

LITERATURE ANALYSIS OF *TAFSĪR TARBAWIY* (QUR'ANIC EDUCATIONAL INTERPRETATION) FROM PAUL RICOEUR'S HERMENEUTIC PERSPECTIVE AND ITS RELEVANCE AS A SOURCE OF ISLAMIC EDUCATION

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Abstract

This paper analyzes nine *tafsīr tarbawiy* (Quranic educational interpretation) literatures in Indonesia from Ricoeur's hermeneutics perspective. There are two main research findings. *First*, as objective pole, *tafsīr tarbawiy* terminology meaning structure as Qur'anic educational interpretation written by Islamic experts for pragmatic and idealistic purposes. As subjective pole, *tafsīr tarbawiy* literature discussing Islamic education by quoting educational verses through the thematic interpretation (*mauḍū'ī*) method using various references, according to the author's subjectivity. There are strengths and limitations of *tafsīr tarbawiy* literature. The strength is it opens the way for construction of *tafsīr tarbawiy* literature which is solutive and realistic. The limitation is its interpretation is ideological and utopian. *Second*, *tafsīr tarbawiy* literature is relevant as a source of Islamic education theory and practice since it is prepared for pragmatic purposes as a reference for *tafsīr tarbawiy* course, written by the Islamic education theorists and practitioners, and contains a thick discussion on issues of Islamic education, though the quality and validity are graded, based on the competence level which is the author's appropriation.

Keywords

literature, *tafsīr tarbawiy*, hermeneutics, Ricoeur, Islamic education.

Analisis Literatur Tafsir Tarbawiy Menurut Perspektif Hermeneutis Paul Ricoeur dan Relevansinya Sebagai Sumber Pendidikan Islam

Abstrak

Artikel ini menganalisis sembilan literatur tafsir tarbawiy (tafsir pendidikan) di Indonesia dari perspektif hermeneutika Ricoeur. Ada dua temuan utama riset ini. Pertama, kutub objektifnya, struktur pemaknaan terminologi tafsir tarbawiy sebagai wacana pendidikan berbasis Al-Qur'an yang ditulis pakar studi Islam untuk kepentingan pragmatis dan idealis. Kutub subjektifnya, literatur tafsir tarbawiy membahas topik-topik pendidikan Islam dengan mengutip ayat-ayat pendidikan melalui metode tafsir tematik (mauḍū'iy) dengan memanfaatkan berbagai referensi sesuai subjektivitas penulisnya. Literatur tafsir tarbawiy memiliki sejumlah kekuatan dan kelemahan. Kekuatannya adalah membuka jalan bagi konstruksi literatur tafsir tarbawiy yang solutif dan realistis. Kelemahannya adalah penafsiran penulisnya yang bersifat ideologis dan utopis. Kedua, literatur tafsir tarbawiy relevan sebagai sumber teori dan praktik pendidikan Islam karena disusun demi kepentingan pragmatis sebagai referensi mata kuliah tafsir tarbawiy. Ia juga ditulis oleh teoretisi dan praktisi pendidikan Islam, serta memuat bahasan yang relevan dengan isu-isu pendidikan Islam. Kendati demikian, kualitas dan validitasnya bertingkat-tingkat sesuai kadar kompetensi yang merupakan apropriasi penulisnya.

Keyword

literature, tafsir tarbawiy, hermeneutics, Ricoeur, Islamic education.

تحليل أدبيات التفسير التربوي من منظور هرمينيطيقا بول ريكور وأهميته كمصدر للتعليم الإسلامي

المخلص

تحلل هذه المقالة تسعة أعمال التفسير التربوي في إندونيسيا من منظور هرمينيطيقا ريكور. يوجد نوعان من النتائج الرئيسية لهذا البحث. أولاً، أن قطبه الموضوعي هو تحديد المعنى الاصطلاحي للتفسير التربوي بأنه خطاب تربوي مبني على القرآن كتبه خبراء في الدراسات الإسلامية لأغراض عملية ومثالية. وأن قطبه الذاتي يتمثل في أن أدبيات التفسير التربوي تناقش موضوعات التربية الإسلامية من خلال الاستشهاد بآيات تربوية من خلال طريقة التفسير الموضوعي من خلال استخدام مراجع مختلفة وفقاً لذاتية المؤلف. أدبيات التفسير التربوي لها عدد من نقاط القوة والضعف. تكمن قوتها في تمهيد الطريق لبناء أدبيات التفسير التربوي الحلال والواقعي. أما نقاط ضعفها فتكمن في تفسير المؤلف المتصف بالأيدولوجية والفاضلية. ثانياً، تعتبر الأدبيات حول التفسير التربوي صالحة لتكون مصدراً للنظرية والتطبيق في التربية الإسلامية لأنها ألقت لأغراض عملية كمرجع لدورات التفسير التربوي. كما أن مؤلفيه من جملة المنظرين والممارسين للتربية الإسلامية، أما موضوعاته فذات صلة بقضايا التربية الإسلامية. ومع ذلك، يتوقف مستوى جودته وصلاحيته على مستوى كفاءة المؤلف.

الكلمات المفتاحية

الأدبيات، التفسير التربوي، هرمينيطيقا، ريكور، التربية الإسلامية

Introduction

The objectives of Islamic education are oriented towards the realization of knowledge, charity and morals. In line with Rasyīd Riḍā's thought which emphasizes that education (*tarbiyyah*) and teaching (*ta'lim*) must focus on two main pillars: work (*'amal*) and knowledge (*'ilm*). This means that Islamic education must bring about changes in behavior. Unfortunately, it will not be realized except through three things: (1) practice, implementation and practical work; (2) know science and scientific information; (3) the morality building that can clearly form the basis for Muslim personal education (Rosidin 2019: 111).

In order to achieve the goal of Islamic education, theorists and practitioners of Islamic education have positioned the Qur'an as the primary resource for the Islamic education theory and practice. In line with that, *tafsīr tarbawiy* (Qur'anic educational interpretation) course emerged which was a style of Qur'anic interpretation from the perspective of Islamic education.

Surahman states that based on the author's background, writing motivation, paradigm and systematics of preparation, *tafsīr tarbawiy* in Indonesia is divided into two categories: (1) *tafsīr tarbawiy* as a *daras* (reference) book which is either used by those who use *tafsīr* framework, such as *Tafsīr Ayat-ayat Pendidikan (Tafsīr al-Ayat al-Tarbawiy)* by Abuddin Nata, or those who do not, such as *Tafsīr Tarbawī: Pesan-Pesan Al-Quran tentang Pendidikan* by Kadar M. Yusuf; (2) *tafsīr* as a special study of Qur'anic interpretation which follows the *tafsīr* framework, for example *Konsep Andragogi dalam al-Qur'an* by Rosidin (Surahman 2019: 109-111).

The critical question is, "What and how is the relevance of *tafsīr tarbawiy* literature in its position as a source of Islamic education theory and practice?" To answer this question, the researchers intend to examine nine *tafsīr tarbawiy* literatures which are used by the academic society in Indonesia. There are four works that explicitly use the title "*tafsīr tarbawiy*". (1) Abuddin Nata, *Tafsīr Ayat-ayat Pendidikan: Tafsīr al-Ayat al-Tarbawiy*; (2) Ahmad Munir, *Tafsīr Tarbawī: Mengungkap Pesan al-Qur'an tentang Pendidikan*; (3) Rohimin, *Tafsīr Tarbawī: Kajian Analisis dan Penerapan Ayat-ayat Pendidikan*; (4) Kadar M. Yusuf, *Tafsīr Tarbawī: Pesan-pesan al-Qur'an tentang Pendidikan*.

Five other works which chose "*tafsīr pendidikan*" as a translation title from *tafsīr tarbawiy* are: (1) Nurwadjah Ahmad, *Tafsīr Ayat-Ayat Pendidikan: Hati yang Selamat hingga Kisah Luqman*; (2) Ahmad Izzan dan Saehudin, *Tafsīr Pendidikan: Studi Ayat-ayat Berdimensi Pendidikan*; (3) Nanang Gojali, *Tafsīr dan Hadis tentang Pendidikan*; (4) Akhmad Alim, *Tafsīr Pendidikan*

Islam; (5) Abuddin Nata, *Pendidikan dalam Perspektif al-Qur'an*.

For the sake of presentation effectiveness and efficiency, the researchers coded the *tafsir tarbawiy* literatures studied with the acronym TT, which was arranged according to the chronology of the year of publication:

Table 1. *Tafsir Tarbawiy* Literature Codes

Code	Identity
TT1	Abuddin Nata, <i>Tafsir Ayat-ayat Pendidikan: Tafsir al-Ayat al-Tarbawiy</i> , Edisi 1, Jakarta: Rajawali Pers, 2002.
TT2	Ahmad Munir, <i>Tafsir Tarbawi: Mengungkap Pesan al-Qur'an tentang Pendidikan</i> , Yogyakarta: Teras, March 2007.
TT3	Nurwadjah Ahmad, <i>Tafsir Ayat-Ayat Pendidikan: Hati yang Selamat hingga Kisah Luqman</i> , Bandung: Marja, April 2007.
TT4	Rohimin, <i>Tafsir Tarbawi: Kajian Analisis dan Penerapan Ayat-ayat Pendidikan</i> , Yogyakarta: Nusa Media & STAIN Bengkulu Press, June 2008.
TT5	Ahmad Izzan dan Saehudin, <i>Tafsir Pendidikan: Studi Ayat-ayat Berdimensi Pendidikan</i> , Banten: Pustaka Auifa Media, July 2012.
TT6	Nanang Gojali, <i>Tafsir dan Hadis tentang Pendidikan</i> , Bandung: Pustaka Setia, January 2013.
TT7	Kadar M. Yusuf, <i>Tafsir Tarbawi: Pesan-pesan al-Qur'an tentang Pendidikan</i> , Edisi 1, Jakarta: Amzah, November 2013.
TT8	Akhmad Alim, <i>Tafsir Pendidikan Islam</i> , Jakarta: AMP Press, October 2014.
TT9	Abuddin Nata, <i>Pendidikan dalam Perspektif al-Qur'an</i> , Jakarta: Kencana, April 2016.

Source: Modified by the researchers.

Considering that the *tafsir tarbawiy* literature is classified as a text, it is relevant to be the object of hermeneutic study. Text is a discourse that has been embedded in writing.

Ricoeur's theory of interpretation departs from the fundamental distinction proposed by Ferdinand de Saussure between language as language (*langue*) and discourse (*parole*). *Langue* is a sign, whereas *parole* is the message. The essential difference is that message is tend to be intentional, meaning that it is made by someone. While the sign is anonymous and it is not intended by anyone (Ricoeur 1976: 2-8). Broadly speaking, Ricoeur identifies four elements that make up discourse: (1) the subject which states; (2) the statement to be described; (3) to whom the statement wants to be conveyed (audience); (4) the temporality or the time context for the submission of the statement (Haryatmoko 2016: 89).

The use of hermeneutics on the Qur'an interpretation study is still a

polemic among experts. Muhammad 'Imarah rejected hermeneutics because it was considered rooted in Western traditions that were different from Islamic traditions. Whereas Quraish Shihab accepts hermeneutics with a number of considerations since it is considered to be able to expand the horizon of the Al-Qur'an mufasir, so that it can understand the Qur'an more accurately (Syamsuddin 2021: 479-512). In this context, the authors agreed with Shihab who functioned hermeneutics as part of the expansion of the Qur'an meaning which is always relevant to the dynamics of space and time (*ṣāliḥ li kulli zamān wa makān*), including in the context of the Qur'an interpretation from the education perspective.

Moreover, the main task of Hermeneutics is to investigate how a text (the Qur'an) produces meaning (the Qur'an interpretation) which in principle is a theological task. However, most approaches addressed to the Qur'an are literary criticisms to reveal the religious meaning behind the text (Al-Qur'an) (El-Desouky 2014: 11-38). The problem then: is its religious meaning truly the origin meaning of the Al-Qur'an text which is divine and objective, or is it the interpretation meaning of the Qur'an text which is human and subjective?

Based on the above considerations, among many hermeneutic theories, authors are interested in analyzing the *tafsīr tarbawiy* literature from Paul Ricoeur's hermeneutic perspective. Ricoeur is a prominent 21st century thinker who was born in Valence, France, in 1913, and died at the age of 92 while sleeping at his home, Chatenay-Malabry, on May 20, 2005. He is a professor of philosophy at the University of Strasbourg, Paris. He managed to publish more than 30 works throughout his life, about existentialism, phenomenology, psychoanalysis, politics, religion and language theory (Rosidin 2018: 1-21).

The main argument for choosing Ricoeur's hermeneutics is his characteristic that he can sort out the objective poles of the text (al-Qur'an) from the subjective poles of the readers (*mufassir*). Thus, there will be no confusion between the text of the Qur'an which is *al-ṣawābit* (static; permanent) and Divine, with the understanding of the *mufassir* which is *al-mutagayyirāt* (dynamic; temporary) and human in nature. For example, according to the classical commentators, the meaning of the word *al-Qalam* (surah al-'Alaq/96: 4) is limited to the pen. However, according to contemporary commentators, the meaning of the word *al Qalam* can develop widely into educational facilities and infrastructure.

According to Haryatmoko (as a leading specialist of French philosophical thought), Ricoeur's hermeneutics crystallized into four categories: Objectification of Structure, Distanciation (spacing) in the Text,

the World of the Text and Appropriation (self-understanding). Objectification and Distanciation are the objective poles of Ricoeur's hermeneutics, while the World of the Text and Appropriation are the subjective poles (Haryatmoko 2016: 91-91). The following is a short review dealing with four basic elements of Ricoeur's hermeneutics

First, Objectification of Structure. It is an effort of understanding (*verstehen*) through explanation (*erklären*): explaining the internal relations of a text or its structure. This objectification is not only limited to structural approaches, but also includes all forms of explanation of various disciplines of text: psychology, sociology, history, anthropology, and others (Haryatmoko 2016: 92-93).

Second, Distanciation in Text. Ricoeur was influenced by Gadamer's idea of distanciation. This distanciation or distance is taken through several 'dialectical' stages: (1) language becomes discourse. When language is spoken, language becomes an event (discourse). Discourse states something more than just language. Discourse tells us, who is speaking and to whom the conversation is addressed (Simms 2003: 39-40); (2) discourse becomes a structured work. A work (usually) contains more than one sentence, a combination of sentences has its own meaning, and each sentence also has its own meaning (Ricoeur 2006: 26-27). Moreover, a work also has a certain genre (story, poetry, essay) and style. According to Ricoeur, this work which is composed of discourse and has a genre and style is called text. When it becomes text, it creates a double distanciation: separate from the media that produce it and separate from its audience (Simms 2003: 40-41); (3) the text is free from the psychological 'intention' of the author and the social conditions that surround it when the text is written. In other words, distanciation in text is the process of autonomizing the text from the author's intent, the initial situation when it is expressed and from the address it addresses at the time of the discourse. The implication is that the text becomes open to further interpretations (Haryatmoko 2016: 95-96).

Third, the World of the Text. An important stage between structural explanation and self-understanding is the presentation of the World of Texts. The world of the text does not come directly from the author's intent, but is revealed through the structures of the work or text (Haryatmoko 2016: 96).

Fourth, Appropriation. The world presented by the text, only has meaning if it belongs to the reader or interpreter. This is called appropriation or self-understanding. Appropriation marks the meeting between the world suggested by the text and the concrete world of the reader or interpreter. In Gadamer's term, it is called "the fusion of horizons". This

fusion occurs because the reader is unlikely to take over the world of the text as a whole and leave the actual world that is being lived; at the same time not rejecting the world that the text offers (Haryatmoko 2016: 96-97).

In the appropriation process, taking distance from oneself is an absolute prerequisite for avoiding distortion of meaning and arbitrary interpretation. Taking this distance can take the form of ideological criticism, deconstruction and variation of imagination or play analogy (Haryatmoko 2016: 97).

Result and Finding

First, Objectification of Structure

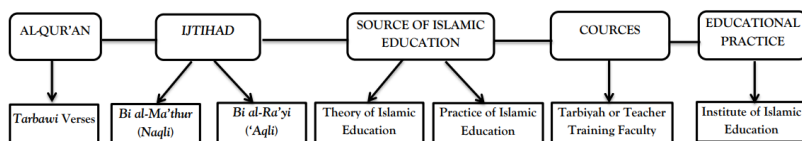
The analysis of objectification of structure in this paper is focused on the meaning of the terminology of “*tafsīr tarbawīy*” in the nine literatures which can be briefly seen in the following table:

Table 2. Terminological Meaning of *Tafsīr Tarbawīy*

Meaning	Key Concepts
TT1	Teacher Training (<i>Tarbīyyah</i>) Faculty courses in Islamic Higher Education (Nata 2002: v).
TT2	The results of <i>ijtihād</i> from interpretive academics to discourse the theoretical paradigm and practice of Islamic education based on the Qur'an (Munir 2007: 8-9).
TT3	The basic principles of education in the Qur'an (Ahmad 2007: 7-8)
TT4	The conceptualization and theorization of the education value in the Qur'an as the ontological and epistemological basis of Islamic Education (Rohimin 2008: v-vi)
TT5	The concept of al-Qur'an education which is different from conventional education at the terminological, practical and theoretical level (Izzan and Saehudin 2012: 1)
TT6	The ideal concept of education in the Qur'an as a provision for a civilized (faith and piety) and competitive nation (Gojali 2013: 5-6)
TT7	The concept of al-Qur'an education is different from conventional education in terms of its patterns and models (Yusuf 2013: v-vii)
TT8	A new concept of Islamic education based on al-Qur'an, al-Sunnah and the understanding of 'ulamā' (Islamic scholars) as an alternative to conventional-secular educational theory (Alim 2014: 5-6)
TT9	The results of human <i>ijtihād</i> about al-Qur'an as Educational Book (<i>kitāb tarbawīy</i>) that it might have limitations, change at any time or contain errors (Nata 2016: 2-4)

Source: Modified by the researchers.

Based on Ricoeur’s non-synthetic mediation model, the meaning of the *tafsir tarbawiy* terminology above can be summarized in the following structure:



Graphic 1. Terminological Meaning Structure of *Tafsir Tarbawiy*

The conclusion of the terminological meaning of the *tafsir tarbawiy* based on the above meaning structure is: “The results of expert *ijtihad* (legal-reasoning) in understanding educational verses (*āyāt tarbawiy*), based on the arguments of *naqliy* and *‘aqliy*, related to the discourse of Islamic education theory and practice, which is taught as courses in higher education, especially in Teaching and Learning (*Tarbiyah*) Faculty and practiced in Islamic education institutions in general”.

Second, Distanciation in Text

In its position as a discourse, *tafsir tarbawiy* literature informs the context of the subject and the object that is the target of the conversation, as presented in the following table:

Table 3. *Tafsir Tarbawiy* Literature Context

Code	Subject Context	Object Context
TT1	Dr. H. Abuddin Nata, M.A. Educational background: Bachelor, Master and Doctor of Islamic Education at UIN Syarif Hidayatullah Jakarta. As well as Post Doctor of Islamic Studies at McGill University, Canada (Nata 2002: 277-279).	Due to the lack of reference books on <i>tafsir tarbawiy</i> in Indonesian, this literature is prepared according to the <i>tafsir tarbawiy</i> syllabus that applies at the Tarbiyah Faculty of IAIN Syarif Hidayatullah, Jakarta (Nata 2002: v-vi).
TT2	Dr. Ahmad Munir, MA. Educational background: Bachelor of Tafsir Hadith and Master of Tafsir at IAIN Ar-Raniry Banda Aceh. Doctor at UIN Syarif Hidayatullah Jakarta (Munir 2007: 233-234).	Due to the lack of a <i>tafsir tarbawiy</i> reference book for students and lecturers to handle, this literature is compiled based on notes prepared during four years of teaching the <i>tafsir tarbawiy</i> course (Munir 2007: iv).

TT3	<p>Dr. Nurwadjah Ahmad, E.Q. Educational background: Bachelor degree at IAIN Sunan Gunung Djati Bandung. Master and Doctor of Tafsir at UIN Syarif Hidayatullah Jakarta (Ahmad 2007: 5-6).</p>	<p>On the consideration of not having found a <i>tafsīr tarbawīy</i> reference book, this literature is compiled based on the results of reflections, field experiences and teaching assignments for the <i>tafsīr tarbawīy</i> course at UIN Sunan Gunung Djati Postgraduate course in Bandung since 1998 (Ahmad 2007: 7).</p>
TT4	<p>Dr. Rohimin, M.Ag. The profile is not listed in his book.</p>	<p>Compiled on the basis of concern for the condition of Islamic Education which is considered only at the stage of adopting educational theory from outside Islam (the West), then added with several arguments from al-Qur'an and Hadith, so that only fragments of verses are partially plucked out, then given names as Islamic Education (Rohimin 2008: v-vi).</p>
TT5	<p>Drs. H. Ahmad Izzan, M.Ag. Educational background: Bachelor degree at KMI Gontor. Master at IAIN Sunan Gunung Djati Bandung. Currently pursuing a Doctor of Tafsir at UIN Syarif Hidayatullah Jakarta. Saehudin, S.Th.I. Educational background: Bachelor of Tafsir Hadith at UIN Bandung (Izzan and Saehudin 2012: 254-257).</p>	<p>There is no explicit explanation about the background of their book.</p>
TT6	<p>Drs. Nanang Gojali, M.Ag. Educational background: Bachelor of Islamic Education at IAIN Sunan Gunung Djati Bandung. Master of Religion at IAIN Alauddin Makassar. Currently pursuing a Doctor of Islamic Law at UIN Sunan Gunung Djati (Gojali 2013: Back Cover).</p>	<p>Compiled on the consideration of only a small proportion of UIN / IAIN / STAIN Tarbiyah Faculty students who are able to master of the yellow book (<i>kitab kuning</i>), so they need the presence of translated books on al-Qur'an verses and Hadith related to education (Gojali 2013: 5).</p>
TT7	<p>Dr. Kadar M. Yusuf, M.Ag. Educational background: Bachelor of Arabic and Master of Tafsir at IAIN Sultan Syarif Qasim Pekanbaru. Ph.D at Universiti Kebangsaan Malaysia (Yusuf 2015: 193-194).</p>	<p>On the basis of concern over the phenomenon of the education world failure to instill morals in the Indonesian's generation, the authors compile this literature as a guide for educational institutions that are willing to follow the patterns, models and approaches of education offered by al-Qur'an (Yusuf 2015: vi-vii).</p>

TT8	Dr. Akhmad Alim, MA. Educational background: Bachelor at Muhammad Ibn Sa'ud University LIPIA Jakarta. Masters at Muhammadiyah Surakarta University and Doctor at Ibnu Khaldun University Bogor (Alim 2014: 231-234).	Compiled with the aim of finding new concepts in education, which are comprehensive, based on al-Qur'an, al-Sunnah and understanding of classical scholars, so that they can provide enlightenment of thought and serve as alternative guides to replace conventional-secular education theories (Alim 2014: 6).
TT9	Prof. Dr. H. Abuddin Nata, MA. The profile is the same as TT1, only the title that bears changed to become a professor in the field of Islamic Education (Nata 2016: 307-310).	Compiled to meet the needs of students in various universities in getting readings for their study purposes, as well as to develop Islamic scientific knowledge related to education based on the instructions of the al-Qur'an and al-Sunnah (Nata 2016: v).

Source: Modified by the researchers.

The table above shows that the subjects context who wrote the *tafsir tarbawiy* literature are experts in the field of Islamic studies, especially Islamic education and al-Qur'an interpretation (*tafsir al-Qur'an*). Meanwhile, the object context which are the target of *tafsir tarbawiy* literature are academics, especially students and lecturers, who are involved in learning *tafsir tarbawiy* course; and the general public who are interested in the *tafsir tarbawiy* study as well. In other words, the target object of *tafsir tarbawiy* literature is pragmatic interest as a reference book for the *tafsir tarbawiy* course; and idealistic interests as a treasure trove of Islamic education based on the Qur'an. The table above also reveals the social context behind the *tafsir tarbawiy* literature, namely the lack of reference books for the *tafsir tarbawiy* course and the concern over the domination of non-Islamic conventional-secular education theories in educational practices in Indonesia.

In its second stage of distanciation, namely the context of the subject and object, the *tafsir tarbawiy* literature has become an autonomous text and is ready to open itself to readers in the form of a world of text. The implication is that the material contained in the *tafsir tarbawiy* literature can be understood and analyzed by everyone who reads it. Either reading is for the sake of gaining insight, such as students studying the book of *tafsir tarbawiy*, or for research purposes like what researchers do in this paper.

Third, The World of the Text

In describing the world of texts in the *tafsir tarbawiy* literature, the

researcher focuses on uncovering four text structures: (1) the topic of discussion; (2) the contents of the verses and letters discussed; (3) the methods and techniques of discussion; (4) the sources of reference for discussion.

The combination of these four points of view is intended to lead to an introduction to the structure of the *tafsīr tarbawīy* literature that moves in a circle starting from objects that are discussed in general in the form of topics of discussion, objects that are specifically discussed in the form of *tarbawīy* verses, procedures for discussing in the form of interpretation methods and sources of discussion reference in the form of interpretation sources.

The following is a further review dealing with the four text structures above:

The Topic of Tafsīr Tarbawīy Literature

The contents of the chapters in the *tafsīr tarbawīy* literature are TT1 (fifteen chapters), TT2 (six chapters), TT3 (seven chapters), TT4 (six chapters), TT5 (six chapters), TT6 (six chapters), TT7 (seven chapters), TT8 (nine chapters), TT9 (thirteen chapters) with detailed discussion topics as follows (Nata 2002: ix-x; Munir 2007: vi-ix; Ahmad 2007: 9-10; Rohimin 2008: viii-ix; Izzan and Saehudin 2012: iii-v; Gojali 2013: 9-10; Yusuf 2015: x-xi; Alim 2014: 7-8; Nata 2016: ix-x):

Table 4. Discussion Topics of *Tafsīr Tarbawīy* Literature

Discussion Topics	Chapter in <i>Tafsīr Tarbawīy</i> Literature								
	1	2	3	4	5	6	7	8	9
<i>Methodology of Tafsīr Tarbawīy</i>									
Introduction to <i>tafsīr tarbawīy</i>		I		I		V			
Interpretation (<i>tafsīr</i>) Methodology						II		I	
Hermeneutics						III			
Educational Teology									
God (Allah; Divine)	IV							I	
Prophets and Apostles	V								X
The Human	III	I		I; II		IV			
The World and Hereafter	VI; VII								
Science and Learning									
Reason and Science	VIII; IX	III				VI		II	

Teaching and Learning					VI		III		VIII
	Educational Nuance								
Educational Terminology		II		IV	I				IV
Educational Values	II		VII	II; III					
	Education Component								
Educational Foundation								II	III
Vision/Educational Objectives				IV	VI	VI	IV	III	II; VI
Educational Materials / Curriculum				V; VI	VI	VI	IV	IV; VIII; IX	VII
Educational Methods / Media	X	V		III; IV	II; III; VI	VI	V	V	
Education Evaluation			III				V	VI	
Educational Subjects (Teachers, Students)		VI	V; VI	IV	IV; V; VI		III	VII	V
	Education Management								
Education Management									XI; XII
	Educational Environment								
Educational Institution / Environment	XI	IV	IV				VI		IX
	Sociology of Education								
Social Context of Education		XII; XIII; XIV	VI				VII		

Source: Modified by the researchers.

The Educational Verses Content in the Tafsīr Tarbawiy Literature

Based on the results of the verses-contents tracing cited in the *tafsīr tarbawiy* literature, both completely (verses and/or their translations) and concisely (letter and verse numbers), the researcher found the findings in the following order: TT3 citing 459 verses; TT9 quotes 441 verses; TT5 quotes 320 verses; TT2 quotes 309 verses; TT6 quotes 243 verses; TT1 quotes 212 verses; TT7 quotes 190 verses; TT8 quotes 117 verses; TT4 quotes 75 verses. Overall, the *tafsīr tarbawiy* literature quotes 2,366 verses, ignoring the

similarities of the verses quoted.

There are only two verses quoted by all authors, namely surah Luqmān/31: 17 and al-Ẓāriyāt/51: 56. Below that, there are several verses quoted by the majority of authors, for example: surah al-Naḥl/16: 125, Luqmān/31: 12-19 and al-Taḥrīm/66: 6 (eight authors); Āli ‘Imrān/3: 190-191 and al-‘Alaq/96: 1 (seven authors); al-Ra’d/13: 11, al-Aḥzāb/33: 21, al-Jumu’ah/62: 2 and al-Mulk/67: 2 (six authors).

Among the 114 surah in the Holy Qur’an, the *tafsīr tarbawīy* literature involves 102 surah and only 12 surah are not quoted at all. The twelve surah are all in Juz 30, namely: surah al-Infīṭār/82, al-Muṭaffifin/83, al-Insyiqāq/84, al-Burūj/85, al-Zalzalah/99, al-Qāri’ah/101, al-Humazah/104, al-Fil/105, Quraisy/106, al-Naṣr/110, al-Falaq/113 and al-Nās/114.

Surah which are quoted by all authors is surah al-Baqarah/2, Āli ‘Imrān/3, al-Nisā’/4, al-A’rāf/7, al-Anfāl/8, al-Taubah/9, al-Naḥl/16, al-Ḥajj/22, al-Rūm/30, Luqmān/31, al-Ẓāriyāt/51 and al-Taḥrīm/66. Meanwhile, the surah that quoted by the majority of writers is surah al-Mā’idah/5, Yūnus/10, al-Ra’d/13, al-Ḥijr/15, al-Isrā’/17, al-Kahf/18, Ṭāhā/20, al-Anbiyā’/21, al-Zumar/39, al-Mulk/67 (eight authors); Ibrāhīm/14, Maryam/19, al-Mu’minūn/23, al-Furqān/25, al-Qaṣaṣ/28, al-Sajdah/32, al-Mu’min/40, al-Faṭḥ/48, al-Ḥujurāt/49, al-‘Alaq/96 (seven authors); Hūd/11, al-Syu’arā’/26, Fāṭir/35, Sād/38, al-Raḥmān/55, al-Mujādilah/58, al-Jumu’ah/62, al-Ghāsiyah/88 (six authors).

The Interpretation Method of the Tafsīr Tarbawīy Literature

Judging from the target verse of the surah that is interpreted, the interpretation method is divided into three: (1) *Taḥlīlī’s tafsīr* which examines the verses of the al-Qur’an according to the order of the al-Qur’an *muṣḥaf* (from surah al-Fātiḥah to al-Nās); (2) *Nuzūlī’s tafsīr* which examines the verses of the al-Qur’an according to the order in which the al-Qur’an was descended; (3) the *Mauḍū’ī’s tafsīr* which examines the verses of the Qur’an according to a certain theme (Nasir 2003: 17).

The entire *tafsīr tarbawīy* literature studied in this paper uses the thematic interpretation (*tafsīr mauḍū’ī*) method. However, there are two presentation techniques used. *First* is the presenting technique of al-Farmāwī’s model. This technique can be seen in TT1, TT5, TT7, TT8 and TT9. Broadly speaking, this technique begins by identifying the verses of al-Qur’an that are relevant to the topic of discussion, then analyzing them from various studies of Qur’anic interpretation (*‘ulūm al-tafsīr*), closed by drawing conclusions that are relevant to Islamic education. This technique is similar to the presentation of Islamic Education literature in general,

namely discussing the central issue of Islamic education, such as the curriculum, then presenting the verses of al-Quran and their interpretations that are relevant to the topic of the discussion. *Second* is the presenting technique of al-Marāghī's model. This technique can be seen in TT2, TT3, TT4, TT6. Broadly speaking, this technique is similar to the presentation of the Qur'anic commentaries in general, namely quoting verses from the Qur'an that are relevant to the topic of Islamic education, then displaying the translation. After that, present the vocabulary meaning (*mufradāt*) briefly (*ijmālī*) and interpret the verse broadly (*tafsīlī*), interspersed with the reasons behind the verse of al-Qur'an (*asbāb an-nuzūl*) if needed. It is, then, followed by a review of the implications for the Islamic education theory and or practice.

The two presentation techniques above represent two styles of reasoning, namely inductive and deductive. The first presentation technique represents inductive reasoning, namely presenting issues of Islamic education first, then arguing for the verses of the Qur'an that are relevant to these issues. The second presentation technique represents deductive reasoning, which is to present the verses of the Qur'an with educational nuances, then provide an overview of their implications for the Islamic education theory and or practice.

The Interpretive Source of Tafsīr Tarbawiy Literature

Sources of interpretation here include: Translations of al-Qur'an (*tarjamah*), the vocabulary interpretation of al-Qur'an and book of commentaries (*tafsīr*) which at least contain the interpretation of 1 Juz al-Qur'an, such as Juz 'Amma (Juz 30). The following is a summary of the sources of interpretation quoted in the *tafsīr tarbawiy* literature (Nata 2002: 271-275; Munir 2007: 3; Ahmad 2007: 211-214; Rohimin 2008: 40-41, 69, 81, 93, 108-109, 114; Izzan and Saehudin 2012: 248-253; Gojali 2013: 257-259; Yusuf 2015: 189-191; Alim 2014: 219-230; Nata 2016: 301-306):

Table 5. Interpretation Source of *Tafsīr Tarbawiy* Literature

Source of <i>Tafsīr</i>	<i>Tafsīr Tarbawiy</i> Literature								
	1	2	3	4	5	6	7	8	9
<i>Tafsīr Ibn Kaşīr</i>	√	√	√	√	√	√	√	√	√
<i>Mufradāt Alfāz al-Qur'ān</i> (al-Aşfahānī)	√	√	√	☒	√	√	√	√	√
<i>Tafsīr al-Marāghī</i>	√	☒	√	√	√	√	☒	√	√
<i>Jāmi' al-Bayān</i> (al-Ṭabānī)	☒	√	☒	☒	√	√	√	√	☒

<i>Tafsīr al-Jalālain</i> (al-Maḥallī and al-Suyūṭī)	☒	☒	√	√	√	☒	√	√	☒
<i>Fī Zilāl al-Qurʾān</i> (Quṭb)	√	☒	☒	√	☒	√	☒	√	☒
<i>Tafsīr al-Manār</i> (Abduh)	√	☒	√	☒	√	√	☒	☒	☒
<i>Tafsīr al-Mishbah</i> (Shihab)	☒	☒	√	√	√	☒	☒	☒	☒
<i>Tafsīr al-Munīr</i> (al-Zuḥailī)	☒	√	√	☒	☒	☒	☒	☒	☒
Qurʾanic Translation of the Ministry of Religion of the Republic of Indonesia (<i>Terjemah Kemenag RI</i>)	√	☒	√	☒	☒	☒	☒	☒	☒
<i>Tafsīr al-Qurʾān</i> (Syaltūt)	☒	√	☒	☒	☒	☒	☒	☒	☒
<i>Tafsīr al-Azhar</i> (Hamka)	☒	☒	☒	☒	☒	☒	☒	√	☒

Source: Modified by the researchers.

The table above shows the three categories of interpretation sources. *First*, the *tafsīr* book referred to by all the *tafsīr tarbawīy* writers, namely *Tafsīr Ibn Kaṣīr*. *Second*, the *tafsīr* book referred to by the majority of *tafsīr tarbawīy* writers, namely *Mufradāt Alfāz al-Qurʾān* by al-Rāghib al-Aṣḥānī (eight authors), *Tafsīr al-Marāḡī* (seven authors), *Jāmiʾ al-Bayān* by al-Ṭabārī and *Tafsīr al-Jalālain* by al-Maḥallī and al-Suyūṭī (five authors). *Third*, the *tafsīr* books referred to by a minority of *tafsīr tarbawīy* writers, for example: *Fī Zilāl al-Qurʾān* by Sayyid Quṭb (four authors), *Tafsīr al-Mishbah* by Quraish Shihab (three authors), *Tafsīr al-Munīr* by Wahbah al-Zuḥailī (two authors) and *Tafsīr al-Azhar* by Hamka (only one author).

Fourth, Appropriation (Self-understanding)

In the context of distance taking which has a negative connotation, the researchers use ideological criticism with the ideological and utopian theoretical framework suggested by Ricoeur. Ideology and utopia are forms of “incompatibility” or distortion with social reality. The incompatibility of ideology with social reality because it distorts and hides; whereas the incompatibility of utopia with social reality because it projects a world that is possible, thus making the existing world appear imperfect. Both have positive and negative functions. The positive function of ideology is to maintain social relations, while its negative function is to freeze social relations so as to maintain dominance. The positive function of utopia is to question a society from a favorable point of view, while its negative function is to provide an escape and withdrawal from social reality (Kaplan 2003: 92-93).

The ideology in the *tafsīr tarbawiy* literature is seen in the use of such conservative exegetical sources that the interpretation leads to mono-dimensional. For example: When interpreting surah al-Taḥrīm/66: 6 which contains the term of *ahl*, all the authors conclude that the verse is limited to family education, although the interpretation sources quoted are various (*Tafsīr Ibn Kaṣīr*, *al-Marāgī* and *Ṭabāṭabā'ī*) (Nata 2002: 197-200; Munir 2007: 99-100; Ahmad 2007: 141-142; Rohimin 2008: 42-43; Izzan and Saehudin 2012: 210-211; Gojali 2013: 247; Yusuf 2015: 153). This is an example of such an ideological interpretation that freezes the *ahl* term meaning in the verse as “family” that it cannot be interpreted in a broader spectrum, for example “school, community, nation and state”.

Utopia in the *tafsīr tarbawiy* literature can be seen in the writers' comments that are idealistic, such as the ideal competence of teachers in Islamic education. After quoting surah al-Kahf/18: 78-82, the author of TT3 demands that teachers be able to understand their students' psychology while “killing” the bad characters of their students. Referring to surah al-Jumu'ah/62: 2, the author of TT5 demands that teachers have knowledge, practice knowledge, teach knowledge and be patient in teaching knowledge. Based on surah al-Baqarah/2: 129, Āli 'Imrān/3: 164 and al-Jumu'ah/62: 2, the author of TT7 demands that teachers be able to uncover the phenomenon of the greatness of Allah swt contained in the material he teaches (Ahmad 2007: 189-191; Izzan and Saehudin 2012: 154-155; Yusuf 2015: 66-67). This is an example of a utopian interpretation that dominates the literary writing style of *tafsīr tarbawī*, which is to present an idealistic commentary, without clashing it with social reality.

Thus, the *tafsīr tarbawiy* literature applies both ideological and utopian interpretations. The ideological interpretation appears in the maintenance of the dominance of conventional interpretations which is impervious to the touch of modern hermeneutics, while the utopian interpretation appears in the idealist interpretation which is oriented towards the “ivory tower” aspect of Islamic education.

Conservative interpretation is called ideological when limiting the truth of the Qur'an interpretation is only based on classical interpretations and does not want to accept new interpretations in the contemporary era. On the other hand, idealistic interpretation is called Utopia, because it has made the distance wider between the message of the Qur'an and the reader of the Qur'an, so it is not in harmony with the general rules that the Qur'an is relevant anytime and anywhere (*ṣāliḥ li kulli zamān wa makān*).

Many efforts raised by experts to minimize such distance between the message of Qur'an and the readers of Qur'an that the Qur'an is “grounded”, not

“skyrocketing”. Among the efforts which are often put forward are the interpretation Qur’an contextually. For example, understanding the Qur’an in depth to reveal the message of the Qur’an that is basic and universal (*maqāṣid al-Qur’ān*), then re-interpretation is carried out that combines contextualization and revitalization, so that the message of the Qur’an is always Relevant throughout the ages and anywhere (Badruzzaman 2019: 505-524).

In the context of Ricoeur’s hermeneutics, contextual interpretation can be through a variation of imagination or game analogy scheme. This is because reading provides a potential critical function by transforming the reader’s experience of discovering new, different and perhaps better worlds (Kaplan 2003: 36). Moreover, reading is a ‘remedy’ (*pharmakon*) which makes the text ‘rescued’ from its distanciation and puts it in a new proximity, which maintains cultural distance and enters ‘otherness’ into ‘own-ness’ (Ricoeur 1976: 43).

The “new proximity” which the researchers found was constructing the structure of the world of texts presented by the *tafsīr tarbawīy* above within the framework of the theory of “*Ḥudūd* (limit)” which was initiated by Muhammad Sahrur. Broadly speaking, limit theory is divided into five categories: (1) the lower limit; (2) the upper limit; (3) the combination of upper and lower limits; (4) the touch of the upper and lower borders at one point; (5) the upper and lower limits do not touch (Christmann 2009: 177-217).

The use of *Ḥudūd*’s theory is based on the elasticity level which opens up space for variations in imagination or play analogy. The new format of *tafsīr tarbawīy* literature constructed based on a game analogy of within *Ḥudūd*’s theory framework is:

Table 6. *Tafsīr Tarbawīy* Literature Construction Based on Game Analogy in Sahrur’s *Ḥudūd* (Limit) Theory Framework

STRUCTURE	UPPER LIMIT (Maximum)	LOWER LIMIT (Minimum)
Discussion Topics	The <i>tafsīr tarbawīy</i> methodology and topics of discussion in educational subjects studied at the Tarbiyah Faculty, such as: Islamic Education, Islamic Education Psychology and the Sociology of Islamic Education.	In accordance with the syllabus of the <i>tafsīr tarbawīy</i> course applicable in Islamic Higher Education
Contents of Verses or Surahs	The entire contents of the al-Qur’an, considering its position as the “Book of Education (<i>Kitab Pendidikan</i>)”	The verses quoted in the nine <i>tafsīr tarbawīy</i> literatures studied in this paper

Interpretive Method	<i>Tahlilī</i> methods (in accordance with the order of <i>Muṣḥaf</i>), <i>Nuzūlī</i> (in accordance with the order of the descent of the al-Qur'an) and <i>Mauḍū'ī</i> (in accordance with the order of the themes)	Method of <i>Mauḍū'ī</i> (Thematic)
Sources of Interpretation	Book of classical, modern and post-modern commentaries, both compiled by Muslim and non-Muslim commentators, such as the semantic analysis of Toshihiko Izutsu quoted by the author of TT2	The <i>tafsīr</i> book which is the source of interpretation in the nine <i>tafsīr tarbawīy</i> literature that is studied in this paper

Source: Modified by the researchers.

The Relevance of Tafsīr Tarbawīy Literature as a Source of Islamic Education

The definition of “*tafsīr tarbawīy* literature” here is limited to nine literatures which are the object of this research study. The following is the relevance of the *tafsīr tarbawīy* literature as a source of Islamic education, at the theoretical and practical level, based on the analysis of the four core elements of Ricoeur’s hermeneutics.

First, Objectification of Structure. The terminological meaning of the *tafsīr tarbawī*, which is varied and comprehensive, shows that *tafsīr tarbawīy* is relevant to serve as a resource of theory and practice of Islamic education. In particular, *tafsīr tarbawīy* literature can be used as a reference for courses delivered in tertiary institutions. In general, *tafsīr tarbawīy* literature can be used as a scientific treasure in various Islamic educational institutions.

The position of *tafsīr tarbawīy* literature as a source of Islamic education, reinforced by Sa’id Isma’il ‘Ali, which states that the source of Islamic education has six : a) Al-Qur’an; 2) Hadith; 3) Sharpered opinions (*aqwāl aṣ-ṣaḥābah*); 4) Khazanah of civilitation (*aṣ-ṣaqāfah*); 5) Public benefit (*maṣāliḥ al-ijtimā’īyyah*); 6) Islamic Thought (*Al-Fikr Al-Islāmīy*), with four dimensions: Jurisprudence, Theology, Philosophy and Sufism (Rosidin 2020: 83-98).

Second, Distanciation in Text. Based on the context of the subject and object, *tafsīr tarbawīy* is relevant to be used as a source of Islamic education as it was written by theorists and practitioners in Islamic education field, and the main purpose of writing is as a reference (*daras* book) for *tafsīr tarbawīy* courses in universities. However, there is *tafsīr tarbawīy* literature that has received such a warm welcome from the academic world that it is reprinted. For example, TT1 has been reprinted for the seventh time in 2017, TT7 has been reprinted for the fourth time in 2019 and TT9 has been

reprinted for the second time in 2018. There is also the *tafsīr tarbawīy* literature which is indicated not getting a warm welcome from the academic world, because it only went to print once. For example TT2, TT3, TT4, TT5, TT6 and TT8.

The academic community's welcome to *tarbawīy tafsīr* book reflects the aesthetic quality of the reception. That is, the more academicians who want to use the *Tarbawīy Tafsīr* book, the higher the aesthetic quality of the recipe, and vice versa. As a comparison, in the world of pesantren, yellow books that have a high reception aesthetics will always be used as the main reference to learning from time to time. For example, *Tafsīr al-Jalālain* and *al-Itqān fi 'ulum al-Qur'an* (Rosidin 2021: 233-242).

For example, a PhD dissertation written by Surahman examines 24 books of *tafsīr tarbawīy* which has been written in 2000-2018 (Surahman 2019: 22-23). Whereas based on the ISBN search results on the national library website (<https://isbn.perpusnas.go.id/>), there are 51 books entitle "*Tafsīr Tarbawī*" and 11 books entitle "*Tafsīr Pendidikan*". The data shows that there are at least 62 books that use titles relevant to *tafsīr tarbawīy*. So, it is argumentative to stated that the book of *tafsīr tarbawīy* has received warm welcome from academics world in terms of quantity and quality of the books.

Third, Exploration of World of the Text. The results of the analysis of the *tafsīr tarbawīy* literature relate to the topic of discussion, the content of the surah, the method of interpretation and the sources of interpretation; are the main argument for the relevance of *tafsīr tarbawīy* literature as a source of Islamic education. The thickness of educational patterns presented in the *tafsīr tarbawīy* literature becomes a distinction compared to other Qur'anic interpretations, such as *Tafsīr Falsafiy*, *Şūfiy*, *Fiqhīy*, *Adabiy* *Ijtimā'iy*, *Ilmiy*, and so on.

Evidently, now a *Tarbawīy Tafsīr* work has been fully published (30 juz) with the title "*Al-Tafsīr al-Tarbawīy li al-Qur'ān al-Karīm*" by Anwar al-Baz, published by Dār al-Naşr Mesir as many as 3 volumes. In the preliminary section, Al-Baz explained that the method used was the *Tahlilīy* method (in the order of the Al-Qur'an Manuscripts) with the principle, if the letter was long, then the only interpretation was partly interpreted. If the letter is short, then it is completely interpreted. Then al-Baz explained the educational values contained in the verses that were interpreted by quoting various histories (al-Baz 2007: vi-viii).

Fourth, Appropriation (Self-understanding). *Tafsīr tarbawīy* literature is the result of *ijtihad* (legal reasoning) according to human capabilities, based on the arguments of *naqliy* and *'aqliy* on verses that are considered as

tarbawiy verses. Therefore, the quality and validity of the *tafsir tarbawiy* literature are graded (upper and lower limits) with qualifications details of best, good, ordinary, less and bad, according to the ability level of the author's *ijtihad* which is influenced by the "rich-poor" worldview they have.

The strong variation and weakness of the world's view possessed by the author of the *Tarbawiy Tafsir* is also associated by the level of interpretation validity carried out. However, based on the analysis of the 24 *Tafsir Tarbawiy* Books and the author's profile in terms of academic background, profession and expertise, Surahman concluded that the *Tafsir Tarbawiy* literature is relatively safe (valid) to be studied, although there are still a number of subjective interpretations in it (Surahman 2019: 211-226).

Conclusion

This research shows that the *tafsir tarbawiy* literature is relevant as a resource of Islamic education theory and practice as it is prepared for pragmatic purposes as a reference for the *tafsir tarbawiy* course, written by Islamic education theorists and practitioners and contains a thick discussion on issues of Islamic education, although the quality and validity are graded, based on the competence level of which is the author's appropriation.

In the context of utilizing the *tafsir tarbawiy* literature as a resource of Islamic theory and education, it is suggested to prioritize the critical and creative reasoning principles. Critical reasoning serves to select and sort out argumentative *tafsir tarbawiy* as a source of Islamic education; while creative reasoning serves to preserve and develop the *tafsir tarbawiy* treasures which are compatible with contemporary Islamic education.

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