



Methods of Basic Argument, Discussion, Question and Answer And Dialogue According to The Quran

Saripudin¹, Dudung Ali Nurdin², Yayan³, Titin Karlina⁴, Mastuhi⁵

¹ (Pascasarjana, Universitas Islam Nusantara, Bandung)

² (Pascasarjana, Universitas Islam Nusantara, Bandung)

³ (Pascasarjana, Universitas Islam Nusantara, Bandung)

⁴ (Pascasarjana, Universitas Islam Nusantara, Bandung)

⁵ (Universitas Islam Nusantara, Bandung)

* Corresponding Author. E-mail: ¹ saripudin.spdi1972@gmail.com, ² dudungalinurdin@gmail.com, ³ yanalfatah@gmail.com, ⁴ titinkarlina95@gmail.com, ⁵ mastuhi@uninus.ac.id

Receive: 11/07/2022

Accepted: 11/08/2022

Published: 01/10/2022

Abstrak

Tujuan penelitian ini ialah untuk mengelaborasi metode dasar-dasar berargumentasi, diskusi, tanya jawab dan dialog dalam Al-Qur'an sebagai metode penting dalam pendidikan Islam. Metode penelitian yang digunakan adalah *library research*, data dikumpulkan melalui observasi dan dokumentasi, serta dianalisis berdasarkan analisis kualitatif. Hasil penelitian menunjukkan Nilai-nilai pendidikan Islam dari Surat Al-Anbiya ayat 51-56 ini adalah Allah memberikan suatu petunjuk yang sangat jelas bagi umat manusia, bahwa manusia perlu berhati-hati dalam menggunakan potensi manusia terutama mata, telinga, dan hati/pikiran dalam konteks meraih ilmu, ia harus digunakan semaksimal mungkin, disamping kewajiban menunaikan amanah ilmiah, ilmu yang didapat bukan sebagai saran kesombongan tapi sebagai sarana amal kebaikan. Adapun nilai-nilai pendidikan Islam dalam kisah nabi Ibrahim as pada surah Al- Anbiya ayat 51-72, antara lain: (1) Nilai Aqidah, (2) Nilai Ukhuwah/hablunminannas, Akhlak yang ditampilkan dalam kisah Nabi Ibrahim As adalah akhlak yang mulia baik dalam menghadapi ayahnya yang kafir dan menghadapi kaumnya yang kafi, (3) Nilai pendidikan berpikir dan berdiskusi, Nabi Ibrahim As dalam menyampaikan kebenaran dan meluruskan kekeliruan kaumnya dalam beribadah dengan cara berdialog memakai logika bukan dengan cara egois dan sikap yang fanatik, (4) Nilai Pendidikan lemah lembut dan argumentatif tanpa kekerasan Nabi Ibrahim mengemukakan argumentasi dakwah untuk mengajak ayah dan kaumnya ke dalam kebenaran.

Kata Kunci: Metode, Argumen, Tanya Jawab, Diskusi

Abstract

The purpose of this research is to elaborate on the basic methods of arguing, discussion, debriefing, and dialogue in the Qur'an as important methods in Islamic education. The research method used was library research; data were collected through observation and documentation and analyzed based on qualitative analysis. The results of the study show that the values of Islamic education are found in Surah Al-Anbiya verses 51–56: that Allah has provided very clear instructions for humanity and that humans need to be careful in using human potential, especially the eyes, ears, and heart/mind. In the context of gaining

knowledge, it must be used as much as possible, in addition to the obligation to fulfill scientific mandates. The knowledge obtained is not a suggestion of arrogance but a means of doing good deeds. The values of Islamic education in the story of Prophet Ibrahim, as found in Surah Al-Anbiyâ verses 51-72, include: (1) Aqidah values; (2) Ukhuwah/hablunminannas values; and (3) Tawhid values. The morals demonstrated in Prophet Ibrahim's story are noble morals, both in dealing with his disbelieving father and his infidel people. (3) The educational value of thinking and discussing, as Prophet Ibrahim AS did in conveying the truth and correcting the mistakes of his people in worship by means of dialogue using logic and not in a selfish and fanatical way, (4) The value of education is gentle and argumentative, without violence. Prophet Ibrahim put forward da'wah arguments to invite his father and people to the truth.

Keywords: *Methods, Arguments, Questions and Answers, Discussion*

Introduction

The Qur'an is the word of Allah revealed to the Prophet Muhammad as a guide for human life. In order to be safe in the afterlife, the Qur'an organizes all things in this world and the hereafter, even in matters of knowledge. The Qur'an also regulates properly and correctly in studying knowledge, so we must not just imitate without a clear basis because everything will be held accountable later in the afterlife.

For Muslims, apart from being considered a Sufi book, the Qur'an is also a book of instructions. Therefore, Amin Alkhuli divides the study of the Qur'an into two broad categories, namely *ma hawla al-quran* and *ma fi al-quran nafsih*, and it is always used as a reference and dialogue partner in solving the life problems they face. As a result, studies of the Al-Qur'an are more frequently emphasized on how to reveal and explain the verses of the Al-Qur'an than others, though studies of the Al-Qur'an from other aspects are carried out to support the development of the studies' interpretation itself (Alkhuli, 1991).

To know the ontology, or nature, of interpretation, it is necessary to first know the definition of interpretation itself. According to Ahmad Izzan, interpretation can be defined as explaining (*al-idhah*), explaining (*at-tibyan*), showing (*al-izhar*), uncovering (*al-kasf*), and detailing (*al-tafshil*) (Izzan, 2007). In line with Ahmad Izzan's assumption above, Manaa Khalil Qataan revealed that the sentence of interpretation comes from the *pan taf'il*, rooted in the word *al-fasr*, which means to explain,

reveal, and reveal abstract meanings (Qattanm Manna Khalil, 2001). Meanwhile, Muhammad Abdul Azim Azzarqani gave the same definition, saying that interpretation means *alkasf*, *al-idhah*, and *al-ibanah* (explaining) (Azzarqani, 2000). When connected with the Qur'an, the definition of "interpretation" is "explaining, explaining, or detailing the intent of the text of the Qur'an in accordance with the intent of the creator of the text" (Fauzian, 2019).

In order to understand the intent of the author of the verse, it is necessary to study its foundation first, which includes the object being studied by the science of interpretation, the true form of that form, and the relationship between that form and human reasoning. This understanding is called understanding the ontological basis of interpretation. So that when these three domains are fulfilled, the intent of the creator of the text can be realized in accordance with the capacity of the interpreter himself.

The object studied by the science of interpretation is the Qur'an. The Qur'an is an entire text, and *shalihun likulli masa wa makan*. The authenticity of the Qur'an cannot be doubted. This is in line with the historical fact that the Qur'an provides a solution to every problem that occurs. This demonstrates that the Qur'an has been operationalized through interpretation in order to become a product that provides solutions to problems that arise.

As a result, in the opinion of the author, categorically, the interpretation is mapped into two parts. First, interpretation is a product. This

interpretation is the result of dialectics between interpreters, texts, and the context that surrounds them. Then it is written in the form of a commentary book, either in full for all 30 juz or in part. Second, interpretation as a process This interpretation is a continuous process of thinking in order to dialogue the Qur'an with a changing reality. The Koran is a book of principles and moral appeals, not a legal document. But it does contain several important legal statements, which were issued during the process of fostering the Meccan and Medinan communities (Rahman, 2010). This assumption cannot be faulted, even though in fact the substance of the Qur'an is mostly muhamkamat in nature. Every verse in the Qur'an, on the other hand, contains messages and moral ideals that can provide future discourse in living the next life.

Communicative dialogue between limited Qur'anic texts and unlimited contexts Thus, interpretation is an activity that will never be completed until the Day of Judgment. That is, interpretation in this sense is dynamic because it is intended to bring text to life in the context of life, which is always changing and developing. Both interpretation as a product and as a process have, in fact, been carried out by various commentators.

The Koran is a book of principles and moral appeals, not a legal document. But it does contain several important legal statements, which were issued during the process of fostering the Meccan and Medinan communities (Rahman, 2010). This assumption cannot be faulted, even though in fact the substance of the Qur'an is mostly muhamkamat in nature. However, every verse contained in the Qur'an has messages and moral ideals, which can provide future discourse in living the next life.

According to Manaa Khalil Qataan, the Qur'an is the first source of tasyri for Muhammad SAW's people. Their happiness depends on understanding their meaning, knowing their secrets, and practicing what they

contain. A person's ability to understand and express the pronunciation and meaning of the Qur'an is not the same, even though the explanation is so clear and the verses are so detailed. The difference in reasoning power between them is something that cannot be disputed anymore. Laypeople can only comprehend the zahir meanings and verses in their entirety. Meanwhile, the intelligent and educated will be able to draw interesting conclusions. These two parties have various levels of understanding. So it is not surprising that the Qur'an has received great attention through intensive studies called interpretation (Qattanm Manna Khalil, 2001).

Interpretation is not taboo. If interpreting activities are considered taboo and there is a freezing process, it will be difficult for humans to find alternative solutions to problems that occur, and this will close the door for scientific treasures, especially in the field of interpretation. Based on empirical reality, the interpretation of the Qur'an is a science that lives, develops, and moves towards a certain point. Therefore, the interpretation adapts to these changes. The interpretation of the Qur'an is dynamic and dialectical with the times (Nasuha, n.d.). That is, if the interpretation is dynamic, then the interpretation is surrounded by reason, reality, and text. so that all three have dialectical-functional synergy, influence one another, and have interrelated functions.

The focus of the problem in this study is the method of basic arguments, discussions, questions and answers, and dialogue according to the Qur'an, so that the range of interpretation is wider and more holistic.

Method

This study uses a type of qualitative research. Qualitative research is a type of research that produces findings that cannot be achieved by using statistical procedures or other means of quantification. Qualitative research can be used to examine people's lives, histories, behaviors, organizational

functionalism, social movements, or kinship relations (Moleong, 2013).

Qualitative research is an approach that emphasizes the observations of researchers. As a result, the use of humans as research instruments becomes essential research prioritizes observational findings on existing phenomena as well as interviews conducted by researchers as instruments. Even in qualitative research, the researcher is the most important tool (Sugiono, 2016).

Results and Discussion

Methods of Basic Arguments, Discussions, Questions and Answers and Dialogue in QS. Al-Isro verses 36-37

Q.S. Al-Isro verses 36–37 read: 36. And do not follow what you have no knowledge of. Truly, hearing, sight, and heart will be held accountable. 37. And do not walk on this earth arrogantly, because in fact you will not be able to penetrate the earth and will not be able to rise as high as a mountain (Q.S. Al Isro: 36–37).

This verse is very important to study because it contains an order to humans to be careful in conveying knowledge. It must be based on certain knowledge; it is not permissible to make things up about science because Allah will hold us accountable for everything we do in the world. Likewise, arrogance leads people to humiliation (Hamka, 1982).

In Tafsir al Maraghi, it is explained that this verse gives guidance that it is prohibited to follow something of which one has no knowledge, both in words and deeds. In fact, Al-Qatada emphasized that one should not claim to have heard but has not heard, should not claim to have seen but has not seen, and should not claim to know something but does not know it. As a result, the prophet Rosululloh SAW advised his followers to avoid guesswork (Dzan) or prejudice because it is a sin. One hand, the guidance of this verse prevents various evils, such as accusations, suspicion, lies, and false testimony. On the other hand, he gives guidance to use hearing, sight, and heart as

tools to gain knowledge (Al-Maragi, 2012). (QS. An-Nahl: 78) And don't act on words or actions you don't understand. These words are laws that cover many aspects of life. And therefore, regarding these words, the interpreters issued several opinions:

- a. Ibn Abbas said: Do not say that you are a witness except for something that your eyes know, your ears hear, and your heart understands.
- b. Qatadah says also: don't say, "I have heard," even though you have never heard, "I have seen," even though you have never seen, or "I already know," even though you don't know.
- c. And there are also those who say that what is meant is forbidding words without knowledge but only conjecture and understanding.
- d. However, some argue that what is meant is that polytheists are prohibited from following their beliefs, which are based on taqlid to their ancestors, and only following their desires.

Qatadah interprets the personal weakness of Mr. Tu Thus, Don't say I saw you; even though you didn't see it, I heard it even though you never heard it. I know, even though you don't know. "At the beginning of this verse, wa la taqfu": the words taqfu are following the trail. Where people go, there you go. "You don't know where that person is going." At the end of the verse, it is emphasized: "Verily, hearing, sight, and heart, each one of them will be questioned from it." (end of verse 36) Concerning the fact that people only follow in the footsteps of others, either their ancestors or others, due to habits, accepted customs and traditions, or decisions and ta'ash-shub,

In the interpretation of al-lubab, this verse instructs individuals to do what Allah has commanded above and avoid what is not in line with it. This verse further advises: "Don't get involved in any matter that you don't know; that is, don't say what you don't know, don't claim to know what you don't know, and don't

claim to have heard what you didn't hear." In fact, hearing, sight, and heart, each of which is an instrument of knowledge, will be questioned about how the owner uses them, and the owner will be held accountable for using them. Besides that, in verse 37, Allah swt. prohibits humans from being arrogant in their walking like people who walk arbitrarily. The knowledge that is given is purely a gift from Allah, and the knowledge that Allah has given to humans is only a little like a drop of water in a wide ocean (Shihab, 2012).

Application in life

From the explanation of Qs. al-Israa verse 36, there is a lot of learning that can be obtained. In education, we are required to use our minds and also ask for guidance only from Allah so that we do not enter error but the truth. The path that is used should not be just taqlid without knowing whether it is true according to the provisions of Allah and His Messenger or not. In studying, we must have ethics not to follow anything that we do not see, hear, or that does not suit our hearts. And we are forbidden from doing or saying anything based solely on prejudice or conjecture without correct knowledge, because prejudice is not justified in the sense that it is feared to mislead others. It is forbidden to say or act without being based on knowledge because it can cause damage. Therefore, we should not follow what we do not know because Allah will ask the members of this body on the Day of Resurrection about what has been said by its owner or done from words and deeds that are prohibited.

From the explanation of QS. Al-Isro verse 37, that prohibits being arrogant because arrogant behavior can plunge humans into humiliation, just as the devil becomes a humiliated creature due to his pride in judging himself as more noble than Adam. Humans have all limitations because Allah is the only one who has access to knowledge, wealth, and other resources.

Methods of Basic Arguments, Discussions, Questions and Answers and Dialogue in QS. Al-Anbiya verses 51-72

In Tafsir Ibn Kathir, al-Khalil Ibrahim as swore an oath that was heard by some of his people, in fact he would deceive their idols, that is, in fact he was very enthusiastic about destroying them after they left him to celebrate their great day. Because they have one big day where they go out.

As-Suddi said: "When the time for the celebration was approaching, Ibrahim's father said, "O my son, if you had come out with us to the celebration, you would have admired our religion." Then he came out with them. When he was halfway there, he threw himself on the ground and said, "I am sick." However, they still walked away from him, even though he was in a state of convulsions.

They said, "Just let it be." And he kept saying, "I am sick." When (generally) they had passed it and the only people who were weak were left among them, he said, "Dema Allah, I will actually do a trick. against your idols,' then they hear it."

The following are the values of Islamic education found in the story of the prophet Ibrahim as found in Surah Al-Anbiyâ verses 51-72: Idols are not worthy of being considered gods because they cannot protect themselves from being destroyed by people, so how can idols protect their worshippers? An idol cannot even tell who has destroyed himself, so the idol itself cannot guide its worshipers because Allah is eternal, all-guiding, and all-protecting, so it is not appropriate to equate idols with Allah SWT.

The value of Ukhuwah, or Hablunminannas, is that the morals shown in the story of Prophet Ibrahim AS are noble morals, both in facing his infidel father and in facing his infidel people. He was not at enmity with his father; he even prayed for him. He invited his people to engage in dialogue in order to convey the truth. The value of ukhuwah here is ukhuwah insaniyah.

The educational value of thinking and discussing is demonstrated by the Prophet

Ibrahim AS in conveying the truth and correcting the mistakes of his people in worship by means of dialogue using logic, not in a selfish way or with a fanatical attitude. He even showed how the idols worshiped by his people had no power at all. This is an example of how the teaching method involves thinking and discussing.

The value of education is gentle argumentation without violence. Prophet Ibrahim put forward da'wah arguments to invite his father and people to the truth. Except for one large statue, Prophet Ibrahim destroyed the idols worshiped by his father and people. The reason Prophet Abraham left a large statue was because if his people asked about the damage done to the idol, the big statue had done it. In the context of this verse, the father and people of the Prophet Abraham actually stated that the large statue could not move; this was proof that the idols that were worshiped did not deserve to be made gods because they were free from the nature of power.

Conclusion

The values of Islamic education from Surah Al-Anbiya verses 51–56 are: Allah gave a very clear instruction for mankind, that humans need to be careful in using human potential, especially the eyes, ears, and heart/mind, in the context of achieving knowledge; it must be used as much as possible, in addition to the obligation to fulfill scientific mandates; the knowledge obtained is not as a suggestion of arrogance but as a means of good deeds. The values of Islamic education in the story of Prophet Ibrahim, as found in Surah Al-Anbiyâ verses 51-72, include: (1) Aqidah values; (2) Ukhuwah/hablunminannas values; and (3) Tawhid values. The morals demonstrated in Prophet Ibrahim's story are noble morals, both

in dealing with his disbelieving father and his infidel people.(3) The educational value of thinking and discussing, as Prophet Ibrahim AS did in conveying the truth and correcting the mistakes of his people in worship by means of dialogue using logic and not in a selfish and fanatical way, (4) The value of education is gentle and argumentative, without violence. Prophet Ibrahim put forward da'wah arguments to invite his father and people to the truth.

Bibliography

- Alkhuli, A. (1991). *Manahij Tajdid fi an-Nahw wa al-Balaghah wa at-Tafsir wa adab*. Darul Ma'rifah.
- Al-maragi, A. M. (2012). *Tafsir Al-maragi*. PT. Karya Toha Putra.
- Azzarqani, M. A. A. (2000). *Manahil al-irfan fi ulum Al-quran*. Musthafa Bab alhalabi.
- Fauzian, R. (2019). Kajian Konteks Eksternal Penafsiran Alquran: Studi Kritis Terhadap Pandangan Fazlur Rahman. *AJIQS*, 1(2), 73–87.
- Hamka. (1982). *Tafsir Al-Azhar*. Pustaka Panjimas.
- Izzan, A. (2007). *Metodologi Ilmu Tafsir*. Tafakur.
- Moleong, L. J. (2013). *Metode Penelitian Kualitatif*. Rosda.
- Nasuha, C. (n.d.). *Mengerti Quran; pencarian hingga masa senja*. Pusat penjamin mutu dan pascasarjana UIN Sunan Gunung Djati.
- Qattanm Manna Khalil. (2001). *Studi ilmu-ilmu Al-Qur'an*. PT. Pustaka Litera Antarnusa.
- Rahman, F. (2010). *Islam*. Pustaka.
- Shihab, M. Q. (2012). *Tafsir Al-Lubab*. Lentera Hati.
- Sugiono. (2016). *Memahami Penelitian Kualitatif*. Alfabeta.