

THE WISDOM AND EDUCATIONAL VALUES OF THE VERSES MUHKAMAT AND MUTASYABIHAT IN THE QUR'AN

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ABSTRACT

This study aims to analyze the wisdom and educational values of the verses of Muhkammat and Mutasyabihat in the Qur'an. Al-Quran is a guide, a resource and reference for all people. All things related to Al-Quran is deemed noble and commendable. Therefore, the study of Al-Quran still continues because it contains very broad and deep, including problems muhkam and mutasyabih. "Ayat muhkam" is the subject of the Qur'an, and there are some "ayat mutasyabih" whose meaning is restored to "ayat muhkamat". Takwil to "ayat mutashabihat" done not only by khalaf generation, but the generation of the Salaf (the first three centuries of Hijra) also did the same thing. The method used in this research is library research where the writer tries to find, compile and analyze various information through various related sources. The Qur'an has functions as a bayan (explanatory) and hudan (guidance) which contains an explicit verse or muhkam. Besides, it also has functions as the greatest miracle and literary book in human history which contains an implicit verse or mutasyabih that will never end to be studied and researched. Muhkammat and mutasyabihat verses are two complementary things in the Qur'an. There is an immeasurable wisdom and educational value for both. Therefore, in learning and understanding both is as well as learning the wisdom of decreasing the Qur'an itself.

Keywords: Muhkam, Mutasyabih, Wisdom, Educational Values;

1) INTRODUCTION

Al-Qur'an is a guide, a source of reference and an indisputable reference is an absolute thing that is recognized by everyone. He is very noble and becomes a deadly weapon (miracle) for those who disobey his teachings. Therefore, everything related to the problem of the Qur'an is considered noble and commendable. The extent to which it can be absorbed and practiced as a guide, depends on the extent to which we understand the contents of it. Understanding the meaning of the Qur'an means being able to capture the meaning and outward messages contained in it. That understanding will be made by mankind in living life in this world. Among the contents of the Qur'an there are those that can be understood easily because they have a clear meaning, the verses of the Qur'an when viewed from the aspect of their meaning can be classified into two things. The first verse has a clear or definite meaning, and the second verse has an unclear meaning. The latter of which can be reached by human meaning through ijtihad.

This discussion about *Muhkam* and *Mutasyabih* has actually become one of the main topics in the studies of the Qur'an and interpretation since the Qur'an itself was revealed until now. The scholars paid great attention to this theme. One of them is 'Alamuddin al-Sakhawi (643 H), a

seventh-century scholar who specifically compiled a book in the form of nazhm entitled al-Manzumah al-Sakhawiyah. However, this discussion about muhkam and mutasyabih has never been long discussed, especially by scholars of the Qur'an.

The verses of Muhkam and Mutasyabih should be understood in depth. This is because, these two things are included in important objects in the study or understanding of the Qur'an. If we look at the Science of Kalam, things that affect the difference of opinion between one firqoh and another, one of which is the understanding of the verses of Muhkam and Mutasyabih. The language of the Koran has clear (muhkam) and unclear (mutasyabih) sentences, so that in the interpretation of the Koran (about muhkam and mutasyabih verses) there are many differences.

In terms of language, muhkam comes from the word hakamtu ad-dabbah wa ahkamtuha which means I hold the animal. If it says hakamtu ad-dabbah wa ahkamtuha then it means I put "wisdom" on the animal. Wisdom in this expression means a control attached to the neck that serves to prevent the animal from going wild and getting out of control. Muhkam means something that is confirmed. With this understanding, it can be said that the Qur'an, in its entirety, is muhkam, as confirmed in the word of Allah:

"(This is) a Scripture the revelations whereof are perfected and then expounded. (It cometh) from One Wise, Informed" Muhkam, according to al-Harari (2002) is a verse that is viewed in terms of language only contains one meaning, or a verse that is clear and firm in meaning, can be understood easily without the need for ta'wil on other meanings. This definition is not much different from the definition that has been made by the scholars of the Qur'an before, as expressed by as-Suyuthi in al-Itqan.

The verses of the Qur'an that fall into this group of verses, for example, Q.S. as-Shura: 11, al-Ikhlash: 4, and Maryam: 65. These three verses are verses that talk about theology or faith, explaining that God is not at all like His creatures. These verses are the clearest verses in the Qur'an which emphasizes that Allah is most holy from resembling creatures, both in one aspect and in all aspects.

Considering that the muhkam verse only contains one meaning in Arabic, then the verse must be understood zahirnya, according to the content of the meaning of the language. No ta'wil (another meaning) is allowed, because ta'wil in the muhkam verse means tahrif (deviating) the Qur'an. Because as a book that was revealed using Arabic, it is impossible for the understanding of the Qur'an to violate or contradict the Arabic language itself.

The problem that arises is that every language, including Arabic, continues to develop every time. Regarding this matter, Abdullah al-Ghumari emphasized that a commentator is obliged to interpret the verses of the Qur'an with meanings that were known to the Arabs when the verse was revealed, both in terms of haqiqah or majaz. This is based on the word of God "inna anzalnahu Qur'an arabiyyan". Therefore, al-Qhumari disagreed if the Qur'an was interpreted with new meanings that emerged after tanzil (the process of the revelation of the Qur'an). According to him, someone who interprets it with such meaning, indirectly he has assumed that the Qur'an has spoken to Arabs who do not understand and know it.

Meanwhile, mutasyabih literally means tasyabuh, which is one of two things that are similar to each other, and syubhah is a condition where one of the two things cannot be distinguished from the other because of their resemblance. As for mutasyabih, in terms it can be interpreted as a verse which in terms of language has many possible meanings and understandings, so it needs to be pondered on in order to obtain the right and appropriate meaning.

In discussing this research, the author will explain in detail about how the wisdom and educational messages of Muhkam and Mutasyabih are in the Qur'an.

2) METHODS

This research is a type of library research. What is called library research or often also called library research, is a series of activities related to the methods of collecting library data, reading and taking notes and processing research materials. Library is a type of research conducted by reading books

or magazines and other data sources to collect data from various literatures, both libraries and in other places. From the explanation above, it can be understood that library research is not only an activity of reading and recording the data that has been collected. But more than that, researchers must be able to process the data that has been collected with the stages of library research.

In this study, the author applies the library research method because at least there are several underlying reasons. First, that the data source cannot be obtained from the field. Sometimes data sources can only be obtained from libraries or other documents in written form, either from journals, books or other literature.

Second, literature study is needed as a way to understand new phenomena that occur that cannot be understood, then with this literature study it will be possible to understand these symptoms. So that in overcoming a symptom that occurs, the author can formulate a concept to solve a problem that arises.

Third, the library data remains reliable to answer the research questions. However, information or empirical data that has been collected by other people, whether in the form of books, scientific reports or research reports, can still be used by library researchers.

This research belongs to the type of library research because in this study, the author examines the wisdom and educational messages of Muhkam and Mutasyabih in the Qur'an.

3) RESULTS

The Qur'an displays the word "muhkam" and its related three times in different forms, namely muhkamat in Q.S. Ali-Imran [3]: 7, uhkimat in Q.S. Hud [11]: 1, and muhakkamah in Q.S. Muhammad [47]: 20. Meanwhile, the word Mutasyābih in various forms and forms is stated by the Qur'an twelve times which is scattered into several suras and verses.

Among the many words Muhkam and Mutasyābih contained in the Qur'an, some are mentioned separately and some are mixed in one verse. For this reason, the scholars then differed regarding the existence of the Muhkam and Mutasyābih verses in the Qur'an.

The word muhkam is etymologically derived from the word hakama (مكح) with the meaning of mana'a (عزم) which is forbidding for good. The bridle that is attached to the neck of an animal is called a hakamah (مكح). Arabs say hakamtu ad-dabbah (قبادلا تمكح) means I forbid the animal with wisdom. If it is said ahkamtuha (ا) it means ja'altu laha hakamah (امل تلعلج) i.e. I put control on the animal so that it does not move wildly.

Ihkam al-Kalam (ملاكلا ماكح) means itqanuhu (مراؤنلا) to strengthen it by separating the true news from the false, and separating the straight from the misguided. So al-muhkam is a solid, neat, beautiful and true word. It is with this understanding that Allah characterizes that all the verses of the Qur'an are muhkam, as stated in the Qur'an as follows:

الرَّ كِتَابٌ أُحْكِمَتْ آيَاتُهُ وَتُمْ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾

Alif Lam Ra (This is) a Book, whose verses are made decisive, then are they made plain, from the Wise, All-aware (Q.S. Hud :1)

Muhkam here is defined as a solid word (convincing), fluent, which can distinguish between right and wrong as well as between honesty and lies, this is what is meant by the general understanding of muhkam.

Meanwhile, Mutasyābih is etymologically taken from the word mabāshirā (مباشرا) (similarity), namely the similarity or vagueness between two things. Lafadz Mutasyābih is also linguistically derived from the word syabaha, namely when one of two things is similar to the other. Shubhah is a condition in which one of the two things cannot be distinguished from the other because of the similarity between the two in a concrete or abstract way. In addition, there are also those who interpret Mutasyābih as a word used to indicate a similarity or resemblance so that ambiguity occurs. It is

also said that mutasyābih is mutamatsil (same) in speech and beauty. So tasyabuh al-kalam is the similarity and suitability of words, because some correct others. It is with this understanding that Allah characterizes that all verses of the Qur'an are Mutashabih as explained in His word below:

"Allah hath (now) revealed the fairest of statements, a Scripture consistent, (wherein promises of reward are) paired (with threats of punishment), whereat doth creep the flesh of those who fear their Lord, so that their flesh and their hearts soften to Allah's reminder. Such is Allah's guidance, wherewith He guideth whom He will. And him whom Allah sendeth astray, for him there is no guide..." (Q.S. Az-Zumar: 23)

In the verse above, it is explained that the Holy Qur'an is entirely mutasyābih, in the sense that its verses are similar to each other in perfection and beauty, and their contents confirm each other. This is what is meant by the meaning of mutasyābih in general.

From the description of the etymological understanding above, it can be said that all verses of the Qur'an are in Muhkam and Mutasyābih. This is different from the terminology of Muhkam and Mutasyābih, because some of the verses of the Qur'an are muhkamat and some are Mutasyabihat as mentioned in the following Qur'an:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّسُخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾

He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah, and those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord; and none do mind except those having understanding. (Q.S.Ali Imran:7)

Regarding the meaning of muhkam and mutasyābih there are many differences of opinion.

The most important of which are as follows:

1. Muhkam is a verse whose meaning is easily known, while mutasyabih is only known by Allah himself.
2. Muhkam is a verse that contains only one face, while mutasyabih contains many faces.
3. Muhkam is a verse whose meaning can be known directly, without requiring other information, while mutasyabih is not the case, it requires an explanation by pointing to other verses.

The scholars' give examples of muhkam verses in the Qur'an with nasikh verses, verses about halal, haram, hudud (punishment), obligations, promises and threats. As for the mutasyabih verses, they give examples with mansukh verses and verses about His attributes.

The scholars differ in giving the meaning of muhkam and mutasyabih, namely as follows:

1. Scholars from the Ahlus Sunah Wal Jama'ah group say, muhkam pronunciation is a pronunciation whose meaning is known, both because it has a clear meaning and because it is interpreted. While the mutasyabih pronunciation is a pronunciation whose knowledge means that it is only monopolized by Allah SWT. No human can know it. For example, the occurrence of the Day of Judgment, the release of the Dajjal, the meaning of the letters muqaththa'ah.

2. Hanafiyah scholars say, muhkam pronunciation is a pronunciation that has clear instructions, and it is impossible for it to have been sanctioned (abolished). While mutasyabih pronunciation is a vague pronunciation of the meaning of the instructions, so that it is not reached by the human mind or is not listed in the texts of the texts of the texts. Because, mutasyabih pronunciation includes things that only Allah knows the meaning. Examples are things that are unseen
3. The majority of the scholars of the ahlul fiqh group who came from the opinion of a friend of Ibn Abbas said, muhkam pronunciation is a pronunciation that cannot be interpreted except in one direction or aspect. While the mutasyabih pronunciation means that it can be interpreted in several directions or aspects, because it is still the same. For example, such as the problem of heaven, hell, and so on.
4. Imam Ibn Hanbal and his followers said, muhkam pronunciation is a pronunciation that can stand alone or is self-explanatory without the need for other information. While the pronunciation that cannot stand alone is the mutasyabih pronunciation, which requires an explanation of its meaning, because there are various takwilan on the pronunciation. For example, pronunciations that have multiple meanings (musytarak pronunciation), foreign pronunciations (gharib), pronunciations that mean something else (majaz pronunciation), and so on.
5. Imamul Haramain, that the pronunciation of muhkam is a pronunciation that has the right arrangement, and is in regular order, so that it is easy to understand the meaning and meaning, while the mutasyabih pronunciation is a pronunciation whose meaning is not reached by human linguistics, unless it is accompanied by signs or signals. that explains it. Examples such as musytarak pronunciation, absolute, khafi (cryptic), and so on.
6. Imam Ath-Thibi said, muhkam pronunciation is a pronunciation that has a clear meaning, so that it does not cause impossibility or difficulty in meaning. Because, the pronunciation of muhkam is taken from the pronunciation of ihkam which means good or good. Examples such as dhahir, firm pronunciation, and so on. While the mutasyabih pronunciation is the opposite, namely that which is difficult to understand, resulting in impossibility or difficulty. Examples such as musytarak pronunciation, absolute, and so on.
7. Imam Fakhruddin ar-Razi is of the opinion that muhkam pronunciation is a pronunciation whose instructions to something meaning are strong, such as a textual pronunciation, or a clear one, and so on. Meanwhile, mutasyabih pronunciation is a pronunciation whose instructions are not strong, such as global pronunciation, abstruse, takwili, and so on.
8. Ikrimah and Qatadah said, muhkam pronunciation is a pronunciation whose meaning can be practiced, because it is clear and firm, like the general pronunciation of the Koran. While mutasyabih pronunciation is a pronunciation whose meaning does not need to be practiced, but it is enough to believe in its existence.

The reason for the existence of the Muhkam and Mutasyabih verses is because Allah SWT made it so. Allah distinguishes between Muhkam verses from Mutashabih, and makes Muhkam verses as a comparison to Mutashabih verses.

Imam Ar-Raghib al-Asfihani in his book *Mufradatil Qur'an* states that because of the ambiguity in the Qur'an there are 3 things, namely as follows:

1. Vagueness from the aspect of pronunciation only. There are two kinds of obscurity, namely as follows:
 - a. The vagueness of the mufrad pronunciation aspect, because it consists of gharib (foreign) pronunciation
 - b. The ambiguity of murakkab pronunciation is caused by being too concise or too broad.

An example of the tasyabuh of disguise is from the aspect of its meaning, such as regarding the attributes of Allah SWT, the Day of Judgment, heaven, hell, and so on. All these qualities are beyond the reach of the human mind.

2. The vagueness of the aspect of pronunciation and meaning.
 - a. Aspects of quantity (al-kammiyyah), such as general or specific problems.
 - b. Aspects of the way (al-kaifiyah), such as how to carry out religious obligations
 - c. Aspects of time, such as the limit until when to carry out an action.
 - d. Aspects of place, such as which place is meant by behind the house

4) DISCUSSION

The differences in the understanding of muhkam and mutasyabih that have been conveyed by the scholars above are very diverse, so it is difficult to make a criteria for which verses include muhkam and which verses fall into the category of mutasyabih. There are those who classify the verses of Muhkamat with everything related to matters of laws (fara'id), promises, and threats. While the Mutasyabihat verses are about stories and parables.

A more specific criterion was reviewed by J.M.S Baljon, citing the opinion of Zamakhsari who argued that the criteria for muhkamat verses are when they relate to the essence (reality). Meanwhile, the Mutasyabihat verses are verses that require research (tahqiqat).

Meanwhile, Ali Ibn Abi Talhah provides the following criteria for muhkamat verses, namely verses that cancel other verses, verses that make lawful, verses that forbid, verses that contain obligations, verses that must be believed and practiced. While the Mutasyabihat verses are verses that have been canceled, verses that are exchanged between the former and the latter, verses that contain several variables, verses that contain an oath, verses that can be believed and cannot be practiced. .

Meanwhile, according to 'Abd al-Jabbar the verses of muhkamat and mutasyabihat in one aspect have the same position and in another aspect they are different. The similarity is that both of them can be used as arguments after knowing their meaning. While the difference is: if the verse Muhkam contains one meaning, then Mutasyabih contains many meanings and requires thought. In addition, the verse of Muhkam is the subject of Mutasyabih. And when it comes to the issue of the oneness and justice of Allah, it must be understood on the basis of the arguments of reason.

From this, 'Abd al-Jabbar concludes that the benchmarks in determining muhkam-an and mutasyabih are the arguments of reason. Verses containing only one meaning in accordance with the arguments of reason are designated as muhkam, while those containing two different meanings are designated as mutasyabihat. These arguments of reason are used as the basis because according to the basic law of language formation, every word in its formation must contain the possibility of giving meanings that are not original meanings. Therefore, if the matter is not returned to something that does not contain a revelation of meaning, it is impossible to distinguish between muhkam and mutasyabihat verses.

From the grouping criteria between muhkam and mutasyabih verses above, it can be seen that muhkamat verses are divided into two parts, namely:

1. Absolute (free) from various considerations of conditions or the environment.
2. Muqayyad (bound) with certain situations and conditions, only applied at special times.

According to Abdul Jalal, there are three kinds of Mutasyabihat verses:

1. Mutasyabihat verses that cannot be known by all mankind, except Allah SWT.
2. Mutasyabihat verses that can be known by everyone by way of in-depth discussion and study.

Such as characterizing mujmal, determining mutasyarak, enforcing the absolute, controlling the less orderly.

Mutasyabihat verses that can only be known by experts in science and science, not by everyone, let alone ordinary people. This includes matters that only Allah (SWT) knows about. and those who are rosikh (deep) in knowledge.

Al-Zarqani also divides mutasyabihat verses into three kinds:

1. Verses that all mankind cannot reach, such as knowledge of Allah's substance and the nature of His attributes, knowledge of the time of Judgment and other unseen things.
2. Verses that everyone can know the meaning of through research and study, such as mutasyabihat verses whose ambiguity arises as a result of being concise, lengthy, sequenced, and the like.
3. Mutasyabihat verses whose meaning can be known by certain scholars and not all scholars.

This is what the Prophet signaled in his prayer for Ibn Abbas:

لِبِوَاتِلَا فِي مَعْلَمٍ وَ نِيْدِلَا فِي هَيْهَقِفٍ مِهْلَا

Ar-Raghib Al-Ashfahany divides mutasyabih in terms of the possibility of knowing it into three charts:

1. The part where there is no way to know, such as the time of the Day of Judgment.
2. The human part finds the reasons for knowing it, such as odd lafadz, difficult to understand but can find meaning
3. The part that lies between the two affairs is known only to qualified scholars.

The Wisdom and Educational Values of the Verses Muhkamat and Mutasyabihat In the Qur'an

Below are some lessons about the existence of muhkam and mutasyabih verses, including:

1. Muhkam
 - a) If all the verses of the Qur'an consist of muhkamat verses, then the test of faith and charity will disappear because of the clear understanding of the verse.
 - b) It is a blessing for humans, especially those whose Arabic language skills are weak. Because the meaning and meaning is quite clear and clear.
 - c) Make it easy for humans to know the meaning, purpose and live it.
 - d) Encouraging people to actively understand, appreciate and practice the contents of the Qur'an because the verses are easy to understand and understand. e. Eliminate the difficulties and confusion of the people in studying f. Accelerate the efforts of tahfidzul Qur'an.
2. Mutasyabih
 - a) If all the verses of the Qur'an are mutasyabihat, their position as explanations and guidance for humans will surely be extinguished, those whose true faith believes that the Qur'an is entirely from Allah's side, everything that comes from Allah's side is right and cannot be mixed with falsehood. .
 - b) Become a motivation to continuously explore the various contents of the Qur'an so that we will avoid taklid, read the Qur'an solemnly 'while contemplating and thinking.
 - c) The Mutasyabihat verses require more effort to reveal their meaning so as to increase the reward for those who study them.

- d) If the Qur'an contains mutasyabihat verses, then to understand them it is necessary to interpret one another. This requires a variety of knowledge such as linguistics, grammar, ma'ani, ushul fiqh and so on.

There is a saying that says, *khudil wisdom min ayyi wi'ain kharajat*, take wisdom from wherever it comes out. Likewise in the matter of Muhkam and Mutasyâbih. This is because the verses of muhkamat and mutasyabih are two things that complement each other in the Qur'an. Muhkam as an explicit verse is proof that the Qur'an functions as a bayan (explanatory) and hudan (guidance). While the Mutasyabih as an implied verse is proof that the Qur'an functions as a miracle and the greatest literary book in human history that will never end to be studied and researched.

From this, it can be concluded that there are at least three lessons that can be drawn from the Muhkam and Mutasyabih issues, they are:

First, if all the verses of the Qur'an consist of muhkamat verses, the tests of faith and charity will surely disappear because of the clear understanding of the verse.

Second, if all the verses of the Qur'an were Mutasyabihat, their position as an explanatory and guidance for mankind would have been lost. Those whose faith is true believe that the whole Qur'an is from Allah's side, everything that comes from Allah's side is right and cannot be mixed with evil.

Third, the existence of muhkamat and Mutasyabihat verses in the Qur'an, of course, becomes a motivation for Muslims to continuously explore its various contents so that they will avoid taklid, are willing to read the Qur'an solemnly while contemplating and thinking.

Meanwhile, according to Yusuf Qardhawi, the existence of Muhkam and Mutasyabih is actually a form of Allah's wisdom, that the Qur'an is addressed to all people. This is because for people who know various human traits, on the one hand there are those who are happy with the outward form and have had enough of the literal form of a text. Meanwhile, on the other hand, there are those who pay attention to the spirituality or inner meaning of a text, so that they do not feel that it is enough with their outward form. That way, there are some who submit themselves to Allah and there are some who do the interpretation, there are also intellectual and spiritual people.

In addition, by grouping the verses of the Qur'an into the categories of muhkamat and Mutasyabihat, humans can learn how Allah has made the Qur'an in such a way as to be studied and used as a way of life. Through muhkam and mutasyabih verses, Muslims are required to be even more critical in understanding and interpreting the verses contained in the Qur'an. And this is proven by the many scholars who have discussed muhkam and mutasyabih, both in terms of different definitions, the existence of the verses in the Qur'an as well as the criteria and distribution, to the controversy surrounding whether or not it is permissible to interpret the verses. the Mutasyabihat.

Based on the discussion of muhkam and mutasyabih verses contained in the Qur'an, there are several educational values as our capital to continue to explore the verses of the Qur'an.

1. The Value of Tawhid

With the verses that Muhkam and mutasyabih in the Qur'an teach us about the greatness of God's Word that not only by reading it we can immediately understand its meaning, but also there are several verses that require us to explore its meaning with the methods that have been described. determined. That way, as Muslims, we should have more faith in Allah, because there is nothing in this world whose holy book has advantages like the Qur'an. One of the advantages of the Qur'an is the existence of Muhkam and Mutasyabih verses.

As a student, with the verses that Muhkam and Mutasyabih should be able to use as a pump of enthusiasm in their activities while studying. When you find various problems in learning, then open the Qur'an which contains a solver in every problem. That way, the activity of seeking

knowledge will not be separated from a high belief in Allah, Who Determines the Results of every effort of His servants.

2. Tolerance Value

The verses that are Muhkam and Mutasyabih are different verses in terms of their treatment. We can understand the Muhkam verse without having to look deeper, but the mutasyabih verse requires different treatment, by interpreting it, by examining it more deeply then we can know the meaning contained in it. That would be an analogy for us as educators in dealing with students who have various kinds of characters. The attitude of tolerance towards the uniqueness brought by each individual needs to be applied in teaching and learning in schools where students gain knowledge.

3. The Value of Wisdom

The existence of the Muhkam and mutasyabih verses gives us an illustration that there are some people who like their outward appearance (intellectual) in living life, and there are also groups of people who do not only think about their outward appearance but also think about their inner or spiritual appearance. Because it has been said that the Muhkam verse with an outward appearance is understandable, and the mutasyabih verse requires deep thought to understand its meaning. Therefore in this world there are some people who are more interested in meeting their outer (intellectual) needs, and there are also people who are concerned with their inner (spiritual) needs. That way, as an educator, we must be wise in directing our students to become people who are intellectually skilled or spiritually skilled in accordance with the basic potential of students..

4. The Value of Hard Work

There are aphorisms that say effort will not betray the results. That's how it seems by looking at the efforts made by many scholars in interpreting mutasyabih verses, every human being, both educators and students must have a sense of enthusiasm in carrying out each of their obligations. Because after going through various attempts at interpretation, the scholars found the interpretation and meaning of the verses that had not been understood, which then made it easier for Muslims to understand and carry out Allah's commands contained in the mutasyabih verses.

The hard work of an educator in carrying out his obligations will produce commensurate results. These results can be in the form of knowledge that is easily understood by students, new understandings gained by the educators themselves while studying with students, or other scientific findings. For a student, working hard will make it easier to achieve what is the goal in learning, making it easier to achieve what he aspires to.

5. Value of Responsibility

Every human being carries out his own responsibilities according to his profession, and everything he has done. Looking at the Muhkam and mutasyabih verses, it can be concluded that every Muslim must practice what has been ordered by the Qur'an both contained in the Muhkam and mutasyabih verses, as a student must carry out his duty, namely learning, and continue to try to change himself from who do not understand, who cannot, and have not been implemented, then changing for the better is a form of responsibility.

If we associate the wisdom above with the world of education, at least Allah has taught the "teachings" of Muhkam and Mutasyabih to humans so that we recognize the differences in character in each individual, so we must respect them. Because, it is undeniable that each of us must have differences between one another. With this muhkam and mutasyabih, we can learn how the scholars react to it. That, the differences between them do not make them mutually hostile. Precisely with the existing differences of opinion, they mutually reinforce and complement one another.

Not only that, with the existence of muhkam and mutasyabih in the Qur'an, Muslims are required to be more critical in understanding the intentions of God who is hiding behind the

verses. That way, humans will maximize the greatest gift that God has given to him, namely the mind to think.

5) CONCLUSIONS

Muhkam is a verse that has a clear meaning, and does not require information from other verses. While Mutasyabih means verses that have no clear meaning, and have many possible interpretations, or hidden meanings, and require certain information, or only Allah knows them.

The variety or criterion of the muhkamat verses is if they relate to the essence (reality). Meanwhile, the Mutasyabihat verses are verses that require research (tahqiqat). The muhkamat verses are verses that cancel other verses, verses that make lawful, verses that forbid, verses that contain obligations, verses that must be believed and practiced. While the Mutasyabihat verses are verses that have been canceled, verses that are exchanged between the former and the latter, verses that contain several variables, verses that contain an oath, verses that can be believed and cannot be practiced.

The benefits of having muhkam and mutasyabih verses include if all the verses of the Qur'an consist of muhkamat verses, the test of faith and charity will disappear because of the clear understanding of the verse. If all the verses of the Qur'an are mutasyabihat, their position as explanation and guidance for humans. And the educational values contained in Muhkam Mutasyabih are the values of monotheism, tolerance, wisdom, hard work and responsibility.

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