



The Concept of Da'wah Objects According to Tafsir Al-Mishbah (Analysis of Verses Saba: 28, at-Tahrim: 6)

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Abstract. Islam is a religion taught by the Prophet Muhammad SAW to all mankind on this earth to achieve a religion that is rahmatan lil alamin. Muslims use the Al-Qur'an as a way of life, and the Koran has an interpretation of each of its verses so that the interpretation is expected to be a solution to the problems of every human life. And one form of the problem is da'wah. One of the commentators, namely Muhammad Quraish Shihab, in his interpretation, namely the interpretation of Al-Misbah, the interpretation of Al-Misbah has a pattern of cultural and social literature so that it is very easy for the public to understand by explaining the meanings meant by the Al-Qur'am and beautiful and attractive language. so that it can be an attraction for the reader and the direction of its interpretation is emphasized to the social needs of the community so that it can be called the Abadi al-Ijtima'i style. The purpose of this writing is to explain one of the arguments contained in the Qur'an, namely surah At-Tahrim verse 6 which explains that the concept of the object of da'wah can be implemented earlier with the smallest environment, namely the family. And in surah Saba verse 28 which explains the method of da'wah can reach a larger environment, namely all mankind. The data collection method we use is a qualitative method. The data collection steps were obtained from journals, articles, and books related to the discussion of the concept of da'wah based on Tafsir al-Misbah. Therefore, this research is included in qualitative research which is library research. The formulation of the problem in this analysis uses questions such as; what is the concept of the object of da'wah in surah At-tahrim verse 6 and Saba verse 28 in Tafsir Al-Misbah, the message contained in the surah, and the implementation of da'wah in the family. The conclusion from this analysis is to understand that the object of da'wah can be carried out from a small environment around us, namely the family. The main function of the family is education or education (Tarbiyah). Therefore, Islam makes tarbiyah the dominant concern in the family environment. After carrying out da'wah in the family environment it can be carried out to the larger environment such as society and all mankind.

Keywords: Da'wah · Concept · Object of Da'wah · Family · At-Tahrim 6 · Saba 28. Tafsir Al-Misbah

1 Introduction

Da'wah is the most important part of maintaining the sustainability of religious communities. Da'wah also implies the process of transforming from a certain situation to a better situation. Da'wah consists of several components, one of which is the object of da'wah. In addition to the object of da'wah, it also has several essences, namely, as the establishment of fixed and universal values. It can also be interpreted that Al-Ma'ruf is dynamic; there is everything that is related to the changes and developments of the community so that the values of da'wah can be realized with a scope that develops along with the development of the values owned by the community [1].

Dakwah is an effort to change a person's attitude from being un-Islamic to an Islamic attitude, having a love for Islamic teachings. Da'wah is carried out gently so that they are happy and willing to accept the messages of da'wah and follow the path. If you behave the other way around, namely arrogant and rude, most likely what will happen is that the madú will be shunned. This method was also exemplified by the Prophet Muhammad in various events, so that those who were initially hostile to him turned into loyal supporters because, in essence, Islam is a religion of preaching that instructs its adherents to spread and socialize Islam in everyday life, so that Islamic teachings can integrate into the life of the individual family and the life of society [2].

In At-Tahrim verse 6 the family is the smallest circle in society so in the process of developing and forming a child's character it can be seen from his own family, Islamic teachings make the family the first education before anything else. Because it is the family that will form the basis for the formation of quality, moral, and good-natured children. Fathers and mothers are very important because they have to understand how to improve the quality of children and teach knowledge that leads them to their obligations and rights.

The role of da'wah makes a person's attitude toward Islamic behavior, and da'wah that starts from the family is included in an important context in Islam so that it affects the future of Islam, namely the success of education to create human beings who have a noble character, as the Prophet could be successful in fostering his people using his example to fellow human beings [3].

Allah has sent down the holy book Al-Quran as a way of life for all universal mankind. In surah, Saba verse 28 talks about the prophethood of the Prophet Muhammad SAW, that Allah has sent the Prophet Muhammad SAW to bring good news with proof of truth, namely the Qur'an. Surah Saba verse 28, explains that the object of da'wah in general is all mankind. So that the need to preach Islamic teachings is something that must be conveyed by Muslims in this world by following the steps of the Prophet Muhammad SAW. In Tafsir al-Misbah, Quraish Shihab begins by explaining the purpose of the word of Allah, which is following the human ability to interpret a verse according to one's existence in a cultural, conditional, and scientific environment in capturing the messages of the Al-Quran [4].

2 Research Methods

To be able to compile journals properly, a research method is treated that is appropriate to the problem. The type of research used by researchers is a type of descriptive research that studies existing problems and conditions. This qualitative descriptive research aims to describe what is currently happening. In qualitative descriptive research, there is an attempt to describe, analyze, record, and clarify the current conditions. This research uses a descriptive method. So this research emphasizes the collection of facts and identification of data. The components of this research method are describing, analyzing, and interpreting findings in clear and precise terms [5].

The object of this research is the bibliography or references in several journal articles that we found. The data collection method we use is qualitative. The data collection steps were obtained from journals, articles, and books related to the discussion of the concept of da'wah based on Tafsir al-Misbah. Data analysis was obtained to answer research problems. In this data analysis, the data that has been collected is simplified in a descriptive form so that it is easy to read [6].

3 Results and Discussion

Da'wah is a process of conveying, inviting, or appealing to other people or the public to consciously embrace, study, and practice religious teachings, so as to awaken and restore one's potential and be able to live happily in this world and the hereafter. The essence of the most important thing is the existence of belief or trust that Allah is only one and no one can equal Him, so they want to carry out His commands. The law of preaching is obligatory a'in, in the sense that every Muslim must preach according to what he knows. The object of da'wah can be done in a gradual way that can be started for oneself, family, some groups, to all mankind. And in preaching, it is necessary to use a da'wah method that can be easily understood by listeners, namely an organized and well-programmed da'wah method to invite people to carry out the teachings of Islam properly and perfectly. The method of da'wah is Wisdom, Maw'izhah Hasanah, Discussing or exchanging ideas using a good way, telling a story, parable, question and answer, and good example[7].

3.1 Analysis of Qs. Saba Verse 28

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ

We have sent you 'O Prophet' only as a deliverer of good news and a warner to all of humanity, but most people do not know.

The verse above no longer uses the form of an order to convey the functions that belonged to the Prophet Muhammad. As the command form in the previous verses. In this verse, it is meant to remind him of how great a gift Allah has and at the same time remind

all humans how high the position of the Prophet SAW is. By Allah [8]. In addition, in this verse, Allah explains that the Prophet Muhammad was sent to all mankind. He served as a bearer of good news for people who believe and practice the treatise he brought and at the same time a warning to those who deny or reject his teachings. Prophet Muhammad is the closing prophet, there are no more prophets and messengers sent by Allah after him. Thus, it is certain that the treatise that he brought applies to all human beings until the Day of Judgment, as the final treatise, then contains rules and laws that are proper and good to be carried out in every place and time [9].

The word *kaffah* according to Tabataba'i and several other scholars is taken from the word *kaffa* which means to block. Therefore they understand the passage above that we did not send you except to function as a very superior barrier against humans so that they do not commit various iniquities. This is reinforced by the sentence after that, namely *basyiran wa nadziran*. Many scholars understand the word *kaffah* in the meaning of all and in this verse, it functions to explain the condition of an-nas/humans. Therefore this verse describes the treatise of the Prophet Muhammad. Which includes all human beings. According to them, this verse means that we have not sent you except for all human beings. This opinion is in line with the role of the Prophet Muhammad as the person sent to bring mercy to all universe.

The Tabataba'i as arguments about the oneness of Allah. Because God always cares for and takes care of His servants and leads them to happiness. General treatise of the Prophet Muhammad. Where he is the messenger of Allah. Not a messenger other than Him. Proving that God is none other than Allah. If there were other gods, of course, those other gods would also send their envoys to some human societies and thus the message of the Prophet Muhammad. Does not include all humans. But no one claimed to be the messenger of the "other" god [10].

In this context sayyidina Ali ra. Saying "If your Lord had partner, surely the apostle who will be "His partner" will also come to meet you." Furthermore, Thabathabai understood His words: But most people do not know, in the sense that most people do not know that the limited source of sending messengers - apostles come only from Allah Almighty, is evidence of the Mightiness of God is only possessed by Allah [11].

The da'wah methods that can be taken in this verse are [12]:

1. Understanding the Object of Da'wah (Mad'u)

The object of da'wah (mad'u) is the person who is the target of da'wah, namely all humans [3]. as Allah says:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ

"We have sent you 'O Prophet' only as a deliverer of good news and a warner to all of humanity, but most people do not know. (Q.S As-Saba 34:28)

Based on this verse, it can be understood that the object or target of da'wah, in general, is all human beings, and the object of da'wah in particular can be viewed from various aspects specifically as follows:

- a. Age aspect; children, adolescents, and parents.
- b. Gender aspect; Boy and girl.
- c. Religious aspect; Muslims and infidels or non-Muslims.
- d. Sociological aspect; isolated communities, villages, small towns, and big cities, as well as marginalized communities from big cities.
- e. Institutional structure aspect; Legislative, executive, and judicial.
- f. Aspects of religious culture; *priyayi*, *abangan*, and students.
- g. Economic aspect; Rich class, middle class, and poor class.
- h. Livelihoods aspect; farmers, ranchers, traders, fishermen, employees, laborers, etc.
- i. Special aspect; The group of people who are prostitutes, blind, deaf, homeless, unemployed, and convicts.
- j. Community of artists, including music, painting, sculpture, dance, artists, actresses, etc.

It is not enough for the preachers to only know the object of the da'wah in general and specifically, but what is more important that must be known is the nature of the object or target of the da'wah itself. The nature of the object of da'wah is all the problematic dimensions of the object of da'wah, both problems related to faith, worship, morality, and muamalah (educational, social, economic, political, cultural, etc.) [13].

2. Monotheism Education

To follow the mission of the Prophet Muhammad, what we can emulate for preaching is instilling true faith in all mankind, namely the faith in monotheism, emphasizing God, understanding all natural and human phenomena as a unit that belongs only to God, and giving birth to a generation that is intellectually intelligent and strong. Spiritually.[14].

3. Quality Improvement

The purpose of improving self-quality is to educate people towards the right path, namely the path that is blessed by Allah, and teach them to build a just, healthy, harmonious, and prosperous society both materially and spiritually. So in preaching a preacher needs to remind his mad'u to always improve the quality of himself and the quality of the faith he has as a provision that will be needed to live in this world and the hereafter[15].

4. Moral Education and Uswah Hasanah

As a Da'i, maintaining the morals and behavior of uswah hasanah is something that needs to be done. The Prophet Muhammad always invited his people to have good morals, in family and social life, Rasulullah never did bad morals to either a person or an animal. So building good morals is an important thing and needs to be preached to mankind.[16].

3.2 Analysis of Qs. At-Tahrim Verse 6

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ

“O believers! Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels, who never disobey whatever Allah orders—always doing as commanded.”

The explanation of this verse in Tafsir Al-Mishbah is that in matters of households, this verse guides the believers, that: O you who believe! Take care of yourself. The meaning of this fragment is that a man (as a husband or father) takes care of himself by imitating the Prophet Muhammad. And takes care of your family, meaning that family, namely your wife, children, and all those under your responsibility by guiding or educating them with religious knowledge or general knowledge so that all of you are spared from the fires of hell whose fuel is human, what is meant by human is human- non-believers who live in hell and stones, while what is meant by stones are idols in hell. Also, the guardians are merciless angels, what is meant by merciless is the heart and its treatment, those who are harsh, that is, those who are harsh in their treatment when carrying out the task of torturing, who are not disobedient to Allah for what He orders them to be subjected to torture. by them -even though they are rude- they will not reduce and will not be more but the same as what Allah has commanded them, namely according to the sins and mistakes of each of the inhabitants of hell and they also always and from time to time always do easily what Allah commanded them [17].

The explanation of the verse also alludes to the object of da'wah. The object of da'wah referred to by Tahrim verse 6 is family matters. In this verse, the discussion is father and mother. In this case, both parents are responsible for their children and spouse, as each is responsible for his behavior. Father or mother alone is not enough to create a household based on religious values and sheltered by harmonious relationships [18].

In building a harmonious family, the power of faith is also needed as a form of getting closer to Allah, faith, namely justifying it in the heart, confessing it verbally, and doing charity using the limbs as well as helping fellow Muslims. And the content of faith is a combination of utterances that depend on intentions and verbal utterances that are proven by utterances.

3.2.1 The Values of Moral Education for Families in This Verse Are

- a. Building morals toward family members: The main task of the head of the family is to instill morals towards family members, both in their spouse and their offspring. As for what must be understood by family members:
- b. Understanding the role of the father. A father must be responsible for the education of his wife, children, as well as all members of the household. Apart from being a father's duty to earn a lawful living, he must also be a good role model for the family. A father is like a driver in the family, as well as a decision-maker in the family, and will be held accountable in the afterlife. As Allah says in Surah Al-Furqaan verse 74: “O our Lord, grant us our wives and our descendants as the comforters of (our) hearts, and make us priests for those who are pious.
- c. Understanding the role of the mother. The mother is the father's assistant in the household. It is a madrasa, the first school for their children. Regarding children's education, the mother is the one who has the greatest influence. Mothers play an important role in

educating their children. Spiritual needs are education that makes children understand obligations to Allah, to His Messenger, parents, and fellow siblings.

- d. Understanding the role of the children in a family, a child must serve his parents. Being devoted to both parents has a big impact on human life in this world and the hereafter. Therefore Rasulullah SAW showed the behavior and attitude of what is called filial and its influence in the life of a Muslim, if it is done well, it can make society good.
- e. Instilling morals toward Allah

The first morals that must be instilled in family members are morals towards Allah because people who do not have faith in their hearts will not be sucked in, so these morals will become the foundation of humans in doing good deeds so that their deeds are accepted by Allah. By carrying out God's commands, leaving his prohibitions, and giving advice and warnings to avoid his threats.

- f. Instilling morals toward oneself

Before cultivating morals in the family, other people, or the community, what should be done is to build morals in oneself, namely by maintaining and improving the quality of faith, after being able to instill *uswah hasanah* in oneself then one can teach it to others. So that the advice given will be listened to and practiced in his life [19].

3.2.2 Methods of Da'wah Objects in the Family

- a. *Mau'idzhah* method (advice)

An order to leave polytheism to the closest family and to tell the consequences that will be obtained if you violate Allah's commands in the hereafter. In carrying out da'wah in the family the method of advice is the most effective method and is mentioned in the Qur'an, as in surah Al-Luqman: 13–19 which contains that “not associating partners with Allah, do good to parents, give thanks to Allah and old and the command to establish prayer.

- b. The *uswah hasanah* method (exemplary)

Exemplary education is one of the methods by which educators must set an example of good behavior and be a good role models for their students. With the hope that those who are educated can follow the examples taught and use them in everyday life both in words and deeds [8].

Apart from being the head of the family, the father figure in the family is an exemplary example for his children. As a father, he must be careful in his words and actions because his children can emulate him.

- c. Habituation method

In creating a family with good morals, as a parent, you must accustom your children to doing good things because a child will not be at home forever, so you need to instill good habits, such as being prohibited from leaving prayer and always reading the Qur'an. And always pray in remembrance of Allah.

- d. *Targih* and *Tarhib* methods

Giving punishment to children when they make mistakes, and educating them in this way is by saying pleasant things to children and giving them the knowledge that what they are doing is wrong and should not be repeated. Sometimes a method

like this is needed but don't punish with physical violence that causes the child to be afraid [20].

3.2.3 Implementation of Da'wah in the Family

The family is the smallest and most basic unit among others. The main function of the family is educative or education (Tarbiyah). Therefore, Islam makes tarbiyah the dominant concern in the family environment. There are at least 4 important elements of preaching in the family, using the educational values in them [21]:

1. Maintain and maintain the nature of the object
2. Develop talents and potential objects according to their respective characteristics.
3. Directing these potentials and talents to achieve goodness and perfection.
4. Do it gradually.

The educational values above show how important the role of da'wah education is in the family environment. Abdullah Nasih Ulwan in his book *Tarbiyatul Awlad Fil Islam*, there are 5 kinds of integrative education, which must be systemically integrated into the family to educate family members to become obedient servants of Allah, who can carry out this missionary mandate. The five educations are [22]:

1. Faith education
2. Moral education
3. Psychic education
4. Physical education
5. Intellectual education

In carrying out da'wah in the family environment, it is intended to make a household order consisting of several objectives, including:

1. Establishing God's law in all household matters. This means establishing a household that bases its life as a form of servitude to Allah
2. Realizing peace and psychological calm
3. Realizing the sunnah of Rasulullah SAW by giving birth to pious children so that mankind feels proud of his presence
4. Meet the needs of love and affection for children by loving them. And lastly, maintaining the child's nature so that the child does not commit deviations [23]

4 Conclusion

Da'wah is a process of conveying, inviting, or appealing to other people or the public to consciously embrace, study and practice religious teachings, so as to awaken and restore one's potential and be able to live happily in this world and the hereafter. The essence of the most important thing is the existence of belief or trust that Allah is only one and no one can match Him, so they want to carry out His orders. The figure of the contemporary Islamic movement, Sayyid Qutb, called Islam a "family religion". Quthub said that as a Muslim he started his da'wah in his own family and directed it. So that Islam makes the family the main basis of da'wah from the beginning of its formation. Starting with

choosing a partner, husband-wife relationship, rights, and obligations, as well as how to care for and educate children. The concept of the object of da'wah in surah At-Tahrim verse 6 in Tafsir Al-Misbah is about family. That the family is also an object of da'wah. Where da'wah and education must start from home this verse shows that both parents have responsibility for the behavior of their children and their respective spouses as each is responsible for his behavior [24]. As for the concept of the object of da'wah in surah Saba verse 28 in the interpretation of Al-Misbah in this verse, Allah explains that the Prophet Muhammad was sent to all mankind. He served as a bearer of good news for people who believe in and practice the treatise he brought as well as a warning to people who deny or reject his teachings. The Prophet Muhammad is the closing prophet, there are no more prophets and messengers sent by Allah after that. The good one.

The message of da'wah that is obtained in the two surahs is to carry out da'wah starting with the smallest scope, starting with yourself, your partner, and your family. The need for example (qudwah hasanah) from mothers and fathers. The main function of the family is educative or education (Tarbiyah) [25]. Therefore, Islam makes tarbiyah the dominant concern in the family environment. And da'wah becomes an obligation for every Muslim with fardhu ain law so it is necessary to spread da'wah to others to carry out orders and avoid Allah's prohibitions.

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