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Research Article

Tarbawi Interpretation in Indonesia

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Tarbawi Interpretation in Indonesia

Abstract. This study examines the significant role of Tafsir Tarbawi in the development of Islamic education in Indonesia. Tafsir Tarbawi not only serves as a source of values but also as an

epistemological and theological foundation for building Islamic education concepts and theories. Despite the significant role of Tafsir Tarbawi, there are still fundamental questions regarding its nature, validity, and acceptance within the academic community.

The objectives of this study are to understand the definition and relevant verses of Tafsir Tarbawi, identify key Tafsir Tarbawi scholars in Indonesia, and comprehend the characteristics and approaches of Tafsir Tarbawi.

The research method used is a qualitative study with a descriptive-analytical approach through literature review, referring to books, articles, and journal entries related to Tafsir Tarbawi.

The results of the study indicate that Tafsir Tarbawi is a systematic study of Qur'anic exegesis that investigates the concepts of Islamic education, including definitions, objectives, methods, media, evaluation, and management. Key Tafsir Tarbawi scholars in Indonesia include Prof. Dr. H. Abuddin Nata, MA., among others. The characteristics of Tafsir Tarbawi are evident in the exegesis approach that views tafsir from an educational perspective.

This study is expected to enhance understanding of the role of Tafsir Tarbawi in Islamic education and address the challenges and opportunities that may arise in the future.

Keywords: Tafsir Tarbawi, Islamic Education, Interpretation Methods, Indonesia, Scholars

INTRODUCTION

One method of interpreting the Qur'an that emphasizes educational elements is tafsir tarbawi. Tafsir Tarbawi has contributed greatly to the development of Islamic education in Indonesia. This method not only serves as a source of value, but also serves as an epistemological and theological foundation for building concepts and theories of Islamic education.

Various works of Tafsir Tarbawi have been published in Indonesia since the beginning of the 21st century. These works include in-depth research on the relevance of the Qur'an in the world of education. These works provide a selection of new methods and approaches in understanding and teaching Islamic values, which are relevant to the challenges of contemporary education.

Despite the significant role of Tafsir Tarbawi, there are still some fundamental questions that often arise, including the nature of Tafsir Tarbawi, its validity as a work of interpretation, and the extent to which this method is accepted in the academic community (Surahman 2019b).

This research aims to learn more about the truth, validity, and benefits of Tafsir Tarbawi in Indonesia. It is hoped that the results of this research will add and improve a better understanding of the role of Tafsir Tarbawi in the development of Islamic education, as well as the difficulties and opportunities that will arise in the future.

In this research, there are several problem formulations that need to be answered. First, this study aims to understand what is meant by tarbawi tafsir and Qur'anic verses related to education. Second, this study seeks to identify the figures of mufassir tafsir tarbawi in Indonesia. Third, this research wants to reveal how the characteristics and various approaches used in tarbawi tafsir.

The purpose of this research is to know the definition and verses related to tarbawi tafsir, identify the figures of tarbawi tafsir mufassirs in Indonesia, and understand the characteristics and approaches used in tarbawi tafsir.

RESEARCH METHODS

This research uses the library research method to analyze and evaluate the concept and application of tafsir tarbawi in Indonesia. The research begins by collecting literature sources relevant to tarbawi tafsir, including tafsir books, academic books, journal articles, theses, dissertations, and other publications that discuss tarbawi tafsir. Credible online sources were also accessed to obtain more extensive information.

Each source identified was evaluated based on its relevance, reliability and contribution to the understanding of tarbawi tafsir. Only sources that met the selection criteria were used in the analysis. The selected sources were analyzed in depth to identify the main concepts, methods and approaches used in tarbawi tafsir. This analysis includes identifying definitions and Qur'anic verses related to education according to tarbawi tafsir, revealing the main figures of tarbawi tafsir mufassirs in Indonesia, and exploring the characteristics and approaches used in tarbawi tafsir.

The results of the analysis were then compiled and synthesized to provide a comprehensive picture of tarbawi tafsir in Indonesia. This process involved organizing the data into main themes and sub-themes relevant to the research objectives. To ensure the validity of the findings, the researcher triangulated the data by comparing information from various sources. Discussions with experts or practitioners in the field of tarbawi tafsir were also held to gain additional perspectives and ensure the accuracy of the analysis.

The final results of this research are compiled in the form of a structured research report, including background, problem formulation, research objectives, research methods, results and analysis, as well as conclusions and recommendations. By using the literature review method, this research is expected to make a significant contribution to the understanding and development of the science of tarbawi tafsir in Indonesia.

RESULTS AND DISCUSSION

Definition of tafsir tarbawi

Tafsir Tarbawi consists of two words: tafsir and tarbawi. Lexically-etymologically, tafsir means to reveal (kasyf) and reveal (izhhâr); to explain something that is not yet known and reveal something that is covered; or to explain the meaning of a word that is difficult to understand so that people can understand its meaning. Apart from that, tarbawi comes from the word “tarbiyah”, which means “education” or “educational”.(Alwizar 2021)

Tafsir Tarbawi is an explanation of the verses of the Qur'an related to education, based on the meaning of the language (etymological). Today, the phrase has even become a term and has a technical meaning as a particular field of science (terminological meaning). Tafsir Tarbawi has two definitions terminologically. First, the course called Tafsir Tarbawi is taught at the Faculty of Tarbiyyah and Keguruan Sciences in Islamic universities in Indonesia, especially in the Islamic Religious Education (PAI) department or study program. This course is an enrichment of the national or local curriculum.

Second, Tafsir Tarbawi is an effort (ijtihad) in the field of tafsir that seeks to approach the Qur'an from an educational point of view. It can be defined as an approach to understanding the Qur'an by emphasizing educational aspects in its analysis. However, basically, the term Tafsir Tarbawi in Indonesia today cannot be separated from each other because the first sense almost always contains the second sense, although not the other way around (the second sense is not in the first sense).

Badruzzaman M. Yunus said that tafsir tarbawi can be defined as tafsir that focuses on education (tarbiyyah) in an effort to build a civilization that is in accordance with the spirit and guidance of the Qur'an. An educational paradigm and ideas based on the holy book will be developed as a basic value in education.

In the initial sense, tafsir tarbawi is the name and material of a course or book that interprets a collection of Qur'anic verses that are considered to have educational value. It is called tafsir "verses" of education because of its content. "Tafsir Ayat-ayat Pendidikan", "Tafsir Pendidikan", 'Education in the Qur'an', 'Education in the perspective of the Qur'an', and 'Learning in the Qur'an' are other terms that are often used to refer to the term Tafsir Tarbawi.

In the second sense, tafsir tarbawi is a study of the interpretation of the Qur'an that systematically and methodologically investigates the concept of Islamic education and all its components, ranging from understanding, goals, methods, media, to evaluation and management. In this sense, tafsir tarbawi is closely related to and bound by the field of tafsir ('ulūm al-Qur'ān), because of the expertise and methodology used by the mufasir. (Surahman 2019)

Ayat-ayat Education

1. Surah al-Ankabut [29]: 19-20

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ١٩ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٢٠ (العنكبوت/29: 19-20)

Ministry of Religious Affairs 2002 Translation

19. And do they not see how Allah begins the creation, then He repeats it? Indeed, such is easy for Allah.

20. Say: "Walk the earth, then see how Allah begins creation, then He brings it to an end. Indeed, Allah is over all things. (Al-'Ankabut/29:19-20)

2. Surah al-'Alaq [96]: 1-5

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ٥ (العلق/96: 1-5)

Ministry of Religious Affairs 2002 Translation

1. Recite in the name of your Lord who created,
2. He has created man from a clot of blood.
3. Read, and your Lord is the Glorious One,
4. Who teaches (man) with the pen.
5. He taught man what he did not know. (Al-'Alaq/96:1-5)

3. Surah al-Zariyat [51]: 56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦ (الذّٰرِيّٰت/51: 56)

Ministry of Religious Affairs 2002 Translation

56. I did not create the jinn and mankind but that they should serve Me. (Az-Zariyat/51:56)

4. Surah al-Hajj [22]: 41

الَّذِينَ إِنْ مَكَّنَّمْهُمُ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عَاقِبَةُ الْأُمُورِ ٤١ (الحج/22:41)

Translation of the Ministry of Religious Affairs 2002

41. (Those) who, when We give them a position on earth, perform the prayer, pay the alms, and enjoin the good and forbid the evil; and to Allah is the return of all affairs. (Al-Hajj/22:41)

5. Surah al-Fath [48]: 28-29

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا ٢٨ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاءُ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزِعٍ أُخْرِجَ شَطْرَهُ فَأَزْرَهُ فَاسْتَعْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوْقِهِ يُعْجِبُ الزَّارِعَ لِيُنْغِظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ٢٩ (الفتح/48:28-29)

Ministry of Religious Affairs Translations 2002

28. It is He who sent His Messenger with guidance and the true religion so that He may win over all religions. And Allah is sufficient as a witness.

29. Muhammad is the messenger of Allah and those who are with him are severe with the disbelievers, but compassionate with one another. You see them bowing and prostrating themselves seeking the bounty of Allah and His pleasure. On their faces are the marks of prostration. Such are their attributes (revealed) in the Torah and their attributes (revealed) in the Gospel, that they are like a seed that sends forth its shoot, then the shoot grows strong and becomes great and stands upright on its stem; the plant pleases the hearts of its planters because Allah wants to vex the hearts of the disbelievers (by the strength of the believers). Allah promises those who believe and do good among them, forgiveness and a great reward. (Al-Fath/48:28-29)

6. Surah al-Ma'idah [5]: 67

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ٦٧ (المائدة/5:67)

Ministry of Religious Affairs 2002 Translation

67. O Messenger! Convey what your Lord has sent down to you. If you do not do (what you are commanded to do), you have not conveyed His message. And Allah preserve you from the people. Indeed, Allah does not guide the disbelievers. (Al-Ma'idah/5:67)

7. Surah al-Nahl [16]: 125

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ١٢٥ (النحل/16:125)

Ministry of Religious Affairs translation 2002

125. Call people to the way of your Lord with wisdom and good teaching, and argue with them in a good way. Verily your Lord, He is the One who knows

better who is astray from His way and He is the One who knows better who is guided. (An-Nahl/16:125)

8. Surah Ibrahim [14]: 24-27

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ۚ ٢٤ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا
وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ۚ ٢٥ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ
٢٦ يَتَّبِعُ اللَّهُ الَّذِينَ أَمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ۚ ٢٧)
(ابراهيم/14:24-27)

Ministry of Religious Affairs 2002 Translation

24. Have you not noticed how Allah has made an example of a good sentence like a good tree, with strong roots and branches reaching up to the sky, 25. (The tree) bears its fruit at all times with the permission of its Lord. And Allah has made this example for the people that they may remember. 26. And the example of a bad sentence is like a bad tree, which has been uprooted from the surface of the earth; it cannot remain upright at all. 27. Allah establishes (the faith) of those who believe with a firm speech (in life) in this world and in the Hereafter; and Allah misleads the wrongdoers and Allah does what He wills. (Ibrahim/14:24-27)

Mufasssir figures of Tarbawi Interpretation

1. Prof. Dr. H. Abuddin Nata, MA.

Abuddin Nata is one of the authors of the book “Tafsir Ayat-ayat Pendidikan (Tafsir al-Ayat al-Tarbawiyyah). (Nata 2002) He is a professor of Islamic education at Syarif Hidayatullah State Islamic University (UIN), Jakarta.¹³ He was born in Bogor, West Java, August 2, 1954. He received his basic education in Bogor. From 1968 to 1972, he attended Religious Teacher Education (PGA) (4 years), while attending boarding school at Nurul Ummah Islamic boarding school. 2 years later, he continued his education to complete the 6-year PGA program while studying Islam at the Jauharotun Naqiyah pesantren, Serang Banten.

The book Tafsir Ayat-ayat Pendidikan (Tafsir al-Ayat al-Tarbawiyyah) was compiled as a reference to the interpretation of the Qur'an related to Islamic education. He wants the Qur'an to be easily understood, especially in the aspect of education. In addition, Nata considers that if in the science of fiqh there is Tafsir Ayat al-Ahkam (interpretation of legal verses), then there should also be Tafsir Ayat al-Tarbawi (interpretation of educational verses) in the field of education. Therefore, with this book Nata wants to present the Qur'an which functions as a guide for humans to become good people. While quoting Fazlur Rahman, he argues that the main teaching of the Qur'an is good morals (akhlāq al-karīmah).

2. Prof. Dr. Nurwadjah Ahmad, E.Q.

Nurwadjah Ahmad E.Q. is a professor in the field of Qur'anic interpretation at the State Islamic University (UIN) Sunan Gunung Djati Bandung. He was born in Bandung in 1951. He wrote a work entitled “Tafsir Ayat-ayat Pendidikan: A Happy Heart to the Story of Luqman” (Nurwadjah Ahmad 2010) published by MARJA Publisher in 2007. In this book, Ahmad discusses themes such as the cycle of human

life, human excellence and weakness, Qur'anic evaluation, the environment, Luqman's profile as a wise parent (analysis of Surah Luqmān [31]: 12-19), teacher-student interaction, and educational values in the first four suras (chronological perspective of revelation).

The writing of this book was motivated by his difficulty in obtaining references for the course Tafsir Tarbawi (interpretation of education), a course he has been teaching at the Islamic Education program of the State Islamic Institute (IAIN, now UIN), Sunan Gunung Djati, Bandung since 1998. While teaching this course, he got many ideas which he later wrote down in this book. The discussion of Tafsir Tarbawi in this book is done based on themes. The themes are chosen because they are considered related to the principles of Islamic education.

3. Dr. Ahmad Munir, MA.

Ahmad Munir is a lecturer at the College of Islamic Studies (STAIN) Ponorogo, East Java, born in Lamongan, East Java, June 16, 1968. Educational background: Bachelor of Tafsir Hadith and Master of Tafsir IAIN Ar-Raniry Banda Aceh. While his Doctorate degree he got from the State Islamic University (UIN) Syarif Hidayatullah Jakarta, in 2005. Then he managed to write a book "Tafsir Tarbawi: Revealing al-Qur'an's Messages on Education" (Munir 2008) In the preface, Munir said that the writing of this book was driven by two factors: first, the lack of available references related to Tafsir Tarbawi material that can be used by students and lecturers; and second, there is no special and systematic basic book that discusses the theme of Tafsir Tarbawi. The presence of this book is expected to fill the need.

This paper explores important themes related to education, such as the urgency of science and education, the responsibility of educators, educational media in the Qur'an, education and behavior change. Uniquely in this book, Munir discusses the theme (title) of the chapter, just like a book of Islamic education philosophy (not tafsir al-Qur'an). The method used in this book is the *mawḍu'i* (thematic) interpretation method, although he himself said that he did not use this interpretation method consistently and rigidly.

4. Dr. H. Ahmad Izzan, M.Ag. dan Saehudin, S.Th.I.

Dr. H. Ahmad Izzan, M.Ag. or commonly called Izzan was born in Bangka on February 4, 1964. He is a lecturer in Hadith and Tafsir at the Faculty of Ushuluddin, State Islamic University (UIN) Sunan Gunung Jati, Bandung since 2003 until now. Saehudin was born on October 30, 1982 in Sukabumi and is a lecturer at AMIK Bina Sarana Informatika (BSI), STIMIK Nusa Mandiri, and Nuruzzaman Integrated Junior and Senior High School in Bandung. Based on his Qur'anic background, both of them managed to complete a book "Tafsir Pendidikan: A Study of Verses with Educational Dimensions" (Ahmad Izzan and Saehuddin 2012).

Regarding the motivation for writing this book, Izzan and Saehuddin want to provide references for PAI (Islamic Religious Education) students in Indonesia for courses of expertise, such as Introduction to Educational Interpretation, Regarding the Qur'an, Mu'jizat Al-Qur'an, Language and Systematics of the Qur'an, History and Development of Interpretation, Methods of Interpretation, Patterns of Interpretation, Rules of Interpretation, Education and Islamic Education, Al-Qur'an as a Book of

Education, Educational Interpretation, the Concept of Ta'lim, the Concept of Tarbiyah, and the Concept of Tahdzib.

5. Dr. Nanang Gojali, M.Ag.

Nanang Gojali, a man born in Cianjur on June 23, 1960. Since 1991 until now, Nanang Gojali is a lecturer in the field of Tafsir and Ulumul Quran at IAIN Syeh Nurjati Cirebon. With an educational background: Bachelor of Islamic Education IAIN Sunan Gunung Djati Bandung. Master of Religion IAIN Alauddin Makassar. Then Doctor of Islamic Law at UIN Sunan Gunung Djati. Nanang Gojali successfully wrote the book "Interpretation and Hadith about Education" (Gajali 2013).

This book was compiled on the basis of consideration that only a small number of students of the Faculty of Tarbiyah UIN/IAIN/STAIN are able to master the yellow book (kitab kuning), so they need the presence of books on the translation of verses of the Qur'an and Hadith related to education.

6. Dr. Kadar M. Yusuf, M.Ag.

Kadar M. Yusuf successfully completed a paper entitled "Tafsir Tarbawi: The Messages of the Qur'an on Education." (Yusuf 2013) He was born in Pantaicermin, Tapung District, Kampar Regency, Riau Province on May 21, 1965. Educational background: Bachelor of Arabic and Master of Tafsir at IAIN Sultan Syarif Qasim Pekanbaru. Ph.D at Universiti Kebangsaan Malaysia. Kadar M. Yusuf was a lecturer at alMunawwarah Islamic Boarding School (1986-1988), Babussalam Islamic Boarding School (1989-2001), and al-Hidayah Kampar Islamic Boarding School (1989-1994). And starting in 1994 until now, he was appointed as a permanent lecturer at the Faculty of Tarbiyah IAIN Susqa Pekanbaru (now UIN Susqa Riau), teaching Tafsir courses.

On the basis of concern about the phenomenon of the failure of the world of education in instilling moral morals, the Indonesian generation, the author compiled this literature as a guide for educational institutions that want to follow the patterns, models and approaches to education offered by the Qur'an.

7. Dr. Akhmad Alim, MA

Akhmad Alim. Born in Rembang on February 28, 1982. He is a lecturer at the Postgraduate Program of Ibnu Khaldun University, Bogor and the head of the ulama regeneration program of Ulil Albab Higher Islamic Boarding School, Bogor. Since childhood, Alim was accustomed to double schooling (formal school and pesantren). Akhmad Alim has succeeded in expressing his thoughts in a book entitled "Tafsir Pendidikan Islam" (Alim 2014).

This book was compiled with the aim of finding new concepts in the field of education that are comprehensive, sourced from the Qur'an, Al-Sunnah and the understanding of classical scholars, so that they can provide enlightenment of thought and become alternative guidelines to replace conventional-secular educational theories.

Characteristics and Variety of Tafsir Tarbawi Approaches

1. Characteristics of tafsir tarbawi

Tafsir Tarbawi is an ijtihad of tafsir academics, trying to approach the Koran through an educational point of view, both in terms of theoretical and practical,

paying more attention to the style of education in its analysis. This *ijtihad* is expected to be able to discourse a paradigm about the concept of education based on the scriptures, and scriptural guidance can be applied as the basis of education.

Tafsir Tarbawi is an approach to interpreting the Qur'an that places education, personal development, and social benefits as its main focus. In the world of Islamic education, this approach is important because it helps students understand the teachings of the Quran more deeply and apply them in their daily lives. This approach emphasizes education for better character, morality, and humanity. Tafsir that focuses on consumer issues to build civilization according to the guidance and spirit of the Qur'an.

Research method: This research method involves library research. That is, according to Abdul Rahman Sholeh, library research is research that uses methods to obtain information by placing rooms in the library, such as books, magazines, documents, records of historical stories or pure library research related to the object of research. Also describe the population size and sample to be studied. (Marzuki & Usman 2024)

The research approach applied is a literature approach, where information and data are obtained from various library sources, including classical books, reference books, previous research results, articles, notes, and journals (Sari 2020).

The analysis process begins with collecting data from literature sources, classifying data based on the research formula, citing references to organize findings, making abstractions to obtain concrete information, and interpreting data and drawing conclusions. (Darmalaksana 2020)

Tafsir tarbawi can also be understood as tafsir which is used as a tool to dig deeper into Islamic teachings related to efforts to develop and achieve educational goals. (Syukur 2015)

2. The method applied in this tarbawi tafsir, there are two approaches.
 - a. Using the maudhu'i interpretation method, with the following steps:
 - 1) Determining the theme to be studied, this step is important to carry out in order to focus the scope of the study;
 - 2) Grouping verses according to the theme, it is recommended to use the book *Al-Mu'jam Al-Mufahras li Alfazh Al-Qur'an Al-Karim* by Muhammad Fu'ad Abdul Baqi to collect verses related to the topic of study;
 - 3) Arranging verses based on *asbab nuzul*, recognizing the important role of *asbabun nuzul* in understanding or explaining the contents of the verse, even there are verses that cannot be fully understood without knowing the *asbabun nuzul*;
 - 4) Knowing the relationship between verses, can help in obtaining a better interpretation and in-depth understanding;
 - 5) Organizing the theme of the discussion systematically, by identifying issues related to the topic;
 - 6) Supplementing the discussion with relevant hadith, by referring to the book of interpretation *Al-Durr Al-Mantsur* by *AlSuyuthi* to find traditions related to the topic of discussion; and

- 7) Finally, studying the verse thematically and thoroughly through lughawi analysis, tahlili analysis, and tarbawi analysis. (Rosidin 2015)
- b. An approach involving a combination of maudhu'i and tahlili methods, with the following steps:
 - 1) Determining the object of research, which can be done directly by determining the verse of the Qur'an or by determining the theme to be revealed;
 - 2) Understanding the content of the verse in general, involving an understanding of the verse text, translation, context, and interpretation;
 - 3) Specifying the content of the verse, revealing the main thoughts, ideas, and variations of speech contained in the verses under study;
 - 4) Converting the content of the verse into an educational context, directing the main issues or themes into educational discourse by adjusting terms such as Allah and Prophet to the term teacher or instructor according to the indicators obtained;
 - 5) Determining the title and outline, as the main guide in further study and interpretation, which is a derivative result of converting the content of the verse into an educational context;
 - 6) Interpreting the verse in depth after compiling the title and outline, explaining the meaning of the verse or group of verses that have been determined as the object of research; and
 - 7) Concluding the research and interpretation process. (Farid, Al-Kautsary, and Sidik 2024)

If using al-Farmawi's mapping, then broadly speaking Tafsir Tarbawi in Indonesia uses the maudu'i (thematic) method. With the following method:

- 1) Selecting or determining the Koranic problem that is studied thematically.
- 2) Tracing and collecting verses related to the specified problem; determining the category of Makkiyah and Madaniyah verses.
- 3) Arranging the verses coherently according to the chronology of their descent, accompanied by knowledge of asbabunnuzul.
- 4) Knowing the correlation (munasabah) of the verses in each letter.
- 5) Arranging the theme of the discussion in an outline that is fitting, systematic, perfect and intact.
- 6) Completing the discussion and description with hadith, if necessary so that the discussion looks more perfect.

Studying the verses thematically and thoroughly, by compiling verses that contain similar meanings, compromising between am and khos, muthlaq and muqoyyad, synchronizing verses that seem contradictory, explaining nasikh mansukh, so that all verses meet in one theme, without differences and contradictions or acts of coercion, against some verses that in their actual meanings are not appropriate. (Rosidin 2014)

CONCLUSION

Tafsir tarbawi is a study of the interpretation of the Qur'an that systematically and methodologically investigates the concept of Islamic education and all its

components. These components include understanding, goals, methods, media, to evaluation and management of Islamic education. In this sense, tafsir tarbawi is closely related and bound to the field of tafsir ('ulūm al-Qur'ān), because of the expertise and methodology used by the mufasir.

In Indonesia, there are several important figures in the field of tafsir tarbawi. Among them are Prof. Dr. H. Abuddin Nata, MA., Prof. Dr. Nurwadjah Ahmad, E.Q., Dr. Ahmad Munir, MA., Dr. H. Ahmad Izzan, M.Ag., Saehudin, S.Th.I., Dr. Nanang Gajali, M.Ag., Dr. Kadar M. Yusuf, M.Ag., and Dr. Akhmad Alim, MA. These figures have contributed greatly in developing and enriching the methods and approaches of tafsir tarbawi in Indonesia.

The characteristics of tafsir tarbawi can be seen in the ijthihad of the mufasirnya who tried to approach with an educational point of view, both in terms of theory and practice. They pay more attention to educational styles in their analysis, so that tarbawi tafsir becomes an effective tool in understanding and teaching Islamic values that are relevant to the challenges of contemporary education.

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