

TAFSĪR TARBAWĪ IN INDONESIA: EFFORTS TO FORMULATE QUR'AN-BASED ISLAMIC EDUCATION CONCEPT

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ABSTRACT

This article examines the interpretation of the Qur'an among education scholars in contemporary Indonesia. This article studies 24 books of *Tafsir Tarbanī* (educational exegesis) which has been written in 2000-2018. The study focuses on the nature, validity, and contribution of *Tafsir Tarbanī* in Indonesia. This research belongs to library research. By using bibliographical analysis, this study concludes that firstly, *Tafsir Tarbanī* is a Qur'anic exegesis that uses pedagogic approach in interpreting the Qur'an; secondly, it appears as a text book and as a special work of *tafsir*; thirdly, it is a valid and acceptable Qur'anic exegesis; and fourthly, its works have relatively contributed to the development of Islamic Education science, either in term of paradigm and method or in that of product. As a paradigm and methodology, books of *Tafsir Tarbanī* have offered approach and method of *tafsir* in developing *Tafsir Tarbanī* (pedagogic exegesis), while as a product, book of *Tafsir Tarbanī* in Indonesia not only have confirmed basic concepts and principles of Islamic Education, but also have formulized science or theory of Islamic Education. Therefore, *Tafsir Tarbanī* might function as theological-scriptural basis and epistemological-conceptual tool as well. However, these efforts should be advanced.

Keywords: Islamic Education, Qur'anic Exegesis, Tafsīr Tarbawī.

ABSTRAK

Artikel ini mengkaji penafsiran al-Qur'an oleh para ahli pendidikan di Indonesia kontemporer. Artikel ini mengkaji 20 karya Tafsir Tarbanī yang diterbitkan di Indonesia dari tahun 2002 sampai 2018. Fokus kajian artikel ini adalah hakikat, validitas, dan kontribusi Tafsir Tarbanī di Indonesia. Penelitian ini adalah penelitian kepustakaan. Dengan menggunakan analisis bibliografis, kajian ini menyimpulkan bahwa: pertama, Tafsir Tarbanī di Indonesia adalah tafsir al-Qur'an dengan pendekatan Pendidikan; kedua, Tafsir Tarbanī ini berupa buku dasar dan kajian tafsir khusus; ketiga, Tafsir Tarbanī adalah corak tafsir al-Qur'an yang sah dan bisa diterima; dan keempat, bagaimana pun, karya-karya Tafsir Tarbanī telah cukup berkontribusi bagi pengembangan Ilmu Pendidikan Islam, baik dalam tataran paradigma dan metodologi maupun hasil (pemikiran pendidikan Islam). Dari sisi paradigma dan metodologi, buku-buku Tafsir Tarbanī telah menawarkan pendekatan dan metode (tafsir) bagi pengembangan Tafsir Tarbanī (tafsir bercorak pendidikan), sementara dari sisi hasil, buku-buku Tafsir Tarbanī di Indonesia bukan hanya telah turut mengokohkan konsep-konsep dasar dan prinsip-prinsip pendidikan Islam (sebagai nilai), tetapi juga telah merumuskan ilmu atau teori pendidikan Islam (berupa komponen-komponen pendidikan Islam). Tafsir Tarbanī dengan demikian berfungsi sebagai landasan teologis-skriptural sekaligus sebagai alat epistemologis-konseptual. Walaupun menurut penulis, usaha-usaha ini masih harus ditingkatkan.

Kata Kunci: Pendidikan Islam, Tafsir al Qur'an, Tafsir Tarbawī

INTRODUCTION

The Qur'an is the holy scripture of Moslem. It is believed as the revelation of God, the Creator of the universe and everything in it, including human being. This holy book is revealed by God to Muḥammad, the last and closing prophet of Islam. It is believed by the believers as the greatest miracle of Muhammad as well as the proof of his true prophetic sign. In Moslem tradition, the Qur'an is believed to act as guidance and way of life and perceived to be valid anytime and anywhere (*ṣāliḥ li kulli ḡamān wa makān*). This stance and central role of the Qur'an is manifested in Moslem's life, as shown both in written evident and in the living tradition in Moslem Society nowadays Hanafi, (1989, 1995).

Moslems' belief and closeness with the Qur'an have never decreased until now. They must have the Qur'an in their house, read it, even some of them are able to memorize it. This fact is captured by Neal Robinson, after conducting a research in Pakistan. In his book, *Discovering the Qur'an: a Contemporary Approach to a Veiled Text*, he found three Moslem phenomena in interacting with the Qur'an, which are: (1) the habit of listening to the Qur'an; (2) the habit of having the Qur'an by heart; and (3) the effort to practice the Qur'an in everyday life (Robinson, 2003; Purwanto, 2016). Those three types of Moslem with regard to Qur'an are seemingly common in Indonesia. At the very basic, people have the ability to read Qur'an and they may practice this daily. When it comes to memorizing Qur'an, more challenges need to be dealt with. Some efforts should be given in order to accomplish this level. The last type, it should be the commitment of Moslem to try to practice the essence of Qur'an in their daily life.

The third phenomena of Neal Robinson finding is related to the effort of Moslem to act the Qur'an as guidance (*hudā*). In reality, this can be carried out in various ways. One of them is by interpreting (*tafsīr*) of the Qur'an as what has been done by many *mufasssīr* (interpreter) since the classical age until today. In the modern and contemporary era, Moslems, in particular the elite scholars, have attempted to interpret the Qur'an suitable with the recent advancement of the world (Saeed, (2008) and appropriate with the situation of local communities (Shihab, 2003). The aspect of advancement of life and appropriateness with the local communities should be taken into consideration by *mufasssīr*. It goes without saying that Qur'an essence should be understood in the context of human civilization. Failure to apply this leads *mufasssīr* to misunderstand the essence of Qur'an. When it comes to local communities, Qur'an needs to be viewed as a source that has the principle with applies universally and its essence may suit in the local perspective.

This phenomenon was grasped by Jansen (1974), a Dutch orientalist, when he conducted a research of the development of the Qur'anic exegesis in Egypt in the beginning of 20th century. From his research, he concluded that the growing Qur'anic exegesis in Egypt which then becomes the characteristics of modern Qur'anic exegesis consists of three kinds: *First*, the Qur'anic exegesis highlights the significance of the text related to the social roles of human being (*practical exegesis*); *Second*, the Qur'anic exegesis emphasizes the relevance with human's mind (*rational exegesis*); *Third*, the Qur'anic exegesis fits to the scientific development (*scientific exegesis*) (Baljon, 1968; Jansen, 1974). It seems that *mufasssīr* have taken into consideration the social role of human, human mind and the scientific development into discussion with Qur'an. Those aspects of human life have been the subject of discussion when it comes to interpret the essence of Qur'an. The three aspects of human life have been the focus and centre of discussion for *mufasssīr* dealing with Qur'an exegesis.

Tafsīr Tarbawī has experienced increasing growth recently in Indonesia in particular (Zein, 2012). This trend is one of the evidences of the effort of Moslem scholar in implementing the Qur'an. (Yunus, 2016). In Tafsīr Tarbawī, *mufasssīr* emphasizes more on educational aspect of his/her interpretative analyses (Munir, 2008). Tafsīr Tarbawī is a model

of Qur'anic exegesis which attempts to formulate a concept of education in the Qur'an. For the advocates of Tafsir Tarbawī, the Qur'an is believed to contain values, concepts, methods, or even education model (learning). For them, the entire content of the Qur'an has an ultimate purposes that is education (Chande, 2004). M. Rashid Riḍa and 'Abd al-H}alīm Maḥmūd even names the Qur'an as "book of education" (*kitāb at-tarbiyyah*) (Rida, 1956) and (Arif, 2011).

Scholars have expressed their concern to discuss Qur'an perspective in education. Some of them reported their studies concerning Tafsir Tarbawī (Yunus, 2016; Mudhafir, 2011). Other issues explored by researchers concerned the basic concepts available in Qur'an for education (Djunaid, 2001; Muhammad, 2013; Wahyudi, 2016). More specific some researchers investigated the term educational media in Qur'an perspective (Ramli, 2015; Pito, 2018). In Indonesian context, there is a need to have Qur'an exegesis which fit the context of Indonesia (Zein, 2012). Unfortunately, the study investigating books authored by Indonesian for tafsir tarbawi has not been conducted. To be specific, this study will investigate the nature, validity, and contribution of Tafsir Tarbawī in Indonesia context.

METHOD

This research is a library research. The source of this study can be divided into two: the main source and additional sources. The main sources of this research were the Tafsir Tarbawī books (educational interpretations) written in Indonesia in the period 2002-2018. While the additional data sources of this research were books, journal articles, academic writings, research reports, and related materials, especially the Qur'anic commentaries and articles related to the Qur'an and Islamic education. In addition, opinions of relevant experts were obtained from interviews and discussions.

This study is a qualitative research because the researcher serves as a key instrument who analysed the nature, validity, and contribution of the works of Tafsir Tarbawī in Indonesia published from 2002 to 2018. This research belongs to qualitative study because: (1) the data were natural documents (natural settings), (2) the samples were taken purposively, (3) the researcher was a key instrument in collecting and explaining data, (4) the data was analysed inductively, and (5) the meaning was very important thing (Biklen, & Bogdan 1982).

The Tafsir Tarbawī works and other related literatures in the form of books, journal articles, academic works, and research reports were then reviewed and analysed using content analysis (Krippendorff, 1993; Mujahir, 1993) and comparative methods. The content analysis method is used to determine the nature, quality or validity, and the contribution of the Tafsir Tarbawī to the development of Islamic Education. Because the object of this research is related to the Qur'an and its interpretation, this content analysis is aided by the approach of the Qur'anic sciences (*Ulūm al-Qur'ān*) and the methodology of Qur'anic interpretation, especially the thematic methods (*mauḍū'i*) and the method of comparison (*muqāran*).

RESULTS AND DISCUSSION

Tafsir Tarbawī: Its Nature and History

The phrase "Tafsir Tarbawī" is actually derived from two words, "tafsir" and "tarbawī." Both are from Arabic language which is *tafsir* (explanation [of the Qur'an]) and *tarbawī* (education). Word *tarbawī* is derived from *rabbā*, *yurabbī*, *tarbiyyah* (*tarbawī*), which is translated into Indonesian by "pendidikan." Etymologically word *tarbiyyah* (*pendidikan*) means "taking care" and "drill" (Penyusun, 1988). From the aforementioned etymology meaning, it can be perceived that Tafsir Tarbawī is the explanation (of the Qur'an verses) related to education. The phrase, however, has become a technical term as a specific discipline of knowledge (terminological meaning).

Terminologically, Tafsir Tarbawi embodies two meanings. *First*, as explained by Ahmad Munir, Tafsir Tarbawī is an *ijtihad* (product of a profound thinking of the experts) in *tafsir* field which attempt to approach the Qur'an from the perspective of education. Tafsir Tarbawī is an understanding the Qur'an which emphasizes educational aspects in its analysis (Munir, 2008). This is aimed to develop the concept of education based on the Qur'an which could be implemented as fundamental values in education. *Second*, Tafsir Tarbawī is a subject matter which is being taught in Tarbiyah and Teacher Teaching Faculty (Faculty of Education) at the tertiary level of Islamic Universities in Indonesia, in particular the program of Islamic Education (IE).

Tafsir Tarbawī in the first meaning is Qur'anic interpretation (*tafsir*) which is aimed at investigating the concept of Islamic education and all of its supporting elements, from the definition, purpose, method, until the evaluation and management of Islamic education. Tafsir Tarbawī in this sense is closely linked to *tafsir* sciences (*'ulūm al-Qur'an*). Therefore, in this context, the interpreter's competence and the methodology used need to fulfil the normative standard which is used in the *tafsir* discipline itself.

Meanwhile, Tafsir Tarbawī in the second meaning is the name of course. The course material or books consists of the interpretation of some verses of the Qur'an which are believed to contain educational values (Abha, 2013). The content (educational value) of the verses and the interpretation of those particular verses are then called *tafsir tarbawi* (Arabic: *at-tafsir at-tarbawi*). Other Indonesian terms used to refer to the Tafsir Tarbawī are: *Tafsir Ayat-ayat Pendidikan* (Tafsir of Education Verses), *Tafsir Pendidikan* (Tafsir of Education), *Pendidikan dalam al-Qur'an* (Education in the Qur'an), *Pendidikan dalam Perspektif al-Qur'an* (Education from the Qur'anic perspective), *Pembelajaran dalam al-Qur'an* (Instruction in The Qur'an), etc.

The emergence and development of Tafsir Tarbawī is likely due to the fact that the verses of the Qur'an which correlates with, whether implicitly or explicitly, education are very apparent. In books of Tafsir Tarbawī, it is explained that the Qur'an introduces itself as guidance (*hudā*). Technically speaking, in the first revelation, QS. al-'Alaq [96]: 1-5, Allah commands human to read (*iqra'*). This demonstrates the significance of education concept in the Qur'an (Djunaid, 2001). In the Qur'an, there are some words which refer to the meaning of education, such as *rabb/rabbiya* (of which the word *tarbiyyah* originates) (Al-Aṣṣafhānī, n.d.) and *'allama-yu'allimu* (of which the word *ta'lim* originates) (Omar, 1993; Al-Attas, 1977); and Daud, 1998).

Historically speaking, the occurrence and the use of the term Tafsir Tarbawī for education context is relatively new. In Arabic works itself, the term Tafsir Tarbawī is used in 2000s. This term use was applied by Anwār al-Bāz, in his work of *at-Tafsir at-Tarbawī li al-Qur'an al-Karīm*, in 2007 (Al-Bāz, 2007). Yet, substantially speaking, the work studying the concept of education in the Qur'an has been existed before the term is used by authors in their books. To mention, several of them are: *Asas at-Tarbiyyah wa at-Ta'lim fi al-Qur'an wa al-Hadīth*, by Muḥammad Ridā al-Farḥadiyān (1995), *al-Qur'an al-Karīm: Ru'yah Tarbawīyyah*, by Sa'īd Ismā'īl 'Alī (2000), *Uṣūl al-Tarbiyyah wa al-Ta'lim Kamā Rasamah al-Qur'an al-Karīm*, by Aḥmad bin Aḥmad Sirsāl al-Jazāiri (2003), and *Khuṭwāt fi al-Amni at-Tarbawī fi Daw-i al-Kitāb wa al-Sunnah*, by Marzuk bin Hiyas al-Zahrānī, (2005).

The study investigating concepts of education in the Qur'an is growing increasingly. This can be seen from the existing of numerous scientific papers, publication, and seminar discussing the scope of this issue. Among the various works, there are articles entitled *Al-Mabadi at-Tarbawīyyah li al-Qur'an al-Karīm*, by Aras Muḥammad Sālih (2010), *At-Tarbiyyah fi al-Qur'an al-Karīm: Tanjihāt Tarbawīyyah li ba'd al-Ayāt al-Qur'an al-Karīm*, by 'Abd al-Raḥmān bin Sa'īd al-Ḥāzimī, *Min Asālib at-Tarbiyyah fi al-Qur'an al-Karīm*, by 'Uthmān Qadri al-Makānisi, and several articles from the Qur'an education seminar in Ummul Qura University, in 2015, which

are *at-Tarbiyyah al-Qur'āniyyah Manhaj Ta'shili*, by Aḥmad Ṣālih Bani Salamah, *Malāmih at-Tafsīr at-Tarbawī li al-Qur'ān al-Karīm*, (1425 H.), by Ibrāhīm bin Sa'īd al-Dusrī, *at-Tarbiyyah bi al-Qur'ān: al-Mafhūm, wa al-Asas, wa ad-D{awābīṭ*, by 'Alī bin 'Abduh Abu Ḥamīdī, *at-Tarbiyyah fi al-Qur'ān al-Karīm (al-Mafhūm, wa al-Asas, wa ad-D{awābīṭ)*, by Muḥammad Mustafa Aḥmad Shuayb, *at-Tarbiyyah al-Qur'āniyyah bayna an-Naẓariyyah wa at-Taṭbīq*, by 'Abdullah Musa Muḥammad Abu al-Majd, by *Manhaj al-Qur'ān al-Karīm fi at-Tarbiyyah*, by 'Aud bin Ḥamid al-Hasani.

In Indonesian context, the term of Tafsīr Tarbawī probably appeared since it is used as a subject in Islamic Education (study program or major) in Islamic Universities in Indonesia. As far as this study is concerned, the first book entitled or using the term "Tafsīr Tarbawī" (although it is a book chapter) is the work of Abuddin Nata, a professor of Islamic education of UIN Syarif Hidayatullah Jakarta. His book chapter is titled *Tafsir Ayat-ayat Pendidikan (Tafsir al-Ayat al-Tarbawiy)* (published in 2002).

Responding to this trend, other authors wrote similar content. The books include Tafsīr Tarbawī or *Tafsir Pendidikan*; the book of *Tafsir Ayat-ayat Pendidikan: Hati yang Selamat hingga Kisah Luqman* by Nurwadjah Ahmad E.Q. (2007); *Tafsir Tarbawi: Mengungkap Pesan al-Qur'an tentang Pendidikan* by Ahmad Munir (2008); *Tafsir Tarbawi: Kajian Analisis dan Penerapan Ayat-Ayat Pendidikan*, by Rokhimin (2008); *Metodologi Tafsir Tarbawi* by Rosidin (2015); *Tafsir Tarbawi: Pengantar ke Tafsir Tarbawi*, by Suteja (2012); *Tafsir Pendidikan: Studi Ayat-ayat Berdimensi Pendidikan* by Ahmad Izzan and Saehuddin (2012); *Tafsir & Hadith Tentang Pendidikan* by Nanang Gojali (2013); *Tafsir Tarbawi: Pesan-pesan al-Qur'an tentang Pendidikan* by Kadar M. Yūsuf (2013); *Pembelajaran dalam Islam (Konsep Ta'lim dalam al-Qur'an)* karya Aam Abdussalam (2017); and *Tafsir Tarbawi (Kajian Ayat-ayat al-Qur'an dengan Tafsir Pendidikan)* karya Mahyudin (2018).

Analyses on Works of Tafsīr Tarbawī in Indonesia

Based on the investigation on Tafsīr Tarbawī books written in Indonesia from 2000 to 2018, this study found 24 books (the number is likely to increase). Those books are: 1). *Tafsir Ayat-ayat Pendidikan (Tafsir al-Ayat al-Tarbawiy)* by Abuddin Nata (2002); 2). *Tafsir Ayat-ayat Pendidikan: Hati yang Selamat hingga Kisah Luqman* by Nurwadjah Ahmad E.Q. (2007); 3). *Tafsir Tarbawi: Mengungkap Pesan al-Qur'an Tentang Pendidikan* by Ahmad Munir (2008); 4). *Tafsir Tarbawi: Kajian Analisis dan Penerapan Ayat-Ayat Pendidikan*, by Rokhimin (2008); 5). *Menelusuri Metode Pendidikan dalam al-Qur'an* by Syahidin (2009); 6). *Epistemologi Pendidikan Islam: Integrasi al-Tarbiyyah dan al-Ta'lim dalam The Qur'an*, by Rosidin (2010); 7). *Tafsir Tarbawi: Pengantar ke Tafsir Tarbawi*, by Suteja (2012); 8). *Tafsir Pendidikan* by Ahmad Izzan and Saehuddin (2012); 9). *Pendidikan dalam Perspektif The Qur'an*, by Asikin Norand Sahriansyah (editor) (2012); 10). *Tafsir Ayat-ayat Pendidikan: Meretas Konsep Pendidikan dalam The Qur'an* by Muh. Anis (2012); 11). *Akar-akar Pendidikan dalam Alqur'an dan al-Hadits: Kajian Semantik Istilah Tarbiyyah, Ta'lim, Tadris, Tahdzīb, dan Ta'dīb*, by Dedeng Rosidin (2013); 12). *Tafsir Tarbawi* by Asnil Aidah Ritonga and Irwan (editor) (2013); 13). *Tafsir Tarbawi: Nilai-nilai Pendidikan dalam The Qur'an*, by Salman Harun (2013); 14). *Tafsir & Hadits Tentang Pendidikan* by Nanang Gojali (2013); 15). *Konsep Andragogi dalam The Qur'an: Sentuhan Islami pada Teori dan Praktek Pendidikan Orang Dewasa*, by Rosidin (2013); 16). *Tafsir Tarbawi: Pesan-pesan al-Qur'an tentang Pendidikan* by Kadar M. Yūsuf (2013); 17). *Tafsir Pendidikan Islam* by Akhmad Alim (2014); 18). *Tafsir Pendidikan: Makna Edukasi al-Quran dan Aktualisasi Pembelajarannya* by Mahmud Arif (2015); 19). *Pendidikan dalam Perspektif The Qur'an*, by Abuddin Nata (2016); 20). *Tafsir Ayat-Ayat Pembelajaran dalam The Qur'an*, by Syukri (2016); 21). *Al-Islam Studi The Qur'an (Kajian Tafsir Tarbawi)*, by Arief Hidayat Afendi (2016); 22). *Tafsir Ayat-Ayat Pendidikan*, by Listiawati (2017); 23). *Pembelajaran dalam Islam (Konsep Ta'lim dalam al-Qur'an)* by Aam Abdussalam (2017); and 24). *Tafsir Tarbawi (Kajian Ayat-ayat al-Qur'an dengan Tafsir Pendidikan)* by Mahyudin (2018).

The purpose of this study was to determine the nature, validity, and contribution of the Tafsīr Tarbawī in Indonesia. To achieve the purpose, this research revealed what Tafsīr Tarbawī is, the validity of its interpretation, and its contribution to the development of Islamic education and how the Qur'an in Tafsīr Tarbawī is positioned as a source of reference of values or as a source of knowledge or theory. Furthermore, this study analysed the authors, their motives of writing, paradigm, sources, methods, structure, and the objectivity of Tafsīr Tarbawī.

The Authors of Tafsīr Tarbawī

Based on the data of the authors' biography of Tafsīr Tarbawī books collected, this study found that the authors were academics and lecturers at universities in Indonesia. Most of them have doctorate degree. Some of them, such as Abuddin Nata, Nurwadjah Ahmad and Syahidin, are professors. When it comes to the focus of subject area or expertise, they are quite diverse. Some authors have diverse educational background like education, Arabic, Qur'anic interpretation (*tafsīr*), comparative Islamic law, Islamic law, and even Islamic economics. They have something in common that is their concern is Islamic studies.

In terms of authors' mastery in Qur'anic exegesis (interpretation), this study found that there were only five authors who had educational background in the field of tafsir or '*ulūm al-Qur'an*' (either at bachelor, master or doctorate level), that is Nurwadjah Ahmad EQ, Ahmad Munir, Ahmad Izzan, Nanang Gojali, and Kadar M. Yusuf. Just because they did not have educational background of tafsir, does not mean they did not have capability and mastery in the science of Qur'anic exegesis ('*ulūm al-Qur'an*'). For example Abuddin Nata, even though he never took class of Qur'anic exegesis in his formal education, but he had also studied and even written a book of '*ulūm al-Qur'an*'. He knew and understood the sciences of Qur'anic exegesis. Likewise, Aam Abdussalam and Rosidin who had formally studied Islamic education, but they studied for their thesis and dissertation on education in the perspective of the Qur'an. Therefore, they were significantly assumed that they knew and studied '*ulūm al-Qur'an*'. The evidence is their works and activities, i.e. In spite of being actively teaching tafsīr Qur'an at campus, Aam Abdussalam for instance usually becomes a judge board in Qur'anic comprehension competition/*Musābaqah Sharh al-Qur'an* (MSQ) level of province of West Java.

Unlike those authors mentioned previously, the other sixteen authors were scholars who were not formally in the field of Qur'anic studies and they did not hold their doctoral degree in Qur'anic exegesis. However, their capability in interpreting the Qur'an was supported by their competence in other fields, especially Arabic, such as Syahidin, Akhmad Alim, Rasidin, Syukri, and Aam Abdussalam. In addition, they had skill to write books of Tafsīr Tarbawī because they were directly assigned and involved in teaching the subject of Tafsīr Tarbawī (educational exegesis) in their colleges.

In terms of job (workplace), the authors of Tafsīr Tarbawī were lecturers in universities, especially lecturers of Qur'anic exegesis/Tafsīr Tarbawī. They wrote Tafsīr Tarbawī book because they had taught Tafsīr Tarbawī subject and encountered difficulties in obtaining references of the subject. It is also known that most of them are PNS (*Pegawai Negeri Sipil*/civil servant), both in the Ministry of Religious Affairs and the Ministry of Education. The rest of the authors were not PNS. They were lecturers of private universities, such as Muh. Anis who taught at Universitas Muhammadiyah Yogyakarta (UMY), Akhmad Alim who taught at Universitas Ibnu Khaldun (UIKA) Bogor, Rosidin who taught at STAIMA Al-Hikam Malang, and Arief Hidayat Afendi who taught at Universitas Muhammadiyah Cirebon.

Writing Motives of Tafsīr Tarbawī

With regard to the motivation of writing of these Tafsīr Tarbawī books, many of them were pragmatically driven by the intention to provide their students books of reference of

Tafsir Tarbawī. This had something to do with their profession as lecturers of Tafsir Tarbawī course. In addition, there was certainly a more substantial motive that is to present the concept of Islamic education in the perspective of the Qur'an.

From the books investigated in this study, it also appears that there were efforts from the authors at the beginning of writing their books to encouraged and to promote the concept of Islamic education from Qur'an perspective. This study also found that the authors not only presented Qur'an perspective by discussing certain verses in the Qur'an and but also explained the educational values contained therein. Furthermore, they explored in depth the concepts of Islamic education seriously in terms of its methods and approaches. This approach was done by Aam Abdussalam, Muh. Anis, Nanang Gojali, Rosidin, Kadar M. Yūsuf, Akhmad Alim, Mahmud Arif, and Abuddin Nata. Some authors like Aam Abdussalam and Rosidin worked their dissertation and thesis by investigating tafsir tarbawī. They specifically examined the concept of Islamic education in the Qur'an.

In terms of validity, Tafsir Tarbawī books investigated in this study were adequately trustworthy (valid). Since the authors had educational background, experience, work, expertise, and motivation that encouraged the writing of Tafsir Tarbawī. The existing pre-assumption associated with the formulation of the educational concept and the belief in the existence of educational concept in the Qur'an did not lead those authors into excessive subjectivity. They adhered to the rules of Qur'anic exegesis, especially by following the previous interpreters, as we can see in the following discussions.

Paradigm of Tafsir Tarbawī

Based on the books investigated in this study, there were two major paradigms developed by the authors of Tafsir Tarbawī. Those paradigms include, *firstly*, the paradigm that viewed the Qur'an as the source of educational values and *secondly*, the paradigm that viewed the Qur'an as the source of Islamic education concepts and theories. The two paradigms to some extent were applied in their books by deploying the effort to extract the value of education and trying to dig up the educational concept of the verses of the Qur'an (Mudhafir, 2011).

For the first paradigm, some books fell into this category. They included two books authored by Abuddin Nata, *Tafsir Ayat-ayat Pendidikan (Tafsir Ayat-Ayat Tarbawī)* and *Pendidikan dalam Perspektif al-Qur'an*, the book by Nurwadjah Ahmad, *Tafsir Ayat-ayat Pendidikan*, and the book of Listiawati, *Tafsir Ayat-ayat Pendidikan*. In his first book, Nata expressed that the book was written not to develop the concept (theory and practice) of Islamic education as a particular discipline, but rather as an examination of the Qur'anic verses seen from educational perspective. The focus of this book was that Qur'an verses contain meaningful educational values for human's life (Nata, 2002). Other author, Ahmad, defined that his books were not aimed at examining the concept or science of Islamic education from Qur'an verses, but investigating educational values in Qur'an verses (Ahmad, 2017).

For the second paradigm, some books authored by Syahidin, Rosidin, Muh. Anis, Akhmad Alim, and Aam Abdussalam fell into this category. Muh. Anis, for instant, tried to examine some verses of the Qur'an from an educational perspective. This effort departed from the paradigm that Allah is the Supreme Educator (*Rabb*). According to this author, Allah should be referred and consulted in achieving educational concepts based on the Qur'an. The Qur'an is a spark of God's intelligence that contains the smart ideas of Allah who is Intelligent and Supreme Educator. According to Anis, the effort of writing his book was also driven to challenge the phenomenon of scientific development based on Western philosophy of rationalism and empiricism. According to him, these two notions (ideologies) cannot be separated from deficiency because it is created by a limited human reason. Islamic epistemology which is based on revelation from God, the Most Intelligent, surely must be

stronger than those two philosophies (Anis, 2012). In line with the second paradigm, Aam Abdussalam stated that the main source of Islam (read: Qur'an) will be able to provide more comprehensive and superior concept of teaching (education) than the learning concepts nowadays. The Qur'an is an educational source and education is the main mission of the Qur'an (Abdussalam, 2017).

Despite the difference in viewing the position of the Qur'an in developing Islamic education, all of the authors agreed that the Qur'an is the source of Islamic education. They also agreed with the paradigm of *tawhid* (holistic-integral), comprehensive, balanced, of Islamic (Qur'anic) education. The author might use different terms of technical explanation. Abuddin Nata, for example, in his book used a moral (*akhlak*) paradigm. According to him, although the Qur'an discusses about God (theology), but it is not a book of theology. The lesson directed by the Qur'an is that humans should have morality as God has, suitable with the level of their ability. The Qur'an contains stories of the Prophets. It does not mean that the Qur'an is a book of story. It is because the purpose of it is that humans should have morality as the morality shown by the Prophets (Nata, 2002).

Sources of Tafsīr Tarbawī

Having studied the books of Tafsīr Tarbawī, this study found that the sources (reference) of Tafsīr Tarbawī were very diverse. Although the authors used the title "tafsir (Qur'anic interpretation), the source they referred to was not only the Qur'an, Hadīth, or the Qur'anic sciences (*ulūm al-Qur'an*), or books of Qur'anic exegesis (*ketub at-tafāsīr*), but also to other relevant texts (intertext).

In short, with regard to the sources used as references to those Tafsir Tarbawi books, apart from the interpretation by narration (*tafsir bi al-ma'sūr*) and interpretation by reason (*tafsir bi al-ra'y*), references to other texts (intertexts) were also very dominant. According to the author's opinion, this intertextuality is a natural and a difficult thing to avoid in these days, where an exegete (*mufassir*) refers to other works or opinions that have existed before. This is not a disgrace, it is even an evidence of the richness of reading, the breadth of insight, and at the same time indicates the author's intellectual honesty.

In discussing QS. al-'Alaq [91]: 1-5 for instance, Abuddin Nata quoted some scholars, such as al-Maraghī, Ibn Kathīr, al-Wāhidī, al-Isfahanī, A. Baiquni, Maurice Bucaille, and Frans Dahler (Nata, 2002). Similarly, Ahmad Izzan and Saehudin quote other scholars, such as Ibn Kathīr, al-Maraghī, A. Baiquni, al-Isfahanī, dan M.M. al-Hijazī. Izzan even quotes book of Abuddin Nata (Izzan, 2012). Muh. Anis took *al-Munjid fi al-Lughah* by Luis Ma'luf as reference. He also quoted Ahmad Malik Ahmad, Kuntowijoyo, Ramayulis, Jalaluddin and Usman Said, and 'Abdul Aziz al-Qussy (Anis, 2012). While, Nanang Gajali took into account opinions of Ibn Manẓur (*Lisān al-Arab*), Fakhr ar-Razi, M. Quraish Shihab, and Zamakhshari (Gojali, 2013).

In short, this study found that the authors of Tafsīr Tarbawī books in Indonesia had an approach to refer to the opinions of other previous scholars or commentators of the Qur'an. Therefore, it can be inferred that they used intertextual method (Gusmian, 2002). What they do is synthesize opinions of previous scholars and combine them with the opinions of Islamic education experts.

Methods of Tafsīr Tarbawī

With regard to the method, after analyzing the books of Tafsīr Tarbawī, it is found that most of the interpretation methods used are *mandū'i* (thematic) methods. According to Mahmud Arif, this method of *mandū'i* is the most objective, actual, and responsive method of Qur'anic interpretation. It is objective, since through this method, the Qur'an is able to speak by itself. It is actual, since it lets the Qur'an truly live in society. And it is responsive since the

Qur'an directly speaks and touches problems faced by society (Arif, 2015). According to Baidan, method of interpretation is a sets of guidances and rules chosen by an interpreter to approaching the Qur'an verses for the sake of certain goals aimed (Baidan, 2000: 2). However, they were varied in the application of this *mandū'i* method. Some of them really followed the *mandū'i* method strictly as described by al-Farmawī, and some others applied it loosely. Even some of them can be viewed as work of exegesis (which uses the *mandū'i* method), because they did not apply the principle of exegesis. What is existed in this thematic method is only the choice of the theme or title of the discussion, the rest is the discussion of science education. However, there were two books using the *tahlili* (analytic) method, namely the book of Abuddin Nata, *Tafsir Ayat-ayat Pendidikan* (Nata, 2002) and the book of Muh. Anis, *Tafsir Ayat-ayat Pendidikan: Meretas Konsep Pendidikan dalam al-Qur'an*. Some used a combination of both methods of *tahlili* and *mandū'i*, as the book by Salman Harun, *Tafsir Tarbawi: Nilai-nilai Pendidikan dalam al-Qur'an*.

Furthermore, the method of *mandū'i* applied in Tafsir Tarbawī books was also different from one to another. There were authors who strictly followed al-Farmawī's methodology (Farmawī, 1977), but a lot of scholars who applied *mandū'i* (thematic) method loosely, as done by Nurwadjah Ahmad and Ahmad Munir. However, there is an opinion that *mandū'i* method is a model of interpretation that departs from a particular theme and collects Qur'anic verses based on these themes, the book of Abuddin Nata can also be categorized as using *mandū'i* method; because it raised a theme, from a number of verses discussed (Compare with El-Tahir El-Misawi's formula about main categories of *mandū'i* approach in tafsir, among others *first*, choosing a theme a focus of Qur'anic interpretation activity; and *second*, emphasizing on the idea that the Qur'an is an integral coherency consisting of its parts) (Misawi, 2006).

In short, there are books of Tafsir Tarbawī which strictly use the method of interpretation, in this case the *mandū'i* and *tahlili* (analytic) methods, on the one hand, and there are also which are loosely, even inclined not to use the exegesis method, on the other hand. The second category can not be classified as a work of exegesis (*tafsir al Qur'an*). The second group can be better categorized as an Islamic education books because their discussion are similar to a regular book (Islamic education books). In this case, the Qur'an verses are cited only to support (as argument/*dalil*) the ideas that are being developed. This can be seen in the book of Ahmad Munir (Munir, 2008), Syahidin (Syahidin, 2009), Nanang Gojali (Gojali, 2013), and Kadar M. Yusuf (Yusuf, 2015).

Nevertheless, the discourse of Tafsir Tarbawī in terms of formulating the concept of Islamic education from the Qur'an has been carried out by using method of *tafsir mandū'i* of Farmawī. This effort was done by Rosidin (Rosidin, 2010, 2013), Akhmad Alim (Alim, 2014), Abuddin Nata (Nata, 2016), and Aam Abdussalam (Abdussalam, 2017). All of them even offered and explained the method of Tafsir Tarbawī and how to apply it.

The Tafsir Tarbawī method which is offered, more or less, as follows (Rosidin, 2015):

1. Select or define the Qur'anic issues which will be studied thematically;
2. Trace and compile verses relating to the problem set; verses *make'iyah* and *madaniyyah*;
3. Organize the verses in accordance with the chronology of the downward period; with the knowledge of *asbāb an-nuzūl*;
4. Know the correlation (*munāsabah*) of the verses in each chapter;
5. Prepare a discussion on the themes in the outline that is suitable, systematic, perfect and complete;
6. Complete the discussion and description with Ḥadīth, if it is deemed necessary, so that the explanation becomes more perfect and clearer;
7. Study the verses thematically and thoroughly by compiling similar-sounding verses, compromising between *'am* and *khāṣ*, *muṭlaq* and *muqayyad*, syncing seemingly contradictory

verses, explaining the *nāsikh-mansūkh*, so that all verses meet on one point, without differences and contradictions or coercion of some verses to inappropriate meanings.

Based on this method, the books followed the method of *tafsir mawḍūʿī* of al-Farmawī. To some extent, the same thing was offered by Akhmad Alim and Aam Abdussalam. Yet, Aam Abdussalam added *bayānī* approach (a part of *Balāghah*) in his *mawḍūʿī* method process (Abdussalam, 2017).

The Structure of Tafsīr Tarbawī

In terms of the way the book-writing were structured and the way the books were interpreted the verses (exegesis), it can be said that not all of Tafsīr Tarbawī books followed standard framework of Qurʾanic exegesis. The popular framework of Qurʾanic exegesis itself refers to the way how the works of exegesis were presented with its systematic interpretation ranging from mentioning the verse, the translation, its global meaning, and its detailed meaning including *mufradat* (etymology meaning), Arabic (semantic and semiotic analyses), *asbab al-nuzūl* (the cause of revelation), *munasabah* (correlation), *ḥadīth* (prophet's saying), principles and sciences of the Qurʾan, *mufasssīr*'s thought, and its intertextuality with other works. The works that did not meet those criteria tended to be more free and loose in their discussions and structure. These works seem to be similar with the Islamic education books. It is unlike books of the Qurʾanic exegesis (*kutub at-tafsīr*).

In short, there are some Tafsīr Tarbawī books that have been worth mentioning as the works of Qurʾanic exegesis while some are more appropriately called as the works of Islamic education. The books that fell into the first category, for instances, are *Tafsir Ayat-ayat Pendidikan (Tafsir al-Āyāt at-Tarbawī)* by Abuddin Nata; *Tafsir Ayat-ayat Pendidikan: Hati yang Selamat hingga Kisah Luqman* by Nurwadjah Ahmad; *Pembelajaran dalam Islam Konsep Ta'lim dalam al-Qur'an* by Aam Abdussalam; *Tafsir Ayat-ayat Pendidikan: Meretas Konsep Pendidikan dalam The Qur'an* by Muh. Anis; *Epistemologi Pendidikan Islam: Integrasi al-Tarbiyyah dan al-Ta'lim dalam The Qur'an* and *Konsep Andragogi dalam The Qur'an: Sentuhan Islami pada Teori dan Praktek Pendidikan Orang Dewasa* by Rosidin; *Tafsir Tafsir Pendidikan Islam* by Akhmad Alim; and *Tafsir Ayat-Ayat Pembelajaran dalam The Qur'an* by Syukri. While the rest fell into the second category.

The Objectivity of Tafsīr Tarbawī

As a matter of fact, Tafsir Tarbawī is not Qurʾanic exegesis (as usual), nor is it really a part of Islamic education works. However, Tafsīr Tarbawī may be regarded as a new trend or pattern in interpreting the Qurʾan (Farmawī, 1977; Shihab, 2003). The aforementioned new pattern can be seen from how this work is seemingly generated from the certain interpreters' assumptions and pre-assumptions before they interpret the Qurʾan.

According to Fazlur Rahman, in addition to Quran's exegesis methods, pre-assumptions is another thing causing the differences in the pattern of *tafsīr* (Rahman, 2002). Regarding this, Muhammad Huseyn Ṭabāṭabāʾī contends against the interpretation of the Qurʾan which is only based on the specific skills owned by the interpreters, such as in the field of linguistics, Sufism, philosophy, history, theology, law, and so on. According to him, such interpretation has been caught up in the cult of certain disciplines. In this context, the authors of Tafsīr Tarbawī seem to interpret the Qurʾan in accordance with their understanding within their fields of expertise, although, in fact, the context of verse is completely not in line with the context of their fields. Ṭabāṭabāʾī, responding to this kind of interpretation, views that an interpretation based on a specific expertise is called *taṭbīq* (implementation), not *tafsīr* (explanation) of the Qurʾan.

Al-Ṭabāṭabāʾī differentiates between term *tafsīr* and term *taṭbīq*. According to him, *tafsīr* is an activity to find the nature, goal, and meaning of the Qurʾan. This effort can be carried out by thinking deeply and using method of Qurʾanic interpretation of the Qurʾan by the Qurʾan (*tafsīr al-Qurʾān bi al-Qurʾān*). While, *taṭbīq* is a scientific analysis based on and using a certain

approach such as philosophy, Islamic jurisprudence (*fiqh*), and so on. This last is a result of analyses directed to support a certain discipline. In short, the first is directed to answer the question: what is stated by the Qur'an; while the second is to answer the question: where the Qur'an should be brought? (Tabāṭabā'ī, 1997).

In interpreting the Qur'an, a *mufasssīr* sometimes imposes an interpretation by inserting foreign ideas into the Qur'ān (aṣ-Ṣauwī, 1995). Often times, an interpreter does interpret the Qur'an subjectively without considering the context of each verse, either its external-historical context (*siyāq tārikhiyyah*) or its internal context (*siyāq dākhiliyyah*).

The critique of this kind of subjective interpretation comes from scholars such as az-Zahabī (az-Zahabī, 1986) and Amīn Khullī (al-Khulī, 1962). They argue that such interpretation leads to the interpreters' interests which are subjective and partial, and therefore unable to present the universal value of the Qur'an. This subjectivity, to some extent, also appears in the works of Tafsir Tarbawi (Munir, 2008).

In fact, subjectivity during a process of interpretation is inevitable. Hence, it could be said that subjectivity is tolerable as long as it is around the extent on which the experts agree upon and the agreed criteria are met. This occurs due to the fact that *tafsīr* is a result of *mufasssīr*'s responses when they try to understand the Qur'an in a condition where they cannot be free of a certain social context surrounding them. Therefore, there is no truly objective interpretation since each interpretation towards a text, including towards the Qur'an, is strongly influenced by the interpreters' historical background and assumptions (Kurzman, 1998).

With regard to this, Amina Wadūd says that no interpretation is truly objective; each interpretation tends to reflect the subjective choices and its relativity (Muhsin, 1994). Moreover, Ḥasan Ḥanafī said that every interpretation, either using narrative approach (*bi al-rivāyah*) or by reason (*bi al-ra'y*), always departs from an interest. There is no interpretation which is entirely objective, absolute, and universal (Ḥanafī, 1995). He further suggests that an interpretation should be one-side, solving, and transformative (Ḥanafī, 1995). In the same vein, Ḥanafī and Naṣr Ḥāmid Abū Zayd assert that there is no absolutely correct interpretation. Everything is relative; what is right for one may be wrong for another one. In other words, truth relies on and is bound to its certain context which varies from time to time and place to place (Zayd, n.d.). According to Abū Zayd, the Qur'an is the absolute religious texts from its *lafaz*, but once it interacts with human reason, its absolute meaning shifts onto diverse meaning (Darrāz, 1960; Zayd, 1992).

As to this objectivity, Abdullah Saeed disagrees with the idea of a single-meaning text. However, he believes that there must be a more accurate and reliable interpretation over other interpretations. He suggests that there must be limitations for building meaning from a text (Saeed, 2006). He disagrees with a fully-held subjectivity and relativity. He focuses himself on looking for some needed ways to get a satisfying, accurate, reliable, and legitimate interpretation. For that reason, he suggests that *mufasssīr* give their attentions to linguistic context which includes both a broader context—the entire content of Qur'an—and a narrow context such as the words, sentences, and other verses coming before and/or after the verse being interpreted. Moreover, in maintaining the validity of an interpretation, he emphasizes on the importance of using appropriate methods without conforming to an infinite imaginative jumping, such as a theological jumping, during the interpretation process conducted (Rohman, 2015).

Subjectivity elements in Tafsīr Tarbawī are rather visible. It is seen from books of Tafsīr Tarbawī while the authors of Tafsīr Tarbawī translate or interpret the Qur'an verses. Educational approach in interpreting the verses, to some extent, is influencing their product of interpretation (*tafsīr*). For instance, when we take a close look at a translation of QS. al-

Fātiḥah [1]: 2, the authors of Tafsir Tarbawi translate word *rabb* in the phrase *rabb al-‘alamīn* by “pendidik” (educator) (Anis, 2012). *Rabb* is an Educator. Abuddin Nata for instance explains that word *rabb* may mean the owner who educate; one who influences the students and think about them (Nata). Meanwhile, Mahmud Arif explains that word *rabb* comes from the root word *tarbiyyah* meaning to manage, to take care, or bring something step by step to its perfection (Arif, 2015). While translating and interpreting word *rabb* as The Educator (*Allah Sang Pendidik*) Aam Abdussalam cites al-Maudūdī and al-Ashfahānī. Based on his study on word *rabb* in the Qur’an specifically and comprehensively, Abu al-‘Ala al-Maudūdī opines that the the most basic and dominant meaning from word *rabb* is *tarbiyyah* (education). In same tone, al-Ashfahānī says that the root word of word *Rabb* is *tarbiyyah* (education) (Abdussalam, 2017; Al-Maudūdī, n.d.; Qāsim, n.d.). The explanation/interpretation on QS. al-Fātiḥah [1]: 2 that Allah is *Murabbi* (Educator) is exist in almost all books of Tafsir Tarbawī.

Other most referred and interpreted verse pedagogically in Tafsir Tarbawī books is QS. al-‘Ala [96]:1-5. This verse is usually used as an argument (*dalil*) for the concept of teaching-learning in Islamic education (Anis, 2012; Gojali, 2013; Harun, 2013; Nata, 2002; Yusuf, 2015). Word *Iqra’* is the key in formulating and developing Islamic education concept. Aam Abdussalam discusses this QS. al-‘Ala [96]:1-5 as the paradigm of Islamic education (instruction) (Abdussalam, 2017). According to Abdussalam, word *Iqra’* at least contains three main points. *Firstly*, the recognition of the existence of human being as an educative creator. The pattern of *insha* (command) sentence indicates that human being existence; *second*, the recognition of all entities, both concrete and abstract, and all verses, both *qur’āniyyah* (the Qur’an verses) and *kawniyyah* (the universe) as the source of teaching-learning activities. The pattern of sentence by omitting the object of word *iqra’* strongly indicates the general and broad meaning; and *third*, the recognition of *tawḥidullāh* (monotheism/the oneness of God) as the main principle in developing learning model. The clauses “*al-laẓi khalaq. Khalaq al-insān min ‘alaq*” as *‘illat* (the cause) for the previous clauses indicate that those sentences are the main principles (Abdussalam, 2017; Wahyudi, 2016).

From QS. al-‘Ala [96]:4, the authors of Tafsir Tarbawī also formulated the concept of media of education (instruction) (Pito, 2018; Ramli, 2015). Based on linguistic analysis (*balāghah* in Arabic linguistic), Abdussalam for instance says that word *al-qalam* can be understood as indicating a great principle that learning (instruction) is not direct, but need medium. Furthermore, by *bayānī* analytical approach, Abdussalam explain that word *al-qalam* here represents all kind of medium in learning. His conclusion, Abdussalam uses *majāz mursal* with linguistic rule *itlāq al-khāṣ wa irādāt al-‘ām* (mentioning what is specific but what is meant is general) (Abdussalam, 2017). Meanwhile Muh. Anis describes that word *al-qalam* is something used for writing. It is a symbol of all tools used by human being to express their thought, feeling, observation, and experience in oral, written, and pictorial form (Anis, 2012).

In addition, the other most commonly quoted verse pertaining to the concept of education is QS. al-Raḥman [55]: 1-4. This verse is usually cited as the argument (*dalil*) for the principle of Islamic education or the concept (characteristic) of educator in Islamic education that is *rahmaniyyah* (mercy) (Abdussalam, 2017). This verse, according to Muh. Anis, guides an educator to develop an education based on *rahmah* (mercy). Allah, The Educator (*Zat Yang Maha Mendidik*, Anis’ word) has Mercy and Compassion attribute. This contains a lesson that every educator in carrying out his/her task should be based on mercy, compassion, and good manner (Anis, 2012).

Those are some unique (read: different) translations/interpretations (Bühler, 2002) in Tafsir Tarbawī books. Those different interpretations are apparent mainly in the works which are categorized as having paradigm that the Qur’an is the theoretical-technical source of Islamic education, such as book of Muh. Anis, Akhmad Alim, and Aam Abdussalam.

Included to this category is book of Syahidin, *Menelusuri Metode Pendidikan dalam al-Qur'an* which offers methods of teaching of *Pendidikan Agama Islam* (Islamic Religious Education) based on the Qur'an (Syahidin, 2009).

This paradigm is in line with the spirit held by Moslem revivalists of the 20th century with the jargon “*at-rujū' ilā al-Qur'ān wa as-Sunnah*” (back to the Qur'an and Prophetic Tradition). For them, the Qur'an is a solution for all problems of human lives. The Qur'an is also believed to contain all sciences and otherwise; those all sciences should be Islamized (it is known as *islamization of sciences*). This belief is seemingly held by some Tafsir Tarbawī authors in developing Islamic education system based on the Qur'an. Therefore, it may also be understood that some books of Tafsir Tarbawī contains the ideology of Islamic revivalism. This assumption is supported by the statement uttered by the aforementioned authors which sound to reject the application of Western system of education in Moslem world. For them, Western materialistic-secular ideology has destructed Moslem educational system and lives (Abdussalam, 2017; Anis, 2012; Syahidin, 2009).

CONCLUSION

The Qur'an is believed to be the source of Islamic education. As seen in Tafsir Tarbawī books, some Indonesian scholars have attempted to understand the Qur'an by using educational approach. The motives and aims of Tafsir Tarbawī can be divided into two: *first*, to find and develop the concept (theory and practice) of Islamic education based on the Qur'an; and *second*, to generate educational values from Qur'an. The last can be seen from books of Tafsir Tarbawī as a subject matter in the faculty of Tarbiyah and Teacher training (Education) in State Islamic universities (Universitas Islam Negeri, UIN), and the like. This study found that the function of the Qur'an for the development of Islamic Education as understood and displayed by the Tafsir Tarbawī authors in Indonesia is more as a source of value than as a source of the formulation of science or theory of Islamic Education.

The writers of Tafsir Tarbawī in Indonesia in general were lecturers of Tafsir Tarbawī who have educational background in the field of interpretation of the Qur'an and or Islamic education. On average, they already had doctorates, and many of them are now professors. From the perspective of *Ulum al-Qur'an* (Qur'anic sciences), Tafsir Tarbawī in Indonesia generally used the thematic interpretation method (*maḍū'i*), by combining the types of interpretations by reason (*bi al-ra'y*) and interpretations by narration (*bi al-ma'sūr*). The source of reference for interpretation also combined the *dirāyah* (reason) and *riwāyah* (history), as well as the works of commentators and scholars (intertext).

Taking the authors' profile (educational background, job, and expertise), method, and source of Tafsir Tarbawī into account, the interpretation of Tafsir Tarbawī is relatively safe (valid). Tafsir Tarbawī can be considered a legitimate and acceptable interpretation of the Qur'an. However, educational approach in interpreting the Qur'an, made Tafsir Tarbawī seemingly quite subjective, especially in the first form of Tafsir Tarbawī. The authors' pre-assumption (motive of writing, paradigm, and so on) in writing Tafsir Tarbawī has resulted, to some extent, in different product (read: *lawn at-tafsir*). As a new trend in the field of Quranic interpretation (*tafsir*), Tafsir Tarbawī may be regarded as a type/colour of Quranic interpretation (*lawn at-tafsir*). In terms of its contribution, however, the works of Tafsir Tarbawī have contributed to the development of Islamic Education, both in the methodological level and the results. From a methodological point of view, Tafsir Tarbawī books had offered a method (*tafsir*) for the development of the Tafsir Tarbawī (educational interpretation), while in terms of the results, Tafsir Tarbawī books in Indonesia had not only helped strengthen the basic concepts and principles Islamic education (education as a value),

but also had formulated the science or theory of Islamic Education (in the form of components of Islamic Education).

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