

## THE EDUCATIONAL VALUES IN AL-QURAN SURAH AL-BAQARAH VERSE 83

(Comparisons of Ibn Kathir's and al-Maraghi's Interpretation Methods)

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### ABSTRACT

This study aims to 1) to know the values of Islamic education contained in Quran Surah al-Baqarah Verse 83, 2) examine the method of Ibn Kathir and al-Maraghi in interpreting Qur'an Surah al-Baqarah Verse 83, so that the similarities and differences between the two in their interpretation are known.

The type of this research is library research using qualitative approach and descriptive analysis. The primary sources are the interpretations of Ibn Kathir and al-Maraghi and the secondary sources are other literatures relevant to the study. Data collection technique which is used are documentation, i.e. data collected in the form of archives about theories, opinions and works related to the study.

The results of this study indicate that the method of interpretation of Ibn Kathir and al-Maraghi about Quran Surah Al-baqarah Verse 83 can be seen from their similarities and differences. The similarities are: 1) From the first part of the interpretation both have something in common in which both begins with interpretation of verse by verse, although in the interpretation of al-Maraghi there is the meaning of *ijma* (consensus/agreement) but before the meaning of the *ijma* he also did interpretation of verse after verse just like ibn Kathir. 2) Both are using the *tahlili* method that holds the *bil-ma'sur* (refer the commentary of the Qur'an by the Qur'an itself). So that verse from the hadith that explained by al-Maraghi also been used as an interpretation by Ibn Kathir. The differences: 1) Ibn Kathir uses the *tahlili* method with pure *bil ma'sur* form, while al-Maraghi uses *tahlili* method with *bil-ma'sur* form mixed with *bil-ro'yi* (commentary on the Qur'an by logical approach). 2) Ibn Kathir describes the hadith or *atsar* which can be made as *hujjah* and which cannot be made *hujjah*, while al-Maraghi does not explain the hadith or *atsar* that can be made *hujjah* and which cannot be made *hujjah*. 3) In the systematic writing of Ibn Kathir is not consistent in his interpretation. Sometimes he interprets the verse with verse, hadith, *qoul sahabat* and *tabiin*, but in another verse he interprets the verse with the direct hadith not with the verse first whereas al-Maraghi begins to interpret it with the meaning of *mufrodat*, the meaning of *ijmali* and the meaning of *idoh*. 4) The interpretation of Ibn Katsir's character is general, while al-Maraghi's style of interpretation is *Adabi ijtimai* a) The value of tawhid education, b) the value of moral education on both parents, c) the value of instruction to establish *shalat* (prayer), and d) the educational value of the command to pay zakat

**Keywords:** The value of education, Islam, Quran, methods of Interpretation of Ibn Kathir and al-Maraghi

