and abilities that grow within them so that with these abilities or potentials they can be utilized as a benefit for humanity as well as dance in worship and closer to Allah SWT.<sup>3</sup>

In Islam itself, it prioritizes the aspect of one's education. Islam also does not categorize education for men or for women. As in the hadith of the Prophet.

*"On the authority of Anas bin Malik, he said: The Messenger of God, may God bless him and grant him peace, said Seeking knowledge is obligatory for every Muslim".*

It means:

"Told by Anas bin Malik's friend by saying that: Rasulullah SAW said; Seeking knowledge is an obligation for every Muslim individual. (H.R. Ibn Majah).<sup>4</sup>

The hadiths that explain knowledge and its virtues are very diverse, for example, as described above. In addition to the hadiths of the Prophet, in the book of Allah the Qur'an also mentions verses that are still related to the theme of education. Among them are Surah Al-Anbiya verse 107, Surah Luqman verses 12-19 and so on.<sup>5</sup> This shows that the existence of knowledge and knowledge makes a condition in acting. All of this will not be considered and in vain without knowledge, and of course the existence of knowledge is more important

<sup>1</sup> M. Qusaih Shihab, *Hidup Bersama Al-Qur'an M. Quraish Shihab* (Bandung: Mizan Media Utama, t.t.), 67.

<sup>2</sup> Nur Khomisah Pohan Nur Khomisah, Faiqotussana, dan Putri Nurinadia, "Tujuan Pendidikan Islam Perspektif Al-Qur'an Surah Al-Anbiya' Ayat 107 dan An-Nahl Ayat 97," *HEUTAGOGIA: Journal of Islamic Education* 2, no. 1 (5 Juli 2022), <https://doi.org/10.14421/hjie.2022.21-09>.

<sup>3</sup> Muhamad Arif, "Konsep Pendidikan Akhlak Dalam Kitab Kitab Ahlakul Lil Banin Karya Umar Ibnu Ahmad Barjah," *Jurnal pemikiran keislaman dan kemanusiaan* Vol. 2 No. 2 Oktober 2018 (t.t.): 401-11.

<sup>4</sup> Alfiah, *Hadist Tarbawi*, Cetakan Tahun 2015 (Pekanbaru: Kreasi Edukasi, 2015), 109.

<sup>5</sup> Mahyuddin Barni, "Dasar Dan Tujuan Pendidikan Islam," *Al-Banjari* 7 (1): 34-37.

than mere words or deeds, with knowledge it will straighten out intentions in carrying out actions and of course someone who has a diversity of knowledge will therefore Allah SWT. will immediately be elevated in rank, in accordance with Q.S al-mujadilah : 9 is verse 11 which reads as follows;

*“O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And fear Allah, to whom you will be gathered.”*

Indeed, those who believe, then Allah SWT. will give you a seat if asked for you to give a seat in the assembly. And if it is said, “Stand up,” do it because God will raise the ranks and elevate those among you who believe and those who have knowledge little by little. God is also omniscient about what you do. Verse 11 of Surat Al-Mujadilah (58).<sup>6</sup>

This shows that Islamic religious teachings, concerning aspects of education, are very urgent. With the existence of appropriate and correct education, it will then produce individual personalities who are ethically good morals and then finally be able to create social aspects with moral character, Islam certainly pays a lot of attention to education, and religion itself clearly emphasizes this, *al-Umru bil muqasidiha* or easily known as the necessity that every action and behavior is directed at aspects of goals and plans that have been set, is another rule that is indeed included in *ushuliyah*. These four categories show that the goal is not only limited to transferring theory into the minds of students or students.<sup>7</sup> But also, pay more attention to the cleansing aspect of the inner soul by filling in appropriate morals and perfect values by also looking at the conditions in order to live a good life.

The Al-Qur'an is indeed a revelation as well as a *kalamullah* which contains various aspects of guidance, including guiding people to live happily both in this world and in the hereafter, an implied message or content of wisdom contained in it, among others explaining all aspects of education<sup>8</sup>. Even so, the Qur'an still has not discussed in detail the purpose of education itself. So that in this discussion the author wants to discuss how the purpose of Islamic Education is based on

<sup>6</sup> *Alqur'an Kemenag*, t.t.

<sup>7</sup> Muhamad Arif, “Konsep Pendidikan Akhlak Dalam Kitab Akhlakul Lil Banin Karya Umar Ibnu Ahmad Barjah,” 45.

<sup>8</sup> Mahyuddin Barni, “Dasar Dan Tujuan Pendidikan Islam,” 34.

Q.S Al-Anbiya' verse 107 Tafsir Al-Misbah, this verse is part of the *makkiya* letter which was indeed revealed at the time before the Prophet Muhammad saw.<sup>9</sup> Carrying out the migration to the city of Medina. Both contain spiritual values and moral values, so they are interesting to study and implement in the current era of moral degradation.<sup>10</sup>

## 2. Literature Review

This literature review was obtained from several theories which served as the primary or secondary basis in this research. The results of the literature review on this study were obtained when the researchers carried out the review process of several sources<sup>11</sup>. The researcher examines the objectives of Islamic education to be used as a reference source for the study material being worked on.

The research conducted by Muhammad Arief (2018) in his research uses the title related to the Concept of Moral Education in the Book of *Akhalakul Lil Banin* by Umar Ibnu Ahmad Barjah.<sup>12</sup> By obtaining the results of conclusions related to moral education from the perspective of Umar Ibnu Ahmad Barjah in his book *akhlakul banin*, that is that moral education is made something that is essential and must be instilled in children from a young age, starting from character education or morals to Allah swt, morals to the prophet peace be upon him, morals to parents, morals to relatives, morals to neighbors and relatives and teachers.<sup>13</sup>

Research conducted by Wulandari Retnaningrum (2018) in his research is intended for elementary students which requires a balance between children's character education and an educational aspect that is used as a support for aspects of student development in spiritual, moral, physical, motoric, cognitive,

<sup>9</sup> Eddy Iskandar, "Urgensi Pendidikan Sistem Ekonomi Islam Sejak Dini," *SABILARRASYAD: Jurnal Pendidikan dan Ilmu Kependidikan* 2, no. 2 (2017).

<sup>10</sup> Avinda Azizaton Nisa, "Diajukan kepada Fakultas Ilmu Tarbiyah dan Keguruan Universitas Islam Negeri Maulana Malik Ibrahim Malang Untuk Memenuhi Salah Satu Persyaratan Guna Memperoleh Gelar Strata Satu Sarjana Pendidikan Ilmu Pengetahuan Sosial," 2021.

<sup>11</sup> Delphine Allès and Amanda tho Seeth, "From Consumption to Production: The Extroversion of Indonesian Islamic Education," 26 March 2021, t.t.

<sup>12</sup> Muhamad Arif, "Konsep Pendidikan Akhlak Dalam Kitab Akhlakul Lil Banin Karya Umar Ibnu Ahmad Barjah."

<sup>13</sup> Miftakhur Ridlo, "Tafsir Moral Dalam Kidung Pangiling Karya Kiai Imam Malik," *Jurnal Pendidikan Islam (JPI)* Vol. 2 No 1 2019 (t.t.): 68, <https://doi.org/10.3153 /nzh.v2i1.231>.

linguistic and socio-emotional aspects.<sup>14</sup> In its application, the education of primary school children in the process of development should not be separated from the teachings of Islam in the Qur'an and Hadith as a fundamental basis for students to be able to live aspects of life in the world based on Islam and make the child a pious scientist and pious

Research conducted by Mahyudin Barni (2008) in his research that the basis of Islamic Education is the Qur'an and Hadith. In fact, both of them are sources of Islamic teachings and become a reference as a guideline for the life of a Muslim in the world. Islamic scholars differ in formulating the objectives of Islamic education itself.<sup>15</sup> There is a general perspective, and there are those who do formulate in detail. Even though its existence is like this in the sense that the formulation of the objectives of Islamic education is different, in essence it aims for students to live by having a firm grip on Islamic teachings.<sup>16</sup> Thus, they have prepared themselves to achieve a happy life in this world and in the hereafter.

### 3. Method

In this study using *library research* or commonly referred to as library research, namely the study has a correlation with literature or reading material that is still ongoing with the matter to be discussed by means of library data collection methods, reading, writing, and also analyzing a result of research.<sup>17</sup> As for the research method, it uses a qualitative description with the aim of obtaining information regarding a topic of ideas without changing the substance of the topic. As for this research, it relates to the verses of the Qur'an and interpretation through various sources. Thus, because this research used library research, the data sources used came from readings on research assessment issues.

Sources of data in this study consist of two categories, namely; Primary

<sup>14</sup> Khofiatun Khofiatun dan MJPT Ramli, "Peran Kompetensi Pedagogik Guru Dalam Pembelajaran Tematik Di Sekolah Dasar," *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan* 1, no. 5 (2016): 984–88.

<sup>15</sup> Mahyuddin Barni, "Dasar dan Tujuan Pendidikan Islam."

<sup>16</sup> Sunhaji, *Strategi pembelajaran : konsep dasar, metode, dan aplikasi dalam proses belajar mengajar* (STAIN Purwokerto Press, 2009).

<sup>17</sup> John W. Creswell, *30 Ketrampilan Esensial untuk Penelitian Kualitatif*, Revisi (Yogyakarta: The King Books, t.t.), 99.

or main data is a collection of materials obtained without intermediaries or obtained from concrete objects, namely the Qur'an and Tafsir. Secondary data is a collection of materials obtained through intermediaries or intangibles such as books or journals that are still related to the goals of Islamic education.<sup>18</sup>

By using the interactive data analysis method that has been developed by Milles & Huberman, a summary of the objectives of Islamic Education can be obtained which is in accordance<sup>19</sup> with the interpretation of Surah al-Anbiya: 107.

#### **4. Result and Discussion**

##### **a) Definition of Islamic Education**

Language is taken from the Indonesian Language Vocabulary (KBBI), Education is an event process in changing behavior, attitudes or behavior of individuals or groups with an effort to mature a human being through learning. Education in this case we often value as an effort that is aimed at fostering and determining a personality that is appropriate to the aspects of values and norms that arise in society<sup>20</sup>. So that education itself is often valued by the community which is essentially an effort to preserve life.

##### **b) Explanation About Islamic Education**

The definition of education according is as a process in changing character both regarding attitudes or behavior of individuals and groups in an effort to help an adult through teaching and training activities.<sup>21</sup> Education is also often considered as a hard effort to develop aspects of personality that are in accordance with societal values or norms.<sup>22</sup> Thus, the community often perceives and appreciates the existence of education, which is basically an effort to maintain life.<sup>23</sup> The term mentioning the word tarbiyah, ta'lim,

<sup>18</sup> John W. Creswell, 78.

<sup>19</sup> Munirul Ikhwan, "Challenging The State: Exegetical Translation In Opposition To The Official Religious Discourse Of The Indonesian State," *Edinburgh University Press On Behalf Of The Centre For Islamic Studies At Soas* Vol. 17, No. 3 (T.T.).

<sup>20</sup> *Kbbi Kemendikbud*, t.t., t.t.

<sup>21</sup> Ali Mahfudz, "Tafsir Al-Lughawi: Histori dan Penerapannya," *El-Furqonia* 04 /N o 0 2/A gu s tu s 20 1 8 (t.t.).

<sup>22</sup> Sunhaji, *Strategi pembelajaran : konsep dasar, metode, dan aplikasi dalam proses belajar mengajar* (STAIN Purwokerto Press, 2009), //libcat.uin-malang.ac.id%2Findex.php%3Fp%3Dshow\_detail%26id%3D24 6%26keywords%3Dstrategi+pembelajaran.

<sup>23</sup> Mark Dickens, "JOHANNA PINK: Sunnitischer Tafsir in der modernen islamischen Welt. Akademische

besides that ta'dib is more majmu is used in Islam to refer to the concept of 'education' because of a change in the text and also the context of the sentence, in terms of terminological meaning some words differ from one another. Three languages are the root or forerunner of the words tarbiyah, Rabba', yarbu,<sup>24</sup> and which tarbiyah takes precedence.

The phonology of the word 'education' in Islam is more commonly known as the terms tarbiyah, ta'lim muta'lim, and ta'dib.<sup>25</sup> Meanwhile, in terms of terminology, these words have meanings that are also different from one another. Because, there really is a difference in terms of the text and the substance of the context of the sentence.

The word tarbiyah itself has three finological or linguistic roots. First, the word rabba-yarbu-tarbiyatan which means to increase or develop. Second, rabba-yurbi-tarbiyah, which means to grow, to become big. Third, rabba-yarbu-yarubbu, which has the meaning of improving, controlling affairs, caring for, beautifying, possessing.<sup>26</sup> Meanwhile, according to Nasir, 'education' is interpreted as tarbiyah only at the time when there is a procession of learning or is more dictation in the hope of overcoming students from the age of children to adulthood.<sup>27</sup>

Then the word ta'lim comes from the origin of the word fiil madhi 'allama which means giving lessons, telling, instructing, educating.<sup>28</sup> More details, can be understood in the word of Allah SWT as follows;

“Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know”

It means;

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Traditionen, Popularisierung und Nationalstaatliche Interessen. (Brill Texts and Studies on the Qur'an.) xiv, 380 pp. Leiden und Boston: Brill, 2011. E119. ISBN 978 90 04 18592 0.,” University Collections, t.t., <https://doi.org/10.1017/S0041977X11000954>.

<sup>24</sup> *Majmuat Tashrifiyah* (Mizan Publika, t.t.).

<sup>25</sup> Mahyuddin Barni, “Dasar Dan Tujuan Pendidikan Islam.”

<sup>26</sup> Robert Launay, “Islamic Education In Africa,” *Bloomington: Indiana University Press*, t.t., <https://doi.org/10.1017/S002185371800083X>.

<sup>27</sup> Pohan Nur Khomisah, Faiqotussana, dan Putri Nurinadia, “Tujuan Pendidikan Islam Perspektif Al-Qur'an Surah Al-Anbiya' Ayat 107 dan An-Nahl Ayat 97.”

<sup>28</sup> *Majmuat Tashrifiyah*.

We sent you as a messenger among you who always recites our verse, then perfects our favor to you). [Surat Al-Baqarah (2) verse 151].<sup>29</sup>

The word Ta'dib originates from the original word *addaba-yuaddibu* which means to improve, educate with the meaning of morals, punish, discipline. The vocabulary of ta'dib, which is the meaning of education, is taken from the source of the Prophet's hadith. Which means 'Oh my god who has educated me in such a way as to make me acquire the best Education.<sup>30</sup> Naquib al'atash presented the meaning of ta'dib based on the definition (al'ilm), teaching or *ta'limuta'lim* and also appropriate upbringing. Therefore, Naquib himself sees the word ta'dib as a scope of the system that exists in Islamic Education<sup>31</sup> and it is in it that there are three main pillar points. Namely, a knowledge, learning, nurturing. So conceptually, Naquib sees that *terbiyah* is just one unit of the subsystem found in the word ta'dib.<sup>32</sup>

#### c) The General Purpose of Islamic Education

In general, the purpose of Islamic Education is to make a human being a servant of God. Therefore, according to Islam, Education should make a human being a servant and servant of Allah swt.<sup>33</sup> What is meant by servant here is to worship him. Islam requires that people be educated to be able to become servants of God who are able to complete goals or goals in life as appropriate as outlined by Allah swt. As in the letter *adz-dzariyat*: 56.

"And I did not create the jinn and mankind except to worship Me.

It means,

And Allah swt. Not creating from the jinn and humans other than so that they can devote themselves to Me (*Adz-zariyat*:56).<sup>34</sup>

<sup>29</sup> *Alqur'an Kemenag*.

<sup>30</sup> Alfiah, *Hadist Tarbawi*.

<sup>31</sup> Pohan Nur Khomisah, Faiqotussana, dan Putri Nurinadia, "Tujuan Pendidikan Islam Perspektif Al-Qur'an Surah Al-Anbiya' Ayat 107 dan An-Nahl Ayat 97."

<sup>32</sup> Pohan Nur Khomisah, Faiqotussana, dan Putri Nurinadia.

<sup>33</sup> M. Qusaih Shihab, *Tafsir Al- Mishbah (Q.S Al-Kahf, Maryam, Thaha', dan Al-Anbiya*, 1 ed., vol. 979-9048-16-8 (Jakarta: Penerbit Lentera Hati, 2002), 76.

<sup>34</sup> *Alqur'an Kemenag*.



Some people think that worship is only limited to prayer, Ramadan fasting, zakat, pilgrimage, and creed. However, in reality, worship includes all actions, thoughts, and feelings in facing or relying on God.<sup>35</sup> All aspects of worship are the obligation of a Muslim to understand and learn so that he can practice it in the right way.

- d) What is the Purpose of Islamic Education from the Perspective of Experts
- Starting with the opinion according to Husaain, 'Islamic education is a scope of education to train [there is a feeling of students so that in behaving in making decisions in their lives and making various approaches to all kinds of aspects of knowledge they will [influence the spiritual aspects of enthusiasm who are consciously aware of values]. Islamic ethics.<sup>36</sup> They are also mentally trained to behave in a disciplined manner so that students can gain knowledge not only as a means of satisfying one's intellectual curiosity or simply for material gain. However, they can develop into the character of someone who is rationalist with good manners and can give birth to a level of well-being spiritually, morally, good character from the family, the nation or all of humanity.

Hanafi also explained that according to him, the principles of Islamic Education are an effort in the context of coaching carried out for the community so that humans who have been educated and fostered have a good personality in all aspects and values of teachings in the Islamic religion.<sup>37</sup>

According to Abdurrahman Saleh Abdullah quoted by Syafie', there are several pillars of the main objectives of an Islamic education and only one of the objectives of education, namely. a) The purpose of education in *Ahdaf-jismiyyah* means that it is closely related to the role of a human being as *khalifatullah fil'ardh* who has a mandate as a person who processes, provides rules or punishments. In general, playing the role of a human being in the world requires a complete human being. b) The purpose of Spiritual Education is *ahdaf Ruhaniyah*, namely for a person or group who truly accepts Islam, will surely also accept as a whole the ideals contained in the

<sup>35</sup> Nurul Rahmawati, "Hubungan Keterlibatan Orang Tua Dalam Pendidikan Keagamaan Anak Dengan Hasil Belajar Kognitif," *Gunung Djati Conference Series* 10 (14 Desember 2022): 229–35.

<sup>36</sup> M. Qusaih Shihab, *Tafsir Al- Mishbah (Q.S Al-Kahf, Maryam, Thaha', dan Al-Anbiya*, 979-9048-16-8:66.

<sup>37</sup> Pohan Nur Khomisah, Faiqotussana, dan Putri Nurinadia, "Tujuan Pendidikan Islam Perspektif Al-Qur'an Surah Al-Anbiya' Ayat 107 dan An-Nahl Ayat 97."

Qur'an. Progress in increasing faith and spiritual strength in a person will show himself to always obey and obey Allah SWT. In implementing Islamic morality in accordance with the example of the Prophet Muhammad. c) The purpose of Ahdaf al-Aqliyah intellectual education, the purpose of intellectual education shows progress in the intellectual development of a person as a person who can find a true truth. So that reason has extraordinary power to study, study and at the same time examine a natural phenomenon and a social phenomenon. d) The goal of ahdaf al-Ijtimayyah social education is that a human being as a social being always has the motivation and tendency to live in groups.[28] Education itself is an effort in order to guide and develop the potential possessed by students optimally so that later these students can play an active role within the community according to the needs and demands of society.<sup>38</sup>

Thus, the purpose of education is directed to the formation of a socialist human being who has the character of piety to Allah SWT. As a foundation in attitude, having good moral behavior, broad-mindedness and always maintaining physical health so that they can carry out the duties of the caliphate properly.<sup>39</sup> So that in a simple way it can be concluded that a principle of Islamic education is identical with the existence of the phenomenon of every Muslim's life,<sup>40</sup> including taqwa, faith, morals, personality behavior of Muslims or Muslim women, human beings who are substantially categorized as righteous human beings in order to be able to carry out a mandate from Allah SWT. as the leader of the face of the earth who at the same time performs worship to Allah SWT. In order to achieve His pleasure.

- e) The Purpose of Islamic Education in the Perspective of Q.S Al-Anbiya: 107

*"And We have not sent you, [O Muhammad], except as a mercy to the worlds".*

the art;

And we did not send you, other than to be a blessing to the world.  
[Surat Al-Anbiya (21) verse 107].<sup>41</sup>

<sup>38</sup> M. Qusaih Shihab, *Hidup Bersama Al-Qur'an* M. Quraish Shihab, 76.

<sup>39</sup> M. Qusaih Shihab, 79.

<sup>40</sup> Muhamad Arif, "Konsep Pendidikan Akhlak Dalam Kitab Ahlakul Lil Banin Karya Umar Ibnu Ahmad Barjah."

<sup>41</sup> *Alqur'an Kemenag*.

The last verse has confirmed that the Qur'an is a reminder, or perhaps a means to true happiness. For those who are ready to devote themselves to Allah swt. With sincerity, there is an endless sense of satisfaction and abundance. Prophet Muhammad peace be upon him received revelation, we al-Qur'an was revealed to Prophet Muhammad peace be upon him.<sup>42</sup> To then be conveyed to mankind, for that reason it seems that Allah swt. give directions

It can also be mentioned because the main content of the letter relates to prophethood. So the name is *al-anbiya* by describing a storyline and the advantages of 16 people among them.<sup>43</sup> With the termination of various privileges in the personality of the Prophet Muhammad which was used as a blessing in addition to the diversity of teachings that the prophet preached. An editorial verse which is a short category, but still contains a broad substance of meaning.<sup>44</sup>

Although the editorial in the verse is short, Prof. Quraish Shihab revealed in his scientific literacy, namely Tafsir Al-Mishbah that the verse has an explicit meaning, including the connection between the connecting letters at the beginning of the verse, there are only 5 words totaling 25 letters, namely; 1. The Prophet Muhammad peace be upon him. As an Apostle or Messenger of Allah SWT. 2. At the time of this condition, Allah swt. sent the Prophet 3. To whom they were sent or nicknamed as al-alaamin. 4. The treatise is a whole alluding to the nature of Allah swt. especially concerning the love or mercy of Allah SWT, which is broad in scope, which is concluded from the form of the word nakirah. then added by analogy with the coverage of the target in all times and places.<sup>45</sup>

Apart from coming to give teachings, Rasulullah saw. It is a blessing because of the favors that Allah swt<sup>[33]</sup>. give him in terms of the appearance and personality of the Prophet, peace be upon him. The Qur'an does not say; 'we did not give you a messenger (Muhammad) to bring mercy to the

<sup>42</sup> M. Qusaih Shihab, *Tafsir Al- Mishbah (Q.S Al-Kahf, Maryam, Thaha', dan Al-Anbiya*, 979-9048-16-8:88.

<sup>43</sup> Rohatun Nihayah, "Term Al-Libâs Dalam Al-Qur` An: Kajian Tafsir Tekstual-Kontekstual," *Term Al-Libâs* Vol. V No. 02, November 2019 (t.t.).

<sup>44</sup> Miftahur Rohman dan Hairudin Hairudin, "Konsep tujuan pendidikan islam perspektif nilai-nilai sosial-kultural," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 9, no. 1 (2018): 21-35.

<sup>45</sup> M. Qusaih Shihab, *Tafsir Al- Mishbah (Q.S Al-Kahf, Maryam, Thaha', dan Al-Anbiya*, 979-9048-16-8:98.

nation, but, we sent you as a mercy or so that you would be a mercy to the whole world<sup>46</sup>

From the base of the verse it will be proof that Allah swt. himself who then educates and cadres, educates, and forms the personal character of the Prophet Muhammad. As the words of the Prophet SAW. "I was educated by my god, the results of his education are really commendable." The personality of the prophet that is formed so that it is not just an aspect of knowledge or cognitive aspects to the prophet through the intermediary of the revelation of the Qur'an but also the need for irradiation of the heart in the totality of the Prophet's form is a mercy to all nature.<sup>47</sup>

There is no finding in the text of the Koran that anyone holds a title *rahmatan lil'alamin* except the Prophet Muhammad saw. Then also there is not a single creature that has characteristics derived from Allah SWT. *Ar-Rahim* except indeed the Prophet Muhammad peace be upon him.<sup>48</sup> Individual personal development of the prophet peace be upon him. Because indeed the Messenger of God is a reflection of the role model of life starting from the morals that describe the Qur'an as shown by Aishah r.a. then every attitude, speech, act of the Messenger of God, peace be upon him. Overall is a form of blessing.<sup>49</sup> The purpose of this is to completely equate the Messenger of God with the teachings he delivered, his teachings are also a comprehensive blessing.<sup>50</sup> Thus, being able to unify the teachings of diversity in delivering the teachings, as well as unifying the treats.

This grace satisfies the longing of the human heart for peace, serenity, and recognition of its existence, rights, abilities, and *fitrah*. It can also meet the various demands of small and large families in terms of mutual respect for protection, direction, guidance and supervision

Along with humans, animals and plants also benefit from his gift, the Prophet saw the group of animal rights before Europe did. Has instilled the

<sup>46</sup> Muhamad Arif, "Konsep Pendidikan Akhlak Dalam Kitab Kitab Ahlakul Lil Banin Karya Umar Ibnu Ahmad Barjah."

<sup>47</sup> M. Qusaih Shihab, *Tafsir Al- Mishbah (Q.S Al-Kahf, Maryam, Thaha', dan Al-Anbiya*, 979-9048-16-8:50.

<sup>48</sup> Muhamad Arif, "Konsep Pendidikan Akhlak Dalam Kitab Kitab Ahlakul Lil Banin Karya Umar Ibnu Ahmad Barjah."

<sup>49</sup> Pohan Nur Khomisah, Faiqotussana, dan Putri Nurinadia, "Tujuan Pendidikan Islam Perspektif Al-Qur'an Surah Al-Anbiya' Ayat 107 dan An-Nahl Ayat 97."

<sup>50</sup> Pohan Nur Khomisah, Faiqotussana, dan Putri Nurinadia.

value of animal love.<sup>51</sup> There are many cues from him about this, ranging from instructions not to press too hard to handle to instructions to sharpen the knife first before using it as a slaughtering tool.<sup>52</sup>

Prophet Muhammad SAW. It also warns that there are women who enter hell for the reason that they locked up a cat which eventually died without being fed and did not release it to find food for itself.<sup>53</sup> In the teachings of the nabi peace be upon him. As a bearer of grace for nature, prohibiting anything that hurts creatures, including forbidding picking flowers before they bloom,<sup>54</sup> or fruit before it is ripe because it is the duty of humans to guide all creatures towards the path they were created for.<sup>55</sup>

Thus, it will be a very long description explaining the various aspects put forward by the expert regarding this brief paragraph. For that, the author suffices here.

## 5. Conclusion

This research explains about planting Islamic values which has the definition that all forms of effort in the context of coaching are carried out for individual human beings to other human beings in life so that each individual human being who has been fostered will have a personality from various aspects of his activities in harmony with Islamic values. The purpose of planting Islamic values is to have a style that is very different from other tutoring. It can be studied from general education, including that it tends to have an objective aspect only limited to the transfer of knowledge in the scope of knowledge and ultimately leads to a level of maturity in one's thinking. However, Islamic education has a point of view that in the process of improving the overall life of each individual, including the mind, heart, spirituality, body, morals, and behaviour. So that the aspect of the goal is the development of personality and bringing children or students to the level of devotion to Allah SWT. according to Q.S al; Anbiya: 107

<sup>51</sup> M. Qusaih Shihab, *Tafsir Al- Mishbah (Q.S Al-Kahf, Maryam, Thaha', dan Al-Anbiya.*

<sup>52</sup> Hasani Ahmad Said, "Tafsir Al-Mishbah In The Frame Work Of Indonesian Golden Triangle Tafsirs: A Review On The Correlation Study (Munasabah) Of Quran," *Lecturer at Faculty of Sharia, State Institute for Islamic Studies Raden Intan Lampung* Vol. 3 No. 2 DECEMBER 2014 (t.t.): 211.

<sup>53</sup> M. Qusaih Shihab, *Hidup Bersama Al-Qur'an* M. Quraish Shihab, 18.

<sup>54</sup> Delphine Allès and Amanda tho Seeth, "From Consumption to Production: The Extroversion of Indonesian Islamic Education."

<sup>55</sup> Abdul Munip, "Hadis Tarbawi," *Jurnal Pendidikan Islam (JPI)* 1 (t.t.): 18.

Islamic education itself must be able to make students to emulate the role of the Prophet Muhammad saw. As a giver of benefit to the entire universe.

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