

Research Article

The Concept of Critical Thinking in the Quran: A Study of the Story of *Qabil and Habil* in Tafsir *Al-Misbah*

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ABSTRACT

The Qabil and Habil incidents are the first murder events that have happened to humans that have been told in the Quran, but nevertheless there are many life lessons that can be learned from these events. This study aims to describe the analysis of the study of the interpretation of Al-Misbah Surah Al-Maidah verses 27-31. The research method uses a qualitative approach with text analysis. The results of the study, which is a study of the tafsir of Al-Misbah by Quraish Shihab, show that the events of Qabil and Habil are full of dialogue between the two humans. Based on the dialogue, it can be concluded that: 1) The ability to think critically is able to analyze the information obtained from observation and produce a decision in solving problems. 2) Critical thinking skills can affect the emotional intelligence of oneself and others, 3) Critical thinking skills can evaluate all more objective information, 4) Critical thinking skills are able to assess, critically and develop more logical ideas. However, one of the factors that hinders a person from thinking critically is the instability of emotional control.

Keywords: Critical Thinking; Qabil and Habil; Tafsir Al-Misbah; Qualitative Text Analysis

1. INTRODUCTION

The story of Qabil and Habil is one of the most famous stories in religious traditions, especially in the context of Islam. In the Qur'an, this story is immortalized in Surah Al-Ma'idah verses 27-31, which describes the conflict between the two sons of the Prophet Adam AS which led to the tragedy of murder. From an educational point of view, this story offers valuable lessons about how to think and take responsibility for an action that has been taken. Education is very related to the way of thinking in understanding and solving a problem and the responsibility of finding solutions to problems. Through the analysis of the tafsir al-misbah and al-munir, we can delve deeper into the meaning of education contained in this story, especially the thought process and sense of responsibility.

In the context of education, the way of thinking and responsibility are two very important elements. Critical and creative thinking not only helps students in understanding the subject matter, but also prepares them to face real-world challenges. Responsibility, on the other hand, teaches students to appreciate the learning process and the consequences of their actions. The story of Qabil and Habil, as a representation of the way of thinking to be responsible in solving problems. The research shows education not only aims to provide knowledge, but also to equip students with the thinking skills necessary for future success. For example, in Finland, their education system emphasizes project-based learning that encourages students to think critically and creatively in solving problems. As a result, Finland is often ranked at the top of international education assessments such as PISA (Programme for International Student Assessment) (Know & Do, 2019).

Furthermore, responsibility in education is also an equally important aspect. Responsibility teaches students to appreciate the learning process and understand that every action has consequences. In a study conducted by (Wiggins & Mc. Tighe, 2005), they emphasize the importance of outcome-based learning that focuses not only on the end result, but also on the process that students go through. For example, when students are given group assignments, they learn to work together, respect the opinions of others, and take responsibility for their contributions. Through this story of Qabil and Habil, we can also see how the environment and social influences can shape these individual behaviors in line with the theory of social learning (Bandura, 1977), which states that individuals learn from social observation and experience. By teaching responsibility, students not only become more independent, but also better prepared to contribute positively to

society.

Furthermore, the way of thinking and responsibility also play a role in creating future leaders. Effective leaders are those who are able to think strategically and make responsible decisions. In a study conducted by (Kouzes & Posner, 2022), it was found that successful leaders have the ability to inspire and motivate others through a clear vision and consistent actions. Therefore, education that emphasizes the development of ways of thinking and responsibility will produce individuals who are not only able to lead, but also able to bring positive change to society.

The story of Qabil and Habil is the first incident that God shows to man about the solution of problems and the responsibility of the actions taken. Therefore, the researcher raises the tafsir of Al-Misbah by Quraish Shihab. The tafsir of Al-Misbah by M. Quraish Shihab is known as a tafsir that prioritizes contextual understanding and relevance of the verses of the Qur'an to modern life. In interpreting Surah Al-Maidah verses 27-31, Al-Misbah highlights the importance of a rational and reflective way of thinking. By studying the story of Qabil and Habil in an educational context, we can learn valuable lessons that can be applied in everyday life. This story is not just a story, but also a reflection of the challenges faced by humans in the course of their lives who are always faced with problems and must be able to responsibly solve those problems.

2. RESEARCH METHOD

The research method used in this study is qualitative with an interpretive descriptive approach. Qualitative research methods are one of the approaches widely used in social sciences to understand complex phenomena that cannot be explained by numbers or statistics. One of the techniques in qualitative research is the interpretive descriptive approach. The interpretive descriptive approach allows researchers to explore the condition of society at the time of revelation being revealed, so that it can provide a more relevant and contextual interpretation. Along with the development of the times, society faces issues that may not have existed at the time of revelation. (Abdel Haleem, 2005) stated, tafsir must be able to capture the relevance of the Qur'an to the challenges of the times, not only limited to certain historical conditions. According to (Scholz, 2010), interpretive descriptive approaches open the space for more inclusive interpretation, where interpretation is determined not only by the text, but also by the reader's life experiences influenced by their social and cultural context. Text can be documents, interviews, field notes, or social media. According to (Lune & Berg, 2017), text analysis aims to identify themes, patterns, and meanings that emerge from the text being studied. This research aims to explore the meaning of education contained in the story of Qabil and Habil through the study of interpretation. Data was obtained from primary sources, namely the Qur'an and relevant interpretations, as well as secondary sources in the form of books and scientific articles that discuss critical thinking. In data collection, the researcher conducted a literature study by examining the tafsir of Al-Misbah by Quraish Shihab, to understand the context and meaning of the story of Qabil and Habil. The Tafsir Al-Misbah, provides an in-depth explanation of the background of this story and its implications for the rational way of thinking of humans. After data collection, the analysis was carried out by identifying the main themes related to critical thinking. The researcher also compared the findings of the interpretation with the existing educational literature to find similarities and differences in the proposed educational approach. In this way, this study seeks to provide a more comprehensive understanding of how the story of Qabil and Habil can be applied in the context of modern education.

3. RESULTS AND DISCUSSION

3.1 The Concept of Critical Thinking in Islam

Critical thinking is an important skill that is needed to face various challenges in the modern world. In the context of Islam, critical thinking is not just an intellectual ability, but also a part of faith and worship. In the Qur'an, Allah SWT encourages His people to use reason and think deeply about His creation and His teachings. Critical thinking can be defined as the ability to analyze information, evaluate arguments, and make logical decisions. In the context of Islam, critical thinking also involves an understanding of religious teachings and the ability to distinguish between right and wrong. According to Al-Ghazali, a great scholar, critical thinking is the key to achieving correct knowledge (Al-Ghazali, 2000). In Islam, critical thinking is not only appreciated, but also mandatory, because Allah SWT says in the Qur'an, "Do they not meditate on the Qur'an? If the Qur'an were not from the side of Allah, they would have found many contradictions in it" (QS. An-Nisa: 82). According to (Paul & Elder, 2001), critical thinking is "an intellectual process involving the analysis, evaluation, and synthesis of information". In the context of education, critical thinking helps students to not only receive information, but also to question, analyze, and make informed decisions. One of the well-known models of critical thinking is the one developed by (Facione, 1990), which includes five main components: interpretation, analysis, evaluation, inference, and

explanation. This model provides a clear framework for educators to teach students how to think critically. Critical thinking also contributes to the development of a better society. In the history of Islam, many Muslim scientists have used a critical approach to developing science. For example, Ibn Sina and Al-Khwarizmi are vivid examples of scientists who thought critically and made great contributions in the fields of medicine and mathematics (Nasr, 2006).

This study analyzes the interpretation of Al-Misbah in Surah Al-Maidah verses 27-31 about the story of Qabil and Habil which is full of critical thinking processes. In the context of critical thinking, Habil's actions are able to understand the concept of sacrifice well, which of course is obtained from the results of critical thinking. Qabil's actions reflect a failure to reflect on the consequences of his emotions and a lack of responsibility for the actions taken, namely killing Habil. Emotions that are not properly managed can trigger dangerous impulsive actions. In this case, Qabil was unable to control his emotions and chose to take the path of violence. This shows the importance of critical thinking in dealing with conflict. Critical thinking involves the ability to analyze situations, consider different perspectives, and make informed decisions based on the information available.

3.2 The Story of Qabil dan Habil in the Quran

The story of Qabil and Habil is one of the important stories in the Islamic tradition that depicts the first conflict between two brothers. Here are some interpretations that give an overview of the kisa.

3.2.1 Tafsir Ibnu Kathir

Qabil and Habil were the sons of the Prophet Adam and Siti Eve. In the Islamic tradition, they were the first two human beings to experience conflicts caused by differences in the way of worship and acceptance from Allah SWT. According to Ibn Kathir, Qabil was a farmer, while Habil was a shepherd. Both were commanded to offer sacrifices to Allah. Habil offered the best sacrifice from his cattle, while Qabil gave poor agricultural products. In the tafsir of Ibn Kathir, it is explained that Allah SWT accepted Habil's sacrifice, but rejected Qabil's sacrifice. This rejection triggered Qabil's anger and jealousy towards Habil. According to Ibn Katsir, this rejection is not only a matter of material, but also reflects the attitude of heart and intention behind the offering. The conflict between Qabil and Habil leads to Qabil's tragic act of killing Habil. In Ibn Kather's commentary, this action not only describes a great sin, but also shows how negative feelings can lead to destructive actions.

3.2.2 Tafsir Al-Azhar

According to the interpretation of Al-Azhar, the dispute between the two was caused by hasad or envy, namely Qabil's jealousy of Habil's sacrifice that was received. This interpretation also explains that the nature of evil or envy is a disease that is very destructive to the human soul. He is destructive and can damage the relationship between mankind, both nations, families and siblings. However, Habil also reminded Qabil not to be angry with him by saying that Qabil's sacrifice was not accepted because he gave the sacrifice not from a sincere and sincere heart. But go back and improve your intentions, and uphold piety and sincerity to God. Surely if you sacrifice again, your sacrifice will be accepted by Allah.

At that time Qabil, who was trapped in emotions and lust, so that the advice from his brother no longer entered his mind and heart, ended up killing Habil and feeling remorse after the act. Regret came too late, as Qabil realized that he had lost his brother and did not know how to bury his body. At that time came a crow digging the ground, looking for food, then after digging it was usually restocked. When he saw that, Qabil knew how to bury the carcass. So he imitated the crow's deeds, and he sought a digger to dig the ground, until there was a hole, and then he buried his brother, and after his brother was buried, and he was no longer seen, there was endless regret. A human being has died, his own siblings have died. Qabil recalled Habil's words of advice, do not let evil intentions continue. But all of that is no longer beneficial, because the dead can no longer live.

3.2.3 Tafsir Thabari

Al-Tabari explained that the Prophet Adam had two sons named Qabil (Kabil) and Habil (Habil). Habil was a shepherd, while Qabil was a farmer. In one of the narrations quoted by Al-Tabari, the two children were commanded by their father, the Prophet Adam, to offer sacrifices as a sign of obedience to Allah. Habil, as a shepherd, offered a sacrifice in the form of a fat and healthy sheep, which was the best result of his cattle. Qabil, as a farmer, presented poor agricultural products, that is, some of the crops that were not good and did not have high value.

Al-Tabari quotes several narrations that state that Allah accepted Habil's sacrifice, because of his sincere intentions and right deeds. On the other hand, the Qabil sacrifice is not accepted, because the intention and quality of the sacrifices donated

are not in accordance with the provisions that Allah wants, which is the best and comes from a sincere heart. After Abil's sacrifice was accepted by Allah, Qabil felt jealous and angry. In some of the narrations quoted by al-Tabari, Qabil was deeply offended by the fact that the sacrifice he offered was not accepted, while Habil's sacrifice was accepted. This jealousy eventually leads to a desire to kill Habil. Al-Tabari also mentions that when Qabil threatened to kill Habil, Habil replied patiently. Habil said that he would not repay evil for evil, and he left all affairs to God. Habil said that if Qabil killed him, he would not repay him, because he feared Allah, who would give him a more just retribution.

At this point, Al-Tabari describes that the angry and hateful Qabil finally decided to kill Habil. His decision was driven by the lust and hatred that dominated him. Al-Tabari cited several narrations that show that Qabil eventually killed Habil. After the murder occurred, Qabil felt confused and did not know what to do with his brother's corpse. In his state of confusion, Allah sent Qabil seeking instructions in the form of a crow digging in the ground and burying other crows that had died. Al-Tabari quotes the narration that the crow gave Qabil a practical example of how to bury a corpse, which then made Qabil realize his mistake. Qabil felt deeply sorry for his actions and realized that the murder he had committed was a great sin. However, this regret came too late, and he was unable to undo what had happened. Al-Tabari mentions that Allah showed Qabil how to bury as an important lesson for mankind, so that they know how to handle the corpse properly.

3.2.4 Tafsir Annur

According to Ash-Shiddieqy, this story describes the basic human nature, namely the tendency to feel jealous and envious of the successes of others. In his view, Qabil's actions not only reflect bad traits, but also show how an inability to accept failure can lead to very detrimental actions. However, Habil still gave advice to Qabil to calm his heart and mind by giving a statement that in order for the sacrifice to be accepted by Allah, then improve yourself and give it with a sincere heart. For Allah only accepts from those who fear Him.

At that time Qabil threatened to kill Habil, but Habil said that he did not repay evil for evil, know that I fear Allah who has given His inayah and ri'ayah. I was afraid that God would see me shedding blood in the wrong way. But because of his lust constantly urging and daring to kill him, he also killed his brother. This murder was the first murder in the world between the Children of Adam. Therefore, it is not yet known how to bury the dead. So Allah sent a crow to dig the ground. After Qabil noticed the situation, he came to his senses to dig a pit and bury his brother's body. After that Qabil felt how stupid and weak he was, because he was not able to do what the crow did. Afterwards he regretted his actions and felt disgraced, for he was more foolish than the crow. Regret that is a condition of repentance is regret published because of the fear of Allah and because of the unease of heart due to exceeding His limits

Based on the description of the four interpretations above, it is obtained that human nature in the form of evil or envy or jealousy is a very bad nature. This trait will send people to uncontrollable emotions, so that even the way of thinking will be disturbed until Qabil has the heart to kill Habil. But on the other hand, in the incident of Qabil and Habil there is a sincere sense of heart in sacrificing, this shows that the way of thinking about the concept of sacrificing is well understood by Habil compared to Qabil.

3.3 Biography of Quraish Shihab Author of Tafsir Al-Misbah

Quraish Shihab was born on February 16, 1944 in Rappang, South Sulawesi. He is the son of a scholar, Muhammad Shihab, who is also known as an Islamic thinker. Quraish Shihab's early education began in Islamic boarding schools, and then went on to study at Al-Azhar University, Egypt, where he obtained a bachelor's degree in tafsir and hadith. After that, he continued his education to the postgraduate level at the Islamic University of Indonesia and obtained a doctorate in the field of tafsir.

Quraish Shihab's career is not just limited to academics; He is also active in da'wah and education activities. In addition to writing, he is a performer on television and radio, and is often invited as a speaker in various seminars and discussions. Quraish Shihab is known as a moderate and open person, so many people from various backgrounds admire his thoughts. According to data from the Central Statistics Agency (BPS) in 2020, around 87% of the Indonesian population is Muslim, and Quraish Shihab's thinking is very influential in shaping people's perspective on Islamic teachings (BPS, 2020). The writing method used by Quraish Shihab in Tafsir Al-Misbah is very structured and systematic. He began each discussion by presenting the verses of the Qur'an that will be interpreted, followed by the historical context and background of the verses. Quraish Shihab also puts forward a linguistic approach in his interpretation, by analyzing the meaning of words and phrases in Arabic. It is important to understand the nuances contained in the text of the Qur'an. In each commentary, Quraish Shihab not only relies on classical sources, but also integrates contemporary thought. He also used narrative methods in writing, presenting relevant stories from Islamic history and the lives of the prophets. This not only makes the

commentary more interesting, but also helps the reader to understand the practical application of the teachings of the Qur'an in daily life. In this case, Quraish Shihab demonstrates his ability to bridge sacred texts with existing social realities.

The method of interpretation used by Quraish Shihab in Tafsir Al-Misbah is known as the thematic method of interpretation. In this approach, he not only focuses on the individual interpretation of each verse, but also relates to specific themes that appear in the Qur'an. For example, in discussing the theme of justice, he collected verses related to justice from various surahs and explained their meanings comprehensively. One of the distinctive features of Quraish Shihab's interpretation method is its openness to various perspectives. He often quotes the opinions of classical and contemporary scholars, and considers different views. This reflects an inclusive and tolerant attitude which is one of the basic principles in Islamic thought. In this regard, Quraish Shihab seeks to provide a broader and deeper understanding of the Qur'an, which is acceptable to various circles. Quraish Shihab also pays great attention to social and cultural context when interpreting the verses of the Qur'an. He argued that the understanding of the Qur'an must be relevant to the current condition of society. For example, in discussing verses related to human rights, he relates them to contemporary issues such as discrimination and gender equality (Shihab, 2006).

3.4 The Story of Qabil and Habil in Tafsir Al-Misbah and Its Relevance of Concep of Critical Thinking

3.4.1 Tafsir Surah Al-Maidah Verse 27

﴿وَإِثْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ۗ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ﴾

Read to them the news of the two sons of Adam in truth. When both of them offer sacrifices, then they are accepted from one (Habil) and not from the other (Qabil). He (Qabil) said, "Truly, I will definitely kill you." He (Habil) said, "Indeed, Allah only accepts (charity) from the righteous.

According to the tafsir of Al-Misbah, when the two offered sacrifices to get closer to Allah, the sacrifice was accepted by Allah from one of them, namely from Habil and not by Allah from the other, namely from Qabil. Seeing this fact Qabil was envious and spiteful, he said, 'I will definitely kill you!' This threat was responded by Habil with words that were expected to soften his brother's heart and erode his malice. He replied, "Indeed, Allah only accepts with great acceptance the sacrifice of the muttaqin, those who have attained perfection in piety."

In this case, Habil tried to give his thoughts or remind Qabil of Allah who only accepts charity from the righteous. This means that Habil uses his mind analysis that must be spoken so that Qabil is calm and not angry. According to (Goleman, 1995), mind analysis is related to emotional intelligence, which is the ability to recognize and manage the emotions of oneself and others. This is important in the context of critical thinking, as a deep understanding of thoughts and feelings can influence how a person processes information and makes decisions. Critical thinking requires mind analysis to understand the emotional and psychological context behind the information received. On the other hand, good mind analysis requires the ability to think critically to evaluate thoughts and feelings objectively.

For example, in a conflict situation, a person who is able to think critically will be able to analyze arguments from both sides objectively, while the ability to analyze thoughts will help him understand the emotions involved and their impact on the decisions taken. Research shows that individuals who have good critical thinking and thought analysis skills tend to be more able to resolve conflicts in a constructive way (Kahneman, 2011). Critical thinking and mind analysis skills are also very important in daily life. In decision-making, individuals are often faced with complex and sometimes contradictory information. In these situations, the ability to think critically allows a person to evaluate information in a more objective way, while mind analysis helps individuals understand how personal emotions and attitudes can influence the decisions made.

3.4.2 Tafsir Surah Al-Maidah Verse 28-29

﴿لَبِنٌ بَسَطَتْ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاُ الظَّالِمِينَ﴾

Indeed, if you (Qabil) move your hand to me to kill me, I will not move my hand to you to kill you. Indeed, I fear Allah, the Lord of hosts, and I want you to return with my sin and your sin so that you will be among the inhabitants of Hell. That is the recompense for the wrongdoers.

According to the previous commentary of Al-Misbah, Habil had advised the brother who threatened to kill him, the advice was followed by a speech describing his affection for his brother, as well as his fear of Allah. He said: If it were true—but I doubt—you moved your hand to me to kill me in any way, I would never have moved my hand to you to kill you in any way and at any time, indeed I fear Allah, the Lord of all worlds, including those who take care of me and you. Indeed, I want to behave as I said so that you, if you really kill me, will return with the sin of murder against me, even my sins that I have committed and that you must bear in return for your crimes against me and your own sins, among other things, that have resulted in your sacrifice not being accepted by Allah. And if that is the case, then you will become the inhabitant of Hell, because of your sins, and that is the vengeance for the wrongdoers, who are firmly rooted in their tyranny.

Understanding the above interpretation, Habil gave a logical statement to Qabil to analyze each of these statements that the statement given by Habil was true, This means that Habil had carried out critical thinking activities so that he could produce better logical statements. Logical statements and critical thinking are two complementary elements in effective communication. Providing logical statements helps us convey ideas clearly and structured, while critical thinking helps us assess, critique, and develop those ideas further. Both of these aspects are important in interacting with the interlocutor, especially when our goal is to achieve a better understanding, address differences, or solve problems constructively. A study by (Kearney & O'Connor, 2017) found that participants who engaged in well-structured debates tended to be more open to changing opinions and better able to understand different perspectives. This suggests that a combination of logical statements and critical thinking can create more constructive and productive dialogues.

3.4.3 Tafsir Surah Al-Maidah Verse 31

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِثُ سَوْءَةَ أَخِيهِ ۗ قَالَ يُؤَيِّتُنِي أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِثُ سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ

Then Allah sent a raven to dig the ground so that He would show him (Qabil) how to bury his brother's body. (Qabil) said, "Woe to me! Why can't I afford to act like this crow so that I can bury my brother's corpse?" So, be one of the people who regret it.

According to the tafsir of Al-Misbah, this incident was the first murder committed among humans. At that time, Qabil as the assassin was confused and did not know what to do to his brother Habil after being killed. This confusion lasted so long that the corpse smelled bad. So Allah sent a raven to dig up the earth and bury something to show Qabil how he should cover up the bad (sau'at) that is the stench and the damage that happened to the corpse of his brother who had been killed. After observing what the crow did and learned from it he said: 'O great wretched one! Or what a strange thing, why am I not able to do like this crow, and then cover up my brother's evil, which is to bury his body?' Therefore he became among the people who regretted it.

The word ya wailata consists of ya which is the word used to call, and wail which means destruction, as well as ta which is used to describe the perfection and truth of something. Thus, O wailata literally means O great destruction, be present! The speaker had attained a degree of difficulty, anxiety or pain, so he chose to die and perish rather than bear the suffering he experienced. The word ya wailata, can also be understood as a word that is thrown out when someone gets something strange out of the ordinary. Qabil who said the word, saw the crow doing something strange. At that time he was astonished when he saw the crow's deeds, especially when he realized how stupid he was, so he could not bury his brother except after seeing the crow.

Based on the interpretation of Surah Al-Maidah verse 31 in the tafsir of Al-Misbah from an educational perspective, it shows that Qabil learned by observing natural events (crow behavior), then the results of the observation were examined or analyzed with his mind, thus giving birth to a conclusion that the solution to the problem faced was to dig the ground to bury his brother so that he would not smell bad. Nature observation is an invaluable source of knowledge throughout human history. From observations of animal behavior to weather changes, nature provides valuable lessons that can be applied in many aspects of life. According to a study conducted by (Kaplan & Kaplan, 1989), nature observations can improve our understanding of ecosystems and interactions between living things. They found that individuals who engage in nature observation tend to have a better understanding of the environment and the impact of human activities on it.

The results of Qabil's observations on crows are information that needs to be analyzed and then a conclusion or decision is obtained to imitate what crows do. This process is a critical thinking process, critical thinking is the ability to analyze information objectively and make rational decisions. In the context of nature observation, critical thinking allows

individuals to question what they see, seek evidence, and draw conclusions based on existing data. According to (Facione, 1990), critical thinking involves the ability to identify assumptions, evaluate arguments, and consider different perspectives.

In addition, the word the appearance of the word *yes wailata* due to the difficulties or unrest faced by Qabil, this is what causes Qabil's thinking ability to be disturbed. Anxiety or difficulties can be an obstacle to human thinking ability. When a person feels depressed, anxious, or experiencing emotional difficulties, their cognitive function is often affected. Stress can impair concentration, interfere with the ability to make decisions, and affect critical thinking. A study conducted by (Hsu et al., 2019) showed that individuals who experienced high levels of anxiety had poorer decision-making abilities compared to those who did not experience anxiety. This suggests that anxiety can interfere with critical and analytical thinking processes, which are crucial in effective decision-making.

The description above, when connected with education, shows that direct observation obtained from nature or the environment is a learning process from experience. Through nature observation, students are encouraged to inquire, analyze, and evaluate information. This process is important in developing critical thinking skills, as students learn to not only receive information, but also question and seek explanations. By practicing observation and critical thinking skills, students become better prepared to face complex challenges in the real world. They learn to identify problems, formulate hypotheses, and seek solutions based on the evidence obtained from observations.

Qabil's awareness in burying his brother is a responsibility for solving the problems faced or actions taken. Responsibility also means taking the initiative to solve problems. This could be finding a solution, asking for help when needed, or taking steps to prevent future problems. Responsibility is also an attitude of regret or awareness of the mistakes made. When a person realizes a mistake, feelings of regret can arise. This regret is an important part of the learning process. Responsible individuals will reflect on their actions, understand what went wrong, and look for ways to correct them. According to Supriyant, as quoted by (Aisyah et al., 2014), responsibility is a person's obligation to bear all the consequences or behaviors committed.

Responsibility in the context of education The educational context, is not only related to academic obligations, but also to the ability of individuals to solve problems that arise as a result of their own actions. According to (Dewey, 1938), education should prepare individuals to face life's challenges, including overcoming the consequences of their actions. In this case, education is not only about the transfer of knowledge, but also about the formation of character (in this case responsibility). When students learn to take responsibility for their actions, they also develop critical thinking skills in better problem-solving. According to research by (Schunk & Zimmerman, 2006), students who have a high sense of responsibility are better able to overcome problems faced in the learning process. They tend to be more proactive in finding solutions and do not give up easily when facing difficulties.

4. CONCLUSION

Based on Surah Al-Maidah verses 27-31 which tells the story of Qabil and Habil is the starting point of the concept of critical thinking in making decisions. Critical thinking is a process of analyzing and processing and connecting all information, both old and new, so as to produce a conclusion or decision. Critical thinking is a person's ability to be able to assess, criticize and develop ideas, so that logical statements will be conveyed well, clearly and structured with the interlocutor. The story of Qabil and Habil provides an explanation that humans can essentially learn from nature and by using the ability to think critically will become a new science for humans. This event also explains that one of the factors that affect critical thinking is emotion. Emotions can influence the way of thinking and obscure judgments resulting in irrational decision-making.

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