

Islamic Educational Values in the Al-Quranul Karim the Work of Al-Ustadz

H. Abdul Halim Hasan, H. Zainal Arifin Abbas And Abdurrahim Haitami
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ABSTRACT: *This study discusses Educational Values Contained by Al-Quranul Interpretation of Karim The work of Abdul Halim Hasan, Zainal Arifin Abbas and Abdul Rahim Haitami who are North Sumatra triumvians while being found, the values of tauhid education include praising Allah, prohibiting associating with Allah and think about Nature. The values of worship contained in Al-Qur'an Karim's interpretations include human service, remembrance, and the balance of the afterlife. Moral values contained in the interpretation of Al-Qur'anul Karim include patience, easy to forgive others, honest, gentle communication, Adab clothed and sincere. The social values contained in the Qur'anic interpretation include responsibility, deliberation, justice, mutual cooperation and renewal.*

KEYWORDS: *value, interpretation, education*

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I. INTRODUCTION

Islam teaches that the religion of God is universal, because God has sent His Messenger to humans as Rāḥmātān līl ālāmin, which as a whole contains educational values. These values are material and immaterial, which sometimes ignores spiritual values. This will have an impact on ignoring the elements of spirituality. Conflicts between material values and spiritual elements in the modern world, such as the clash between the issues of tradition, through the media of information both printed and electronic, which can emerge crime news, the tragedy of domestic violence, rape, sexual abuse, prostitution, and various other forms of crime in the midst of public life. This illustrates that the lives of people who are sick. The community experiences a crisis of identity and values of Islamic education which leads to a moral and spiritual crisis.

Islamic education is part of the national education system, but the predicate of retardation and setbacks remains attached to it. In fact Islamic education is often crowned only for the benefit of those who are poor or poor, produce exclusive, fanatical, and even very sad people with the title of terrorism that is considered to originate from Islamic education institutions. In reality, some Islamic educational institutions are considered the original place of the group. Although this statement is wrong and can be rejected, because there are no Islamic education institutions that aim to produce or print such groups of people. But it is seen in society that many violent behaviors in the name of Islam.⁴

These symptoms require a construction of new thinking to overcome the crisis of Islamic education values, especially in order to find solutions for Muslims. Therefore, the construction of thought is absolutely necessary in initiating steps. If Islamic education is an alternative offer, then the question that arises then is the extent to which the Qur'anic interpretation ability to develop the values of Islamic education becomes a paradigm of coaching among Muslims. Islamic education is an attempt to transfer Islamic values and teachings from parents / educators to students so that children can have the knowledge, understanding and practice of the true teachings of Islam.⁵ As the word of Allah swt in the surah Al-Baqarah Ayat 147.

“That truth (which comes to you and is hidden by Jews and Christians) (O Muhammad), is the coming of your Lord; by that you shall not be included in the group of those who doubt.”⁶

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⁴ Hujair A. H. Sanaky, “Permasalahan dan Penataan Pendidikan Islam Menuju Pendidikan yang Bermutu,” dalam *El-Tarbawy*, vol. I, p. 85.

⁵ Mohammad Muchlis Solichin, “Fitrah; Konsep dan Pengembangannya,” Tadrîs, vol. 2. p. 236.

⁶ Departemen Agama RI, *Alquran dan Terjemahnya* (Bandung: J-Art, 2004), p. 6.

The values of Islamic education in the Qur'an will never stop being studied along with the development of human life and will continuously follow the history of human life. The Koran as the basic foundation of Islamic education in it contains a source of absolute value, its existence is not adjusted according to the context of the times, circumstances and places.⁷

The development of a number of clerical leaders in North Sumatra al-ustadz H. Abdul Halim Hasan, H. Zainal Arifin Abbas, Abdurrahim Haitami interpreted the Koran with the title of Karim Al-Quranul Interpretation in Malay, writers of fighters, military, academics. In the introduction of the Qur'anic commentary of Karim, the compiler wrote: "We do not interpret this Qur'anic interpretation merely with our ra'yi (thoughts and opinions), but we quote from some well-known commentaries"⁸ This triad of North Sumatra Ulama adjusted the interpretation of Karim's Tafsir al-Qur'anul with the conditions of the community at that time. Of course this interpretation can be seen from the science of Islamic education that is in accordance with the conditions of North Sumatra.

Karim's interpretation of Tafsir al-Qur'anul is a modern monumental work by Malay Muslim scholars, namely Abdul Halim Hasan, Zainal Arifin Abbas and Abdul Rahim Haitami. This interpretation calls for a new understanding of Islam and its practice after more than three hundred years of Dutch colonialism which caused mental and spiritual stagnation. This interpretation was deliberately written in Malay to meet the needs of the modern Muslim community in the Malay Archipelago in the 20th century. Although this interpretation applies modern methodology in his writing, such as combining analytical and thematic styles in his book, he still refers to the previous interpretation for reference.⁹

This interpretation of the Qur'an, the message of the Qur'an which is presented the hierarchy of mankind and terms, and has a significant message related to the struggle of Islam in the Malay wanderings. Significance issues raised in this book update the interpreter's frame of mind that is complete and provides an opportunity for the reader to know the ideals of Tafsir al-Karim.

II. RESEARCH METHODS

This research is included in the type of library research, namely research that focuses on the literature by analyzing the content of the contents of the literature relating to research. While the nature of this research is qualitative, which describes the discussion and results of the research in the form of descriptive, namely, describing and classifying objectively the data studied while interpreting and then analyzing the data.

A. Concept of Educational Values in Al-Quranul Interpretation of Karim.

1. Interpretation concerning the Value of Tawhid Education (Faith).

In the interpretation of Alquranul Karim interpreted the values of faith and taqwa to Allah amounting to 10 verses found in the letter Alfatiha 2 / 2-3, Albaqarah 2/78, Albaqarah 2 / 163-164, Ali Imran 4 / 189-191, 138 Al An'am 6 / 114-117.

In this sentence, there is a recognition that to Allah we praise because Allah Almighty has the right to receive all praise, because its nature is as high as virtue and its gift complements all the worlds because Allah who makes all the worlds in this interpretation also quotes Sjech Thanhawy Djauhari's opinion, praise according to the size of the knowledge of people who praise whether the person who praises knows very well the nature of the person he is praising then he is the right person. The opposite is when he praises a person even though his lack of knowledge of that person is undoubtedly his praise that is almost a lie.¹⁰

In the interpretation explains the events of heaven and earth and what is in them both, contain many verses that are real and the beauty of the mind is terrible. As for the events of heaven and earth, both of them contain many verses which make people who think especially the scholars who know they say they already know everything but they do not know. The sky is composed of several parts each part has its own isolated rules quite quickly and perfectly, one rule does not damage the other regulations because the heavenly natural association has one organization that shows that the regulation came from the Almighty God who make His creatures in regulating and limiting with His own wisdom and wisdom, whereas what we can observe is the sun's rules that light shines upon this earth, that light becomes a cause for the life of plants and animals, the relationship between one another is not shifted from the sunnah of God which is quite regular and neat and sturdy, no damage has ever been found, there has never been one person from all over the world who has shown

⁷ A. Syafi'i Ma'arif, *Pendidikan Islam di Indonesia, Antara Cita dan Fakta*, (Yogyakarta: Tiara Wacana, 1991), p. 53.

⁸ Abdul Qadir Umar al-Hamidy, "Menelaah Metodologi Tafsir Syekh H. Abdul Halim Hasan, H. Zainal Arifin Abbas Dan Abdurrahim Haitami," dalam *Al-Fikra*, vol. 8, p. 35.

⁹ Nadzrah Ahmad, "Abdul Halim Hasan And His Methodological Approach In *Tafsîr Al-Quran Al-karim*," dalam *International Islamic University Malaysia (IIUM) Journal Of Islam In Asia*, vol. 14, p. 389

¹⁰ Abdul Halim Hasan et. al, *tafsir Alquranul Karim* (Medan: Firma Islamiyah, 1960 Cet. IX), p. 43.

his theory to correct the natural rules that God has prepared in a few days even though the human mind is inexhaustible.¹¹

Likewise, this verse explains that humans who become the natural inhabitants of Allah are divided into two chosen people and ordinary people (mostly). As for the lay people there is nothing they demand in this world apart from the necessity of food, drink, clothing, residence and medicine and hunger thirst, the pain that occurs between them, that is what drives it to be the character instilled in God in all animals life among humans.¹²

Likewise in this interpretation also quotes Abu Dja'far Athabary's opinion in interpreting this 116 verse in a broader way, Abu ja'far explains the wisdom forbidden by Allah The Prophet Muhammad (peace be upon him) obeyed the invitations of most people on this earth, reducing the power of religion and the number of your second followers breathes life for the idolatrous religion if you are invited to their religious program and the request you fulfill means that they have received an award and it becomes slander because you have recognized their religion and are not against it.¹³

From a number of interpretations of the verse explains that the purpose of education must be based on monotheism to Allah Almighty. The values contained in this monotheistic education praise God, the prohibition of associating partners with God and thinking about the universe.

2. Interpretation relating to Educational Values of Worship.

This Qur'anic Interpretation of Karim discusses the terms of worship through interpretation in Q.S Alfatihah verse 5, Q.S Al baqarah verse 21, 25 Q.S Ali Imran verse 18, Q.S An Nisa verse 103 As follows:

Worship and worship that is desired in Arabic by worship is one act that is done by humbling oneself to Allah because it has given favor. Furthermore, if we meditate on the circumstances of all these blessings of God, should we worship other than we should.¹⁴

In interpreting this verse explaining that worshipping the One and Only God is the first principle discussed by Muslims, if asked by all humans, almost all of them understand that Allah is God who made the heavens and the earth, but their worship procedures are different. Mecca infidels according to the Qur'an, they explained that the god of Allah, when they were a state of danger or pain they only pleaded with Allah, but in a happy state they had forgotten Allah, only knelt down to idols vowed with gods sacrificing with statues -patung and statues that they consider all of them are not gods who actually consider them all as wasilah (intermediary) who will convey them to Allah swt. But because it continued so that their hearts were moved to raise the intermediary (wasilah) so that finally they were considered to be gods.¹⁵

Submitting God is not solely found in infidels and polytheists, because most of the experts of the book did not escape this mistake as some Jews have called uzair a child of God while Christians worship Jesus (jesus) besides Allah and the saints associate angels with God. The people of Minin are also included in the appeal, but it is not with the meaning of urging Allah Almighty, because there is no god worshiped by Muslims other than Allah.

Initial verses like this are very much found in the Koran, According to Sjech Muhammad Abdul Aziz Al Chuly explained in his book named Al Islahul Wa'zhud Diniy which was quoted by the author of the Interpretation of Alquranul Karim explaining about "good deeds" are all actions that can improve yourself, such as health, manners, sanity of mind. Furthermore good deeds eat food that is simple, not overdone and not miserly which like this is also part of good deeds as well as studying the exact science to advance the mind is good deeds

Furthermore, one must think that Allah has guided the religion to perfect human nature and raise their spirits and cleanse themselves, all of which do not feel grateful for the blessings of kindness and the upholding of evil so that they feel happy doing good, can be done by always remembering Allah because the portion of the prayer teaches various kinds of remembrance, among others, takbir, tasbih, reciting the Koran and prayer, whoever chooses it is undoubtedly a strong love for Allah Almighty with the truth.¹⁶

The values of worship contained in the Qur'anic Karim interpretation relate to human service, remembrance, and the balance of the afterlife.

¹¹ *Ibid*, p. 83.

¹² *Ibid*,

¹³ Zainal Arifin Abbas, *tafsir Alquranul karim*, p. 88

¹⁴ Abdul Halim Hasan, et.al, *tafsir Alquranul karim*, p. 47

¹⁵ *Ibid*, p. 86.

¹⁶ *Ibid*, p. 420.

3. Interpretation regarding the Value of Moral Education.

In the Koran there are many verses that speak about moral education but the interpretation of Al-Qur'an is only to the letter Al-A'raf Juz VIII such as the letter of the Al-Qur'an, verses 40, 44.45, 153, 155 and 156, surat Ali imran 103, 134 and 159, letter An Nisa verse 149 letter Al Maidah verse 7 letter Al A'raf verse 26, as follows:

The people of yahudi confessed that they said God had called "blessings" or the people of God in their books as elect. These praises are a great blessing that God bestowed on them. Therefore they are a nation that has gained goodness and glory from other nations in the past, from that condition they should be the most grateful and remember the blessings of Allah by trusting the prophet sent by Allah to lead them but the blessings that Allah gave them, they have made it to Allah by obstructing the Prophet Muhammad.¹⁷

Furthermore, in this interpretation, it is explained that the Israelites were troubled by Allah's blessings in ancient times, but the Israelites in the era of the Prophet Muhammad were also subject to their rituals because they descendants who still insisted on holding on to what their ancestors left behind meant that they should thank Allah the great ones given to their fathers. However, those who have known the history of the children of Israel and how this type of society is, will undoubtedly feel that it is not easy for them to carry out the commands of Allah, because there are difficulties among young Jews with their losses. names, titles, livelihoods, etc. where they fulfill the call of Allah conveyed by the Prophet Muhammad.

The meaning of fear referred to in verse Al Baqarah 40 is the fear of maintaining oneself from doing all obligations if carried out if explained the meaning of this verse, do not look to anyone to fulfill Allah's commands even though the position and position are afraid to lose the treasure trusting the Prophet who sent, Because Allah give a very great favor to you if you fulfill his command because Allah who gave glory to the Jews in ancient times surely Allah was very easy to glorify the Jews in the era of the Prophet Muhammad, Allah also promised the Jews at that time if they did not fulfill their orders they would revoke power pharaoh and it seems like a long time ago.¹⁸

Many of their advice is good and honest with their followers but they themselves do not, their mistake is what God rebukes with His word in verse 44, as in this commentary quoting the interpretation of Al Manar gives a parable of Jews who encourage people others do good, while they themselves forget their obligations.

In verse 45 the letter of Al Baqarah interprets the patient's meaning of refraining from what we do not like, Muhammad bin Djarir Ath Thabary explained in his commentary quoted by the interpreter of the Sumatran triad, if people say to us, we know why we were ordered be patient to fulfill God's promise and carry out his commands to avoid the rank and love of the world.

Furthermore, in this interpretation praising Ibn Djarir's opinion is very satisfying because he said God told people to ask for help by doing patience and praying that it is obligatory to read the Koran in which the verses contain teaching, advice, wisdom and so on, where the hearts of men every day reading the Koran surely day by day the heart can be gentle so that it becomes polite to the human heart and gives happiness to those who are heretical and infidels.

In verse 153 there is a connection with the interpretation of verse 45 of the Al-Manar interpretation letter quoted by these interpreters as giving an explanation as God promises to reward (the good reply) to those who do the spreading, Likewise Allah has promised to reward people those who remember and celebrate His favors. In fact this verse relating to this verse has a relationship with the previous to perfect the instructions. The merciful and loving God first tells us to treat the disease and first explains the cause of the disease that it commands all Muslims to ask patiently for help and prayers to face all the obstacles they encounter in developing and broadcasting their religion and God will provide assistance -His help afterwards was notified by God what they would find in developing the truth, propagating the religion of Islam, defending and defending themselves, so in all these matters, God told the people to be patient, but do not suppose that verse 153 only told the people to worship and use that patience in such worship alone so that they do not carry out jihad for religion with their own self, nor is it to be patient with itikaaf in the mosque alone in worship.¹⁹

Being evidence that shows the strength and greatness of patience in interpreting this explanation of Al Ashri Allah promises that the wills will be patiently included with those who are due to the fact that every person who calls for them must be patient. As for what is meant patiently in these verses, which is a fixed disposition that makes it easier for the person to bear all the obstacles he encounters in strengthening the truth and helping those virtues. The qualities of goodness in human beings, all the virtues that foster the qualities of goodness in human beings. All virtues need to be patient, but patience is only seen in human charity, endeavor

¹⁷ Abdul Halim Hasan, et.al, *tafsir Alquranul karim*, p 133.

¹⁸ *Ibid*, p. 151

¹⁹ Abdul Halim Hasan, et.al, *tafsir Alquranul karim*, Cet V (Medan: Yayasan Amal Bakti Sumatera Utara, 1967), p. 64

effort (which is done on one's own accord) to establish a truth or eliminate a sleaze to propagate a belief to strengthen a virtue, or open a way to do a job the big one.²⁰

The interpreter of the triumvirate cleric also explained that patience can be sought by getting used to holding back what is not like the Prophet Muhammad and his friends who have received praise from Allah even though they are few in number, even with patience because that is the nature that is made by God because it releases someone from loss in general.

In the final closing part of this verse interpretation of the Sumatran triumvirate scholars commented that the authority for every Muslim familiarizes himself not to follow his passions, and tries to do patience when it comes to problems, people who do not want patience like this of course it is not perfect what it does especially in big work such as leading and telling people it certainly cannot be done, often we see people who aspire to large business movements but due to lack of patience lacking to them then stop what they want .

Interpretation of Alquranul Karim interprets Verses of the letter Albaqarah verses 155-156 is almost the same as the explanation of verse 153 That means Allah Almighty sets out to test the Muslims with a trial, as in this verse Allah has also explained a portion of the experiment concisely. As for the calamity or disaster which became a trial, God brought it to test His servants, in this interpretation explaining fear, hunger, reduced trials that were inflicted on humans, as those who know, that all those who are patient with temptation will give heaven the best place back.²¹

In this verse Allah explains the principles of goodness for the happiness of the world and the hereafter, together this is what Allah commands the firm "And hold fast to all of you to the rope of Allah, and do not divorce; and remember the blessings of Allah to you when you riot (during the first ignorance) "This interpretation also quotes the opinion of Imam An-Naisabury explaining that the person who holds the rope of God means to swear people who believe in God's help, then one slips on the temptation so also spared the slander that was delivered by enemies about the goodness of Muslims and those who embraced him.

In this interpretation, it is also explained that clothing that warns human beings is clothing that is well praised by Allah Almighty, how God-fearing clothing does not clearly state its shape and pieces, therefore human freedom according to human development originates from self and equates people's balance.²² From the description above, the moral values contained in Al-Qur'anul Karim's interpretation are related to patient, easy to forgive others, honest, gentle communication, Adab clothed and sincere.

4. Interpretation regarding the Value of Social Education.

To see the Qur'anic interpretations of Karim, discussing social values is interpreted into verses to discuss positive social habits that bring happiness to the individual, the robustness of the family, social care, between members of the community, and human welfare, among these habits and social orientation is the development of community unity , brotherhood of believers, human love, mutual help, care, concern, deliberation, social justice and improvement among humans Includes QS Albaqarah 213, 256 Ali Imran verse 104 Al Maidah verse 8, Annisa verse 32, 59 As follows:

In the beginning of the verse al-Sabaqarah verse 213 "in the beginning the man was the One people" in understanding the meaning of this ummah there had been a dispute between the mufassirin clerics while the number of interpreter scholars interpreted this people with the meaning of the right religion, because that is the meaning of this verse to them is that human being in one religion, that is, from the prophet Adam as then sent by Allah the prophets along with the books will resolve the dispute that occurred between them.²³

If it is from the human side of society that means to a human being, God is not granted by God something that is sufficient to convey all the desires of his needs, but Allah has established his presence among the people as if he were among members who could not work without the help of limbs. others, so that one limb cannot work without the other.

When the people of the one people basically say that the one people who make them split because they work solely according to their minds and in their work to their usefulness which in their opinion is not given inspiration to know how to deceive maintain the rights of others and how the benefit is achieved for him because such circumstances force a dispute between them, so this is where the role of prophets and messengers is sent by Allah to give good news and warnings about one people. Indeed, they cannot have human beings under one rule to fulfill their needs as long as they remain in this world, and for happiness they will live in the hereafter. They also should not limit the one rule because it is different in nature and lack of reason to know the obligations of

²⁰ *Ibid*, p. 65

²¹ *Ibid*, p. 70.

²² *Ibid*, p. 754.

²³ Abdul Halim Hasan, et.al , *tafsir Alquranul karim*, Cet V (Medan: Yayasan Amal Bakti Sumatera Utara, 1967), p. 301

his friends. In such circumstances because of the mercy and love of Allah to them sent by the apostle to preach one people.²⁴

In explaining the mid-verse to the 259 letter of the Blessing "because in fact the truth (Islam) of error (kufr) is evident." In this interpretation it means there is no point in forcing other religious people to embrace Islam, because who knows the error and truth then chosen heresy, then this is another ignorance behind it, the person who understands it must be able to distinguish truth from being a goal.

At the close of this verse the Qur'anic commentary explains Allah listens to someone's words that he utters to the thaqut he worships or the leader he obeys, as if he believes, Allah hears words that show his faith.

According to the interpretation of Al-Qur'anul Karim, the phrase "Min" in this verse states that what God has told is not all the people, but only partially, because the meaning of "min" is half or part but there is also the phrase "min" does not mean half but *lil baya*, which is to explain the type ordered, the purpose of this information is that all Muslims, each person, is instructed to carry out propaganda on the good that is done by asking to eradicate munkar.

Whereas Al-Ghazali explained that quoted by the commentators who say, people who advance to do the appeal of good should those who get instructions that practice their knowledge as the message conveyed to others. Muhammad Abduh explains in this commentary that it is forbidding the ignorant, ignorant people who provide themselves to advance teaching and to point out to climb this degree in order to prevent people who claim to be clean and wise but they are not experts on them. Nor is the meaning of verse 104 of Ali Imran interpreted this, forbidding those who have bad behavior even when people do prohibited work, but this verse tells someone to be far from evil not only to convey.²⁵

At the beginning of the letter An nisa 'mentioned the obligations borne by the servant, then now Allah also explained *taklif-taklif* (which is given to his servant). At the beginning of the beginning of this verse talking about orphans, as for the orphan meanings, that is, the death of a male parent before a child who cannot stand alone fulfills his obligations.

According to Tafsir Al-Khazin quoted by the interpreter this verse was revealed regarding a man who kept his brother's inheritance who left a child, while the property was plentiful, when someone asked him to uncle but his uncle did not share, the two went complaining to the Prophet saw this is the cause of the decline of this

verse

In this interpretation explaining justice even though the infidels mean that because of the hatred of the unbelievers to you or because of your hatred of them, then do not these things among you do not treat them justice in punishment and even if they are on the right side according to this verse it is strictly prohibited for the mu'min abandon justice by hiding something witness to the infidels. Therefore, do not think that Muslims leave justice to unbelievers in the rules of Allah.

Furthermore this interpretation also gives a statement "should you be fair (to everyone) because that fair attitude is almost to *taqwa*" meaning the meaning of this verse Allah has required justice above yourself, do not make it easy about justice because it has approached the fear of nurturing from the nature of injustice is therefore the subject of destruction.

The meaning of verse N Nisa verse 32 in the Qur'an mini Kari Tafsir explains that Allah swt has burdensome men and women with some work, certain to men of reward so that women do not get it, while they also get aspirations for it Furthermore, this verse of alquranul karim is generally addressed in this verse to two parties, in the case of men who never dream of becoming women as well as their desire to do their jobs such as giving birth, raising children and other well-known female jobs. Whereas women often dream of wanting to carry out male jobs such as defending honor, defending God's deliberate truths mentioned like this, so that men prioritize their attention on women and give affection, because of their sincerity and weakness towards what they envision.

This interpretation is also explained because the dream of women who carry out male work like this had happened during the time of the Prophet in the journey of Islam, at that time women had worked and in all charities, women were also fighting to treat wound pain and so on. The affairs and obligations of men are certainly not said to be light, so women's work cannot be said to be light, so women's work cannot be said to be light according to their body and mind. Each one of you must work on one another according to each other's nature.²⁶

In this interpretation, it is explained about verse 59 of Annisa's letter that regarding deliberation among Muslims or called *Ijma* 'and *Ijtihad* as many people are deceived by the words of some scholars, the door of *ijtihad* has been closed now, the voice that declares the door of *Ijtihad* (issued opinions about the truth) has been broadcast where-where, sounds like that have been heard since the X th century Hijriah, actually the opinion is

²⁴ *Ibid*, p. 304-305

²⁵ *Ibid*,

²⁶ *Ibid*, p. 94.

very detrimental to Muslims really. People who study history say that the statement cannot be accounted for the possibility that at that time Muslims were attacked by laziness because the work of the previous scholars was very broad and the books they composed were very numerous, so in this interpretation also hope that there will be no more in the future. statements such as because this gives harm.²⁷

Syekh Thanhaway Jauhari in his jawahir interpretation which was quoted as a minimum by the interpreter of the North Sumatra triad of clerics in interpreting verse 59 the letter of the Alquran as follows, every time the people changed their time, how far away the people of their religion. When it was the time of heresy towards her followers, setbacks became a change in progress and the bitter life of her people, then her obedience as the origin of the religion had previously permeated and opened the door of victory, which had become a livelihood intermediary which caused distress and destitution.

In this interpretation, it is also explained that each Ummah is a mujadid (reformer), who is born among them, many intellectuals who move to teach and educate their people, then this interpretation also illustrates the form of teachings in the Europa State, which has different methods from the century midway through, some people have called for humans to live in their scientific work and apart from the bonds of Luther and his friends, they have awakened the Christians so that they are in fact the essence of the advancement of the nations. In closing this verse 59, Muslims must return to the original religious advice, which is to return to the book of Allah and His Messenger and rebuild the Asy-Shura Council, which is fully and regularly occupied by experts according to the true will of Islam.²⁸

Thus, the social values contained in the Qur'anic interpretation of responsibility, deliberation, justice, mutual cooperation and renewal.

III. CONCLUSION

1. Based on the discussion in the previous chapter, conclusions can be drawn as follows:
Karim's Al-Quranul interpretation by Abdul Halim Hasan, Zainal Arifin Abbas and Abdul Rahim Haitami discuss verses relating to educational values. According to the theory of educational values include:
 - a. Akidah in Q.S Alfatihah 2 / 2-3, Albaqarah 2 / 163-164, Ali Imran 4 / 189-191, Al An'am 6 / 114-117.
 - b. Worship in Q.S Alfatihah verse 5, Q.S Al baqarah verse 21, Q.S Ali Imran verse 18, Q.S An Nisa verse 103.
 - c. Akhlak in the letter of Albaqarah verses 40, 44, 45, 153, 155 and 156, surat Ali imran 103, 134, and 159, surat Al Maidah verse 7 surat Al A'raf verse 26.
 - d. social in Q.S Albaqarah 213, 256 Ali Imran verse 104 Al Maidah verse 8, Annisa verse 59.
2. Educational Values Contained by Tafsir Al-Quranul Karim The work of Abdul Halim Hasan, Zainal Arifin Abbas and Abdul Rahim Haitami include:
 - a. These tauhid education values include praising Allah, prohibiting associating with Allah and thinking about Nature.
 - b. The values of worship contained in Al-Qur'an Karim's interpretations include human service, remembrance, and the balance of the afterlife.
 - c. Moral values contained in the interpretation of Al-Qur'anul Karim include patience, easy to forgive others, honest, gentle communication, Adab clothed and sincere.
 - d. The social values contained in the Qur'anic interpretation include responsibility, deliberation, justice, mutual cooperation and renewal.

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²⁷ Abdul Halim Hasan et. al, *tafsir Alquranul Karim*, h.255-256.

²⁸ *Ibid*, h. 286