

Educational Values in the Story of Nūh AS in the Qur'an

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Abstract: This research departs from the desire to reveal the story of Prophet Nūh and the values of Islamic education in the story of Prophet Noah as. The main problem in this research is "educational values in the story of Noah in the Qur'an in the Surahs Hūd, Nūh, and al-Mu'minun in the Qur'an by using thematic methods with a focus on two problem points. fundamental, namely; (1) how is the disclosure of the story of Prophet Noah as in the Qur'an, (2) what educational values are contained in the story of Noah in the Qur'an. This research is library research which is classified as qualitative descriptive. The data and information obtained through several literatures were analyzed using content analysis, the approach used was the science of interpretation approach. The data is interpreted using the textual of the Qur'an, textual, linguistic, historical, systemic. The results of the study found that the value of monotheism referred to by Tauhid Rububiyah is to unite God in all actions and servitude. The value of sincerity is to empty oneself of heinous deeds. The value of patience is refraining from panic, holding the mouth from complaining a lot and controlling the limbs from doing things that are prohibited when exposed to disaster. The value of gratitude is; acknowledge all the gifts of Allah SWT by doing obedience and submission to Him. The value of rajā 'is eliminating feelings of fear so as not to return to sadness. The author also found from this study that the success of education in a student is not enough with the transformation of knowledge alone, but must be accompanied by internalizing the values on the character of these students with the right tools.

Keywords: Education, Al-Qur'an & Value

1. Introduction

The Qur'an introduces itself as a guide to the straight path. The instructions aim to provide welfare and happiness for humans, both individually and in groups. The Messenger of Allah, the recipient of revelation, is tasked with conveying the message, glorifying and teaching humans. glorifying can be identified with educating, while teaching is nothing but filling the minds of students with understanding related to the universe.

The purpose of education in the Qur'an is to develop humans individually and collectively so that they are able to carry out their functions as servants of Allah and their successors, in order to build this world according to the concept that has been determined by Allah. Educated humans are creatures who have material (physical) and immaterial (mind and spirit) elements. The development of his mind produces knowledge. The growth of his soul produces chastity and morality, while his physical growth produces skill. By combining these elements, two-dimensional beings are created in a balance of one, the world and the hereafter, science and faith.

In other words, the purpose of education in the Qur'an is to form people who fear Allah swt. If the above description is related to the National Education system, its relevance and relevance is clear; as stated in Law No. 20 of 2003 concerning the National Education System, Chapter II, article 3:

"National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen" (Government of the Republic of Indonesia, 2015).

Al-Qur'an al-Karīm, in directing his education to humans, always pays attention to the elements of his creation, namely body, mind and soul or directs him to become a complete human being. Thus, the materials presented by the Qur'an almost always lead to the human soul, mind and body. In presenting its educational material, the Qur'an proves the truth of the material through evidence, both the arguments it puts forward and those that can be proven by humans (students) through their reasoning.

One of the methods used by the Qur'an to direct humans in the direction they want is to use "story". The story of the previous peoples is one part of the essential content of the Qur'an. In terms of proportionality, stories occupy a large part

of the total content of the Qur'an. These stories are told as a medium for conveying messages to mankind about the need for continuous efforts to improve their dignity as the true caliph and servant of Allah.

The Qur'an in its presentation of stories does not hesitate to tell "human weakness". But it is described as it is, without highlighting aspects that could invite applause or stimulation. stories usually end with an affirmation of the consequences of that weakness, or a description of a time when human consciousness overcame and triumphed over this weakness. On the other hand, Muhammad Thahir ibn al-Azur, in his Tafsir al-Tahrir wa al-Tanwir commentary, says that the details of the stories of the Prophet Noah. shown in the Qur'an as a lesson for the people of the last Prophet (Muhammad Saw.) (Muhammad Thahir ibn al-Asyur, 1985).

Of the various kinds of stories that are enshrined in the Qur'an, the author is interested in examining the story of Noah As with his wife and children, as well as the community. In the Qur'an Allah SWT. has told the story of Noah and his people and the punishment of a typhoon that God inflicted on those who disbelieved, as well as the story of the rescue that God did to Noah and the people who were in the boat. Among the letters that describe this story are al-'Araf, Yunus, Hud, al-Anbiya', al-Mukminun, al-Syu'ara', al-Ankabut al-Shaffat and al-Qamar. Of the many letters and verses that reveal the story of Noah As, there is not a single sura that describes it completely. Thus, in this study, only selected a few verses from certain surahs related to educational values.

From the background explanation that has been described above, the focus of the discussion of this research is how the educational values contained in the story of Prophet Noah As, which are further divided into two sub-problems as follows: How to reveal the story of Prophet Noah As. in the Koran? What educational values are contained in the story of Noah in the Qur'an?

2. Theoretical basis

Al-Qur'an is a guideline that aims to convey instructions and foster humans individually and in groups so that they are able to carry out their functions as servants of Allah and His caliph in order to build this world in accordance with the concept established by Allah. One of the methods used by the Qur'an to direct humans in the direction they want is to use "story". The story of the previous peoples is one part of the essential content of the Qur'an. These stories are told as a message to mankind about the need for continuous efforts to improve their dignity and status as their caliph and true servant of God.

This study focuses on the Qur'an which contains the stories of the prophet Nuh. In his life he faced many challenges from his family and his people. These challenges are in the form of da'wah challenges, worship of statues, and the big flood. However, the Prophet Nuh was able to overcome this challenge with great patience and tried to invite his people to return to worshipping Allah.

From the explanation of the story of the prophet Nuh in the Qur'an, the researchers found that educational values are in the form of Aqidah values: Tawhid, Morals: Respect, Sincerity, Compassion, Servance and prayer, Ubudiyah and Tawadu', Patience, Gratitude and Blessing. Good deed to both parents. Worship: Consideration and thought, Teaching, Preservation of the environment on earth, so that the results of this study are expected to be a study material for educational values.

3. Methods

This paper uses pure library research (library research), in addition, this author is qualitative descriptive. This type of research is classified as descriptive qualitative research, which can be interpreted as a problem-solving procedure being studied to describe or describe the state of the object of the researcher carefully as it is (Nawawi & Martini, (1996). This descriptive research is a method designed to collect data and information whose main purpose is to provide a clear picture of the nature of a situation (Sevilla et al., 1993). By being directed to develop science, namely developing theories and ideas related to educational values in the story of the Prophet Nahdlatul Ulama in the Qur'an.

The science of interpretation

Because the object of this research is the verses of the Qur'an, the approach chosen is the science of interpretation, ulum al-Qur'an and stories. The science of interpretation is known for several styles or methods of interpreting the Qur'an, each of which has its own characteristics.

The method chosen in this study is maudu'i; (thematic) is discussing the verses of the Qur'an in accordance with a predetermined theme or title. All related verses were compiled, then studied in depth the educational values contained in the surah in accordance with the title of the thesis. The maudhu'i interpretation method which is the basis of the approach in this research, as well as other sciences as long as the approach is relevant to the problem discussed.

Pedagogy

The pedagogic approach is also one of the methods used in this paper because it discusses educational issues so that it needs to be based on educational concepts and theories.

4. Results and Discussion

Educational Values in the Story of the Prophet Nūh As.

Educational Value in QS. Hūd (11): 25-49

In the story of Noah as contained in this Surah Hūd, it contains many Islamic educational values, especially in the world of education.

Value of Tawhid

The Word of Allah QS. *Hūd* (11): 25-26.

"And We had certainly sent Noah to his people, [saying], "Indeed, I am to you a clear warner. That you not worship except Allah. Indeed, I fear for you the punishment of a painful day." (Departemen Agama RI, 1411 H) — Saheeh International

If you see and examine the sentence of monotheism (Tawhid), the word monotheism comes from the word **الأحد** which contains the meaning of one or One, then monotheism means to unite Allah and stay away from all forms of polytheism or by cursing Allah in worship.

In the verse above, it is clear that Noah's efforts to instill monotheism in his people by warning them and inviting them to unite Allah and not condemn him. Noah's concern that arose in him because he did not believe in the coming punishment from Allah.

Allah begins with the word oath in this surah with the word qasam containing the value that the oath taken must be taken into account because the consequences must be there. swear by the power of Allah SWT on the word **ولقد** and the letter **و** (*and*) at the beginning of this verse serves as a transfer of one description to another description or what is called *wauw al-ibtidā'iyah*. (واو الإبتدائية)

In the letter *An* **أن** in the sentence of **أن لا تعبدوا** then the word *an* has an interpretive meaning. while according to Ahmad bin Muhammad bin 'Ali al-Muqri, (w.770 H), the word *abada* (عبد) and *ibādat* (عبادة) contains the meaning of submission and obedience which contains the values of monotheism. and the fil ismu is 'ābid (عابد) and the plural form is *ubbād* (عباد) and *abadat* (عبدة) 'then the word is positioned as a person who worships other than Allah and draws closer to him. It is also said that people worship statue and the sun and so on. And pronunciation 'abbādat (عباد) ismu fāil lilmubālagah, that is the name of a man (Ahmad bin Muhammad bin 'Ali al-Muqri (1922 H). According to M. Quraish Shihab in his book Tafsir al-Mishbāh which is quoted from the opinion of al-Biqā'i. he said that Allah swt. confirmed the information with the words "And indeed, while swearing by the power of Allah SWT, namely We, namely Allah SWT, have sent Noah to his people, namely the people who lived during his time with him, to convey that "Indeed I, the Prophet Noah to all of you are a real warning giver, the main purpose and conclusion of the treatise and warning is to invite us all to worship Allah, the Almighty God, therefore do not worship anything and in any form other than Allah Swt., I am afraid that you will be punished on a very painful or sad day." If the day is painful, what about the torment on that day? (Shihab, 2002)

Anwar al-Bāz in his book Tafsir al-Tarbawai says that: (Anwar al-Bāz, 2007)

لا تعبدوا الا الله namely containing the value of monotheism and role models and obedience contained in the treatise which includes warnings and good news. In line with the word of God in QS.*al-Anbiyā'a* (21): 25,

And We sent not before you any messenger except We revealed to him that, "There is no deity except Me, so worship Me". — Saheeh International (Departemen Agama RI, 1411 H)

The value of education here is that Noah tried to convince his people to worship Allah by advising him, and later they would get a reward if they did not worship Allah.

Respect value

Word of Allah in QS. *Hud* (11): 7,

“And it is He who created the heavens and the earth in six days - and His Throne had been upon water - that He might test you as to which of you is best in deed. But if you say, "Indeed, you are resurrected after death," those who disbelieve will surely say, "This is not but obvious magic." — Saheeh International

The word *بإدبي الرأي* His opinion is clear without being digested and correct, which contains food, not reproach and not disgrace, because if the truth is clear, there is no doubt and thought, but it must be followed, except for stupid people whose minds are weak.

ما نرى لكم علينا من فضل implies that they do not see it, they are blind from the truth neither hear nor see, but they are in doubt and vacillation.

They also opposed it and said in the verse that it was stated against it, *ما نراك الا بشرا مثلنا* say what do you think if you relate to my Lord, and it appears to me a straight conviction and given specificity what is appropriate in developing the message. the point is that it is not clear what your strengths (Noah and his followers) are after you embrace Islam over us.

The verse contains the meaning of the values conveyed that between them and Noah are the same in the sight of Allah as ordinary humans. The only thing that sets them apart is the delivery of revelation.

Sincerity Value

QS. *Hūd* (11): 29-30

“And O my people, I ask not of you for it any wealth. My reward is not but from Allah. And I am not one to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly. And O my people, who would protect me from Allah if I drove them away? Then will you not be reminded?”. — Saheeh International

The success of the educational process carried out by humans cannot be separated from the intervention of Allah SWT. Therefore, with Noah's efforts in carrying out his claim, Noah did not expect a reward (upa) every time he carried out his claim. Prophet Noah in every act of Prophet Noah always accompanied by sincerity and prayer.

The educational values contained in the verse are:

- That the efforts of Noah in conveying his claim did not want any reward from any of them and to Allah he surrendered.
- This da'wah process is not the main goal is to collect wealth in line with the word of God *ولا أقول لكم عندي خزائن الله*
- Straighten the understanding for a preacher that this indictment is not to glorify himself, because Allah has appointed his noble servant, the apostle, and also not to bring wealth by means of that claim.
- Breaking away from the purpose of the accusation by lying and describing something that is not what it really is ((Anwar al-Bāz (2007).
- A good da'wah is to have a pronunciation that is in accordance with correcting the da'wa and choosing a pronunciation that is in accordance with the conditions of the participants.

The value of preserving the environment on earth

In QS. *Hūd* (11): 40,

“[So it was], until when Our command came and the oven overflowed (Anwar al-Bāz (2007), We said, "Load upon it [i.e., the ship] of each [creature] two mates and your family, except those about whom the word [i.e., decree] has preceded, and [include] whoever has believed." But none had believed with him, except a few.” — Saheeh International

وفار التتور What is meant by a kiln is a kind of bread-cooking utensil that is placed in the ground made of clay, usually there is no water in it (Anwar al-Bāz (2007). The gushing water in the furnace became an address that a great flood would hit the country. The signs of starting the process of boarding the ship are when the stove has watered out then Noah must get ready to board the ark with his followers, both from animals, birds and plants in pairs, and also bring his entire family except the disbelievers and also people who deny him. They are entitled to Allah's punishment, namely destruction because they have denied Allah's verses.

Allah Ta'ala commanded Noah to bring into the ship every pair of all living creatures and bring their families, "except those who have previously been appointed (will be hit by punishment) among them, Many scholars are of the opinion that "At-Tanawwur" is the face of the earth, as Ikrimah said, it means the earth that emits water from various directions so that fire also radiates from it (Abī Abdillāh Muhammad bin Ismā'īl al-Bukhārī (1400 H). Ali bin Abi Thalib

said that, At-Tanawwur is the time of dawn / dawn and tanwir Al-Fajr is the light of dawn that is when the time comes at dawn then bring each pair. This is an unsavory opinion.

Some scholars narrated from Ibn Abbas that the first to enter Noah's ship were the Ad-Durrah birds (a type of parrot) and the last to enter were animals and donkeys. The devil also entered by hanging on the belly of the donkey HR Ibn Jarir (At-Tafsir 12/37); the sanad consists of dha'if . narrators

Al-Hafiz Ibn Abu Hatim said, from Aslam, that the Messenger of Allah said, "When Noah brought the whole couple by twos into the ship, his followers said, 'How do we feel comfortable or how do the livestock feel safe - while we live with lions.' So Allah the Exalted gave a fever to the lion and it was the first fever that Allah sent down to the earth. Then they complained about the rat, 'Al-Fuwaisiqah spoiled our food and goods. Then Allah revealed to the lion, the lion sneezed and the cat came out of it, the rat hid from him.'" HR Ibn Abu Hatim (At-Tafsir no. 10871); in the sanad there is Abdullah bin Salih, the scribe of Laits, shaduq katsirul ghalath and Ibn Kathir said this hadith mursal.

The value of education in this verse is related to the struggle of the Prophet Nūh As. God saved through the building of the ship. And take the reason as future values and don't leave the cause, but don't hold on to that cause.

Then the Prophet Nūh As. ordered by Allah to load every pair of boats (animals), and your family except those who have previously decreed against him because he is a resident of hell, then the values of his education are the efforts of the Prophet in preserving living creatures on earth. If it wasn't for the efforts of the prophet Noah then what happened after that.

Anwar al-Bāz suggested that (ومن آمن) take with you the believers from your family who believed before you (مأمن معه إلا قليل) watched them walk through the ages of about nine hundred and fifty years. No one believed except only a few of his people and the prophet Noah made a blasphemy for about nine hundred years.

That one of the efforts made by the Prophet Nahdlatul Ulama. save the ummah by raising all pairs aiming for preservation on the surface of the earth.

Value of love

In QS. *Hūd* (11):42-43,

"And it sailed with them through waves like mountains, and Noah called to his son who was apart [from them], "O my son, come aboard with us and be not with the disbelievers." [But] he said, "I will take refuge on a mountain to protect me from the water." [Noah] said, "There is no protector today from the decree of Allah, except for whom He gives mercy." And the waves came between them, and he was among the drowned." — Saheeh International

The Prophet Nūh (as) called his son who was far from them with a voice in his heart pleading with his son to come with them, and realized that as a father and said, O son, you go up with us and do not be with the disbelievers. Noah's son referred to in the word of Allah Ta'ala is Yaam (Kan'an), brother of Sam, Ham and Yafits.

قال لا عاصم اليوم من أمر الله إلا من رحم Anwar al-Bāz quoted in his book al-Qāsیمی in his book Mahāsini al-Ta'wil said that: nothing prevents a great flood except Allah. And there is no place of refuge except a place that is blessed by Allah, namely the place of the believers who were with Noah's ship (Anwar al-Bāz (2007) or the word لا عاصم meaning that no one can provide protection except those who are blessed by Allah SWT. then the meaning لا عاصم that is there is nothing to hinder or guard (Ibn Manzhūr, 1992).

The educational values that can be learned about family relationships are that a person's lineage, even if he is a descendant of a pious person, Prophet or Apostle, is of no use at all if it reaches the judgment of Allah because what Allah Ta'ala counts is one's righteous deeds. If he is monotheistic and does a lot of good deeds according to the teachings, then that will save him. If he does not believe in monotheism, does not do righteous deeds, and is kufr, then that is what will destroy him. That one of the educational values is Noah's attempt to save his son but his son did not listen to his parents' call. So he is one of those who disbelieve in the prophet and Allah.

Value-expectation

In QS. *Hūd* (11): 45,

"And Noah called to his Lord and said, "My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges!" — Saheeh International

The efforts of the Prophet Nūh as. by praying to Allah swt. is an educational value that contains the value of hope in God. Noah prayed for his family to be saved from the disaster. Noah's request provided educational inspiration about the importance of prayer. History and stories reveal a lot, especially in the Qur'an that prayer is an inseparable part of the life of Noah, especially with regard to the life of his family and his sons and his wife, as well as all believers as at that time. He begged Allah swt. in order to save his disbelieving son, when he saw his son swimming in a great flood, but

God's answer was different what Noah wanted. So Allah's answer confirms that he is not your family but he is one of the disbelievers and wrongdoers.

With feelings of love and closeness of parents to their children, Noah pleaded for his son to be saved by saying *إبني* (أبني) according to Muhammad Mutawalli al-Sya'rāwī said that this call was actually intended for a child who is still small and can still be carried by his mother and father, but this call was uttered by the Prophet Nūh as. to his son, kan'ān who has grown up, who has been able to work, but in order to communicate a very important command, then do it with such a gentle speech from the bottom of the heart so that the command can be received with patience and respect (Al-Syaikh, 1411 H).

All this is done for the servitude to Allah SWT. and verily prayer is servitude and abstaining from the nature of arrogance, pride and arrogance which is very angry and hated, and will be given a severe threat by Allah swt.

one of the efforts of the Prophet is to pray to Allah to save his son, may Allah provide a way out through the prayer and then surrender to Allah swt.

The value of Ubudiyah and tawadhū'

In QS. *Hūd* (11):46-47,

"He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant." — Saheeh International.

In the verse above describes an educational value that provides an understanding that the Prophet Nuh (as) in this prayer he said that "Noah said: O my Lord, indeed I seek refuge in You and ask You for something that I do not know (the essence) and if You do not forgive me, I will certainly be among the losers." In the verse above, it is explained that the educational values contained in it are; That in this prayer he does not ask for anything from Allah except to show his shortcomings and humility and self-servitude before Allah swt.

Value of Patience

In QS. *Hūd* (11):49,

"That is from the news of the unseen which We reveal to you, [O Muḥammad]. You knew it not, neither you nor your people, before this. So be patient; indeed, the [best] outcome is for the righteous." (Departemen Agama RI (1411 H) — Saheeh International.

According to Ibn al-Qayyim, patience is refraining from panic, refraining from complaining a lot, and controlling the limbs from doing things that are forbidden in times of calamity (Al-Jawzi, Muhammad Ibn al-Qayyim,1411 H). In the interpretation of *Majma' al-Bayān* it is said that if you have corrected your determination to do and complete something, even in your heart you already know that the work has signs of Allah's pleasure in it, then leave it to Him while continuing to do it and be patient. surely there will be results (Al-Syaikh Abī 'Ali al-Fadel bin al-Hasan al-Thabarusi. Nd).

The story is able to provide educational values that a Muslim when he wants to know something that is uncertain or unclear, he should think and consider it carefully and give it to Allah swt. in order to obtain guidance as the hadith of the Prophet Muhammad. the following: which means.

... when one of you is planning a business, let him pray two rak'ahs and then he says (prays) O Allah, I ask You (ask for) something better with the help of Your knowledge and I ask You for Your grace which great because You are the Almighty while I am powerless and You are All-Knowing and I do not know and You are All-Knowing of all unseen. O Allah, if you know that this matter is good for me, my religion, my life and the future of my affairs, give me the ability and make it easy for me then bless me about it. And if You know that this matter is bad for me, for my religion, for my life, and for the future of my affairs. Keep it away from me and keep me away from it and give me the ability to do good wherever I am then making me happy with it. (he said: he mentioned his intention in the middle of his prayer) (Mustafah, 1371 H).

The request is done repeatedly until it really becomes clear and strong in the foreboding approved by God or not or there are other indications of what God really wants. So this ending is realized, that it is between matters of the unseen nature which you do not know, and those before you, so be patient, that the good ending is for those who are pious.

Educational values are one of what the prophet Noah did was to be patient with effort and tawakkal in carrying out his duties or obligations as servants and caliphs, without doubting that Allah swt. it is almighty over all things. He is Rabbul Alamin, the Creator, the Preserver of His creatures and the One who improves their condition, this is one of the attributes of Allah in Asmaul Husna.

We can know the importance of patience, is the cause of getting help. that continuous istighfar is accompanied by repentance is one of the ease of risk (Anwar al-Bāz, 2007).

The educational value contained in QS. al-Mu'minun (23): 23-43.

The value of gratitude and blessing

In QS. *al-Mu'minun* (23): 28-30,

“And when you have boarded the ship, you and those with you, then say, 'Praise to Allah who has saved us from the wrongdoing people.' And say, 'My Lord, let me land at a blessed landing place, and You are the best to accommodate [us].’” Indeed in that are signs, and indeed, We are ever testing [Our servants]. — Saheeh International

Gratitude according to Ibn al-Qayyim is acknowledging all the gifts of Allah SWT by doing obedience and submission to Allah (Ibn al-Qayyim, 1414).

The word استوييت the meaning is when it is confirmed on the ship منزلا the meaning is the descending place in this case that how Noah was grateful for the favors of his Lord, and how Noah praised Allah for these blessings, and how to get that guidance, then Allah taught Noah how to praise Allah who was saved from the wrongdoers, and put him in a place that was right for him. full of blessings, and acknowledgment of the truth of these verses, this is one form of education in worshiping and following the Prophets to be role models for others, then continue the story as a whole, and what is included in the story, as well as rare As for the proof of Allah's power, there is wisdom contained in it, and Allah does whatever He wills, and has power over all things and is omniscient over all things, and conveys to His servants through His messengers. and get a test that contains the values in it. According to Anwar al-Bāz that humans cannot be separated from trials in their lives (Anwar al-Bāz (2007) among others: Value of patience, Gratitude, Value of reward (reward), Values of direction, Value of behavior, Value of exams and notifications, Value of character formation.

The educational value contained in QS. Nūh (71): 1-28

Word of Allah in (QS. *Nuh* (71):1,

“Indeed, We sent Noah to his people, [saying], "Warn your people before there comes to them a painful punishment.” — Saheeh International .

The beginning of this surah conveys the advice and demands of the Prophet Noah (as) to his people so that they believe so that Allah does not inflict punishment on them. And the end of this surah talks about the torture of Noah's people after it was proven that their opposition to faith was proven. The final description of this surah and prayer for salvation for the obedient and destruction for the disobedient. This is an affirmation of the initial description. Thus, met the beginning of the sura and its end.

The naming of this surah by the name of Noah is a very clear proof of that goal because the destruction of the Belians due to disobedience has been so popular and its description is also found in the Qur'an in several places. This surah is the 73rd surah in terms of the order in which the surahs of the Qur'an were descended, the scholars of Mecca and Medina counted the verses as many as 30 verses and the scholars of Basrah as many as 29 verses. These verses are related so that the verses of this surah can be judged to consist of only one group of verses (Anwar al-Bāz (2007)

The value of education conveyed in this surah is the efforts of the Prophet Noah as. convince his people that Explaining that all religions conveyed by the apostles are one principle, and all of them are sourced from Allah, he explains that the means of the prophets to make accusations are one, and to accuse their people is the same goal. Explain the religious similarities between the religion of the prophet Muhammad and the religion of Noah in general, and their relationship to all religions. Explaining that Allah will surely help his prophets in the end, and destroy those who disbelieve, confirm to Muhammad ﷺ, and its effect on humans on those who invite faith. Justification of the good news and warnings, then the presentation is real and actually happened. Explanation of the favors of Allah to His Prophets. A warning to the descendants of Adam against the temptations of Satan, and to show real enmity and invite people to evil. Explain the power of God beyond human capabilities. Describe a good ending and peace (Anwar al-Bāz, 2007)

Value of Familiarity

In QS. *Nuh* (71): 1-2,

“Indeed, We sent Noah to his people, [saying], "Warn your people before there comes to them a painful punishment”. He said, "O my people, indeed I am to you a clear warner”. — Saheeh International .

This verse begins by declaring the apostleship of Prophet Noah As. if observed, this surah is the opening of the sura as a sign that he is the first apostle of Allah's apostles. In addition, this statement also serves to correct the mistakes of

the Meccan polytheists who rejected the apostleship of the Prophet Muhammad ﷺ on the grounds that he was also a human being. So what happened to the Prophet Muhammad ﷺ was what Noah experienced, the value conveyed to the Prophet Muhammad ﷺ in Surah Noah to strengthen the hearts of the Prophet with his people about what he experienced to the polytheists is a lesson for the future.

The word **يا قوم** O my people, Noah said while warning his relationship with them as a group of his people, (O kumku) I am part of you, the method used by Noah is to contain the values of closeness to his people that he is part of them. At the same time as a warning that explains about the existence of a very painful torment if you ignore His guidance.

أَنْ اَعْبُدُوا اللَّهَ وَاتَّقُوهُ وَاطِيعُونَ This verse contains the command to worship Allah SWT. and fear Him, so that the punishment will be avoided if you worship Allah. by carrying out His commands and staying away from His prohibitions, because you cannot accept His directives while He has chosen me as His messenger, then obey me, if you do all of that, Allah by His mercy and grace will forgive some of you. for your sins.

The values conveyed by the Prophet Noah As. is the proximity of the Prophet Noah to his people in conveying the accusation that Noah was part of them and their home.

Teaching value

In QS. *Nuh* (71): 5-9

“He said, "My Lord, indeed I invited my people [to truth] night and day. But my invitation increased them not except in flight [i.e., aversion]. And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments (Abū al-Husain Ahmad ibn Fāris ibn Zakariyāh) persisted, and were arrogant with [great] arrogance. Then I invited them publicly. Then I announced to them and [also] confided to them secretly”. — Saheeh International.

The word **دعو** in His word **إني دعوت** contains meaning, that is, if it tends to you something good in the form of the sound of words, it will be with you (Abū al-Husain Ahmad ibn Fāris ibn Zakariyāh) said bu 'Ubaid if it is based on the ratio (genealogy) then in the kasrah dāl, as said **دعوت** and what difatha dālnya means to invite to a meal. The word **قوم** i.e. ismul al-Jam' does not have a muprad, then qaum is used in the sense of a group of people who live in the same wilaya, or who have the same lineage, and include men, women and children.

According to Ibn al-Fāris in his mu'jamnya, the word refers to one group of people, and does not indicate except the male group. linguistically the word was originally only used for groups of men (Abū al-Husain Ahmad ibn Fāris ibn Zakariyāh), like the word of Allah in QS. *al-Hujurat* 49: 11,

The word **أصابع** ashābi' is the plural for of the word **أصبع** ushbu' that is fingers (Shihab, 2002). Actually, they plug their ears with the tips of their fingers, but it seems that this verse uses the word majāzi i.e. to equate ear blockage in essence is to describe how horny they hear and how hard they try to cover each other's ears until they use all their fingers, not just a finger or even a fingertip, and that too inserts the fingers into the ear so that they hope there is no opening for sound.

Noah's invitation, which was described in the verses of the previous Qur'an, was not welcomed by his people, because of that Noah complained to Allah and said: My Lord, indeed I have called my people to believe in You in various ways. , with wisdom, advice continuously without stopping, then my call does not add anything to their condition except fleeing from the truth and avoiding Your religion and indeed every time I will call them to faith and obedience to You so that you forgive them, they They put their fingers in their ears because of horns that they hate to hear it and they sincerely cover their faces so they don't see me, and they continue to be stubborn in disobedience and boast so much that they do not accept the invitation to goodness.

The complaint of the Prophet Nūh As., which aims to illustrate to generations after him, especially to us, that he is a person who returns everything to Allah SWT. even though he surrendered to Him after trying his best, indeed humans only tried their best according to their abilities while success or failure returned to Allah SWT. based on His wisdom and that is why Noah (as) reported the results of his efforts while waiting for His help and further guidance.

The value of the education conveyed is that Noah's prayer does not mean that Noah's actions made him hopeless and unable to work anymore.

Expected value

In QS. *Nuh* (71): 13-20,

“What is [the matter] with you that you do not attribute to Allah [due] grandeur. While He has created you in stages? Do you not consider how Allah has created seven heavens in layers? And made the moon therein a [reflected] light and made the sun a burning lamp? And Allah has caused you to grow from the earth a [progressive] growth. Then He will return you into it and extract you [another] extraction. And Allah has made for you the earth an expanse. That you may follow therein roads of passage.” — Saheeh International

The word *ترجون* according to the opinion of M. Quraish Shihab quoted by al-Biqā'i opinion said that; the word is used here to encourage reading partners about the good effects of their deeds and that those deeds have a role in earning His rewards (Shihab, 2002).

The Prophet Nuh, advising his people as read in the previous verses, continued his advice by saying: why do you not expect respect from Allah when in fact He has created you in phases. From nuthfah to alqah, to mudhgah, and so on, and at each phase He bestows His mercy and care on you.

According to M. Quraish Shihab that: scholars have different opinions about the meaning of the verse above, some understand it with the meaning "Why don't you expect Allah's request to you, namely by believing in Him", with this meaning the above verse is a command to believe and obey Allah and His Messenger who leads to the hope of His blessings (Shihab, 2002).

What is meant by the phases mentioned above is the development of the fetus as stated by embryologists, namely starting from a very simple single cell, then developing so that it becomes like an animal that has many cells and then develops into an animal, which lives in water, then becomes like a mammal. , then became a human, this is certainly beyond the ability of Noah's people to reach it. This is a new parable. we understand the phases that are stated in the above verse within the limits described by the Qur'an, we do not need to seek and force the interpretation of the verses of the Qur'an to support invalidating the theory. In QS. *Nuh* (71): 25,

So the value of education contained in the verse above is how great the influence of parents in educating their children so that if parents who are so strong in disbelief are allowed to live and educate their children, of course the child will not be far from the parents who educate him. therefore the words of the Prophet Noah As. is a sign of the magnitude of the influence of parents in educating and shaping the personality of children. On the other hand, the influence of the dominant parental gene is also indicated by the story of the family of Noah As. The son of the Prophet Noah was apparently more influenced by his disbelieving mother, in the end he became a disobedient child so that he drowned with the other rebellious sons. As the word of Allah SWT. in QS. at-Tahrim (66): 10, about his wife and Hud (11): 42-43 about the fate of his children. In QS. *Nūh* (71): 22,

ومكروا مكرا كبيرا the translation: And commits a very big deceit

What it means is that an educator is allowed to use uslub of ridicule against the enemy if the means of education are with them and if he always mocks, in return for their actions, because in fact they are actually silent or reply to words with good words in general and may try good words. it became a word of ridicule to them. As the word of God in QS. Hud ayah 38.

The value of good deeds to parents

In QS. *Nuh* (71):28,

“My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction.” — Saheeh International (Departemen Agama RI (1411 H).

The word *لوالدي* with the letter *yā* (يا) the first after the letter (د) *dāl* is the dual form of the word *wālid* (والذ) namely the father referred to here is the father and mother. And there's also *qirā'ah لوالدي* *liwalidayya* without the letter alif after the letter *wāuw* (و). This is the dual form of the word *ولد* in question are his two believing children named Sam and Ham (Shihab, 2002).

The verse above instills a very valuable educational value, namely how the Prophet Nūh As. do a request for forgiveness by doing a very special charity against a child who is disobedient for the sake of his son so that he hears the call of the Prophet Nh and obeys Allah Almighty. This encourages Muslims to do something similar with charity that can benefit their children to do worship, so that they are not included in the wrongdoers.

After Prophet Nūh (as) prayed for the disobedient to be annihilated by Allah for the safety of the next generation, Prophet Noah then prayed for his obedient people, beginning with a plea for him to signify that he too did not escape his shortcomings in his prayer saying; Oh, my God! forgive me, my parents, those who enter my house in faith and all the believing men and women.

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