

Munasabah Al-Qur'an in The Perspective of Islamic Education

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Abstract: The role of munasabah in establishing the relationship of each sentence, each verse, or every surah in the Qur'an cannot be denied. Munasabah can make it easier for Muslims to study the Qur'an. It is imperative as Muslims to know and understand the knowledge of the Qur'an. This study has a mission to examine and understand the values of Islamic education in the meaning of the Qur'anic munasabah. This type of research is in the form of a literature study by reviewing the results of previous research and other primary sources. The results of the study show that the Qur'anic munasabah is a correlation between sentences, between ayat either in one surah or another surah, or between one surah and another. The development of munasabah from time to time has not escaped the role and views of classical and contemporary scholars on the science of munasabah of the Qur'an. Broadly speaking, the science of the Qur'an is mapped into seven kinds and has a very meaningful position and role in understanding the Qur'an. The wisdom behind munasabah is that it helps in the aspect of understanding and interpreting the Qur'an. This includes the role of munasabah in education such as the learning process in the classroom, as well as in studying the educational values contained in the Qur'an, such as the command of teaching and learning obligations and teacher competence.

Keywords: Quranic Munasabah, Education, Islamic.

Introduction

Munasabah is a science that cannot be separated from the 'Ulumul Qur'an, the science of munasabah is used to find relationships between one verse and another in one part or another. At the beginning of the 4th century, H Al-Imam Abu Bakr An-Naisaburi (D. 309H) introduced the science of munasabah to others, starting from the belief that Tartib Mushaf Usmani is tauqifi without any ijtihad element in it. Until now, this belief is still firmly held by Islamic scholars, especially traditionalist scholars, as well as scholars' tafsir who use a munasabah science approach to study the meaning contained in each verse and surah of the Quran (Supriyanto, 2013).

Munasabah science has earned the nickname *hasan science*, *'sharif science*), and *'azhimun science'*. According to Az-Zarkasyi, the quality of intelligence of a *mufassir* can be measured by the

science of munasabah (Suma, 2019). Finding the munasabah of every verse or surah in the Qur'an is not an easy matter, not everyone can do it. Digging for munasabah requires perseverance and patience, it can also happen if a person means it and has the passion (*ghirrah*) to dig it. Therefore, reality states that not all *mufassir* use munasabah when interpreting the Qur'an, including contemporary interpreters (Suma, 2019).

Some researchers have conducted research on munasabah such as examining the development of munasabah in the interpretation of scholars' works (Fatih, 2022; Ghozali & Saputra, 2021; Judge, 2018; Shofiana & Zulfa, 2021), the relationship between themes and subthemes on educational approaches (Mutiah et al., 2022; Sholihin, 2018), the epistemology of munasabah science (Rohman, 2022), The concept of quranic munasabah (Ahmadiyya, 2017; Farnidah, 2022), This research is different from previous research, its renewal is to

examine the munasabah of the Quran and the point of view of Islamic education. The goal is for educators to understand the quranic munasabah, more and can integrate it into the learning process.

The science of the Quranic munasabah has a relationship with the interpretation of the Quran. Invisibly, the science of quranic munasabah has a relationship with the concept of Islamic education. Therefore, this initiative aims to explore further the science of munasabah Al-Quran, namely how the science of munasabah Al-Quran in the perspective of Islamic education.

Materials and Methods

Study area

This research uses the research method of literature review (Z. Arifin, 2014), the research subject uses books, previous research articles, and other supporting documents. There are 5 primary sources used in this study, namely 2 books and 3 articles. Data collection techniques apart from printed books, also use electronic books and articles obtained from google scholar, google books, and publish or perish. Data analysis techniques use discourse analysis and study from a variety of sources used to draw answers to research questions that are used in a structured manner.

Results And Discussion

Understanding Munasabah Al-Quran

Munasabah is a science that talks about the wisdom of correlation and harmony in the order of each verse and each surah in Al-Quran. Munasabah comes from *isim masdar An-Nasabu* which means close together, similar, and resembling. The meaning of Al-Munasabah in the sense of Al-Muqarabah is adjacent to each other, the word Al-Muqarabah comes from the meaning of *An-Nasaba* (adjacent). In the science of Fiqh, if a person comes from the same nasab it is called *qarabah* meaning relative because it is close together. So the arab people often call "*Ful ā n yu nāsibu fulānan, fahuwa nasibuhu*". Arham explained

in his book, according to As-Suyutih the word Al-Munasabah also means *Al-Musyakahalah* (conformity), while Al-Baghawiy equates Al-Munasabah with *takwil* (Firman, 2018).

According to Az-Zarkasyi, it is something that can be understood with reason, while according to Ibn Arabi munasabah means the bond between each verse of the Qur'an like a statement that has a complete meaning and editorial order. In the context of 'Ulum Al-Qur'an, munasabah is defined as knowledge that explains the relationship of the meaning of each verse or each surah, whether global or special, 'aqil, *khayali* or *hassiy*, correlation in the form of causation, 'illat and *ma'lul*, resistance and comparison (Muhsin & Hadana, 2020). Prof. Dr. H. Muhammad stated, in terms of Qur'anic munasabah is a science that discusses the meaning of the relationship and the suitability of the order of the Qur'anic verses, the result of the efforts of human thought in exploring the secrets of the bond of each verse or surah that can be digested by reason (Muhammad, 2015).

Meanwhile, Ulumul Qur'an Studies explains in terms of munasabah is a science that explains the point of view before and after the relationship between verses and surahs in the Qur'an. The relationship can be in the form of a relationship between the 'am (general) and the *typical* (special), between the efficacious and the concrete, between cause and effect, between the logical and the illogical, it can also be between two opposite things (Muhsin & Hadana, 2020). Shaikh Manna Al-Qaththan said munasabah is a relationship between one sentence and another in one verse, one verse with another, or between each surah (Al-Qaththan, 2018). Thus the author draws a common thread, the Qur'anic munasabah is a science that explains the correlation or relationship between one sentence and another, between one verse and another verse either in one surah or another surah or between one surah and another surah in the Quran.

Historical Munasabah of the Quran

The science of the Qur'an was first pioneered by an Iraqi scholar, named Abu Bakr An Naysaburi (d. 324 H) an expert in Shari'a and Arabic literature. It is said that he always questioned every

relationship between sentences and between verses in the Qur'an along with the wisdom behind the events (Suma, 2019). An-Naysaburi received the title of Mr. Munasabah, who later in the development period became a branch of Qur'an science (Firman, 2018). During its development, the science of the Qur'an munasabah became a topic of conversation, for example, Abu Ja'far bin Al-Zubair (D. 807) in his book entitled *Al-Burhan fi Munasabah Tartib Suwar Al-Qur'an* and Burhan Al-Din Al-Biq'a'i (d. 855H) in his book entitled *Nazhm Al-Durar fi Tanasub Al-Ayi wa Al-Suwar* (Hendri, 2019).

In addition to these two scholars, in 911 H Al-Suyuti in his book entitled *Tansuq Al-Durar fi Tanasub Al-Suwar*. Not to forget, the book about *Ulumul Qur'an* also explained the science of munasabah. As in his book Al-Suyuti entitled *Al-Itqan fi 'Ulum Al-Qur'an* there is a section *Munasabah Al-Ayat wa Al-Suwar*. In the book of Al-Zarkasyi (d. 794 H) *Al-Burhan fi 'Ulum Al-Quran*, there is an explanation of *Ma'rifah Al-Munasabat Bain Al-Ayat*. Other contemporary scholars have also combined the theme of munasabah in discussions explaining the science of *Asbab Al-Nuzul* such as the book by Abdullah Muhammad Al-Shiddiq Al-Ghuwarly entitled *Jawahir Al-Bayan fi-Tanasub Suwar Al-Qur'an* and the book by Muhammad Darraz entitled *Al-Naba' Al-'Azhim* (Firman, 2018). Moses Ibrahim also placed the munasabah in his book in the 23rd place before the chapter discussing "*Al-Wujuh wa An-Nazair Fi Al-Qur'an Al-Karim*". Manna Al-Qattan and Shubhi As-Salih list the Qur'anic munasabah in the *Mabahith fi Ulum Al-Qur'an* in the chapter discussing *asbabun nuzul* (Arifin, 2019).

The Ulama' Tafsir emphasizes munasabah in the interpretation of the Qur'an, for example in the book by Abu Bakr Ibn Al-Arabi Al-Maliky (d. 543 H) entitled *Ahkam Al-Qur'an*. While the famous mufassir of his time who often paid attention to munasabah in the method of interpretation was Fakhruddin Al-Razi, who died in 606 H. While the development of munasabah science in the era of recent developments was backgrounded by the emergence of Amin Ahsan Islahi's book "*Tadabbur-i Qur'an*", he began to continue, make modifications, and complete as well as possible what had

previously begun. Basic theoretical framework by Hamid Al-Din 'Abd Al-Hamid Al-Farahi, then other scholars such as Ashraf 'Ali Thanavi, 'Izzat Darwaza, Sayyid Qutb, and Muhammad Husayn Al-Thabathaba'i (Hendri, 2019).

The Scholars' View of the Quranic Munasabah

Although the Qur'anic munasabah has become one of the branches of Qur'anic science, not all scholars' opinion is the same and agrees with the position of the Qur'anic munasabah. Izzuddin bin Abd Al-Salam (d. 660 H) an expert in classical Qur'anic science said that munasabah is like a science that talks about the relationship between the beginning of the conversation and the end of the conversation, this is reinforced by the reason for the time of the Qur'an's descent which contains laws with different causes (Musaddad, 2005). In his book Amin Suma explained, although Izzuddin bin Abd Al-Salam considered the existence of munasabah as *'ilmun hasan*, he affirmed the limitation of the use of munasabah for objects that are interconnected from beginning to end. Vice versa, if from beginning to end they are different from each other, there is no need to force it by utilizing the knowledge of the Qur'an. Manna Al-Qattan and Shubhi As-Shalih are experts in contemporary Qur'anic sciences also in line with the opinion of Izzuddin bin Abd Al Salam, they do not agree with the coercion of the use of munasabah science on all verses of the Qur'an (Suma, 2019).

According to Manna Al-Qattan and Shubhi As-Shalih, apart from the descent of the Qur'an to answer questions from different problems, it is also because the revelation of the Qur'an takes a long time, 22 years 2 months, and 22 days (Suma, 2019). Shubhi As-Shalih also said the order of the verses in the Qur'an is *ijtihadi*. Although there is a *maudhu'* unity in every surah, all surahs in the Qur'an may be bound together and have something in common with each other. It is said to be related if it has the same topic of discussion, between the last verse and the first verse in the next surah there is a relationship then it is still acceptable. But if it is applied to a verse that has differences because the musabab is derived and does not have harmony then it cannot be referred to as *tanasub* (Adlim,

2018). However, according to Az-Zarkasyi, the correlation of elements in the Qur'an, be it between sentences, verses, or between surahs, can be traced. For example can use the approach of *'am* and *khash*, *aqli* and *hissi*, *khayali*. As well as with a bound and reasoning approach (*At-Talazum Adzdihmi*) such as *musabbab* relations, *'illat* and *ma'lul*, *an-nazhirain*, and others (Suma, 2019).

Miscellaneous of the Quranic Munasabah

Muhammad Amin Suma emphasized that the Qur'an is not just about the relationship between verses and between surahs, but there are other parts ranging from the largest or longest to the smallest or shortest part. An outline is famous for the munasabah between verses and between letters, therefore the science of munasabah is also called '*Al-Munasabah Baynal-Ayati Was-Suwari*' (the relationship between verses and between surahs in the Qur'an) (Suma, 2019). Experts in the sciences of the Qur'an break down munasabah by group (Iqbal & Nadeak, 2018):

1. Munasabah surah with surah

- a. Munasabah is based on the relationship between the beginning of the Surah with the end of the Surah

The relationship between the beginning of the surah and the end of the surah in one sentence can be noticed as an example in the surah of Jonah, the first verse (verse 1) describes the verses of the Qur'an. While the last verse, verse 109, explains the command to obey the Qur'an as a revelation that has been handed down by Allah Almighty. In addition to long surahs, relationships in this context can also be found in short surahs. As in surah Al-Ikhlash the first verse (verse 1) contains about the One True God and closes with the last verse that there is nothing or one that can match Allah Almighty (Suma, 2019).

- b. Munasabah is Based on the name of the Surah and the Purpose for Which it was derived

The essence of the discussion and the purpose of deriving a surah lies in the name of the surah (Rahmawati, 2013), the relationship between the name of the surah

and the purpose of the descent of the surah is divided into two types, namely based on history and based on the study of the thinking of Muslims. For example, surah Al-Kahfi, is called Al-Kahfi because it tells the story of Ashabul Kahfi. This story was passed down after the musyrikins asked about the late descent of revelation. This story provides evidence of the greatness of Allah Almighty who never ceases to give His favors to Prophet Muhammad SAW and his people, as a complement to which Allah also handed down the Qur'an (Iqbal & Nadeak, 2018).

- c. Munasabah is based on the relationship between a surah and the previous surah

The function of the munasabah between the surah and the previous surah is to explain or refine the explanation of the expression in the previous surah including in the comparative relationship as a counterbalance to the expression in the previous surah (F. Iman, 1997). An example of munasabah based on the relationship between surah one and the previous surah can be described with the expression "*Rabbal'alamīn*" in surah Al-Fatihah verse 2 related to Surah Al-Baqarah verses 21-22 about the command to worship Allah Almighty as the Maestro of the great realm (Suryadi, 2016).

- d. Munasabah is based on the relationship between the end of the previous surah and the beginning of the next surah

Munasabah is based on the relationship between the end of the surah of one letter and the beginning of another surah can be seen in the last verse of surah Al-Fatihah and the first verse of surah Al-Baqarah. The munasabah between the two seems to be visible because there are people who beg to be shown the straight path to God. The petition is then detailed in surah Al-Baqarah verses 1 to 2, it is explained that the straight form of the path is *the Bible* (Qur'an) (F. Iman, 1997).

2. Munasabah between verse and verse

- a. Munasabah is based on the relationship between one sentence and another in one verse

Munasabah between one sentence and another in one verse such as the pattern of *munasabah Al-Tadladat* (resistance), for example in surah Al-Hadid verse 4:

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِيحُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

the word '*yakhruju*' (exit) is a comparison of the word '*yaliju*' (in), just as the word '*ya'ruju*' (up) is a comparison of the word '*yanzilu*' (down) (Nurjanah, n.d.).

- b. Munasabah is based on the relationship between one verse and another verse in one surah

Irtibath in the verses of the Qur'an there is clearly and easily identifiable, commonly known as Irtibath Ma'thufah (relationship by using the letter 'ataf) and there is an irtibath between verses that cannot be known clearly and easily, commonly known as *Irtibath Ghair Ma'thufah* (relationship not with the letter 'ataf). To find out munasabah based on the relationship between part by section or verse by verse that is already known clearly and easily can use *the patterns of ta'kid* (reinforce), *tafsir* (explanatory), *i'tiradh* (rebuttal), and *at-tasydid* (emphasis) (Suma, 2019).

However, if the munasabah cannot be known clearly and easily, you can use the *qara'in ma'nawiyah* (meaning relationship) pattern by conducting an in-depth analysis, be it through *the At-Tanzhir* (comparison), *Al-Mudhadat* (resistance), *Istithrad* (further explanation), or *At-Takhallush* (displacement) patterns (Iqbal & Nadeak, 2018). For example, the category of *irtibath ma'thufah* in surah Al-Isra' verses 1 and 2 explains the ghaib event that Allah Almighty showed to Prophet Muhammad SAW directly. The holiest Allah who showed directly to the Prophet Muhammad SAW some of His

power and the story of the Prophet Moses with his people (F. Iman, 1997).

- c. Munasabah is based on the relationship between the closing verse (*fashilah*) and the content of the verse

The purpose of this context is to strengthen (*tamkin*) the meaning contained in a verse of the Qur'an so that the level of understanding becomes straight and perfect and to explain even without *fashilah*. For example, in surah Al-Ahzab verse 25 it is explained that Allah prevents believers from war, not because believers are weak but because Allah is Strong and Mighty.

Discussion

Munasabah knowledge plays an important role in understanding the relationship of each meaning, the miracles of the Qur'an in balaghah, the explanation of its meaning, the systematics of its sentence structure, and the beauty of its language style. Quoted in his book Shaikh Manna Al-Qaththan, Az-Zarkasyi said munasabah can strengthen some of the talks related to others until the elements are interrelated (Al-Qaththan, 2018). The urgency of qur'anic munasabah science is increasingly felt if the interpretation of the Qur'an is carried out using the Al-Mawdu'i (thematic) interpretation method or *the interpretation of Al-Muqaran* (comparison) (Suma, 2019). The Ulama' agreed that the Qur'an has interconnected verses, so there is no need to research for asbabun nuzulnya because it is represented by the relationship between one verse and another. Therefore, Az-Zarkasyi stated that if asbabun nuzul is unknown, it can switch to using munasabah as a tool to weigh other opinions (Iqbal & Nadeak, 2018).

Munasabah has a role to understand the Qur'an, and examining the opinions of Muhammad Abdullah Darraz, although a surah reveals many problems all of them have unity in a bond from the beginning of the conversation to the end of the conversation. So that when you want to understand from the point of view of the systematics of the letter, you should pay attention to the whole, it should pay attention to all the problems in it (Nurjanah, n.d). Munasabah science

is a helper and unbound, where the process of receiving munasabah results depends on the arguments issued. With a record of being in harmony with common sense, the nash soul, and the purity of science (M. S. Iman, 2016). According to As-Suyuti, the steps to identify and analyze munasabah are by means (As-Sahbuny, 2016):

1. Pay attention to the direction spoken of in the object of the intended surah.
2. Note each verse's conformity with the discussion in the surah
3. Determine the position of a relationship from each description
4. When concluding pay attention to the expression of the language correctly and still within the limits of reasonableness.

The science of munasabah acts as a reminder of quality in interpreting the verses of the Qur'an. As a group of ijtihadi sciences, the science of Qur'anic munasabah has the opportunity to develop as an effort to multiply and strengthen when interpreting verses of the Qur'an by examining the correlation between verses and various aspects (Suma, 2019). Broadly speaking, the wisdom or benefits that can be taken from studying munasabah science are:

- a. Develop opinions such as about the theme of the Qur'an that does not appear to have relevance from one theme to another.
- b. Looking at the correlation between sentences, verses, and surahs in the Qur'an to know and know the Qur'an more deeply and to strengthen confidence in the revelations and miracles contained in the Qur'an.
- c. Can find out the quality of the degree and level of language balaghah in the Qur'an along with the context and compatibility between verses or between surahs.
- d. The knowledge of the Qur'an munasabah will make it easier to facilitate the verses of the Qur'an (Iqbal & Nadeak, 2018).
- e. Make every discussion in each section systematically arranged like a solid and commensurate building in each section (Tholchah, 2016).
- f. Finding the harmony of each meaning, the art of each sentence arrangement, thoroughness in

law, harmonized sentences, and beauty in expression (Fath, 2010).

The term apperception in the world of education is very familiar, such as when in the learning process, the teacher should review the material that has been previously studied and harmonize it with the material that will be taught (Sholihin, 2018). According to KBBI, munasabah means regular, appropriate, and harmonious, and there is a closeness between one element and another. The implementation of the munasabah values approach in Islamic education can be described of them at the planning stage; The first is munasabah in terms of inter-level education goals from early childhood education to tertiary institutions, such as in the educational goals of PAUD/RA with SD/MI education goals, SD/MI education goals with SMP/MTs education goals, and so on up to the tertiary level. The two discussions in lesson plans, such as the relationship between lesson plans and the scope of material and cognitive development characteristics of students, between lesson plans at the semester unit level, the relationship between lesson plans and the syllabus, and the mutual continuity between lesson plans and the implementation of the learning process. The third is the Munasabah in the syllabus, which is related to the syllabus and educational goals, the syllabus between levels of education, and the syllabus and lesson plans (Waseso, 2016).

Munasabah has a very useful role and position to facilitate the Qur'an, munasabah knowledge can help understand and study the substance of the content of Qur'anic verses (Noor, 2020). Munasabah Al-Quran is a pawn to understand, study, or study the verses of the Qur'an about education, for example about the obligation to teach and learn described in surah Al-'Alaq verses 1-5, learning the law is mandatory for all Muslims and Muslim women, Muslims must be passionate about reading and writing, including researching and developing science and technology (Harun, 2019). In addition to teaching and learning orders, the competence of educators has also been described in the Qur'an surah At-Takwir verses 19-21 mapped into 5 competencies (Rosidin, 2020):

- 1) Pedagogical competence, namely generous sharing of knowledge, always sincere when teaching, not pegged to costs.
- 2) Personality competence in the context of physical health (*dzi quwwah*) to be active and enthusiastic in teaching.
- 3) Personality competence in the context of spiritual health, such as being religious towards Allah Almighty.
- 4) Social competence, having emotional closeness with learners, personality, and morals that become role models for learners.
- 5) Professional competence, such as a mandated attitude to duties and obligations.

Conclusions

Munasabah Al-Qur'an is a science that explains the correlation or relationship between verses in one sura or another sura, between sentences, or between one sura and another in the Al-Qur'an. Munasabah was popularized for the first time by Abu Bakr An-Naysaburi (d. 324 H), then after he died it was continued by subsequent scholars, written in his works. Like Abu Ja'far bin Al-Zubair, Burhan Al-Din Al-Biq'a'i, As-Suyuti, Al-Zarkasyi. Then it was continued by contemporary scholars such as Abdullah Muhammad Al-Shiddiq Al-Ghuwarly, Musa Ibrahim, Manna Al-Qattan, and Shubhi As-Salih. Meanwhile for the scholars' interpretation who believe in munasabah, such as Abu Bakar bin Al-'Arabi Al-Maliky. But at that time, the famous mufassir was Fakhruddin Al-Razi. For developments in the latest era pioneered by Amin Ahsan Islahi, Hamid Al-Din 'Abd Al-Hamid Al-Farahi, Ashraf 'Ali Thanavi, 'izzat darwaza, Sayyid Qutb, and Muhammad Husayn AL-ThabaThaba'i. Even so, not all scholars, both classical and contemporary, think that munasabah can be used for all verses, both those that have a relationship and those that do not correlate sentences, between verses, and between surah.

Munasabah is broken down into 7 types, munasabah based on the relationship between the beginning of the sura and the end of the sura, munasabah based on the name of the sura and the purpose for which it was revealed, munasabah

based on the relationship between a sura and the previous sura, munasabah based on the relationship between the end of the previous surah and the beginning of the next surah, munasabah based on the relationship between sentences in one verse, munasabah is based on the relationship between verses in one surah, and munasabah is based on the relationship between fashilah and the meaning contained in a verse. The science of munasabah Al-Qur'an is very important and provides benefits to be studied, the science of munasabah Al-Qur'an is more needed when interpreting the Al-Qur'an using the Al-Mawdhu'i and Al-Muqaran interpretation methods.

The benefits are being able to develop Al-Qur'an themes that lose their relevance from one theme to another, examine the relationship of each sentence, each verse, or each surah in the Al-Qur'an, find out the quality and level of language ambiguity in the Al-Qur'an. The Qur'an and its context and suitability make it easier to interpret the verses of the Qur'an, all talks are systematically arranged, and find harmony in every meaning, art in it, thoroughness, harmony, and beauty. In the context of Islamic education, munasabah science is in line with the relationship between each element of planning and implementation of learning. Through munasabah we can also find out the meaning of education contained in the Qur'an, such as in surah Al-'Alaq verses 1-5 and surah At-Takwir verses 19-21.

This research is still like a literature review so future researchers are expected to be able to dig deeper using other research methods to develop Islamic education in Indonesia.

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