

Tafsir Tarbawi: Perspective KH. Mishbah Musthafa about Islamic Education Values in QS. al-Inshirah

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Abstract

This article aims to analyze tarbawi's interpretation of the values of education in QS. al-Inshirah. The focus of his research is directed at the interpretation of Mishbah Mushtafa in his book of interpretation *al-Iklil* which has Javanese nuances. By using the thematic method and content analysis, it was concluded that: *First*, QS. al-Inshirah is the 94-th letter in the Qur'an. In accordance with its name al-Insyirah, this letter contains an explanation of the courage of the Prophet Muhammad SAW for the harsh rejection of the polytheists for the da'wah he delivered so that the Prophet was victorious. *Second*, although in general QS. al-Inshirah talks about the story of the Prophet Muhammad against the polytheists, but in it there are educational values that should be instilled in the souls of all Muslims. There are at least six educational values in the QS. al-Inshirah which is extracted from the interpretation of Mishbah Mushtafa in his commentary book *al-Iklil*, namely the value of openness, the value of morals, the value of effort (effort), the value of perseverance and perseverance, the value of patience, and the value of monotheism.

Keywords: Tafsir tarbawi; Values of education; Mishbah Mushtafa; Tafsir *al-Iklil*; QS. al-Inshirah

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Introduction

One of the letters in the Qur'an that talks about educational values is QS. al-Inshirah. This letter contains instructions from Allah SWT to come ease and difficulty. This is related to the struggle of the Prophet SAW faced strong rejection from the polytheists, but was finally given pleasure in the form of victory. Even though QS. al-Inshirah is related to the struggle of the Prophet when facing the polytheists, but the values of education contained in it can be used as a benchmark by all Muslims in live the life.

This problem is the background for the author to research the values of education in QS. al-Inshirah with a focus on a work of tafsir Nusantara which Javanese nuances, namely the interpretation of *al-Iklil fi Ma'ani al-Tanzil*. This commentary uses aspects of locality that can make it easier for the community to understand what delivered by the author, namely a *kyai* from the *Al-Balagh* Islamic Boarding School in Bangilan, Mishbah Mustafa (*Baidhowi*

2015, 35). As a scholar who grew and developed in Among Javanese pesantren, of course Mishbah has a sense of responsibility to continue the existing tradition. What attitude and thoughts he pours in interpreting the verses of the Qur'an, especially those related to the world of education Islam.

As far as the author's search, in fact many have discussed about Islamic educational values in the Qur'an. However, studies that specifically discuss about the values of education in QS. al-Inshirah which is focused on the book of interpretation *al-Iklil* there is no specific discussion. Only one study by the author found in the form of a thesis, namely with the title "Akhlak Values in al-Qur'an (Study of Tafsir Surat al-Insyira Verses 1-8)" by Lutfia. Will but, this study is more focused on moral values in QS. al-Inshirah without quoting the interpretation of the Mishbah Mushtafa, (Lutfia 2019). Of course, this writing is different with previous research, because the author focuses more on analysis to the values of education in QS. al-Inshirah which focuses on the interpretation of *al-Iklil* karya Mishbah Musthafa.

There are many more studies that review the explanation of QS. al-Inshirah, such as Fahrul Ulum Feriawan, who wrote *The Value of Independent Education in Surah al-Insyirah*, (Feriawan 2021); Zein, et al, wrote about *The Value of Independent Character Education In Surah al-Insyirah*, (Zein, et al., 2021); Ansyah, et al, discussed *Tadabbur Surat Al-Insyirah to Reduce Student Academic Stress*, (Ansyah et al., 2019). While the study reviewing QS. al-Inshirah with interpretations including Basid, explaining *the Concept of Peace of Life from the Perspective of Quraish Shihab (Study of Surah Al-Insyirah in Tafsir Al-Misbah)* (Basid & Ghani 2023), discussing *the Concept of Happiness in Surah Al-Insyirah Verses 1-8 Analysis of Tafsir Al-Azhar by Buya Hamka*, (Syaoki & Imamah 2020).

There are absolutely no studies related to the author's study above that specifically examine the values of Islamic education in QS. al-Inshirah in the review of *Tafsir al-Iklil*. This article will reveal Mishbah Mustafa's ideas about the values of Islamic education in QS. al-Inshirah. So that the discussion does not expand, the study will be directed to answer a question: what are the values of Islamic education in QS. al-Insyirah according to Mishbah Mustafa? This question at the same time represents the answer from Mishbah Mushtafa's interpretation in his work *Tafsir al-Iklil* which is expressed by the meaning of pegon in harmony with the socio-cultural conditions in which he lives.

To get a comprehensive understanding, the author uses the method thematically in content analysis (content analysis), namely analyzing the meaning contained in the data collected through library research. According to Moleong as quoting Krippendorf's opinion, that content analysis is research technique used to draw replicative and correct conclusions from the data based on the context, (Moleong 2005, 163). In addition, this paper uses a study literature (library research) that positions al-Iklil's interpretation as primary data without neglecting other data as secondary data, such as books, journals and other data that are still relevant to the themes discussed.

Results and Discussion

Understanding Tafsir Tarbawi

Linguistically, the word *tafsir* is *al-idhah wa al-tabyin*, namely explanation and explanation, (al-Jauhari 1979, 781; al-Shabuni 2011, 89). According to Manna al-Qaththan, the word *tafsir* linguistically follows *wazantaf'il* comes from the word *al-fasr* which means to explain, reveal and reveal or explain abstract meanings. The verb is in the form of *fasara-yafsiru-fasran* which means to explain, (al-Qaththan, t.t., 316; al-Ashfahani, t.t., 380). In *Lisan al-'Arab* it is stated that the word *al-fasr* means revealing



something that is closed, while the word interpretation means revealing the meaning of something Difficult, strange words in the Qur'an, (Mandzur, t.t., 55).

Meanwhile in terms, the scholars define the tafsir is very diverse among them al-Zarkasyi who said: "Science that works to know the content of the Qur'an that was revealed to the Prophet Muhammad SAW by taking the explanation of its meaning, its laws, and the wisdom contained in the Qur'an", (al-Zarkasyi 1984, 149; al-'Akk 1986, 40; al-Dzahabi 2010, 13; t.t., 6; al-Shabuni 2011, 89). As for al-Zarqani interpreting the tafsir as follows: "Science that discusses the Qur'an in terms of its interpretation based on the purpose desired by God as far as human ability is concerned," (al-Zarqani 1995, 6; al-Shabuni 2011, 89). Meanwhile, according to Hayyan, as quoted by al-Suyuthi and Some other scholars define the tafsir as: "Science that discusses how to pronounce text's al-Qur'an and how to express instructions, legal contents, and the meanings contained there in, (al-Suyuthi, t.t., 169; al-Qaththan, t.t., 317; al-Dzahabi 2010, 13).

The three definitions of interpretation above are actually a 'science' that can be used as an instrument to peel the meaning of the verses of the Qur'an. while the advantage is related to the 'orientation' of detail in studying the Qur'an in detail general, (Afiyah & Zulfikar 2022, 6). Thus, the interpretation can be reformulated into two definitions different paradigm. *First*, interpretation as 'science' by definition formulate related aspects, such as *asbab al-nuzul*, *reasonable*, *muhkam mutasyabih*, *nasikh-mansukh*, *makkiyah-madaniyah*, *'amm-khas*, and so on related to instrumental issues. *Second*, interpretation as a 'method' by formulating related aspects, such as instructions, laws, orders, *halal-haram*, promises, and so on related to productivity, (Zulfikar & Abidin 2019, 288).

While the term tarbawi comes from the word *al-tarbiyah* which is lexically not found in the Qur'an. However, it is found that the Qur'an uses words whose roots have the same source of derivation as *al-tarbiyyah*. The words in question are *al-rabb*, *rabbayani*, *nurabbi*, *ribbin*, and *rabbinic*. Although it seems that all of these terms have the same root pattern the same, but each has a different connotation of meaning.

In terminology, *al-tarbiyyah* is an effort to prepare individuals for a more perfect life, happiness in life, love of country, strength physical, ethical perfection, systematic in thinking, sharp feeling, active in being creative, tolerant of others, competent in expressing written language and spoken language, as well as skilled in creativity, (al-Abrasyi, t.t., 7). Another opinion reveals that *al-tarbiyah* is the cultivation of noble ethics in the soul of a growing child by giving instructions and advice, so that he has the potential and steady mental competencies, which can produce wise qualities, good, loves creation, and is useful for his homeland, (al-Ghulayaini 1949, 185).

Thus, it can be understood that tarbawi interpretation can be interpreted as: interpretation that focuses on the problem of *tarbiyah* (education) in the framework build a civilization that is in accordance with the instructions and spirit of the Qur'an. It is *proper* and *abstract nouns* from the term interpretation, which are included in the category of scientific disciplines new. The terminology of tafsir tarbawi positioned as tafsir will be seen when the material presented by the scholars of interpretation is related to the problem education.

Tafsir tarbawi which is the *ijtihad* of academics in the field of interpretation, is capable approach the Qur'an through an educational point of view, both in terms of theory and practice, so it is hoped that the educational paradigm can be based on interpretation in scientific discourse is actually not much different from scientific disciplines other. It's just that some people still pay more attention compared to others. So that efforts and

breakthroughs refresh understanding the scriptures, sometimes it is understood as a superficial, (Yunus 2016, 5).

Short Biography Of Mishbah Mustafa

Mishbah bin Zainal Mustafa is the full name of Mishbah Mustafa, a kiyai who cares for an Islamic boarding school in Pondok al-Balagh, Bangilan village, Tuban, East Java. Mishbah Mustafa was born in Sawahan village, Gang Palm, Rembang in 1917, which is located on the north coast of Central Java, (Baidhowi 2015, 36). Both of his parents are named Zaenal Mustafa and Khadijah. Besides his father, he is famous in the community as a person who diligently worships, his father is also famous as a batik trader who succeed. Mishbah herself has three siblings, namely Zuhdi, Maskanah and Bisri, (Maslukhin 2015, 75–76).¹ In her childhood, Mishbah received religious education very intensely, after finishing elementary school, he stayed at the Kasingan Rembang boarding school, which was taken care of by Kyai Kholil (1928 M).

During this study, the knowledge that Mishbah occupied was in the form of Arabic grammatical knowledge such as Kitab *al-Jurmiyah*, *al-Imrithi*, and *Alfiyah*. In fact, Mishbah managed to finish studying the *Alfiyah* book up to 17 times, (Iskandar 2015, 192). After he was deemed sufficient and mature in Arabic grammatical science, he then studied religious sciences, such as ushul fiqh, fiqh, kalam, hadith, interpretation and others. To deepen his religious knowledge, Mishbah also studied with Kyai Hasyim Asy'ari at the Tebuireng Islamic boarding school, Jombang. At the age of 31, Mishbah married Masruhah and lives in Bangilan, Tuban. It was from here that Mishbah began to take advantage of the knowledge she had at kiyai Ridhwan's cottage, until she continued her struggle as a caregiver.

In her activities, Mishbah is active in developing her scientific discipline in the fields of hadith, fiqh, tasawuf and kalam. He also always studies the knowledge that comes from the primary source, namely the Qur'an. In addition to being busy in recitation, book to the students and the community, Mishbah also spends his time to write books and translate classics into English Jawa. Karya monumental yang popular Mishbah dalam bidang tafsir adalah *al-Iklil fi Ma'ani al-Tanzil* dan *Taj al-Muslimin*, (Supriyanto 2017, 35).²

Both of these interpretations use the Javanese pegon language to make it easier society in understanding and digesting the meaning contained in al Qur'an. Mishbah Mustafa also saw the socio-cultural conditions of the people, which at that time tended not to attach importance to the balance of the world and the hereafter. With the presence and existence of this interpretation, he hopes to galvanize Muslims to further strengthen his life so as not to be affected by the environment negative, (Baidhowi 2015, 39).

Socio-Religious Dialectic In Java And Tafsir *Al-Iklil*

It is undeniable that a work using the local language based on regional script does reflect the existence of 'hierarchical' elitism, both the hierarchy of written works and the hierarchy of readers. In other words, language and the character of a work becomes elitist among a certain society and a certain segment of the reader, (Mursalim 2014, 69).

Javanese culture for centuries has been in contact with beliefs and traditions Hindu-Buddhist culture. Therefore, the religion of Islam which came later in the island of Java is basically faced with situations and conditions that are not easy. Thing this is mainly due to the profound influence of Hindu-Buddhism, to be deeply rooted in the life of the Javanese

¹ He is the father of one of the famous scholars as well as writers and culturalists in Indonesia, namely kiyai Mustafa Bisri. He composed a commentary, namely *al-Ibriz li Ma'rifah Tafsir al-Qur'an al-Aziz*

² This book has just finished four unfinished volumes, because Kyai Mishbah died at the age of 78 years, precisely on Monday 07 Dzulqha'dah 1414 H, coinciding with April 18, 1994 M.



people. Nevertheless, the arrival Islam also has a very large influence on Javanese society and the culture. Because Islam in Java is strongly influenced by Sufism (mystical), whose arrival received a positive response from the community. Besides that, Islamic teachings when entered in Javanese society are also moderate and egalitarian, so that it has implications for the Javanese population who are interested in studying Islam, (Muhsin 2010, 100).³

Mishbah Musthafa grows and develops within the social sphere of Javanese Islam which has various religious traditions, (Supriyanto 2017, 37). In interpreting the Qur'an, in addition to Mishbah often reviewing problems that develop in society, he also often responds to social conditions that occurred at the time of the book *al-Iklil's* commentary was written. In general, this interpretation of *al-Iklil* is a book that has a strong sense of locality. The nuance is very prominent in various aspects, such as the language used, the appearance of the book and the content the interpretation.

With the *pegon* language in *al-Iklil's interpretation*, the Javanese people can understand messages in the Qur'an properly. Mishbah makes Javanese society as the object of receiving messages from the Qur'an because of the *pegon* script, good the general public and people who are already accustomed to reading *Pegon* from the works of pesantren such as *al-Iklil*. With this interpretation, a problem in the community at the time this interpretation was written can be used as a reference for solve it. Mishbah hopes that the presence of *al-Iklil* can change conditions people who still violate the teachings that against Islam, (Baidhowi 2015, 47).

Overview of Excellence QS. al-Inshirah

Place the QS. al-Inshirah in the Qur'an is the 94-th. It was taken down at the city of Mecca as many as 8 verses and is classified as a Makkiyah letter. Editor in full from QS. al-Inshirah is:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ. وَوَضَعْنَا عَنكَ وِزْرَكَ. الَّذِي أَنقَضَ ظَهْرَكَ. وَرَفَعْنَا لَكَ ذِكْرَكَ. فَإِنَّ مَعَ الْعُسْرِ يُسْرًا. إِنَّ مَعَ الْعُسْرِ يُسْرًا. فَإِذَا فَرَغْتَ فَانصَبْ. وَإِلَىٰ رَبِّكَ فَارْغَبْ.

"Have We not opened your chest (Muhammad). And We have lowered the burden from you. That weighs on your back. And We exalt your mention (name) for you. So verily with hardship there is ease. Verily, with hardship there is ease. So when you have finished (from a business), keep working hard (for other matters). And in your Lord you hope."

Asbab al-Nuzul QS. al-Inshirah has been mentioned by al-Suyuthi, that the letter was revealed regarding polytheists who reproached Muslims for their disbelief, (al-Suyuthi 2020, 269). Ibnu Katsir mentioned a different story in his book *Tafsir al-Qur'an al-Adzim*, that QS. al-Inshirah came down when the Messenger of Allah felt heavy about the burden he carried to spread the teachings of Islam throughout the Arabian peninsula. God then gave a gift in the form of help to the Prophet SAW with broadened his chest with a promise that in every difficulty there will always be accompanied by convenience, (Katsir 1998, 417).

The name of the letter 'al-Insyira' means to open the chest. In most books of interpretation or the book of *Sahih al-Bukhari* and *Sunan al-Tirmizi*, this letter is popular with *Surah Alam Nasyr* is called. There are also some commentaries that name it with *surah al-Syarh* or *al-Insyirah*. Ibn 'Ashur states that some of the manuscripts exist who

³ It should be noted that Islam entered the Java region and was mixed with mystical elements. While pre-Islam entered Java, the Hindu-Buddhist cultural tradition was also dominated by mystical elements. That way, there is an element of similarity that causes Islam to be so well received by the Javanese people in particular.

named it exactly the same as the sound of the first verse, namely *Alam Nasyrāh Laka Shadrak* (ألم نَشْرَحْ لَكَ صَدْرَكَ). All of these names actually refer to the first verse, (‘Asyur 1984, 407).

Surah al-Inshirah has the virtue that whoever reads it as if he found the Prophet who was rejoicing, whereas before the Prophet was deepsad state, as mentioned in a hadith:

قال رسول الله صلى الله عليه وسلم: من قرأ ألم نشرح، فكأنما جاءني وأنا معتم ففرج عني.

“Rasulullah SAW said: "Whoever reads Surah Alam Nasyrāh, it is as if he met me when I was in a difficult situation, then when that person came to comfort me, all my sadness disappeared, (al-Zamakhshyari 2009, 1211; al-Baidhawi, t.t., 322; al-Tsa’labi 1422, 232).

Ahmad al-Dairabi al-Kabir also mentioned the virtues of reciting the QS. al-Inshirah in his book *Mujarobat*, namely:

- a) Eliminate stress, anxiety or fear, and excessive worry.
- b) Whoever reads QS. al-Inshirah every time after five daily prayers, God will ease his affairs and provide sustenance from the unexpected path previously.
- c) Whoever is afflicted with difficulties in the affairs of the world or the hereafter, it is recommended to perform ablution and perform two rakat sunnah prayers which are then continued read QS. al-Inshirah 152 times. So, all his wishes will be accepted by Allah SWT.
- d) Can get rid of heat pain, by taking a piece of silk thread then read QS. al-Inshirah and tied to his left wrist, (al-Kabir 2020, 90–91).

With some QS priorities. al-Insyrah, at least the people Islam can make it a routine reading in their daily lives. Besides the reason because it can erase the sadness of the Prophet Muhammad as explained the hadith above, also because there are many other advantages that can deliver the reader obtain convenience and at the same time granted what is his wish.

Values of Islamic Education in QS. al-Inshirah: Perspective KH. Mishbah Mushtafa dalam Tafsir *al-Iklil*

Based on the author's analysis, there are Islamic educational values from the explanation revealed by Mishbah Mustafa when interpreting the QS. al-Inshirah, between other:

1. *The Value of Disclosure*

The openness referred to in this discussion is being willing to accept all kinds of input given by someone regardless of status and position. Of course, it's the inputs that can lead to goodness and bring benefits in life. This is what the author took from the interpretation of Mishbah Mushtafa when understanding QS. al-Inshirah verses 1 4, it mentions:

“Opo bener? ingsun ora jembarake dodo siro hei Muhammad? Ingsun (Allah) wis jembarake dodo siro, tegese ati siro, sehinggo cukup di isi kelawan nur kenabian: Ilmu, hikmah, iman lan yaqin. Ingsun nyingkrihake opo kang siro anggep doso kang ngebot-ngeboti awak siro. Lan ingsun wis ngluhurake sesebutan siro,” (Musthafa, t.t., 109)”

“What is true? I did not open your chest, O Muhammad? I have opened up your chest, meaning your heart, until it is enough to be filled with prophetic light: Knowledge, Wisdom, Faith and Confidence. I removed what you consider to be a burdensome sin and I have exalted your name.”

Although the Mishbah does not specifically mention the value of openness in interpretation, and the above explanation relates to Allah's communication with the Prophet Muhammada SAW, but it is enough to prove the value of education so that Muslims are always open and accept every piece of advice and advice given to him. The author assumes that openness in receiving advice and the mauidzah will be able to add knowledge, wisdom, faith and belief to Allah the Creator. In fact, based on the interpretation of the Mishbah above,



Allah will give praise and high degrees to anyone who is successful practice the advice and *mauidzah* given to him, because of nature its openness.

2. Moral Values

The existence of this moral value is extracted from the interpretation of Mishbah Mushtafa in QS. al-Inshirah second verse. In this regard, he said:

"Kang dikarepake dosa iki lelaku kang saru kanggo wong kang keparek marang Allah SWT keroni kaula soyo luhur derajate ono ing ngersane Allah SWT tamtu soyo rumongso akeh kang di anggep salah karena kurang toto kromo atau lian liane kang gandenag karo kedudukan. Songko ono dawuh..... artine kebagusan-kebagusane wong kang bagus iku kanggone wong kang keparek marang Allah biso dianggep olo. Umpomone masyarakat umum podu lungguh tuku wedang ing warung iku ora olo, nanging yen Kyai nuli nongkrong ono ing warung wedang iki biso di anggep olo," (Musthafa, t.t., 110).

"What is meant by sin is behavior that is inappropriate for someone who draws closer to Allah SWT, because the higher one's rank in the sight of Allah SWT must feel that many are considered wrong because of a lack of ethics and manners or other things that go hand in hand with position. This comes from a word..... meaning that the goodness of a good person for people who are close to Allah SWT can be considered bad, for example the general public sitting while drinking water in a public place is not a problem, but if a kyai sits while drinking in public is considered impolite."

It is clear from the above interpretation that the Mishbah is trying to echo how morals related to capturing lust are very important in life. Anyone can be trapped in despicable morals when his heart is still dirty and can't fight his lust, even though that person is very close to God. In this context, the Mishbah exemplifies the person who gets sin because he couldn't contain his lust when he saw a cleric sitting relaxed and drinking in public, even though he is very close to God. He got sin because they consider the kyai to be impolite, unethical, even if the community it is normal for people to sit back and drink in public. This matter important to be a foothold for Muslims that anyone who sits back and Drinking in public is normal behavior. However, according to the author, for a kyai can lower his muru'ah as an example figure for the community public, not to the extent of reprehensible behavior or disrespectful actions.

3. Value of Effort

Effort is an effort made to refine or produce something in accordance with what is desired in order to improve the quality of himself in various aspects of life. The value of effort in this discussion refers to the interpretation of Mishbah Mushtafa on the fourth and fifth verses of QS. al-Inshirah. In context this, the Mishbah explains:

"Iki ayat suwijini sunnah ilahiyyah tegese pengadatane Allah kang lumaku ono ing masyarakat menungso kang nduweni karep ningkatake awake ono ing sekabehe bidang penguripan. maksud iki ayat nguwatake lan nabahake atine menungso Islam ono ing sejuruning usaha ngembangake awake ing bidang ilmu, ono ing amal dan ibadah, ono ing bidang iman, ono ing bidang kecerdasan aqal ono ing bidang keindahan lan kebagusan akhlak ono ing nggedeake jiwa lan liya-liyane keroni menurut tuntunan Islam," (Musthafa, t.t., 111).

"This is one of the divine verses, meaning that it is a habit that occurs in society that has a desire to improve itself in various aspects of life. The meaning of this verse is to strengthen and strengthen the meaning of the human heart, there are those who develop in the field of knowledge, there are acts of worship, faith, intellectual intelligence, and improve commendable morals according to the teachings of Islam."

In the interpretation above, Mishbah tries to describe the value of endeavor by provide an example so that Muslims always try to improve themselves in various aspects of life. For Mishbah, the most important aspect to continue pursued in human life is to seek and develop

knowledge knowledge, improve the quality of worship to Allah, strengthen faith to Him, sharpen the intelligence of reason, and improve the morals possessed according to with the teachings of Islam. Of course, the value of this effort also applies generally to all aspects that can lead to positive things in life.

4. *The Value of Persistence and Perseverance*

Still related to the value of effort, the value of persistence and perseverance is summarized from the interpretation of Mishbah Mushtafa on the fourth and fifth verses of QS. al-Inshirah. The author understands that in the process of trying to produce something what you want, it must go hand in hand with persistence and perseverance. For example, for someone who wants to seek knowledge, improve morals, or other things others, besides having to try as much as possible, he must also persevere, persistent and survives all kinds of obstacles, such as lazing around and avoid busyness outside the desired focus. This is based on the interpretation of the Mishbah Mushtafa as follows:

“Wong Islam iku kudu tansah ningkat ono ing bidang kang sebut wau, wong Islam ora keno beku atau leren ono ing usaha ngembangake sesajan masyhur alim masyhur waliyullah. Wong Islam ora keno seneng nganggur, seneng omong gosong atau lalahan kang ora ngasilake keuntungan duniawi atau keuntungan ukhrawi,” (Musthafa, t.t., 111).

“Muslims must always improve the fields that have been mentioned above, Muslims must not stop to always try to develop the famous, the alim, the famous, the saintly. Muslims cannot happy in unemployment or busy with things that do not produce for the world and the hereafter.”

The above interpretation of the Mishbah indicates that persistence in Getting something is very important to invest. Mishbah mentions that Muslims must continue to strive to improve tenaciously some of the areas that have been previously mentioned, namely seeking and developing knowledge, improve the quality of worship to Allah, strengthen faith in Him, sharpen the intelligence of reason, as well as improve the morals possessed in accordance with the guidance of Islamic teachings. To get maximum results, Mishbah urges: to Muslims to remain persistent and forbid to be lazy.

In fact, the Mishbah forbids Muslims to remain silent in unemployment or unemployment more busy with things that can neglect the life of this world and the hereafter. It is give a concrete example by including the opinion of Umar bin Khattab which is not likes people who like unemployment and don't want to try for interests the afterlife. Mishbah also pitied modern life where changes that occur in society are very fast, if you used to go for hajj you need It took 25 days to board the ship, so now it's only enough for 9 hours, if it used to be a Muslim very obedient to Islamic law, so now it's confusing to compete looking for wealth without regard to Islamic law. Therefore, This value of persistence can be instilled in humans to get everything desired, including to reach the pleasure of Allah.

5. *The Value of Patience*

Patience is a commendable trait that should be cultivated in one's soul. It is an effort to restrain oneself based on the guidance of everything that must be restrained according to reason and religion, or refraining from everything that must be detained according to reason and religious considerations, (Ash-Shiddieqy 2002, 188). The value of patience in this discussion is revealed in Mishbah Mushtafa's explanation when interpreting the QS. al-Inshirah fourth and fifth verses. In his interpretation, he said:

“Nanging yen wong iku ngudi ningkatake awake ono ing bidang-bidang kasebut iku ono ing permulaan mesti keroso abot lan angel kang mumkin duweni mundur atau balik pantat, kang mengkono iku ora diparengake deneng agomo Islam. Balik kudu tabah lan kudu anduweni



"sir wa la lataqif" artine ayo melaku ojo leren-leren dijamin deneng Allah yen ono ing mburine opo kang diroso abot lan angel iku ono gampang lan entheng," (Musthafa, t.t., 111).

"However, when improving the areas mentioned above, it will definitely feel difficult and difficult at the beginning, which may not be possible, which is something like this does not exist in Islamic teachings. Instead, you must have patience and have "sir wa la lataqif" which means let's walk, don't stop, it is guaranteed by Allah SWT that one time when it is difficult, it will definitely get ease."

The value of patience in the interpretation of the Mishbah above, can be seen in the effort that requires perseverance when there is temptation and resistance at the beginning of wanting improve the quality of self in various aspects of life. The Mishbah calls for Muslims must always try istiqamah without stopping accompanied by patience, where in the end will definitely be given facilities by God to achieve what is desired. This is also reinforced by the interpretation of the Mishbah which says: relating it to the communication between Allah and His Messenger Muhammad SAW:

"Siro nyongko yen siro nduweni roso abot nindaake perintah ingsun, ngertio yen ing burine opo kang siro roso abot, iku mesti ono roso entheng, temenan! Ing mburine opo kang siro roso abot iku ono roso entheng," (Musthafa, t.t., 109)."

"You think you have objections in carrying out my orders, understand that behind what you consider heavy there must be a sense of lightness, seriously! What you feel is heavy, there must be a light feeling."

From the interpretation above, it can be understood that every difficulty that a person's life, if it continues to be lived with patience, it is definitely given ease by Allah SWT. Life's journey that feels heavy, guaranteed by God will feel light. This is reinforced by the expression of the fourth and fifth verses of the QS. al-Inshirah that repeats the words 'usr (difficulty) and yusr (convenience) simultaneously. Of course, everything must be done with full effort (effort), diligent and persistent, as well as patient in all circumstances.

6. The Value of Tawhid

Tawhid is a concept of Islamic belief that states the oneness of God. Meaning This monotheism makes Allah the only true worshiper at the same time believe that Muhammad is His Messenger. This was revealed in expression of the eighth verse of QS. al-Inshirah: "And in your Lord you hope" which shows that Muslims must ask the one and only God, namely Allah SWT. In this context, Mishbah Mustafa interprets the verse as said:

"Kenyataane saben kawulo nyebut asmo Allah SWT tamtu nyebut asmane kanjeng Nabi Muhammad SAW koyo wektu adzan wektu iqomat naliko tasyahud naliko khutbah lan liyaliyane. Hinggo umpomone ono wong ibadah Allah SWT lan percoyo dino akhir nanging ora negesani yen nabi Muhammad iku utusane Allah SWT ora iso ngalap manfaate ibadahe babar pisan," (Musthafa, t.t., 110).

"In fact, every servant who mentions the name of Allah SWT must also mention the name of Muhammad, such as when the call to prayer and iqamah, when reading tasyahud, sermons, and others. For example, there are people who worship Allah SWT and believe in the Last Day, but he does not testify that the Prophet Muhammad is His Messenger and cannot benefit from his worship at all."

What the Mishbah says above shows that only Allah Humans should pray and hope. However, in his hope of Allah must also be accompanied by his belief in the Prophet Muhammad SAW as His messenger. The Mishbah asserts that whoever unites Allah and believe in the Last Day but he does not believe in the guilt of the Prophet Muhammad, then Worship done to God is in vain. Thus, overwhelming Allah and believing in the message brought by Prophet Muhammad is a must which must be engraved in the souls of Muslims, so that the desired prayers and hopes can be achieved accepted by Allah SWT.

Conclusion

From the brief explanation above, it can be concluded that: first, QS. al-Inshirah is the 94-th letter in the Qur'an. Appropriate with the name *al-Insyira*, this letter contains an explanation about chest space Prophet Muhammad SAW for the harsh rejection of polytheists for preaching conveyed so that the Prophet won. Second, although in general QS. al-Inshirah talks about the story of the Prophet Muhammad against the polytheists, but in it there are educational values that should be instilled in the whole soul Muslims. There are at least six educational values in QS. al-Inshirah which extracted from the interpretation of Mishbah Mushtafa in his commentary book *al-Iklil*, namely the value of openness, moral values, the value of endeavor (effort), the value of persistence and perseverance, the value of patience, and the value of monotheism.

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