

# Study of Tafsir Tarbawi as an Effort for the Relevance of Al-Qur'an Teachings in Educational Development in Indonesia

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**Abstract:** For Muslims, al-Qur'an is the epistemological basis for the development of science. One scientific discipline that is also influenced by the values of al-Qur'an is education. The development of educational science among Muslims and efforts to make al-Qur'an the spirit of educational implementation inspired Muslim scholars to create a scientific discipline called Tafsir Tarbawi. This scientific discipline aims to interpret the verses of al-Qur'an which can be used as a basis for developing educational science. The development of Tarbawi Tafsir in Indonesia was originally only a course and then turned into a style of interpretation that is widely used, especially by educational activists. Since 2002, dozens of books have been published on the theme of Tafsir Tarbawi, both written individually and in groups. This research seeks to explain that Tafsir Tarbawi has an important position not only as a style of interpretation of the Qur'an but also as a formal object in educational research studies that are by Qur'anic values. Furthermore, the method used in Tafsir Tarbawi apart from using the rules that have been established in the rules of interpretation in general, Tafsir Tarbawi must also prioritize a dialectical process with currently developing educational issues. It is hoped that the dialectical process between educational theories and the content of the holy verses of al-Qur'an can provide an understanding that the teachings of al-Qur'an will always be relevant as a basis for educational development in the contemporary era.

**Keywords:** tafsir tarbawi; al-Qur'an; education science.

## Introduction

Every Muslim believes that al-Qur'an is the word of Allah Swt which was revealed to the Prophet Muhammad to be a guide for humans. At the beginning of the prophetic treatise, every problem that existed in the Muslim community was directly asked to the Prophet (H. Hidayat, 2020, p. 31). After the Prophet died, interpreting the Koran then moved to the ulama. However, according to Hamka, a scholar who interprets al-Qur'an should still maintain the relationship between *naqal* (text) and *'aql* (reason). Between *riwayah* and *dirayah*. Interpreters not only quote or paraphrase the opinions of previous people, but also use their own views and experiences. And don't just follow your own rational considerations, while ignoring what was quoted by previous scholars. An interpreter

who only quotes the opinions of previous people means he is trapped in "textbook thinking". On the other hand, if the interpreter only follows his own reason, he will fall into an interpretation that may be far from the meaning of religion (Prof. Dr. HAMKA, n.d., p. 40).

In an effort to explore the dimensions of exoteric and esoteric meaning in al-Qur'an, scholars have made efforts to interpret it. Scholars who have many works related to interpretive activities are known as *mufassir*. In subsequent developments, there was the theorization and development of the rules of interpretation of al-Qur'an, this effort started from the formation of linguistic rules (semantics, syntax, morphology and stylistics) which were used as absolute tools needed in understanding the instructions of the Qur'an in

Arabic . At the end of the 2nd century Hijri, the complexity of society triggered new problems that required legal clarity from al-Qur'an and Hadith. So at the next stage, the interpretation of al-Qur'an is widely used in making legal rules or provisions, as well as in theological debates (Marsyam, 2022, p. 25).

Apart from being related to the provisions of sharia law, or theology, one of the problems faced by Muslims who need a basis in al-Qur'an and Hadith, is related to the field of education. This is because the development of education is considered important for Muslims because it can improve human living standards, such as in the economic sector (Alpian et al., 2019), drive social change (Huda, 2015), and prepare the next generation who can adapt to current developments (Cintamulya, 2012).

In educational science, many theories have emerged relating to how to realize ideal education for humans. Because science is part of philosophy, the educational science that is developed is adapted to each individual's philosophical tendencies. In the modern era, the emergence of positivism gave rise to efforts to diverge between science and philosophy. This is because philosophy, which contains metaphysics, is accused of poisoning science with values that go beyond physics. Positivists believe that philosophy should be solely about and stem from positive events, or events experienced solely by humans (Somantri, 2013, p. 622). Even though the positivists' campaign was very intense, especially in the realm of Western society's thought, resulting in a cynical view of philosophy, especially metaphysics, there were also groups who still positioned philosophy and science as inseparable disciplines.

Based on this, the development of Educational Sciences, in the study of Islamic thought, places philosophy and religion in a strategic position. Therefore, Muslim scholars then carried out various studies and formulated the concept of ideal education for Muslims in accordance with Islamic teachings. One of the efforts to develop the concept of ideal Islamic education includes: 1) integrating general knowledge and religious knowledge in a boarding school institution (Batubara, 2022) 2);

conducting a study of the Prophet's hadiths related to education (Muvid, 2020); and 3) theorizing education based on the verses of al-Qur'an.

### **Tafsir Tarbawi As a Base of Educational Science**

Islam's attention to education appeared since this religion began to be preached in the city of Mecca. Even in the first revelation received by Prophet Muhammad, God's first command for humans was the command to read (Q.S. Al-'Alaq: 1-5). As for the command to read in the first revelation, it is not simply reading the symbols of numbers and letters, more than that, the meaning of reading is an educational process that can lead to an understanding that can be the root of the cultivation of the values of faith (*tawhid*) so as to be able to shaping people to become qualified individuals and able to provide enlightenment for others (Said, 2016, p. 95).

Based on that, then the formulation and theorization of education based on the verses of al-Qur'an which is often referred to as Tafsir Tarbawi, deserves to be further developed in the treasures of Islamic education. In the end, Tafsir Tarbawi was later known as one of the patterns of Qur'anic interpretation. The pattern of interpretation is generally understood as the specificity of an interpretation which is the impact of a *mufassir* tendency to explain the meaning of the verses of the Qur'an (Syukur, 2015, p. 85). Based on this understanding, Tafsir Tarbawi is a style of interpretation that has a tendency to interpret al-Qur'an in a way that is related to various educational issues and theories.

Cucu Surahman stated that the presence of Tafsir Tarbawi provides a paradigm and methodology in the development of education in Indonesia, as well as being a theological-scriptural foundation and epistemological-conceptual tool in the development of Islamic education in Indonesia (Surahman, 2019b). Thus, the development of Tafsir Tarbawi can be used as a bridge to integrate general knowledge and religious knowledge in a balanced manner.

Thus, the development of Tafsir Tarbawi as one of the patterns of interpretation of al-Qur'an has

developed quite rapidly in Indonesia. Ahmad Izzan in his book *“Metodologi Ilmu Tafsir”*, parallels Tafsir Tarbawi with other patterns of interpretation such as Tafsir Fiqhi (Pattern of Law), Tafsir Falsafi (Pattern of Philosophy), Tafsir Ilmu (Pattern of Science), Tafsir Akhlaqy (Pattern of Morals), Tafsir I'tiqadi (Theological Pattern), dan Tafsir Sufi (Sufism Pattern) (Izzan, 2011).

In practice, Tafsir Tarbawi studies are carried out using various interpretive methods, such as the *tahlili* or *maudlu'i* methods. However, in general, the formulation and theorization of education in Tarbawi Tafsir uses more thematic interpretation methods or *tafsir maudlu'i*. In its application, interpreting al-Qur'an with thematic interpretation, first determines the various themes that you want to discuss and then collects verses from al-Qur'an that are in accordance with the predetermined themes. It is hoped that this effort can provide a complete picture of the concept of education based on Islamic teachings, especially those contained in the verses of al-Qur'an.

As the foundation of education science, studies in Tafsir Tarbawi cannot be separated from the scope of studies in education science. The scope of the study of education includes: 1) the act of educating; 2) students; 3) educational policy and purpose; 4) education; 5) educational material; 6) educational methods; 7) educational evaluation; 8) educational tools; and 9) educational environment (R. Hidayat & Abdillah, 2019, pp. 27–29).

### **Tafsir Tarbawi As an Approach to Educational Development**

Tafsir Tarbawi was formulated as an academic need in the context of enriching the local curriculum or National curriculum in Islamic Higher Education, with the hope that the education department or tarbiyah will be able to prepare prospective educators in the area of Islamic education. Furthermore, so that Islamic education can restore a paradigm that originates from the basic teachings of Islam, namely the Koran and Hadith, the discipline of tafsir was born as an alternative study that has a relationship with education which was then called tafsir tarbawi.

However, according to Badruzzaman M. Yunus, tarbawi tafsir still needs development so that tarbawi tafsir studies can be aligned with tafsir studies that are already considered established such as *tafsir ahkam* and others (Yunus, 2016). Thus in the end Tarbawi Tafsir is formatted so that it can be compared with other types of interpretation (*al-wa'n*), such as: *tafsir ahkam* based on Islamic law; *afsir falsafah* based on philosophy and thought; *tafsir sufi* based on Sufism; *tafsir akhlaqi wa al-i'tiqadi* based on ethics, trust and confidence; as well as 'ilmi' interpretations based on scientific approaches, science and technology (Hula, 2020, p. 123).

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The terminology of Tafsir Tarbawi, linguistically consists of two words, namely tafsir and tarbawi. The word tafsir linguistically comes from the words *fasara*, *yufassiru*, *tafsir* (فسر - يفسر - تفسير) which refers to the meaning “to reveal, explain, explain and reveal” (الكشف - الإيضاح - البيان - الإظهار). With these four meanings, the term interpretation can be interpreted as an effort to

explain what is vague, reveal what is closed, explain meanings that are difficult to understand, and reveal problems that are still vague, vague and unclear (Hula, 2020, p. 123).

Mohammed Husain Adz-Dzahabi in his book *al-Tafsīr wa al-Mufasssīrūn*, after citing various opinions of figures regarding the meaning of tafsir, concludes that:

أن علم التفسير علم يبحث عن مراد الله تعالى بقدر الطاقة البشرية

*That 'ilm al-tafsīr is the science that discusses the (meaning) intended by Allah (in al-Qur'an) according to human ability (Adz Dzahabi, 1976, p. 14).*

While the word *tarbawī* (تربوي) is a discipline related to education, or also referred to as the field of education. This word has the same root as the term *tarbiyah* which means education. In other words, the word *tarbawī* in this term means something of a nature or about education (Syukur, 2015, p. 96).

Regarding *tarbiyah*, Abbas Mahjub explained that,

تدور كلمة التربية في اللغة حول تنشئة الطفل مادياً بتغذيته ورعايته جسمياً، و عقلياً بتزويده بما يناسبه من ضروب المعرفة الانسانية و الثقافة البشرية، و تغذيته روحياً بتزويده بما يهذب نفسه ويزكيها ويسمو بها (Mahjub, 1987, p. 15)

*The word 'tarbiyah' (education) linguistically revolves around caring for children by fulfilling their needs physically and mentally, by giving them various appropriate knowledge related to knowledge and culture, as well as nurturing them spiritually by giving them teachings that can purify (their souls) and raise their spirits.*

Based on the explanation above, Tafsir Tarbawi is a style of interpretation that discusses the meanings contained in al-Qur'an, especially in relation to education in general, both physical education and spiritual education so that it can be used as a basis for theory and educational practice in Muslim communities, or in another sense, namely interpretation which is used as a tool to explore Islamic teachings in relation to developing and achieving educational goals (Syukur, 2015, p. 96). This is in accordance with Rosidin's opinion

which states that Tafsir Tarbawi is a method of studying al-Qur'an with an Islamic education approach. The purpose of the development of the Tafsir Tarbawi method is to explore the content of al-Qur'an for the development of Islamic education so that it becomes the theoretical and practical basis of Islamic education (Rosidin, 2014, p. 2).

According to Wawan Wahyudin, the need for knowledge based on al-Qur'an interpretation in educational science is based on several aspects, including: 1) the position of al-Qur'an interpretation as a basis for faith; 2) interpretation as confirmation of the truth revealed in exploratory knowledge; 3) interpretation can provide an explanation of phenomena that cannot be explained by exploratory science; 4) interpretation functions as a value filler for exploratory knowledge; and 5) interpretation functions as a bridge that connects divine messages so that they can be grasped by humans (Wahyudin, 2016, pp. 198–199).

Furthermore, in the practice of its application, Tafsir Tarbawi is used as a formal object in a research about education. As a formal object of research, Tafsir Tarbawi has an object of discussion or a material object in the form of verses that are understood with an educational approach (Ananta A et al., 2022, p. 83). Based on this, as a formal object, Tafsir Tarbawi is the focus of research studies on the totality of material object research. So each researcher may have the same material object, but the results of the research will be different if the formal object of the research is different. This is because the formal object is related to the researcher's perspective or point of view, which in Tafsir Tarbawi research, the researcher can be considered as an interpreter of al-Qur'an (Widiawati, 2020, p. 259).

Based on that, Tafsir Tarbawi can also be considered as an epistemological basis used by educational researchers from the point of view of Qur'anic interpretation. In its development, Tafsir Tarbawi as an epistemology also contains a discourse that aims to answer social and religious problems that occur from the point of view of education that is strengthened with the values contained in the verses of al-Qur'an. It is hoped that, based on this point of view, the various

“anxieties” felt by Muslims especially related to the theory and practice of educational development can be overcome.

One example of the use of Tafsir Tarbawi in an effort to address contemporary educational issues is research conducted by Rosidin which attempted a dialectic between adult education theory, namely andragogy, and the primary source of Islamic education, namely the Koran. The results of this research are that in the practice of education in Islamic universities, andragogy and Tafsir Tarbawi can be combined by combining the advantages of andragogy in the epistemological aspect and the advantages of Tafsir Tarbawi in the ontological and axiological aspects (Rosidin, 2017).

### Works Concerning Tafsir Tarbawi in Indonesia

The development of Tafsir Tarbawi in Indonesia is quite rapid until now. Tafsir Tarbawi has become one of the patterns of thematic interpretation that is widely used especially by academics and educational practitioners in Indonesia. The works of tafsir tarbawi have been widely published both in the form of books, articles in scientific journals and using online media that specialize in publishing articles related to the interpretation of the Qur'an, such as <https://tafsiralquran.id/>. On the website, tarbawi interpretation studies are juxtaposed with other thematic interpretation studies such as Ahkam Tafsir, Ecological Tafsir, Isyari Tafsir, National Tafsir and Surah Thematic Tafsir.

Cucu Surahman in his book *Tafsir Tarbawi di Indonesia Hakikat, Validitas, dan Kontribusinya bagi Ilmu Pendidikan Islam*, discusses the development of Tafsir Tarbawi in Indonesia from 2002 to 2018. According to him there are several motivations for writing Tafsir Tarbawi books in Indonesia, namely: (1) Efforts to provide a reference book for Tafsir Tarbawi subjects, and (2) Efforts to present the concept or study of Islamic education in the perspective of al-Qur'an (Surahman, 2019a, p. 99).

The books studied by Cucu Surahman are as follows:

1. DR. H. Abuddin Nata, M.A., *Tafsir Ayat-Ayat Pendidikan : (Tafsir Al-Ayat Al-Tarbawiy)* (Rajawali Pers, 2002)
2. Nurwadjah Ahmad, *Tafsir Ayat-ayat Pendidikan: Hati yang Selamat hingga Kisah Luqmān*, (Bandung: Penerbit Marja, 2017)
3. Ahmad Munir, *Tafsir Tarbawi: Mengungkap Pesan Al-Qur'ān tentang Pendidikan*, (Yogyakarta: Teras, 2008)
4. Suteja, *Tafsir Tarbawi: Pengantar ke Tafsir Tarbawi*, (Cirebon: Nurjati Press, 2012)
5. Ahmad Izzan dan Saehuddin, *Tafsir Pendidikan: Studi Ayat-ayat Berdimensi Pendidikan*, (Bandung: Pustaka AuFa Media, 2012)
6. Muh. Anis, *Tafsir Ayat-ayat Pendidikan: Meretas Konsep Pendidikan dalam Al-Qur'an*, (Yogyakarta: Mentari Pustaka, 2012)
7. Salman Harun, *Tafsir Tarbawi: Nilai-nilai Pendidikan dalam al-Qur'an*, (Jakarta: UIN Jakarta Press, 2013).
8. Nanang Gajali, *Tafsir & Hadis tentang Pendidikan*, (Bandung: Pustaka Setia, 2013)
9. Rosidin, *Epistemologi Pendidikan Islam: Integrasi al-Tarbiyyah dan al-Ta'lim dalam al-Qur'an*, (Yogyakarta: Diandra Kreatif, 2010)
10. Rosidin, *Konsep Andragogi dalam al-Qur'an: Sentuhan Islami pada Teori dan Praktek Pendidikan Orang Dewasa*, (Malang: Litera Ulul Albab, 2013)
11. Kadar M. Yusuf, *Tafsir Tarbawi: Pesan-pesan al-Qur'an tentang Pendidikan*, (Jakarta, Azmah, 2015)
12. Akhmad Alim, *Tafsir Pendidikan Islam*, (Jakarta: AMP Press, 2014)
13. Dedeng Rosidin, *Pendidikan dalam Al-qur'an (Kajian Tematik dan Semantik)*, (Bandung : Insani Rabani, 2015)
14. Mahmud Arif, *Tafsir Pendidikan: Makna Edukasi Alquran dan Aktualisasi Pembelajarannya*, (Yogyakarta: Penerbit Ombak, 2015),
15. Abuddin Nata, *Pendidikan dalam Perspektif al-Qur'an*, (Jakarta: Kencana, 2016)
16. Syukri, *Tafsir Ayat-Ayat Pembelajaran dalam Al-Qur'an*, (Mataram: Insan Madani Press, 2016)
17. Arief Hidayat Afendi, *Al-Islam Studi Al-Qur'an (Kajian Tafsir Tarbawi)* (Yogyakarta: Deepublish, 2016)
18. Listiawati, *Tafsir Ayat-Ayat Pendidikan*, (Jakarta: Kencana, 2017)

19. Aam Abdussalam, *Pembelajaran dalam Islam: Konsep Ta'lim dalam al-Qur'an*, (Yogyakarta: Magza, 2017)
20. Mahyudin, *Tafsir Tarbawi: Kajian Ayat-ayat Al-Qur'an dengan Tafsir Pendidikan*, (Jakarta: Kalam Mulia, 2016)

In his research, Cucu Surahman only studied books that discuss Tafsir Tarbawi in the time span from 2002 to 2018, therefore at this time more books on Tafsir Tarbawi written in Indonesia have been published. In the search that the author made on the RI Perpustakaan Online Catalog page (<https://opac.perpusnas.go.id>), and the ISBN of the National Library (<https://isbn.perpusnas.go.id>), there were at least 73 books about Tafsir Tarbawi written until 2023, among which are:

1. Ahmad Yusam Thobroni, *Tafsir Hadis dan Tarbawi* (Surabaya: Putra Media Nusantara (PMN), 2017)
2. Ridhoul Wahidi, *Tafsir Ayat-Ayat Tarbawi : Tafsir dan Kontekstualisasi Ayat-Ayat Pendidikan* (Yogyakarta : Trussmedia Grafika, 2016)
3. Dr. Rohimin, M.Ag., *Tafsir Tarbawi : Kajian Analitis dan Penerapan Ayat-Ayat Pendidikan* (Yogyakarta : Nusa Media, 2017)
4. Rosidin, *Metodologi Tafsir Tarbawi*, (Jakarta : Amzah, 2015)
5. Suswanto, *Tafsir Tarbawi : Suatu Konsep Teori Sebagai Bekal Guru Professional*, (Yogyakarta : Bintang Pustaka Madani, 2021)
6. Abdurrahman, S.Pd.I., Bambang Sugianto S.Pd.I., Rahmaniah, S.Pd.I., Arfiah, Wahyu Handriyani S.Pd.I., {dan tujuh penulis lainnya}, *Tafsir & Hadits Tarbawi : Bunga Rampai* (Bantul : K-Media , 2019)
7. Rosidin, *Ilmu Pendidikan Islam Berbasis Maqashid Syariah dengan Pendekatan Tafsir Tarbawi* (Depok : Rajawali Pers (PT Raja Grafindo Persada), 2019)
8. Dr. Risman Bustamam, M. Ag., Ririn Febrianti, S.Pd.I.,M.Pd.I., *Pendidikan Dialogis Ala Al-Qur'an : Tafsir Tematik Tarbawi Atas Kisah Nabi Musa dan Khidir Dalam Surah Al-Kahfi* (Jakarta : Prenadamedia Group, 2019)
9. Saiful Lutfi, *Tafsir Tarbawi Menggali Nilai-Nilai Pendidikan Islam Dalam Al-Qur'an Surat Al-An'am Ayat 160-165* (Yogyakarta : Idea Press Yogyakarta, 2017)
10. Prof. Dr. H. Maksum Muchtar, MA., *Kajian Ayat-Ayat Tarbawi* (Cirebon : CV Aksara Satu, 2017)
11. Mahmud Arif , *Tafsir Pendidikan : Interpretasi Makna Edukatif Al-Qur'an Beroisi Transformatif*, (Pascasarjana FITK UIN Sunan Kalijaga Yogyakarta)
12. Ahmad Izzan, Saehudin , *Tafsir Pendidikan : Konsep Pendidikan Berbasis Alquran*, ( Bandung: PT Humaniora Utama Press, 2015)
13. Cucu Surahman, *Tafsir Tarbawi di Indonesia*, (Pati: Maghza Pustaka, 2019)
14. Asnil Aidah Ritonga (ed), *Tafsir Tarbawi* (Perdana Mulya Sarana)
15. Muhammad Hariyadi, *Tafsir Tarbawi Theosofi* (Haja Mandiri)
16. Liliek Channa AW, *Tafsir Tarbawi*, (Al-Maktabah)
17. Aam Abdussalam dan Cucu Surahman, *Metodologi Tafsir Tarbawi*, ( UPI Press)
18. Sinta Dewi Aisyah, dkk., *Tafsir Tarbawi*, (PT Lontar Digital Asia)
19. Achmad Zayadi dan Mahasiswa Ilmu Al-Qur'an dan Tafsir IAIN Purwokerto, *Tafsir Tarbawi: Pesan dan Kesan dari Surah Luqman*, (Yayasan Darul Hikmah)
20. Azzah Nor Lila, *Tafsir Tarbawi: Buku Ajar*, ( Fakultas Tarbiyah dan Ilmu Keguruan UNISNU Jepara)
21. Nur Afifah, *Tafsir Tarbawi dalam Surah Luqman*, (Yayasan Darul Hikmah)
22. Lailatul Fitriyah, *Tafsir Tarbawi dalam Konteks Kekinian*, (Insight Mediatama)
23. Anonim, *Tafsir Tarbawi 1 : Ayat-Ayat Tentang Pendidikan : Manhaj Al-Tafsir Al-Indimaji : Metode Tafsir Terpadu*. (MUI Kabupaten Jenoponto)
24. H.A. Athaillah, *Tafsir Tarbawi*, (Lembaga Pemberdayaan Kualitas Umat)
25. Anonim, *Tafsir Tarbawi*, (Fakultas Tarbiyah dan Bahasa IAIN Surakarta)
26. Fakhruddin Nursyam, *Tafsir Tarbawi: Tafsir Tematik Pendidikan Karakter*, ( Al-Itishom Cahaya Umat)
27. Syamsu Nahar, *Komunikasi Edukatif Orangtua dan Anak dalam Alquran : Kajian Tafsir Tarbawi*, (Indramayu, CV. Adanu Abimata)

28. Saiful Lutfi, *Tafsir Tarbawi Menggali Nilai-Nilai Pendidikan Islam dalam Al-Qur'an Surat Al-An'am ayat 160-165*, (Idea Press Yogyakarta)
29. Hasyim Haddade, *Tafsir Tarbawi: Kajian ayat-ayat Pendidikan dalam al-Qur'an*, (Orbit Publishing Jakarta)
30. Anonim, *Tafsir Tarbawi*, (The Ulinsa Press)
31. Hidayatullah Ismail, H. Akmal Abdul Munir, *Tafsir Tarbawi*, (Suska Press)
32. Muhsin An Syadilie, *Konsep Pendidikan Perspektif Al-Qur'an Kontemplasi Filosofis Tafsir Tarbawi*, (Pioner Semesta)
33. H. A. Fatoni, *Tafsir Tarbawi : Menyingkap Tabir Ayat-ayat Pendidikan*, (Forum Pemuda Aswaja)
34. Tadjudin, *Tafsir Tarbawi*, (IAIN Tulungagung Press)
35. Aam Saepul Alam, *Tafsir Tarbawi : Suatu Kajian Pendidikan Berbasis Al-Qur'an*, (Siliwangi Press)
36. Abd. Basir, *Ayat-Ayat Al-Quran dalam Perspektif Pendidikan Islam : Telaah Tafsir Tarbawi*, (Antasari Press)
37. A. Fatoni, *Tafsir Tarbawi : Memahami Kandungan Ayat-ayat Pendidikan*, (CV. Anugrah Utama Raharja)
38. Lailatul Fitriya, *Tafsir Tarbawi dalam Konteks Kekinian*, (Pustaka Learning Center)
39. La Ode Ismail Ahmad dan Ibrahim Nasbi, *Tafsir Tarbawi II*, (Zada Haniva)
40. Suryadi Nasution, M.Pd., *Tafsir Tarbawi : Melacak Kontruksi Pendidikan dalam Alquran dan Hadis*, (Madina Publisher)
41. Salman Harun, *Tafsir Tarbawi : Nilai-Nilai Pendidikan Dalam Al-Qur'an Seri Buku Ajar*, (UIN Jakarta Press)
42. Zulheldi, *Metode Tafsir Tarbawi : Referensi Penelitian Tafsir Pendidikan*, (Rajawali Pers)
43. Ibrahim Nasb, La Ode Ismail Ahmad, *Tafsir Tarbawi II*, (Alauddin University Press)
44. H. Mahjuddin, *Tafsir Tarbawi : Kajian Ayat-ayat Al-Qur'an Dengan Tafsir Pendidikan*, (Kalam Mulia)
45. Arbain Nurdin, M.Pd.I., M. Uzaer Damairi, M.Th.I., *Tafsir Tarbawi : Pesan-Pesan Edukatif Dalam Al-Qur'an*, karya, (CV Lintas Nalar)
46. Anonim, *Tafsir Tarbawi*, (Jengjala Pustaka Utama)
47. Nur Afif, Anzor Bahary, *Tafsir Tarbawi : Pesan-Pesan Pendidikan Dalam Al Qur'an*, (CV. Karya Litera Indonesia)
48. Muji, *Pengantar Tafsir Tarbawi : Konsep Dasar Pendidikan Perspektif Al-Qur'an*, (CV. Mudilan Group).
49. H. Sulaeman T, *Tafsir Tarbawi*, (Dirah)
50. H. Ubaedi Fathuddin, *Tafsir Tarbawi*, (CV. Duta Media Utama).
51. Lailatul Fitriyah, M.Pd.I., *Tafsir Tarbawi* (Duta Media Publishing)
52. Fakhriyatus Shofa Alawiyah, *Buku Ajar Studi Qur'an dan Tafsir Tarbawi*, (Klik Media)
53. Radhiatul Hasnah, *Tafsir Tarbawi*, (Safira Press)
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Seeing the enthusiasm of Muslim scholars in Indonesia in presenting books about Tafsir Tarbawi, it can be concluded that the development of Tafsir Tarbawi since it was first introduced two decades ago has developed quite rapidly. However, efforts to produce a study of Tafsir Tarbawi are still needed considering the complex educational problems faced by Muslims in Indonesia today.

### Interpretation Methods in Tafsir Tarbawi

In the study of the interpretation of al-Qur'an, the methods commonly used by the interpreters of the Qur'an are through four methods, namely: *ijmali* (global), *tahlili* (analytical), *muqarran* (comparison), and *maudhu'i* (thematic). The *ijmali* method is a method that first appeared in the treasure of Qur'anic interpretation. The Prophet, peace be upon him, and his companions interpreted al-Qur'an generally and did not give detailed explanations. The consensus interpretation pattern can be seen in the book *Tafsir al-Jalalayn* made by Jalaluddin al-Mahalli and Jalaluddin as-Suyuthi. When Muslims needed a much more detailed explanation of the interpretation of al-Qur'an, the

*tafsir tahlili* method was born by taking the form of *tafsir bi al-ma'tsur*, which was then followed by the form of *tafsir bi al-ra'yi* (Izzan, 2011, p. 98).

The modern age is so complex with rapid scientific, social and political developments that require a fast attitude from the ulama regarding phenomena that exist in society. The need for this then encouraged the birth of a new method of interpretation, namely *tafsir maudhu'i* which carries certain themes in the verses scattered throughout al-Qur'an. This method then encouraged the birth of the *muqarin* (comparison) method which emerged along with the increasing number and complexity of the problems of the people (Izzan, 2011, p. 99).

In the Tafsir Tarbawi books mentioned above, the author generally makes efforts to interpret using the thematic interpretation method (*tafsir maudhu'i*). This interpretation method was chosen because it was considered more effective in answering educational problems that require value filling from Islamic legal sources, especially those originating from verses of al-Qur'an (Wahyudin, 2016, p. 198).

In its application, Tafsir Tarbawi must include the components included in the rules of interpretation. According to M. Quraish Shihab, some of these components include: 1) provisions that must be taken into account when interpreting al-Qur'an; 2) the systematicity that should be adopted in explaining the interpretation; 3) special standards that help understand the verses of the Qur'an, both from auxiliary sciences, such as language and ushul fiqh, or those drawn directly from the use of al-Qur'an (Chirzin, 2003, p. 85).

To avoid deviations or errors in interpretation, commentators establish rules that must be adhered to in the process of interpreting the Qur'an. The rules of interpretation include: basic rules of interpretation, rules of *isim* and *fi'il*, rules of *amr* and *nahi*, rules of *istifham*, rules of *ma'rifah* and *nakirah*, rules of *mufrad* and *jama'*, rules of question and answer, rules of *wujud* and *nazha'ir*, rules of *dhamir mudzakar* and *mu'anats*, general sharia rules and special causes (Chirzin, 2003, p. 86).

In its interpretation efforts, Tafsir Tarbawi cannot be separated from *Adab al-Mufasir*. *Adab al-Mufasir* means that in his efforts to interpret a

verse, the interpreter carries out the following steps: 1) interpret the Qur'an first using the Qur'an; 2) Interpret the Qur'an with explanations of the Sunnah; 3) Interpret the Qur'an with the opinions of the Companions; 4) Interpreting the Qur'an with certain Tabi'in opinions; 5) Interpret using Arabic rules; 6) Interpreting with other knowledge by means of *istinbath* (call to law) and *ijtihad*. Based on this, whatever method a mufasir uses, he must apply *Adab al-Mufasir* in his interpretive work (Rosidin, 2014, pp. 7–8).

As a style or approach to interpreting al-Qur'an, Tafsir Tarbawi requires a method to produce good quality interpretation. Rosidin explained that Tafsir Tarbawi method has the following characteristics (Rosidin, 2014, pp. 8–9):

- In terms of sources, the interpretation is *tafsir bi al-iqtirānī*, namely using historical sources (*ma'tsur*) and opinions (*ra'yi*)
- In terms of the way of explanation, it is *tafsir muqarin*, namely comparing al-Qur'an with al-Qur'an; between al-Qur'an and Hadith, and between the results of *ijtihad* between commentators across scientific disciplines
- In terms of breadth of explanation, it is *tafsir ithnabi*, namely interpretation by interpreting the verses of al-Qur'an in detail or in detail with lengthy explanations, so that it is quite clear and clear;
- From the target or orderly perspective, the verses that are interpreted are *tafsir mawdhu'i*, namely an interpretation by collecting verses regarding a particular title or topic by paying attention to the time of their revelation and *asbab al-nuzul* verses, as well as studying these verses carefully and in depth by pay attention to the relationship of other verses in pointing out a problem, then conclude the problem discussed from the verses interpreted in an integrated manner;
- In terms of style or flow, the Tarbawi Tafsir method is a new offer of existing styles or schools of interpretation (*al-ittijah* or *al-naza'ah*), because it prioritizes an educational perspective when interpreting verses of al-Qur'an.

Apart from these characteristics, according to Rudi Ahmad Suryadi, in developing educational

interpretation, *munasabah al-ayat wa al-surah* (correlation of verses and letters) must also be taken into account. This is because one verse in al-Qur'an based on the *munasabah* thesis does not stand alone, it has connections with other verse statements, either before, after, or with other surahs. In this case, *munasabah* studies have important aspects in capturing, analyzing and reformulating the concepts being studied. Rudi Ahmad Suryadi exemplified this method when interpreting Q.S. An-Najm verse 26, by paying attention to the correlation of this verse with the previous verses, explains that the indicators for achieving Allah's pleasure are: 1) believing that al-Qur'an is a true revelation from Allah; 2) believe in Allah and do not commit *shirk*; 3) not giving in to desires and prejudices; 4) achieve hope only in Allah; 5) do good by not committing major and minor sins; and 6) not inclined towards worldly life (Suryadi, 2016, p. 82).

## Conclusion

As a legal basis and guideline for every Muslim, al-Qur'an always has a high position as a basis for every Muslim activity. Likewise, in the field of education, Muslims make research efforts to form an education system that is in accordance with al-Qur'an. To fulfill this, an educational discipline based on the Koran was developed, called Tafsir Tarbawi. As an applied science, Education is the foundation for making the process of humanization (education) more effective (Mukodi, 2018). Moreover, if educational science is taken from the basis of the Koran, it is hoped that it can also become a basis for providing an understanding of human position before God.

At a practical level, Tafsir Tarbawi is expected to make a positive contribution in meeting academic needs. Therefore, the study of Tafsir Tarbawi should continue to be developed both in its capacity as an enrichment of the local curriculum or the national curriculum at Islamic religious universities in Indonesia.

In its development, the study of Tafsir Tarbawi in Indonesia has developed quite rapidly, this is evidenced by the large number of books with

interpretive styles of Tafsir Tarbawi in addressing educational issues developing in Indonesia. However, the complexity of the world of education, especially in the development of Islamic education in Indonesia, still requires fresh thinking related to education. Therefore, educational discourse based on the interpretation of al-Qur'an is still wide open to continue to be developed.

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