

## Implementation of Tafsir Tarbawi in Modern Education: Facing Educational Challenges in Globalization Era

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**Abstrak:** Penelitian ini bertujuan untuk mengkaji secara mendalam tentang "Implementasi Tafsir Tarbawi Dalam Pendidikan Modern: Tantangan Pendidikan Dalam Era Globalisasi." Di tengah arus globalisasi yang masif, pendidikan Islam menghadapi dilema antara mempertahankan tradisi dan mengadopsi inovasi teknologi. Metode yang digunakan dalam penelitian ini adalah studi kepustakaan (*library research*), yaitu mengumpulkan, menganalisis, dan mensintesis data dari literatur primer seperti Al-Qur'an dan kitab tafsir, serta literatur sekunder berupa jurnal dan buku akademik. Hasil penelitian menunjukkan bahwa terdapat relevansi dan pengaruh yang sangat signifikan dari pesan-pesan Al-Qur'an—sebagaimana dirumuskan oleh para mufasir—terhadap sistem pendidikan modern. Tafsir Tarbawi menawarkan metodologi pengajaran yang komprehensif, meliputi metode *al-hikmah*, *mau'idzah hasanah*, *al-mujadalah*, *amthal* (perumpamaan), metode cerita, metode inkuiri (tanya jawab), *tausiyah*, hingga karya wisata (observasi alam). Lebih lanjut, dalam menghadapi tantangan era globalisasi yang menuntut penggunaan media canggih, Al-Qur'an telah memberikan landasan pemanfaatan alam semesta (langit, bumi, gunung, dan fenomena tata surya) sebagai media pembelajaran yang tak terbatas. Kesimpulannya, integrasi nilai-nilai Tafsir Tarbawi dan kemajuan IPTEK mutlak diperlukan guna melahirkan generasi yang tidak hanya unggul secara kognitif dan teknologi, tetapi juga kokoh dalam iman, takwa, serta berakhlak mulia di abad ke-21.

**Kata Kunci:** Tafsir Tarbawi, Pendidikan Modern, Era Globalisasi, Metode Pendidikan.

**Abstract:** This study aims to profoundly examine the "Implementation of Tafsir Tarbawi in Modern Education: Educational Challenges in the Era of Globalization." Amidst massive globalization, Islamic education faces the profound dilemma of preserving religious traditions while adopting rapid technological innovations. The method utilized in this research is library research, which involves collecting, analyzing, and synthesizing data from primary literature—such as the Qur'an and exegetical texts (Tafsir)—and secondary sources including academic journals and books. The findings reveal a highly significant relevance and influence of Qur'anic messages, as formulated by exegetes, on modern educational systems. Tafsir Tarbawi offers a comprehensive pedagogical methodology, encompassing the methods of *al-hikmah* (wisdom), *mau'idzah hasanah* (good advice), *al-mujadalah* (respectful debate), *amthal* (parables), storytelling, inquiry (question-and-answer), *tausiyah* (counseling), and field trips (nature observation). Furthermore, addressing the globalization era's demand for sophisticated learning media, the Qur'an has established the foundational use of the universe—the sky, earth, mountains, and solar phenomena—as limitless educational media. In conclusion, the holistic integration of Tafsir Tarbawi values with scientific and technological advancements is absolutely essential to cultivate a generation that is not only cognitively and technologically superior but also firmly grounded in faith, piety, and noble character in the 21st century.

**Keywords:** Tafsir Tarbawi, Modern Education, Globalization Era, Educational Methods.

## A. Introduction

The Qur'an, as the ultimate holy scripture for Muslims, serves as a comprehensive guide for all aspects of human life, including the realm of education. Etymologically, the word "Qur'an" is derived from the Arabic root *qara'a*, which means a reading, something that is read, observed, and deeply studied. Scholars of *Ushul Fiqh* (Islamic Jurisprudence) formally define the Qur'an as the exact words of Allah SWT revealed to the Prophet Muhammad ﷺ in the Arabic language, transmitted to subsequent generations through continuous, undeniable chains (*mutawatir*), written in the *mushaf*, whose recitation constitutes an act of worship, beginning with Surah Al-Fatihah and concluding with Surah An-Nas. Renowned scholars like Muhammad Ali Al-Sabuni and Ali Hasbullah emphasize its miraculous nature and its function as the ultimate clarifier for human welfare in both this world and the hereafter. From these multifaceted definitions, the Qur'an is fundamentally understood as *Kalamullah* (the Word of God), serving primarily as the definitive source of Islamic law and the wellspring of all human knowledge. The laws contained within the Qur'an are broadly categorized into three domains: *Aqidah* (theology/belief), *Akhlah* (morality/ethics), and *'Amaliah* (practical jurisprudence/actions), which encompass personal, civil, criminal, constitutional, international, and economic regulations.

Beyond its legislative and theological functions, the Qur'an is fundamentally an educational paradigm. It contains profound educational messages—*Tafsir Tarbawi*—that articulate principles of learning, epistemology, pedagogical methods, curriculum content, and evaluative measures. The urgency of

extracting and implementing these Qur'anic educational principles has never been more critical than in the contemporary era. We are currently navigating the complexities of globalization and the 21st century, a period characterized by exponential technological advancements, the democratization of information, and significant sociocultural shifts. While these advancements offer unprecedented opportunities for human development, they simultaneously precipitate profound moral and ethical crises. Modern education often prioritizes cognitive achievement and technical proficiency—Science and Technology (IPTEK)—at the expense of spiritual grounding and moral integrity—Faith and Piety (IMTAK). This dichotomy has resulted in a globalized educational landscape that frequently produces individuals who are technologically adept but ethically untethered.

Addressing this crisis requires a transformative approach to education, one that successfully harmonizes the *Ayat Kauniyah* (the observable signs of God in the universe/science) with the *Ayat Qur'aniyyah* (the revealed signs in the scripture). As emphasized by recent educational studies, the reconstruction of education must be based on a profound epistemological response to globalization, returning to an *adab*-based pedagogy that places ethical and spiritual development at the core of learning (Anwar & Umam, 2025). This aligns with the concept of transformative education, which insists that 21st-century skills and competencies must be deeply rooted in religious frameworks to be truly beneficial (Anwar & Umam, 2020). Therefore, the implementation of *Tafsir Tarbawi*—the educational exegesis of the Qur'an—is not merely an academic exercise but a civilizational necessity. It provides a robust, divine methodology

that empowers educators to navigate the challenges of modern education, ensuring that the pursuit of modern knowledge is inextricably linked to the cultivation of a noble, God-conscious character.

The integration of *Tafsir Tarbawi* into modern education involves a systematic implementation process. Implementation, in public policy and educational theory, refers to the concrete actions directed toward putting a formulated program into effect to achieve specific, predetermined goals. In the context of Islamic education, it means operationalizing the abstract principles derived from Qur'anic exegesis into practical classroom methodologies, curriculum designs, and institutional leadership strategies. The term "tafsir" itself means to explain, clarify, and elucidate the meanings of the Qur'anic verses based on human capacity while remaining faithful to the text's divine intent. By focusing on *Tafsir Tarbawi*, this study aims to dissect specific Qur'anic pedagogical methods and media, demonstrating how these classical, divinely inspired techniques provide superior, holistic solutions to the hyper-modern challenges faced by educators and students in the globalization era.

## B. Literature Review

The discourse surrounding the implementation of Qur'anic values in modern educational systems has gained significant traction as scholars seek to reconcile classical Islamic epistemology with contemporary pedagogical demands. *Tafsir Tarbawi*, specifically, has emerged as a distinct branch of Qur'anic exegesis dedicated to extracting educational theories, methodologies, and philosophies from the divine text. M. Yusuf (2019) in his seminal work on *Tafsir Tarbawi* highlights that the Qur'an is replete with instructional strategies that address the

cognitive, affective, and psychomotor domains of learners, serving as a timeless blueprint for educators.

Recent literature prominently features the necessity of transforming Islamic educational institutions to meet the challenges of the 21st century without compromising their core identity. Anwar and Umam (2020) argue that transformative education must emphasize essential 21st-century competencies—such as critical thinking, collaboration, and digital literacy—within the framework of an independent, yet ethically grounded, curriculum. This aligns with the broader epistemological response to globalization, which necessitates the reconstruction of *adab*-based pedagogy to counter the moral decay often associated with secularized modern education (Anwar & Umam, 2025).

Furthermore, the structural implementation of these values heavily relies on institutional leadership and management. Bakar et al. (2025) emphasize the critical role of leadership strategies, particularly within traditional Islamic boarding schools (*pesantren*), in improving educator competence to navigate modern challenges. Similarly, Suherman et al. (2025) demonstrate that a kindness-based leadership strategy in Islamic elementary education significantly fosters an environment conducive to holistic character development. To ensure active student engagement in this modern era, the transformation of student management is crucial, encouraging participation in non-academic activities that build soft skills and resilience (Riyanti et al., 2026).

Technological integration is another major theme in the literature. While *Tafsir Tarbawi* provides the philosophical foundation, modern execution requires innovative models. Sulastri et al. (2024) explore deep learning-based planning models for Islamic education, proving

that advanced technological frameworks can successfully facilitate the delivery of traditional Islamic values in integrated schools. Additionally, integrating concepts like ecopedagogy with the theological principle of *Tawhid* (Oneness of God) offers a highly relevant, Qur'an-based approach to teaching modern environmental awareness (Anwar et al., 2025). This review confirms that the principles of *Tafsir Tarbawi* are not obsolete; rather, when paired with modern strategic management and technology, they provide a formidable framework for addressing contemporary global educational challenges.

### C. Methods

This research employs a qualitative methodology based on a library research approach (*studi kepustakaan*). Library research is a systematic process conducted by a researcher to gather, evaluate, and synthesize data sourced entirely from existing literature, including books, academic journals, articles, and specific authoritative writings relevant to the subject matter. This method is particularly suited for textual analysis and conceptual studies, allowing for a deep, philosophical, and exegetical exploration of educational concepts derived from religious texts.

The data sources for this study are categorized into primary and secondary sources. The primary sources encompass the Holy Qur'an, specifically verses related to educational methodology and media, alongside authoritative books on *Tafsir Tarbawi* that provide specialized pedagogical exegesis of these verses. The secondary sources consist of contemporary academic journals, books, and articles that discuss the modern educational landscape, the impacts of globalization, technological integration

in learning, and the management of Islamic educational institutions.

Data collection was conducted through thematic categorization, focusing on keywords such as *Tafsir Tarbawi*, modern education, pedagogical methods, learning media, and globalization challenges. The data analysis followed a descriptive-analytical framework. First, the gathered Qur'anic verses and their exegetical meanings were described to establish the theoretical foundation of Islamic pedagogy. Subsequently, these classical methods were analytically juxtaposed with the realities and demands of modern education systems. The final step involved synthesizing these insights to formulate a comprehensive conclusion on how the implementation of *Tafsir Tarbawi* serves as a viable, holistic solution to the multifaceted challenges posed by the globalization era in education.

### D. Result and Discussion

#### 1. The Concept and Pedagogical Methods in *Tafsir Tarbawi*

The implementation of *Tafsir Tarbawi* in modern education fundamentally begins with the adoption of its highly sophisticated, divinely ordained pedagogical methodologies. The Qur'an does not prescribe a monolithic approach to teaching; rather, it offers a dynamic, multifaceted toolkit designed to address diverse psychological profiles, intellectual capacities, and situational contexts. The foremost framework is outlined in Surah An-Nahl (16:125): "*Invite to the way of your Lord with wisdom [al-hikmah] and good instruction [mau'idzah hasanah], and argue with them in a way that is best [al-mujadalah]...*" This triad forms the cornerstone of Islamic pedagogy. *Al-Hikmah* demands that educators possess profound wisdom, delivering absolute truths with clarity and decisiveness, tailored to the intellectual

maturity of the student. In a modern context plagued by misinformation, teaching with *hikmah* means fostering critical thinking and analytical rigor. *Mau'idzah hasanah* shifts the focus to the affective domain; it is empathetic, consequence-driven counseling that touches the heart, ensuring that students internalize moral values rather than merely memorizing facts. *Al-Mujadalah*, the method of respectful debate, is exceptionally relevant today. It encourages dialectical learning, where students are taught to construct logical arguments, respect opposing viewpoints, and engage in high-level intellectual discourse without descending into hostility.

Beyond this triad, the Qur'an heavily employs the method of *Amthal* (parables/analogies), as seen in Surah An-Nahl (16:75-76), where Allah contrasts a powerless slave with a generous, free provider to illustrate the absurdity of polytheism. Pedagogically, analogies are powerful cognitive bridges. In modern classrooms, where abstract concepts in science or philosophy can overwhelm students, using relatable analogies translates the unknown into the known, accelerating comprehension and retention. Similarly, the Qur'an champions the Narrative or Storytelling Method (*Cerita*), vividly illustrated in the story of Musa and the cow in Surah Al-Baqarah (2:67-73). Storytelling is not mere entertainment; it is an immersive pedagogical strategy that contextualizes complex moral and legal dilemmas. Modern psychology confirms that the human brain is wired for narratives. By employing historical and prophetic stories, educators can seamlessly instill character, resilience, and ethics, capturing the imagination of a generation otherwise distracted by digital media.

Furthermore, *Tafsir Tarbawi* highlights the Inquiry Method—starting education with a question to stimulate curiosity. Surah Al-Ma'un opens with, "Have you

seen the one who denies the Recompense?" and Surah Al-Anfal addresses questions posed by the companions. This active learning approach disrupts passive reception. It forces the learner to engage, hypothesize, and actively seek answers, which is the very foundation of modern student-centered learning and the scientific method. The Qur'an also outlines the *Tausiyah* method (giving profound advice/wills), as seen in the legacy of Prophet Ibrahim and Ya'qub to their children (Al-Baqarah: 132-133), emphasizing the lifelong, intergenerational responsibility of education. Lastly, the *Karya Wisata* (Field Trip or Experiential Learning) method is explicitly commanded in Surah Al-Hajj (22:45-46), urging humanity to travel the earth to observe the ruins of past civilizations. This is a divine mandate for experiential, project-based learning. It teaches students that true understanding requires stepping out of the classroom, observing empirical evidence, and reflecting on the socio-historical consequences of human actions. By implementing these diverse Qur'anic methods, modern educators can create a highly engaging, intellectually rigorous, and morally profound learning environment.

## 2. Qur'anic Media and the Paradigm of Modern Education

In addition to methodology, *Tafsir Tarbawi* profoundly addresses the use of educational media, seamlessly bridging ancient wisdom with the requirements of the modern, technology-driven classroom. A critical challenge in the globalization era is the reliance on sophisticated, often expensive, technological infrastructure. While digital tools are invaluable, the Qur'an redirects our attention to the most accessible, universally available, and majestic educational media: the universe itself. In Surah Luqman (31:10-11), Allah explicitly presents the sky

without pillars, the stabilizing mountains, the diverse biological life, and the water cycle as undeniable evidence of divine creation. Furthermore, Surah Fussilat (41:37-39) points to the cosmic phenomena of night and day, the sun, the moon, and the revival of dead earth through rain as signs for those who reflect.

From a modern educational perspective, this constitutes the ultimate framework for empirical observation and ecological education. When integrated into contemporary curricula, these verses mandate the teaching of physics, astronomy, biology, and ecology not as secular subjects, but as the study of *Ayat Kauniyah* (the observable signs of God). This approach aligns perfectly with modern ecopedagogy. As Anwar et al. (2025) note, integrating the value of *Tawhid* (monotheism) and ecopedagogy in elementary curricula is vital for strengthening the character of environmental care. By utilizing the earth and sky as media, educators foster a generation that respects the environment as a divine trust (*amanah*), directly combating the ecological devastation wrought by unchecked global capitalism.

Simultaneously, the modern education system is undeniably defined by the digital revolution. The adoption of tablets, interactive software, e-learning platforms, and artificial intelligence has transformed the landscape. Sulastri et al. (2024) emphasize the efficacy of deep learning-based planning models in integrated Islamic schools. The challenge, therefore, is not to reject modern technological media, but to subordinate it to the Qur'anic paradigm. Virtual reality (VR) and augmented reality (AR) can be utilized to simulate the very *Karya Wisata* (historical travel) the Qur'an commands, allowing students to virtually explore ancient ruins or biological micro-structures. However,

as the Qur'an warns that it is "the hearts within the breasts that go blind" (Al-Hajj: 46), modern media must be curated to prevent spiritual desensitization. The use of technology must be guided by the ethical frameworks derived from *Tafsir Tarbawi*, ensuring that the internet and digital tools are used to expand wisdom (*hikmah*) rather than disseminate falsehoods. Ultimately, modern education must strike a balance: utilizing the cutting-edge tools of the globalization era while maintaining the natural universe as the primary, spiritually grounding medium, ensuring an inclusive, accessible, and profound educational experience for all demographics.

### 3. Navigating Educational Challenges in the Globalization Era

The era of globalization—characterized by the rapid, borderless exchange of ideas, technologies, cultures, and economies—presents unprecedented challenges and opportunities for the Islamic education sector. According to Law No. 20 of 2003 on the National Education System, education is a conscious and planned effort to actualize a learning process where students actively develop their potential to acquire spiritual strength, self-control, personality, intelligence, noble character, and necessary skills. However, achieving this holistic goal is severely tested by globalization. The overwhelming influx of foreign cultures and pragmatic, secular ideologies often marginalizes spiritual and moral development. The challenge lies in enhancing national productivity, economic competitiveness, and technological mastery without losing the nation's spiritual identity.

One of the most pressing challenges in this era is the uneven quality and distribution of educational access, particularly regarding technological infrastructure and teacher competence. While urban centers may

seamlessly adopt globalized educational standards, remote areas struggle. This disparity threatens to widen the gap in human resource quality. To compete globally, Islamic educational institutions must produce graduates capable of standing alongside international peers. This requires a paradigm shift towards cultivating high-level 21st-century skills—critical thinking, creativity, communication, and collaboration—through student-centered learning models (Anwar & Umam, 2020). When students are placed at the center of the learning process, encouraged to innovate and express their ideas, they develop the adaptability required in a rapidly changing global market.

To effectively implement *Tafsir Tarbawi* as a countermeasure to these challenges, the role of institutional leadership and teacher quality is paramount. School leaders and *Kiai* (Islamic scholars) must adopt forward-thinking leadership strategies that prioritize the continuous professional development of their teaching staff (Bakar et al., 2025). A teacher in the modern era cannot merely be a transmitter of information; they must be a facilitator, a moral guide, and a technological adept. By implementing kindness-based leadership strategies (Suherman et al., 2025), institutions can foster a supportive environment where teachers feel empowered to innovate. Furthermore, student management must be revolutionized. Increasing student participation in non-academic, character-building activities is essential for developing the soft skills and resilience needed to survive global pressures (Riyanti et al., 2026). Ultimately, the challenge of globalization is not an existential threat to be feared, but a reality to be managed. By anchoring the educational process in the timeless methodologies and moral imperatives of *Tafsir Tarbawi*, Islamic education can

successfully synthesize IMTAK (Faith and Piety) with IPTEK (Science and Technology), producing a generation that is locally rooted in noble character but globally competitive in capability.

## E. Conclusion

The implementation of *Tafsir Tarbawi* within modern education is not a regression to antiquity, but rather an essential, highly relevant strategy for answering the complex challenges of the globalization era. The Qur'an provides a comprehensive, balanced educational model that seamlessly integrates *Iman* and *Takwa* (Faith and Piety) with the pursuit of *Ilmu* and *Teknologi* (Science and Technology). The pedagogical methodologies formulated by Qur'anic exegetes—including *al-hikmah* (wisdom), *mau'idzah hasanah* (good advice), *al-mujadalah* (respectful debate), parables, storytelling, inquiry-based learning, and experiential field trips—offer robust frameworks that rival and enhance contemporary student-centered teaching models. Furthermore, while the modern era demands sophisticated technological infrastructure, *Tafsir Tarbawi* grounds the learning experience by presenting the universe—the sky, earth, mountains, and cosmic phenomena—as the ultimate, accessible educational media. By effectively managing institutional leadership, transforming student engagement, and adapting technology through an Islamic ethical lens, educators can overcome the disparities and moral ambiguities brought by globalization. In conclusion, the synergy between the divine guidance of the Qur'an and the innovations of modern education is crucial for cultivating a resilient, ethically grounded, and globally competitive generation.

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