

The analysis of obedience in Tafsir Al-Huda and its relevance in education

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ABSTRACT

Obedience is a common thing in the educational process, with obedience to educators, students can receive and learn the knowledge given. Conversely, disobedience has an impact on learning difficulties. However, the form of obedience is not widely understood in the world of education, so wrong obedience is happen in educational institutions. This study aims to analyze obedience in Tafsir Al-Huda by Bakri Syahid and its relevance in the world of education. This research was conducted with a qualitative research approach with a type of literature research. Data is collected by document techniques through primary and secondary references, then the data is analyzed by content analysis. The results of the study show that obedience can be used as a basis for learning. The forms of obedience in Tafsir Al-Huda have various meanings, namely by carrying out ordinary commands, consciousness, loyalty, consistency, and sincerity. With obedience as intended, there is relevance in education, namely character building, religion-based character education, and progressive learning. The character of obedience is very relevant in practice in the lives of students in school, family, and the environment.

ABSTRAK

Ketaatan merupakan hal yang lazim dalam proses pendidikan, dengan ketaatan kepada pendidik, peserta didik dapat menerima dan mempelajari ilmu yang diberikan. Sebaliknya, ketidak taatan berdampak pada kesulitan dalam belajar. Namun, bentuk ketaatan belum banyak dipahami dalam dunia pendidikan, sehingga ketaatan yang salah terjadi di lembaga pendidikan. Penelitian ini bertujuan untuk menganalisis ketaatan dalam Tafsir Al-Huda karya Bakri Syahid dan relevansinya dalam dunia peneididikan. Penelitian ini dilakukan dengan pendekatan penelitian kualitatif dengan jenis penelitian literatur. Data dikumpulkan dengan teknik dokumen melalui rujukan primer dan rujukan sekunder, kemudian data dianalisis dengan analisis konten. Hasil penelitian menunjukkan bahwa ketaatan dapat dijadikan dasar dalam belajar. Bentuk-bentuk ketaatan dalam Tafsir Al-Huda memiliki makna yang beragam, yaitu dengan menjalankan perintah secara biasa saja, kesadaran, loyalitas, keberlanjutan, dan kesungguhan. Dengan ketaatan sebagaimana dimaksudkan terdapat relevansi dalam pendidikan yaitu pembentukan karakter, pendidikan karakter berbasis agama, dan pembelajaran yang progresif. Karakter ketaatan sangat relevan praktiknya dalam kehidupan peserta didik di sekolah, keluarga, dan lingkungan.

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1. Introduction

Obedience in education are two things that are inseparable from each other. There is a kind of custom that students or learners have an obligation to obey parents, teachers, and other educators [1], [2] Obedience is related to the hierarchy of power between one another [3], [4]. However, it is not uncommon for what happens to be obedience that is not in place, obedience that is not in the things commanded by Allah SWT and the Prophet PBUH, including the regulations of fellow human beings [5], [6]. As a result, it is an act that violates religious and social teachings, which makes the person despicable from two sides, namely the giver of the order and the individual who carries out because of his obedience [7].

Islam is a religion of love, the Qur'an and Sunnah provide guidance to mankind to the right path [8], [9], [10]. The Qur'an and Sunnah are guidelines in life so that human beings are always in good and far from evil [11], [12], [13]. Understanding the Qur'an is an obligation for those who read it, on the other hand, if it is not understood well, it has the potential to cause misunderstanding and even damage [14]. Knowing the meaning of the Qur'an helps to actualize it in various scientific dimensions, be it Theology, Sociology, Science and others [15]. Therefore, researchers consider it necessary to conduct a study of Qur'anic verses related to obedience which is the focus of the research problem.

With the Tafsir approach, research on obedience is not new and the first time. There have been previous studies that have discussed obedience with diverse focuses. The research focus on obedience consists of obedience to leaders [16], obedience to parents [17], and obedience to wives [18]. The use of Tafsir al-Huda as a research reference has been carried out with a focus on the value of tolerance [19], governance [20], politics [21], ideology [22], coastal and inland culture [23], character education [24], and the level of obedience [25].

Researchers have not obtained a comprehensive study on obedience in the scope of education. Although in practice, it has been done by students in their daily lives to teachers and other educators. The novelty of this research lies in the study of Tafsir al-Huda on obedience and its relevance in education, which is still not widely used as the focus of research.

The researcher has assumptions so he chooses to research Tafsir al-Huda. Research on Tafsir al-Huda by Bakri Syahid has not been widely studied, so it is an opportunity to conduct research. In addition, Tafsir al-Huda has two aspects that are unique, namely the understanding of local religion and culture. Tafsir al-Huda is written in Javanese which is rich in nuances and local culture, thus providing a variety of perspectives in understanding the Qur'an [26], [27], [28].

This research aims to analyze and find the concept of obedience in Tafsir al-Huda and its relevance to education. A deep understanding of the meaning of obedience in the study of the Qur'an and Tafsir provides benefits in the development of educational science. On the other hand, the discourse on obedience based on the Qur'an and its Tafsir provides an illustration of the corridors of obedience that are and are not allowed in the scope of education. So that power relations do not become a threat to students when learning with adults who are educators. Parents become calm when their children study in madrasah, schools, and Islamic boarding schools.

2. Method

This research employed a qualitative approach with descriptive model through library research, focusing on exploring the concept of obedience or *ta'ah* in Bakri Syahid's Tafsir Al-Huda and its relevance within the context of Islamic education [29]. To facilitate implementation of the research, the researcher compiled research flow as shown in Figure 1 which covers the stages of problem identification, literature review, research method development, and research data analysis.

A thematic interpretation approach was used to trace and analyze Quranic verses related to obedience, as interpreted by Bakri Syahid, along with an educational approach to explore the correlation between the values of obedience and learning practices and character development. The primary source used was, while supporting materials came from other Tafsir literature, Islamic education references, and academic journals. Data collection techniques involved text study and literature review, while data analysis included the selection of important information,

thematic grouping, and interpretation of the meaning of *ta'ah* in social and educational contexts [30]. To ensure the accuracy of the results, source triangulation and critical analysis of the background and thought of the figure being studied were employed [31].

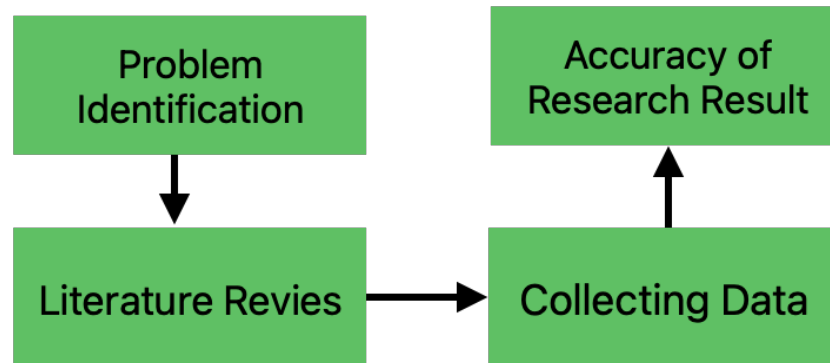


Figure 1. Research flow

3. Result and Discussion

Bakri Syahid was a mufassir from the book Tafsir al-Huda. He was born in Suronatan Yogyakarta with his real name Bakri, while Syahid is a name taken from his parents named Muhammad Syahid from Kotagede [19], [25], [32]. Bakri was a Muhammadiyah activist who was educated from the Muhammadiyah Islamic Kweekschool (KIM) school and graduated in 1935 [20]. Selanjutnya, ia menjadi mubaligh di Sepanjang Surabaya, berikutnya di Bengkulu sampai tahun 1942. Subsequently, he became a missionary throughout Surabaya, then in Bengkulu until 1942. Then, he had a career in the military in the Indonesian Army in Jakarta, where he held various military positions, until his retirement [19], [33].

The writing of Tafsir al-Huda was based on concerns about the lack of Javanese interpretation of the Qur'an, accompanied by guidance on reading the Qur'an and important explanatory information [20]. Tafsir al-Huda is one of his writings during his military career, published by PT Bagus Arafah, on the front page of the book "Al-Huda Tafsir Qur'an Bahasa Jawi". This tafsir was written in 1970 and completed in 1977, the first printing in 1979, and was reprinted less than 8 times. This commentary explains 114 surahs and 30 Juz in the same order as the Ottoman Mushaf, starting with Al-Fatihah, ending with An-Nas, with a total volume of 1411 pages [33].

The writing of the tafsir is arranged in the order of the text of the Qur'an in Arabic on the right side, transliteration in Latin letters in the original text, at the end of the letter the main topics are stated about the relationship between the content of the letter and the content of other letters or known today as *Munaasabah* [20], [34]. This tafsir combines the methods of Ijmali, Tahlili, Muqaarin and Mawdhu'i in interpreting the verses of the Qur'an, the tafsir given can be categorized as Tafsir bi-r-rak'iy [20], [21], [25], [35].

3.1 The words of obedience, their derivation in Tafsir Al-Huda

Researchers read the Qur'an and look for the words of the Qur'an that use the word obedient with its derivation. From the search, the researcher found 119 verses that used it, but the researcher only chose 54 verses. From the 54 verses, the researcher collected them, and looked at the Tafsir given by Bakri in Tafsir al-Huda. The 54 verses that are the object of the research study are as shown in table 1.

From these verses, Bakri interprets the word obedience with 10 model forms of words, namely: *Ngrujuki*, *Maelu*, *Manut* and *Manuta*, *Nurut* and *Nuruta*, *Ngabekti* and *Ngabektia*, *Taat*, *Nderek*, *Mbangun miturut*, *Nayndikani dhawuhing*, and *Angestokna* [36]. The explanation of each is as follows:

Ngrujuki. In the Q.S. Al-Hujurat verse 7 Bakri Syahid interprets the term *yuthiikum* with the word "*ngrujuki*," which he uses only in the context of this verse to refer to believers. This verse continues Allah's command in verse 6 of Al-Hujurat, which emphasizes the importance of *tabayyun* or clarification against news from wicked people. In this verse, Allah emphasizes that if the Messenger of Allah only "*ngrujuki*" or agreed to the Muslims' request, it would actually make things difficult for them.

Table 1. Verses with the word obedience and their derivations

Nama Surat dan ayat	Nama Surat dan Ayat
Q.S. An-Nisa: verse 59, verse 69, and verse 80	Q.S. Fussilat: verse 11
Q.S. Al-Maidah: verse 7, and verse 92	Q.S. Az-Zukhruf: verse 54, and verse 63
Q.S. Al-An'am: verse 116, and verse 121	Q.S. Muhammad: verse 26
Q.S. Al-Anfal: verse 1, verse 20, and verse 46	Q.S. Al-Fath: verse 16, and verse 17
Q.S. At-Taubah: verse 71	Q.S. Al-Hujurat: verse 7
Q.S. Al-Kahf: verse 28	Q.S. Al-Mujadilah: verse 13
Q.S. Ta-Ha: verse 90	Q.S. Al-Hasyr: verse 11
Q.S. Al-Mu'minun: verse 34	Q.S. Al-Qalam: verse 8, and verse 10
Q.S. An-Nur: verse 51, verse 52, verse 53, verse 54, verse 56, and verse 52	Q.S. An-Nur: verse 3
Q.S. Al-Furqan: verse 52	Q.S. Al-Insan; verse 24
Q.S. Asy-Syu'ara: verse 108, verse 110, verse 126, verse 131, verse 144, verse 150, verse 151, verse 163, and verse 179	Q.S. At-Takwir: verse 21
Q.S. Luqman: verse 15	Q.S. Al-Alaq: verse 19
Q.S. Al-Ahzab: verse 1, verse 33, verse 48, verse 66, verse 67, and verse 71	

Maelu. In the Al-Hasyr verse 11 the word *Ta'ah* is translated as *maelu*. The object of obedience in this verse is anyone who will order to fight the people of the book. So from here we can draw a conclusion, that *maelu*, is obedience that is only verbal. Attention, concern, and heed that is only verbal and is not proven to be accompanied by action.

Manut. Bakri Syahid uses the word *manut* and its derivatives to interpret the word *Ta'ah* in 3 variant meaning: 1) In Q.S. Al-An'am verse 116, the verse contains news, requirements, information, and news. Another example is in the following verse; Al-An'am verse 121, Muhammad verse 26, Al-Mu'minun verse 34, Az-Zukhruf verse 54, Al-Fath verse 17, Nuh verse 3; 2) In Q.S. Al-Kahf verse 28 These verses contain prohibitions against disobeying people who have certain characteristics. These include people whose hearts are negligent and follow their desires, and who transgress in their affairs. Examples of other prohibitions can be found in several verses: Al-'Alaq verse 19 prohibits obeying people who forbid worship; Al-Qalam verses 8 and 10 prohibit obeying liars and people who swear by lowly personalities; Luqman verse 15 prohibits obeying parents who order sin; Al-Ahzab verse 1 prohibits obeying infidels and hypocrites; and Al-Insan verse 24 prohibits obeying sinners and infidel people; 3) In Taha verse 90, In this verse, the wording of *taat* is a command. So Bakri Syahid interprets it as *manuta*, So in the context of this verse, *manuta* is interpreted as a command to obey what is ordered. Examples of other verses: Az-zukhruf verse 63 contains the command to obey the Prophet Isa,

Ash-Syu'ara' verse 131 the command to obey the Prophet Hud, Ash Syu'ara' verse 144 contains the command to obey the Prophet pious, Ash-Syu'ara' verse 163 contains the command to obey the Prophet Lut, Ash-Syu'ara' verse 179 contains the command to obey the Prophet Syu'aib.

Nurut. In Q.S. Al-Ankabut verse 8 is a prohibition from Allah to obey parents who invite to idolatry. Another example of a verse: Al-Furqan verse 52 contains a prohibition to obey infidels to compromise in matters of religion. In other word he use *Nuruta* : In the editorial, the verse contains a command to obey. Example: Q.S. Ash-Syu'ara' verse 108. Similar to the word *manuta*, *nuruta* comes from the word *nurut* with the addition of a, as a suffix or in Javanese it is called *panambang*. When a verb is added with a at the end of the word, in Javanese it gives a new meaning in the form of an order to do as the root word. Another example of a verse: Ash-Syu'ara' verse 110.

Ngabekti. They are 2 versions of the verse: 1) In the editorial verse contains a command to obey; Example: Q.S. Al-Ahzab verse 33. The words "*manuta*" and "*nuruta*" have similar meanings to "*bektia*" or "*ngabektia*." The addition of the suffix "a" gives a new meaning in the form of a command to carry out the action expressed by the basic word. Another example: An-Nur verse 54 and Al-Mujjadi verse 13, both have *bektia* and *ngabektia* redactions. Both show the command to obey Allah and His Messenger; and 2) *Ngabekti* : In the editorial, the verse contains preaching, reservations, information and news. Example: Q.S. Al-Hujurat verse 14, in this verse there is a message of information related to the characteristics of a true believer. In the interpretation of this verse, Bakri Syahid provides a subtitle that reads "Characteristics of a true believer". So it is clear that this verse contains a message of information in the form of a dialogue between the Prophet Muhammad and the Badui Arabs.

Taat. The word *taat* in his interpretation of the wording of verses containing news, requirements, information, and news. Example: Q.S. An-Nisa' verse 69 the object of obedience in this verse is Allah and His Messenger. In this verse, Allah informs about the position of people who obey Him and His Messenger in the future. This verse contains information, news and good news.

Ndherek. The word *ndherek* and its derivatives Bakri Syahid uses to interpret the lafazh *tā'ah* in 2 verses; 1) *Dherek/Ndherek/Andherek* : In the editorial verse contains preaching, reservations, information and news. Example: Q.S. Al-Ahzab verse 71; and 2) *Ndhereka/Andhereka*: In the editorial verse contains commands such as at Al-Ma'idah verse 92, Al-Anfal verse 20 (*andhereka*), and Al-Anfal verse 46 (*andhereka*).

Mbangun miturut. There are 2 versions of the verse: 1) *Mbangun-miturut/Ambangun-miturut*: In the editorial verse contains preaching, reservations, information and news. Example: Q.S. An-Nur verse 52, An-Nisa' verse 80; 2) *Mbangun turuta*: In the wording of the verse contains an order, example: Q.S. An-Nur verse 56

Nyandikani dhawuhing. Bakri Syahid uses the word *nyandikani dhawuhing* in his interpretation of the wording of verses containing news, requirements, information, and news. Example: Q.S. An-Nur verse 53, this verse explains about hypocrites who often make big promises accompanied by oaths, but never keep them. Allah through the Messenger of Allah ordered that instead of promising and swearing, it is better to give real action. Talk less, but act more, show concrete evidence.

Angestokna. Bakri Syahid uses the word *angestokna* and its derivatives to interpret the word *ta'ah* in 2 versions of the verse; 1) *Angestokake/angestokake dhawuhing* : In the editorial verse contains preaching, reservations, information and news. Example: Q.S. At-Taubah verse 71 and Al-Fath verse 16 with the wording *angestokake*; 2) *Ngestokna/Angestokna* : In the wording of the verse contains an order. Example: Q.S. An-Nisa' verse 59.

Based on the exposure of the data and the explanation conveyed, it can be understood the meaning of obedience in Tafsir al-Huda. Obedience that has 5 meanings: 1) affirming, agreeing, obeying and agreeing); 2) obedient can be willing or forced; 3) following with self-surrender; 4) respecting and worship; and 5) obedience and devotion with seriousness and penetration into the heart. This indicates that obedience is not only a matter of agreeing, supporting, affirming or simply obediently carrying out orders, but also requires the right attitude of heart, such as being obedient, not fighting, surrendering and being full of sincerity in carrying out orders and in accordance with the rules that Allah and His Messenger taught.

3.2. The concept of obedience by Bakri Syahid and its educational significance

Bakri Syahid's interpretation of obedience in *Tafsir Al-Huda* provides a comprehensive understanding that integrates theological, social, and cultural dimensions, detailing five levels of obedience: *ngrujuki*, *maelu*, *manut*, *ngabekti*, and *ngestokaken dhawuh*. This concept holds particular importance for education, especially in shaping students' character. Character and moral formation The concept of obedience in educational settings extends beyond mere compliance with rules, incorporating virtues such as sincerity, honesty, and respect [37]. By embedding these principles into the curriculum, educators can foster responsible and disciplined individuals who value regulations and authority figures. This approach not only enhances moral development but also cultivates a positive school environment. Emphasizing virtues like honesty and integrity is crucial for student success and character strength [38].

The integration of local wisdom into educational frameworks, particularly through a Javanese cultural perspective, plays a crucial role in fostering cultural identity and pride among students. This approach not only enhances the relevance of learning but also strengthens the connection between students and their heritage. Incorporating local wisdom into curricula helps students develop a sense of belonging and pride in their cultural heritage, reinforcing national identity [39].

The integration of religion-based character education, particularly emphasizing obedience, plays a crucial role in shaping students' moral values [40]. This approach allows students to internalize religious teachings effectively, fostering a deeper understanding and application of these values in their daily lives. The following sections outline key aspects of this integration. The Qur'an emphasizes moral education, advocating for a character that embodies divine values. This ethical framework guides educators in developing programs that promote piety and social responsibility [41].

The tiered structure of obedience in education aligns with progressive learning models, emphasizing a gradual approach to knowledge acquisition. This scaffolding technique allows students to build on foundational concepts, promoting cognitive and moral development. Research indicates that progressive scaffolding approaches improve students' computational thinking skills and self-efficacy, demonstrating the effectiveness of structured learning experiences [42]. The integration of progressive educational practices can significantly enhance learning outcomes across various subject.

Simulation and reflective techniques are effective pedagogical strategies for instilling values such as sincerity and honesty in students. By engaging in simulations, students can navigate real-life scenarios that require ethical decision-making[43], while reflective exercises help them evaluate their actions and understand the consequences [44]. This multifaceted approach fosters a robust moral compass among learners.

Projects rooted in cultural heritage incorporating local wisdom into educational projects can significantly enhance student engagement and relevance by connecting cultural heritage with practical applications [45]. This approach not only fosters a deeper understanding of cultural values but also promotes character development through community-driven initiatives.

In the context of Islamic education, religious practices such as *shalat berjamaah* (congregational prayers) can be combined with reflective discussions to help students grasp the spiritual importance of these acts. Additionally, incorporating service projects aligned with Islamic values such as *sadaqah* (charity) or community service can make religious teachings more practical and meaningful. By connecting religious concepts to real-life actions, students learn that obedience in Islam is not just about fulfilling duties but also about expressing spiritual devotion and positively contributing to society as part of their faith. Stepwise learning techniques educators can structure lessons to incrementally develop students' comprehension, starting from fundamental ideas of obedience and moving towards more intricate interpretations. This strategy lays a robust foundation of knowledge that prepares students for advanced learning and moral reasoning [46]

4. Conclusion

Tafsir al-Huda written by Bakri Syahid gives various meanings the concept of obedience according to the verses, objects, and models of obedience in al-Qur'an. There are terms of obedience as interpreted with the diversity of its expressions in Javanese, they are *nggrujuki*, *manut*, *nderek*, *ngabekti*, and *ngestokaken dhawuh*. They are different meaning in each word, such as *nggrujuki* is affirming, agreeing, and obeying, *manut* is obedient can be willing or forced, *ndhere* is following with self-surrender, *ngabekti* is respecting and worship, and *ngestokaken dhawuh* is obedience and devotion with seriousness and penetration into the heart. In other words, the forms of obedience have various meanings, simply by carrying out ordinary commands, conciousness, loyalty, consistency, and sincerity.

Bakri Syahid's interpretation emphasizes the importance of awareness, conformity to the rules, and sincerity in carrying out obedience. Through this understanding, obedience is seen as a form of love and respect for divine commands. His interpretation also shows that obedience is not a static concept, but rather varies according to intention and depth of experience, which is influenced by local social and cultural relationships.

In education, this concept is relevant in building the character of students who respect rules and teachers. Bakri Syahid's approach uses local language and culture as a medium of instruction, providing insight that obedience in Islam is not only about rules, but also contains psychological and social aspects that are important in shaping students' morals and ethics. With obedience as intended, there is relevance in education, namely character building, religion-based character education, and progressive learning. The character of obedience is very relevant in practice in the lives of students in school, family, and the environment.

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