



Contextualization of the Understanding of Qur'an Verses for Social Education

Ahmad Murtaza MZ

Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia

e-mail: ahmadmurtaza378@gmail.com

Abdullah Sani Ritonga

Sekolah Tinggi Ilmu Tarbiyah Ar Raudlatul Hasanah, Medan, Indonesia

e-mail: abdullahsani416@gmail.com

Rosyda 'Aqila

Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia

e-mail: rosydaaqila34@gmail.com

ABSTRACT

The reading of the Qur'an universally reveals a more complex and contextual meaning related to social education. This research aims to contextualize the values of social education contained in the Qur'an as a whole. Qualitative methods are used in this study, with content analysis as the main analytical tool for the data presented. The primary data sources used are Qur'anic verses that have a social education dimension, while secondary data include theses, articles, dissertations, and other documents relevant to this research. The results of this study show that the social education contained in the Qur'an focuses not only on improving the quality of individuals, but also society as a whole. This goal can be achieved through guidance and internalization of the teachings of social education contained in the Qur'an from an early age. This research also shows that the universal reading of the Qur'an can reveal more complex mechanisms of understanding, which significantly enriches the understanding of the social educational values contained in it.

Keywords: Social Education, Qur'an, Contextual

INTRODUCTION

The Qur'an, the holy book of Muslims, contains complex concepts of social education, but it is often only partially understood by Qur'anic scholars. This partial understanding is caused by the use of words that generally address social themes. For example, Khoiruddin in his writings examines the concept of social education using terminology such as *al-'adalah*, *al-ta'awun*, *al-syura*, and several other terms.¹ A similar approach was also taken by Rido, who found no connection between the verses explaining social education.² Meanwhile, Akbar in his writings is only limited to the collection of postulates that refer to certain terms.³ These studies often ignore the interconnectedness between each verse, thus giving rise to a partial understanding of the social education contained in the Qur'an.

¹ Muhammad Khoiruddin, "Tawheed-Based Social Education in the Perspective of the Qur'an," *At-Tarbiawi: Journal of Islamic Education Studies* 3, no. 1 (2018): 77–85, <https://doi.org/10.22515/attarbiawi.v3i1.1141>.

² Imran Rido, "Social Education in the Perspective of the Qur'an," *Tazkiyah: Journal of Islamic Education* 1, no. 1 (2023): 16–29.

³ Ali Akbar, "Social Education of the Community in the Perspective of the Qur'an and Hadith," *MUSHAF JOURNAL: Journal of the Science of the Quran and Hadith* 2, no. 1 (2022): 41–62, <https://doi.org/10.54443/mushaf.v2i1.19>.

*Corresponding author

Copyright (c) 2024 Ahmad Murtaza MZ, Abdullah Sani Ritonga, Rosyida 'Aqila



The construction of social education understanding with the Qur'an as a contextualized basis is still abandoned by researchers. The research that has been conducted can be mapped into three studies, each of which focuses only on commonly used terminology. *First*, a study that focuses on the interpretation carried out by mufassir on social education verses.⁴ Aisah in her writings concludes that in the Qur'an 49:11-13 finds the value of social education, namely *tasāmuḥ*, *ḥusnuḥ*, and brotherhood.⁵ *Second*, the next study is centered on the withdrawal of social education values spread in the Qur'an.⁶ Harahap said that the social values contained in the Qur'an aim to build society.⁷ *Third*, studies that bring certain discourses that are then legitimized with verses of the Qur'an.⁸ Febriani in his research shows that social education containing the Qur'an offers the concept of a *theocentric integrated society*.⁹ Previous studies have ignored the universal reading of the Qur'an and have not found a contextual understanding today.

A contextual understanding of Qur'anic verses that contain the message of social education shows better relevance and contextualization. This approach allows for a time-appropriate representation of the Qur'an. In order to gain a comprehensive understanding of the values of social education contained in the Qur'an, this study asks two main questions: first, how is the construction of social education represented in the Qur'an? Second, what are the important factors that motivate individuals to understand the values of social education contained in the Qur'an? These two questions are interrelated and aim to enable a better understanding of the messages about social education contained in the Qur'an, in the hope that they can become the foundation of knowledge for individuals in forming a safe and harmonious society.

The significance of the Qur'an which contains various messages addressed to humans needs to be expressed so that it can be understood and lived by each individual. The disclosure of the meaning of social education through the reading in its entirety shows that the composition of the Qur'an which does have a social dimension is not only limited to the law. The dimension of science based on Qur'an verses further strengthens the position of the Qur'an as a guideline for a Muslim and rejects the view that religion is separate from science.¹⁰ The representation of

⁴ Siti Aisah and Mawi Khusni Albar, "The Study of Social Education Values from Q.S Al Hujurat: 11-13 in the Study of Tafsir," *Arfannur* 2, no. 1 (2021): 35–46, <https://doi.org/10.24260/arfannur.v2i1.166>; Doni, "Social Education in the Quran Surah Al-Hujurat Verses 11-13" (UIN Syarif Hidayatullah, 2019); Abdul Aziz Zaenal Muttaqin, Fadlil Yani Ainusyamsi, and Pepe Iswanto, "The Values of Social Education in the Qur'an Surah Ali Imran Verse 134 (Analysis of the Tafsir of Al-Qur'an Al-Azhim by Ibn Katsir)," *Bestari | Journal of Islamic Education Studies* 17, no. 1 (2020): 43–66, <https://doi.org/10.36667/bestari.v17i1.470>; Ulya Hasanatuddaroini, "The Concept of Religious Character Education and Social Care in the Qur'an Surah Luqman Verses 13-19 (Perspective of Tafsir al-Munir and Tafsir al-Misbah)" (UIN Maulana Malik Ibrahim, 2020).

⁵ Aisah and Khusni Albar, "Analysis of the Values of Social Education from Q.S Al Hujurat: 11-13 in the Study of Tafsir."

⁶ Ibn Alwi Jarkasih Harahap, Asnil Airdah Ritonga, and Mohammad Al Farabi, "Social Education in the Quran: A Literature Study," *VISA: Journal of Visions and Ideas* 4, no. 1 (2024): 173–86; Rido, "Social Education in the Perspective of the Qur'an"; Nafisah, "Social Education for the Community in the Perspective of the Qur'an" (PTIQ Institute Jakarta, 2021); Saihu, "Social Education Contained in Surah At-Taubah Verses 71-72," *Islamic Education: Journal of Islamic Education* 9, no. 01 (2020): 127–48.

⁷ Harahap, Ritonga, and Al Farabi, "Social Education in the Quran: A Study of Literature."

⁸ Khoiruddin, "Tawheed-Based Social Education in the Perspective of the Qur'an"; N A Febriani, N Nafisah, and ..., "Community Conflict Resolution Through Social Education Perspective of the Quran," *Alim | Journal of Islamic ...* 4, no. 1 (2022): 1–26.

⁹ Febriani, Nafisah, and ..., "Resolution of Community Conflicts Through Social Education from the Perspective of the Quran."

¹⁰ Ardi Kumara et al., "The Implementation of Science in the Perspective of the Qur'an as an Effort to Face the Challenges of the Times," *aL-Afkar* 3, no. 2 (2020): 126.

the Qur'an as a holy book by expressing the values of knowledge in it positions it as an openness to the development of contextual knowledge.

METHOD

Based on the objectives and arguments in this study, this article uses a qualitative method using content analysis techniques to analyze existing data. In this study, the researcher first defined in general the explanation of social education. This explanation is necessary so that the reader knows the basic conception built in this article. Then it is continued by mapping and analyzing verses that contain social education values that are read in their entirety without referring to the general concepts that have been used. Meanwhile, the data sources used in this study consist of two, namely primary data and secondary data. The primary data used in this article is sourced from verses that contain aspects of social education. Secondary data in this study are sourced from articles, theses, dissertations, and other documents related to this research.

RESULTS AND DISCUSSION

Structure of Social Education Understanding

By definition, social education is divided into two words, namely education and social. Education comes from the Greek language, namely *paedagogie* which means guidance given to children.¹¹ Nanang Fattah as quoted by Rahmat said that education is a process of each individual that aims to develop both aspects of abilities, attitudes, and behaviors related to the society in which he interacts.¹² Education can also be described as a form of process built by society that aims to direct new generations in a better and advanced direction that adjusts to the abilities of each individual so that they can achieve the desired progress.¹³ Meanwhile, the word social in KBBI is explained as a condition of liking or paying attention to the interests of the surroundings.¹⁴ Sahal Mahfudh as quoted by Anwar defines social as a situation related to society that is related to the phenomenon of life and public life that can be reviewed in micro, individual, and macro-collective aspects.¹⁵ The combination of the two words that have been mentioned, namely education and social, gives birth to different meanings. Saihu quoted Hamidjoyo's view that social education is a process that is carried out deliberately in society that has the purpose of educating each individual in a social environment.¹⁶ Jalaluddin as quoted by Nafisah said that social education is guidance in the form of developing the potential of learners to the maximum so that each individual can carry out his or her role in society.¹⁷

Social education for every individual is important to be provided through guidance through family, community, and educational institutions. The guidance of social education that has been instilled in each individual can later form his position as a human being as a social being. Through the interweaving of social education, humans have roles and responsibilities in life. This responsibility is important to do because it aims to form interrelationships and

¹¹ Rahmat Hidayat and Abdillah, *Buku Ilmu Pendidikan Rahmat* (Medan: Indonesian Education Development Care Institute (LPPPI), 2019), 23; Mohammad Yahya, *Education* (Jember: IAIN Jember Press, 2020), 14.

¹² Abdul Rahmat, *Introduction to Education Theory, Concepts, and Applications* (Gorontalo: Ideas Publishing, 2014), 13.

¹³ Rusi Rusmiati et al., *Theories of Education* (Bogor: Djuanda University, 2021), 38.

¹⁴ KBBI, "Great Dictionary of Indonesian," KBBI online, 2022.

¹⁵ Zaini Anwar, "Social Education in the Perspective of 'Abdullah Nashih 'Ulwan (1928-1987 A.D.) (Study of the Book of Tarbiyah al-Aulad Fi al-Islam)" (Surat Syarif Kasim University Riau, 2019), 23.

¹⁶ Saihu, "Social Education Contained in Surah At-Taubah Verses 71-72," 131.

¹⁷ Nafisah, "Social Education for the Community in the Perspective of the Qur'an," 19.

interactions among humans in social life.¹⁸ The importance of social education to establish harmonization between individuals and conditions such as social, economic, political, and religious behavior.¹⁹ The formation of individuals to realize the importance of social education must be guided from an early age because it is related to the intertwining of diversity and harmony in society. The harmony between social education and religion, especially in Islam, has been explained in the Qur'an. The Qur'an is a guide for every Muslim that not only talks about legal aspects but also contains the values of social education. Some verses of the Qur'an that can be the foundation in explaining social education can be seen in the following table 1:

Table 1. Ayat Al-Qur'an tentang Pendidikan Sosial

Verse	Translate	Orientation	Source
<i>Wa qul li'ibādi yaqūlul-latī biya aḥsan</i>	Tell My servants that they may speak better (and true) words.	Social Responsibility	Qur'an 17: 53
<i>Wa'taṣimū biḥablillāhi jamī'an wa lā tafarraqu</i>	Hold fast to the rope of Allah, do not divorce	Empathy and Tolerance	Qur'an 3: 103
<i>Innallāha ya'muru bil-'adli wal-iḥsāni wa itā'i ṣīl-qurbā</i>	Indeed, Allah commands to be just, to do good, and to give help to relatives.	Active Citizenship	Qur'an 16: 90
<i>Wa lā taqfu mā laisa laka bihi 'ilm(un), innas-sam'a wal-baṣara wal-fu'āda kullu ulā'ika kāna 'anhu mas'ulā(n).</i>	Do not follow something you do not know. Indeed, hearing, sight, and conscience, all of these will be required pertanggungjawabannya.	Equality	Qur'an 17: 36
<i>Lā ikrāha fid-dīn(i), qat tabayyanar-rusydu minal-gayy(i),</i>	There is no coercion in (adhering to) religion (Islam). Indeed, it is clear that the right path is from the wrong path.	Freedom and justice	Qur'an 2: 256

The exposition of the verses of the Qur'an shown in table 1 contains an explanation of the construction of social education contained in the Qur'an.

First, as shown in the table, the Qur'an teaches its people to speak good and true words as explained in the Qur'an 17:53. This verse was revealed when there was a man from the Arab nation who reproached Umar bin Khattab but through this verse was ordered to forgive him.²⁰ The sentence *yaqūlul-latī biya aḥsan* is a command from Allah conveyed through the Prophet Muhammad for Muslims to speak good words in dialogue with non-Muslims.²¹ Dialogue or communication with harsh words only causes the interlocutor to behave similarly.²² Good words by having good and appropriate words are part of high ethics.²³ Guidance to individuals to say good things is part of social education in the form of social responsibility in order to create a harmonious life in society.

¹⁸ Nafisah, 20.

¹⁹ Muttaqin, Ainusyamsi, and Iswanto, "The Values of Social Education in the Qur'an Surah Ali Imran Verse 134 (Analysis of the Tafsir of the Qur'an Al-Azhim by Ibn Kathir)," 49.

²⁰ Abul hasan bin Ahmad bin Muhammad 'Ali al-Wahidi, *Asbab Nuzul Al-Qur'an* (Beirut: Dar al-Kutub al-Ilmiyyah, 1411), 294.

²¹ Wahbah bin Musthofa Al-Zuhaili, *Al-Tafsir al-Munir Fi al-'Aqidah Wa al-Syari'ah Wa al-Manhaj, Vol 2* (Damascus: Dar al-Fikr, 1418).

²² Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur Volume 3* (Semarang: Pustaka Rizki Putra, 2000), 2335.

²³ Abdul Malik Karim Amrullah, *Tafsir Al-Azhar Vol 6* (Singapore: Pustaka Nasioanal PTE LTD Singapore, 1999), 4072.

Second, the second verse that contains the message of social education is the Qur'an 3:103 which was revealed when there was a dispute between the tribes of 'Aus and Kahzraj.²⁴ The Qur'an 3:103 commands Muslims to hold fast to the Religion of Allah which then forms unity and prohibits division.²⁵ The unity that has been formed must remain harmoniously established as a form of obedience to Allah and His Messenger.²⁶ Through this verse, the importance of unity with each other is also explained.²⁷ This explanation can be understood as a form of brotherhood where a sense of brotherhood is very important.²⁸ A similar message is contained in the Qur'an 16:90. The understanding of social education contained in the Qur'an 3:103 and 16:90 aims to form a bond of brotherhood so as to give rise to a sense of empathy and tolerance which is the duty of a citizen.

Third, the content of the message of social education is also found in the Qur'an 17:36 which emphasizes to be fair regardless of one's position. Upheld just behavior, such as the testimony of a condition, must be based on the value of truth and justice.²⁹ The enforcement of justice must be based on what is known and not to give false accusations or testimony that cause false accusations.³⁰ There are also those who explain this verse as a form of prohibition to reproach someone about something unknown.³¹ This verse is also explained as a command for a person to consider a good and bad condition using the heart and mind.³² A similar commandment is found in the Qur'an 2:256 which affirms the commandment to give freedom and justice to every human being.

The contextualization of the understanding of the structure of social education presented in the Qur'an highlights the role of individuals and society. From the analysis of the data that has been presented, it can be seen that the Qur'an presents three different models of social education. First, it emphasizes the improvement in interpersonal communication. Each individual is given the responsibility to specifically improve the quality of his or her communication. The goal of this improvement is to improve the effectiveness of communication between individuals, which in turn will allow for mutual understanding.³³ *Second*, it shows the embodiment of the values of unity. The Qur'an teaches the importance of unity and harmony, emphasizing that every individual has an obligation to unite in forming a balanced bond. The maintenance of the value of unity is considered an essential element in human life, where it is necessary to maintain survival in this world.³⁴ *Third*, it highlights the increase in understanding of the justice paradigm. Justice is considered a fundamental principle inherited by the Qur'an to individuals. The principles of justice taught aim to maintain balance in the structure

²⁴ 'Alī al-Wahīdī, *Asbāb Nuẓūl Al-Qur'ān*, 118.

²⁵ A'bū al-Fidā' Ismā'īl 'Umar bin Kašīr, *Tafsīr Al-Qur'an al-'Azīm*, Vol. 2 (Dār Ṭayyibah Linasyar wa al-Tauzī', 1999), 89.

²⁶ Wahbah bin Musthofa Al-Zuhaili, *Al-Tafsīr al-Munir Fi 'Aqidah Wa al-Syari'ah Wa al-Manhaj*, Vol 15 (Beirut: Dar al-Fikr, 1418), 28.

²⁷ Abdul Malik Karim Amrullah, *Tafsīr Al-Azhar*, Vol. 2 (Singapore: Singapore National Library PTE LTD, 1999), 863.

²⁸ Akbar, "Social Education in the Perspective of the Qur'an and Hadith," 46.

²⁹ Al-Zuhaili, *Al-Tafsīr al-Munir Fi 'Aqidah Wa al-Syari'ah Wa al-Manhaj*, Vol 15, 75.

³⁰ Ā'bū Ja'far al-Ṭabarī, *Jam'i al-Bayān Fi Ta'wīl al-Qur'an*, Vol 17 (Mua'sasah al-Risālah, 2000), 448.

³¹ Muḥammad bin 'Alī bin Muḥammad bin 'Abdillāh Al-Syaukānī, *Fathu Al-Qadīr*, Vol 3 (Beirut: Dār Ibn Kašīr, 1994), 270.

³² Amrullah, *Tafsīr Al-Azhar* Vol 6, 4058.

³³ Eka Eriyanti, Yasir Arafat, and Syaiful Eddy, "The Influence of Interpersonal Communication and Conflict Management on Teacher Performance," *Tambusai Education Journal* 5, no. 2 (2021): 2998.

³⁴ Rulita Mandasari, Neca Gamelia, and Nurlaili Nurlaili, "Unity in Diversity," *Science and Education Journal (SICEDU)* 2, no. 2 (203AD): 343, <https://doi.org/10.31004/sicedu.v2i2.125>.

of society.³⁵ The values of social education contained in the Qur'an symbolize universal teachings that aim to promote peace and harmony among mankind.

The representation of Qur'anic verses regarding social education can be identified as a form of religious teachings that are not only oriented to individuals but also to society. The orientation of religious teachings that gives birth to a paradigm of thinking that is open to people and the surrounding environment is the fundamental teaching mentioned in the Qur'an. The paradigm of thinking of a Muslim who makes the Qur'an as his philosophy of life can internalize the teachings of social education contained in the Qur'an. The internalization of religious teachings by utilizing the Qur'an which can capture the understanding of social education is a form of embodiment of the contextualization of religious teachings so that they are compatible in every era.³⁶ Contextual learning needs to be applied to each individual in order to be able to engage in society as the purpose of social education itself.³⁷ Individual involvement in society is part of the internalization of contextual religious teachings.

The Substance Factors Behind the Basics of Social Education in the Qur'an

Contextualization of Qur'an-based understanding can give rise to a more complex social education paradigm. The complexity of understanding that makes the Qur'an the initial foundation requires deep coaching so that the values contained in it can be internalized. Internalization in this context is an adjustment to a process that transforms into a value that becomes a guideline. Mahmud said that internalization is the process of instilling attitudes into oneself through coaching so that they are able to master the ego and appreciate values deeply which then transform into the form of applicable norms and values.³⁸ The internalization of the Qur'anic understanding of social education can be done with full awareness from the beginning.

Some verses of the Qur'an that are the basis for internalization in the form of social education can be seen in Table 2 below,

Table 2. Important Factors of Social Education

Verse	Translate	Orientation	Source
<i>Yā ayyuhan-nāsu innā khalaqnākum min ẓakarim wa unṣā wa ja'alnākum syu'ūbaw wa qabā'ila lita'arafū</i>	O people, We have created you from a male and a female. Then, We made you into nations and tribes so that you might know one another.	Valuing Diversity	Qur'an 49:13
<i>Waltakum minkum ummatuy yad'ūna ilal-khairi wa ya'murūna bil-ma'rūfi wa yanhauna 'anil-munkar(i), wa ulā'ika humul-muflīḥūn(a).</i>	There should be among you a group of people who call for goodness, enjoin (do) what is righteous, and prevent from doing evil. They are the lucky ones.	Role in Society	Qur'an 3: 104

³⁵ Muhammad Tahir Laming, "Justice in Several Perspectives; A Study of Some Paradigms on Justice," *Meraja Journal* 4, no. 2 (2021): 272.

³⁶ Mahmud Arif, "Islam, Local Wisdom, and the Contextualization of Education: Its Flexibility, Significance, and Educational Implications," *Al-Tabir: Journal of Islamic Thought* 15, no. 1 (2015): 73, <https://doi.org/10.21154/al-tahrir.v15i1.173>; Abdullah Sani Ritonga, "The Quran, Tafsir and Social Phenomena," *Al-Ijaz : Journal of Islamic Revelation* 5, no. 2 (2019): 46.

³⁷ Imam Syafe'i, "The Purpose of Islamic Education," *Al-Tadzkiyyah: Journal of Islamic Education* 6, no. 2 (2015): 162.

³⁸ Muhammad Mahmud, "Internalization of Character Values in Improving Teachers' Personality Competencies at Al-Hidayah Sumenep Islamic Junior High School (SMPIT) (UIN Maulana Malik Ibrahim, 2017), 48.

<i>wa ta'āwanū 'alal-birri wat-taqwā, wa lā ta'āwanū 'alal-iṣmi wal-'udwān(i), wattaqullāh(a)</i>	Help you in virtue and piety, dan jangan help in committing sin and enmity.	Social Contribution and Development	Qur'an 5: 2
<i>Yā ayyuhal-laḏīna āmanū aṭī'ullāha wa aṭī'ur-rasūla wa ulil-amri minkum</i>	O you who have believed, obey Allah and obey the Messenger (Prophet Muhammad) and the ululamri (rulers) among you.	Leadership and Authority	Qur'an 4: 59

In the table above, the Qur'an shows the important factors in teaching social education.

First, Qur'an 49:13 emphasizes to appreciate the diversity that has been established with the aim of uniting both tribes, religions, races, and cultures. This verse came down during *the fathul of Makkah* where the Prophet ordered Bilal to recite the azan on the Ka'bah then there was one who insulted Bilal so this verse came down. This event was then commented by the Prophet that glory is not measured by nasab or wealth but piety.³⁹ This verse is interpreted as a prohibition to insult or demean others because the person who is insulted is more noble in the eyes of God.⁴⁰ This verse is also the basis for an argument to build a relationship with God and man.⁴¹ The Qur'an 49:13 is a construction of understanding that realizes religious values as well as social values.

Second, the Qur'an 3:104 explains the obligation of a person to have a role in society. The role referred to in the verse is an invitation to humans to do good and *ma'ruf*, which is proper, appropriate and polite.⁴² The construction of *ma'ruf* contained in this verse is to explain that the Qur'an provides openness to the values of positive change in society.⁴³ The explanation of this verse is related to the role in society in order to prevent the superior attitude that is born in each individual.⁴⁴ This prevention can be done by improving the quality of each individual starting from worship, muamalah, politics, culture, knowledge, and other aspects.⁴⁵ A similar message is found in the Qur'an 5:2 which leads to actions to contribute to social society. Increasing participation in society must be oriented towards positive values and invitations.

Third, the Qur'an 4:59 commands Muslims to obey their leaders and obey the established system of government. Obedience to leaders and government systems that have been agreed upon by consensus is an obligation so that it should not be contradicted by religion.⁴⁶ The obligation described in this verse is in the context of goodness not bad.⁴⁷ Shihab interpreted that the necessity to obey the government that contains good policies must be obeyed even if someone is not pleased with his policies.⁴⁸ Herlambang wrote that all problems related to Muslims can be done through the people's representatives in parliament based on *the principle of maslahah*.⁴⁹ However, in principle, the meaning of obedience contained in the verse is still open

³⁹ 'Ali al-Wahidi, *Ashab Nuẓūl Al-Qur'an*, 395.

⁴⁰ Wahbah bin Musthofa Al-Zuhaili, *Al-Tafsir al-Munir Fi al-'Aqidah Wa al-Syari'ah Wa al-Manhaj*, Vol 26 (Dar al-Fikr, 1418), 246.

⁴¹ Muḥammad Sayyid Ṭanṭāwī, *Al-Tafsir al-Wasit Li al-Qur'an al-Karim Vol. 13* (Kairo: Dār Nahḍah Miṣr, 1998), 319.

⁴² Amrullah, *Tafsir Al-Azhar*, Vol. 2, 866.

⁴³ M. Quraish Shihab, *Tafsir al-Mishbah Message, Impact and Compatibility of the Qur'an Vol. 2* (Tangerang: Lentera Hati, 2005), 176.

⁴⁴ Nafisah, "Social Education for the Community in the Perspective of the Qur'an," 306.

⁴⁵ Saihu, "Social Education Contained in Surah At-Taubah Verses 71-72," 139.

⁴⁶ Amrullah, *Tafsir Al-Azhar*, Vol. 2, 1277.

⁴⁷ Wahbah bin Musthofa Al-Zuhaili, *Al-Tafsir al-Munir Fi al-'Aqidah Wa al-Syari'ah Wa al-Manhaj*, Vol 5 (Damascus: Dar al-Fikr, 1418), 128.

⁴⁸ Shihab, *Tafsir al-Mishbah Message, Effect and Compatibility of the Qur'an Vol. 2*, 485.

⁴⁹ Saifuddin Herlambang, *Leaders and Leadership in the Qur'an* (Pontianak: AYUNINDYA, 2018), 41.

to prioritizing a critical attitude as a form of control over the government.⁵⁰ Obedience to leaders and government systems that contain positive policies is part of Islamic teachings that contain the value of social education but still requires a critical attitude as a form of control over the government.

The significance of teaching about social education in the Qur'an is manifested through the awareness of the need for change. The data highlight three important models of mindfulness in social education. First, awareness of differences as a nature given by God. Knowledge about the existence of differences that have become an integral part of human nature is an important aspect in the teaching of social education. These differences are not only a reality in various aspects of human life, but also a lesson that must be understood.⁵¹ *Second*, awareness of the importance of change towards improvement. The social education emphasized in the Qur'an encourages every individual to continue to strive for positive change in themselves. The process of change that leads to good is considered an integral part of the eternal development of man.⁵² *Third*, awareness of the importance of obeying the values of truth and virtue. The main message conveyed in the social education of the Qur'an is the importance of obedience and obedience to legitimate authority, which reflects the moral and ethical principles of religion. Obedience to authority also carries important implications in the formation of a just and responsible society, where citizens have the right to criticize and monitor government policies. The values of social education teaching in the Qur'an aim to create comprehensive well-being for individuals, society, and government.

The reading of the verses of the Qur'an contextually regarding the discourse of social education in it leads the reader to realize the importance of social education to be taught. The teaching of social education, which must begin at an early age, must know the logical consequences of the actions to be taken. The knowledge contained in religion (read: the Qur'an) which is then integrated with social education can be a basic construction in a dynamic social life.⁵³ The basic construction will later form the moral idea of each individual which then transforms into an understanding that religion and society can maintain stability and security from individuals to the general public.⁵⁴ The understanding of religious teachings contextualized with the concept of social education is a basic construction for individuals and society that must continue to be carried out and maintained.

Thus, social education based on religious teachings, especially the Qur'an, provides a strong foundation for building a harmonious and civilized society. The social context contained in the Qur'an encompasses various aspects of life, such as justice, humanity, and social responsibility, all of which are highly relevant to the purpose of social education. The integration between religious teachings and social education also has an important role in shaping individual character.⁵⁵ The moral values taught in the Qur'an, such as honesty, hard work, and empathy for others, can shape positive attitudes and behaviors in individuals from an early age. With such

⁵⁰ Fahrul Abd. Muid, "Government in the Perspective of the Qur'an," *Al-Ulum* 10, no. 1 (2010): 53.

⁵¹ Ahmad Murtaza MZ and Muhammad Mulkan, "The Meaning of Tolerance from the Perspective of Tafsir Al-Burhan in Surah Al-Kafirun," *J-Alif: Journal of Research on Sharia Economic Law and Islamic Culture* 6, no. 1 (2021): 66.

⁵² Zainal Arifi, "Changes in the Development of Human Behavior Due to Learning," *SABILARRASYAD: Journal of Education and Education* 2, no. 1 (2017): 78, <https://doi.org/10.46576/jsa.v2i1.116>.

⁵³ Halimatus Sa'diyah, "The Role of Islam in Social Change in Society," *Islamuna: Journal of Islamic Studies* 3, no. 2 (2016): 215, <https://doi.org/10.19105/islamuna.v3i2.1152>.

⁵⁴ Fathudin Ali, Muhammad Zuhdi, and Mudzakir, "The Role of Religion in Social Change in Society," *Rayah Al-Islam* 8, no. 1 (2024): 294, <https://doi.org/10.29300/njsik.v14i2.5194>.

⁵⁵ Suheri Sahputra Rangkuti, "The Values of Islamic Education in the Tafsir of the Verse of Jihad (A Study of the Tafsir Fi Zhilal al-Quran by Sayyid Quthb)," *POTENSLA: Journal of Islamic Education* 4, no. 2 (2019): 184–201, <http://ejournal.uin-suska.ac.id/index.php/potensia/article/view/5746>.

education, individuals become not only intellectually intelligent, but also emotionally and spiritually wise.

Furthermore, religion-based social education also encourages the creation of social cohesion in society. When individuals understand and practice religious values in their social interactions, it will create an environment that respects, respects, and works together for the common good. Strong social education can prevent conflict and promote peace, as each individual understands the importance of living in harmony and carrying out his or her obligations as part of society.⁵⁶ Therefore, it is important for educators and stakeholders in the field of education to continue to develop curricula that integrate religious values with social education. This effort is not only to equip learners with relevant knowledge and skills, but also to shape them into responsible citizens and contribute positively to society. Such education can be the main pillar in creating a just, prosperous, and dignified society.⁵⁷

By understanding the importance of the social context in the teachings of the Qur'an, we can cultivate a generation that not only excels in the academic aspect, but also in the moral and social aspects. This generation is expected to be able to face the challenges of the times with a wise attitude and responsible actions, as well as play an active role in building a better civilization. In closing, the integration between religious teachings and social education is not an easy thing, but it is a strategic step that must continue to be pursued in order to achieve a peaceful and highly civilized society. It is a shared task that requires collaboration between families, schools, and the wider community, to create an environment conducive to the social and spiritual development of individuals.

CONCLUSION

The meaning of the Qur'an read in its entirety shows the integration and internalization of social education values. The social education constructed by the Qur'an is not only limited to the individual aspect but also to society in general. The open dimension of the Qur'an forms a dynamic dialectic so that the moral message or idea of the Qur'an can be conveyed significantly. The significance of social education that reads the depth of the message to every aspect of the life of each individual can form the ideal construction in society. The ideal construction conveyed by the Qur'an must be started and guided as early as possible so that the character of the values of social education can be understood and carried out by each individual. This guidance will later form a complete understanding of the Qur'an and can also contribute to society. This contextual meaning is the basis that the Qur'an is in accordance with the reality of the times and in line with science.

The explanation of the Qur'anic narrative that expresses the values of social education read in its entirety is only able to record one of the logical aspects of the Qur'an from one side only. This is because such readings tend to focus on literal and partial interpretations that may ignore the other dimensions contained in the Qur'an. To gain a more comprehensive and in-depth understanding, the reading of dialectics that contains broader and significant concepts can be done with different approaches, such as thematic reading or by applying relevant theories in the study of interpretation. A thematic approach, for example, allows researchers to connect verses related to a particular theme and understand context and meaning more holistically. Meanwhile, the use of theories from other disciplines, such as sociology, anthropology, or psychology, can provide a new and richer perspective in interpreting the values contained in the

⁵⁶ Muhammad Darwis Dasopang et al., "Transformative Islamic Education at Islamic Boarding School in South Tapanuli," *AL-ISHLAH: Education Journal* 15, no. 3 (2023): 3768–75, <http://www.journal.staihubbulwathan.id/index.php/alishlah/article/view/3531>.

⁵⁷ Suheri Sahputra Rangkuti, Sangkot Sirait, and Moh Soehadha, "Accommodation of Islamic Education Responding to Local Culture," *Al-Tabrir: Journal of Islamic Thought* 21, no. 1 (2021): 135–57.

Qur'an. By looking at the Qur'an more broadly through various approaches and theories, we can uncover layers of meaning that may be hidden in conventional reading. Therefore, this study recommends further research with the same or different theme, but by elaborating it through theories or other approaches that can provide a deeper and more comprehensive understanding. These approaches are expected to enrich the study of the Qur'an and make a significant contribution to the development of science and a more inclusive and holistic understanding of religion.

BIBLIOGRAPHY

- Aisah, Siti, and Mawi Khusni Albar. "Telaah Nilai-Nilai Pendidikan Sosial Dari - Q.S Al Hujurat: 11-13 Dalam Kajian Tafsir." *Arfannur* 2, no. 1 (2021): 35–46.
<https://doi.org/10.24260/arfannur.v2i1.166>.
- Akbar, Ali. "Pendidikan Sosial Kemasyarakatan Dalam Perspektif Al-Qur'an Dan Hadits." *MUSHAF JOURNAL: Jurnal Ilmu Al Quran Dan Hadis* 2, no. 1 (2022): 41–62.
<https://doi.org/10.54443/mushaf.v2i1.19>.
- 'Ali al-Wahidi, Abul hasan bin Ahmad bin Muhammad. *Asbāb Nuẓūl Al-Qur'ān*. Beirut: Dar al-Kutub al-'Ilmiyyah, 1411.
- Ali, Fathudin, Muhammad Zuhdi, and Mudzakir. "Peran Agama Dalam Perubahan Sosial Masyarakat." *Rayah Al-Islam* 8, no. 1 (2024): 286–95.
<https://doi.org/10.29300/njsik.v14i2.5194>.
- Al-Syaukānī, Muḥammad bin 'Alī bin Muḥammad bin 'Abdillāh. *Fathu Al-Qadīr, Vol 3*. Beirut: Dār Ibn Kaṣīr, 1994.
- al-Ṭabarī, Ā'bū Ja'far. *Jam'i al-Bayān Fi Ta'wīl al-Qur'ān*, Vol 17. Mua'sasah al-Risālah, 2000.
- Al-Zuhaili, Wahbah bin Musthofa. *Al-Tafsir al-Munir Fi al-'Aqidah Wa al-Syari'ah Wa al-Manhaj, Vol 2*. Damaskus: Dar al-Fikr, 1418.
- . *Al-Tafsir al-Munir Fi al-'Aqidah Wa al-Syari'ah Wa al-Manhaj, Vol 5*. Damaskus: Dar al-Fikr, 1418.
- . *Al-Tafsir al-Munir Fi al-'Aqidah Wa al-Syari'ah Wa al-Manhaj, Vol 26*. Dar al-Fikr, 1418.
- . *Al-Tafsir al-Munir Fi 'Aqidah Wa al-Syari'ah Wa al-Manhaj, Vol 15*. Beirut: Dar al-Fikr, 1418.
- Amrullah, Abdul Malik Karim. *Tafsir Al-Azhar, Vol. 2*. Singapura: Singapura Pustaka Nasioanal PTE LTD, 1999.
- . *Tafsir Al-Azhar Vol 6*. Singapura: Pustaka Nasioanal PTE LTD Singapura, 1999.
- Anwar, Zaini. "Pendidikan Sosial Dalam Perspektif 'Abdullah Nashih 'Ulwan (1928-1987 M.) (Studi Terhadap Kitab Tarbiyah al-Aulad Fi al-Islam)." Universitas Sulat Syarif Kasim Riau, 2019.
- Arif, Mahmud. "Islam, Kearifan Lokal, Dan Kontekstualisasi Pendidikan: Kelenturan, Signifikansi, Dan Implikasi Edukatifnya." *Al-Tahrir: Jurnal Pemikiran Islam* 15, no. 1 (2015): 67–90. <https://doi.org/10.21154/al-tahrir.v15i1.173>.
- Arifi, Zainal. "Perubahan Perkembangan Perilaku Manusia Karena Belajar." *SABILARRASYAD: Jurnal Pendidikan Dan Ilmu Kependidikan* 2, no. 1 (2017): 53–79.
<https://doi.org/10.46576/jsa.v2i1.116>.
- Ash-Shiddieqy, Muhammad Hasbi. *Tafsir Al-Qur'anul Majid An-Nur Jilid 3*. Semarang: Pustaka Rizki Putra, 2000.
- Dasopang, Muhammad Darwis, Suheri Sahputra Rangkuti, Hilman Rizky Hasibuan, and Kimlansyah Romadan Siregar. "Transformative Islamic Education at Islamic Boarding School in South Tapanuli." *AL-ISHLAH: Jurnal Pendidikan* 15, no. 3 (2023): 3768–75.
<http://www.journal.staihubbulwathan.id/index.php/alishlah/article/view/3531>.

- Doni. "Pendidikan Sosial Dalam Al-Quran Surat Al-Hujurat Ayat 11-13." UIN Syarif Hidayatullah, 2019.
- Eriyanti, Eka, Yasir Arafat, and Syaiful Eddy. "Pengaruh Komunikasi Interpersonal Dan Manajemen Konflik Terhadap Kinerja Guru." *Jurnal Pendidikan Tambusai* 5, no. 2 (2021): 2998–3004.
- Fahrul Abd. Muid. "Pemerintahan Dalam Perspektif Al-Qur'an." *Al-Ulum* 10, no. 1 (2010): 14–57.
- Febriani, N A, N Nafisah, and ... "Resolusi Konflik Masyarakat Melalui Pendidikan Sosial Perspektif Al-Quran." *Alim | Journal of Islamic ...* 4, no. 1 (2022): 1–26.
- Harahap, Ibnu Alwi Jarkasih, Asnil Airdah Ritonga, and Mohammad Al Farabi. "Pendidikan Sosial Dalam Al-Quran: Studi Literatur." *VISA: Journal of Visions and Ideas* 4, no. 1 (2024): 173–86.
- Hasanatudharoini, Ulya. "Konsep Pendidikan Karakter Religius Dan Peduli Sosial Dalam Al-Qur'an Surat Luqman Ayat 13-19 (Perspektif Tafsir al-Munir Dan Tafsir al-Misbah)." UIN Maulana Malik Ibrahim, 2020.
- Herlambang, Saifuddin. *Pemimpin Dan Kepemimpinan Dalam Al-Qur'an*. Pontianak: AYUNINDYA, 2018.
- Hidayat, Rahmat, and Abdillah. *Buku Ilmu Pendidikan Rahmat*. Medan: Lembaga Peduli Pengembangan Pendidikan Indonesia (LPPPI), 2019.
- Kašir, A'bu al-Fidā' Ismā'il 'Umar bin. *Tafsir Al-Qur'an al-'Azim, Vol. 2. Dār Ṭayyibah Linasyar wa al-Tauzi*, 1999.
- KBBI. "Kamus Besar Bahasa Indonesia." KBBI daring, 2022.
- Khoiruddin, Muhammad. "Pendidikan Sosial Berbasis Tauhid Dalam Perspektif Al-Qur'an." *At-Tarbawi: Jurnal Kajian Kependidikan Islam* 3, no. 1 (2018): 73–88. <https://doi.org/10.22515/attarbawi.v3i1.1141>.
- Kumara, Ardi, Ayu Virnanda, Lathifah Sekar Azmi, and Rintik Rizki Auliani. "Implementasi Ilmu Pengetahuan Dalam Perspektif Al-Qur'an Sebagai Upaya Menghadapi Tantangan Zaman." *aL-Afkar* 3, no. 2 (2020): 111–27.
- Laming, Muhammad Tahir. "Keadilan Dalam Beberapa Perspektif; Suatu Kajian Beberapa Paradikma Tentang Keadilan." *Meraja Journal* 4, no. 2 (2021): 269–78.
- Mahmud, Muhammad. "Internalisasi Nilai–Nilai Karakter Dalam Meningkatkan Kompetensi Kepribadian Guru Di Sekolah Menengah Pertama Islam Terpadu (SMPIT) Al-Hidayah Sumenep." UIN Maulana Malik Ibrahim, 2017.
- Mandasari, Rulita, Neca Gamelia, and Nurlaili Nurlaili. "Persatuan Dalam Keberagaman." *Science and Education Journal (SICEDU)* 2, no. 2 (203AD): 340–45. <https://doi.org/10.31004/sicedu.v2i2.125>.
- Muttaqin, Abdul Aziz Zaenal, Fadlil Yani Ainusyamsi, and Pepe Iswanto. "Nilai–Nilai Pendidikan Sosial Dalam Al-Qur'an Surat Ali Imran Ayat 134 (Analisis Tafsir Al-Qur'an Al-Azhim Karya Ibnu Katsir)." *Bestari | Jurnal Studi Pendidikan Islam* 17, no. 1 (2020): 43–66. <https://doi.org/10.36667/bestari.v17i1.470>.
- MZ, Ahmad Murtaza, and Muhammad Mulkan. "Makna Toleransi Perspektif Tafsir Al-Burhan Di Dalam Surat Al-Kafirun." *J-Alif: Jurnal Penelitian Hukum Ekonomi Syariah Dan Budaya Islam* 6, no. 1 (2021): 65–77.
- Nafisah. "Pendidikan Sosial Bagi Masyarakat Dalam Perspektif Al-Qur'an." Institut PTIQ Jakarta, 2021.
- Rahmat, Abdul. *Pengantar Pendidikan Teori, Konsep, Dan Aplikasi*. Gorontalo: Ideas Publishing, 2014.
- Rangkuti, Suheri Sahputra. "Nilai–Nilai Pendidikan Islam Dalam Tafsir Ayat Jihad (Studi Atas Tafsir Fi Zhilal al-Quran Karya Sayyid Quthb)." *POTENSLA: Jurnal Kependidikan Islam* 4,

- no. 2 (2019): 184–201. <http://ejournal.uin-suska.ac.id/index.php/potensia/article/view/5746>.
- Rangkuti, Suheri Sahputra, Sangkot Sirait, and Moh Soehadha. “Accommodation of Islamic Education Responding to Local Culture.” *Al-Tabrir: Jurnal Pemikiran Islam* 21, no. 1 (2021): 135–57.
- Rido, Imran. “Pendidikan Sosial Dalam Perspektif Al-Qur’an.” *Tazkiyah: Journal of Islamic Education* 1, no. 1 (2023): 16–29.
- Ritonga, Abdullah Sani. “AlQuran, Tafsir Dan Fenomena Sosial Kemasyarakatan.” *Al-Ijaz: Jurnal Kewahyuan Islam* 5, no. 2 (2019): 43–62.
- Rusmiati, Rusi, Sakinah Natunnada, Siti Nadilah, Mulyani, and Nurul Hasya. *Teori-Teori Pendidikan*. Bogor: Universitas Djuanda, 2021.
- Sa’diyah, Halimatus. “Peran Agama Islam Dalam Perubahan Sosial Masyarakat.” *Islamuna: Jurnal Studi Islam* 3, no. 2 (2016): 195–216. <https://doi.org/10.19105/islamuna.v3i2.1152>.
- Saihu. “Pendidikan Sosial Yang Terkandung Dalam Surat At-Taubah Ayat 71-72.” *Edukasi Islami: Jurnal Pendidikan Islam* 9, no. 01 (2020): 127–48.
- Shihab, M. Quraish. *Tafsir Al-Mishbah Pesan, Kesan Dan Keserasian al-Qur’an Vol. 2*. Tangerang: Lentera Hati, 2005.
- Syafe’i, Imam. “Tujuan Pendidikan Islam.” *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 6, no. 2 (2015): 151–66.
- Ṭaṭṭāwī, Muḥammad Sayyid. *Al-Tafsir al-Wasīṭ Li al-Qur’ān al-Karīm Vol. 13*. Kairo: Dār Nahḍah Miṣr, 1998.
- Yahya, Mohammad. *Ilmu Pendidikan*. Jember: IAIN Jember Press, 2020.