

THE CONCEPT OF LIFE AND DEATH IN SURAH AL-MULK VERSE 2 AS A SOURCE OF VALUE FOR ISLAMIC EDUCATION FROM THE PERSPECTIVE OF TAFSIR AL-MUNIR BY WAHBA H AZ-ZUHAILI

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ABSTRACT

This study explores the Islamic educational values contained in the concept of life and death as presented in Surah Al-Mulk verse 2 from the perspective of Tafsir Al-Munir by Wahbah az-Zuhaili. The study aims to analyze Wahbah az-Zuhaili's interpretation of the verse and examine its relevance as a source of Islamic educational values. This research employs a qualitative approach using library research. The primary data source is Al-Tafsir Al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj, while secondary data are obtained from the Qur'an, Hadith, books, journal articles, and other relevant scholarly literature. Data were analyzed using the content analysis method. The findings indicate that life and death are Allah's creations intended to test the quality of human deeds, where the measure of success is determined by sincerity of intention and conformity with Islamic teachings rather than the quantity of actions. Furthermore, Wahbah az-Zuhaili's interpretation contains essential Islamic educational values, including faith education, moral education, spiritual education, character formation, responsibility, time discipline, and awareness of the ultimate purpose of human life as preparation for the Hereafter. These values serve as an important foundation for strengthening Islamic education in developing individuals with strong faith, noble character, and a lifelong commitment to righteous deeds.

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INTRODUCTION

Islamic education is a holistic human development process aimed at developing individuals who are faithful, pious, and have noble morals in accordance with the teachings of the Qur'an and Sunnah (Tafsir, 2014). From an Islamic perspective, education is not only oriented towards mastering knowledge, but also towards character building, spirituality, and an awareness of the purpose of human life. Therefore, the Qur'an is the primary source for formulating Islamic educational values that are relevant to human life in every era (Nata, 2017).

One of the fundamental concepts of educational value in the Quran is the concept of life and death. Life and death are two inseparable realities of human existence. However, in modern life, educational orientation often places greater emphasis on worldly success, while the awareness that life is a test and death is the beginning of accountability in the afterlife is starting to diminish. This situation demonstrates the importance of internalizing Islamic educational values, which can shape students into responsible individuals with noble morals and possess a life orientation in accordance with Islamic teachings (Ramayulis, 2015).

This concept is explicitly explained in Surah Al-Mulk, verse 2, which explains that Allah created life and death to test humans, thus determining who has the best deeds (Ministry of Religious Affairs of the Republic of Indonesia, 2019). This verse demonstrates that life is not merely an opportunity to obtain worldly pleasures, but rather an educational process that guides humans to continually improve the quality of their deeds, sincerity, and devotion to Allah SWT.

Interestingly, Surah Al-Mulk verse 2 prioritizes the mention of death before life. This arrangement contains profound meaning because it reminds humans that every life has a limit and all deeds will be accounted for before Allah SWT. Awareness of death encourages humans to make the most of life, value time, and prepare the best provisions for the afterlife (Shihab, 2005). Thus, this verse contains various educational values related to the formation of faith, morals, responsibility, discipline, and awareness of the purpose of life.

One contemporary book of interpretation that provides a comprehensive explanation of this verse is *Al-Tafsir Al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj* by Wahbah Az-Zuhaili. In his interpretation, Wahbah Az-Zuhaili explains that life and death are creations of Allah which function as a means to test the quality of human deeds. A person's success is not measured by the number of deeds done, but rather by the sincerity of intention and its conformity with the guidance of Islamic law (Az-Zuhaili, 2009).

The interpretation of Wahbah Az-Zuhaili has a strong relevance to the goals of Islamic Education, namely to form humans who have strong faith, noble morals, responsibility, discipline, and a life orientation centered on the pleasure of Allah SWT. Therefore, the study of Surah Al-Mulk verse 2 through the perspective of *Tafsir Al-Munir* is important to explore the values of Islamic Education that can be implemented in the learning process in the family, school, and community environments (Ramayulis, 2015).

Based on the description, this study aims to analyze Wahbah Az-Zuhaili's interpretation of Surah Al-Mulk verse 2 and identify the values of Islamic Education contained therein so that it can become one of the conceptual foundations in the development of Islamic Education that is oriented towards the formation of character, spirituality, and quality of students.

RESEARCH METHODS

This study uses a qualitative approach with library research. Library research was chosen because this study focuses on examining various literature related to the concept of life and death in Surah Al-Mulk verse 2 and its relevance to the values of Islamic education (Zed, 2018).

The data sources in this study consist of primary data and secondary data. Primary data was obtained from the book *Al-Tafsir Al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj* by Wahbah Az-Zuhaili, especially the interpretation of Surah Al-Mulk verse 2 (Az-Zuhaili, 2009). Secondary data was obtained from the Al-Quran, hadith, books of interpretation, Islamic

Education books, scientific journal articles, and various literature relevant to the research focus (Sugiyono, 2022).

The data collection technique was carried out through documentation studies, namely by collecting, reading, identifying, classifying, and recording various information related to the research object (Zed, 2018). Furthermore, the data was analyzed using the content analysis method, namely by identifying the main themes in Wahbah Az-Zuhaili's interpretation of Surah Al-Mulk verse 2, then interpreting the results of the analysis to find the values of Islamic Education contained therein (Krippendorff, 2013).

The results of the analysis are presented in a descriptive-analytical manner so as to provide a comprehensive understanding of the concept of life and death in Surah Al-Mulk verse 2 according to Wahbah Az-Zuhaili and its relevance to the development of Islamic Education, especially in the formation of character, spirituality, and responsibility of students.

DISCUSSION RESULTS

Biography of Prof. Wahbah bin Mustafa Az-Zuhaili

Wahbah bin Mustafa Az-Zuhaili is one of the contemporary scholars, jurist, and commentators who has made a great contribution to the development of modern Islamic studies. He was born in Dair 'Athiyah, Damascus, Syria, in 1932. Since childhood, Wahbah Az-Zuhaili grew up in a religious family environment so that he received a strong religious education from his parents (Al-Laham, 2001).

His formal education began in Syria before continuing his studies at Al-Azhar University, Egypt, at the Faculty of Sharia. In addition, he also studied at the Faculty of Law, Ain Shams University and successfully obtained a master's degree and a doctorate in Islamic Law from Cairo University (Az-Zuhaili, 1991). This comprehensive educational background shaped his scholarly capacity in the fields of tafsir, jurisprudence, usul fiqh, and Islamic law.

After completing his education, Wahbah Az-Zuhaili devoted himself as a lecturer at the Faculty of Sharia at Damascus University. He also actively taught at various international universities and became a member of a number of Islamic jurisprudence institutions. These academic activities made him one of the contemporary scholars who had a great influence on the development of Islamic thought (Al-Laham, 2001).

Among his monumental works are Al-Fiqh al-Islami wa Adillatuhu and Al-Tafsir Al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj. The book Tafsir Al-Munir is known as one of the contemporary interpretations that integrates aspects of language, faith, sharia, and life values so that it is able to provide a systematic and contextual interpretation of the Qur'an (Az-Zuhaili, 1985).

In the context of Islamic Education, Wahbah Az-Zuhaili's thought has high relevance because his interpretation not only explains the meaning of the verse textually, but also contains educational values that can be applied in the formation of character, spirituality, and morals of students. Therefore, Tafsir Al-Munir is one of the important references in this research.

The Concept of Life and Death in Surah Al-Mulk Verse 2 Perspective of Tafsir Al-Munir

According to Wahbah Az-Zuhaili, Surah Al-Mulk verse 2 explains that life and death are the creation of Allah SWT. Which has the purpose as a means to test the quality of human deeds (Az-Zuhaili, 2009). Life is not understood as the final goal of humans, but as an opportunity to worship, do good deeds, and prepare oneself for life after death. On the contrary, death is not the end of human existence, but is the beginning of the process of accountability for all deeds that have been done during life in this world.

Wahbah Az-Zuhaili explained that the mention of death before life shows that humans are initially in a state of non-life, then God gives life, and in the end humans will return to Him (Az-Zuhaili, 2009). This arrangement also has an educational meaning because it reminds humans of the limited time of life so that each individual is required to make optimal use of their life to do good deeds.

Furthermore, Wahbah Az-Zuhaili interpreted that the measure of human success is not determined by the number of deeds done, but by the quality of those deeds. Quality deeds are deeds done with sincere intentions and in accordance with the guidance of Islamic law. Thus, the concept of life and death in Surah Al-Mulk verse 2 teaches that quality is prioritized over quantity in every human action (Az-Zuhaili, 2009).

Based on this interpretation, the concepts of life and death have a highly relevant meaning for Islamic education. Life is seen as a learning process that shapes humans into responsible individuals, while death serves as a reminder that every activity should be carried out with full awareness, honesty, and an orientation toward the pleasure of Allah SWT.

The Values of Islamic Education in Surah Al-Mulk Verse 2 Perspective of Tafsir Al-Munir

The analysis of Wahbah Az-Zuhaili's interpretation shows that Surah Al-Mulk, verse 2, contains various Islamic educational values that can serve as a foundation for character development in students. These values include education in faith, morals, character, spirituality, responsibility, and discipline.

1. The Value of Faith Education

Wahbah Az-Zuhaili's interpretation emphasizes that life and death are completely in the power of Allah SWT. This understanding is the basis for the formation of a strong faith so that students have the belief that all life activities are part of the decree and will of Allah. This awareness will foster an attitude of trust, gratitude, and dependence on Allah in living life (Az-Zuhaili, 2009).

2. The Value of Moral Education

The concept of the best charity teaches that the quality of a deed is more important than its quantity. This value shapes students to cultivate honesty, sincerity, trustworthiness, and sincerity in all their activities. Moral education, rooted in Surah Al-Mulk verse 2, encourages students to consistently perform good deeds as a form of devotion to Allah SWT.

3. Character Education Values

Surah Al-Mulk, verse 2, teaches the importance of taking responsibility for every action taken throughout life. This value fosters character, including discipline, hard work, integrity, and commitment in carrying out tasks. Students are encouraged to always give their best effort, as every good deed will be accounted for before Allah SWT.

4. Value of Spiritual Education

The realization that life is a test and death is a certainty will strengthen students' spirituality. This value guides them to continually improve their worship, self-improve, and draw closer to God in every aspect of their lives, thus achieving a balance between intellectual and spiritual intelligence.

5. Educational Value of Responsibility

The concept of life as a trust teaches that every human being is responsible for all their actions. Therefore, Islamic education needs to instill a sense of responsibility in students, both towards themselves, their families, their communities, and their surroundings.

6. Educational Value of Discipline

Wahbah Az-Zuhaili's interpretation of life's limitations teaches us that time is a trust that must be utilized optimally. This awareness encourages students to be disciplined in their studies, value time, and avoid procrastination, thus enabling them to become productive individuals.

Overall, Wahbah Az-Zuhaili's interpretation of Surah Al-Mulk verse 2 demonstrates that the concepts of life and death not only have a theological dimension but also contain relevant Islamic educational values for application in the learning process. These values contribute to developing students who are faithful, have noble morals, are responsible, disciplined, and have a life orientation in accordance with Islamic teachings.

Textual Evidence for the Interpretation of Surah Al-Mulk Verse 2 in Tafsir Al-Munir

Based on the results of a literature review (library research) on the book *Al-Tafsir Al-Munir fi al-Aqidah wa al-Shari'ah wa al-Manhaj* by Syaikh Wahbah az-Zuhaili, especially in volume 14, page 247,

Shaykh Wahbah az-Zuhaili divided his analysis into three main dimensions: linguistic (al-Balaghah), theological (al-Aqidah), and moral-practical (al-Fiqh al-Hayati). (Wahbah bin Mustafa az-Zuhaili, 2013)

Proof of the Meaning of "Khalaqa al-Mauta wa al-Hayata" (Creating Death and Life)

In the chapter *Al-Tafsir wa al-Bayan*, Sheikh Wahbah az-Zuhaili emphasizes: "Allah informs that He is the one who creates death and life. Death here is interpreted as the loss of the connection between the soul and the body, while life is the opposite, namely the attachment of the soul to the body so that it is ready to receive knowledge and movement." (Wahbah bin Mustafa az-Zuhaili, 2013)

He also discussed the methodological reasons why death is given priority through a theological approach. Death is given priority because the original status of man is death (non-existence) as described in Surah Al-Baqarah verse 28 which reads:

Meaning: "How can you disbelieve in Allah, when you were dead and He gave you life; then He will cause you to die; then He will bring you back to life; then to Him you will be returned." (QS. Al-Baqarah: 28). (Ministry of Religion of the Republic of Indonesia, 2019).

Furthermore, from a spiritual psychology perspective, mentioning death early serves as a strong reminder to prevent humans from becoming distracted by the glitz and glamour of this world. (Ministry of Religious Affairs of the Republic of Indonesia, 2019)

Proof of the Criteria for "Ahsanu 'Amala" (Best Deed)

When commenting on the phrase "Li-yabluwakum ayyukum ahsanu 'amala," Tafsir Al-Munir explicitly rejects standardizing deeds based on quantity. Shaykh Wahbah wrote, "The meaning of this verse is not who has the most deeds," but rather who has the purest intentions and the most appropriate implementation." (Ministry of Religious Affairs of the Republic of Indonesia, 2019).

He quotes the words of the prominent Tabi'in, Fudhail bin 'Iyadh, to strengthen this argument: "The best deeds are those that are most sincere and most correct. If the deed is sincere but not correct (not in accordance with sharia), it is not accepted. And if the deed is correct but not sincere, it is also not accepted, until the deed fulfills both: sincerity for the sake of Allah and correctly following the sunnah." (Ministry of Religious Affairs of the Republic of Indonesia, 2019)

Elaboration of the Strengthening Hadith in Al-Munir's Tafsirs

To deepen the concept of the test of life and the essence of remembering death, Sheikh Wahbah az-Zuhaili included several hadiths that guide humans on how to behave between the two phases:

The Nature of Human Intelligence (Post-Death Orientation)

In understanding the meaning of "Ahsanu 'Amala", he linked it to the hadith about the indicator of the wisest human being in looking at life. Hadith Editorial: From Ibn Umar radhiyallahu 'anhuma, he said: "I once sat with the Messenger of Allah ﷺ, then a believer from the Ansar came and asked, 'O Messenger of Allah, which believer is the best?' He replied, 'The one with the best character.' The person asked again, 'Then which believer is the most intelligent?'

He ﷺ answered:

"Those who remember death most often, and those who are best prepared for what comes after death, are the intelligent ones." (Narrated by Ibn Majah, no. 4259)

Shaykh Wahbah az-Zuhaili through this hadith redefines the meaning of "intelligence". In the Islamic view as stated in Tafsir Al-Munir, true intellectuals are not those who are good at accumulating worldly material that is perishable, but rather those who are able to project today's actions for long-term benefits in the hereafter. Considering that death is not a passive-

pessimistic action that makes someone lazy to work, it actually becomes spiritual fuel so that every second of life is filled with productivity that is worth the reward.

The Function of Death as a Breaker of Worldly Delights

To strengthen the reason why the concept of death is emphasized in Surah Al Mulk, the following hadith is the pillar of the argument. Hadith Editorial: From Abu Hurairah radhiyallahu 'anhu, Rasulullah ﷺ said:

Meaning: "Remember often the destroyer of pleasures (namely death)." (Narrated by Tirmidhi and An-Nasa'i). (Muhammad bin Isa al-Tirmidhi , 1975)

Shaykh Wahbah explained that the world has a deceptive nature (mata'ul ghurur). When people are at the peak of pleasure, they tend to forget the limits of time. Death is called Hadzim al-Laddzat (the destroyer/cutter of pleasure) because it forcibly stops all forms of physical pleasure. By presenting the memory of death in the midst of worldly activities, a Muslim will have an emergency brake so that he does not slip into greed, corruption, or arrogance, as well as a calming entertainment when he is being tested by the narrowness of life.

Characteristics of Charity Accepted

As a complement to the condition of Ashawabahu (the truth of the methodology of charity) mentioned in the interpretation of this verse, the Messenger of Allah :said ﷺ provides clear guidelines. Hadith Editorial: From the Mother of the Believers, Aisha radhiyallahu 'anha, Rasulullah ﷺ said:

Meaning: "Whoever does a deed that has no business (demand) from us, then that deed is rejected." (Narrated by Muslim). (Muslim bin al-Hajjaj al-Naisaburi, No. Hadith 171 8)

This hadith is a pillar of Islamic law emphasized in Tafsir Al-Munir. Shaykh Wahbah, also an expert in Islamic jurisprudence across sects, reminds us that good intentions alone are not enough. Someone who innovates and creates new worship procedures under the pretext of "good intentions to remember Allah" will still find their actions futile if they deviate from the boundaries of Islamic law. The second verse of Surah Al-Mulk demands total harmony between internal spiritual purity (ikhlas) and external legal adherence (following the Sunnah).

The Nature Of Life And Death in the Perspective of Al-Munir's Interpretation of Surah Al-Mulk

The Ontological Nature of Death and Life

The concept and reality of life and death in Surah Al-Mulk verse 2 which reads:

Meaning: "He who created death and life, to test you, which of you is best in deeds. And He is the Mighty, the Forgiving." (QS. Al-Mulk: 2) (Ministry of Religion RI , 2019) according to Tafsir Al-Munir by Shaykh Wahbah az-Zuhaili can be philosophically and theologically dissected into the following several substantial points:

Ontological Essence: Life and Death are Real Beings

Sheikh Wahbah az-Zuhaili emphasized that the word *khalafa* (creating) shows that life and death are not conditions of coincidence or abstract non-existence, but rather two concrete entities of creation that are under the control of Allah SWT. He gave the definitional limits: (Wahbah bin Mustafa az-Zuhaili, 2013) . Death (Al-Maut): The severance of the soul from the body and the separation of the soul from the body (*inqitha'u ta'alluqi ar-ruh bil badan*). So, death is not total extinction, but a shift in dimension. (Wahbah bin Mustafa az-Zuhaili, 2013) .

Life (Al-Hayah): The inherent nature of the body that allows for feeling, movement, knowledge, and ability (*shifatun taqtadhi al-hissa wa al-harakata wa al-'ilma wa al-qudrata*) due to the connection of the soul with the body. (Wahbah bin Musthafa az-Zuhaili, 2013) .

The Chronological and Psychological Concept of the First Mention of "Death"

Tafsir Al-Munir dissects the reason why Allah prioritizes the word *al-maut* (death) before *al-hayah* (life):

1. Historical-Scientific Reason: The original status of humans before birth was death or non-existence (*al-'adam*), and only then did Allah grant life. This is in line with QS. Al-Baqarah: 28. (Ministry of Religion of the Republic of Indonesia , 2019)
2. Psychological-Educational Reason (*Zajiran lin-Nafsi*): Considering that death has a stronger shock power to dampen human pride, lust, and negligence. When humans are faced with the fact of death at the beginning, they will be encouraged to use their life's ration wisely . (Wahbah bin Mustafa az-Zuhaili , 2013)

The Concept of Life as a Testing Laboratory (Al-Ibtala')

The primary purpose of the creation of the cycle of life and death is expressed in the phrase "*li-yabluwakum*" (to test you). Life in this world is positioned as a test space and time, while death acts as the deadline for submitting answer sheets. Allah does not need the results of these tests because He is All-Knowing, but these tests are held to be just witnesses for humans regarding what they themselves choose in this world. (Wahbah bin Musthafa az-Zuhaili , 2013).

Graduation Parameters: Quality of Charity (Ahsanu 'Amala)

Sheikh Wahbah az-Zuhaili emphasized that the benchmark for human success lies not in the quantity of good deeds, but rather in their quality (*ahsanu*). Quoting the *tabi'in* scholar Fudhail bin 'Iyadh, he formulated two absolute conditions for the best deeds: (Wahbah bin Musthafa az-Zuhaili, 2013).

1. Most Sincere (*Akhlashuhu*): A pure inner orientation that only hopes for the pleasure of Allah SWT. (Wahbah bin Mustafa az-Zuhaili , 2013).
2. Most True (*Ashawabahu*): The outward manifestation that follows the guidance of the Sharia and the Sunnah of the Prophet ﷺ (Wahbah bin Mustafa az-Zuhaili , 2013) .

The essence of life and death in Al-Munir's Tafsir is an existential blueprint. Life is capital in the form of time and body, while death is a constant reminder for humans to always maintain inner sincerity and the accuracy of sharia in all their actions before the time of the test suddenly ends.

Educational Implications of the Concept of Life and Death from the Perspective of Al-Munir's Tafsiri

Educationally, Shaykh Wahbah az-Zuhaili's interpretation of Surah Al-Mulk verse 2 transforms the human paradigm from one that was originally oriented towards quantitative-materialistic achievements to one that focuses on substantial quality, or what is termed as *ahsanu 'amala*. The character education process contained in this verse educates the human mentality so that it does not merely pursue the formality of achievement or the quantity of a deed, but rather prioritizes aspects of professionalism, discipline, and perfection of the work process. (Wahbah bin Musthafa az-Zuhaili , 2013) . In practical implementation in everyday life, an individual educated by this concept will distance himself from all forms of manipulation, fraud, or corrupt behavior. This is because his inner consciousness has been formed to understand that the benchmark for true graduation before the Creator is based on the goodness of an honest process and the benefits it produces, not on the pile of final results obtained through wrong means. (Wahbah bin Musthafa az-Zuhaili , 2013).

Furthermore, the placement of the word "death" (*al-maut*) before "life" (*al-hayah*) carries very fundamental educational implications regarding time management and awareness of the limits of existence (time awareness). Methodologically, the arrangement of this verse trains humans to have a high level of discipline and avoid procrastination, because they are constantly reminded that the time they have in this worldly laboratory is very limited and has an absolute and secret deadline. (Wahbah bin Musthafa az-Zuhaili, 2013). The integrative educational concept offered by Tafsir Al-Munir also successfully bridges the balance between internal regulation (pure inner motivation or *akhlashuhu*) and external regulation (compliance with the corridors of law and sharia or *ashawabahu*). As a result, this educational process produces humans who have complete integrity, namely individuals who remain obedient to the rules and committed to goodness not because of fear of human supervision, formal law, or social sanctions, but because they are driven by a strong, independent moral awareness. (Wahbah bin Musthafa az-Zuhaili , 2013).

Spiritual Implications of the Concept of Life and Death from the Perspective of Al-Munir's Tafsiri

In the spiritual dimension, the concept of life and death in this interpretation functions as a spiritual anchor as well as an "emergency brake" (*zajiran lin-nafsi*) which is very effective in controlling the turmoil of ego, greed, and heart disease of modern humans. (Wahbah bin Mustafa az-Zuhaili, 2013). Sheikh Wahbah az-Zuhaili emphasizes that constantly remembering death is not a passive action that leads to despair or a pessimistic attitude, but rather a spiritual intelligence that is able to dampen arrogance, pride, and excessive love for worldly glitter (*wahn*). (Wahbah bin Mustafa az-Zuhaili, 2013). When a human being is at the peak of popularity, wealth, or power, spiritual awareness of the nature of death that will surely come will soften his heart, prevent him from arbitrary actions, and foster deep social empathy because he realizes that all of these worldly attributes will be forcibly removed in the blink of an eye. (Wahbah bin Mustafa az-Zuhaili , 2013).

In addition, the closing of the second verse of Surah Al-Mulk with two great names of Allah, namely Al-'Aziz (The Mighty) and Al-Ghafur (The Forgiving), provides a spiritual impact in the form of extraordinary emotional stability through a balance between fear (*khauf*) and hope (*raja'*). This spiritual implication keeps the mental condition of a believer stable and not easily

shaken; he will not become arrogant and proud when he succeeds in doing many good deeds because he knows that Allah is Almighty to accept or reject his deeds, and on the other hand, he will not fall into the pit of despair or depression when he slips into mistakes because he believes that the door of Allah's forgiveness is always wide open. (Wahbah bin Musthafa az-Zuhaili, 2013). Ultimately, the spirituality built on the basis of Al-Munir's Tafsir has succeeded in redefining the meaning of "intelligence" in the modern era, where intelligent humans are no longer those who merely possess intellectual intelligence to accumulate worldly assets, but rather those who possess a futuristic vision beyond death, so that every inch of their life's activities are dedicated as a long-term investment that leads to the pleasure of Allah SWT. (Wahbah bin Musthafa az-Zuhaili, 2013).

CONCLUSION

Based on the results of the research, it can be concluded that the concept of life and death in Surah Al-Mulk verse 2 according to the perspective of Tafsir Al-Munir by Wahbah Az-Zuhaili shows that life and death are creations of Allah SWT. Which has the purpose as a means to test the quality of human deeds. Wahbah Az-Zuhaili explains that human success is not measured by the number of deeds done, but by the quality of deeds which is based on the sincerity of intention and its conformity with the guidance of Islamic law. Thus, life is understood as an opportunity to worship, do good deeds, and prepare oneself for the afterlife, while death is a reminder of the existence of accountability for all deeds.

This research also shows that Wahbah Az-Zuhaili's interpretation of Surah Al-Mulk verse 2 contains various Islamic Education values which include the values of faith education, moral education, character education, spiritual education, responsibility, and discipline. These values have strong relevance in the formation of students who are faithful, have noble character, are responsible, value time, and have a life orientation centered on the pleasure of Allah SWT. Therefore, the concept of life and death in Surah Al-Mulk verse 2 can be used as one of the conceptual foundations in the development of Islamic Education which is not only oriented towards intellectual aspects, but also towards the formation of the character and spirituality of students as a whole.

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