Harmonizing Society Through Islamic Education: An Analysis of Interactive Methods in Light of Tafsir Adhwa'ul Bayan

Fira Miftahul Ulum¹*, Sofiah ², Kamto³, Huzdaeni Rahmawati⁴
¹UIN Prof. K. H. Saifuddin Zuhri Purwokerto, Indonesia
²,³Sekolah Tinggi Agama Islam Pati, Indonesia
⁴UIN Sunan Kalijaga Yogyakarta, Indonesia
Email: ¹Firamu99@gmail.com, ²sofiah1485@gmail.com,
³kamtostaip@gmail.com, ⁴Huzdaenir@gmail.com

Abstract
This study explores the concept of social harmony within Islamic education, emphasizing its role in fostering a peaceful and inclusive society. Drawing on the perspective of Tafsir Adhwa'ul Bayan by Syaikh Muhammad al-Amin al-Syanqithi, the research examines how interactive learning approaches can cultivate values such as tolerance, empathy, and solidarity among students. In the context of globalization, which often challenges local cultural identities and exacerbates social inequalities, Islamic education serves as a vital platform for nurturing mutual respect and understanding. Employing a qualitative library research method, this study analyzes relevant literature, including Qur'anic exegesis, to highlight the integration of social harmony principles in educational practices. Key findings underscore that interactive methods, inspired by Al-Bayan's emphasis on dialogue and respect for diversity, enhance students' social and religious awareness, creating inclusive learning environments. This research offers practical recommendations for educators and policymakers to develop curricula that embed social harmony, contributing to both educational theory and harmonious societal development.

Penelitian ini mengeksplorasi konsep harmoni sosial dalam pendidikan Islam, dengan menekankan perannya dalam membina masyarakat yang damai dan inklusif. Dengan menggunakan perspektif Tafsir Adhwa' al-Bayan karya Syaikh Muhammad al-Amin al-Syanqithi, penelitian ini mengkaji bagaimana pendekatan pembelajaran interaktif dapat menumbuhkan nilai-nilai seperti toleransi, empati, dan solidaritas di antara para siswa. Dalam konteks globalisasi, yang sering menantang identitas budaya lokal dan memperburuk kesenjangan sosial, pendidikan Islam berfungsi sebagai platform penting untuk memupuk rasa saling menghormati dan saling pengertian. Dengan menggunakan metode penelitian

pustaka kualitatif, penelitian ini menganalisis literatur yang relevan, termasuk tafsir Al-Qur'an, untuk menyoroti integrasi prinsip-prinsip keselarasan sosial dalam praktik pendidikan. Temuan utama menggarisbawahi bahwa metode interaktif, yang terinspirasi oleh penekanan Al-Bayan pada dialog dan penghormatan terhadap keragaman, meningkatkan kesadaran sosial dan agama siswa, menciptakan lingkungan belajar yang inklusif. Penelitian ini menawarkan rekomendasi praktis bagi para pendidik dan pembuat kebijakan untuk mengembangkan kurikulum yang menanamkan keharmonisan sosial, yang berkontribusi pada teori pendidikan dan pembangunan masyarakat yang harmonis.

Keywords: Islamic Education; Social Harmony; Tafsir Adhwaul Bayan; Interactive Approach

Introduction

Education is one of the most important social institutions in shaping the future generation. In achieving its goals, education does not only focus on the transfer of knowledge, but also on the formation of harmonious social values. The concept of social harmony in education is often associated with positive behavior between human species, such as tolerance, empathy, and solidarity.[1] Integration of harmonious values in the globalization era often makes the curriculum less flexible in adapting to local cultural diversity. This can lead to the loss of local cultural identity and increase cultural homogenization.

Globalization has brought about international flows of information and lifestyles, which sometimes erode local cultural identities. For example, in the digital age, modern society is often trapped in cyberspace, sacrificing direct social interaction and traditional cultural activities.[2] the suitability of the economic system to the goal of social harmony socio-economic inequality can be a serious obstacle in creating socio-cultural harmony. Economic differences between groups in society can cause social tensions that have the potential to threaten harmony.[3]

The implementation of universal values such as tolerance, togetherness, and concern for others is not enough to rely on just one environment. The three educational environments -school, family, and community- must work together

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[1] Nunung Witono, Abd Haris, dan Rosichin Mansur, "Ilmu Pendidikan Dalam Filsafat Pendidikan Barat Dan Islam," *Jurnal Sustainable* 6, no. 2 (31 Desember 2023): 729, https://doi.org/10.32923/kjmp.v6i2.4130.

[2] Gerardette Philips, Mochamad Ziaul Haq, dan Faizal Zaeni, *Young Muslim Voices: Esai Inspirasi dari A Young Muslim's Guide to The Modern World-Seyyed Hossein Nasr* (Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung, 2022), 1–2.

[3] Endang Turmudi (Editor), *Merajut Harmoni, Membangun Bangsa: Memahami Konflik dalam Masyarakat Indonesia* (Yayasan Pustaka Obor Indonesia, 2021), 3.

to develop the values of peace and harmony.[4] Parents have an important role in supporting the growth of values of togetherness, tolerance, and care among their children. This includes supporting the growth of solidarity and togetherness among fellow students through social interactive.

Interactive approaches in the learning process are often ignored in favor of focusing on academic material. This can reduce students' opportunities to learn to appreciate differences and develop tolerance.[5] The integrated character education model can be used to instill basic values of social harmony in elementary school students. This model can be implemented in the learning process, developing values such as mutual respect and appreciation, tolerance, and togetherness. Thus, the integration of harmonious values in the curriculum, the suitability of the economic system, the implementation of universal values, and the interactive approach in the learning process are some of the crucial issues that need to be resolved to create social harmony from an educational perspective.

Social harmony in educational settings is essential because it serves as the foundation for creating a peaceful and inclusive society. Here are some reasons why social harmony in education is important, along with specific examples. Developing tolerance and respect for diversity, education that emphasizes multicultural values can help students understand and appreciate cultural, religious, and ethnic diversity.[6] Through a curriculum that integrates teaching about different cultures, students can learn to respect each other and reduce prejudice.[7] In Indonesia, multicultural education programs in schools have proven effective in reducing levels of discrimination between ethnic groups. For example, in some areas, activities such as cultural festivals and visits to different places of worship have increased understanding and tolerance among students from different backgrounds.

Social harmony creates a safe and comfortable learning environment for all students, where they feel valued regardless of their background. This is

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[4] Zaenal Abidin, "Manajemen Peningkatan Mutu Pendidikan Karakter Berbasis Agama, Budaya, Dan Sosiologi," *Al-Afkar, Journal For Islamic Studies*, 6 April 2021, 63, https://doi.org/10.31943/afkarjournal.v4i1.167.

[5] Nurul Inayati, Arina Dewi Masithoh, dan Ali Mudlofir, "Pengintegrasian Kurikulum Madrasah Diniyah Pada Sekolah Formal," *Potensia: Jurnal Kependidikan Islam* 10, no. 1 (30 Juni 2024): 80, https://doi.org/10.24014/potensia.v10i1.29911.

[6] Dhea Gita Ananda, Aisyah Puspita, dan Dewi Lidia, "Pendidikan Moderasi Beragama: Membangun Toleransi Dan Keberagaman," *AL-Ikhtiar: Jurnal Studi Islam* 1, no. 3 (10 Juli 2024): 195.

[7] Ahmad Afif, "Model Pengembangan Pendidikan Islam Berbasis Multikultural," *TADRIS: Jurnal Pendidikan Islam* 7, no. 1 (21 Oktober 2013): 10, https://doi.org/10.19105/tjpi.v7i1.375.

important to encourage active participation and social emotional development of students. Schools that implement an inclusive education approach show that students feel more accepted and have higher self-confidence in interacting with their friends. Intercultural collaborative activities in these schools help build a sense of unity and togetherness.

However, is this definition and implementation of social harmony really relevant in the context of contemporary education? To answer this question, this article will discuss the concept of social harmony from the perspective of tafsir Adhwa'ul Bayan. Tafsir *Adhwa'ul Bayan fi Idhahi Qur'an* is actually a collaborative work between teachers and students, namely al-Syanqithi and Athiyyah Muhammad Salim.[8] Tafsir Adhwa'ul Bayan fi Idhahi Qur'an is one of the books of interpretation that interprets the Qur'an with the Qur'an has advantages and disadvantages in its interpretation. One of the advantages is al-Syanqithi in interpreting the verses, paying more attention to the interpretation of al-Qur'an bi al-Qur'an, besides that he is also very concerned about the sciences of interpretation or ulum al-Qur'an such as nahwu, balaghah, qira'at, asbab al-nuzul, munasabah and so on. This article will analyze the interactive approach to learning through the lens of tafsir al-Bayan, with the hope of providing a clear picture of how to effectively integrate the principles of social harmony into interactive learning strategies.

Method

This type of research uses a qualitative method with a library research approach. This method was chosen to explore and analyze the concept of social harmony in Islamic education through relevant literature. Data sources were collected from various literature sources, including books, journals, articles, and Adhwa'ul Bayan interpretations related to education and social harmony. This includes an analysis of texts that emphasize the importance of interaction in learning. The data collection process is carried out by identifying and selecting relevant literature sources. Conducting in-depth readings of the texts to understand the context and meaning contained. Taking important notes on concepts related to social harmony and interactive approaches in education.

The analysis of the data obtained will be analyzed thematically to find patterns and relationships between the concept of social harmony and educational practices. This analysis aims to identify how Adhwa'ul Bayan interpretations can provide new perspectives on interactive learning. The

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[8] Saiful Amin Ghofur, *"Profil Para Mufasir Al-Qur'an",* Yogyakarta: Pustaka Insan Madani, 2008), 160.

analysis techniques used include content analysis, to evaluate the main themes in the literature. The results of this study are expected to contribute to the development of educational theory and more harmonious and inclusive learning practices. The findings will be discussed in the context of how interactive approaches can enhance students' understanding of social and religious values, as well as build a learning environment that supports social harmony. This study will also provide recommendations for educators and policy makers in creating a curriculum that integrates social harmony values, as well as implementing effective interactive learning methods.

Result and Discussion
Overview of the Adhwa'ul Bayan Interpretation

In his preamble, al-Shanqiti mentioned his two main purposes in compiling Adwa'ul-Bayan, namely: explaining the Qur'an with the Qur'an, and explaining the laws of fiqh related to the verses being interpreted.[9] For al-Shanqiti, explaining the Qur'an with the Qur'an is the most noble and great interpretation (ashraf anwa' al-tafsir wa ajalluha). This claim is based on the assumption that no one knows the meaning of the words of Allah better than Allah Himself. It is not surprising that Adwa' al-Bayan is very intensive and relies on the interpretation of the Qur'an with the Qur'an.[10]

What al-Shanqiti seems to do more often is merely point out other verses that contain statements or affirmations that are the same, similar or in line with the statements in a verse/part of verses. An example is when he interprets verses 3, 7, 15, 23-24, 46, 51, 62, 65, and 82. Here what is emphasized more is the 'mutual confirmation' relationship (and not the 'mutual explanation' relationship) between the verses. this verse and other verses.

Tafsir Adhwa'ul-Bayan fi Idhahi Qur'an is one of the works of Muhammad al-Amin al-Syanqithi who is famous by the name al-Syanqithi. Tafsir Adhwa'ul Bayan Fi Idhahi Qur'an by al-Syanqithi uses the tahlili method and the muqaran method.[11] Then in the form of his approach he used the bi al-ma'tsur and bi al ra'yi approaches at the same time, or in other words combining riwayah and

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[9] Andy Hariyono, "Analisis Metode Tafsir Wahbah Zuhaili Dalam Kitab Al-Munir," *Al-Dirayah* 1, no. 1 (2018): 25.

[10] H. Darwis Abu Ubaidah, *Tafsir Al-Asas: Tafsir Lengkap dan Menyentuh Ayat-ayat Seputar Islam, Iman dan Ihsan* (Pustaka Al-Kautsar, t.t.), 8–11.

[11] Anandita Yahya, Kadar M Yusuf, dan Alwizar Alwizar, "Metode Tafsir (al-Tafsir al-Tahlili, al-Ijmali, al-Muqaran dan al-Mawdu'i)," *Palapa* 10, no. 1 (2022): 1–13, https://doi.org/10.36088/palapa.v10i1.1629.

dirayah. In his interpretation of Adhwa' Al-Bayan Fi Idhahi Qur'an, al-Syanqithi uses two styles of interpretation, namely the fiqh style and the lughawi style.[12]

This book also contains some additional explanations, such as a discussion of several linguistic issues and the things that are needed such as shorof and i'rab, the mention of Arabic poems as supporting evidence, and an analysis of the problems needed in interpreting a verse such as ushuliyah and kalam problems based on the sanads of hadith. Tafsir by al-Syanqithi entitled Tafsir al-Qur'an bi al-Qur'an min Adhwa' ul bayan was published by Daral-Fadhilah in Saudi Arabia in 2005.[13]

Among the shortcomings of his tafsir book are, The inclusion of hadith as a source of interpretation which is sometimes not selected in advance for its quality and also not mentioned the quality of the hadith, In his interpretation, al-Syanqithi, an author of tafsir, also quotes a lot from previous tafsir books. Then in giving interpretations of the verses of the Qur'an, he uses a lot of opinions from other scholars, both from scholars of hadith, fiqh and scholars of tafsir. There are dozens of verses or more that are not interpreted, and are too long in discussing ushul fiqh.[14]

Approach of Social Harmony in Islamic Education

In education, social harmony is defined as individuals in society, especially in educational settings, respecting and interacting positively regardless of cultural, ethnic, or religious differences. This is essential to creating a peaceful and inclusive learning environment. Education is responsible for creating social harmony.[15]

Education that upholds plurality and heterogeneity is essential for understanding and appreciating cultural differences. Multicultural education teaches students to respect each other's cultural identities and reduces discrimination. Integrated character education emphasizes principles such as mutual respect, tolerance, and solidarity. It helps students understand the importance of living in a diverse society and encourages them to contribute to

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[12] Fithriya Adae, "Metode Al-Syanqithi Dalam Menafsirkan Al-Qur'an (AnalisaTerhadapTafsirAdhwa' al-Bayan Fi Idhahi Qur'an)" (skripsi, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2013), 65, https://repository.uin-suska.ac.id/3035/.

[13] Sinta Wiji Astuti S.H, *Hukum Jual Beli Dengan Sistem Borongan Dalam Fikih Muamalah* (Bening Media Publishing, t.t.), 22–23.

[14] Abdul Haris, "Keunikan (Distingsi) Tafsir Adhwa Al-Bayan Fi Idhah Al-Qur'an Bi Al-Qur'an Karya Al-Syanqity," *J-CEKI: Jurnal Cendekia Ilmiah* 3, no. 4 (30 Juni 2024): 2253, https://doi.org/10.56799/jceki.v3i4.4188.

[15] Erry Nurdianzah dkk., "Pancasila as State Ideology and Pillar of Religious Harmony in Indonesian Society," *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 13, no. 2 (18 Oktober 2024): 129–42, https://doi.org/10.35878/islamicreview.v13i2.1201.

social harmony. Education also helps students learn to interact with people from different backgrounds, which is essential in an increasingly connected world.

The relevance of social harmony in Islamic religious education is very important, especially in the context of a diverse society. Islamic religious education not only functions as a transfer of knowledge, but also as a tool to build character and tolerance among students. Islamic religious education plays a role in forming the character of students who are tolerant of differences. Through teaching universal Islamic values, such as love and justice, students are taught to appreciate the diversity of cultures and religions around them. This helps create a harmonious environment where differences are considered as wealth, not as a source of conflict.[16]

Islamic religious education can be a platform for intercultural dialogue. By integrating learning that involves discussions on social issues and diversity, students can learn to understand and respect each other. This activity not only increases social awareness but also strengthens interfaith relations.[17]

In the context of a multicultural society, inclusive Islamic religious education can contribute to preventing social conflict. By instilling the values of tolerance and mutual respect from an early age, religious education can help ease tensions that may arise due to differences in understanding or beliefs. Islamic religious education teachers have a social responsibility to maintain harmony in society. They not only teach teaching materials, but also actively participate in social activities that support harmony between residents. Through participation in religious and social activities, teachers can be role models for students and the community in creating a harmonious environment.[18]

Social harmony in Islamic religious education is very relevant because it serves as a foundation for building a peaceful and inclusive society. By instilling the values of tolerance, facilitating intercultural dialogue, and actively involving

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[16] Muhammad Sultan, Kamaluddin Kamaluddin, dan Fitriani Fitriani, "Harmonisasi Sosial Keagamaan dan Kemasyarakatan Dalam Pandangan Islam dan Kong Hu Cu," *Jurnal Penelitian Medan Agama* 14, no. 1 (25 Juli 2023): 6, https://doi.org/10.58836/jpma.v14i1.14763.

[17] Nazil Mumtaz al-Mujtahid, Muhammad Alfikri, dan Solihah Titin Sumanti, "Penguatan Harmoni Sosial Melalui Moderasi Beragama Dalam Surah Al-Kafirun Perspektif Komunikasi Pembangunan (Analisis UINSU â€œKampus Moderasi Beragamaâ€)," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 01 (31 Mei 2022): 541, https://doi.org/10.30868/ei.v11i01.2042.

[18] Asrul Faruq, Raharjo Raharjo, dan Nur Sholeh, "The Essence of Islamic Religious Education Curriculum: Integrating Islamic Values with Contemporary Education," Islamic Review: Jurnal Riset Dan Kajian Keislaman 13, no. 2 (15 Oktober 2024): 85–98, https://doi.org/10.35878/islamicreview.v13i2.1258.

teachers, Islamic religious education can play a key role in creating harmony amidst diversity.[19]

Social Harmony in Islamic Education from the perspective of Tafsir *Adhwa'ul Bayan*

1. Tafsir verse 11 of Surah *Al Hujurat*

Allah Subhanahu wa Ta'ala says:

يَٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَاۤءٌ مِّنْ نِّسَاۤءٍ عَسٰٓى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِ وَمَنْ لَّمْ يَتُبْ فَاُولٰۤىِٕكَ هُمُ الظّٰلِمُوْنَ

"O you who believe! Let not a people make fun of another people, (because) it may be that those who (make fun of) are better than those (who make fun of), and neither should women (make fun of) other women, because it may be a woman (who is made fun of) ridicule) is better than women (who make fun). Do not criticize each other and do not call each other with bad names. The worst calling is (calling) that is bad (ungodly) after believing. And whoever does not repent, then they are the wrongdoers." (49:11)

Verse 11 explains, the Word of Allah (لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ) "Let not a people make fun of another people" which means insulting and degrading them. Arabic people (سَخِرَ مِنه) with the harakat kasrah in the letter kha and (يَسْخَرُ) with the harakat fathah in qiyas if someone insults or degrades. Through this verse, Allah prohibits the act of making fun of people, and provides an explanation that perhaps the person being made fun of is actually better than the one making fun. What's worse is that people who insult people humiliate and make fun of people who are more noble and great.[20]

This means, do not criticize your brother as explained in the verse of the Qur'an which reads: Allah Subhanahu wa Ta'ala says:

اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ

"Indeed, this Qur'an gives guidance to the straight path." (QS. Al-Isra': 9)

Allah Ta'ala threatens those who insult others وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ "Woe to every curser and detractor." (QS. Al-Humazah: 1). Lafadz الهُمَزَه it means that many

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[19] Ahmad Nilnal Munachifdlil Ula dan Hanik Hidayati, "Harmoni Sosial Dalam Perspektif Islam: Tinjauan Terhadap Masyarakat Kontemporer," *Jurnal Keislaman* 7, no. 1 (1 Maret 2024): 175, https://doi.org/10.54298/jk.v7i1.252.

[20] Syekh Muhammad al-Amin asy-Syanqithi, *Tafsir Adhwa'ul Bayan Tafsir Al Qur'an dengan Al Qur'an*, Juz 3 155.

people curse and اللهمزه meaning a person who often criticizes. Some scholars say that "hamz" (cursing) is realized by actions such as giving eye signals with the intention of cursing and belittling, while lumaz (criticizing) is realized by words, and includes ghibah (talking about other people's bad points).

2. Tafsir verse 12 of Surah *Al Hujurat*

Allah Subhanahu wa Ta'ala says:

يَٰٓأَيُّهَا الَّذِينَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًاۗ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّأْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ وَاتَّقُوا اللّٰهَۗ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ

"O you who believe! Avoid many suspicions, for indeed some suspicions are sins, and do not seek out the faults of others, and let none of you backbite one another, would any of you like to eat the flesh of his dead brother? He would certainly feel disgusted. And fear Allah. Indeed, Allah is All-Receiving of repentance, All-Merciful". (Al-Ḥujurāt [49]:12)

Verse 12 explains that bad suspicions against humans that do not have adequate indicators are sins. Furthermore, it is not uncommon for bad suspicions to have an attempt to find out. With broader actions by seeking out the faults of others which are actually covered up by the perpetrators and the prohibition to go further, namely gossiping or discussing other people's faults, then avoid backbiting as if it were like eating the flesh of one's own brother. In this verse it is emphasized that mentioning or discussing something that the person concerned does not like is prohibited because it can hurt feelings and create disputes.[21]

3. Tafsir verse 13 of Surah *Al Hujurat*

Allah Subhanahu wa Ta'ala says:

يَٰٓأَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّأُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤئِلَ لِتَعَارَفُوْاۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْۗ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

"O mankind! Indeed! We have created you from male and female, then made you into nations and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing, All-Perceptive." (49:13)

Verse 13 explains the basic principles of relationships between humans. The verse does not use the call to believers but to all humans. Allah created humans from male and female. Allah explains in detail the phases of human creation.

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[21] Syekh Muhammad al-Amin asy-Syanqithi, *Tafsir Adhwa'ul Bayan Tafsir Al Qur'an dengan Al Qur'an*, Juz 3 158.

nations and tribes so that you may know one another which leads all humans to help one another and complement one another. There is no difference in human values between men and women. Because that nobility can be assessed from the level of piety.[22]

The Concept of Social Harmony in Islamic Education from the Perspective of Shaykh Asy Syanqithi in Tafsir Adhwa'ul Bayan

The concept of social harmony in education according to the perspective of Shaykh Muhammad al-Amin al-Shinqiti in his commentary, Adhwa'ul Bayan fi Idhah al-Qur'an, can be understood through several aspects that emphasize the importance of social and moral values in religion-based education.

1. Social Harmony in the interpretation of Al Bayan

In his Tafsir Adhwa'ul-Bayan fi Idhah al-Qur'an, Shaykh Muhammad al-Amin al-Shanqiti emphasizes social harmony as an integral part of understanding Islam. Ash-Shanqiti acknowledges that social harmony is part of the sunnatullah, namely the provisions of Allah that created diversity among mankind. In his commentary, he highlights the importance of understanding and appreciating the existence of various religions and beliefs as an inevitability that must be accepted. In his interpretation, al-Shanqiti refers to verses of the Qur'an that emphasize tolerance and respect for differences. For example, he cites verses that encourage people to compete in goodness and uphold the principle of mutual respect, as stated in Q.S. Al-Ma'idah: 48, which shows that each people has their own rules and paths.[23] He encouraged interfaith dialogue as a way to build understanding and cooperation. He believed that through dialogue, people could find common ground and respect each other's differences, thus creating a harmonious atmosphere in society.[24]

The concept of social harmony in Tafsir Adhwa'ul Bayan by Shaykh Muhammad al-Amin al-Shinqiti shows that Islam not only recognizes diversity, but also encourages an attitude of tolerance, dialogue, and respect for differences. Thus, religious education based on the values of social harmony can contribute to the creation of a harmonious and inclusive society.[25]

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[22] Syekh Muhammad al-Amin asy-Syanqithi, *Tafsir Adhwa'ul Bayan Tafsir Al Qur'an dengan Al Qur'an*, Juz 3 162.

[23] Ahmad Zaiyadi, "Perbandingan Penafsiran Ayat-Ayat Pluralisme Agama Dalam Al-Qur'an," *Al-Bayan: Jurnal Ilmu al-Qur'an Dan Hadist* 6, no. 2 (29 Mei 2023): 282, https://doi.org/10.35132/albayan.v6i2.429.

[24] Izza Rohman, "Adwa' al-Bayan Karya al-Shanqiti Sebagai Kitab Tafsir al-Qur'an bi al-Qur'an," *Journal Of Qur'an And Hadith Studies* 2, no. 2 (2013): 252, https://doi.org/10.15408/quhas.v2i2.1316.

[25] Haris, "Keunikan (Distingsi) Tafsir Adhwa Al-Bayan Fi Idhah Al-Qur'an Bi Al-Qur'an Karya Al-Syanqity," 2250.

2. The concept of social harmony according to Sheikh Asy Syinqithi in Islamic Education

In the context of Islamic education, the concept of social harmony according to Shaykh Muhammad al-Amin al-Shanqiti in Tafsir Adhwa'ul Bayan fi Idhah al-Qur'an emphasizes the importance of respecting diversity and differences in society. Shaykh al-Syanqithi acknowledges that social harmony is part of Allah's creation that must be accepted and appreciated. In his interpretation, he emphasizes that diversity in religion, culture, and ethnicity is a sunnatullah that cannot be avoided. Islamic education must be able to teach students to understand and appreciate these differences as part of Divine destiny.

Al-Shinqiti emphasizes the importance of education that teaches the values of tolerance and mutual respect. In this context, Islamic religious education does not only function to transfer knowledge, but also to shape students' character to become inclusive individuals and able to interact with others from various backgrounds.[26] Islamic education according to Shaykh al-Shanqiti should encourage intercultural and interfaith dialogue. By creating space for discussion and exchange of ideas, students can learn to understand and appreciate differences, which in turn can strengthen social harmony.

In his commentary, al-Shinqiti also emphasized that education should avoid all forms of discrimination. Every individual, regardless of their religious or cultural background, has the right to receive the same education. This is essential to creating a just and equal society. Shaykh al-Shanqithi emphasized that education based on social harmony must uphold human values such as justice, compassion, and unity. By integrating these values into education, students are taught to become agents of positive change in society.

The concept of social harmony in Islamic education according to Shaykh Muhammad al-Amin al-Shinqiti emphasizes the importance of respecting diversity, teaching the values of tolerance, intercultural dialogue, and upholding social justice. By applying these principles in education, it is hoped that a generation will be created that is not only religious but also able to live side by side harmoniously in a pluralistic society.

3. Interactive approach from Adwha'ul Bayan's exegetical point of view

The interactive approach in the context of Tafsir Adhwa'ul Bayan fi Idhah al-Qur'an by Shaykh Muhammad al-Amin al-Shinqiti can be understood

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[26] dedes, "Peran Pendidikan Agama Islam Dalam Membangun Karakter Toleransi Dan Harmoni Sosial Di Masyarakat Multikultural," *Guau: Jurnal Pendidikan Profesi Guru Agama Islam* 1, no. 1 (11 Oktober 2024): 385.

through several aspects that reflect the interaction between the text of the Qur'an, the interpreter, and the social context.[27] In Adhwa'ul Bayan, Shaykh al-Syanqithi not only presents a textual interpretation, but also involves critical reasoning and analysis of the meaning of the verses. He tries to relate the historical and social context of the verses, so that the reader can understand the relevance and application of the teachings in everyday life. This creates space for interaction between the interpreter's thoughts and the sacred text. Shaykh al-Syanqithi emphasizes the importance of understanding the Qur'an in the context of existing social realities. Thus, education based on this interpretation encourages students to dialogue with their environment, applying the values of the Qur'an in facing social challenges. This approach invites students to actively participate in discussions on contemporary issues using Islamic principles as a guide.

Tafsir Adhwa'ul Bayan also shows openness to various opinions of scholars and schools of thought. Shaykh al-Syanqithi chooses the opinion that is considered stronger (rajih) without being tied to a particular school of thought, thus creating an inclusive atmosphere in learning. This allows students to understand various perspectives in Islam and build an attitude of tolerance towards differences. The interactive approach in this tafsir also serves as an educational tool to instill moral and ethical values in students. By teaching them how to apply the teachings of the Qur'an in practical t erms, Shaykh al-Syanqithi equips the younger generation with critical thinking skills and the ability to interact positively in a pluralistic society.

The interactive approach in Tafsir Adhwa'ul Bayan shows how Shaykh Muhammad al-Amin al-Shinqiti integrates the sacred text with social context and critical thinking. By prioritizing dialogue between verses, interpreters, and social realities, this tafsir not only provides a deep understanding of the Qur'an but also encourages students to become active agents of change in their society.

4. The Relevance of Social Harmony in An Interactive Approach

The relevance of pluralism in an interactive approach according to Tafsir Adhwa' al-Bayan fi Idhah al-Qur'an by Shaykh Muhammad al-Amin al-Shinqiti can be seen from several aspects that link the values of social harmony with social interaction and education.[28] Shaykh al-Syanqithi emphasized that social

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[27] Haris, "Keunikan (Distingsi) Tafsir Adhwa Al-Bayan Fi Idhah Al-Qur'an Bi Al-Qur'an Karya Al-Syanqity," 2248.

[28] Fauziah Wahzuni dan Moch Nurcholis, "Pluralitas & Pluralisme Agama Dalam QS. Al-Baqarah Ayat 62 Perspektif Double Movement Fazlu Rahman," *Ushuly: Jurnal Ilmu Ushuluddin* 3, no. 2 (3 Juli 2024): 98, https://doi.org/10.52431/ushuly.v3i2.2727.

harmony is part of the sunnatullah, namely the provisions of Allah that created diversity among mankind. In the context of education, recognition of this diversity is important to build students' awareness of the existence of various religions and cultures around them, thus encouraging an attitude of mutual respect and tolerance.[29]

The interactive approach to Islamic education, as explained by al-Shanqiti, encourages interfaith dialogue. By creating space for discussion and exchange of ideas, students can learn to understand and appreciate differences, which are central to social harmony. This dialogue not only enhances understanding but also builds better relationships between individuals from different backgrounds.[30]

In his commentary, al-Shanqiti invites readers to apply the teachings of the Qur'an in a pluralistic social context. Education based on the values of the Qur'an must be able to equip students with the skills to interact positively with others, regardless of their differences in belief or culture. This creates a harmonious and inclusive social environment.[31] Al-Shanqiti also highlighted the importance of social justice in the context of social harmony. In education, this means providing equal opportunities for all students regardless of their religious or cultural background. By teaching the values of justice and equality, education can contribute to the creation of a just and harmonious society.[32]

The relevance of social harmony in an interactive approach according to Shaykh Muhammad al-Amin al-Shanqiti in Tafsir Adhwa'ul Bayan shows that Islamic education must be able to create space for dialogue and positive interaction between individuals from various backgrounds. By emphasizing the recognition of diversity, the application of the values of the Qur'an, and social justice, education can play a key role in building a harmonious and inclusive society.[33]

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[29] Haris, "Keunikan (Distingsi) Tafsir Adhwa Al-Bayan Fi Idhah Al-Qur'an Bi Al-Qur'an Karya Al-Syanqity," 2254.

[30] Saihu Saihu, "Al-Quran Dan Pluralisme," *SUHUF* 13, no. 2 (30 Desember 2020): 190, https://doi.org/10.22548/shf.v13i2.493.

[31] Munzir Hitami, "Nilai-Nilai Pluralisme Dalam Tafsir Nusantara," *Nusantara; Journal for Southeast Asian Islamic Studies* 17, no. 1 (18 Juli 2021): 15, https://doi.org/10.24014/nusantara.v17i1.13826.

[32] Zaiyadi, "Perbandingan Penafsiran Ayat-Ayat Pluralisme Agama Dalam Al-Qur'an," 285.

[33] Rohman, "Adwa' al-Bayan Karya al-Shanqiti Sebagai Kitab Tafsir al-Qur'an bi al-Qur'an," 260.

Conclusion

This study recommends the need for a reorientation of the religious education curriculum to emphasize character development and universal human values, so that students can grow into individuals who not only understand the teachings of their religion but are also able to contribute positively to a diverse society. Shinqiti emphasizes the importance of social harmony in the context of education, considering that education serves not only for the development of the individual but also for the creation of a harmonious society. He argues that education should foster positive social values and strengthen relationships between individuals in society. Thus, education serves as a tool for building social solidarity and reducing conflict, thus creating an environment conducive to collective development. Overall, this document asserts that educational theory and philosophy are interrelated and influential in the development of an effective and holistic education system.

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