

METHOD OF MUNASABAH IN KORAN AND THE VALUES OF EDUCATION ON IT

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Abstract-*Beside as part as being a revelation, Koran is also a human guide book in carrying out all life activities. So understanding it is an obligation for every Muslim, one method for that is munasabah Koran. In addition to knowing the meaning in each verse or letter. The munasabah method is very important in building a framework of thought in the world of science and education. This paper with the content analysis method will try to explain how the munasabah in the Koran inspires the development of educational values.*

Keywords: Munasabah, Education and Scinces Method

Abstrak-*Selain sebagai wahyu, Al-Quran juga merupakan kitab panduan manusia di dalam menjalankan segala aktivitas kehidupan. Maka memahaminya adalah kewajiban bagi setiap kaum muslimin, salah satu metode untuk itu adalah munasabah Al-Quran. Selain untuk mengetahui makna dalam setiap ayat maupun surat, metode munasabah ini sangat penting dalam membangun kerangka pemikiran dalam dunia keilmuan dan pendidikan. Tulisan ini dengan menggunakan pendekatan metode analisis konten akan mencoba memaparkan bagaimana munasabah di dalam Al-Quran itu menginspirasi dalam pengembangan nilai-nilai pendidikan.*

Kata Kunci: Munasabah, Pendidikan dan Metode Keilmuan

INTRODUCTION

Koran (*Al-Quran*) is a revelation sent directly by Allah to the Prophet Muhammad to be a guide in human life. Apart from being a revelation, the Koran is also a human guide book in carrying out all life activities. Humans as God's creation need a life guide from the creator in order to carry out their duties according to the purpose of human creation.

Historically, the Koran was revealed gradually to make it easier for the Prophet Muhammad and his companions to memorize it. In addition, to further strengthen the Prophet Muhammad so that the

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meaning and content of the Koran becomes more clearly understood, the process of descending is adjusted to the events that arise. In short, the process of descending the Koran is adjusted to certain events so that it is easy to understand and makes the Koran feel its majesty and glory.¹

As a guideline for human life, the Koran is not only read and memorized, but more than that it is practiced and applied in the real contents of the breath of the Koran. Apart from being a guide in religious matters, both ritual and worship are *muamalah*. It will be even greater if the Koran is able to be applied by Muslims as a guide in the substance and operation of state, economic, social, political and educational affairs.²

In order for Muslims to understand the Koran, they must at least understand the minimum tools to understand it, namely the sciences of the Koran or the *Ulumul Quran*. In it, it examines various issues and discussions related to the Koran. This is important in order to increase understanding to understand the Koran and in order to make the Koran a guide for a whole human being in the affairs of life.

One of the important life issues for a Muslim is education. Education as one of the basic human needs, if that need is not met, it will make humans weaker intellectually and spiritually. Thus, at least there must be among the Muslims who have full attention to the Koran which is related to the theme of education.

Ulumul Quran apart from being a study material in education, especially Islamic education has an important role to help understand the content and meaning of a verse in the Koran. The study in this paper will try to examine just one of the things that is discussed in the method of understanding the Koran, which is about *munasabah* or *munasabatul ayat* in the Koran. Then, later on, the writer will try to examine what are the educational values contained in the study of the *munasabahtul quran*.

DEFINITION AND USE OF MUNASABAH AL-QURAN

Al-Quran is the eternal miracle of Islam revealed by Allah SWT to the Prophet Muhammad as a great proof of prophethood. It contains such a vast knowledge that when examined and studied will provide enlightenment and guide people to the straight path. However, even so

¹Tim Penyusun AIK, *Tanya Jawab Agama* (Surakarta: Navida, 2019), hlm. 68.

²Ahmad Syafii Maarif, *Al-Quran dan Realitas Umat* (Jakarta: Penerbit Republika, 2010), hlm. 5.

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Koran is not a scientific book that is known in the world of science.³ The mission of Koran is da'wah to invite people to the best path. In the Koran, it is reluctant to sort the messages in order to give the impression that one message is more important than another. Allah sent down the Koran desires that its messages be received completely and integaly.⁴

Meanwhile, the purpose of the Koran by choosing a systematics that seems to be without order is to remind people that the teachings in the Koran are one unified unity that cannot be separated. Those who study it diligently will find an amazing harmony of relationships. So that the impression that previously looked chaotic and unclear turns into a beautifully strung impression. Like a pearl necklace where the tip and base are unknown.⁵

Starting from the above statement, many scholars have tried to break the deadlock problem which deals specifically with discussing the relationship between verses and chapters (*surah*) in the Al-Quran. Abu Bakr An-Naisyaburi became known as a pioneer in the introduction of content relationships (*Munasabah*) in the Koran. Starting from his statement where every time he recited the Koran he would ask "Why this verse, and what is the secret of placing this letter next to this letter?"⁶

The general terms related to the above are known as *munasabah*. Where language is defined as suitability, appropriateness, conformity, and closeness. Meanwhile, the term definition according to Manna 'Khalil Al-Qattan, *munasabah* is the aspects of the relationship or connection between one word and another in one verse, between one verse and another, or one letter to another. Then it is different according to Hasbi As-Shidiqi who views that *munasabah* is only limited to the relationship between verses in the Koran.⁷

According to Al-Baghawi, he equated *ta'wil* with *munasabah*. But according to Badruddin Zarkasyi and As-Syuyuti, they state that *munasabah* includes the relationship between verses and letters. In content or the content in the relationship can be a relationship between 'am and specific, abstract and concrete, cause and effect, rational and

³A.D. El Marzdedeq, *Parasit Akidah: Selintas Perkembangan dan Sisa-sisa Agama Kultur* (Tidak mencantumkan Penerbit dan Tahun terbit), hlm. 1-2.

⁴Manna' Khalil Al-Qattan, *Studi Ilmu-ilmu al-Qur'an* terj. Mudzakir AS (Bogor: Pustaka Litera Antar Nusa, 2001), hlm. 1.

⁵Ahmad Sadali, *Islam untuk Disiplin Ilmu Pendidikan* (Jakarta: Departemen Agama RI, 1996), hlm. 23.

⁶Manna' Khalil Al-Qattan, *Studi*, hlm. 230.

⁷*Ibid.*, hlm. 205.

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irrational and even the relationship between two contradictory or opposing things.⁸

Furthermore, according to M. Quraish Shihab, he argues that what is meant by linkage (*munasabah*) in the Koran can be seen, among others, the word for word relationship in one verse, the relationship between the contents of the verse and *fashilah* (closing of the verse), the relationship between the verse and the verse. Next, the relationship between the *muqaddimah* of one chapter and the closing, the closing relationship of one chapter to the *muqadimah* of the next chapter and the relationship between the contents of a chapter and the next chapter.⁹

From these opinions, *munasabah* can be defined as one of the branches in the *ulumul Quran* which in detail discusses the relationship or relationship between words, verses and verses, or chapters and chapters in the Koran, both before and after. Where the relationship can be in the form of a relationship between 'am and specific, abstract and concrete, cause and effect, rational and irrational as well as a relationship between two contradictory things and so on.

In relation to the interpretation in the Koran, *munasabah* also assists in the interpretation and *ta'wil* of a verse properly and carefully. Among the commentators, they interpret the verse or chapter by presenting the *asbabun nuzul* verse or chapter. But some of them are wondering, which aspect should take precedence over the *asbabun nuzul* or *munasabah* aspect. This shows that there is a close relationship between one verse and another in a harmonious sequence.¹⁰

Thus the science of *munasabah* has a very important position in interpreting the Koran. This knowledge is understood as a discussion of a series of verses and their correlation. Apart from that, it also comes down gradually and with different themes and emphases. When it becomes a book, the verses that are separated by time and discussion are arranged in a standardized order.

When we realize that the Koran is a unified whole, the science of *munasabah* becomes a topic that can help understanding to study the contents of the Koran. Broadly speaking, there are three important meanings of *munasabah* in understanding and interpreting the Koran. First, in terms of *balaghah*, the correlation between verse and verse

⁸Mohammad Ali dan Dartim Ibnu Rushd, *Sejarah Pendidikan Islam di Indonesia: Suatu Pendekatan Interdisipliner* (Surakarta: MUP, 2020), hlm. 4.

⁹Muhammad Quraish Shihab, *Mukjizat al-Qur'an* (Bandung: Mizan, 2004), hlm. 242.

¹⁰Manna' Khalil Al-Qattan, *Studi*, hlm. 235.

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makes a beautiful whole in the grammar of the Koran. Second, the science of *munasabah* can make it easier for people to understand the meaning of a verse or chapter.¹¹

In terms of the interpretation of *bil ma'tsur* and *bir ra'yi*, clearly requires an understanding of the science of *munasabah*. Izzuddin ibn Abdus Salam emphasized that the science of *munasabah* is an important knowledge when someone connects a sentence or verse with one another, it must be focused on the verses that are really related both at the beginning and at the end. Third, as a critical science, the science of *munasabah* will greatly assist the interpreter in interpreting the verses of the Koran.¹²

So, it is clear that understanding the concept of *munasabah* in the Koran is important and very urgent, especially in the interpretation of the verses of the Koran. So that it can provide a more precise and detailed interpretation and will get a more rational and logical understanding in order to provide enlightenment in oneself to further increase the faith and piety of a Muslim.

As for the uses of understanding the concept of *munasabah* in the Koran, among them is as a means of knowing the content in the Koran. In addition, it is also to strengthen the message of a verse with the support of other related verses. Or provide a more detailed and clearer explanation of an unclear verse. On the other hand, by studying the science of *munasabah* in the Koran, it can prove one side of the miracles of the Koran which strengthen the conviction of the heart of a Muslim or anyone who studies it.

EXAMPLES OF MUNASABAH IN THE KORAN

Discussing the issue of *munasabah* in the Koran is closely related to the system of controlling verses and chapters in the Koran. In this case the author quotes from the opinion of Manna' Khalil Al-Qattan which states that the Koran consists of chapters and verses, both short and long verses. Verses are a number of the words of Allah SWT which are contained in a chapter in the Koran. Then, a chapter is a number of verses in the Koran that have a beginning and an end.

The order of the verses of the Koran is *taufiqi*, meaning that the provisions in its compilation are those of the Prophet Muhammad and upon his orders. This is a sign or indication of a relationship between

¹¹Muhammad Chirzin, *Al-Qur'an dan Ulumul Qur'an* (Yogyakarta: PT. Dana Bhakti Prima Yasa, 2003), hlm, 51-52.

¹²*Ibid.*, hlm. 52.

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verses and between chapters. This sign of connection is known as *munasabatul quran* or *munasabah* in the Koran as an effort to simplify and strengthen understanding of its contents.¹³

The further discussion is a study of the various kinds of *munasabah* in the Koran in more detail. In this paper, we will take the model of the division of *munasabah* from several scholars, among them are Manna 'Khalil Al-Qattan, Muhammad Chirzin and Muhammad Quraish Shihab, as have been written in their works. A more complete discussion is as follows.

Judging from its nature, in general *munasabah* is divided into two parts, namely: First, *zhahirul irtibath* which means *munasabah* occurs because one part of the Koran appears clear and strong due to the strong relationship between one sentence and another. The series of several verses that explain something in the material is sometimes one verse in the form of an amplifier, an interpreter, a connector, an explanation, an exception or a barrier with other verses. So that all the verses become a complete and inseparable wholely.¹⁴

An example is the relationship between verses 1 and 2 of the chapter Al-Isra', which describes the *isra'* (journey in the night) of the Prophet Muhammad and is followed by an explanation of the revelation of the Torah to Prophet Musa A.S. From these two verses, it is clear that they both provide information about the sending of prophets and apostles together. The second example is in Surah Ali Imran verse 190 and verse 191. Where these two verses explain the criteria or characteristics of intelligent people.¹⁵

Second, *khafiyul irtibath*, which means *munasabah* occurs because there is no correspondence between the parts of the Koran so that there is no apparent relationship between the two clearly. In fact, it appears that each verse stands alone either because the verse is connected to another verse or because one seems to contradict the other.

This can be seen in two related models, namely the relationship marked by the letter *'athaf*. As an example is found in Surah Al-Ghasyiyah verses 17-20 which means the following, "*then do they not pay attention to how the camel was created. And the heavens, how exalted. And the mountains, how they are enforced. And the earth, how it is spread out*". (Surah Al-Ghasyiyah: 17-20).

¹³Manna' Khalil Al-Qattan, *Studi*, hlm. 215.

¹⁴Supiana dan M. Karman, *Ulumul Qur'an* (Bandung : Pustaka Islamika, 2002), hlm. 161.

¹⁵Manna' Khalil Al-Qattan, *Studi*, hlm. 216.

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The explanation of the chapter: If you pay attention, these verses do not seem to be related to one another, even though they are closely related. The mention and use of the words camel, sky, mountain, and earth in these verses are closely related to the customs prevailing among Arab people who live in the desert. Where their life is very dependent on livestock (camels). However, this situation will not be able to continue unless there is water that is sent down from the sky to grow grass. Where they go past, they need mountains and hills for shelter and shelter, and look for grass and water by moving over the vast expanse of the earth.¹⁶

Meanwhile, the second model is a sign of *munasabah* without the letter '*athaf*' so that it requires support as evidence of the relevance of the verses. This can be a literal affinity. In this case there are also three types, namely *tanzhir* or relationship reflecting the meaning of comparison, *mudhaddah* or relationship which reflects the meaning of contradiction, and *istithrad* or relationship which reflects the meaning of the relation of a problem to another.¹⁷

As *munasabah*, when viewed from a material perspective, it can be divided into two, namely: First, *munasabah* between verses in the Al-Quran, namely the relationship or conformity and linkages between one verse and another. As the explanation and example that the author has stated above.¹⁸

Second, *munasabah* between Chapters. In this case the *munasabah* between chapters in the Koran has its own secret. This means that the arrangement of the letters in the Koran is compiled with various logical and philosophical considerations as a form of proof of the miracles of the Koran and the glory of the Prophet with the permission of Allah SWT.¹⁹ The correlation between the letters is as follows:

- a. The relationship between the chapters names. For example in the chapter Al-Mu'minun followed by the chapter An-Nur, then continued with the chapter Al-Furqon. The correlation of the name of the chapter is that the believers are under the light (nur) that illuminates them, so that they are able to distinguish between *haq* and falsehood as *furqan*.
- b. The relationship between the beginning of the chapter and the

¹⁶*Ibid.*, hlm. 161.

¹⁷[Http//Fahera.wordpress.com](http://Fahera.wordpress.com) diunduh pada hari, Senin, 12 Maret 2019 Pukul. 13.18 WIB.

¹⁸*Ibid.*, hlm. 161-162.

¹⁹Ihsan Saifudin, *Keajaiban Dzikir Shahibul Jannah* (Surakarta: Arbagrafika, 2020), hlm. 1.

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closing of the previous chapter. For example, the relationship at the beginning of the chapter Al-Hadiid and the closing of the chapter Al-Waqi'ah has a clear relevance, namely harmony and the relationship with the *tasbih*. Where is the verse in the beginning of Surah Al-Hadiid verse 1 with the end of Surah Al-Waqi'ah verse 96.

- c. The relationship between the beginning of the chapter and the end of the chapter. In a chapter there can be a correlation between the beginning of the chapter and the ending. For example in Surah Al-Qashash it begins with the story of Prophet Musa and Fir'aun and their cronies as examples of unbelievers who lied to Allah SWT. Meanwhile, the closing of the chapter illustrates Allah's statement so that Muslims do not become helpers for unbelievers. Because Allah knows more about guidance and only Allah gives guidance.
- d. The relationship between the two chapters in matters of matter and content. For example, between the chapter Al-Fatihah and the chapter Al-Baqarah. Which in the chapter Al-Fatihah contains an overview or global theme of *aqidah*, *muamalah*, stories, promises and threats. Whereas in the chapter Al-Baqarah makes a more detailed explanation of the contents of the chapter Al-Fatihah.

THE VALUES OF EDUCATION IN MUNASABAH OF THE KORAN

Whatever science emerges and is studied, it must have contributed greatly to the world of education, especially in the world of Islamic education. Both contributions in the conceptual and theoretical aspects as well as in the practical terms of education. Likewise, with the science of *munasabah* which studies the correlation between verses and chapter in the Koran, of course there are good and high wisdoms in improving the quality of education.

Starting from the conceptual side, the study of *munasabah* can be used as a way of training in critical and analytical-philosophical thinking to examine the relationship between verses and chapters in the Koran or other scientific phenomena. Where critical thinking and analysis are needed for a human being, especially for a Muslim, as a means of reading and analyzing various phenomena or symptoms. Both textual phenomena and contextual phenomena that arise.

In addition, by studying the science of *munasabah* will open studies of other sciences, both those related to *ulumul quran* and other religious sciences such as arabic, *fiqh*, *ulumul hadith*, *balaghah*, and other general sciences such as biology, physics, astronomy, mathematics, chemistry,

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sociology, economics and other sciences. Because indeed the main principle in the munasabah method is linkages and linkages in terms of textual meaning and contextual meaning.

Moreover, in the conceptualization and implementation or practice in the world of education, *munasabah* science is the most important part in the educational curriculum whose urgency is so important to enrich insight into curriculum strategies and materials. Then the science of *munasabah* also has an important role in the formation of educational goals in order to form noble morals for a Muslim who learns the Koran because he will find out many hidden lessons that he can study. So that it will have an impact on the individual knowledge of a Muslim who is smart and wise and able to meet the challenges of the times.

CONCLUSION

Munasabah can be defined as one of the branches in the *ulumul quran* which in detail discusses the relationship or relationship between word for word, verse with verse, or chapter and chapter in the Koran, both before and after. Where the relationship can be in the form of a relationship between the meaning of 'am and specific, abstract and concrete, cause and effect, rational and irrational and even the relationship between two contradictory things and so on.

As for the uses of understanding *munasabah* in Koran, among them is as a means of knowing the content in the Koran. On the other hand, by studying *munasabah* in the Koran, it will prove the miracles of the Koran to further strengthen the conviction of the heart of a Muslim or anyone who studies it.

Its relation to the interpretation of the Koran, *munasabah* also helps in the interpretation and *ta'wil* of a verse properly and carefully. Among the commentators, interpreting a verse or a chapter by presenting the *asbabun nuzul* verse or chapter. But some of them are wondering, which aspect should take precedence over the *asbabun nuzul* or *munasabah* aspect. This shows that there is a close relationship between the verses of one another in a harmonious sequence that the *munasabah* in the Koran is very helpful in understanding the meaning and content of these verses.

In Islamic education the study of *munasabah* can be used as a way of training in critical and analytical thinking in examining the relationship between verses and chapters in the Koran. Where critical thinking and analysis are needed in a human being, especially for a Muslim, as a means of reading and analyzing various phenomena. Both

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textual phenomena and contextual phenomena that appear in the world of education.

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