# Psychoeducation Analysis in Tafsir Al-Maraghi: An Integrated Approach

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## Abstract

This research aims to look at the concept of psychoeducation according to Al-Maraghi's interpretation. Many phenomena in education are caused by a lack of harmony between academic achievement and student behavior, so psychoeducation is a solution to harmonize achievement and positive character with correct behavior patterns. Both following cultural and religious etiquette, this research method is library research with the perspective of Al-Maraghi's interpretation because it interpretation uses the methodology of *manhaj al-adab al-ijtimai* or social society so that Al-Maraghi's views on psychoeducation can be studied thoroughly. The data analysis in this research is by explaining verses from the Qur'an with Al-Maraghi's interpretation of psychoeducation and linking verses that prohibit bullying. The findings of this research are that the concept of psychoeducation explained by Al-Maraghi requires the role of all parties involved in the educational process so that education and psychology can be integrated and Allah becomes a person's benchmark in carrying out psychoeducation.

**Keywords:** Al-Maraghi, Interpretation, Psychoeducation.

## Abstrak

Penelitian ini bertujuan untuk mengkaji konsep psikoedukasi menurut tafsir Al-Maraghi. Banyak fenomena dalam dunia pendidikan yang disebabkan oleh tidak selarasnya antara prestasi akademik dengan perilaku siswa, maka psikoedukasi menjadi solusi untuk menyelaraskan prestasi dan karakter positif dengan pola perilaku yang benar. Sesuai dengan etika budaya dan agama, metode penelitian ini merupakan penelitian kepustakaan dengan perspektif tafsir Al-Maraghi karena penafsiran ini menggunakan metodologi *manhaj al-adab al-ijtimai* atau kemasyarakatan sehingga pandangan Al-Maraghi tentang psikoedukasi dapat dikaji secara mendalam. Analisis data dalam penelitian ini dengan cara menerangkan ayat-ayat Al-Qur'an dengan tafsir Al-Maraghi tentang psikoedukasi dan mengaitkan ayat-ayat yang melarang *bullying*. Temuan penelitian ini adalah konsep psikoedukasi yang dijelaskan Al-Maraghi memerlukan peran semua pihak yang terlibat dalam proses pendidikan agar pendidikan dan psikologi dapat terpadu dan Allah menjadi tolok ukur seseorang dalam menjalankan psikoedukasi.

**Kata Kunci**: Al-Maraghi, Penafsiran, Psikoedukasi.

**Introduction**

The phenomenon of moral degradation in society cannot be separated from the role of education because humans cannot be separated from the role of education in their daily lives. There is a need to balance understanding educational material and cultivating good behavior to balance life. Education aims to show how humans can have character, not just achieve.[1] Become a human being who humanizes other people, respects other people, and can apply knowledge to religious norms to create a harmonious society.

These programs are expected to solve society's moral degradation,[2] but the community cannot be seen from the diplomas and educational strata. The behavior of the community does not reflect the diplomas they have. The evidence is that people with diplomas than undergraduates also commit many corruption cases. Education cannot yet state that society can behave adequately and correctly. Quite the contrary, the higher the diploma, the easier it is to commit moral degradation. For example, corruption cases that never end.

The increasing moral degradation that occurs causes problems, especially in children, the impact is not only felt by children but also by parents. The involvement of family and teachers is significant because families and teachers are the people closest to the development of thinking and behavior. One solution is psychoeducation.[3] Psychoeducation studies have been widely discussed in research: psychoeducation for individuals at clinical high risk for psychosis,[4] the effectiveness of psychoeducation on burden among family caregivers of adults with schizophrenia,[5] exercise effect on the gut

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[1] Vidya Nendar Deistyarini et al., "Nilai-Nilai Pendidikan Karakter Dalam Film Animasi Upin & Ipin," *Instructional Development Journal* 5, no. 1 (April 30, 2022): 62–69, https://doi.org/10.24014/idj.v5i1.13583.

[2] Oktaria Refika, "Pondok Pesantren Modern Dalam Menumbuhkan Sikap Religius Santri Milenial Di Pondok Pesantren An-Nahl Susunan Baru Bandar Lampung" (Undergraduate Thesis, Lampung, UIN Raden Intan Lampung, 2021), http://repository.radenintan.ac.id/14063/.

[3] James H. Stein et al., "Use of Carotid Ultrasound to Identify Subclinical Vascular Disease and Evaluate Cardiovascular Disease Risk: A Consensus Statement from the American Society of Echocardiography Carotid Intima-Media Thickness Task Force *Endorsed by the Society for Vascular Medicine*," *Journal of the American Society of Echocardiography* 21, no. 2 (February 1, 2008): 93–111, https://doi.org/10.1016/j.echo.2007.11.011.

[4] Shaynna N. Herrera et al., "Psychoeducation for Individuals at Clinical High Risk for Psychosis: A Scoping Review," *Schizophrenia Research* 252 (February 1, 2023): 148–58, https://doi.org/10.1016/j.schres.2023.01.008.

[5] Akunna Jane Okafor and Mark Monahan, "Effectiveness of Psychoeducation on Burden among Family Caregivers of Adults with Schizophrenia: A Systematic Review and Meta-Analysis," *Nursing Research and Practice* 2023, no. 1 (2023): 2167096, https://doi.org/10.1155/2023/2167096.

microbiota in young adolescents with subthreshold depression,[6] and psychoeducation on the psychological and social impact among first-time mothers.[7]

Initially, psychology was a profession of helping people. Helping has two meanings. First, helping means giving conditions that can meet needs in the form of security, love, and respect, while the second, in a broader sense, is helping and providing resources and skills so that people who are helped can help themselves. This helping profession is based on exceptional knowledge with its techniques to deal with human dilemmas. Psychology overcomes various life problems effectively so humans can optimally carry out their main functions and self-development. Naturally, humans need self-development in the form of functions, roles, and tasks individually and together. Humans have obstacles that depend on the knowledge and skills necessary for self-development and solving life's problems.[8]

Conditions that are not conducive to humans are caused by several things, one of which is that humans fail to learn the necessary knowledge or differences between the talents possessed and the interests possessed by someone different from the humans around them because humans are unique figures that are different from one another. The environment influences humans, but not all human behavior follows their environment. Sometimes, there is a dissimilarity with what is sent.

In order to be able to provide psychological and practical assistance, a psychologist needs to master a certain number of competencies to distinguish it from work in other professional fields. Competence, or rather this series of competencies, is the key to solving the problem of moral degradation. Psychoeducation is an effort to help others by using educational and psychological approaches that beautify and make a person gain a balance between psychology and education to achieve humans who can achieve good self-awareness.[9]

Education serves as a tool that helps students become a better generation with the potential skills and personality to adjust to their environment. Character education is

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[6] Runhua Wang et al., "Exercise Effect on the Gut Microbiota in Young Adolescents with Subthreshold Depression: A Randomized Psychoeducation-Controlled Trial," *Psychiatry Research* 319 (January 1, 2023): 115005, https://doi.org/10.1016/j.psychres.2022.115005.

[7] Qian-Er Oriana Ong et al., "Systematic Review and Meta-Analysis of Psychoeducation on the Psychological and Social Impact among First-Time Mothers," *Patient Education and Counseling* 111 (June 1, 2023): 107678, https://doi.org/10.1016/j.pec.2023.107678.

[8] Izzy Gainsburg et al., "How Effective Altruism Can Help Psychologists Maximize Their Impact" (OSF, May 26, 2021), https://doi.org/10.31234/osf.io/8dw59.

[9] A. Supratiknya, *Merancang Program Dan Modul Psikoedukasi Edisi Revisi* (Yogyakarta: Universitas Sanata Dharma, 2011).

necessary because only Islam has a goal in terms of education: to create a human being both outwardly and mentally. The goal will not be achieved if education is not based on the Qur'an and hadith, the primary sources and main Muslim guidelines.[10] Character building is the main purpose of the Messenger of Allah, which is to perfect the people's morals, not only in achievement but also in self-actualization or charity.

Man is the noblest creature of Allah Almighty compared to other creatures because God has prioritized it by giving it reason to think. Then, by thinking, he will gain knowledge that will lead him to devotion to Allah SWT. As Zarnuji said in his book *ta"lim al-mutaallim.*[11] The Qur'an is the primary reference in carrying out education following human character,[12] so the role between the environment and oneself greatly influences, especially teachers and parents. Therefore, it is crucial to make the Qur'an the primary reference and information for all solutions to problems in life.[13]

Psychoeducation has been widely used in interventions and therapies in the world of education and the world of psychology, such as research on the effect of psychoeducation on the level of knowledge about mental disorder stigma,[14] the concept of psychoeducation based on blended learning for adolescents during the COVID-19 pandemic,[15] the influence of psychoeducational interventions to increase achievement goals in underachiever student groups,[16] the effectiveness of psychoeducation on social adaptability in new students,[17] the effect of psychoeducation on drug abuse prevention

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[10] Niar Agustian and Unik Hanifah Salsabila, "Peran Teknologi Pendidikan Dalam Pembelajaran," *Islamika* 3, no. 1 (January 31, 2021): 123–33, https://doi.org/10.36088/islamika.v3i1.1047.

[11] Fauziyah Mujayyanah, Benny Prasetiya, and Nur Khosiah, "Konsep Pendidikan Akhlak Luqmanul Hakim ( Kajian Tafsir Al-Misbah Dan Al-Maraghi )," *Jurnal Penelitian IPTEKS* 6, no. 1 (January 31, 2021): 52–61, https://doi.org/10.32528/ipteks.v6i1.5251.

[12] Rudi Ahmad Suryadi, "Al-Qur'an Sebagai Sumber Pendidikan Islam," *Taklim : Jurnal Pendidikan Agama Islam* 20, no. 2 (September 1, 2022): 83–94, https://doi.org/10.17509/tk.v20i2.50336.

[13] Pristian Hadi Putra, "Tantangan Pendidikan Islam Dalam Menghadapi Society 5.0," *Islamika : Jurnal Ilmu-Ilmu Keislaman* 19, no. 02 (December 31, 2019): 99–110, https://doi.org/10.32939/islamika.v19i02.458.

[14] Ahmad Guntur Alfianto, Frengki Apriyanto, and Maltri Diana, "Pengaruh Psikoedukasi Terhadap Tingkat Pengetahuan Tentang Stigma Gangguan Jiwa," *JI-KES (Jurnal Ilmu Kesehatan)* 2, no. 2 (February 28, 2019), https://doi.org/10.33006/ji-kes.v2i2.117.

[15] Caraka Putra Bhakti and Shopyan Jepri Kurniawan, "Konsep Psikoedukasi Berbasis Blended Learning bagi Remaja di Masa Pandemi Covid-19," *Prosiding Seminar Bimbingan dan Konseling*, no. 0 (September 9, 2020): 52–60.

[16] Andy Surya Putra and Naomi Soetikno, "Pengaruh Intervensi Psikoedukasi Untuk Meningkatkan Achievement Goal Pada Kelompok Siswi Underachiever," *Jurnal Muara Ilmu Sosial, Humaniora, Dan Seni* 2, no. 1 (June 1, 2018): 254–61, https://doi.org/10.24912/jmishumsen.v2i1.1514.

[17] Tiara Prima Setiani and Handrix Chris Haryanto, "Efektivitas Psikoedukasi Terhadap Kemampuan Adaptasi Sosial Pada Mahasiswa Baru," *Psikoislamika : Jurnal Psikologi Dan Psikologi Islam* 16, no. 1 (September 3, 2019): 1–8, https://doi.org/10.18860/psi.v16i1.7531.

on the attitude component in junior high school students,[18] psychoeducation overcoming gadget addiction in children,[19] the role of psychoeducation about smoking behavior in adolescents.[20]

This research focuses on the analysis of psychoeducation in Al-Maraghi's interpretation by revealing verses related to psychoeducation, namely verses about psychology and education, which are then analyzed and mapped out how Al-Maraghi describes psychoeducation to solve current problems of moral degradation. That is very important for us to study because the solution to today's education is education that involves a person's psychology so that education can be understood and utilized by students, namely moral degradation that occurs to students and educators so that it can be conveyed between material and behavior in a balanced manner. Apart from that, Tafsir Al-Maraghi is a tafsir that is systematically easy to understand by the public,[21] with accessible language, and there is a translation of Indonesian to facilitate understanding. The difference between this research and other research is that it uses the Qur'an approach as scientific integration.

**Method**

This research uses a qualitative approach with a library research method, with the data type used being secondary data.[22] The scope of the data used is Tafsir Al-Maraghi. These verses explain psychoeducation with data collection sources from Tafsir Al-Maraghi and journals related it with psychological and educational approaches to understand psychoeducation fully. Data collection techniques include collecting verses related to psychoeducation from Tafsir Al-Maraghi and journal articles regarding psychology and education, then collecting data by identifying problems related to

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[18] Arini Dwi Ayu Lestari, Amelia Pramono, and Marindra Firmansyah, "Pengaruh Psikoedukasi Pencegahan Penyalahgunaan Narkoba Terhadap Komponen Sikap Pada Siswa SMP," *Jurnal Kedokteran Komunitas (Journal of Community Medicine)* 8, no. 1 (January 30, 2020), https://jim.unisma.ac.id/index.php/jkkfk/article/view/5827.

[19] Novita Maulidya Jalal et al., "Psikoedukasi Mengatasi Kecanduan Gadget Pada Anak," *PaKMas: Jurnal Pengabdian Kepada Masyarakat* 2, no. 2 (November 30, 2022): 420–26, https://doi.org/10.54259/pakmas.v2i2.1311.

[20] Rayinda Faizah and Akhmad Liana Amrul Haq, "Peran Psikoedukasi tentang Perilaku Merokok pada Remaja," *Jurnal RAP (Riset Aktual Psikologi Universitas Negeri Padang)* 10, no. 1 (July 15, 2019): 102–7, https://doi.org/10.24036/rapun.v10i1.105018.

[21] Farhan Ahsan Anshari and Hilmi Rahman, "Metodologi Khusus Penafsiran Al-Quran Dalam Kitab Tafsir Al-Maraghi," *Jurnal Iman Dan Spiritualitas* 1, no. 1 (February 16, 2021): 55–62, https://doi.org/10.15575/jis.v1i1.11480.

[22] Ahmad Nahidl Silmy and Ardiyanti Ardiyanti, "Metodologi Pembelajaran Pendidikan Agama Islam," *Journal on Teacher Education* 3, no. 3 (June 1, 2022): 99–106, https://doi.org/10.31004/jote.v3i3.4410.

psychoeducation. Data on psychoeducation in Tafsir Al-Maraghi carried out typology with research data analysis techniques around psychoeducation.

**Results and Discussion**

Al-Maraghi's background in writing the Book of Tafsir is when people complain that understanding the Qur'an is difficult if the tafsir is explained at length and width and not systematically. The community asks Al-Maraghi how to understand the Qur'an easily so that Al-Maraghi then write the book systematically and efficiently understood by all levels of society so that it is easy to practice in everyday life and focus on the formation of the morals of society in the world of education.[23]

Al-Maraghi used all his time to be dedicated to society, his time spent learning as a teacher 24 hours, only 4 hours to rest, so he was known as a pious scholar who was persistence in teaching science and the Qur'an. It is following his aspiration to become a light so that he does not stop always learning science and linguistics, no wonder then the interpretation of Al-Maraghi becomes a reference for interpretation patterned to society and education.[24]

**Sources of Tafsir Al Maraghi**

The source of interpretation of Al-Maraghi is based on the Qur'an, valid Hadith, and the sayings of the scholar with Arabic rules that can be accounted for.[25] The source of interpretation is divided into two, namely *bil ma'tsur* and *bil ra'y*. T*afsir bil ma'tsur* is a tafsir based on the Qur'an, interpreting verses with other verses and *shahih hadith*. While *tafsir bil ra'yi* is a tafsir based on the ideas and ideas of a *mufassir* and explained by the mufassir in his tafsir, there are other sources of interpretation, namely *Tafsir isyari*.[26] Tafsir Al-Maraghi uses the *bil ra'yi method*, which is to adjust the explanation of the verse to the current problem even though it is found in the tafsir in the form of Qur'anic verses to interpret other verses and also hadith, but not all problems that exist today are answered with the Qur'an and hadith. The Qur'an and hadith are global and

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[23] Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi Juz 13*, trans. Bahrun Abu Bakar (Semarang: PT. Toha Putra, 1993), 4.

[24] Saiful Amin Ghofur, *Profil Para Mufasir Al-Qur'an* (Yogyakarta: Pustaka Insan Madani, 2008), 153.

[25] Muhammad Ulinnuha, *Metode Kritik Ad-Dakhil Fit Tafsir: Cara Mendeteksi Adanya Infiltrasi dan Kontaminasi dalam Penafsiran Al-Qur'an* (Jakarta: PT. Oaf Media Kreativa, 2019), http://repository.iiq.ac.id//handle/123456789/1723.

[26] Samir 'Abd al-'Aziz Shaliwah, *Al-Fath al-Mubin Fi Manahij al-Mufassirin* (Maktabah Al-Husain Al-Islamiyah, 1989).

clear guidelines.[27] Still, the correct language is needed to interpret the Qur'an with contemporary studies so that the value of the Qur'an and hadith is maintained and the public has answers to all questions.

The style of Al-Maraghi's tafsir is *Abad al-Ijtima'i,* which expresses the social situation of society as conveyed by Quraish Shihab that the tafsir of Al-Maraghi follows from the style of Muhammad Abduh, similarly conveyed by Muhammad Hussein Al-Dzahabi that the tafsir of Al-Maraghi has the same pattern of tafsir Al-Manar from Muhammad Abduh tafsir Wadi from Muhammad Mahmud Al-Hijazi this style of interpretation is very suitable for use in modern conditions with easy-to-understand language.[28]

Al-Maraghi, in his tafsir, presents a group of interpreted verses. It is because often the Qur'an explains verses have plausibility with other verses so that it requires an explanation from a group of verses in its interpretation. For example, in Surah Al-Baqarah, verses 14, 15, and 16, one theme and one theme are explained with groups of verses. In interpreting the Qur'an, Al-Maraghi is preceded by mufradat, or the meaning of the word, to express the explanation of the verse in question, such as the interpretation you meet and meet Him when you are friends and accept him the point they return, or you return with someone to someone else if you with him can also mean which has been past in the form of the past.[29]

**Al-Maraghi's Attitude towards Hadith.**

Al-Maraghi only mentions Hadith, although the reliance on the hadith is unknown. It is also in the *asbabun al-nuzul,* which was first conveyed about *asbabun al-nuzul* in the verses of the Qur'an, but not everything in the Qur'an is conveyed the *asbabun al-nuzul.* The methodology of tafsir Al-Maraghi tafsir is the method used to produce the product of tafsir ulama divided into two groups of tafsir methods: *mushafi* and *maudhu'i.* The division is divided into *tafsir tahlili* and *tafsir ijmali* for *mushafi,* while the *maudhu'i* is divided into *Tafsir Muqarran* or comparative tafsir. Al-Maraghi,

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[27] Nazilatus Syukriyah, "Membumikan Al-Quran Dalam Etika Santri Kepada Kyai; Studi Tafsir Q.S Al Kahfi Ayat 66 – 70," *Nazhruna: Jurnal Pendidikan Islam* 2, no. 2 (August 11, 2019): 70, https://doi.org/10.31538/nzh.v2i2.269.

[28] Fithrotin Fithrotin, "Metodologi Dan Karakteristik Penafsiran Ahmad Mustafa Al Maraghi Dalam Kitab Tafsir Al Maraghi:," *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 1, no. 2 (December 16, 2018): 107–20; Anshari and Rahman, "Metodologi Khusus Penafsiran Al-Quran Dalam Kitab Tafsir Al-Maraghi."

[29] Maulida Rosinta Devi, "Penafsiran Athar As-Sujud Dalam Tafsir al-Maraghi, Fi Zilalil Qur'an, Dan al-Misbah" (undergraduate, Surabaya, UIN Sunan Ampel Surabaya, 2020), http://digilib.uinsa.ac.id/43068/.

in his tafsir, uses the approach of *tafsir tahlili* because, in his book, Al-Maraghi interprets the Qur'an according to the order of the mushaf from Al-Fatihah to Al-Nas and is explained in depth.[30]

The language that is easy to understand in line with the background of the writing of his book makes it easier for people to understand the Qur'an in detail. It is exemplified when he interprets *Surah al-Ma'un* that those who believe in the last days have compassion for others, and those who deny the last days have no affection for others. He stated that Muslims believe in the last days and messengers. Whether they belong to the group that believes in the last day, the person can be seen from the fasting prayers they do, whether they pray solemnly, which then has an effect or just aborts obligations. Their fasting only restrains hunger or affects godliness in daily actions. From this interpretation, it is stated that Al-Maraghi tends to *amaliah,* who imprints on the heartstrings of a believer, not only the outward *amaliah* who is legally correct but does not change a person's behavior. That states that Al-Maraghi is a mufassir who interprets not only at the level of the object of knowledge but also involves one's psychology so that when someone performs religious orders psychologically, that person's psychoeducation is important in applying religious commandments because the purpose of Sharia commandments is to change the behavior of a Muslim.

**Psychoeducation Analysis in Tafsir Al-Maraghi: An Integrated Approach**

Education is defined as activities carried out deliberately, consciously, and full of responsibility by people who know science so that interaction arises between the two. It can happen from adults to children to reach maturity and ideals.[31] Education can take place anywhere, both in the classroom and outside the classroom, both formally and informally. The methods also vary not only face-to-face but also online. As long as students understand what the teacher conveys, education runs smoothly, and there is a process of *ta'lim* and *tarbiyah*.[32]

Science becomes the measure of the glory of Islam, and science is also a measure of one's *zuhud* and piety will not be judged *zuhud* and *taqwa* except with the

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[30] Anshari and Rahman, "Metodologi Khusus Penafsiran Al-Quran Dalam Kitab Tafsir Al-Maraghi."

[31] Emmie Henderson-Dekort et al., "'In Accordance with Age and Maturity': Children's Perspectives, Conceptions and Insights Regarding Their Capacities and Meaningful Participation," *Action Research* 21, no. 1 (March 1, 2023): 30–61, https://doi.org/10.1177/14767503221143877.

[32] Samsul Nizar, *Memperbincangkan Dinamika Intelektual Dan Pemikiran Hamka Tentang Pendidikan Islam* (Jakarta: Kencana, 2008), 105.

age of knowledge.[33] Human nature is Allah's noblest creature than other creatures because Allah gives reason to think and obtain knowledge that brings holiness to Allah. The intellect becomes the principal capital that must run with the knowledge that must continue to be honed to achieve piety to Allah through knowledge of Qur'anic verses and hadith that humans can practice so that humans will understand how to fear Allah. The Qur'an explains that people who use their intellect to study are called *Ulul Albab*. It is a figure who uses his mind to think and his heart to remember that balance makes a person never far from Allah and achieve *zuhud*. With knowledge one then knows how one walks towards Allah with the Qur'an.[34]

The current phenomenon in the world of education is that there is an imbalance between knowledge and behavior. In terms of knowledge, education has now reached maturity, both from learning materials to various methodologies, but there are many deviant behaviors carried out by students,[35] as well as cheating and even bullying and uncultured behavior into behavior that is rife by students,[36] so a psychoeducational process is needed to balance between learning material and behavior carried out by students.

Tafsir Al-Maraghi interprets the Qur'an using an approach that focuses on education, as evidenced by journals that address educational issues,[37] so this interpretation is more directed at the whole community and the world of education. One of the concepts of psychoeducation in tafsir Al-Maraghi is the *Hikmah* given to Luqman about wisdom and ingenuity. *Hikmah* is always grateful for Allah's blessings and gifts and praises him because someone grateful will benefit from his gratitude and return to himself. It is one example of psychoeducation that humans who are grateful and accept themselves then the benefit will return to themselves. Psychologically, man wants

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[33] Alfianoor Rahman, "Pendidikan Akhlak Menurut Az-Zarnuji Dalam Kitab Ta'lim al-Muta'allim," *At-Ta'dib* 11, no. 1 (June 10, 2016), https://doi.org/10.21111/at-tadib.v11i1.647.

[34] Arizqi Ihsan Pratama, "Konsep Ulil Albab Dalam Al-Quran Dan Relevansinya Terhadap Pendidikan Modern," *The Annual Conference on Islamic Education and Social Science* 1, no. 2 (December 30, 2019): 222–34.

[35] Shalahudin Ismail et al., "The Competence of Millennial Islamic Education Teachers in Facing The Challenges of Industrial Revolution," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 3 (November 4, 2020): 389–405, https://doi.org/10.31538/nzh.v3i3.823.

[36] Ali Mustofa, "Ulul Albab Perspektif Pendidikan Islam Dalam QS.Ali Imran: 190-191dan QS. Al-Zumar: 9," *Urwatul Wutsqo* 5, no. 1 (2016): 72–91.

[37] Rofiqi Rofiqi, Hendi Sugianto, and Husniyatus Salamah Zainiyati, "Social Education in The Perspective of The Qur'an (A Study of Comparative Tafsir by Al-Maraghi and Qurthubi)," *Al-Insyiroh: Jurnal Studi Keislaman* 9, no. 2 (September 30, 2023): 260–86, https://doi.org/10.35309/alinsyiroh.v9i2.6529; Lukman Nurchakim, "Aspek Pendidikan Karakter Religius Luqmanul Hakim Kepada Putranya (Tinjauan Kajian Tafsir Al-Maraghi)," *Journal of Education Research* 4, no. 4 (December 18, 2023): 2258–66, https://doi.org/10.37985/jer.v4i4.628.

happiness, so man must also share happiness with others, similar to the concept of interpretation of the wisdom bestowed upon Luqman in Surah Luqman verse 12.

On the contrary, a person who disobeys the favor of Allah will accept the consequences he does, so if a man is unhappy and does not know about the happiness of others, then psychological balance will not be obtained. In the next verse, the deceased explained in a good way the story of Luqman to his son, who only commanded him to worship Allah. This concept is a psychoeducational concept that involves Allah in life so that humans will achieve directed consciousness.[38]

These educational verses are divided into several main studies, including students and teachers in verse 66/6, Al-Syuara 26/214, Al-Taubah 9/122, and Al-Nisa 5/170. Surah Al-Tahrim 66/6 explains the command to save the family from hellfire. This verse recommends that parents educate their children according to religious demands. Parents also should provide an excellent example for their children. Surah Al-Syuara 26/214 recommends believing in Allah because, basically, for Muslims, the most appropriate education is education in terms of faith. Faith belongs to the individual; no one can guarantee a person's faith other than their relatives.[39] In Al-Maraghi's interpretation explained in the History of Ali bin Abi Talib, Ali said, "Teach yourself and your family about goodness and educate them." What is meant by family is wife, children, and servants.[40]

In Surah Al-Taubah 9/122, which explains two groups, namely the Muslims who fight and the second group are the Muslims who study religious knowledge, the position of these two groups of Muslims is the same even though they have two different groups—activities so that education belongs to everyone. Society must seek knowledge because it is the object of educational goals.[41] Surah an-Nisa 4/170 discusses the object of education that the apostle is the bearer of the truth of the Qur'an. The peak of education is what was taught by the Prophet Muhammad SAW; if education is directed away from Allah and the Messenger of Allah, then education is not real education.

The psychoeducational study of the educational verses above is that from the main study of students and teachers, correct learning, namely learning that brings oneself closer to God, must be in line with the concept of psychology, namely the

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[38] Anshari and Rahman, "Metodologi Khusus Penafsiran Al-Quran Dalam Kitab Tafsir Al-Maraghi."

[39] Siti Aisyah, "Objek Pendidikan Menurut Perspektif Al-Quran," *Jurnal Studi Pesantren* 2, no. 2 (August 21, 2022): 77–88, https://doi.org/10.35897/studipesantren.v2i2.828.

[40] Al-Maraghi, *Tafsir Al-Maraghi Juz 13*.

[41] M. Quraish; Shihab, *Tafsir Al-Mishbah Jilid 7: Pesan, Kesan dan Keserasian Al-Quran* (Jakarta: Lentera Hati, 2005), 749–50.

science that studies human character from a psychological perspective, that humans are students and teachers. Humans have feelings that can be integrated with the world of education, which becomes a touch of psychoeducation. An example of a psychoeducational verse is the verse about bullying explained by Al-Maraghi. Al-Maraghi's interpretation of psychoeducation is also shown in interpreting bullying as occurring if there is no psychoeducation in an educational environment in Surah Al-Hujurat verse 11

يٰٓاَيُّهَا 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 بِالْاَلْقَابِۗ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِۚ وَمَنْ لَّمْ يَتُبْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ

*"That is to say: O men of faith, do not make fun of others; they may be better than those who mock, nor do women make fun of other women. Maybe women who are mocked better than women who obtain and do not be reproachful to yourself, and do not call with a mocking call, as bad as a call is a bad call after the faith, whoever does not repent, then they are the ones who are deceitful."*

Bullying is one effect of education. There is no control of psychoeducation, bullying, namely mocking, highlighting the shame and shortcomings of others that provoke laughter. In interpreting Al-Maraghi textually, there is no concept of bullying and psychoeducation. Still, in the interpretation of Al-Maraghi, it has been explained that bullying, or what is now called bullying, has a negative impact, namely sadness, inferiority, humiliation, and wanting to be alone and fear.[42] Tafsir Al-Maraghi offers a solution based on the Qur'anic postulate that humans should not make fun of others and commit tyranny and other acts that cause inferiority. With psychoeducation, it becomes a solution that education coupled with clear psychological concepts will instill appropriate values and behaviors.

## Conclusion

Tafsir Al-Maraghi is a contemporary interpretation relevant to various Islamic societies because it is written systematically and efficiently, uses simple language, and is not passionate about a particular madhhab. In the method Al-Maraghi in the source of

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[42] Al-Maraghi, *Tafsir Al-Maraghi Juz 13*, 220.

interpretation using *iqtirani* and in terms of explanation using *bayani* and breadth, the most dominant tendency or pattern is *Adab al-Ijtimai* or social society.

The concept of psychoeducation in the tafsir of Al-Maraghi is that education goes hand in hand with behavior, not just achievement, and must be based on Islamic law. Psychoeducation that involves humans as a whole is not only cognitive but also involves psychological awareness in science. Psychoeducation is a comprehensive concept that humans are expected to think and do charity appropriately and with extensive knowledge.

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