



# The Values of Humanist Education in the Qur'an (Study of Tafsir Al-Azhar and Tafsir An-Nur)

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**Abstract.** The article attempts to scrutinize the values of humanist education in the Qur'an with the study of Tafsir Al-Azhar and Tafsir An-Nur. The purpose of this study is to find out the comparison between Tafsir Al-Azhar and Tafsir An-Nur in interpreting the verses of humanism, then analyze the values of humanist education contained in the two interpretations. The method used by the author is a qualitative research method that focuses on the process with interpretive and comparative analysis methods. The data collection is in the form of documentation. The results of this study, that the two interpretations have similarities and differences in interpreting the verses of humanism. These differences don't change the overall meaning of the interpreted verse or the substance of the message implied in the verses of humanism, especially about the values of Islamic humanism. It was also found that the values of humanist education are in line with the values of humanism in Islam, they are equality, fraternity, and liberty. These three principles are the core of Islamic teachings that can be applied through social justice, upholding human rights, and being free to choose their path (independence). Many studies on humanity and humanist education have been carried out, but the author has not found anything more specific by comparing Tafsir Al-Azhar and Tafsir An-Nur in interpreting the verses of humanism.

**Keywords:** humanism · humanist education · Tafsir Al-Azhar · Tafsir An-Nur

## 1 Introduction

Talking about humanism means talking about people and humanity. Humanism means respecting another person in his identity, his beliefs, his ideals, and his needs. Humanism means a willingness to be a weak and poor brother more solid without discriminating. Humanism demands that we always be kind and positive to others without knowing the holidays. Humanism voices the fact of reason or conscience that demands absolutely that we always choose goodness, honesty, and justice, not the other way around (Rosowulan, 2015).

In general, humanism can be classified into two typologies; groups that tend to be atheist or secular (secular humanism) and groups that still recognize the existence of

God (religious humanism). In his book, Jacques Maritain called theocentric humanism and anthropocentric humanism (Maritain, 1973). Theocentric humanism positions God as the center of man, while anthropocentric humanism makes man the center of all things and believes in no other power than himself.

From the two classifications, Maritain offers a synthesis called integral humanism. This integral humanism provides equilibrium between the two, it not only rewards human dignity and dignity in terms of its resourceful ability alone but also appreciates the religious (spiritual) values in it (Basman, 2007; Baedhowi, 2013).

This humanism is also the same as the humanism developed by Islamic thinkers, such as Ali Syari'ati and Muhammad Iqbal. Man recognizes God as his God. The orientation of divinity is what Shari'ai thinks must be included in the soul of human life, both in traditions, customs and community manners to be applied in the ideology of materialism, socialism, and economics (Syari'ati, 1996). This is what distinguishes the concept of Islamic humanism from the West.

Humanism in Islam puts people in a very central position in life. No object is talked about more than a human being. Meanwhile, Islamic humanism bases its rationale on two main principles, namely tawhid and the Qur'an. Tawhid is the primordial bond between God and man from birth. While the Qur'an is a reference to the sources of teachings that place man in his true fitrah, from which the values of Islamic humanism are explored and studied (Rosowulan, 2015).

The values of Islamic humanism must always exist in every aspect of human life, not least in the realm of education. Humanist education oriented towards the values of Islamic humanism urgently needs to be studied. Therefore, the author will try to analyze the values of humanist education in the Qur'an through the study of Tafsir Al-Azhar and Tafsir An-Nur on humanism verses.

Why did the writer choose Tafsir Al-Azhar by Buya Hamka and Tafsir An-Nur by Hasbi Ash-Shiddieqy? There are two reasons; first, Hamka and Hasbi have a high level of independence and academic reputation that is qualified and proven, not only at the local level but also internationally. His commentary works have become an authoritative reference for international Qur'anic scholars, especially in Southeast Asian countries. Second, Tafsir Al-Azhar and Tafsir An-Nur are allegedly able to represent and present the concept of humanist education based on the values of humanism following Indonesia's plural and heterogeneous social conditions. That is the reason why the writer chose Tafsir Al-Azhar and Tafsir An-Nur as the objects of this research.

The approaches used in this research are semantic, sociological, and thematic approaches. The goal is to gain a comprehensive understanding of the theme under study. While the data analysis method used is interpretive and comparative analysis. By its essence, the interpretive content is the interpretation itself. Interpretive is to describe everything that is behind the existing data. While comparative is comparing two objects that are thought to have similarities and differences (Ratna, 2010). The author analyzes the interpretation of humanism verses in the Tafsir Al-Azhar and Tafsir An-Nur and compares the interpretations of the two. Then analyze again the humanist educational values contained in it.

## 2 About Tafsir Al-Azhar and Tafsir An-Nur

### 2.1 Tafsir Al-Azhar

The birth of the book of Tafsir Al-Azhar is derived from the dawn lectures given by Hamka when he returned to his homeland from Egypt to deliver his lectures on the influence of Muhammad Abduh in Indonesia in 1959, coinciding with April which took place at the Great Mosque of Al-Azhar (Yusuf, 2003).

The method of interpretation used in the book of Tafsir Al-Azhar is the *tahlili* method (method of analysis). Tafsir books that use the *tahlili* method generally use a sequence of interpretations by the order of letters and verses as stated in the Qur'anic mushaf. This Al-Azhar interpretation is also arranged sequentially starting from the letter of Al-Fatihah and ending with the letter of An-Nas.

Despite using the *tahlili* method, in Tafsir Al-Azhar, it seems that Hamka does not put much emphasis on explaining the meaning of vocabulary. Hamka places a lot of emphasis on understanding the verses of the Qur'an as a whole. After proposing a translation of the verse, Hamka usually directly conveys the meaning and instructions contained in the interpreted verse, without elaborating much on the vocabulary (Shihab, 1998).

And when viewed from the various patterns of interpretation that exist and develop until now, Tafsir Al-Azhar can be included in the pattern of *adab ijtimai'i* interpretation, which is to interpret the verses of the Qur'an following the social and cultural conditions of the community at that time so that the instructions of the Qur'an are easily understood and practiced by all groups of society.

### 2.2 Tafsir An-Nur

Tafsir Al-Qur'anul Majid An-Nur which in later developments more familiarly referred to as Tafsir An-Nur is a book of interpretation compiled and written by Hasbi Ash-Shiddieqy for approximately nine years, namely from 1952 to 1961 in Yogyakarta, on the sidelines of his busy life as an educator, leader, and involvement in various activities.

Tafsir An-Nur was written in the middle of a debate about whether or not to translate and write the Qur'an in non-Arabic language. For Hasbi, the Qur'an is universal. Therefore, for the success of the knowledge transfer mission, the use of the reader's language becomes very important, because Muslims come from various ethnic groups and each requires a lantern of the Qur'an. Interpretation of the Qur'an in various languages becomes an urgent need, not least in Indonesian (Ghofur, 2008).

According to Nasruddin Baidan, Tafsir An-Nur uses the *ijmali* (global) method (Baidan, 2003). However, Muhammad Anwar Idris in his journal, said that this interpretation uses the *tahlili* method, because Hasbi explains all aspects contained in the interpreted verses, explaining the meanings contained in it by mufasssir expertise. Then Hasbi also interpreted the full 30 juz, accompanied by its *asbabun nuzul* and *munasabah* (Idris, 2020).

In terms of interpretation patterns, according to Sudariyah, this interpretation tends to the pattern of *fiqh*, because of the breadth of interpretation of related verses about Islamic law, and indeed Hasbi himself is a sharia academic. He also argues that this interpretation is patterned *adabi ijtimai'i* as has been expressed by Hasbi in the background

of writing this interpretation to make Tafsir An-Nur easily understood and accepted by the community (Sudariyah, 2018). It is through the study of Tafsir Al-Azhar and Tafsir An-Nur that the author will analyze the values of Humanist education in the Qur'an.

### 3 Verses of the Qur'an on Humanism

Before deciphering the verses of the Qur'an about humanism, first, it is necessary to know the values of humanism in Islam. According to Muhammad Iqbal, the values of Islamic humanism include three things; principles of freedom, fraternity, and equality. These three principles are the core of Islamic teachings. Furthermore, Iqbal explained that the essence of tawhid is equality, solidarity, and freedom (Iqbal, 1971).

The concept of tawhid has implications for efforts to realize equality. The existence of equality will foster solidarity or brotherhood. Furthermore, solidarity demands the granting of freedom to man in his life. Equality, fraternity, and freedom are the values of Islamic humanism.

### 4 Verses of the Qur'an on Equality

Islam asserts that the similarity of individuals is the basis of human dignity. God's absolute power and transcendence give freedom to man and form the concept of total equality for everyone. This equation is the contribution of Islam to universal culture. No religion or ideology before Islam has emphasized strongly the principle of human equality as the basis for the pattern of human relations (Cholily, 2016).

Verses that emphasize this equation, among others, are contained in Surah Al-Hujurat [49] verse 13, which reads:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ  
تُتَّقِيكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝ ١٣

Translation: "O man, we have created you from a man and a woman. Then, We make you nations and tribes so that you may know each other. Surely the most glorious among you on the side of God is the most fearful. Surely Allah is all-knowing again."

This verse explains the general human similarity in Islamic teachings, which do not know the tribe, race, and color of the skin. Man's value is distinguished only by the quality of his piety to God. More specifically, in the enforcement of justice or equal rights in law, Allah explains it in various verses, including in Surah An-Nisa' (Baidan 2011) verses 58 and 105, and in Surah Al-Hadid [57] verse 25. In these verses, there is the word *an-nas* is used in the context of the commandment to uphold justice. The word *an-nas* is not only for Muslims or for a group of nations but includes all human beings who are on this earth.

### 5 Verses of the Qur'an on Fraternity

The Islamic teachings about this fraternity are very broad in scope. Quraish Shihab identifies the types of brotherhood in Islam into seven kinds, namely: kinsmen, family

ties, compatriots, community brethren, religious brethren, brethren in humanity, and brethren in creation (Shihab, 2002).

In Islam, the word often used to refer to brotherhood, is the word *ukhuwwah*, taken from the word *akha* (أَخَا), from these words then gave birth to several words such as *al-akh* and *akhu*, which means “to pay attention (اهتم)”, and then evolved to mean “friend (الصاحبة الصديق)”, which lexically refers to the meaning “he is together in every situation, joining each other in a community” (Hadiyyin, 2017).

According to Shihab, if *ukhuwwah* is interpreted as “fraternity” as the meaning of its origin and its use in several verses and hadiths, then refers to the Qur’an and sunnah, then at least we can find the *ukhuwwah* is reflected in the following four things (Shihab, 1998):

1. *Ukhuwwah ubudiyah* or brother of necessity and submission to Allah. As stated in Surat Al-An’am (Boisard 1989) verse 38 and in Surah Al-Baqarah (Ash-Shiddieqy 2000) verse 28.
2. *Ukhuwwah insaniyyah* or *basyariyyah* is the brotherhood of fellow human beings. For example in Surah An-Nisa’ (Baidan 2011) verse 1 and Surah Al-Mumtahanah [60] verse 8.
3. *Ukhuwwah wathaniyyah wa an-nasab*, that is compatriots. Verses related to this are Surah Al-A’raf [70] verse 65 and Surah Ali Imran (Baedhowi. 2013) verse 159.
4. *Ukhuwwah fi ad-din al-islam*, which is a brotherhood between fellow Muslims that is clearly illustrated in Surah At-Taubah (Hadiyyin 2017) verses 11 and 71, Surah Al-Anfal (Ghofur 2008) verse 46, Surah Al-Maidah (Basman. 2007) verse 2, and Surah Ali Imran (Baedhowi. 2013) verse 103, which reads:

5. 

وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ  
فُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ  
لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ١٠٣

Translation: “And hold you all to the ropes of God, do not be scattered, and remember God’s favor to you when you were once hostile, and then God united your hearts so that by His gift you became brothers. (Remember also at that time) you were on the brink of hell, and God saved you from there. Thus God explains His verses to you so that you may be instructed.”

## 6 Verses of the Qur’an on Freedom

Freedom (liberty) as one of the values of Islamic humanism is aimed at guaranteeing human rights (Syari’ati, 1996). Freedom in Islamic humanism must be followed by responsibility according to the law prescribed by Allah Swt. From that, Islam provides the legality of plurality. Without tolerance, plural practices or conditions will always occur inequality, riots, and divisions, even until the war (Cholily, 2016).

The Qur’an talks a lot about human freedom in making choices that are accompanied by the consequences and responsibilities of the choices in life. According to In’amuzzahidin, there are three types of freedom in the Qur’an (In’amuzzahidin, 2015), namely:

1. Freedom of religion, as stated in Surah Al-Baqarah (Ash-Shiddieqy 2000) verse 256, Surah Yunus (Hamka. 2015) verses 99-100, and Surah Al-Kahfi (Rohmanu 2009) verse 29.
2. Freedom of thought. The call for free thought in the Qur'an according to Abdullah is indicated by the redaction of the verse that mentions the pronunciation of tadzakkur, tadabbur, tafakkur, and tafaquh (Rahman, 2005), for example in Surah Ar-Ra'd (In'amuzzahidin, Muh. 2015) verse 19, Surah Muhammad [47] verse 24, Surah An-Nahl (Muthoifin. 2017) verse 44 and Surah At-Taubah (Hadiyyin 2017) verse 122.
3. Freedom of effort. The Qur'an recognizes man's freedom to do and strive, as Allah says in Surah Fussilat [41] verse 40, which reads:
4. إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَمَةِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ٤٠

Translation: "Surely those who deny our signs (greatness), (they) are not hidden from Us. Are those who are thrown into hell better or are those who come on the Day of Resurrection safely? Do what you want! He is sure to see what you do."

Freedom of effort is also found in Surah Al-Baqarah (Ash-Shiddieqy 2000) verse 35 and Surah At-Taubah (Hadiyyin 2017) verse 105.

## 7 Interpretation According to Tafsir Al-Azhar

Here the author takes the example of Surah Al-Hujurat verse 13, Surah Ali Imran verse 103 and Surah Fussilat verse 40 to be used as objects in this research. The choice of these verses is because all three of them already cover the values of humanism in Islam, and as far as the author knows not many have researched these verses of humanism.

### 7.1 Interpretation of Surah Al-Hujurat Verse 13

"O man, indeed We have created you from a man and a woman", according to Hamka in the Tafsir Al-Azhar, the basis of this verse has two interpretations. The first is that all men were created from a man, the Prophet Adam, and a woman, Eve. The second interpretation is that all human beings have been from a long time ago until now from a man and a woman or a father and mother. Where the process of making the fetus goes through three phases; nuthfah (the process of meeting sperm and eggs), 'alaqah (the formation of a lump of blood), and mudhghah (the formation of meat). Then he blew his life and was born into the world (Hamka, 2015).

"And we make you nations and tribes to know you." This verse explains that in the creation of humans from fetuses to nations and tribes, it is not only so that humans are getting farther and farther away and living alone, but so that humans know each other. Here Hamka quotes a saying "if far away looking for a tribe if it is close to being hindu", which means that if we travel to a place near, we look for indu (people who are as close as us), but if we migrate to a distant place, we look for people whose one tribe alone with us is enough. This saying describes the nature of man wherever he goes, will study

the origin of the person he met, and then sought the lineage of his ancestors, because he wants to establish brotherhood and friendship with that person.

The conclusion is, that humans are essentially from one offspring. In any part of the earth, any tribe, and whatever language they speak, its origins are one. There is no difference between each other, so humans should not have to bring up differences, but remember the similarity of offspring (Hamka, 2015).

“Surely the noble you are by Allah’s side are the ones who are as proud as you are.” The true glory of man that is considered by God is the glory of the heart, the glory of the mind, the glory of temperament, and his obedience to God. This verse is a buffer against the understanding of the man who claims that he is nobler or higher than other humans because of his hereditary background. For example, who considers that the descendants of nobles are higher in degree than the descendants of slaves (commoners), or the descendants of the Prophet are nobler than other human descendants (Hamka, 2015).

The interpretation of this verse is reinforced by the Hadith of the Prophet:

إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَأَنْكِحُوهُ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ

Translation: “When it comes to you a man whose religion and ethics are good, then marry him (with your daughters). If you do not do so, there will be slander and destruction on the face of the earth.” (HR. Tirmidhi)

The conclusion of this verse is, “Surely Allah is the All-Knowing Again”. This verse serves as a warning to the man that God made people nations and tribes not to boast and boast about each other, but so that people should know each other. Because the proud and selfish nature of the nation itself will give rise to ashabiyah jahiliyah which can trigger hostility and war. God knows that everything that happens in the world is just a charade, God knows that every nation has advantages and disadvantages, all the same in God’s eyes there is no difference, the noblest among men is the most afraid of God. (Hamka, 2015).

## 7.2 Interpretation of Surah Ali Imran Verse 103

“And hold fast to you all on the ropes of God.” The rope of Allah referred to here is a verse of Allah that is read to man, namely in the Qur’an. Also sunnah and examples of guidance given by the Prophet. This verse affirms that human beings should hold on to each other or unite together. Then it is strengthened again by the continuation of the verse, “and do not divorce”. Holding on to god’s ropes individually has no benefit if there is no unity with one another. This is where the importance of a leader lies. The Prophet as the supreme leader, with the teachings he brought, taught man that all beings on earth are the same. There is no particular glory in a people, nor the glory of Arabia over Ajam, or whites over blacks, for the most glorious on the side of God is the most fearful. (Hamka, 2015).

“And remember by you the favor of God over you; Instantly you are fighting has been tamed by Him between your hearts.” Furthermore, Hamka explained that before the teachings of the Prophet Muhammad saw, there were always fights between tribes. Between Aus and Khazraj in Medina, between Bani Abdi Manaf and Bani Hashim in

Mecca, between the people of the city and the people of the mountains and deserts. After the teachings of God came with the mediator of the Apostle, Allah gave the favor of unity between the people. "So that with the favor of God you become brothers." That is God's greatest favor after hostility, that is, brotherhood.

"Though you were on the edge of the pit of hell, you have saved him from it." Hell here is the hell of the soul in the form of; division, hatred of each other, hostility to each other, fighting, and killing each other. Allah helped man not to fall into hell, namely by bringing the Prophet of the last days, Muhammad Saw. After the arrival of the prophet Muhammad, jahiliyyah became extinct and changed to Islamiyah. So that there is no more hostility and war between tribes, there is only unity because of faith (Hamka, 2015).

"Thus God reveals His signs to you, that you may be instructed." All the events mentioned above, as signs (verses) or testimonies of god's power, of the rules and sunnatullah in the universe, man can take instructions and lessons from those events. That unity will bring great strength, into the person of God (Hamka, 2015).

Hamka cited the philosophical impression of Maulana Muhammad Iqbal on the personal development of each human being. Everyone fills his person with taqwa, and then melts himself into a great person, into the person of God. The persons of the fearful person are joined into one, because of the unity of belief and they are also one direction of purpose, namely God (Hamka, 2015).

### 7.3 Interpretation of Surah Fussilat Verse 40

"Surely those who deny Our verses are not hidden from Us." The great and smallness of sin will all be visible to God. Likewise with those who deny the signs of God's greatness. "So is the one who is thrown into hell good or is it the one who comes safe on the Day of Resurrection?" Domsday is a very powerful, terrible, and fearful day. Because we understand for ourselves the sins we commit during life. Not to mention that when doom comes, just thinking about it is torture. However, if we understand that there are no mistakes and great sins that we commit deliberately, then the heart will be safe (Hamka, 2015).

"Practice what you want!" Man is given the freedom by God to do everything as he wishes. But everything still has consequences. Therefore, God bestows man in the form of reason and mind, with this gift man can think not to do deeds that are not done by God. "Indeed, He, no matter what you practice, is the Most Seeing." God always sees and watches all the deeds of man, therefore there is no other way but to do sincere and sincere work, charity, and do good to others. (Hamka, 2015).

## 8 Interpretation According to Tafsir An-Nur

### 8.1 Interpretation of Surah Al-Hujurat Verse 13

"O man, We make you from a man and a woman." The basic interpretation of this verse in Tafsir An-Nur is that God has made man from a man and a woman, so how can some people insult others, while all of them are from one descendant? (Ash-Shiddieq, 2000).



*“And We make your tribes and nations so that you may know each other.”* God made people tribal and tribal not to make enemies, but so that they were more interested in getting to know each other. This is the true basis of democracy in Islam, which eliminates castes and national differences. Therefore, Islam strongly opposes racial differences (apartheid) (Ash-Shiddieqy, 2000).

*“Verily the noblest man on the side of God is the most devout person”.* The noblest on God’s side and the highest in the world and the hereafter is the most devoted to God. This is corroborated by the following hadith of the Prophet:

Abu Malik Al-Ash’ari said that the Prophet said, which means: “Surely Allah does not look to the splendor of your parents, do not see your descendants, do not see your body, and do not see your treasures. But look at your heart (your soul). Whoever has a righteous heart, God loves him. You are all just children of Adam and the most beloved by God among you are the ones who are most afraid of Him” (H.R. Ath-Thabrani).

*“Surely Allah is All-Knowing again in His understanding”.* God knows all the good and bad deeds of man, and the secrets of man. Therefore be afraid of Him and make the taqwa as a provision in the afterlife later (Ash-Shiddieqy, 2000).

It is explained by Abu Daud, that this verse comes down to Abu Hind, a cupping man. The Prophet told Bani Bayadhah to marry Abu Hind to one of their girls. Bani Bayadhah replied: “Do we have to marry our daughters to our former slaves?” About that comes down to this verse (Ash-Shiddieqy, 2000).

## 8.2 Interpretation of Surah Ali Imran Verse 103

“And hold on to you all by the ropes of (religion) of God, and do not divorce”. Hasbi relates it to Surah Al-An’am verse 153 about Allah’s command to follow the straight path (the Qur’an) and forbids man to follow other paths (religions and beliefs other than Islam) that divorce man from the way of Allah.

The rope of Allah referred to in this verse is the straight way of Allah (the Qur’an) capable of unifying and reconciling mankind. Among the behaviors that can cause divisions is living in a family and a class. Among them are national fanatics and tribalism (narrow nationalism) as happened to the Aus and Khazraj tribes (Ash-Shiddieqy, 2000). In this passage, Hasbi relates it to surah Al-An’am verse 139 about the mushriks who like to be arbitrary in the granting of women’s human rights, according to the women’s rights are different from those of men.

“Remember the favors of God that were poured out on you when you were still enemies, and then God softened your heart so that therefore you all became brothers.” In this section, humans are invited to remember the favors of God that have been bestowed when they were still hostile to each other. At that time Allah softened their hearts with the intermediary of Islam, so they became brothers. For example, Anshar’s friend (a native of Medina) was willing to distribute some of his property and home to friends of Muhajirin (Muslim immigrants from Mecca). Islam was also able to extinguish the flames of war between the Aus and Khazraj tribes that had previously lasted for 120 years (Ash-Shiddieqy, 2000).

“In those days you (were like) having been on the edge of hellholes, and then God saved you”. This verse summarizes some of Allah’s favors to mankind in the time of the Prophet Muhammad, in addition to despite shirking behavior, in their hearts are also

embedded a meek nature that brings peace, after they have clung to Islam. At the same time, God also delivered them from the fires of hell (Ash-Shiddieqy, 2000).

“Thus God explains His verses, that you may have guidance.” God has delivered some duties (commandments) and some prohibitions. In the Qur'an, Allah also explains all arguments through His Apostle to prepare you to receive instructions, to avoid returning to jahiliyyah behavior. What is meant by jahiliyyah behavior here is to quarrel with each other (Ash-Shiddieqy, 2000).

The benefits that can be taken from this verse are:

1. Obligated to reject one's opinion even though it is religious if the content can lead to a state of division (disintegration).
2. If you encounter a problem, you should return to the Qur'an and Sunnah.
3. Obligated to maintain unity, not dispute, and stick to the Qur'an (Ash-Shiddieqy, 2000).

Asbabun nuzul this verse is, one day Zaid ibn Shas Al-Yahudi, an infidel figure whose heart is very spiteful to Muslims, spread hatred by telling a young Jew to incite the Aus tribe and the Khazraj tribe by reminding them of the battle of Bu'at. They were consumed by Jewish incitement, and their jahiliyyah spirit rose again. They mocked each other, even agreeing to a fight somewhere outside the city. The news reached the Prophet. The Prophet rushed to meet them with the companions of Muhajirin. After being given advice, they realized their mistake of having been incited by satan. While crying, they threw their swords, then hugged each other apologizing to each other (Ash-Shiddieqy, 2000).

### 8.3 Interpretation of Surah Fussilat Verse 40

“Surely all those who deny Our verses, are not hidden to Us”; All those who disavow the verses of the Qur'an and denounce them or fabricate them in a way that deviates from the truth, Allah knows all their deeds. Nothing is hidden from God's sight and someday they will get the reward they deserve (Ash-Shiddieqy, 2000).

“Is the one who is thrown into hell better or is the one who comes on the day of judgment safe?” Who is better, one who is cast into the fires of hell by force, or who comes safe and goes into heaven? Only a reasonable person understands that the two places are different (Ash-Shiddieqy, 2000).

“Do what you want!”, interpreted as; You, mankind, already know the consequences that sinners will face and the consequences that those who do good will have. Therefore, you are free to do what you want, to choose hell or to heaven (Ash-Shiddieqy, 2000).

“Allah is all-seeing what you do.” God is not caught off guard in the slightest, He sees all that man does and will give retribution for his deeds (Ash-Shiddieqy, 2000).

## 9 Comparative Analysis of Tafsir Al-Azhar and Tafsir An-NUR'S Interpretation of Humanism Verses

After explaining the interpretation of the above humanism verses, the author will then analyze the similarities and differences between Tafsir Al-Azhar and Tafsir An-Nur in interpreting the humanism verses.

### 9.1 Similarities of Interpretation of Tafsir Al-Azhar and Tafsir An-Nur

The similarity exists in terms of the method of interpretation, namely both of them use the tahlili method. Tafsir Al-Azhar and Tafsir An-Nur both elaborate verse by verse according to their arrangement, both also explain the meaning contained in each verse piece under the tendencies and expertise of mufasssir. Although using the tahlili method, both of them provide less emphasis and explanation of the meaning of vocabulary, but they put a lot of emphasis on understanding the pieces of Qur'anic verse as a whole.

Then the similarity in terms of interpretation patterns, both of which are patterned *adab ijtimai'i*. They interpret the verses of the Qur'an according to the social and cultural conditions of society. For example, found by the author in the Tafsir Al-Azhar in Surah Al-Hujurat verse 13 and Ali Imran verse 103, and in Tafsir An-Nur in surah Ali Imran verse 103.

Tafsir Al-Azhar and Tafsir An-Nur have the same understanding of a verse. These similarities include the values of Islamic humanism. For example, in surah Al-Hujurat verse 13, the two agree that all human beings come from one descendant, namely Adam and Eve. There is no difference between mankind, what distinguishes it is only its piety to God. In Surah Ali Imran verse 103, Hamka and Hasbi both explain the importance of maintaining unity, not disputing, and sticking to the Qur'an. Then in the letter Fussilat verse 40, briefly and clearly both explain about human freedom, that man is free to choose his actions and all actions there will be consequences that need to be accounted for.

### 9.2 Differences in Interpretation of Tafsir Al-Azhar and Tafsir An-Nur

First, the difference lies in the form of writing. Tafsir Al-Azhar falls into the category of non-scientific writing because it does not use scientific writing rules that require the existence of footnotes, endnotes, or other notes in providing explanations for the literature referred to. While Tafsir An-Nur is included in the category of scientific writing, the footnotes included are not many and quite short.

From the verses of humanism examined, the author found that Hamka quoted the opinions of earlier scholars even though the scholars had different backgrounds and competencies in different sciences. While Hasbi did not include the opinions of scholars in interpreting the verse of humanism.

Tafsir An-Nur often includes other verses that are reviewed or related to the verse, while Tafsir Al-Azhar, rarely associates other verses in interpreting a verse. Then at the end of the verse, in Tafsir An-Nur there is an explanation of the causes of descending (*asbabun nuzul*) verse, in contrast to Tafsir Al-Azhar which does not include *asbabun nuzul*.

Differences are also found in the substance of interpretation. When interpreting Surah Al-Hujurat Verse 13, when responding to the verse that reads “*O man, verily We created you from a man and a woman*”, the two are different. Hamka interprets it with two interpretations; first, that all human beings were created from a man and a woman, that is, Adam and Eve. The second interpretation is that all human beings from time immemorial to the present occurred from a man and a woman or a father and mother. Meanwhile, Hasbi interprets it in agreement with the first interpretation.

Furthermore, in Ali Imran's letter verse 103, to the *lafadz* which reads بِرَحْمَةِ اللَّهِ (the favor of Allah), Hamka interprets it as a favor of unity that is brotherhood. Meanwhile, according to Hasbi, what is meant by God's favor is, that is, regardless of shirk behavior, and also the meek nature that brings peace. Then in *lafadz* which means “hell”, according to Hamka is a hell of the soul, which is a hell of a soul, which is in the form of division, hatred of each other, hostility to each other, fighting, and killing each other. Whereas Hasbi interprets hell in the true sense, the place of reward in the afterlife for those who have bad deeds is more severe than good charity.

## 10 The Values of Humanist Education in the Qur'an

After studying surat Al-Hujurat verse 13, Ali Imran verse 103, and Fussilat verse 40 in Tafsir Al-Azhar and Tafsir An-Nur, it can be identified humanist educational values that are in line with the values of humanism in Islam. As discussed earlier, the values of Islamic humanism include three things; Principles of equality, fraternity, and freedom (liberty).

These three principles are the core teachings of Islam that can be applied through social justice, upholding human rights, and being free in choosing its steps (independence).

### 10.1 Social Justice

Islam strongly emphasizes every Muslim to be fair, namely by balancing between his rights (personal), the rights of his God (vertical-transcendental), and the rights of others (horizontal-social) (Abidin, 2016).

In the discourse of the Qur'an, fairness is the obligatory nature of God and the duty of man in interacting with others. The diversity of human creation in terms of gender, race, religion, and nationality is intended so that humans need social cooperation to uphold and obtain justice (Rohmanu, 2009).

Concerning the learning process, an educator is supposed to apply the principle of equality (egalitarian) and there is no discrimination. Apply fairly to all his proteges even though they are of different genders and family backgrounds. Each student will get a balanced portion, both in terms of attitude and affection given by the teacher, as well as related to the learning process itself without burdening certain parties.

### 10.2 Upholding Human Rights

Human Rights is a concept of modern political ethics, which lays down elements of respect and respect for people and humanity. The essence of the concept of human

rights is respect for one's humanity without exception and any discrimination based on anything and for any reason, as well as the recognition of human dignity as the noblest being on the face of the earth (Shobron, 2010).

Human rights must not be separated from the world of education, it must be a light for educators and students. The rights of an educator (teacher) include being listened to and respected by students. Meanwhile, the rights of students include getting proper lessons and education, using the facilities provided by the school to the fullest, the right to think, opinions, and questions, and the right to get fair treatment.

### 10.3 Free to Choose His Steps (Independence)

Marcel A. Boisard stated that man is free. God, Himself is absolute freedom, the freedom of man though only relative is also freedom. Since man does not know the life to come that God provides for him, his actions arise from decisions made by his will and cleverness. So man is free and responsible for his choices (Muthoifin, 2017; Boisard, 1989).

Independence means being free to choose one's steps. No one is willing to be suppressed or deprived of his right to life. Therefore, every human being deserves freedom. The granting of freedom is a recognition of human dignity and dignity on which the concept of humanism is based. The values of freedom in Islam will not be realized if they are not based on deep feelings in a person, the needs of society, obedience to Allah, and human values. Education as a process of humanization requires the principle of freedom to develop the potential of students optimally. The implementation of education is impossible to achieve its goals or targets if it does not provide freedom (Masbur, 2016).

The implementation of humanist education in learning is a way for educators to give freedom to students in thinking and acting following the principles of humanism in Islam. In humanist learning methods, educators must optimize all the potential of learners to think critically and develop their abilities in skills and attitudes.

## 11 Conclusion

Tafsir Al-Azhar and Tafsir An-Nur have similarities and differences in interpreting the verses of humanism. The difference does not change the meaning of the entire interpreted verse or the substance of the message implied in the verses of humanism, especially about the values of Islamic humanism. Through the values of humanism in Islam, education is returned to its basic goal of human glorification. All human beings are accepted and valued for their dignity and dignity. The purpose of education is not reduced to merely a means of meeting the needs of the world of work or a tool for adults to cram a basket of knowledge without proper meaning and understanding into the younger generation. Education thus has a much nobler purpose than it all. Through humanist education, students are expected to have a correct and good understanding of their value as human beings, both as individuals, social creatures, and godly creatures. The study of humanism based on the values of humanist education in the Qur'an must continue. Given that humanity will continue to develop in line with the dynamics of life that also continue to develop and become more complex. For further research, to study more specifically humanist education by using interpretations with different interpretation methods.

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