



## ANALISIS KONSEP PENDIDIKAN DALAM TAFSIR TARBAWI: SEBUAH STUDI TENTANG TAFSIR TIGA ULAMA

## ANALYSIS OF THE CONCEPT OF EDUCATION IN TAFSIR TARBAWI: A STUDY OF THE TAFSIR BY THE THREE SCHOLARS

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### Abstract

This study aims to analyze the concept of Islamic education from the perspective of tafsir tarbawi based on the thoughts of the Indonesian three prominent Islamic education scholars, namely Ahmad Tafsir, Abuddin Nata, and Muhaimin. The focus of the study is directed toward three main aspects of education: educational goals, educational materials, and educational methods derived from the values of the Qur'an. This research employs a qualitative approach using library research. The data were obtained from primary sources in the form of the works of the examined scholars and secondary sources consisting of books, journal articles, and relevant research findings. Data collection was conducted through documentation, while data analysis employed content analysis with a descriptive-analytical approach. The results indicate that tafsir tarbawi views the goal of Islamic education as an effort to form insan kāmīl, characterized by a balanced development of faith, knowledge, and morality. Educational materials are integrative, combining religious knowledge and general knowledge based on Qur'anic values. Meanwhile, educational methods in tafsir tarbawi emphasize humanistic, contextual, and participatory approaches through exemplification, dialogue, storytelling, and habituation. This study affirms that tafsir tarbawi has strong relevance in addressing the challenges of contemporary Islamic education, particularly in strengthening students' character and moral values.

**Keywords :** *Education, Tafsir Tarbawi, Three Prominent Scholars.*

### Abstrak

Studi ini bertujuan untuk menganalisis konsep pendidikan Islam dari perspektif tafsir tarbawi berdasarkan pemikiran tiga tokoh terkemuka pendidikan Islam Indonesia, yaitu Ahmad Tafsir, Abuddin Nata, dan Muhaimin. Fokus penelitian ini diarahkan pada tiga aspek utama pendidikan: tujuan pendidikan, materi pendidikan, dan metode pendidikan yang berasal dari nilai-nilai Al-Qur'an.



Penelitian ini menggunakan pendekatan kualitatif dengan metode penelitian pustaka. Data diperoleh dari sumber primer berupa karya para sarjana yang diteliti dan sumber sekunder yang terdiri dari buku, artikel jurnal, dan temuan penelitian yang relevan. Pengumpulan data dilakukan melalui dokumentasi, sementara analisis data menggunakan analisis konten dengan pendekatan deskriptif-analitis. Hasilnya menunjukkan bahwa tafsir tarbawi memandang tujuan pendidikan Islam sebagai upaya untuk membentuk insan kāmīl, yang ditandai dengan perkembangan yang seimbang antara iman, pengetahuan, dan moralitas. Materi pendidikan bersifat integratif, menggabungkan pengetahuan agama dan pengetahuan umum berdasarkan nilai-nilai Qur'an. Sementara itu, metode pendidikan dalam tafsir tarbawi menekankan pendekatan humanistik, kontekstual, dan partisipatif melalui contoh, dialog, penceritaan, dan pembiasaan. Studi ini menegaskan bahwa tafsir tarbawi memiliki relevansi yang kuat dalam menghadapi tantangan pendidikan Islam kontemporer, terutama dalam memperkuat karakter dan nilai-nilai moral siswa.

**Kata Kunci** : Pendidikan, Tafsir Tarbawi, Tiga Ulama Terkenal.

## 1. INTRODUCTION

Islamic education plays a strategic role in shaping the whole human being (*insan kāmīl*), that is, a person who is balanced across spiritual, intellectual, and moral dimensions. From an Islamic perspective, education is not only understood as a process of knowledge transfer but also as a systematic effort to instill divine values derived from the Qur'an and Sunnah. Therefore, the Qur'an functions not merely as a normative holy book, but also as the primary source of values, principles, and orientations for Islamic education that remain relevant across all times.<sup>1</sup>

To systematically explore the educational values contained in the Qur'an, an interpretative approach oriented toward education is required. One such approach is *tafsir tarbawi*, an interpretation of the Qur'an that emphasizes the educational dimension in understanding Qur'anic verses. *Tafsir tarbawi* seeks to link Qur'anic messages with the goals, content, methods, and evaluation of Islamic education, so that interpretation does not stop at the textual meaning but also extends to contextual and practical applications in educational practice. This approach is considered relevant for addressing contemporary Islamic education challenges, particularly in character building and the strengthening of students' moral values.<sup>2</sup>

In the Indonesian context, the study of *tafsir tarbawi* has developed alongside the growing need for an Islamic education paradigm capable of addressing moral degradation, character crises, and globalization challenges. Recent studies indicate that *tafsir tarbawi* has significant potential as a philosophical and pedagogical foundation for developing Qur'an-based character

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<sup>1</sup>Aulia, M. G., & Arif, M. (2025). *Tafsir Tarbawi: Perspektif Pendidikan Islam dalam Memahami Ayat-Ayat Al-Qur'an*. **QuranicEdu: Journal of Islamic Education**, 5(1), 17–32. <https://doi.org/10.37252/quranicedu.v5i1.1289>

<sup>2</sup>Asnawi, A., & Mirza, I. (2024). *Implementasi Konsep Tafsir Tarbawi dalam Pendidikan Islam*. **Jurnal Tahsinia**, 5(6), 918–927. <https://doi.org/10.57171/jt.v5i6.366>



education, particularly for the younger generation.<sup>3</sup> However, some studies still tend to discuss *tafsir tarbawi* partially and have not comprehensively examined the thoughts of Indonesian Islamic education scholars.

Indonesian Islamic scholars and educators, such as Ahmad Tafsir, Abuddin Nata, and Muhaimin—often referred to as the “three prominent scholars”—have made significant contributions to formulating Qur’an-based Islamic education concepts. They not only discuss Islamic education normatively but also develop conceptual and practical frameworks that are contextualized with social realities and the national education system. Their thoughts have become key references in contemporary Islamic education studies, particularly in integrating Qur’anic values into curricula and educational practices.

Although many studies have explored Islamic education and *tafsir tarbawi*, research specifically analyzing the concept of education in *tafsir tarbawi* from the perspective of the three prominent scholars remains relatively limited. Therefore, this study is important to fill this academic gap by systematically examining the goals, content, and methods of education in *tafsir tarbawi* based on the thoughts of Ahmad Tafsir, Abuddin Nata, and Muhaimin. This study is expected to provide theoretical contributions to the development of *tafsir tarbawi* knowledge as well as practical contributions to strengthening Islamic education in the contemporary era.

## 2. RESEARCH METHOD

This study employs a qualitative approach using library research, focusing on the study of concepts and thoughts of Islamic education scholars based on written sources. The analysis is directed toward the ideas of Ahmad Tafsir, Abuddin Nata, and Muhaimin to understand the concept of education from the perspective of *tafsir tarbawi*. The data sources consist of primary sources in the form of the main works of these three scholars, as well as secondary sources including books, scientific journal articles, and relevant research supporting the study of *tafsir tarbawi* and Islamic education.

## 3. RESULTS AND DISCUSSION

### a. The Concept Of Educational Goals in Tafsir Tarbawi

The goal of education in *tafsir tarbawi* is oriented toward the formation of *insan kāmīl*, that is, a person who develops holistically and maintains a balance between faith, knowledge, and morality. From this perspective, education is not only aimed at achieving intellectual intelligence but also at fostering the spiritual and moral development of students. Qur’anic verses that emphasize the importance of knowledge, such as QS. Al-‘Alaq verses 1–5, serve as the main foundation for formulating transformative goals in Islamic education.

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<sup>3</sup>Sya’ban, B. M., & Surahman, C. (2024). *Holistic Paradigm in Islamic Education: A Tafsir Tarbawi Study*. *Intiqad: Jurnal Agama dan Pendidikan Islam*, 16(2).



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Ahmad Tafsir emphasizes that Islamic education must be able to produce individuals who are both faithful and knowledgeable, capable of applying their knowledge in real-life situations. Meanwhile, Abuddin Nata views the goal of Islamic education as a deliberate and planned effort to develop the full potential of human beings so that they can fulfill their role as servants of Allah and as caliphs on earth. This perspective indicates that *tafsir tarbawi* positions the goal of education as a process of character and civilization development, rather than merely academic achievement.<sup>5</sup>

### **b. Educational Content from the Perspective of *Tafsir Tarbawi***

Educational content in *tafsir tarbawi* includes the values of *aqidah* (creed), worship, morality, as well as the development of knowledge and life skills. The Qur'an is understood as the primary source that provides a comprehensive and integral framework of educational values. Therefore, educational content is not separated between religious knowledge and general knowledge but is harmoniously integrated. This approach aligns with Muhaimin's perspective, which emphasizes the importance of integrating Qur'anic values into all subjects.

Recent studies indicate that the integration of educational content based on *tafsir tarbawi* contributes positively to the development of students' religious character, moral responsibility, and the strengthening of their soft skills. Thus, educational content in *tafsir tarbawi* is not only cognitive but also affective and psychomotor, making it relevant to the holistic paradigm of Islamic education.<sup>6</sup>

### **c. Educational Methods in *Tafsir Tarbawi***

Educational methods in *tafsir tarbawi* are humanistic and contextual. The Qur'an employs various educational methods, such as exemplification (*uswah hasanah*), dialogue, advice (*mau'izhah*), storytelling (*qishshah*), and habituation. These methods are considered effective in instilling educational values deeply because they touch on the psychological and moral aspects of students.<sup>7</sup>

Muhaimin emphasizes that the educational methods in *tafsir tarbawi* are relevant to modern learning approaches that position students as active subjects. By integrating Qur'anic methods into learning, Islamic education can create a meaningful, participatory learning process that is oriented toward character formation.<sup>8</sup>

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<sup>4</sup>Mirza, I., & Siroj, S. A. (2025). *Analisis Tafsir Tarbawi dalam Pendidikan Karakter*. **Jurnal Pendidikan Indonesia**, 5(1).

<sup>5</sup>Nata, A. (2021). *Pendidikan Islam dan Tantangan Kontemporer*. **Jurnal Pendidikan Islam**, 10(2).

<sup>6</sup> Mirza, I., & Azahra, K. (2025). *Integrasi Tafsir Tarbawi dalam Pendidikan Soft Skills Siswa*. **Jurnal Pendidikan Indonesia**, 5(1).

<sup>7</sup>Aziz, A. (2023). *Metode Pendidikan Qur'ani dalam Perspektif Tafsir Tarbawi*. **Jurnal Studi Al-Qur'an**, 18(2).

<sup>8</sup>Huda, N. (2023). *Pendidikan Islam Holistik Berbasis Al-Qur'an*. **Edukatif**, 5(4).



#### d. Relevance of Islamic Education: Study of *Tafsir* by the Three Prominent Scholars

In the context of contemporary Islamic education, the *tafsir tarbawi* approach of the three prominent scholars (*Ahmad Tafsir, Abuddin Nata, and Muhaimin*) is highly relevant as a value-based educational paradigm. Studies indicate that this approach addresses moral degradation and character crises among students. By integrating Qur'anic values into curriculum, it effectively shapes a generation that is religious, moderate, and morally upright.<sup>9</sup> This approach emphasizes the internalization of Qur'anic values throughout the educational process—from goal formulation, content development, to teaching methods. Using the Qur'an as a normative and pedagogical foundation, Islamic education focuses not only on academic achievement but also on the development of attitudes, morality, and personality. This paradigm responds to contemporary challenges, including value crises, weak character, and negative impacts of globalization and technology, effectively integrating knowledge acquisition with spiritual and moral strengthening.

#### 4. CONCLUSION

*Tafsir tarbawi* views Islamic education as a process of forming *insan kāmīl*, a person who balances faith, knowledge, and morality. The thoughts of Ahmad Tafsir, Abuddin Nata, and Muhaimin emphasize that the goal of Islamic education is oriented toward character development and the responsibility of humans as servants of Allah and caliphs on earth. Educational content is integral, combining Qur'anic values with mastery of knowledge, while teaching methods are humanistic and contextual through exemplification, dialogue, storytelling, and habituation. Such a *tafsir tarbawi* approach is highly relevant as a paradigm for contemporary Islamic education in addressing moral degradation and character crises.

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