

## Debate ethics education in the Quran: an examination of tafsir al-Misbah

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### ABSTRACT

Differences in thought and opinion frequently arise in social interactions, often leading to debates. This study aims to explore how Al-Misbah interprets debate ethics in the Qur'an, emphasizing the importance of understanding ethical argumentation without causing division. Using a qualitative methodology based on library research, this study examines M. Quraish Shihab's interpretation of Al-Misbah as reflected in several Qur'anic verses, including QS. Al-Kahf 18:54, QS. An-Nahl 16:125, QS. Ghafir 40:5, QS. Al-Hajj 22:8, and QS. Al-Ankabut 29:46. The findings indicate that teaching proper debate ethics according to the Qur'an involves revisiting these interpretations, which highlight the need for self-control (not being easily provoked by emotion), logical reasoning, and polite rhetoric free from violence or insults. Debate should be grounded in knowledge, presenting correct arguments with confidence and aiming to persuade opponents through clear and respectful communication.

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## 1. Introduction

As a country with diverse cultures, Indonesia is a country that highly respects tradition (customs) and politeness as well as the characteristics of eastern culture. Of course, in interacting with people, they must pay more attention to ethics when communicating. Communication itself is a means of interacting with the environment. The existence of this communication certainly cannot be separated from the influence of human behavior and personality in the environment. Starting from the family environment, where individuals since childhood have been instilled with character, such as how to greet people, especially older people, ethics, and how to interact, the most important thing is how to behave when talking to other people even when there is an argument and other politeness. Interactions that occur between individuals or between groups of people in everyday life are undeniably found to have differences in viewpoints. With differences in viewpoints, sometimes it gives birth to a debate. Debate is a common thing, where what is debated is about worldly matters to issues related to the *ukhrawi*, be it from simple problems, for example interactions in daily life even to serious topics. This is because the debate that occurs in society anywhere and anytime is a *sunnatullah* that makes life in the world more diverse (Maya, 2018).

Of course, in this regard, in the world of education communication is also arranged in such a way and conditioned so that educational goals are achieved. Especially in education, ethics when arguing are very necessary, important and understood and learned. This is because if there are mistakes in words and actions or there is a failure in communication, this can lead to misunderstandings and even disputes that lead to arguments. For example, things like this can happen in the campus environment, schools and in all levels of society. With the times that are increasingly developing, the social tendencies that are increasingly crowded today also set aside concerns about ethics that are increasingly uncontrolled when faced with a matter that triggers debate, especially the lack of morals that are increasingly eroded and even lost (Zahrattunnisa', 2022). The values of ethics in communication (especially during debates) are increasingly balanced with existing developments, showing the opposite where there is even a decline. Sometimes when communicating, unwitting differences of opinion arise that trigger debates and disputes. The occurrence of debate does not deny that many people are unconsciously carried away when conveying their arguments so that they forget how to behave and maintain ethics in presenting arguments (in debate). This is because there are ethics in debate, and the Qur'an explains the ethics of debate.

Islam is a religion that pays great attention to ethics in all its aspects, including materials, methods, approaches, and ways of implementation. Islamic teachings on faith, Islam, and Ihsan are not considered perfect unless they contribute to the fostering of noble ethics. A person who claims to have faith has still not reached the level of his faith, e.g. a person who claims to practice ihsan is still considered useless if his faith and worship do not influence his thoughts, words and deeds in various aspects of life (Nata, 2015). Therefore, through education to pay more attention to the importance of ethics in debate, where education plays a crucial part in communicating the lessons included in the book of the Qur'an, which was revealed to the Prophet Muhammad SAW by Allah SWT as a guide and instructions for people to be safe and happy both in the world and in the hereafter (Sugiarto, 2023). This article will explain something related to a phenomenon that often occurs in social life, namely in the context of debate. As of right now, it is evident that a significant portion of the human race does not fully comprehend what the word "jadal" or "debate" means. The term "jadal" occurs 29 times in the Qur'an, in 16 Surahs and 27 verses, according to research done in *Mu'jam Mufahras Li al-Fazhail Qur'anil Karim* (Baaqi, 1992).

In Indonesian, "jadal" refers to debate, which is the process of talking and exchanging opinions on a matter with each reasoning to defend the opinion held (Depdiknas, 2008). In Arabic, "debate" or "jadal" comes from the word "jadaltu al habla", which means "ahkamtu patlahu", which means "to argue", which means to exchange ideas in a competitive way and try to defeat the opponent (I strengthen the rope's bonds) (Fikri, 2019). The word "Jadal" also comes from the word "Jadala", which has a meaning that is more indicative of a struggle to maintain the most correct opinion (Asrori & Krisnawati, 2021). The word "jadalah" is also used to refer to a fight in which someone knocks his opponent down on a *jadaalah*, or hard ground. Debate itself attributed to the Qur'an states that jadal or debate in the Qur'an is a point of view in the form of an opinion with Qur'anic proofs, including everything that is intended to convey and explain the truth and instill in the minds of people. Talking about debate, Islam also considers it a common thing, because debate in the meaning of *jadal* in the Qur'an has been conveyed that debate has existed since long ago, which is clearly one of the habits of humans for a long time, as in the words of Allah Swt which has been immortalized:

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا

54. We have indeed provided a variety of examples for the people in this Qur'an, but man has always been [prone to] disagreement more than anything else. QS. Al-Kahfi (18): 54.

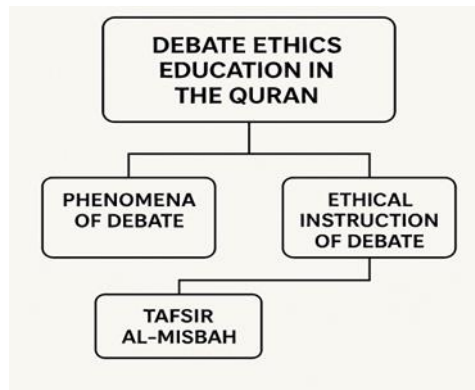
According to the verse, Quraish Shihab argues that although there are other creatures from Allah SWT who argue, their arguments are not as many as those of humans. Is it the jinn? In this case, no comparison is intended because there is nothing to compare. Rather, the purpose is to say that humans often dispute. Humans dispute in matters that should not be disputed and are already accepted as such. It is portrayed that humans are better than other creatures who dispute. When Prophet Yusuf AS was invited to disobey or be imprisoned, he used this wording. At that time, he confessed to Allah that: "prison is more to my liking than what they invite me to." Q.S Yusuf (12): 33. Of course, imprisonment was clearly not to his liking, so it is not meant to be compared since there is nothing to compare it to (Shihab, 2009). The ethics of debating are based on the Qur'an so that the argument can be accepted correctly, where the debate can end well and each party does not feel a loss. In this study, more examine the ethics of debating in accordance with the Qur'an focused on the interpretation of Al-Misbah by Quraish Shihab. Finding out how debate ethics are taught in the Qur'an is the sole goal of this study, considering how important it is to know good debate (ethics) without causing division.

Ethical education and human morals, both of which are closely related, affect social living conditions. With the existence of ethics/morals education, it is certain that it will have an impact on their social life (Suherman & Yuninda Widya Afifah, 2023). Especially at this time the ethical crisis that occurs in fellow humans and the surrounding environment in life is very important to pay attention to, both as individuals, communities, in the nation and state as well as the influence of globalization that easily enters the country without realizing it to be selected, but has affected the mindset and behavior of the nation's next generation. So the cultivation of moral education (ethics) from an early age is very necessary to be considered and taught so as not to have a negative impact and away from religious values through education (Isnaini, 2021). One example of ethics that must be considered in human social life is related to the attitude of communication (*debate/jadal*) that often occurs. Where there is a difference in the perspective of each individual is something absolute and cannot be denied.

## 2. Method

With the type of library research that involves gathering information from a variety of sources, including literature, reference books, articles, journals, and scientific works pertaining to the research topic (Arum Sari & Retnaningsih, 2023), the methodology is based on the qualitative approach paradigm (Suherman & Yuninda Widya Afifah, 2023). Descriptive methodology, which describes the interpretation of the mufasir M. Quraish Shihab, was employed in this study (Shihab, 2013b). With data analysis techniques, descriptive analysis is a study that uses a way of analyzing data by describing the data collected (Sugiyono, 2014), by focusing on the verses related to *jadal* in the Qur'an. (1), The book Tafsir al-Misbah serves as the main source of info; (2) secondary data sources are obtained indirectly by researchers from various references, be it books, journals, related to the themes discussed (Tarman & Suherman, 2024).

Fig. 1 illustrates the research structure for this study, which explores debate ethics education in the Qur'an. The Fig.1 shows that the analysis begins with an overview of the phenomena of debate, followed by an examination of the ethical instructions for debate found in the Qur'an. Central to this approach is the interpretation provided by Tafsir Al-Misbah, which serves as a key reference in connecting the practical realities of debate with the Qur'anic guidance on ethical argumentation. This structure helps to clarify how the research systematically addresses both the contextual and textual dimensions of debate ethics within an Islamic framework.



**Fig. 1.** Research Structure

### 3. Results and Discussion

#### 3.1. Biography of Quraysh Shihab

On February 16, 1944, Muhammad Quraish Shihab, a Muslim scholar of the Qur'an, was born in Rappang, South Sulawesi Faisal (Faisal, 2022). He was an educated Arab who was descended from Abdurrahman Shihab (1905–1986), a merchant and tafsir professor who attended Jam'iyyah al-Khair Jakarta, Indonesia's oldest Islamic school that focused on "modern" Islamic concepts. Abdurrahman Shihab is regarded favorably by the inhabitants of South Sulawesi as a father figure. He was the first Quraish Shihab to offer religious knowledge and advice, drawing from the Prophet Muhammad SAW's Hadith and Qur'an, as well as the words of the Prophet's companions and other experts (Shihab, 1994). Since childhood, Quraish Shihab received a strict disciplinary upbringing. He had an interest in religious studies (*tafsir*) which was strongly influenced by his father. Quraish Shihab had to listen to his father teach the Qur'an when he was six or seven years old. In addition to reciting the Qur'an, his father also explained the stories it contained. This inspired him and led to the development of his love for studying the Qur'an (Wartini, 2014). Motivations that are inherent and imprinted in Quraish Shihab's personality from his father regarding the Qur'an include:

In QS. Al-A'raf: 146, which states that I will turn away (not give) My verses to those who are arrogant on the surface of the earth. Secondly, "The Qur'an is God's banquet". This sentence is from a hadith, which explains that there is a loss for those who do not attend Him, and even more loss for those who attend but do not eat. Third, by his father relaying a saying from Ali bin Abi Tholib, "Let the Qur'an speak (Istanthiq al-Quran)." Fourth, "Read the Quran as if it were revealed to you". This is the saying of Muhammad Iqbal. Fifth, the words of Muhammad Abduh, "Feel the majesty of the Qur'an before you touch it with your intellect". Sixth, "To lead you to know the secrets of the verses of the Qur'an, it is not enough for you to read it four times a day", is the saying of Al-Mawdudi (Shihab, 2007). The statement was conveyed and taught by Aburrahman to Quraish Shihab, until what was conveyed was imprinted on his heart and memory. This is what motivated Quraish Shihab to always study and explore the Qur'an. After Quraish Shihab finished primary school in Ujung Pandang, his father sent him to the Darul Hadith al-Faqihiyyah Islamic Boarding School in Malang, East Java, where he was taught by Al-Habib Abdul Qadir Bilfaqih, a brilliant scholar with a wide range of scientific knowledge. After completing his secondary education in Malang, Quraish Shihab left for Egypt to study Tsanawiyah. Then, he entered al-Azhar University in Cairo, Egypt to study at the Faculty of Usuluddin, Department of Tafsir Studies, became a representative of South Sulawesi in the national selection organized by the Ministry of Religion of the Republic of Indonesia, which received a scholarship from the Regional Government (*Pemda*) of South Sulawesi (Nur, 2012).

He graduated with a Lc (Bachelor's degree) from al-Azhar University's Faculty of Ushuluddin, Department of Tafsir and Hadith, in 1967. With a thesis named *al-Ijaz al-Tasyrii Li*

Al-Qur'an al-Karim, he received an MA degree in 1969 with a focus on Qur'anic interpretation. During his pursuit of an MA, Quraish Shihab increased his memorization of hadith and fiqh lectures from different madhhabs (Junaidi, 2011). This broadened his understanding of Islamic science much more. Quraish Shihab's learning method when studying at al-Azhar was similar to the method used at the Darul Hadith al-Fiqhiyyah boarding school in Malang. He was not only educated according to the curriculum in the classroom, but also given instruction outside the classroom by teachers and sheikhs of al-Azhar University. Shaykh Abd Halim Mahmud (1910-1978) was one of the most influential teachers at al-Azhar (Shihab, 2005). The process of meeting Quraish Shihab with Shaykh Abd Halim Mahmud greatly influenced his attitude and logic of thinking, especially in the field of tafsir knowledge. In the author's opinion, the wisdom and modesty of Shaykh Abd Halim modeled the attitude of Quraish Shihab. According to Mahbub Junaidi, Shaykh Abd Halim is a teacher who greatly influenced the life of Quraish Shihab.

Quraish Shihab places Shaykh Abd Halim like Abdurrahman and Al-habib Abdul Qadir Bilfaqih in his heart. Quraish Shihab became familiar with his teacher because he often rode the bus with his teacher while studying at al-Azhar. In addition, Quraish Shihab said that his teacher greatly admired Imam Ghazali and his teacher had the nickname "Imam Ghazali of the 16th Century". He then went back to his homeland to let go of his longing for his parents, family, and all of the handai taulan he had left so that it may be satisfied (Musaddad, 2004). Following his academic journey in Egypt, Quraish Shihab was hired in 1973 as IAIN Alauddin Ujung Pandang's Assistant Rector for Academic and Student Affairs, a position he held until 1980. Quraish Shihab was assigned off-campus responsibilities in addition to his on-campus responsibilities, including Assistant Chief of the East Indonesia Police Force in Mental Development and Coordinator of Kopertais Region VII in Eastern Indonesia. He also carried out a number of research projects while he was in Ujung Pandang, including "The Application of Religious Harmony in Eastern Indonesia" (1975) and "Wakaf Problems in South Sulawesi" (1978) (Iqbal, 2010). Quraish Shihab continued his studies at his alma mater, Al-Azhar University, with a focus on Quranic interpretation, despite being dissatisfied with his bachelor's and master's degrees (S-2). He was able to finish his studies and obtain a doctorate in this discipline in around two years, or 1982. With the title Summa Cum Laude and the first degree award, his dissertation, "*Nazm al-Durar li al-Biq'a'i Tahqiq wa Dirasah (A Study of the Book of Nazm al-Durar by al-Biq'a'i)*," was approved. The first individual from Southeast Asia to be recognized for his accomplishment was Dr. Quraish Shihab (Shihab, 2007).

When Quraish Shihab returned in 1984, he was given teaching positions in the disciplines of Tafsir and Qur'anic science at the Faculty of Ushuluddin and the Postgraduate Faculty of IAIN (now UIN) Syarif Hidayatullah Jakarta. He was also given the authority and confidence to serve in a number of capacities off campus, such as Chairman of the Development Institute, Chairman of the Central Indonesian Ulema Council (MUI) since 1984, Chairman of the National Education Advisory Board since 1989, and member of the Ministry of Religion's Lajnah Pentashih Al-Quran since 1989. Shihab is also active in a number of professional associations, such as the Indonesian Muslim Scholars Association (ICMI) Assistant Chairman, the Association of Shari'ah Sciences Management, and the Consortium of Religious Sciences of the Ministry of Education and Culture Management. He was then named Rector at IAIN (now UIN) Syarif Hidayatullah Jakarta from 1992 to 1998, succeeding Ahmad Syadali, who had been Assistant Rector for Academic Affairs. By Presidential Decree No. 62/M, President Suharto appointed him Minister of Religious Affairs in the VII Development Cabinet in 1998 (Shihab, 2014b). Because of the fierce opposition to Soeharto, he was only Minister of Religious Affairs for two months. Eventually, in May 1998, the reform movement spearheaded by students and Mohammad Amien Rais was able to overthrow 30-year-old Soeharto. His newly appointed government, which included M. Quraish Shihab as Minister of Religious Affairs, was promptly disbanded upon Soeharto's downfall. M. Quraish Shihab served as the Republic of Indonesia's ambassador



to Egypt, Djibouti, and Somalia until 2002, under the administration of President B.J. Habibie, shortly after Soeharto's downfall.

Quraysh Shihab is an extremely productive writer who continues to write for a variety of mainstream media despite his many other pursuits. Shihab (Shihab, 2014a). His articles have appeared in a number of mass media, including the rubiks "Pelita Hati" and "Tafsir al-Amanah" in Amanah. He is also identified as a member of the editorial boards of *Mimbar Ulama* and *Ulumul Qur'an* magazine, both of which are published in Jakarta (Hefner, 2001). He also actively participates in Islamic studies on a number of national television networks (Shihab, 2013a). Quraish Shihab still takes the time to fill the schedule of public lectures held by educational and non-educational institutions. He is better known as the Director of the Jakarta al-Qur'an Study Center (PSQ), although he has many positions and involvement in various government and non-government institutions (Shihab, 2013a). In spite of his dense and long flying hours, Quraish Shihab remains dedicated to studying science, through his works showing the awareness that many of his children and grandchildren need to know the progress of science. As an educated, forward-thinking person in channeling his brilliant ideas, Quraish Shihab not only through lectures, speeches, but through his various works in writing. His line of thought, which is the study of the Quran and tafsir, is very consistent. Almost all of his works are related to these topics. Almost all of his works are also well received by the public, becoming best sellers, and many are reprinted. Since 1997, Quraysh Shihab has been committed to his work. He is one of the Islamic scientists who is very concerned with science. In his book, Mahbub Junaidi states: "M. Quraish Shihab is one of Indonesia's prolific Muslim scholars, a proficient writer who has produced many works." (Junaidi, 2011).

Quraish Shihab is one of Indonesia's most prolific Muslim scholars. From shari'ah to tafsir, he has written books in various fields of Islamic science. He has written extensively in various magazines and scientific journals before writing books. The books that have been published from the thoughts of Quraish Shihab reflect his passion for enhancing the scientific wealth of the archipelago. He has written more than forty books (Shihab, 2013a). Quraish Shihab's works can be categorized into four families, namely:

- *First*, Works of Interpretation, including; Tahlili Interpretation (Interpretation by Order) including: *Fetching Death: Provision for the Journey to Allah SWT* (Shihab, 2002a), *Journey to Eternity: Death, Heaven, and the Verses of Tahlill* (Lentera Hati, 2001), *Tafsir al-Mishbah* (Lentera Hati, 2000), *Crown of Divine Guidance: Tafsir Surat al-Fatihah* (Untagma, 1988), *Tafsir al-Qur'an al-Karim: Tafsir of Short Surahs in the Order of Revelation* (Pustaka Hidayah, 1997). Furthermore, *Tafsir Maudhu'i* (Interpretation Based on Specific Themes), including: *Bride of the Qur'an* (Shihab, 2007), *Women -from Love to Sex, from Nikah Mut'ah to Nikah Sunnah, from Old Bias to New Bias-* (Lentera Hati, 2004), *Jilbab: Clothing of Muslim Women, Views of Ulama' Past and Contemporary Scholars* (Lentera Hati, 2004), *The Hidden: Jinn, Angels, Demons* (Lentera Hati, 1999), *Unveiling the Divine Veil: al-Asma' al-Husna in the Perspective of the Qur'an* (Lentera Hati, 1998), *A Glimmer of Divine Light* (Mizan, 2000), *Insight of the Qur'an* (1996). As for *Tafsir Ijmali* (Global Interpretation): *Al-Lubab: The Meaning, Purpose, and Lessons of the Surahs of the Qur'an* (Lentera Hati, 2012) and *Translated Qur'an: The Qur'an and Its Meanings* (Lentera Hati, 2010).
- *Second*: *Tafsir Articles*, including: *Membumikan al-Qur'an* (Mizan, 1992), *Lentera Hati* (Shihab, 1994), *Sowing Divine Messages: al-Qur'an and the Dynamics of Public Life* (Lentera Hati, 2006), *Membumikan al-Qur'an Volume 2* (Lentera Hati, 2011).
- *Third*: *'Ulum Al-Qur'an and Tafsir Methodology*, including: *Kaidah Tafsir* (Shihab, 2013a), *Rationality of the Qur'an: A Critical Study of Tafsir al-Manar* (Shihab, 2005), *Philosophy of Islamic Law* (Ministry of Religious Affairs, 1987), *Tafsir al-Manar: Its Features and Weaknesses* (IAIN Alauddin, 1984), *Miracles of the Qur'an* (Mizan, 1996), *Critical Study of Tafsir al-Manar, Works of Muhammad Abduh and M. Rashid Ridha* (Pustaka Hidayah Bandung, 1994).

- **Fourth:** Islamic Insights, including: Birrul Walidain (Shihab, 2014a), M. Quraish Shihab Answering Children's Questions About Islam (Shihab, 2014a), Death is a Pleasure (Shihab, 2013a), Hajj and Umrah with M. Quraish Shihab (Lentera Hati, 2012), Asmaul Husna Prayer: Prayers Favored by Allah (Lentera Hati, 2011), Reading the Sirah of the Prophet Muhammad Saw. in the Light of the Qur'an and Sahih Hadith} (Lentera Hati, 2011), M. Quraish Shihab Answers 101 Women's Questions You Should Know (Lentera Hati, 2010), Daily Prayer with M. Quraish Shihab (Shihab, 2009), Doing Business with Allah (Lentera Hati, 2008), Ayat-Ayat Fitnah: A Glimpse of Islamic Civilization Amidst Prejudice (Lentera Hati, 2008), M. Quraish Shihab Answers 1001 Islamic Questions You Should Know (Lentera Hati, 2008), The Loaded and the Wise (Shihab, 2007), The Lighthearted (Shihab, 2007), Sunnah-Shiite Hand in Hand! Is it Possible? A Study of the Concept of Teaching and Thought (Shihab, 2007), The Logic of Religion: The Position of Revelation and the Limits of Reason in Islam (Shihab, 2005), Insights from the Qur'an on Dhikr and Prayer (Shihab, 2007), He is Everywhere (Shihab, 2005), Panduan Shalat Bersama M. Quraish Shihab (Jakarta: Republika Publisher, September 2003), Panduan Puasa Bersama M. Quraish Shihab (Jakarta: Republika Publisher, September 2000), Sahur Bersama M. Quraish Shihab (Bandung: Mizan, 1999), Hajj with M. Quraish Shihab (Bandung: Mizan, 1999), A String of Gems for My Child (Bandung: Mizan, 1998), You Ask, Quraish Shihab Answers Various Islamic Issues (Bandung: Mizan), Fatwa-Fatwa of M. Quraish Shihab (Bandung: Mizan, 1999). Quraish Shihab on Mahdah Worship (Bandung: Mizan, 1999), Fatwas of M. Quraish Shihab on al-Qur'an and Hadith (Bandung: Mizan, 1999), Fatwas of M. Quraish Shihab on Worship and Mu'amalah (Bandung: Mizan, 1999), Fatwas of M. Quraish Shihab on Religious Insights (Bandung: Mizan, 1999).

### 3.2. Terms of Debate in the Qur'an

Debate is an Arabic word, *jadal*. The word *jadal* also comes from the word *jadala* which means to argue. The word *jadal* has various forms including *al-Jadlu* (solid or patented), *al-Jadalatu* (earth or land), *al-Mijdal* (palace), all of which according to at-Tufi mean strong (*al-Quwwah*), prevented (*al-Imtina*), solid (*as-Syadd*), and patented (*al-Ihkam*) (Kamarusdiana & Nahrawi, 2020). Linguistically, *jadal* comes from the word *jadala-yajdulu-judula jadal* in the sense of language is "tangled" (Al-Qaththan, 2018). In terms of *jadal* and *jidal*, it means to exchange ideas by competing and racing to defeat the opponent. This definition comes from "I strengthen the rope" where both parties strengthen each other and try to knock the opponent off his stance (Al-Qaththan, 2018). According to Quraysh's understanding in Tafsir al-Misbah, the term "*jadal*" comes from the words "*jidal*" and "*jadala*". The first implies a conversation or evidence that breaks the explanation or contradiction of the opponent's talk and makes it illogical, whether what is described is recognized by everyone or only by the questioner. While the latter implies conversation, specifically trying to convince the other party of the reality of their perspective. To gain a comprehensive understanding in examining the verse on debate, the following is presented the meaning of debate in the Qur'an:

#### 3.2.1. The term *al-munazarah*

In order to see and pay attention, the word "*na-za-ra*" is the root of this term. According to al-Asfahani, this term means changing perspectives because of finding something that is then researched and investigated, so that the deductive truth is found. Muhammad al-Shanqiti defines *al-munazarah* comprehensively as a debate between two parties who have different views, where each tries to strengthen his opinion and weaken his opponent's opinion in an effort to find the truth (Al-Shinqīṭī, 1968). The word derived from the root *na-za-ra* and its various derivations has been mentioned 129 times in the Qur'an (Al-Baqi, 1987). As found in the Qur'an explaining the existence of argumentation with the expression *na-za-ra* as follows:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يُبَيِّئُ لِي أَنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى قَالَ يَاقَبْتُ أَفْعَلُ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

102. Additionally, he stated when he attained [the age of] exertion, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast." QS. As-Saffat (37): 102

In the verse, the mention of the term *al-munazarah* refers to problems that are expressed using arguments. In other words, all people who want to solve problems in need of reasoning and argumentation in order to obtain the truth about the problem being debated.

### 3.2.2. The term *al-hiwar*

The term *al-hiwar* is a word rooted in the letters *ha-wa-ra* which has three meanings: return, color, and turning. *Al-hawar* means returning from something and returning to something. The word rooted from *ha-wa-ra* in the Qur'an is mentioned no less than 13 times (Al-Baqi, 1987). Of the 13 words *al-hiwar* can be found in QS. Al-Kahf (18): 34 below:

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا

34. He was talking to his companion when he mentioned that he had fruit, "I am greater than you in wealth and mightier in [numbers of] men."

With regard to the verse, understanding the word *yahweh* with the meaning of debate and argumentation, has two points of view, namely faith and disbelief, and the life of this world and the hereafter (Al-Mawardi, 1998). The word *al-hiwar* in the verse indicates a conversation and question and answer process in turn with their respective arguments. Then, there is the possibility of drawing conclusions that turn out to be wrong to recognize the truth. Therefore, in addition to people who have to argue, people must also be cooperative and ready to admit the truth if their conclusions turn out to be wrong.

### 3.2.3. The Term *al-muhajjah*

This name is a combination of the words *hujjah* (meaning argument or reason) and *hajjah* (meaning to dispute or argue) (Munawir, 2002). The word *hujjah* in the Qur'an is used no more than seven times in the sense of refuting and arguing, as in QS. An-Nisa (4): 165 as follows:

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

165. In order to prevent people from arguing against Allah after the messengers, [We] sent them as warnings and bearers of good news. And Allah is always exalted in wisdom and strength.

The word *hujjah* in the verse above is interpreted as arguing in the form of arguments (Al-Jazairi, 1990). This word is used to tell the truth to the arrogant and haughty, and to explain their arguments against the messengers who delivered good and bad news. The word *al-muhajjah* in this context might be understood as other people participating in discussion and argument, so the meaning expands to arguing with each other to weaken the interlocutor.

### 3.2.4. The term *al-mira'*

Derived from a word consisting of the letters *mim-ra-ya*, the word *al-mira'* can be interpreted as doubt, because in arguing each one maintains an argument so that his opponent feels / becomes doubtful. In the Qur'an there are 20 times, such as one of them found in Q.S. al-Kahf (18): 22. In Indonesian, the word "al-mira" seems to correspond to the term "debate-kusir", which means an argument that lacks reason. In a broader sense, the term can also be used to describe an attitude that is self-centered, unyielding, and selfish. Therefore, when viewed in light of this term "al-mira", the discussion will result in a never-ending debate as both sides continue to defend their opinions and are unwilling to give in to each other.

### 3.2.5. The term *al-jadal*

The words "*al-jadal*" and "*al-jida*" are derived from a root consisting of the letters "*ja-da-la*", and linguistically indicate the reaffirmation of an argument and the beliefs it holds (Al-'Utsman, 2004). Manna' alQatt'an defines "*al-jadal*" as the exchange of ideas by competing to



defeat the opponent. This definition is derived from the word "*hadaltu alha'bla*", which means "*ahkamtu fatlah*", meaning "I strengthen the bond", because both sides of the debate are strengthening their respective arguments and trying to bring down the other party's stance. In other words, *al-jadal* is a person's attempt to break the argument of his interlocutor because it is filled with hatred and hostility (Al-Jurjani, 2004). With its various deviations, the word *jadal* in the Qur'an is mentioned 29 times (Al-Baqi, 1987). When examined more deeply and carefully the mention in the Qur'an about *jadal* will be found conclusions about various things in this world and the hereafter as found in Q.S. al-Nisa' (4): 109, then in Q.S. al-Ankabut (29): 46 describes the truth to defeat falsehood. A representative example of the mention of *al-jadal* meaning to argue can be found in Q.S. al-Kahf (18): 54. *Al-jadal* often occurs because of differences of opinion and belief among the parties involved in the discussion forum without regard to the extent of the truth of the arguments they hold. This is because *al-jadal* departs from principles that have been believed to be true and are firmly held without the desire to retreat from their arguments.

### 3.3. Types of Debates/Jadal

Debate in general based on the verses of the Qur'an by scholars agreed to categorize into two: first, Praiseworthy Debate (*Jadal Mamduh*) is a debate that is recommended in Islam, because it is recommended because this debate is based on good and sincere intentions and is carried out with good ethics with the concept of Qur'anic debate, so that the results of this debate are also positive. This is based on QS. an-Nahl [16]: 125,

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْلُهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُنْتَدِينَ

125. Argue with them in the most effective manner and invite them to follow the path of your Lord with discernment and sound teaching. Indeed, your Lord is most aware of who has veered off His path and who is being [properly] led.

Second, Disgraceful Debate (*Jadal Mazmum*), Based on Q.S. al-Kahf [18]: 56, it is explained that the disbelievers argue related to falsehood in order to eliminate the right. Abdurrahman al-Damashqi explains about Q.S. al-Kahf [18]: 56 that the disbelievers in their debate have no real foundation but only falsehood.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَيُجِدِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا

56. Additionally, we only send messengers to warn and offer positive news. And those who reject the truth contest it by [using] lies in an effort to render it invalid, and they have mocked My passages and those they are cautioned about. QS. Al-Kahf (18): 56

Debate without the basis of knowledge, without guidance, and without the book, namely, *Jadal mazmum* is a debate that is not based on good and sincere intentions, like a debate that aims only for popularity, existence, victory, showing off abilities or knowledge that puts each other down and corners the debate opponent. This is not good, it will only drain energy and waste time because debates like this will not produce anything good.

### 3.4. Debate/Jadal Method in the Al-Qur'an

In debating, there are two important elements that support *istidlal* (argumentation) and *i'tirad* (refutation). In this context, the first party who uses *istidlal* is called *mustadil*. While the second party called *mu'tarid* uses *i'tirad*. In a debate, there are simply two parties who have an argument and the other party has a refutation of the argument. It is undeniable that tactics and

tactics in debate are very important. This relates to the techniques used. The classification of debate methods can be divided into two, namely:

- *First*, it focuses on the power of logic and rhetoric. In the debate method that focuses on the strength of logic and rhetoric consists of: *al-Istidlal bi al-Muqaddimat al-Kulliyat*, also called *al-istidlal al-hamli* (Al-Ḥanbālī, 1987) is the arrangement of arguments in this method using the collaboration of certain premises. For example, According to Q.S. Maryam (19): 42–47, Prophet Ibrahim (peace be upon him) and his father; his father was a maker of statues to worship, when the statue that was worshiped was destroyed, the statue had no power when someone destroyed it. *al-Istidlal al-Istisna'iy*, is a method of debate with arguments built on making suppositions about an object. For example, the explanation contained in the Qur'an about the parable of the bee Q.S. al-Hajj (22): 73 and the spider Q.S. al-'Ankabut (29): 41 has made spontaneous disbelievers harass him (At-Tufi, 1987). *Qiyas ad-Dilalah*, is an argument constructed with an expression to show its meaning. For example, in Q.S. al-Mu'minun (23): 17 explaining the creation of the heavens becomes an indicator to refute the disbelief of the disbelievers in the creation of nature. *al-Istifsar*, this method is included in the refutation tactics by asking for an explanation of the ambiguous sentences of an argument. It is found in Q.S. Taha (20): 47-55 about Pharaoh's astonishment at the call of Prophet Moses A.s. and Prophet Aaron A.s. that there is a God worthy of worship besides Pharaoh. *Fasad al-Wad'i wa al-I'tibar*, namely refuting by pointing out the error of the mustadil on the basis of arguments that are considered irrelevant (Al-Ḥanbālī, 1987). As stated in the explanation of Q.S. al-Baqarah (2): 84-85 contains the attitude of criticizing the People of the Book in worship which is only halfway. *al-Man'*, means to reject or prevent. In this context, objecting in accepting the *mustadil* statement. Explained in Q.S. al-Baqarah (2): 11-13 about accepting objections from disbelievers to invitations to believe. *al-Taqsīm*, this method by responding to statements that can cause doubts. An example is found in Q.S. al-Maidah (5): 18 about the recognition of the Jews as the Son of God. Al-Qadh, *i.e.* refuting by denouncing him on the grounds that his statement does not bring any benefit (Al-Ḥanbālī, 1987). As explained in Q.S. al-Baqarah (2): 30-33 about the appointment of Adam as caliph, but it was criticized, then Allah Swt. showed the advantages of humans. *Qiyas al-I'adah*, a method applied to those who do not believe in the creation of nature and the day of resurrection. This is done by describing the power of Allah Swt. such as bringing the dead to life, creating the heavens and the earth, and so on. It is found in Q.S. al-Mukminun (23): 12-16 about the ability of Allah Swt. in the process of human creation and resurrection after death. *al-Mu'aradah*, which shows contradiction, which can be detrimental to the mustadil. This is explained in Q.S. al-Anbiya (21): 24-25 regarding the polytheists who associate partners with Allah Swt. with the argument as their ancestors. Allah explains that their ancestors were also sent prophets in their time. *al-Farqu*, a method of debate by invalidating some analogies, mentions the characteristics of each. One example is the explanation in Surat al-Tawbah (9): 94 of Prophet Ibrahim AS's attempt to pray for his father, because his father had previously promised to believe. But when the promise was not fulfilled. Thus, Prophet Ibrahim left everything to Allah Swt. *al-Qaul bi al-Mujab* is the approach of answering a false statement by accepting part of it and setting it straight. For example, there were doubts about the possibility that angels would not descend as Prophets and Messengers Q.S. al-Zukhruf (43): 31-32, but Allah accepted part of their statement and answered it by saying that they had no right to ask what He wanted Q.S. Sad (38): 9-10. *al-Sabru wa al-Taqsīm* is a technique that involves asking questions regarding the reasons for the opponent's statement, by mentioning alternative answers and refuting them, and concluding that the opponent's statement is wrong (Al-Suyūṭī & ibn al-Ṭayyib, 1978). One example is the explanation found in Q.S. al-An'am (6): 143-144, where Allah swt. questions the disbelievers' reasons for disbelieving. forbidding cattle, but sometimes allowing it.
- *Secondly*, it focuses on mentally weakening the opponent. In both methods, the Qur'an demonstrates the power of argumentation based on proofs and combined with the

knowledge of the opponent, which gives a significant advantage in debate over the opponent. The second method focuses on logic and seeks to weaken the opponent's mind. This method is considered a better alternative to an approach that relies on logic. This second method is divided into two types: *al-Intiqal* - switching from one argument to another on the assumption that the opponent cannot answer it (Al-Suyūṭī & ibn al-Tayyib, 1978). As in Q.S. al-Baqarah (2): 258, Prophet Ibrahim a.s. talked to King Namrud about bringing someone to life and killing someone; King Namrud said that he could kill someone if he wanted to. In contrast, Prophet Ibrahim a.s. said that bringing someone to life is by blowing the spirit while the fetus is still in the womb, and then withdrawing the spirit so that it is no longer alive. *an-Naqd* is an attempt to provoke the opponent's mind to make statements that will trap him. One example is the Qur'ānic explanation in Q.S. al-Anbiya (21): 3-7, which shows that the Qur'ān has the ability to induce the polytheists to make statements and oppose the truth. However, they cannot justify the Qur'ānic arguments. All the methods used in debate have shown that the Qur'ān has a better ability to make rational and compelling arguments. Since the Qur'ān already knows the nature of the opponent's knowledge in this context, it has the ability to dismiss and refute the opponent's arguments without diminishing the strength of their arguments.

### 3.5. Debate Ethics in the Qur'an Al-Misbah Interpretation QS al-Kahf 18: 5

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا

54. *We have undoubtedly included a variety of examples from all [kinds] in this Qur'an for the people, but man has always been [prone to] disagreement.*

Quraish Shihab's interpretation of Al-Misbah explains that in addition to humans, Allah Subhanahu wa Ta'ala created other creatures, namely jinn, also has the nature of arguing but in this case humans are the most like to argue and are superior in this regard. This is in line with the wording used by the Prophet Yusuf 'Alaihi Sallam when he was invited to disobey or be imprisoned. At that time, he confessed to Allah that,

قَالَ رَبِّ آلَسِجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ

33. *He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant."* (Shihab, 2009).

Jadal or debate attributed in the Qur'an by Muhammad Subhy Hasan mentions jadal or debate in the Qur'an is the arguments and arguments of the Qur'an that cover it and bring it as guidance for the disbelievers and defeat the stubborn people with all what he means by explaining the truth and planting it in the minds of people. Basically, jadal or debate is an inherent behavior of humans. Debate as an inherent human trait in general tends to explain and express what is in humans as a form of human way of explaining what is stirring in the human heart in the form of emotions or feelings either to show their point of view or to defend the truth, correct mistakes, and direct an understanding.

QS. An-Nahl (16): 125

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُنْتَدِينَ

125. *Argue with them in the most effective manner and invite them to follow the path of your Lord with discernment and sound teaching. Indeed, your Lord is most aware of who has veered off His path and who is being [properly] led.*

M. Quraish Shihab interprets verse 125 of surah an-Nahl as follows: "O Prophet Muhammad, call out," which means keep trying to call everyone you can to the path shown by God, namely the religion of Islam with wisdom and good teaching; and refute those who oppose or oppose Islam in the best way." The verse explains that there are three different types of da'wah, each tailored to the purpose of the da'wah. Highly knowledgeable scholars are commanded to preach with Hikmah, which means speaking with words of wisdom according to their abilities. The laity are ordered to implement Mau'izhah, which is offering counsel and soul-stirring parables, in accordance with their limited level of knowledge. However, it is required of Ahl al-Kitab and followers of other religions to jidal or jadal (argue) as best they can using reason and nuanced language without resorting to violence or profanity (Shihab, 2002b). The word wisdom also has the most important meaning, both knowledge and action. Wisdom is the right action or knowledge. It can also mean something that is useful and easy to use or notice. It is derived from the word "hakim", which means control, because control makes an animal or vehicle run wild or move in an undesirable direction (Shihab, 2002b). Walmau'idzoh means good teaching or good advice. In tafsir al-Misbah, M. Quraish Shihab conveys a description that touches the heart that leads to goodness, accompanied by the practice and exemplary of the person who conveys it. Therefore, mau'idzah hasanah is good advice given with gentleness so that it can be absorbed by the conscience, not by using violence or bluster that can produce ugliness (Shihab, 2002b). أَحْسَنُ هِيَ بَالَّتِي وَجَدِلْتُمْ. In other words, argue with those who disagree with you in the best way possible, namely with arguments, correct perspectives, and subtle language. In this verse, Quraish Shihab interprets "jadilhum" as coming from the word "jidal", which means discussion or evidence that breaks the reason or argument of the discussion partner and makes it untenable, whether what is presented is accepted by everyone or only by the conversation partner. Debate here aims to argue while proposing a better way. The various ways to debate include subtle debate, compassionate debate, and debate that leaves the meaning as easy as making a strong argument (Shihab, 2002b).

QS. Ghafir (40): 5

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَدَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ

*5. Every nation planned [a conspiracy] for their messenger to capture him, and the people of Noah denied before them, followed by the [disbelieving] divisions. They debated by [using] deception to [attempt to] invalidate the truth in the process. I took them, and my punishment was [horrible].*

According to M. Quraish Shihab, this verse means after the state of the previous people. "Before them, the polytheists of Mecca, the people of Noah and the allied groups after them, all of whom were strong and capable, had denied the messengers of Allah SWT and denied His demands, and had planned badly for each of the past nations against their respective messengers to harm them, and they debated religious teachings with false arguments to eliminate the truth." I, Allah the Almighty, have punished them for that. How is My punishment? Intended to say, "Take note and realize how grievous is My punishment." (Shihab, 2002c). Thus, the power of Allah Almighty over those who do not follow His commands despite their overwhelming strength. Just like the punishment given to the disbelievers among your people, Prophet Muhammad, if they refuse to repent and choose kufr over faith. Those who refuse to repent are the inhabitants of hell. Then, the word dahadha comes from the word liyudhidhu, which means to abolish or cancel. The verse shows that the polytheists tried to show the weakness of the evidence given by the apostles by using various methods that violate the law (Shihab, 2002c).



QS. Al-Hajj (22): 8

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي آلَاءِ اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ

8. *Who among the people disputes Allah without wisdom, direction, or an enlightened book [from Him]?*

According to M. Quraish Shihab, the proof for the apocalypse's imminence, Allah SWT's existence, and His power are all abundantly evident, there are people who oppose and oppose it. In this verse it is stated that: "And there are those among the people who argue about Allah SWT without knowledge gained from anyone who has authority, either directly or in writing, and also without guidance, which is the result of pure and objective thinking of his soul, or without a luminous book, which is information from the holy book that can be a lamp of life." He did so stubbornly and with his stomach turned away because he was haughty in his resistance. He admits what he did with intention and persistently so that he ended up misleading people from the path of Allah SWT. In this world, he will be humiliated, but in the Hereafter we will see the terrible punishment of Hellfire. It will be said to him: "It is the humiliation and punishment of hell because of the bad deeds you have done before, and indeed the recompense you receive is very reasonable and in accordance with your crime." Allah SWT never wrongs His servants (Shihab, 2002a). Unlike the previous verse, this verse deals with leaders who lead astray. Hence, the followers are described as following every very evil devil. Every evil devil mentioned in this verse are those who are meant to mislead people from the path of Allah SWT. In this verse, three things are mentioned that do not constitute *jadala*, which is a reprehensible argument. This means that any conversation, acceptance or rejection of an idea should be based on a proof consisting of three things, or at least one of them: knowledge, guidance and a luminous book (Shihab, 2002a).

QS. Al-Ankabut (29): 46

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ

46. *Furthermore, refrain from arguing with the people of the Scriptures unless it is absolutely necessary, with the exception of those who treat them unfairly, and remark, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."*

M. Quraish Shihab interprets this verse as follows: "O Muslims, do not argue or speak with the Jews and Christians about the doctrine about which you dispute, except in the best manner and speech." (Shihab, 2002a). However, if you want to have a conversation, do so in a way that is kind, appropriate, and commensurate with the wrongdoing. And say to the followers of Moses and Jesus (peace be upon them), "We have believed and confirmed what has been revealed to us through Prophet Muhammad, the guidance of the Qur'an, and we believe in what has been revealed to Prophets Moses and Jesus. Our Lord and your Lord is One. There is no other god, although we differ in our interpretation of that oneness." The word "*tujaadilu*" comes from the word "*jadala*", which means to speak or attempt to convince others of one's righteousness by presenting one's arguments. Since it is addressed more to the Muslims, the plural form is used. The wording of the command to recite the Qur'an is different from the wording of this verse. The first is addressed to the Prophet (PBUH), but the second is addressed to whoever reads it, because the Qur'an is still needed, no matter how high and extensive his knowledge is (Shihab, 2002a).

#### 4. Conclusion

After comparing the interpretation of Al-Misbah with the examination of many Qur'anic verses pertaining to discussion, it can be said that debate ethics education can be applied in both academic and non-academic settings, namely in debating should be in accordance with QS. Al-Kahf 18:54 were the ethics of good debate by being able to restrain lust (not easily ignited by emotions), then in accordance with QS. An-Nahl 16: 125, namely arguing in a good way with logic and smooth rhetoric without violence or swearing. In QS. Ghafir 40: 5, the ethics of good debate in order to face debate opponents with an honest attitude. Whereas in QS. Al-Hajj 22: 8 arguing should be based on knowledge, namely correct arguments. And QS. Al-Ankabut 29: 46 explains that the ethics of debating convince opponents of the truth by presenting their arguments with firmness.

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