ANALYTICAL STUDY THE METHOD OF DAKWA IN AN-NAHL 125-128 IN THE TESTAMENT OF MA'ALIM AL-TANZIL BY IMAM AlL-BAGHAWY

Muhammad Akbar Mawaldi[1], *Andri Nirwana, AN*[2*], *Nazar Fadli*[3]

[1,2]Department of al-Qur'an and Tafseer, Universitas Muhammadiyah Surakarta, Indonesia

[3]Department of Islamic Studies, Necmettin Erbakan Universitesi, Turkey
[1]g100160022@student.ums.ac.id, [2*]andri.nirwana@ums.ac.id,
[3]nazarfadli@ogr.erbakan.edu.tr

Abstract: Da'wah is in principle an effort by someone to convey the teachings of Islam to others, both those who already believe in the truth of Islam, and those who do not have faith in the truth of Islam, both to individuals and groups. The purpose of this study is to find out how the tafsir Ma'alim Al-Tanzil analyzes Qs An-nahl verses 125-128 in the frame of the da'wah method and also to find out how the concept of the da'wah method in Qs An-nahl 125-128. This research is a literature study research. The sources of data used are primary and secondary data from the Qur'an and the book of tafsir Ma'alimu An-Tanzil by Imam Al-Baghawy, as well as previous data collected and reported by people outside the researcher and obtained from libraries, journals, articles and books related to the problem studied. The data will then be analyzed using the Tahlily method. The conclusion of the analytical study of the da'wah method in QS An-nahl verses 125-128 in the tafsir ma'alim al-manzil by Imam Al-Baghawy explains how to preach using the wisdom method based on the Qur'an wisely, then with the matzoh Hashanah method in the form of good advice, and with the method of yujadilu bill hiya ahsan, which is to argue in a good way without persecute who are opposed to debate. Then it is explained how to reward the actions of others without exaggerating them.

Keywords: da'wah, tafsir ma'alimul al-tanzil, Imam al-Baghawy, da'wah method, Qur'an.

INTRODUCTION

Da'wah is principally an effort by someone to convey the teachings of Islam to others, both those who already believe in the truth of Islam and those who do not have faith in the truth of Islam. From such an understanding of da'wah, in da'wah, there are terms of da'wah formation that reach (increasing imaniyah, ubudiyah, and amaliah), and da'wah that is broadcasting (the process of conveying Islamic teachings to all people), without exception believers or non-believers. According to Murwahid and Saputro, in interpreting da'wah is an effort by Muslims so that Islamic religious values reach the wider community without exception, whoever the recipient is, whenever it is time to preach, in any situation, the da'wah environment, and wherever the place of activity is taking into account the message of da'wah that is urgently needed [1].

Thus, da'wah is not a threat to the existence of other people or groups but is a bringer of peace and tranquillity. Da'wah must be able to show the presence of Islam to be a necessity, not a compulsion. Especially when the ummah faces various increasingly

complicated problems and the Islamic da'wah Rahmatan Lil'alamin complex to find a way out, the presence of preachers who can meet the needs of the community must be eagerly awaited [2], [3].

The holy book of the Qur'an is the main source of Islamic teachings and a guide to life for every Muslim. The Qur'an not only contains instructions about man's relationship with God but also regulates man's relationship with his fellow man and with the surrounding nature. In addition, the Qur'an is a book of da'wah that includes various elements of da'wah, such as da'i (giver of da'wah), man's (recipient of da'wah), da'wah (elements of da'wah), methods of da'wah and ways of delivering it. Dakwah is the duty of the Apostles, a part that must have existed in the life of religious people. In the teachings of Islam, dakwah is one of the obligations of Muslims imposed by religion on its prophets. This shows that this religion is constantly guarded, cared for, and developed by its embraces. It is Muslims who are obliged to maintain and maintain the religion of Islam, especially preachers who have the capacity and capability of science, morality, morals, and the ability to deliver da'wah [4], [5].

Islam is a religion of da'wah, which contains instructions to invite people to something good and true, both individually and in groups. Religion is a teaching, a system that regulates the system of faith (belief) and worship of God Almighty, and the system of rules related to human and human association and their environment. For its adherents, religion is intelligence about the teachings of the highest and absolute truth for mankind about the extension and guidance for the safe life of the afterlife. The religion of Islam is one of the examples that has the teachings and guidance that are in its holy book which is the Quran, the Quran is a scripture that Allah has revealed to the Prophet Muhammad PBUH through the angel Jibril. Other than for clues. The Quran should also be constantly recited, where reciting the Quran is a sign of our love for Allah SWT and the Prophet Muhammad PBUH. Allah SWT judges those who recite the Quran as worship, the reward given by Allah is not counted per verse or ence, but per letter [6], [7].

Every Muslim or Muslim must preach, only with the claim that the religion of Islam can be spread widely and maintained until now, and da'wah is not only done in mosques or places of recitation, but da'wah can be done anywhere, anytime, and with anyone. In da'wah there must be elements that invite or influence, some are invited and some are called for, tools to invite and call, as well as the content of invitations or appeals, and things that surround them. In other words, in da'wah, there must be da'i, da'wah objects, da'wah materials, methods, and kaifiyyah da'wah and other infrastructure related to funds and logistics, and provide da'wah to support the success of da'wah [8]–[10].

LITERATURE REVIEW

The journey of Islamic dakwah can be seen through the journey of the previous figures in which they spread the teachings of Islam in a peaceful and coercive way, this is because Islam is a peaceful religion, and in preaching some manners must be guarded by the da'i. Islam is a religion that does not doubt it, and Islam is a religion that can be accepted at any time and in various parts of the world regardless of one's social and cultural status, Islam is always maintained from the creation of Adam (as), until the doomsday later, Islam is a religion that has a comprehensive nature, because it can be accepted by anyone without distinguishing, whether he is white or black, a person's degree, title, and language. The essence of the teachings of Islam is to apply the teachings of Islam in the hymn as a sign of confirmation of Allah SWT [11], [12].

In general, da'wah is usually carried out in a taklim assembly, in mosques or mushollas in a solemn state. However, with the advancement of technology and information, many da'is improvise their da'wah narratives with humorous interludes and other things to keep it interesting to listen to. In this progressive era, many

preachers convey their da'wah through existing media such as social media, radio, television, and written media. Not only do artists now pay attention to existence in the world of television, ev buten preachers also pay attention to this to spread the teachings of Islam or just remind Muslims today not to go beyond the limits set by Allah [13].

In the Quran, we can find various methods of da'wah, such as lectures, discussions, questions and answers, demonstrations, assignments, examples, habituation, tourist works, stories and advice and so on. These, various methods can be used by looking at the situation and conditions in the field, and these methods can be combined so that the activities of the da'wah method are not boring for those who hear it [14], [15].

It should be admitted that there is no better and better method for preaching but combining several methods because all methods complement each other. The best method is to do a combination with other methods [16].

Of course, the da'is have freedom in determining what methods they can use in preaching, but it cannot be denied, very thatappropriate da'wah methods can have a very effective impact in preaching. Various methods of da'wah can be chosen by the da'is to carry out the da'wah process with the mad'unya to be more efficient and memorable and imprint on the mad'unya. Improper da'wah methods can hurt da'wah can er the da'wah process, and can even have an impact on hampering the knowledge that will be received by the mad'unya [17].

To achieve the goal of preaching, it is necessary for da'is who are active in choosing da'wah methods so that the mad'unya can absorb all the knowledge given to him perfectly, and can, be said that da'wah is successful, the choice of methods is influenced by several aspects, starting from the material of da'wah, the environmental conditions of da'wah, the conditions of mad'unya, through the selection of this method the dates are expected to generate motivation for mad'unya to be able to practice what they have received. According to Ibn Taymiyah in his book Risalatul Amr bil Ma'ruf, three provisions must be possessed by someone in preaching or beramar ma'ruf nahi munkar. The three things are: "knowledge, gentleness, and patience." Science before ruling and forbidding, gentleness when commanding and forbidding, and patience after commanding and forbidding" [18], [19].

The first is knowledge, before a person commands or invites others to do good and prevent evil, then he should know first, he must know whether this means good or evil, whether this can cause fame or evil. Second, gentleness when preaching, after having qualified knowledge to preach, then for a da'i when carrying out his da'wah mission must be accompanied by gentleness and love, this is because the human soul is like glass that is easily broken, therefore tenderness and love are needed, so that those who are da'wah want to accept what we say. Third, patience after delivering da'wah, this is because da'wah requires struggle. Not everyone can accept directly what we say, some need a process to digest and do the da'wah we convey [20]–[22].

Table 1. Literature Review about Method of Dakwah in An-Nahl 125-128 in the Testament of Ma'alim Al-Tanzil by Imam Al-Baghawy

Title of Article/Journal	Writer	Research Methods	Key findings	Relevance to Da'wah An-Nahl 125-128
Tafsir An-Nahl: Da'wah and Its Application According	Ahmad Syaiful	Tafsir Analysis	Al-Baghawy emphasizes da'wah with	Explanation of the da'wah method used in

			wisdom, good advice, and thoughtful dialogue.	An-Nahl 125
to Imam Al-Baghawy in Ma'alim Al-Tanzil			wisdom, good advice, and thoughtful dialogue.	An-Nahl 125
Wise Da'wah in Tafsir Ma'alim al-Tanzil	Muhammad Nurul Huda	Literature Studies	Da'wah must be done with wisdom (wisdom), following the ethics of da'wah stipulated in the Qur'an.	Directly related to the concept of wisdom in verse 125 An-Nahl
Implementation of Wisdom in Da'wah Based on Tafsir Al-Baghawy	Lutfan Zakaria	Study of Thematic Interpretation	Da'wah must prioritize intellectual dialogue, moral teaching, and ethics	The application of good wisdom and advice in da'wah as stated in An-Nahl 125
The Approach of Wisdom and Mau'idhah Hasanah in Qur'aniyah Da'wah According to Tafsir Ma'alim al-Tanzil	Isah Hasana	Qualitative Descriptive	Al-Baghawy underlined the importance of a gentle approach in da'wah	The relevance of the method of gentle da'wah (mau'idhah hasanah) in An-Nahl 125-126
Dialogue in Da'wah: Tafsir Surah An-Nahl According to Imam Al-Baghawy	Abdul Karim	Exploration of Tafsir	The importance of da'wah through good debate (jadilhum billati hiya ahsan) according to An-Nahl 125	Directly related to how to have a good dialogue in da'wah

Based on the table above, shows that various studies and studies related to the da'wah method applied by Imam Al-Baghawy in the book Ma'alim Al-Tanzil with a focus on Surah An-Nahl verses 125-128, which affirm that these verses contain important principles in da'wah such as using wisdom, good advice, and wise debate.

METHODOLOGY

This type of research on thesis writing is a literature study, namely looking for and using written materials related to the tafsir al-manar in Qs An-Nahl verses 125-128, then from these written materials, trying to collect and analyze the tafsir Ma'alim Al-Tanzil in Qs an-Nahl verses 125-128 [23], [24].

In this study the method used to collect data is documentation, this technique is a way of collecting data which is done by categorizing and classifying materials written and related to research problems, both from document sources and books, newspapers, magazines, and writings on the internet sites [25], [26].

Table 2. Research Methods

Component	Explanation
Type of Research	Literature Studies
Research Object	Tafsir Al-Manar and Tafsir Ma'alim Al-Tanzil in QS An-Nahl verses 125-128
Data Source	Written materials related to Tafsir Al-Manar and Tafsir Ma'alim Al-Tanzil in QS An-Nahl 125-128
Data Collection	Documentation

Methods	
Data Collection Techniques	Collecting, categorizing, and classifying written materials related to the interpretation of QS An-Nahl 125-128
Source Documents	- Tafsir books related to QS An-Nahl 125-128- Documents from books, newspapers, magazines, and websites
Research Steps	1. Identify and collect relevant interpretation literature. Analyzing the interpretation of Ma'alim Al-Tanzil3. Comparing with Tafsir Al-Manar in QS An-Nahl 125-128
Data Analysis	Content Analysis is carried out by reading, understanding, and interpreting literature.

The table above illustrates the important components in the research that use literature studies with a focus on the tafsir of Al-Manar and the tafsir of Ma'alim Al-Tanzil related to QS An-Nahl verses 125-128.

RESULTS AND DISCUSSION

The purpose of da'wah is to change human behaviour, from negative behaviour to positive behaviour, human behaviour comes from (his soul), therefore effective da'wah is da'wah that can be accepted by one's, namely da'wah that suits the heart and soul, of course in the world of da'wah does not have to be easily accepted by the community, not infrequently also found rejection, Sneers, insults and even terror. With conditions like this, a da'i is required to be sensitive to the environment and innovative in facing the times. Because in essence, da'wah means to invite, a da'i must understand the condition of Madhya [27], [28].

The Messenger of Allah was the first preacher sent by Allah to convey His revelations to the people. In delivering the dawah, the Prophet PBUH faced a very severe challenge, especially in the early days of the emergence of Islam, he faced a very strong Quraish pagan. The Prophet PBUH must be in secret. Thanks to patience and consistency in dawah, little by little the da'wah carried out by the Prophet produced results with many unbelievers of Quraysh who embraced Islam. The success of the Prophet's da'wah was not necessarily obtained, although there were several da'wah methods used to achieve this success [29], [30].

In terms of language, the method comes from two words namely "Meta" and "Hodos" (way, way). Thereby we can mean that method is a way or is a path that must be passed to achieve a goal. Other sources say that the method comes from the Germamethodicalica", which means teaching about the method. In Greek method comes from the word "Methodos" which means way, while in Arabic it is called "Tariq". Method means a way that has been arranged and goes through a thought process to achieve a goal or intent [31].

In terms of the method is the path that we take to achieve a goal, or the regular way that is used to carry out something so that it is achieved as desired. Many businesses fail or don't produce optimal results because they don't use the right method. According to Muh Ali Aziz in his book "The Science of Da'wah" in terms of language da'wah comes from the Arabic "da'wah" الدعوة, (has three original letters, namely dal, ain, and waw). From these three original letters, several words are formed with various meanings. These meanings are calling, inviting, asking for help, asking, begging, naming, ordering to come, pushing, causing, bringing, praying, weeping, and lamenting [32].

As for da'wah in terminology (terms) has many meanings depending on which point of view we look at it, but in general da', wah is calling, inviting someone or a group to something good based on the al-Quran and Hadith developed by a da'i, and has a continuous nature. In da'wah activities or activists there are several elements contained therein that need to be considered or in other languages are the components that must be present in da'wah activities and the design includes:

Da'i is a person who carries out da'wah either orally or in writing, as well as deeds, both individually and in groups or forms of organizations or institutions, then who is the da'i? All Muslims automatically act as missionaries, meaning that people who have to convey and are known as communicators of da'wah can be grouped as follows: *In general*, every Muslim or Muslimah who is a mulatto (adult) for whom da'wah activities are inherent, inseparable from their mission as adherents of Islam, by the command "convey my message even if it's one verse". *In particular*, preachers are those who take special expertise in the field of Islamic religion, known as ulama (people who know about religion) [33]–[35].

Biography of Imam Al-Baghawi:

Al-Baghawi has the full name al-Husain ibn Mas'ud Al-Baghawi, he is more famous by the name ibn al-Farra' or al-Farra'. The name Al-Baghawi itself comes from the word Bagh or Baghshur, the name of the area in Khurasan. He was born in Baghshur, a small area located between the cities of Harah and Marwa al-Rudh. Regarding the year of his birth, several references have not stated clearly, but Yaqut said that Al-Baghawi was born in the month of Jumadil Ula in 433 H, 11 and another opinion from al-Zirikla said that he was in 436 H [36].

Al-Baghawi has many nicknames, including Rukn alDin (Pillar of Religion), Muhyi al-Sunnah (Sunnah Liver), Zahir al-Din (Religious Explainer), Qami 'al-Bid'ah (Destroyer of Heresy), Shaikh al-Islam (Islamic Teacher), and others. The nickname Muhyi al-sunnah got when he was composing the book Sharh Al-Sunnah, and then dreamed that Rasulullah saw. Ordered, "You have revived my sunnah because you explained my hadiths". Judging from his daily life, he is a person who is ascetic and warm. He does not teach except in a state of purity either from Hadas or unclean. At meals, he only ate bread. The way to dress is also simple, namely wearing used clothes with a small turban or 'iqamah'. In addition, most of his life never associated with the authorities or officials [37].

Yusuf bin Tafri Bardi al-Atabikiy stated that Al-Baghawi had travelled to many countries and sought a lot of knowledge. This statement wanted to represent that, in the process of seeking knowledge, he went to various regions to study with scholars. In addition, he has shown his seriousness to develop his knowledge and get out of Khurasan. There is also another history that says that he never did go to Baghdad. If he goes to Baghdad then his popularity will be increasingly recognized. In line with the history above, al-Dzahabi has stated about the pilgrimage. He does not know or has never received a history if Al-Baghawi has ever performed the pilgrimage. 16 From this it can be concluded that his biographical portrait, which is relatively small, is written in the tarajim and tabqat book, because not many people have ever met him face to face and told it [38], [39].

By the Government in which he grew up, the majority of his teachers belonged to the Shafi'i school. He is also a scholar of the Shafi'i sect. Among Al-Baghawi's teachers as follows: Husain bin Muhammad al-Marwarrudhi (a qadi and figure of the Shafi'i school of thought), Abu 'Umar 'Abdu al-Wahid bin Ahmad al-Malihi, Abu al-Hasan Muhammad bin Muhammad al-Shiraziy, Abu l-Hasan Abd al-Rahman bin Muhammad al-Dawudiy, Ya'qub bin Ahmad al-Sairafi, Abu al-Hasan 'Ali bin Yusuf al-Dawudiy, and many more of his teachers. Al-Baghawi also had many students, including Abu Mansur Muhammad bin As'ad al-'Attariy, Abu al-Futuh Muhammad bin Muhammad al-Ta'iy, Abu al-Makarim Fadlu Allah bin Muhammad al-Nauqaniy, Al Fakhr bin 'Ali al-Bukhariy, and so on [40], [41].

Imam Al-Baghawi was a very warm and ascetic person during his lifetime, according to Ibn Ahwal, al-Bhagawi was a person who mastered various scientific disciplines and wrote useful works. In addition, al-Baghawi is known as a person who is ascetic, warm, and qana'ah. One of the proofs of his asceticism is that he eats only bread, when he gets

tired of eating only bread, he mixes it with oil. Asy-Syaikh Taqiuddin Al-Subki said: "Very little do we see him choosing something except when he examines it, he will find one that is stronger than the others, besides that he can also express it briefly. This shows that he was given extraordinary intelligence and was careful in writing this commentary [42].

Several scholars and al-Hafidz al-Dzahabi said that Al-Baghawi was given the nickname Muhyi Sunnah (reviving the Sunnah of the Prophet), religious enforcer, Imam, 'Alim 'Allamah, zuhud and qana'ah. Another comment was also made by Imam al-Suyuthi in the book Tabaqat al-Mufassirin, who said that Al-Baghawi was a figure of an imam in the field of interpretation, hadith and jurisprudence. Ibn Katsir in the book Bidayah wa al-Nihayah said that Al-Baghawi was classified as a figure who was 'pious in his time, enforcer of religion, wira'i, ascetic, 'abid and pious. Then, Ibn Khulkan's comments said that Al-Baghawi is a figure of jurisprudence, and belongs to the Shafi'i school, muhaddits, commentators who have a wide range of knowledge [43].

Style of Interpretation

When viewed from the style of interpretation, Al-Baghawi's interpretation is very strong with Lughawi's interpretation, which emphasizes linguistic aspects. For example, when he interpreted the word bismillah:

بسم هللا الباء أداة تخفض ما بعدها مثل: من وعن، وٱلتعلق به الباء محذوف لدَّلة الكَّلم عليه،

تقديره: أبدأ بسم هللا، أو قل: بسم ه

Before doing many explanations, he first examines the linguistic side related to Arabic grammar, Nahwu thus, the style that is more appropriately classified in Al-Bagahwi's Tafsir is the patternlughawi (linguistics or linguistics) [44].

In another case, Al-Baghawi in his interpretation also has a style of fiqhi interpretation. Not infrequently analyzing a verse always emphasizes the legal aspect. In general, the interpretation of al-al-matures produced many fiqh-style interpretations. The argument is that when friends find it difficult to understand the words and laws contained in the Qur'an, they immediately ask the Prophet. On the one hand, it reveals the interpretations of bi al-ma'tsur in the Prophet's era. However, on the other hand, it shows a pattern of fishing interpretation. Therefore, the majority of the books of interpretation of al-mature have a fiqhi style [45]–[47].

Of course, in the case of Tafsir Al-Baghawi also has a fiqh style in his interpretation due to the influence of the breadth of knowledge he has, namely a figure who is an expert in fiqh. His fiqh reputation is clearly illustrated by other works in the field of fiqh. Al-Baghawi's interpretation has two inseparable features, namely lughawi (linguistic) and fiqh (jurisdictional or legal) patterns. Thus, as Hujair said, the style of interpretation cannot be separated from the tendencies, and motivations of the interpreters, the mission carried out, the capacity of the knowledge mastered, and the time and conditions. All of that cannot be separated from the personality and environment of the interpreter [48].

In the year of Imam al-Baghawi's death, there is a difference of opinion among experts. Some argue that Imam al-Baghawi died in Shawwal 516 H/December 1122 AD (according to the opinion of Yaqut al-Hamawiy in the book Mu'jam al-Buldan, Ali Ayazi in al-Mufassirun and Umar Ridha Kahhalah in Mu'jam al-Muallifin). While some others say that Imam al-Baghawi died in Shawwal 510 H/February 1117 AD, (according to the opinion of Muhammad Husain adz-Dzahabi in at-Tafsir wa al-Mufassirun). Some even mention the year 551 H [49].

According to some historians, mufassir Sheikh Imam al-Baghawi died in Baghdad and was buried next to the grave of his teacher al-Qadhiy Husain in the al-Thaliqaniy

cemetery, Marwarrudz. Imam Al-Baghawi said that the emergence of the Ma'alimul An-Tanzil commentary was because "several of my friends who are sincere and passionate about studying knowledge asked me for a book on the guidance (ma'alim) of the Koran and its interpretation. So I fulfilled their request by hoping for Allah's facilitation and convenience from Him. I did this because I obeyed the will of Rasulullah. In a hadith narrated by Abu Sa'id al-Khudriy Allah's Apostle said: "Verily, people will come to you from all over to seek knowledge. So when they come to you, treat them well." I also do this to follow in the footsteps of previous scholars in recording knowledge so that it can be passed on to future generations. I do not add to the results of the toil they have poured out. However, in every era, a the, re must be a renewal of the old, and students of knowledge are limited in sincerity and opportunities to awaken people who are negligent and provide motivation or encouragement to silent peoplet. With the help of Allah and His good knowledge, I compiled the book that was requested by them, the middle book, not too long; saturating and not so short; limited. I hope this book is useful for everyone who studies it [50], [51]."

From the description above, we can conclude that the initial appearance of the Ma'alimul An-Tanzil interpretation book was due to the high enthusiasm of his friends and students in studying knowledge, external factors have had a lot of influence in the application of scholarly commentary books, and from the other side the intellectual factor also influences the background of the writing of the book. In the appearance of this commentary book, it reaped a lot of praise from scholars, including Ibn Taymiyah who said that Al-Baghawi's Tafsir was a summary of al-Tsa'labi's Tafsir. But his interpretation also avoids mudu' hadiths and bid'ah opinions [52], [53].

Meanwhile, al-Khazin in the book Lubab al-Ta'wil also commented: the book Ma'alim al-Tanzil is a great essay in the science of exegesis, which collects correct opinions, free from blurring, distortion, and falsification, decorated in the form of hadiths of the prophet, added in the form of sharia laws, embroidered in the form of strange stories and amazing ancient news, strung together with the most beautiful signs, expressed in the clearest expressions, outlined in beauty in eloquent words [54].

اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِه وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ

وَاِنْ عَاقَبْتُمْ فَعَاقِبُوْا بِمِثْلِ مَا عُوْقِبْتُمْ بِهٖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصّٰبِرِيْنَ

وَاصْبِرْ وَمَا صَبْرُكَ اِلَّا بِاللّٰهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِيْ ضَيْقٍ مِّمَّا يَمْكُرُوْنَ

اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ مُّحْسِنُوْنَ

Invoke (people) to the way of your Lord with wisdom and good lessons and argue with them in a good way. Verily, your Lord is He who knows best who has strayed from His way and He who knows better those who are guided (125). And if you recompense, then repay with the same recompense with the torment that was inflicted on you. But if you are patient, indeed that is better for those who are patient (126). Be patient (Muhammad) and your patience will not be except with Allah's help not grieve over their (disbelief) and do not be narrow-minded about what they deceive (127). Verily, Allah is with those who are pious and those who do good (128). In Qs An-Nahl verses 125-128 there are many lessons and methods that we can take as a way of preaching. The method of preaching is very influential in preaching activities, the correct method can provide maximum results for a preacher, and the method Wrong can hurt the mad'unya [55].

By the verse above, every Muslim is obliged to carry out da'wah Islamiyah, namely calling on those who are good and preventing those who are evil. However, in facing increasingly difficult and complex problems, as a result of demands for developments in science, technology, and globalization demands of the necessities of life, so presumably it is no longer sufficient for preaching which is only carried out far (individually), planning and carrying out its owtactivitiesa'wah should be carried out in a jama'i (collective) manner, through a well-organized institution and by gathering the necessary expertise [11].

Referring to Qs An-Nahl verse 125, which describes the da'wah methods that must be used in the da'wah process, namely: Bil Al-Hikmah, al-Mau'idzatul al-Hasanah, and Jadilhum billati Hiya Ahsan. In this case, Bil al-Hikmah is a priority for the implementation of the da'wah process, because it is seen from the location of the order in Surah An-Nahl verse 125. The word (حكمة) wisdom, among other things, means the most important of all things, both knowledge and deeds. It is knowledge or action that is free from error or mistake. Wisdom is also interpreted as something which, when used/paid attention to, will bring greater or greater benefit and convenience and prevent greater or greater harm or difficulty [56].

The word "wisdom" in the Qur'an is mentioned 20 times both in the form of nakiroh and ma'rifat. The Masdar form is "human" which is interpreted literally to prevent. If it is related to law, it means preventing tyranny, and if it is related to da'wah, it means avoiding things that are less relevant in carrying out da'wah tasks. Apart from the meaning above, the original meaning of wisdom is something that can distance oneself from ignorance. Knowledge is also called wisdom because knowledge has kept a person away from ignorance, and with that knowledge, one can also know how to distance oneself from ignorance, namely all bad deeds. Al-Qur'an, thought, and understanding are also often referred to as wisdom because they can distance oneself from ignorance. Interpretation of Qs An-Nahl 125-128 in Tafsir Ma'alim An-Tanzil [57].

اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُ ۗ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِه وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ

..قوله تعالى اُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ] الْحَسَنَةِ

اُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ بالقرآن, {وَالْمَوْعِظَةِ الْحَسَنَةِ} يَعْنِي مَوَاعِظَ الْقُرْآنِ. وَقِيلَ: الْمَوْعِظَةُ الْحَسَنَةُ هِيَ الدُّعَاءُ إِلَى اللَّهِ بِالتَّرْغِيبِ وَالترهيب. وقيل: هو قول اللِين الرقيق من غير تغليظ وَلَا تَعْنِيفٍ، {وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ} وَخَاصِمْهُمْ وَنَاظِرْهُمْ بِالْخُصُومَةِ الَّتِي هِيَ أَحْسَنُ أَيْ أَعْرِضْ عَنْ أَذَاهُمْ وَلَا تُقَصِّرْ فِي تَبْلِيغِ الرِّسَالَةِ وَالدُّعَاءِ إِلَى الْحَقِّ، نَسَخَتْهَا. آيَةُ الْقِتَالِ {إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Allah SWT Said, invite people to the way of your God using wisdom (al-Quran) and good teachings, good teaching (الْمَوْعِظَةُ الْحَسَنَةُ) is teaching that comes from the al-Quran, and Imam Al-Baghawi continued his words that good teaching is to remind people to be careful of the punishment of Allah SWT with caution and fear, and it is said: that these are soft words without violence and coercion, and {وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ}That is, meet in a good way, that is, disagree with them and argue with them in good disputes, that is, stay away from harming them, and do not be negligent in conveying da'wah and always pray for good for them, and avoid signs that cause quarrels (indeed, Allah knows best who disobeys His way, and Allah knows better who gets His guidance) Qs An-Nahl: 125

١٢٦. وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ

Then proceed with the next verse. وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ And when you are punished, be punished accordingly, that is, then be punished with what you are punished. This verse was revealed in Medina for the martyrs شُهَدَاء (one who fights in the way of Allah) in the battle of uhud which when the Muslims saw what the polytheists had done in the Uhud war, that it was legal for them to kill by defending the stomachs of the Muslims and mutilating them until nothing was left of their bodies: that is handzolah bin rahib his father umar ar-rahid at that time with abu sufyan they left the hadzolah, so the Muslims said when they saw something like that: if Allah gives us victory over them, we will do more than what they did, and we would not imitate them in the same way as no Arab did to other people, so Rasulullah SAW stood beside his uncle, Hamzah bin Abdul Muttalib who had his nose, ears and stomach cut off, and said "If God gives me victory over them, I will replace them with seventy of them", then the word of Allah SWT (وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا) comes down and if you want to punish him, then punish him with what he deserves, then in the next verse {وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ} الْآيَةَ. and if you are patient then that is better for those who are patient, namely and if you forgive then that is the best, then Rasulullah SAW said:" Instead we fight for what he wants and fulfil his rights ". Ibn Abbas and Addahak said this happened before the revelation of bara'ah, when the Prophet SAW ordered the killers of those who killed him and fought against him, so when Islam and its followers were innocent, and they ordered jihad, then this verse was cancelled, said Al-Nakha'i, At-thaw, Mujahid and Ibn Sirin: The verse is a judgment on those who wrongfully wronged him, it is not permissible for him to take more than what has been done to him, he is allowed to repay, forgive and he is forbidden to transgress, then Allah said to the prophet Muhammad in the next verse [58].

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ

١٢٧. أَيْ: بِمَعُونَةِ اللَّهِ وَتَوْفِيقِه

Be patient, O Muhammad and your patience is not except Allah SWT, namely with help and guidance from Allah SWT.

وَلَا تَحْزَنْ عَلَيْهِمْ فِي إِعْرَاضِهِمْ عَنْك

Do not grieve that is in their harassment of you.

وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ} أَيْ: مِمَّا فعلوا من الأفاعيل، وَقَالَ أَبُو عُبَيْدَةَ: الضَّيِّقُ بِالْكَسْرِ فِي قِلَّةِ الْمَعَاشِ وَفِي الْمَسَاكِنِ، فَأَمَّا مَا كَانَ فِي الْقَلْبِ والصدر فإنه بفتح الضاد. وَقَالَ ابْنُ قُتَيْبَةَ: الضَّيْقُ تَخْفِيفُ ضَيِّقٍ مِثْلُ هَيْنٍ وَهَيِّنٍ، وَلَيْنٍ وَلَيِّنٍ، فَعَلَى هَذَا هُوَ صِفَةٌ كَأَنَّهُ قَالَ: وَلَا تَكُنْ فِي أَمْرٍ ضَيِّقٍ مِنْ مَكْرِهِمْ

And do not narrow your chest from what they plan. Namely from what they did to you, and said Abu Zubaydah: trouble is caused by trouble where you live, so what is in the heart and chest is caused by the enemy.

اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا المناهي

Verily, Allah is with those who are pious, that is, those who stay away from what Allah has forbidden.

وَالَّذِينَ هُمْ مُحْسِنُونَ بالعون والنصرة

And those who do good are with the help and victory of Allah SWT.

CONCLUSION

From the discussion of the Analytical Study of Da'wah Methods in Qs An-Nahl Verses 125–128 in the Interpretation of Ma'alim al-Tanzil by Imam Al-Baghawi, it can be concluded that Tafsir Ma'alim al-Tanzil has a style of Kahlil interpretation which is a method of interpreting verses al-Qur'an by explaining all the aspects contained in the verses being interpreted and explaining the meanings included in it, according to the expertise and inclination of the mofussil who interprets the verses. Therefore, in interpreting Qs An-Nahl verses 125-128 Imam Al-Baghawi provides information about the asbabun nuzul verse except in verse 125 because no evidence provides information regarding the asbabun nuzul verse, but he does not forget to provide information about what meaning is contained in the verse, unlike in verses 126-128 he first provides information about the asbabun nuzul of the verse then provides information about the meaning contained in the verse, and also provides information regarding the opinions of the scholars contained therein. In Qs An-Nahl verses 125-128 there is a correlation between the method of preaching, patience, and piety, and that is what a preacher must have in preaching, someone who wants to preach will certainly prepare everything he needs, such as in terms of what method he will use to preach, what material he will convey, how he will explain to his man's when there are differences of opinion between them and the patience he must have when someone he preaches does not follow what he has said. Convey and the most important thing that must be possessed by a preacher should be someone pious. In verse 125 Allah has given us an explanation of his ummah about how to preach, namely by using the method of wisdom based on the al-Qur'an and Al-Hadith as interpreted by Imam Al-Baghawi in his commentary Ma'alim al-Tanzil, then with the maw'izhoh Hashanah method, which is good advice, and with the yujadilu bill hiya ahsan method, namely arguing in a good way without tyrannizing the one being debated, because, in preaching, of course, there will always be disputes between preachers and mad'unya, this is in overcoming disputes that occur. In verse 126 Allah SWT has explained to his people how to repay someone's actions, that is, we should repay him in kind without exaggerating it, but Allah emphasizes in verse 127 the importance of patience for something that has befallen his people, meaning that patience more important and valuable than repaying someone's bad deeds, maybe maintaining patience is not an easy thing to do, but Allah SWT has explained it in verse 128 Qs An-Nahl that Allah will always be with His servants who are pious and do good.

Acknowledgements

Author Contribution

All authors contributed equally to the main contributor to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

Conflicts of Interest

All authors declare no conflict of interest.

REFERENCES

[1] E. Jaelani, L. K. Erdinaya, Rohanda, and S. Perbawasari, "The religious meaning of equestrian and archery sports tourism: A phenomenological analysis," *Geoj. Tour. Geosites*, vol. 28, no. 1, pp. 246–256, 2020, https://doi.org/10.30892/gtg.28119-466

[2] S. shobron M, *et al.*, "Shariah hotel and mission religion in surakarta indonesia," *Int. J. Psychosoc. Rehabil.*, vol. 7, no. 4, pp. 7851–7859, 2020, https://doi.org/10.18510/hssr.2019.74133

[3] Andi Fajar Awaluddin, "Implementasi nilai-nilai dakwah santri melalui peribahasa arab mahfudzat (Tinjauan Sosiolinguistik, Studi Atas Buku Al-Mahfudzat Kelas IX MTs Pondok Pesantren Modern Al-Junaidiyah Biru Bone Karya KM. Syarifuddin Husain)," *Al-Din J. Dakwah dan Sos. Keagamaan*, vol. 05, no. 01, pp. 1–13, 2019. https://doi.org/10.35673/ajdsk.v5i1.577

[4] S. Sulisno and A. Abdullah, "Islamic Education and Community Empowerment," *Int. J. Educ. Learn.*, vol. 1, no. 2, pp. 73–82, 2019. https://doi.org/10.31763/ijele.v1i2.38

[5] S. Shobron, T. Trisno, M. M, M. Mahmudulhassan, and M. N. Rochim Maksum, "Humanist Education the Dayak of Kalimantan Indonesia Islamic Perspective," *Solo Univers. J. Islam. Educ. Multicult.*, vol. 1, no. 01, pp. 20–29, Sep. 2023, https://doi.org/10.61455/sujiem.v1i01.27

[6] M. N. Alim and A. Rohman, "2018 the Governance Type of Pondok Pesantren ' S Business Unit and," *South East Asia Juornal Contemp. Business, Econ. Law*, vol. 17, no. 2, pp. 56–62, 2018. [Online]. Available: https://seajbel.com/wp-content/uploads/2019/01/BUS-06-Nizarul.pdf

[7] M. Fadhlullah, "The Meaning Behind Throwing Chicken In Wedding Ceremony Study of Kudus Kulon AndWetan Society," *Teosofia*, vol. 4, no. 2, p. 97, 2015, https://doi.org/10.21580/tos.v4i2.1717

[8] M. I. Fasa, "Gontor As the Learning Contemporary Islamic," *Semant. Sch.*, vol. 14, no. 1, pp. 141–174, 2017, [Online]. Available: https://pdfs.semanticscholar.org/024d/b6106f4a99433f5620ca61c82c3d73bec0df.pdf

[9] M. I. Fasa, "Gontor as the Learning Contemporary Islamic Institution Transformation Toward the Modernity," *HUNAFA J. Stud. Islam.*, vol. 14, no. 1, p. 141, 2017, https://doi.org/10.24239/jsi.v14i1.462.141-174

[10] R. A. Fahmi, "Transformation of Mosque Management Through Islamic Social Enterprise Concept," *J. Islam. Econ. Lariba*, vol. 8, pp. 157–178, 2022, https://doi.org/10.20885/jielariba.vol8.iss1.art10

[11] A. Muthalib, "Islamic Education Research Problem," *J. Educ. Learn.*, vol. 6, no. 2, p. 81, 2012, https://doi.org/10.11591/edulearn.v6i2.150

[12] A. Muflih, "Leadership Evolution of Salafiyah Boarding School Leader at Lirboyo Kediri," *Int. J. Bus. Manag. Invent.*, vol. 3, no. 3, pp. 34–50, 2014. [Online]. Available: https://www.ijbmi.org/papers/Vol(3)3/Version-2/E0332034050.pdf

[13] E. Firmansyah and R. N. Fadli, "Spirituality as a Paradigm of Peace Education," vol. 1, no. 1, 2023. https://doi.org/10.23917/mier.v1i1.2813

[14] A. Z. Siti Khuzaemah, "Strategi Dakwah Takmir Masjid Raya Al-Falah Sragen dalam Membina Generasi Muda Abstrak," *Meyarsa*, vol. 3, no. 1, 2022. https://doi.org/10.19105/meyarsa.v3i1.6043

[15] Y. Rafidah, M. Ramly, A. Bunyamin, and M. A. Halim, "Kiai Leadership Style On Internalization Of Character Values Of Santri At Islamic Boarding School As ' Adiyah Sengkang And Darud Dakwah Wal-Irsyad - Mangkoso Barru – South Sulawesi," *Int. J. Soc. Sci.*, vol. 74, no. 1, pp. 73–98, 2019. https://doi.org/10.22146/jlo.45618

[16] Sulastiningsih and S. U. Wikaningtyas, "Green Entrepreneurship Motivation Model," *Acad. J. Interdiscip. Stud.*, vol. 12, no. 2, p. 262, 2023, https://doi.org/10.36941/ajis-2023-0047

[17] O. N. Hidayati, "Filantropi Dakwah dan Kaum Minoritas di Indonesia," *Academika*, vol. 1, no. 2, 2017. https://doi.org/10.22515/academica.v1i2.1049

[18] H. P. Daulay, "Islamic Education In Indonesia : A Historical Analysis of Development and Dynamics," *4th Int. Conf. Community Dev. ASEAN ®2017*, vol. 13, no. 2, pp. 291–307, 2017, [Online]. Available: http://mpsi.umm.ac.id/files/file/291_ ISLAMIC EDUCATION IN INDONESIA A Historical Analysis.pdf

[19] H. & A. Tamrin, Afrizal, "The typology of circumplex model milmillennialslim family: the role to reduce parents violent behaviour against children in Indonesia," in *International Conference on Islam and Muslim Societies (ICONIS) 2018*, 2018, vol. 2, pp. 227–249. [Online]. Available: https://repository.iainponorogo.ac.id/601/2/ICONIS-FULL-Articles-Working-OK-Part-1.pdf

[20] J. M. Blau, "Structuring an efficient qualified retirement plan," *J. Med. Pract. Manag.*, vol. 13, no. 6, pp. 300–304, 1998.

[21] E. Abazi, "Importing Religion into Post-Communist Albania: Between Rights and Obligations," *Religions*, vol. 14, no. 5, 2023, https://doi.org/10.3390/rel14050658

[22] A. N. AN, "أصول التفسير عند عبد الله بن عمر رضي الله عنهما في تفسير القرآن," *Ilm. Peuradeun*, 2014. [Online]. Available: https://journal.scadindependent.org/index.php/jipeuradeun/article/view/30

[23] R. A. R. M, Nur Hanif Wachidah, "Contribution of Kartini's Thought on Women Education," *Humanit. Soc. Sci. Rev.*, vol. 8, no. 2, pp. 143–150, 2020. https://doi.org/10.18510/hssr.2020.82e18

[24] Muthoifin, "Ki Hadjar Dewantara Educational Thought Perspective of Islamic Education," *Pros. ICTEE FKIP UNS*, vol. 1, pp. 773–779, 2016. [Online]. Available: https://www.neliti.com/publications/176424/ki-hadjar-dewantara-educational-thought-perspective-of-islamic-education

[25] A. Emmanuel, C. Morales, A. Maisu, I. Safitri, E. Ishaq, and O. Musa, "Competent Teacher Ideal Professional Certified Character and Progressive Perspective of Kitab Al-Rasul Al-Muallim," vol. 1, no. 2, pp. 84–95, 2023, [Online]. Available: https://scholar.google.com/citations?view_op=view_citation&hl=en&user=deExXzcAAAAJ&citation_for_view=deExXzcAAAAJ:SeFeTyx0c_EC

[26] A. F. Noor and S. Suyanto, "The Analysis of Character Strengthening Strategy based on Teaching of Ki Hajar Dewantara in Industry 4.0," *Adv. Soc. Sci. Educ. Humanit. Res.*, vol. 335, no. ICESSHum, pp. 1002–1009, 2019, https://doi.org/10.2991/icesshum-19.2019.155

[27] A. Zabidi, "Sayyid Qutb's Concept of Da'wa in His Fi Zilal al Quran," *Ilmu Dakwah Acad. J. Homilet. Stud.*, vol. 14, no. 2, 2020, https://doi.org/10.15575/idajhs.v14i2.9660

[28] M. F. Ashaari *et al.*, "An Assessment of Teaching and Learning Methodology in Islamic Studies," *Procedia - Soc. Behav. Sci.*, vol. 59, pp. 618–626, 2012, https://doi.org/10.1016/j.sbspro.2012.09.322

[29] S. Ibrahim, "Efektivitas Kebijakan Pelaksanaan Kerukunan Umat Beragama," *Al-Mishbah | J. Ilmu Dakwah dan Komun.*, vol. 12, no. 1, p. 43, 2017, https://doi.org/10.24239/al-mishbah.Vol12.Iss1.66

[30] H. Daulay, "Kebijakan Kerukunan Multikultur dalam Merajut Toleransi Umat Beragama (Studi Atas Pemolisian Kasus Azan Di Tanjung Balai Sumatera Utara)," *J. Manaj. Dakwah*, vol. 1, no. 2, p. 19, 2019. [Online]. Available: https://jurnal.iain-padangsidimpuan.ac.id/index.php/Tadbir/article/view/1980

[31] A. Akla, "Storytelling Method to Improve Vocabulary for Non-Native Arabic Speaker Children," *Arab. J. Bhs. Arab*, vol. 6, no. 1, 2022, https://doi.org/10.29240/jba.v6i1.4069

[32] I. Kusmayadi, D. Suprayetno, M. M. Dakwah, and M. Ahyar, "Analisis Bibliometrik Pada Riset Keuangan Inklusif Dalam Tiga Dekade," *J. Sos. Ekon. Dan Hum.*, vol. 8, no. 1, pp. 154–160, 2022, https://doi.org/10.29303/jseh.v8i1.51

[33] M. A. Abdullah, "Islamic studies in higher education in Indonesia: Challenges, impact and prospects for the world community," *Al-Jami'ah*, vol. 55, no. 2, pp. 391–426, 2017, https://doi.org/10.14421/ajis.2017.552.391-426

[34] D. Siddik, S. Syafaruddin, and H. Widodo, "The Implementation of Education and Training Program of Madrasah Islamic Religion Teacher in Improving Profesionalism Teacher (Case Study at Religious Traning Center Medan)," *IOSR J. Humanit. Soc. Sci.*, vol. 22, no. 05, pp. 01–09, 2017, https://doi.org/10.9790/0837-2205080109

[35] A. Hussain, "Islamic education: why is there a need for it?" *J. Beliefs Values*, vol. 25, no. 3, pp. 317–323, 2004, https://doi.org/10.1080/1361767042000306130

[36] M. N. S. Syah, "Challenges of Islamic Education in the Muslim world: Historical, Political, and Socio-Cultural Perspective," *QIJIS Qudus Int. J. Islam. Stud.*, vol. 4, no. 1, 2016, [Online]. Available: https://journal.iainkudus.ac.id/index.php/QIJIS/article/view/1580

[37] N. Syamsiyah, A. M. Syahrir, and I. Susanto, "Peran Koperasi Syariah Baitul Tamwil Muhammadiyah Terhadap Pemberdayaan Usaha Kecil Dan Menengah Di Bandar Lampung," *Al Amin J. Kaji. Ilmu dan Budaya Islam*, vol. 2, no. 1, pp. 63–73, 2019, https://doi.org/10.36670/alamin.v2i1.17

[38] Thanet Aphornsuvan, "History and Politics of the Muslims in Thailand Thanet Aphornsuvan," pp. 1–38, 2012. [Online]. Available: https://www.academia.edu/35063834/History_and_Politics_of_the_Muslims_in_Thailand

[39] and J. H. U. Saki Anzai(B), Tokio Ogawa, *Speech Recognition Game Interface to Increase Intimacy with Characters*, vol. 13056. Cham: Springer International Publishing, 2021. [Online]. Available: https://ifip.hal.science/hal-04144413/

[40] L. Kong, "Balancing spirituality and secularism, globalism and nationalism: The geographies of identity, integration and citizenship in schools," *J. Cult. Geogr.*, vol. 30, no. 3, pp. 276–307, 2013, https://doi.org/10.1080/08873631.2013.834120

[41] S. W. Muh. Shodiq, Suyata, "Developing Quality Evaluation Instrument For Islamic Senior High School," *J. Penelit. dan Eval. Pendidik.*, vol. 21, no. 2, pp. 1–17, 2008, https://doi.org/10.21831/pep.v21i2.15675

[42] S. H. Muthoifin, "Tarjihat Imam Abi Qosim," *Profetika*, vol. 19, no. 1, pp. 67–83, 2018.

https://doi.org/10.23917/profetika.v19i1.8084

[43] F. Adnan, B. Prasetyo, and N. Nuriman, "Usability testing analysis on the Bana game as education game design references on junior high school," *J. Pendidik. IPA Indones.*, vol. 6, no. 1, pp. 88–94, 2017, https://doi.org/10.15294/jpii.v6i1.9597

[44] C. Tan, "Educative Tradition and Islamic School in," *J. Arab. Islam. Stud.*, vol. 14, no. May 2010, pp. 47–62, 2014. https://doi.org/10.5617/jais.4638

[45] A. R. Salam, F. Y. Mustaffa, N. B. M. Sharif, and A. Sirri, "Features and teaching/learning activities used in educational android mobile applications to teach Quranic Arabic vocabulary," *Int. J. Eng. Adv. Technol.*, vol. 8, no. 5, 2019, https://doi.org/10.35940/ijeat.E1167.0585C19

[46] R. F. Irmi, M. Al Farabi, and A. Darlis, "Technology Education in the Quran," *Solo Univers. J. Islam. Educ. Multicult.*, vol. 1, no. 01, pp. 01–09, Jan. 2023, https://doi.org/10.61455/sujiem.v1i01.4

[47] A. Suhaimi, "Sociological Orientation of Islamic Education Perspective of the Quran Ahmad," *J. Qur'Ān HadĪth Stud.*, vol. 6, no. 2, pp. 91–116, 2017, https://doi.org/10.15408/quhas.v6i2.13413

[48] A. R. Hamzah, "Konsep Pendidikan Dalam Islam Perspektif Ahmad Tafsir," *At-Tajdid J. Pendidik. dan Pemikir. Islam*, vol. 1, no. 01, pp. 73–89, 2017, https://doi.org/10.24127/att.v1i01.336

[49] M. Sirry, "Who are those in authority? Early Muslim exegesis of the qur'anic ulū'l-amr," *Religions*, vol. 12, no. 7, 2021, https://doi.org/10.3390/rel12070483

[50] E. F. Peacocke, A. Fusheini, and P. Norris, "Community pharmacists' views about prescription medicine co-payments and potential implications for equitable access to medicines: a critical realist interpretation," *J. Pharm. Policy Pract.*, vol. 16, no. 1, pp. 1–17, 2023, https://doi.org/10.1186/s40545-023-00673-7

[51] H. Hasan, A. S. Jahar, N. Umar, and I. Abdullah, "Polygamy: Uncovering the effect of patriarchal ideology on gender-biased interpretation," *HTS Teol. Stud. / Theol. Stud.*, vol. 78, no. 4, pp. 1–9, 2022, https://doi.org/10.4102/hts.v78i4.7970

[52] L. S. B. Mujib and K. Hamim, "Religious freedom and riddah through the maqāṣidī interpretation of ibn 'Āshūr," *HTS Teol. Stud. / Theol. Stud.*, vol. 77, no. 4, pp. 1–10, 2021, https://doi.org/10.4102/hts.v77i4.6928

[53] A. Rauf, "Ummatan Wasaṭan According to M. Quraish Shihab in the interpretation of Al-Misbah and its relevance to the values of Pancasila," *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis*, vol. 20, no. 2. p. 223, 2019, https://doi.org/10.14421/qh.2019.2002-06

[54] A. Amrin, K. Khairusoalihin, and M. Muthoifin, "Tax Modernization in Indonesia: Study of Abu Yusuf's Thinking on Taxation in the Book of Al-Kharaj," *Profetika J. Stud. Islam*, vol. 23, no. 1, pp. 30–42, 2021, doi: 10.23917/profetika.v23i1.16792. https://doi.org/10.23917/profetika.v23i1.16792

[55] K. L. Bradford, "The Nature of Religious and Spiritual Needs in Palliative Care Patients, Carers, and Families and How They Can Be Addressed from a Specialist Spiritual Care Perspective," *Religions*, vol. 14, no. 1, 2023, https://doi.org/10.3390/rel14010125

[56] T. Sanyoto, N. Fadli, R. Irfan Rosyadi, and M. Muthoifin, "Implementation of Tawhid-Based Integral Education to Improve and Strengthen Hidayatullah Basic Education," *Solo Univers. J. Islam. Educ. Multicult.*, vol. 1, no. 01, pp. 30–41, Feb. 2023, https://doi.org/10.61455/sujiem.v1i01.31

[57] S. A. F. Lingga, S. Salminawati, A. Mustaqim, and P. Kurniawan, "History of the Development of Philosophy and Science in the Islamic Age," *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 01, pp. 01–11, Sep. 2023, https://doi.org/10.61455/sicopus.v1i01.5

[58] X. Shi *et al.*, "Current status and influencing factors of spiritual needs of patients with advanced cancer: a cross-sectional study," *BMC Nurs.*, vol. 22, no. 1, pp. 1–12, 2023, https://doi.org/10.1186/s12912-023-01306-9