

Analysis of Asbabun Nuzul Education Verses in Surah Luqman

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Abstract

Asbabun nuzul is the process of the revelation of the Quran at certain times, the cause of its revelation was based on an event that occurred, or the revelation was caused by questions from the Arabs to the Prophet. This research discusses the benefits asbabun nuzul, the concept of education, as one of the story teaching methods applied by the Prophet. So the method used in this research uses library research methods which include book sources, journals and historical stories. The results of research studies on the relevance of the causes of the revelation and Islamic law can improve student learning outcomes effectively and build moral character and exemplary attitudes among students, accompanied by an analysis of the asbabun nuzul verses on education in Surah Al-Luqman verses 12-19 which contain them. Islamic faith and sharia education.

INTRODUCTION

The Quran is the most important book of guidance in Islam, among the characteristics of believers is to always study, meditate, and teach Quran, the sciences of the Quran are usually referred to as ulumul Quran (Iryani, 2017; Nurdin, 2021; Ridwan et al., 2021). A Muslim's knowledge of the Quran can be directed to a path that pleases God, one of the knowledge of the Quran asbabun nuzul (Khanifah et al., 2023). As the Prophet Muhammad said.

خيركم من تعلم القرآن وعلمه

Meaning: “The best of you are those who study the Quran and teach it” (HR. Bukhori, No. 5027)

Likewise with one of the Prophet's teaching methods which was often used to educate his friends, namely; story method (Abdullah, 2019; Jannah, 2019; Pito, 2019; Yuniendel & Nelwati, 2019). This method is highly recommended for building moral character and exemplary attitudes among friends. Because based on the true stories told, it will further strengthen faith and strengthen the foundation of understanding of friends (Rosyid, 2020).

Discussion asbabun nuzul greatly exerted an extraordinary influence, as well as adding more attention to his treatises which contained the rulings of the Sharia, as well as the stories of the previous people which contained wisdom in them for those who want to think. So that every teaching method used by educators is one way to reach the learning goal (Tambak, 2014; Lahir et al., 2017).

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According to research conducted by the author, asbabun nuzul is very important in the dimensions of interpretation and history of knowledge about asbabun nuzul because this concept is a very important tool for making more precise and effective ta'wil for relevant verses of the Quran. Several things cause this, as stated by Al-Suyuti: understanding asbabun nuzul can clarify understanding of the process of establishing basic legal guidelines (Al-Suyuti, 1997).

In this study the scholars think to get asbabun nuzul namely with the words of authentic narrators and sourced from the Prophet from friends (Al-Qattan, 2016). This is because a friend's notification is one of the benchmarks for authenticity, so things like this are not just opinions or arguments; however, this narration becomes marfu' reached and relied on the Messenger of Allah. Then, because the ijihad of the companions had high quality and enthusiasm to study the process of the revelation, the companions not only made ijihad in memorizing the verses of the Quran but also things related to the Quran, then the Companions also spread the sunnah of the Prophet. For example, Muhammad bin Sirin said, "When I asked Abu Ubaidah about a verse of the Quran, Abu Ubaidah replied, "O Muhammad bin Sirin, fear your Lord and speak the truth". So from this story it can be concluded that Islamic scholars are very careful and meticulous about narration and determine a narration asbabun nuzul. People should understand the validity of asbabun nuzul which can be used as a basis or rule in determining an Islamic Sharia law (Al-Qattan, 2016).

Related to asbabun nuzul, one person's opinion or not interpreted as a hadith marfu', except when reinforced with hadith mursal another. Therefore, to find out the process of descent asbabun nuzul verse cannot simply be released from the approach of hadith science, but also through a source of authentic narration narrated by a narrator whose chain of chain or continuous, starting from friends, *tabi'in*, *tabi' tabi'in up* to facial expressions (the person who issued the hadith) who wrote it in a book or books of hadith. Which requires the existence of valid conditions, namely; sanad connectivity, a fair narrator and firm, not available thank you (or madness) and not pregnant smell (disabled) (Bakri, 2016).

This is intended as a form of caution for a narrator when narrating asbabun nuzul in a verse which is carried out with full selection by interpretive scholars to determine the narration asbabun nuzul which has the highest guidance so that it is used as the main basis for interpreting the Quran.

METHODS

This research is a qualitative type of research. This research uses library research methods (library research), because the objects of study are things related to library literature (Deswalantri, 2022; Mutathahirin et al., 2022). This research was carried out by reading, studying and analyzing various existing literature, including the Quran, hadith, books and research findings.

The research data collection that the researcher carried out was as follows. First, the author searches for and collects appropriate data relevant to the theme of asbab al-nuzul and the educational values contained in it. Second, the author collects data related to understanding the term asbab al-nuzul and the educational values contained in it. For data analysis techniques, after the relevant data required has been collected, the data is analyzed using the analytical descriptive method, which is divided into two phases, namely the first critical analysis of the data collected and those deemed to have relevance to the themes and material objects of the research (Engkizar et al., 2018; Rahman et al., 2018; Kaputra et al., 2021). Second, critical interpretation of the data collected and described in order to provide explicit answers to the problem formulation that has been determined (Alifah, 2019; Wahid, 2021; Syahputra & Agustiar, 2023).

RESULT AND DISCUSSION

The results of the author's discussion in the analysis of the tarbiyah verses in Surah Al-Luqman verses 12-19 are:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ
١٢

Meaning: "And indeed we have given wisdom to Luqman, namely: "Be thankful to God. And whoever is grateful (to God), then indeed he is grateful for himself; and whoever is not grateful, then verily Allah is Rich and Praiseworthy" (QS. Luqman: 12).

In Ibn Katsir's interpretation, a lot is said about Luqman, someone who shakes hands full of wisdom, so that anything that comes out of his mouth is nothing but advice that always wants to be heard. Similarly with the gift of God given to him, Luqman understood the Islamic law in depth. Luqman was not a Prophet who was given revelation, but he was a person who thought cleanly and was full of confidence, so that he loved Allah, and Allah loved him. Until when Luqman was blessed with a child, Luqman instilled in his son mono theism, and noble character (Muhammad, 2008).

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ١٣

Meaning: "And remember when Luqman said to his son, when he was teaching his son, "O my son, do not associate with Allah, indeed, associating with Allah is really a great injustice" (QS. Luqman: 13).

Luqman bin 'Unaqa' bin Sadun had a son named Tsaran. Allah Glory be to Him wa Ta'ala Provided a great sustenance to Luqman, namely a child who must be looked after and educated by him. According to the story told by as-Suhaily, Luqman loved his son very much, so he advised his son with the best advice, namely "O my dear son, do not associate yourself with God, that is really shirk, and indeed shirk to God is true-true tyranny is very great, namely the greatest tyranny" (Muhammad, 2008).

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلُهَا فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ
إِلَى الْمَصِيرِ ١٤

Meaning: "And we command man to do good to his parents. His mother had conceived him in a weak and growing state, and weaned him at the age of two. Be grateful to me and to your parents. Only to me do you return" (QS. Luqman: 14).

In God's word it is stated that pregnancy and giving birth are things that involve difficulties and weaknesses, then this is followed by breastfeeding for two years and then weaning, these things require full patience from a mother, because God mentions a mother's education, tiredness and difficulty in looking after day and night, so that a child can remember the goodness given by his mother, as Allah commands to always obey both parents. For this reason, fulfill whatever your parents ask for as long as it is a good thing to do, and do not follow when your parents order something that can damage our monotheism to Allah (Muhammad, 2008).

وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا
وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Meaning: "And if they both force you to associate with Me something that you have no knowledge of, then do not follow them, and associate them well in the world, and follow the path of those who return to Me, then only to Me will you return, so I announce to you what you have done" (QS. Luqman: 15).

This verse 15 explains that if both parents are forced to associate God with others in matters of worship, then it is okay as a child to disobey the command of both. But in this case, it is not used as a reason to break the relationship and prevent them from doing good to both parents or disrespecting them (Al-Maraghi, 1974).

Because there is no obedience or obedience to creatures in order to disobey God who created the creatures themselves (Qarni, 2008). Al-Qurtubi also explained,

as long as it does not conflict with religious teachings, then we must obey both commands. However, obedience to parents does not apply when committing sins and abandoning individual obligations to God (Qurtubi, 2007).

This verse is also a firm proposition to always do good to parents even though they are still infidels (Qurtubi, 2007). From here we can understand our obligation as a child to continue to maintain relationships with our parents even though they are infidels (Afroni & Afifah, 2021). This can be done by respecting them, glorifying them by saying polite words, giving some of their wealth, if both are poor, and inviting both of them to convert to Islam in a gentle way.

يَا بَنِيَّ إِنَّهَا إِنْ تَكَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

Meaning: "(Luqman said), "O my son, indeed if there is (an action) as heavy as a mustard seed, and it is in a stone or in the sky or in the earth, Allah will surely bring it (reward it). Verily, Allah is Subtle, All-Knowing" (QS. Luqman: 16).

This evidence explains the vastness of God's knowledge and matters of the hereafter, that is count (calculation) that is careful and the scales of justice and a fair reward in it for every good deed done by a person during his life, whether it is good or bad, big or small, whether it is kufr or gratitude, idolatry or monotheism, all of them will receive their reward from God in his judgment in the afterlife (Quthb, 2003). Al-Qarni explained that when Luqman said: *If the amount of badness or goodness is very small, like a mustard seed, and hidden behind a stone or somewhere in the heavens and the earth, surely it will not escape the knowledge of Allah and one day Allah will present it on the Day of Resurrection to reward everyone according to his deeds*" (Century, 2008).

Al-Qurtubi defines the word mustard with something that has no weight, because its weight cannot be weighed (Qurtubi, 2007). Sayyid Quthb interpreted it as small, trivial and having no value or worth (Quthb, 2003). This shows that God's knowledge covers everything. This verse also shows that his power extends to what is in the heavens and the earth (Quthb, 2003).

يَا بَنِيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ

Meaning: "O my Son, establish prayer and order (people) to do good and prevent (them) from doing evil and be patient with what befalls you. Indeed, such things are among the things that are obligatory (by Allah)" (QS. Luqman: 17).

Luqman advised his son on several very important things regarding Allah's commands. First, in the form of worship and the most important obediences which contain enormous benefits. Such as performing obligatory and sunnah prayers (Jazairy) perfectly and performed at the right times (Al-Maraghi, 1974). *Second*, amar ma'ruf nahi munkar, namely inviting or commanding other people well with an attitude of courtesy and gentleness, then purifying oneself and preventing people around them from committing disobedience to Allah according to their own ability or abilities and sincerity (Muhammad, 2008).

In this regard, Sayyid Quthb also interprets it as a form of command to preach and call on mankind to improve themselves or their situation (Quthb, 2003). In the practice of this, it can make the evil experience many challenges and obstacles and interference from people who do not like da'wah as it happened during the time of His Majesty the Prophet and the Messenger (Qarni, 2008). Then that second, that is, a true Muslim should always be patient with the misfortunes that befall him. As for patience in this verse, it has two meanings, the first is: Being patient with everything that is painful such as violence, illnesses that are difficult to cure and so on in carrying out Amar ma'ruf nahi munkar. And secondly: be patient with everything that befalls a servant, such as being hit by a disaster, whether it is caused by a creature or whether God has destined it for him (Al-Minshawi, 2011). And the last thing is that this is one of the things that God has made obligatory and a servant

should do it with sincerity. Before Luqman ordered his son to carry out some of these things, he himself had done them before and prevented himself from doing evil.

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

Meaning: "And do not turn your face away from people (out of pride) and do not walk on the earth arrogantly. Indeed, Allah does not like those who are arrogant and boast" (QS. Luqman: 18).

As for the content of the verse, you should not raise your face towards people because you are proud of them, and insult them. This is the takwil of Ibnu Abbas and a number of scholars.

There are some opinions that the meaning of this verse is that you turn your cheek when someone mentions you, as if you don't want to see them. So the meaning of the verse is to face them with humility, familiarity and politeness. If the younger person among them is talking to you, then listen carefully until he or she finishes speaking. This is like what the Prophet did (Al-Minshawi, 2011).

وَأَقْصِدْ فِي مَشْيِكَ وَأَعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ۝١٩

Meaning: "And be simple in your walk and soften your voice. Indeed, the worst voice is the voice of a donkey" (QS. Luqman: 19).

As for the interpretation of this verse, when Luqman forbade his son to commit immorality, he also explained the righteous deeds that must be practiced. He said, "And walk leisurely." It means walking normally, between fast and slow. And don't walk like a weakling. In addition, do not walk like a person who is too enthusiastic (Al-Minshawi, 2011).

And there is also a prohibition on raising your voice and speaking when necessary, as well as lowering your voice, meaning don't talk excessively. The reason is, speaking louder than necessary can cause noise and cause disturbance to people around you. The full meaning is "Tawadu". This verse is a polite & polite lesson from Allah, namely not shouting in front of people because you belittle them or not shouting whenever and wherever (Muhammad, 2008).

In the eight verses above, it has been explained that Luqman's story is an exemplary example in family education, from father to son, which is the argument that shows that competent educators are needed in teaching teaching material, like Luqman who is very competent in transferring knowledge, then it is also needed students, such as Luqman's own children who are students. Because it is the obligation of parents to educate their children from small and large things. Then, to perfect tarbiyah, teaching materials are needed, for which Luqman uses extraordinary teaching materials, namely teaching materials on monotheism, morals and Islamic law. This is proof that the three components described above are the main points in Islamic tarbiyah.

Benefit Asbabun Nuzul in Education

In the world of education, it is often found that educators have difficulty in using educational strategies to attract the interest of students, most students do not want to participate in boring learning activities, as well as educators who do not utilize various means to encourage students to be enthusiastic in learning. Teaching and learning activities. So in this phase it is necessary for educators to be good at attracting students' focus in the teaching and learning process by using appropriate learning strategies. Apart from that, before starting teaching and learning activities, educators should create a structured and appropriate lesson concept, so that the teaching process does not go beyond the limits of a teacher (Al-Qattan, 2016).

From the analysis of Surah Al-Luqman which contains the verses of education, then asbabun nuzul. This verse can be used in teaching materials for educators to students, because the method used by Luqman is a method of advice which contains

the noble meanings of Islamic law. And this can also be used as a teaching method for educators today.

In the teachings of the Prophet, One of the learning strategies that he adopted was the storytelling method, where this story provides lessons about commendable morals and exemplary behavior, therefore the Prophet never neglected to advise his friends. From this it can be understood that an educator can use an approach method like that of the Prophet, such as advising students with stories. Asbabun nuzul which contains events, as well as wisdom that can be quoted (Herawati & Kamisah, 2019; Devi & Ratnasari, 2023).

Human nature is close to the truth and has a noble position, so that human reason will always be in accordance with Allah's law in whatever matters have been determined (Ibnu Khaldun). So educators don't need to bother looking for ways to advise or encourage students with exemplary stories, because the events written in the Quran or the reasons for the revelation of the verses are able to arouse interest, interest and attract the attention of students. intellectually to prepare students to receive learning (Al-Qattan, 2016).

So know asbabun nuzul, is the best method to apply it in the world of Quran education, both in ulumul quran, qiraat science, and tafsir (Fattah, 2020). Asbabun nuzul contains stories from an event, or questions asked to the Prophet (Anshori, 2015). Therefore, an educator does not need to deliver lessons using material that he creates, because with methods asbabun nuzul. This will attract students with stories, thereby attracting their feelings to listen to the lesson and encouraging them to be more enthusiastic, so that students will understand the general lesson easily. Likewise with the students' souls, they will be encouraged to know the verses of the Quran that were revealed according to the story, as well as what secrets and laws of Islamic law are. So non-formal or formal educators need to apply this method to be more useful and produce generations of rabbani who understand the Quran (Sholichah, 2018).

CONCLUSION

Based on research results from studies of the relevance of the causes of revelation and Islamic law in the analysis of Surah Al-Luqman, it can be concluded that asbabun nuzul, occurred because of an event, or occurred because of a question asked to the Prophet. Discussion asbabun nuzul in education is one of the educational methods that can be implemented in the subjects of the Quran, Tafsir, Ulumul Quran. It's the same as the method used by the Prophet, namely the method of education by telling stories. This method can build the character of students rabbani. Examples of teaching materials that can be taken include: asbabun nuzul in surah Al-Luqman verses 12-19, or many more asbabun nuzul in the Quran which is suitable as teaching material for educators and students.

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