

QASHASH: CREATING SMART PEOPLE

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ABSTRACT

This article describes the qashash or stories contained in the Qur'an which are used as a method to create intelligent and monotheistic people. The stories of the Qur'an are useful in the formation of human characters who are virtuous and have the creed of monotheism. The stories of the Qur'an become part of an effective educational method for the formation of a soul that unites God. So that it will produce intelligent humans. With stories or stories, students will get a touch of values that will affect their character. An educator can use stories as an alternative method of forming students' souls, especially in the affective and psychomotor domains. The research method in writing this article is a qualitative approach, tahlili interpretation.

Keyword: *Qashas, Intelligent*



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INTRODUCTION

From the many stories contained in the Qur'an, the author takes the story of Abu Lahab (Q.S Al-Lahab) to be used as a reference in this article which can be used as a method in learning to create intelligent and good akhlaq people. The islamic value of education is the process of providing assistance to humans in making it easier when carrying out life in the community in developing personality and potential based on the Qur'an and Sunnah. Religious education is a very important part of education and is related to aspects, attitudes and values, for example morals and religion (Zakiyah Drajat, 2006: 87).

The reason why the author took this story is because according to the author this letter is very unique, and can be used as a learning method for the world of education. Another thing is that if the cause of the passing down of the verses specifically about Abu Lahab for opposing and antagonizing the Prophet Muhammad SAW, Then there is another uncle who is tougher in opposing and more cruel in resisting the Prophet. The uncle in question was 'Amr bin Hisyam or famously known as Abu Jahal. So it should be used as the name of the surah and referred to very specifically in the Qur'an, namely Abu Jahal, (Muhammad ibn Salih al-'Uthaimin, t.t. : 348-349).

METHOD

The method used in this study is the qualitative descriptive method of the research library mode, in collecting data using literature that is in accordance with the discussion of both journals, books and scientific papers. The data analysis technique used in this study uses the phenomenological analysis technique of a case in the discussion of Qashas to create intelligent people.

RESULTS AND DISCUSSION

Result

Surat al-Lahab is a Makkiyah letter, (Shalih Al-'Utsaimin, t.t. 690) and some scholars argue this letter is down by verse and more scholars argue that this letter is down completely. This letter came down with regard to the invitation of the Prophet Muhammad to his Relatives to convert to Islam, but it was immediately rejected by the Prophet's uncle, Namely Abu Lahab, (Shalih Al-'Utsaimin, t.t.). This Surah al-Lahab is mentioned in relation to Abu Lahab and his wife who committed bad acts against the Prophet Muhammad therefore Abu Lahab and his Wife were put into Hell in return for his bad deeds and temperaments to the Prophet Muhammad SAW who was his own nephew.

Abu Lahab himself has the full name 'Abd al- 'Uzza bin 'Abd al-Muthalib bin Hasim bin 'Abd Manaf bin Quraish, who was the uncle of the Prophet Muhammad SAW and also besan his Uncle 'Ali bin Abi Talib, his genealogy and the Prophet i.e. met his grandfather 'Abd al-Muthalib, and Abu Lahab was also a Quraish figure of the Bani Hasim . His wife was named Ummu Jamil under the name of Arwa binti Harb bin Umayyad bin 'Abd Shams bin 'Abd Manaf the sister of Abu Sufyan had three sons namely 'Utbah, 'Utaibah, Mu'attib and had two daughters namely Durrah and Sabi'ah (Said Mursi, 2001).

The nickname of Abu Lahab's wife was inconsistent with her behavior which had a beautiful face, Ummu Jamil was happy to fight and slander the Makkah people in order to hate the Messenger of Allah, Therefore he was given the nickname of the bearer of firewood. Because it often "Burns emotions", fights, and arouses the hatred of the people of Makkah to Islam. (Muhammad Sulaiman, : 16) Usually at night he carried the thorny wood and was set on the side of the road that the Prophet used to pass by the Prophet Saw. Until when the Prophet passed at night until dawn, the Prophet would step on the thorny wood and the prophet would be injured. Ummu Jamil was happy that the Prophet was injured because of the stepped on the wood. When carrying wood, he tied and wrapped

around several pieces of rope around his neck. It was his custom when carrying thorny wood to injure the Prophet Saw. This behavior will later lead him to meet his death. Ummu Jamil died of a stranglehold of the rope he was wearing while carrying firewood. (Rofiah, 2014).

When surah Al Lahab came down, Ummu Jamil was angry because he felt insulted and then he came to Abu Bakr and asked where the Prophet was. Ummu Jamil then got angry in front of Abu Bakr by carrying stones and making threats to do bad things to the Prophet Muhammad SAW.

In a story on the finger of the hand of the Prophet Saw the prophet was injured due to the fall of a stone to the point of swelling. Prophet Saw apparently found out who threw this, Swollen and sick for up to three days the Prophet did not leave the house because of a sick fever. At that time Ummu Jamil came to the Prophet's house to visit, and then said something with the intention of mockingly " Muhammad, why don't you come out of your house and not bring the news so magical?" I suppose that your demon has forsaken you, for I know that he has not visited you for two and three days, and whether he does not follow you or is angry with you." (Shalah, 2000 : 31).

The insults of Ummu Jamil were then spread among the Musrikin Quraysh. And they added his mockery, "Oh now Muhammad has been left by his god because his god is already angry with him, so he is so embarrassed to go out of the house to show his face".

In this surah al-lahab there is still a lot of need for deeper research as it relates to the timing of the descent of this letter and the substance. This letter has a message about the perishing of Abu Lahab, even though at the time of the descent of this verse the figure told in this verse is that Abu Lahab is still alive. This raises questions for all of us, that the Qur'an gives punishment for people going to hell, then the individual lives his life and still has a long enough chance of change. In fact, the Qur'an contains verses that explain Allah is all-loving and forgiving and accepts his torah with sincerity. (Shihab, 2011) (Q.S Al-Hujarat :12).

The urgency in surat al-Lahab will issue the value of education and it can be concluded that the message of the value of education can educate the nation's children. Surat al-Lahab ranks as the 111th letter out of a total of 114 surahs in the Qur'an there are 5 verses including makkiyah. The name al-Lahab is taken from the fragment of his verse in sura al-Lahab the third verse. Surah al-Lahab means fire turmoil. through the name of the letter, this letter has another name, namely surat al-Masad which means coir entanglement. (Susilawati, 2016: 25).

The value of education that can educate the nation's children is found in sura al-Lahab in the first verse, namely the word yada' meaning hand, which is a form of presupposition used by Allah to explain to man, that all motor aspects rest on both hands. The word yada' in this letter is directed at the main character in this letter, namely Abu Lahab. Where known in the community is a handsome and very smart figure. Through this infatuation as feedback to the power. Until through these two hands, it will have an important role to invite people around him to be unsure and believe in the teachings of the Prophet Muhammad Saw, namely the teachings of Islam.

The value of moral education and the attitude that Allah describes in this letter for humans, namely as a form of moral message so straightforward, Allah commands to stay away from traits that can make himself lose, his family to descendants, so as to stay away from heinous, evil and very contrary to Islamic values. For example, the power it has, through it is used by power as an opportunity and can damage the personal reflection of the person. It originally had a noble dignity, and had noble morals, for taking advantage of something was not in place until it was finally avoided and perished and there was no point.

Human beings who are far from islamic teachings are easy to decide something with no consideration through social and religious regulations. So Allah's wrath for those who have rejected the teachings of Islam will be destroyed by Allah both in the world and the Hereafter. As has been described by Abu Lahab in the letter of Al Lahab when the end of his life was died, Allah Swt was given from the disease, namely leprosy, until his body was rotten which caused a very foul smell and died. In the second verse of this epistle which means: That is to say: "it has no benefit to property and what is sought".

From the presentation of the verse and its explanation Mufassir the value of education that can be inferred from this verse when in the search for treasure, throne and position when the search for knowledge expects Ridha Allah Swt, by not expecting a reward other than the ridha of Allah Swt. This is different from Abu Lahab who is actually proud of the treasure he has used not for the path that Allah ridhai.

Methods of Creating Smart People

There is no doubt that the story when carefully and well compiled makes it easy to enter the human mind and can accept with liking, even later it can be carried away with this storyline so as not to feel boredom, Then reading lessons and lectures will cause

boredom. Students are no exception with difficulty, because this learning method is in the form of a story and is very useful.

The lessons delivered on the talqin method and lectures gave rise to boredom, and could not even be followed by the younger generation except for the sense of difficulty and took a long time. Thus, Uslub Qasasi is so useful and has many benefits. Generally, students like stories, pay attention to the history of the story and the child's memory can accommodate what is historyd for him. Furthermore, imitate and tell the story of this.

In general, people prefer to hear and pay attention to stories, our memories are easy to accept what is a story until we tend to imitate and tell the story back. In this fitrah, educators should take advantage of it when teaching. Especially when teaching religious lessons as the core lesson and the fundamentals of the purpose of an education. In the qur'ani story there is a good thing to help the success point of the educators to do their job and provide educational provisions with examples of the lives of the prophets, The news of the ancients sunnat to tell . Teachers are required to be able to present Qur'ani stories with uslubs adjusted to the level of reasoning of students at each level, (Jalal, 2000: 304-308).

The story method is used in introducing and providing information and explanations about the latest things to develop various basic competencies, (Tambak, 1970: 1) The educational content that exists in the story in the Qur'an as part of the educational method is quite effective for developing intelligence and forming a resilient and obedient soul (QS. Al-A'raf: 176). The verse on the story passed down in Makkah (Makkiyyah) during the Makkah phase, when the apostles preached prioritized instilling a sense of faith. This shows that the story influences efforts to internalize the values of faith, morals and social ethics. This effort in building morals and social ethics to create Karimah morals for the habit of a jahiliyah society that has no morals, is done by intermediary the story of the previous people who continue to do the opposition of God's commands and the consequences it will experience, and this can knock on the heart of someone who ponders the wisdom behind this story. Stories are also a gentle means of changing the fallacy of a community in society, and with this method it seems that it does not patronize or blame it.

Story is a medium in the learning process that can be packaged with various types, for example films, dramas, arts and others. The whole thing affects the students. All positive stories can be used as a reference for the teaching and learning process and the internalization of values. The positive story and the example in it have similarities with the story in the Qur'an, which is to educate the individual to be a kamil person and a blessing

of karimah and will be in line with the apostolic mission, which is to be sent for the perfection of noble morals and as a mercy for the universe.

Discussion

The relevance of the story in the Qur'an to education is that it is packaged with various forms as an alternative when the teaching and learning process is interesting and memorable. Stories as a medium in the delivery of messages and the internalization of values and efforts to cultivate the morals of students, and stories as an effective educational method to develop intelligence and form a tough and obedient soul in accordance with the apostolic mission of the Prophet Muhammad SAW.

Tarbiyah Khuluqiyah moral education is the purpose of Islamic education and hopefully can produce a tough person, clean soul, noble mind and be able to distinguish between something good and bad things. Through this, a person will be related to good deeds and leave behind the bad side and maintain deeds that are considered to make other individuals lose and be inspired in doing good things and improving progress and maslahat on earth, (Suryani, 2012: 9).

Studies that discuss the educational values contained in the story in the Qur'an are studies of the sources of Islamic teachings and are also referred to the principles and objectives of Islamic education, as well as the essence of value education related to norms, morals and internalization of values that exist in the human soul and institutions in society.

In relation to moral education in the Qur'an surah Al Lahab, researchers found several madzmumah morals that must later be shunned and madzmumah morals in Qs Al Lab are classified as personal morals (al-akhlaq al-fardiyah) namely personal morals that are prohibited (an-nawahi), (Yunahar Ilyas, 2008: 5).

Educating through the method of the story (At-Tarbiyah bi al-Qishah) can be as a way of conveying such interesting material. This method is a characteristic of the Qur'an when presenting the story of the prophet and the previous people intended to take part and learn. The benefits will affect to attract attention and increase intelligence in thinking seserang because this story method has beauty so that later it is easy for students to understand, (Said Mursi, 2001: 117). In Q.S Al-Lahab there is a very interesting story for Ibrah to be able to take the knowledge of knowledge. In the figure of Abu Lahab, moral values can be taken that must be avoided because it will make himself and others lose.

The story in Q.S Al-Lahab is classified as the Tarikhiyat story, which is a story that reveals the events, places and individuals involved in the event. For example, the story of the prophet, the story of the person who lied, the story of Pharaoh bani isril and others, (Puspita Jati, 2016: 80). In Q.S Al-Lahab is presented the story of the ugliness that Abu Lahab did to the Prophet. He was a wealthy man but had an arrogant nature. Although he was the uncle of the prophet because of the arrogant nature of his self Abu Lahab did not support the Prophet proselytizing and committing opposition. With all his ability, he tried to always thwart the proselytizing of the Messenger of Allah. In his efforts, he was the spread of thorns on every road passed by the prophet. Until Alah lowered his wrath and he would be put into the fires of hell. Through this story can be obtained an ibrah which can later be used as a guide to live life.

From the five verses it can be concluded:

1. Liars

It is said that a despicable behavior from Abu Lahab to the Prophet was his slander to the prophet by saying the Prophet Muhammad was a liar and was regarded as a madman. Then Abu Lahab committed a slander mentioning the Prophet corrupting the religion of their ancestors who worshipped Latta and Uzza.

2. Takabur

Abu Lahab is a community leader who has a high position in the social strata. It is said that he was a person who had a lot of wealth, until one day he considered that through the existing property he could do all his will. Through the wealth he possessed was used to prevent the proselytizing that the prophet did . Because the nature of Takabbur made him not accept the prophet's proselytizing and committing slander and avoidance that taught the teachings of Islam, namely Nabu Muhammad Saw.

3. Envy

Spitefulness is a trait of feeling less fond of the favors that others get and always trying to remove that favor from other studies means to transfer the favor to himself. Spitefulness can arise because the parent of the nature of "Takabbur" then everyone who is Takabbur will have a sense of spite. This similarity occurs because the Takabbur person feels that he is more than anyone else. Then it was felt that other individuals could not obtain a sense of pleasure it seemed. This makes the spiteful person feel the heartache when others obtain a good, (Humaidi Tatapangarsa, 161).

This section is the main part of the article presented from the main results to the supporting results and is complemented by discussion. Data analysis processes such as statistical calculations and hypothesis testing processes do not need to be presented. Only the results of the analysis and the results of hypothesis testing need to be presented. For qualitative research, the results section contains detailed sections in the form of sub-topics that are directly related to the research focus.

CONCLUSION

Qashash al-Qur'an is not a work of art that has no purpose, qashash is a method used in the Qur'an to realize what is a religious purpose and also as a method in the delivery and characterization of proselytizing in Islam. Apart from realizing the purpose of religious education and educating the style of delivery of qashash in the Qur'an, there are also aesthetic values, such as stories that have high literary value. The general purpose of the Qur'an qashash is to take *ibrah* or lessons. (Al-Qaththan, 1073) *Ibrah* is a condition that shows humans to understand the essence of a matter that is noticed and then decided by reason so that it can be effectively considered and can encourage a person to think and behave socially well (Junaidi AF, 2004). Thus, the qashash of the Qur'an can only be taken by *Ibrah* leh the one who thinks consciously.

In the learning process, qashash is the best method in achieving learning objectives. By using the storytelling method, it is hoped that it can be touched by the souls of the readers and the listeners. The method of storytelling has been hinted at in the Qur'an surah Yusuf verse 3. The content of this verse is reflected that the story in the Qur'an is a choice story that contains pedagogical values that are so important to understand for students. Through using the qashash of the Qur'an for students can bring the educator's relationship with students closer emotionally. Through the development of the storytelling method whose source is through the qashash of the Qur'an, it is hoped that Muslims can take advantage of the media that has been prepared by Allah Swt in building the character of the next generation so that it is much better.

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