

Interpretation Method Of Al-Tafsir Al-Tarbawi Li Al-Qur'an Al-Karim By Anwar Al-Baz: Study Of Surah Al-Muzammil

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Submitted : 04 – 01 – 2024 Accepted : 26 – 12 -2024 Published : 30 – 12 – 2024

Abstract

The study of the methodology of interpretation not only leads us to be able to understand the content of the Qur'an, but more than that we can know the processes and procedures and ways of each mufasssir in interpreting the Qur'an. The purpose of this study is to analyze the method of interpretation of al-Tafsir al-Tarbawi li al-Qur'an al-Karim by Anwar Al-Baz. This research belongs to the type of qualitative research based on literature study using a descriptive analysis approach. The results of this study conclude that there are five specific methods applied by Anwar al-Baz in his tafsir, namely maintaining the writing system based on the mushaf, explaining the meaning of mufradat, explaining the procedural purpose of the verse, explaining the content of verses that have relevance to education, and explaining globally the instructions of verses related to education. The aim of the tarbawi interpretation approach brought by Anwar Al-Baz aims to explore the educational values contained in the verses of the Koran, not specifically to form an educational system or methodology.

Keywords: Method of Interpretation; Tafsir Tarbawi; Anwar al-Baz

Abstrak

Kajian terhadap metodologi penafsiran tidak hanya mengantarkan kita untuk dapat memahami kandungan al-Qur'an akan tetapi lebih dari itu kita dapat mengetahui proses dan prosedur serta cara setiap mufasssir dalam menafsirkan al-Qur'an. Tujuan dari penelitian ini ialah untuk menganalisis metode penafsiran al-Tafsir al-Tarbawi li al-Qur'an al-Karim karya Anwar Al-Baz. Penelitian ini termasuk pada jenis penelitian kualitatif berbasis studi pustaka dengan menggunakan pendekatan analisis deskriptif. Hasil penelitian ini yaitu menyimpulkan bahwa terdapat lima metode khusus yang diterapkan oleh Anwar al-Baz dalam tafsirnya yaitu mempertahankan sistematika penulisan berdasarkan mushaf, menjelaskan makna mufradat, menjelaskan tujuan prosedural ayat, menjelaskan kandungan ayat yang memiliki relevansi dengan pendidikan, dan menjelaskan secara global petunjuk ayat terkait pendidikan. Adapun maksud pendekatan tafsir tarbawi yang dibawa oleh Anwar Al-Baz bertujuan untuk menggali nilai-nilai pendidikan yang ada di dalam ayat-ayat al-Qur'an, bukan secara khusus untuk membentuk sistem ataupun metodologi pendidikan.

Kata kunci: Metode Penafsiran; Tafsir Tarbawi; Anwar al-Baz.

A. INTRODUCTION

Muslims believe that the Qur'an is a holy book that will be a guide for human life and the book will always be relevant in every time and place (*shalih li kulli zamân wa makan*). One of the main objectives of *tafsir* (interpretation of the Qur'an) is to explain the contents of the Qur'an to its readers. In fact, *tafsir* also shows the interaction between the authors of the *tafsir* and the social context in which they live.¹

Tafsir must be transformative, presenting a dynamic understanding of the Qur'an relevant to changing contexts. Not a dead and frozen understanding so that the interpretation can have a big impact on the changes and journey of history². This can be seen from the existence of various tafsir books that have emerged and been written from time to time until today with various methods (*thariqah*) and styles presented in them.³ As a result of understanding the revelation, the interpretation of the Qur'an cannot be separated from the background or even the subjectivity of the interpreters. This is proven by the emergence of various patterns or tendencies in the interpretation of the Qur'an.⁴

The variety of existing interpretations can be said to be reasonable because there are many factors that can influence interpreters when interacting with the Qur'an. The Qur'an is like a diamond whose every corner emits light. Therefore, the Qur'an can be seen from any angle so that it gives birth to various interpretations such as *lughawi*, *falsafi*, *fiqhi*, *adab al-Ijtima'i*.⁵

One of the styles that has developed in the contemporary era is the *tarbawi* style. The *tarbawi* style of interpretation is an academic *ijtihad* of interpretation to approach the Qur'an from an educational perspective, both from a theoretical and practical perspective. It is hoped that this *ijtihad* will be able to discuss a paradigm regarding the concept of education that is based on the holy book and is able to be implemented as basic values in education.⁶

¹ Jajang A Rohmana, "Ayat Suci Lenyepaneun and Social Critiques: Moh. E. Hasim's Critiques of the Political Policy of the New Order," *Journal of Indonesian Islam* 13, no. 1 (2019): 141–76.

² Nashudin, "Metode Al-Qur'an Membaca Realitas: Analisis Tafsir Sosial," *Ulumuna Jurnal Studi Keislaman* 15, no. 2 (2011): 229–48.

³ Abdul Rohman et al., "Menelisik Tafsir Al-Jamik Li Ahkam Al-Quran Karya Al-Qurthubi: Sumber, Corak Dan Manhaj," *Al Kawakib* 3, no. 2 (2022): 95–108.

⁴ Arif Zunzun Maizal, "Tafsir Fikih Dalam Khazanah Penafsiran Alquran," *JURIS (Jurnal Ilmiah Syariah)* 19, no. 1 (2020): 123–32.

⁵ M. ULLIL ABSHOR, "Penafsiran Sufistik Kh. Shalih Darat Terhadap Q.S. Al-Baqarah: 183," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 19, no. 2 (2019): 203, <https://doi.org/10.14421/qh.2018.1902-05>.

⁶ Badruzzaman M Yunus, "Tafsir Tarbawi," *Al Bayan: Jurnal Studi Al-Qur'an Dan Tafsir*, 2016, 1–7.

Anwar al-Baz is a figure who tries to approach the Qur'an from an educational perspective who is also an academic and cleric who comes from Egypt with his tafsir work entitled *al-Tafsir al-Tarbawi li al-Qur'an al-Karim* in 2007.⁷ His work *Al-Tafsir Al-Tarbawi li Al-Qur'an Al-Karim*, is trying to excavate the educational value in the chapters of al-Qur'an, not in the sense of *tarbawi* interpretation as an effort to formulate new theory or knowledge of Islamic education.⁸

There are several reasons for the author to make this tafsir the object of study in this research, namely first, the book of tafsir is a book of tafsir that uses the term *tarbawi* first in the work of tafsir and is compiled in complete 30 juz (chapters). Apart from that, the name Tafsir Tarbawi was first used by Anwar al-Baz in his work *al-Tafsir al-Tarbawi li al-Qur'an al-Karim* which was published in 2007.⁹ Second, this interpretation was compiled by Anwar al-Baz who was a cleric, academic, architect and pioneer of education from Egypt.

So far, studies on the methodology of interpretation have been carried out by many previous researchers. As has been done by Salsabillah and Alif Hibatullah on the book "*Tafsir Hidayatul Qur'an*" by Afifudin Dimiyati, which according to them the birth of this work was due to Afifudin's dissatisfaction with his previous work which was not optimal in implementing the Qur'anic *manhaj*.¹⁰

Then, Yayat Suharyat and Aisyah with their research entitled "*Metodologi Tafsir al-Misbah*".¹¹ Apart from that, there is also research conducted by Akhdiat which explains the basis of urgency, the beginning of its emergence as well as the advantages and disadvantages of the *ijmali* interpretation method.¹²

Meanwhile, Muhammad Ihsan explained the development of the interpretation method from the time of the Prophet Muhammad SAW which was still in the form of *bi*

⁷ Cucu Surahman, "Tafsir Tarbawi in Indonesia: Efforts To Formulate Qur'an-Based Islamic Education Concept," *Jurnal Pendidikan Islam* 5, no. 2 (2019): 211–26, <https://doi.org/10.15575/jpi.v5i2.5915>.

⁸ Cucu Surahman, *Tafsir Tarbawi di Indonesia Hakikat Validitas Dan Kontribusinya bagi ilmu pendidikan Islam* (Pati: Maghza Pustaka, 2019)

⁹ Fawaidur Ramdhani, "Khazanah Tafsir Tarbawi Di Indonesia (1): Embriologi Dan Perkembangannya," tafsiralquran.id, 2021.

¹⁰ Johana Salsabillah and Alif Hibatullah, "Metodologi Tafsir Kitab Hidayatul Qur'an Fi Tafsiril Qur'an Bil Qur'an," *Proceedings of International Conference on Muslim Society and Thought* 4 (2024): 508–16, <https://doi.org/10.15642/icmust.4.2024.1732>.

¹¹ Yayat Suharyat and Siti Asiah, "Metodologi Tafsir Al-Mishbah," *Jurnal Pendidikan Indonesia : Teori, Penelitian, Dan Inovasi* 2, no. 5 (2022), <https://doi.org/10.59818/jpi.v2i5.289>.

¹² Akhdiat Akhdiat and Abdul Kholiq, "Metode Tafsir Al-Qur'an: Deskripsi Atas Metode Tafsir Ijmali," *Jurnal Iman Dan Spiritualitas* 2, no. 4 (2022): 643–50, <https://doi.org/10.15575/jis.v2i4.21315>.

al-matsur interpretation which then developed until the modern-contemporary era with a variety of approaches.¹³ There is also research conducted by Lien Iffah which analyzes the methods and patterns of interpretation of *Gharib al-Muwatta* by Abd al-Malik bin Habib.¹⁴

The literature review mentioned above has certainly provided insight and treasures to the author. The differences and novelties between the literature review above and the research conducted by the author lie in the object of research and the pattern of interpretation mapping used. The main cause of the lack of uniformity in the use of terms in the science of interpretation is due to the existence of several terms about the categorization of the science of interpretation, not due to the experts of interpretation and the original sources. Therefore, there needs to be a more in-depth study of the use of technical terms for the science of interpretation itself. While the offer of the term science of interpretation focuses on the study of sources of interpretation, methods of interpretation, and patterns of interpretation, because these things are the essence and basis of the study of interpretation.¹⁵

Meanwhile, the mapping pattern of interpretation carried out by Badruzzaman is at least not much different from the mapping pattern carried out by previous scholars of interpretation.¹⁶ However, in the author's opinion, the mapping pattern carried out by Badruzzaman can make it easier for researchers to study the methodology of interpretation. This mapping pattern is also supported by Eni Zulaiha with her writing which attempts to present a new offer as well as an effort to standardize terms in the science of interpretation.¹⁷

This article will explain the method of interpreting *al-Tafsir al-Tarbawi li Al-Qur'an al-Karim* by Anwar al-Baz which consists of two parts. First, the general method of the book of interpretation; and second, the special method used by Anwar al-Baz, especially in *Surah al-Muzammil*. By discussing these two aspects, it is hoped that this

¹³ Muhammad Ihsan Hayatuddin and Lukman Nul Hakim, "Menggali Perkembangan Metode Tafsir Dari Zaman Rasulullah Hingga Era Modern," *Jurnal Pendidikan Islam* 1, no. 2 (2023): 11, <https://doi.org/10.47134/pjpi.v1i2.201>.

¹⁴ Lien Iffah NaFatu Fina, "Metode Dan Corak Tafsir Gharib Al-Muwattâ' Karya 'Abd Al-Mâlik Bin Habib,'" *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 19, no. 1 (2019): 65, <https://doi.org/10.14421/qh.2018.1901-04>.

¹⁵ Eni Zulaiha, "Penyatuan Istilah Dalam Studi Ilmu Tafsir (Eksplorasi Keragaman Istilah Metodologi Dalam Tafsir)," *AL-QUDS: Jurnal Studi Alquran Dan Hadis* 3, no. 7 (2023).

¹⁶ Badruzzaman M Yunus, "Tafsir Al-Sya'rawi; Tinjauan Terhadap Sumber, Metode Dan Ittijah" (UIN Syarif Hidayatullah Jakarta, 2009).

¹⁷ Zulaiha, "Penyatuan Istilah Dalam Studi Ilmu Tafsir (Eksplorasi Keragaman Istilah Metodologi Dalam Tafsir)."

article will be an introduction for readers to learn more about the general and specific methods of Anwar al-Baz's Tafsir Tarbawi, especially Surah al-Muzammil.

B. RESEARCH METHODOLOGY

This research is included in the type of qualitative research where the final findings are not obtained through statistical procedures but are described descriptively,¹⁸ and tend to use analysis.¹⁹ The data collection technique is based on literature studies with primary sources, namely Tafsir Tarbawi by Anwar al-Baz and secondary sources from various forms of references, such as articles, books, scientific works and others related to the research study.²⁰

Meanwhile, to analyze the data in this study, the author uses descriptive analysis, namely describing how the discourse of mapping interpretations from time to time and analyzing how the methodology of the interpretation of *Tarbawi* (educational approach) by Anwar al-Baz with the mapping pattern of Badruzzaman's version includes analysis of the sources of interpretation, interpretation methods, both general and specific, and the patterns of interpretation contained in the *tafsir* book.²¹

C. RESULTS AND DISCUSSION

1. Discourse on Interpretation Mapping

Before discussing the special method of interpreting the Qur'an contained in the book of interpretation of *Tarbawi* by Anwar al-Baz, the author will first describe the discourse on mapping interpretations carried out by scholars or scholars of interpretation from time to time. This needs to be explained because this study is one of the studies that continues to develop until today.

Studying the methodology of interpretation can make us know the process and procedure of interpretation carried out by each interpreter in a book of interpretation, where scholars and scholars of interpretation from time to time continue to offer various methodologies of interpreting the Qur'an.²²

¹⁸ Feny Rita, *Metodologi Penelitian Kualitatif*, ed. Yuliatr Novita (Padang: PT. Global Eksekutif, 2022).

¹⁹ Muhammad Ramdhan, *Metode Penelitian* (Surabaya: Cipta Media Nusantara, 2021).

²⁰ Wahyudin Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan," *UIN Sunan Gunung Djati Bandung*, 2020, 1–6, <https://doi.org/10.1145/1658192.1658193>.

²¹ Yunus, "Tafsir Al-Sya'rawi; Tinjauan Terhadap Sumber, Metode Dan Ittijah."

²² Rukiah Abdullah and Mahfudz Masduki, "Studi Metodologis Atas Kitab Turjumun Al-Mustafid Karya Syekh Abdurrauf Al-Singkili," *Jurnal Studi Umu-Ilmu Al Qur'an Dan Hadis* 16, no. 2 (2015): 141–60.

Fahd al-Rumi argued that in the classical era this study had not been touched upon. According to him, the classical scholars only interpreted through various perspectives and had not yet reached the stage of touching on the classification of the circulating interpretations.²³ Then, in the contemporary era, a study emerged on the classification of interpretations of the Qur'an. This study clearly made a major contribution to the treasury of Islamic knowledge, especially in the study of interpretation.

Scholars in the 9th to 13th centuries mapped interpretation into at least three forms, namely, *tafsir bi al-Ma'tsur*, *tafsir bi al-Ra'yi*, and *tafsir bi al-isyari*. This opinion can be seen in several scholars such as Ali al-Sabuni,²⁴ Abd al-'Azhim al-Zarqani,²⁵ dan Suibhi Shalih.²⁶ Then there appeared contemporary scholars who tried to reformulate the mapping of existing interpretations such as Husein al-Dzahabi who divided interpretation into five parts, namely *tafsir bi al-Ma'tsuir*, *tafsir bi al-Ra'yi*, *tafsir bi al-isyari*, *tafsir maudhu'i* and *tafsir 'ilmi*.²⁷

Then, al-Farmawi emerged by mapping the interpretation into several types which are now known as *at-tahlili*, *al-ijmali*, *al-muqarran* and *al-maudhu'i*.²⁸ The *maudhu'i* (theme based) interpretation method is one of the methods developed by al-Farmawi and continued to develop until he served as a professor at al-Azhar University. According to him, this method was first introduced by Ahmad Sayyid al-Kumi.²⁹ In general, *tafsir maudhu'i* is a process of collecting several verses of the Qur'an in an integral way as the history of its presence which focuses on one topic.³⁰

Then, Manna al-Qaththan divided the interpretation in terms of method into five groups, namely *ma'tsur*, *ra'yu* or *'aql*, *isyari*, *shufi*, and *maudhu'i*.³¹ The differences between scholars in mapping or grouping interpretations are of course based on the different points of view of each scholar.

²³ Fahd ibn 'Abd al-Rahman Al-Rumi, "Buhuts Fi Ushul Al-Tafsir Wa Manahijuhu" (Riyadh: Maktabah al-taubah, 1996).

²⁴ Muhammad Ali Ash-Shobuni, "At Tibyan Fii Ulumil Qur'an" (Teheran: Dar Ihsan, 1968).

²⁵ al-Zarqani, "Manahi Al-'Irfan Fi 'Ulum Al-Qur'an" (Beirut: Dar al-Kutub al-'Araby, 1995).

²⁶ Subhī Al-Ṣāliḥ, "Mabāḥiṣ Fī 'Ulūm Al-Qur'ān" (Beirut: Dar al-'Ilm, 1988).

²⁷ Husein al-Dzahabi, *Ilm Al-Tafsir* (Kairo: Dar al-Ma'arif, n.d.).

²⁸ Abd al-Hayy al-Farmawy, *Al-Bidayah Fi Al-Tafsir Al-Maudhu'i* (Kairo: al-Hadharah al-'Arabiyyah, 1977).

²⁹ Muyasaroh Lailia, "Metode Tafsir Maudhu'i (Perspektif Komparatif)," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 18, no. 2 (2017): 26.

³⁰ Muhammad Naji Rahendra Maya, Muhammad Fadhilah, Syaeful Rokim, "Tafsir Maudhu' 'i Perspektif Ibnu Al-Qayyim ;," *ZAD Al-Mufassirin* 5, no. 2 (2023): 292–317.

³¹ Manna Al qattan, "Mabahits Fi Ulum Al Quran : Manna Al Qattan" (Kairo: Maktabah Wabbah, n.d.).

Likewise with the discourse on mapping interpretations in Indonesia. This study can be said to be quite widespread. Because we can see, in the context of Indonesia, various mapping offers have emerged.³² As was done by Quraish Shihab where he categorized *tafsir bi al-ma'tsur* as a style of interpretation without any explanation regarding what is meant by a style.³³ Nashrudin Baidan categorizes *tafsir bi al-Ma'tsur* as a form of tafsir,³⁴ while Yunan categorizes it as a method of tafsir

In addition, there is also a mapping from Islah Gusmian in which he maps the interpretation based on two aspects, namely the external aspect which concerns everything related to the presentation of the interpretation such as the systematics of writing and the form of writing. Furthermore, the internal aspect such as the method of discussion, sources of interpretation and patterns or nuances of interpretation.³⁵

Rosihon Anwar in his book maps the interpretation based on several reviews. First, interpretation based on its sources, namely *al-Ma'tsur* and *al-ra'yi*. Second, in terms of interpretation methods, namely *tahlili*, *ijmali*, *muqaran* and *maudhu'i*. Then, interpretation based on its characteristics, namely *fiqh* (jurisprudence), language, philosophy, and social society.³⁶ In addition to the style of interpretation, there is also a style of science interpretation and religious interpretation style that will continue to grow.³⁷

Meanwhile, the interpretation mapping pattern carried out by Badruzzaman is at least not much different from the mapping pattern carried out by previous interpretation scholars. However, in the author's opinion, the mapping pattern carried out by Badruzzaman can make it easier for researchers to study interpretation methodology. This mapping pattern is also supported by Eni Zulaiha with her writing which attempts to present new offers and as an effort to standardize terms in the science of interpretation.

In her writing, Eni Zulaiha argues that the cause of the diversity of terms or mapping that has occurred until now is due to the methodology of the science of

³² Wardani, *Tren Perkembangan Pemikiran Kontemporer Metodologi Tafsir Al-Qur'an Di Indonesia* (Yogyakarta: Kurnia Kalam Semesta, 2017).

³³ Quraish Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 1996).

³⁴ Nashruddin Baidan, *Metode Penafsiran Al-Qur'an* (Yogyakarta: Pustaka Pelajar, 2011).

³⁵ Islah Gusmian, *Khazanah Tafsir Indonesia; Dari Hermeneutika Hingga Ideologi* (Yogyakarta: LKiS, 2013).

³⁶ Rosihon Anwar, *Ilmu Tafsir Edisi Revisi* (Bandung: Pustaka Setia, 2015).

³⁷ Achmad Ilham Maulana and Muhammad Husein, "Nazariyyah Al-Ma'rifah Fi at-Tafsir Al-'Ilmi Li Al-Qur'an Al Karim," *ZAD Al-Mufassirin* 5, no. 1 (2023): 144–65.

interpretation, which in this case as the main study can be said to be far behind the birth of books of interpretation as its products that came first.³⁸

In addition, she also quoted Abdul Mun'im's opinion regarding the above. According to him, every science in the Islamic treasury has special references from experts or fields that are studied. So, it can be said to be wrong if there are people who refer to sources that are not the original sources and simply quote the opinions of people who are not experts in their fields.³⁹

This study will be very important when the discovery of non-uniformity of technical terms in the science of interpretation will confuse researchers in analyzing the methodology of *tafsir* in a book of *tafsir*. Like the term used for the method of interpretation, some call it *al-thariqah*⁴⁰ and some call it *manhaj*.⁴¹ Basically, both terms are the same in terms of a technique for realizing an interpretation.

Regarding the use of the term interpretation method, the author is more inclined to mention the word *manhaj*, namely a special method applied by the interpreter in the activity of interpreting the Qur'an. The word *manhaj* is also emphasized in its use at Al-Azhar University in the analysis of a figure in interpreting the Qur'an, both in terms of sources, methods or tendencies (*ittijah*). Therefore, at Al-Azhar Egypt there is a course on *manahij al-mufasssir* which is aimed at students to introduce the special method of an interpreter in interpreting the Qur'an.⁴²

2. A Glimpse into Anwar Al-Baz and al-Tafsir al-Tarbawi li Al-Qur'an al-Karim

In this discussion, the author did not find much literature that wrote about the complete biography of Anwar al-Baz. However, it is known that Anwar al-Baz is one of the scholars who came from Egypt and was also active as a pentahqiq. Anwar al-Baz began to be known through his works, including, *al-Tafsir al-Tarbawi li Al-Qur'an al-Karim*. Although there are several other works such as *Ishmat al-Aimmah*, *Mui'jam al-'uluim asy-Syar'iyah*, *Taysir al-'Aqid al-islamiyyah* dan *Muistalahat al-'Uluim al-Qur'an*.⁴³

³⁸ Zulaiha, "Penyatuan Istilah Dalam Studi Ilmu Tafsir (Eksplorasi Keragaman Istilah Metodologi Dalam Tafsir)."

³⁹ Muhammad Abdul Mun'im al-Qi'i, *Qonun Al-Fikri Al-Islami* (Kairo: Dar al-bashair, 2003).

⁴⁰ Ahmad Warson Munawwir, *Kamus Al-Munawwir* (Surabaya: Pustaka Progressif, 1984).

⁴¹ Abu Anwar, *Ulumul Qur'an* (Bandung: Amza, 2005).

⁴² Dadang Darmawan, Irma Riyani, and Yusep Mahmud Husaini, "Desain Analisis Semantik Alquran Model Ensiklopedik: Kritik Atas Model Semantik Toshihiko Izutsu," *AL QUDS: Jurnal Studi Alquran Dan Hadis* 4, no. 2 (2020): 181, <https://doi.org/10.29240/alquds.v4i2.1701>.

⁴³ "Al-Tafsir Al-Tarbawi Li Al-Qur'an Al-Karim," n.d.

One of his works is al-Tafsir al-Tarbawi li Al-Qur'an al-Karim which was published in 2007 AD or 1428 AH in Dar an Nasr li al Jami'ah, Egypt. This book is written in Arabic and completely interprets 30 juz (chapters) of the Al-Qur'an.⁴⁴

The *tafsir* book, on January 1st, 2014 became a *tafsir* book that had a level of popularity. Regarding the reasons or motivations for writing this tarbawi tafsir, pragmatically it was more driven by the desire to provide a book or reference book for the course on *Tafsir Tarbawi* (Interpretation of Qur'an based on Educational Approach). Although more than that, of course there is a more substantial desire, to present the concept of Islamic education based on the perspective of the Qur'an.⁴⁵

The specialty of this book is that it was written to bring out more educational values in the interpretation of the verses of the Koran. The book of Tafsir Tarbawi by Anwar al-Baz consists of 3 volumes. The following are details from the book Tafsir Tarbawi by Anwar al-Baz.⁴⁶

No	Volume	Annotation	Number of Pages
1	I	Q.S al- Fatihah s.d Q.S at-Tauilbah	635 pages
2	II	Q.S Yuilnuils s.d Q.S al-Ruilm	618 pages
3	III	Q.S Luilqman s.d Q.S an-Nas	592 pages

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Table 1

According to Cucu Surahman, Anwar al-Baz in his interpretation only attempted to explore or analyze the values of Islamic education contained in the Qur'an. Not in the intention or understanding of *tarbawi* interpretation as a theoretical formulation or science of Islamic education.⁴⁷

⁴⁴ Fitri Wulandari Muhammad Habib Zainul Huda, "RELEVANSI NILAI PENDIDIKAN KARAKTER DALAM QS. ALHUKURAH PRESPEKTIF KITAB TAFSIR TARBAWI LIL QUR'ANIL KARIM KARYA ANWAR AL BAAZ," *El-Waraqoh* 7, no. 1 (2023).

⁴⁵ Cucu Surahman, *Tafsir Tarbawi* (Pati: Maghza Pustaka, 2019), 98.

⁴⁶ Anwar Al Baz, *Al-Tafsir Al-Tarbawi Li Al-Qur'an Al-Karim* (Kairo: Dar al Nasr li al-Jami'at, 2007).

⁴⁷ Cucu Surahman, *Tafsir Tarbawi Di Indonesia Hakikat Validalitas Dan Kontribusinya Bagi Ilmu Pendidikan Islam*, ed. Titin Yuniartin (Jakarta: Maghza, 2019).

3. Background in Writing His Tafsir

Regarding the background of writing this tafsir book, it starts from Anwar al-Baz's view that humans who have an interest in taking lessons and understanding the Qur'an, will not succeed if they do not practice the teachings contained in the Qur'an because for Anwar al-Baz the Qur'an is a book of da'wah and *harakah*. In addition, he also believes that the verses of the Qur'an were revealed with a mission to educate, direct and build a community that becomes a leader on earth.

In essence, humans living on earth have a duty, namely as a leader (caliph), as a leader of course must have an educated soul, with this *tarbiyah* it is hoped that every human being is able to carry out the mandate, educate the soul, create good relationships, and be able to build Islamic and Qur'anic civilization in order to realize success in the world and in the hereafter.

The Qur'an was revealed by Allah to educate the human soul from all aspects. On the other hand, Anwar al-Baz also explained in his introduction, related to educational values, both education in the Mecca era where in this era strong *aqidah* education was instilled as a foundation to maintain the mandate that was not given to the previous community or education in the Medina era. So according to him, there are many educational values in the Qur'an that we can analyze where he calls it *at-tarbiyah al-Qur'ani*.⁴⁸

4. Source of Tafsir

As previously mentioned, to analyze the sources of interpretation in the book of Tafsir Tarbawi by Anwar al-Baz in the surah al-Muzammil, the author uses a mapping pattern patterned by Badruzzaman where interpretation when viewed from its source is divided into two categories, first, *tafsir bi al-Ma'tsur*, namely the interpretation of the Qur'an with the Qur'an, the Qur'an with the Sunnah, the Qur'an with the *Qoul* (judgement) of the companions and the Qur'an with the *Qaul* of the tabi'in.⁴⁹ The sources of interpretation can also be understood as sources quoted or used as references by an interpreter and placed in the interpretation book.⁵⁰

Second, *tafsir bi al-Ra'yi*, namely interpretation based on reason or *ijtihad*. This reason or *ijtihad* must be based on strong scientific tools, especially emphasizing the

⁴⁸ Baz, *Al-Tafsir Al-Tarbawi Li Al-Qur'an Al-Karim*.

⁴⁹ Husein al-Dzahabi, *Al-Tafsir Wa Al-Mufassirin* (Kairo: Dar al Hadis, 2005).

⁵⁰ Abd al-Rahman al-Baghdadi, *Nazharat Fi Tafsir Al-'Ashri Li Al-Qur'an Al-Karim*, Terj. Abu Laila Dan Muhammad Tobir (Bandung: PT al-Ma'arif, n.d.).

aspect of language when revealing the meanings contained therein.⁵¹ Then, this *tafsir bi al-Ra'yi* is divided into two types, namely *tafsir al-ra'yi al-mahmudah* and *tafsir bi al-ra'yi al-madzmumah*.⁵² Then, every *tafsir* product or written work will certainly be based on several sources, both primary sources (*mashadir al-ashliyyah*) and secondary sources (*mashadir al-tsanawiyah*).

The primary source of interpretation (*mashadir al-ashliyyah*) in this case is an interpretation that refers to the source of *al-ma'tsur* which consists of the Qur'an, the Sunnah of the Messenger of Allah, the Qoul of the Companions, and the Qaul of the Tabi'in. While the secondary source of interpretation (*mashadir al-tsanawiyah*) is the sources used as references by an interpreter which are quoted by him in interpreting the Qur'an, whether from books of interpretation or from other disciplines.⁵³

Regarding the sources of interpretation used by Anwar al-Baz in this surah al-Muzammil, it seems that Anwar al-Baz's interpretation is more dominated by the source of *tafsir bi al-ra'yi al-mahmud*. This is because Anwar al-Baz does not refer much to related verses of the Qur'an or the hadith of the Prophet or the *atsar* of the companions and tabi'in. Anwar al-Baz when interpreting verses of the Qur'an. However, he always begins his interpretation from the linguistic aspect by revealing the meanings contained in each of his interpretations even though he does not explain all sentences in the Qur'an.

As for the secondary sources of interpretation (*mashadir al-tsanawiyah*) which are often used as sources of reference or dominate every interpretation of Anwar al-Baz is *Tafsir Fi Dzilal al-Qur'an* by Sayyid Quthb. Apart from that, there are also other *tafsir* books which were used as secondary reference sources by Anwar al-Baz, including "*Tafsir al Asas fi Tafsir*" by Said Hawa, "*Maqasid al Qur'an*" by Hasan al Banna, "*Tafsir al Manar*" by Muhammad Abduh, "*Zahrah at Tafasir*" by Muhammad Abu Zahrah.

Anwar al-Baz's interpretation of Q.S al-Muzammil can be used as an example. In his interpretation of the verse, he refers to the opinion of Sayyid Quthb which is termed the procedural purpose of the verse. For example: "*Said the author of the book Dzhilal; People who live selfishly can sometimes live happily, but their life has no value, and their death is of little value. Whereas a big person carries a big task, what is the meaning of sleep*

⁵¹ Subi Nur Isnaini, "Ibn Atiyya's Method to Revealing Israiliyyat Stories in Al-Muharrar Al-Wajiz," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 23, no. 2 (2022): 261–84, <https://doi.org/10.14421/qh.v23i2.3756>.

⁵² Al-Rumi, "Buhuts Fi Ushul Al-Tafsir Wa Manahijuhu."

⁵³ Eni Zulaiha, *Diskursus Tafsir Feminis* (Bandung: Values, 2024).

for him? What does rest mean? And what does it mean to have a warm bed and a life full of pleasure.”⁵⁴

The works of interpretation that are used as references by an interpreter in his interpretation may be due to a psychological bond between teacher and student, may also be caused by group fanaticism, or may be due to the similarity of the desired goals when expressing the interpretation of the Qur'an. It seems that these references are used with the similarity of goals where the interpreters who are used as references are famous Egyptian activists of their time such as Sayyid Quthb who is often used as a reference by Anwar al-Baz.⁵⁵

5. *Ittijah (pattern/style) al-Tafsir*

The word pattern is often interpreted with the words *al-ittijah*, *al-lawn*, or with the words *al-rawafid*. Of the several words that have been mentioned, it seems that the one that can best represent the true meaning is *ittijah al-Tafsir*. According to Ibrahim Syarif, *Ittijah al-Tafsir* can be understood as a collection of opinions, ideas, insights, and tendencies of an interpreter that are influenced by the background of the interpreter's knowledge. Meanwhile, Fahd al-Rumi is of the opinion that *Ittijah* is the goal that an interpreter wants to achieve in his *tafsir* work.⁵⁶

Therefore, to analyze the *Ittijah al-Tafsir* or the style of interpretation contained in the *tafsir tarbawi* by Anwar al-baz, according to Badruzzaman, it can be done by looking at two aspects, namely *tsaqafah mufasssir* (the knowledge background of the interpreter) and *hadjf tafsir* (the purpose of interpretation). This is also in line with Eni Zulaiha's opinion regarding how to analyze and determine the style or tendency in a book of interpretation which can be seen from two important factors, namely first, the background knowledge of the interpreter when interpreting the Qur'an as per the rules in the science of interpretation *التفسير متأثر بثقافة المفسر*. Second, the goal that has been determined in advance by *a mufasssir* *الهدف الذي يتجه اليه المفسر*.⁵⁷

⁵⁴ Baz, *Al-Tafsir Al-Tarbawi Li Al-Qur'an Al-Karim*.

⁵⁵ Zulaiha, “Penyatuan Istilah Dalam Studi Ilmu Tafsir (Eksplorasi Keragaman Istilah Metodologi Dalam Tafsir).”

⁵⁶ Eni Zulaiha Pebriani Srifatonah, Siti Aminah, “Ittijah Tafsir Falsafi: Analisis Tafsir Penciptaan Alam Menurut Imam,” *Definisi: Jurnal Agama Dan Sosial Humaniora* 2, no. 1 (2023): 37–48.

⁵⁷ Zulaiha, “Penyatuan Istilah Dalam Studi Ilmu Tafsir (Eksplorasi Keragaman Istilah Metodologi Dalam Tafsir).”

The dominant interpretation style of Anwar al-Baz in his tafsir book is the *tarbawi*⁵⁸ (education) style. Because, first, if we look at the background of Anwar al-Baz or *tsaqafah al-mufasssir*, it is known that Anwar al-Baz is a writer, educational activist, a book interpreter and is one of the inspiring figures in the world of education from Egypt. In addition to being an academic, he is also known as an architect who has designed many natural schools.⁵⁹

Second, if we look at the purpose of interpretation or *hadj tafsir*, it turns out that in his *Tarbawi* tafsir book he has also determined in advance the purpose of interpreting the verses of the Qur'an that he did. This is related to his views on the Qur'an which was revealed with the aim of educating and directing humans to educate their souls in all aspects.

Then, he also said that if humans want to get happiness in the world and in the hereafter, then humans must be educated according to Islamic and correct Qur'anic education. Anwar argues that there are at least five basic principles of education in the Qur'an, namely: *rabbâniyyah* (divinity), *syumûliyyah* and *takâmuliyyah* (comprehensive and integral), *tawâzun* (balanced), *al-ijâbiyyah al-'amaliyyah* (positive process), and *al-waqi'iyah* (contextual).⁶⁰

In addition, we can also see an example of the interpretation application that reveals the educational values in Q.S. al-Muzammil, where according to Anwar al-Baz there are at least three educational values in the surah, namely as follows:

Figure 1⁶¹

- a. According to him, humans will not be able to easily do great deeds unless they continue to try and are serious.
- b. Getting closer to Allah by praying at night, reading the Qur'an, remembering Allah and trusting in Him can help in facing difficult problems.

⁵⁸ Hamiyah Zuleika Alifah, dkk. "SEJARAH TAFSIR DAN PENULISANNYA," *PENDALAS: Jurnal Penelitian Tindakan Kelas Dan Pengabdian Masyarakat* 3, no. 1 (2023): 191–200.

⁵⁹ <https://www.noor-book.com/tag/>

⁶⁰ Baz, *Al-Tafsir Al-Tarbawi Li Al-Qur'an Al-Karim*.

⁶¹ Baz.

- c. In practicing goodness, of course, it requires patience and sincerity.

ما ترشدنا إليه الآيات تروياً :
١ - الأعمال العظيمة تحتاج إلى تدريب وجهد حتى يستطيع الإنسان القيام بها في يسر وسهولة.
٢ - مما يساعد على القيام بالمهمات الشاقة ، التقرب إلى الله - تعالى بالعبادة ، وبخاصة قيام الليل وتلاوة القرآن في تدبير ، وذكر الله والتوكل عليه .
٣ - القرآن وما يحمله من تكاليف أمر عظيم يحتاج إلى صبر وجهد حتى ينتفع الناس بها فيه من خير .

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6. Tafsir Method

In analyzing the interpretation method in the book of tafsir tarbawi by Anwar al-Baz, the author still uses the mapping patterned by Badruzzaman, because according to the author the mapping pattern that has been carried out by Badruzzaman can make it easier for the author to analyze the interpretation method on the author's research object.⁶²

From the interpretation method side, Badruzzaman uses the term *Manhaj*. Interpretation reviewed from the method side, there are two types, namely first, *Manhaj 'Am* or *al-tariqah al-'am* (general method) which is a method that has been known to be famous which consists of *tahlili*, *ijmali*, *muqaran*, and *maudhu'i*. Second, *manhaj al-khas* or *uslub* (special method) which is the method or technique of interpretation of each interpreter specifically.⁶³

General Method of the book Tafsir Tarbawi by Anwar al-Baz

According to Nashrudin Baidan, the interpretation method itself can be understood as a device (rules) used in interpreting the verses of the Qur'an.⁶⁴ Then according to Badruzzaman, the general interpretation methods include the first, the *tahlili* interpretation method, namely the interpretation of the Qur'an according to the order of the *Mushaf*, reviewed from various aspects in detail. Second, the *ijmali* interpretation method, namely the interpretation of the Qur'an according to the order of the *Mushaf* with a global interpretation.

⁶² Yunus, "Tafsir Al-Sya'rawi; Tinjauan Terhadap Sumber, Metode Dan Ittijah."

⁶³ Moch. Sya'ban Abdul Rozak, Deni Albar, and Badruzzaman M. Yunus, "Metodologi Khusus Dalam Penafsiran Al-Qur'an Oleh Al-Alusi Al-Baghdadi Dalam Kitab Tafsir Ruh Al-Ma'ani," *Jurnal Iman Dan Spiritualitas* 1 (2021): 20-27.

⁶⁴ Nashruddin Baidan, *Metode Penafsiran Al-Qur'an*.

Third, the *muqaran* interpretation method, namely the interpretation of the Qur'an by comparing one verse with another verse or comparing one *Mufasssir*'s opinion with the opinion of another *Mufasssir*. Fourth, the *maudu'i* interpretation method, namely the interpretation of the Qur'an based on a theme, either a general theme or a specific theme.

From the brief explanation above, Anwar al-Baz in terms of the general interpretation method uses the *tahlili* interpretation method. This is based on its arrangement which presents the interpretation of the Qur'an according to the order of the *Mushaf* from the beginning of the Al-Fatihah letter to the An-Nas letter which is then explained analytically and in detail, especially in exploring the values of Islamic education contained therein.

Special Method of the Book of Tafsir Tarbawi by Anwar al-Baz

In this case, Ishlah Gusmian calls it the systematic writing of interpretations,⁶⁵ but Badruzzaman calls it a special method.⁶⁶ As previously stated, a special method can be understood as a method used by each interpreter in presenting his interpretation product. This means that in general, this interpretation book may apply the *tahlili* method in a general way. However, the *tahlili* method specifically presented by the interpreters can certainly have its own characteristics. So, that is what is meant in this case as a special method in interpretation.

Regarding the special method in the Tafsir Tarbawi by Anwar al-Baz, he has explained it first in the introduction of his book. The following is an explanation of several special methods contained in the Tafsir Tarbawi by Anwar al-Baz and examples of their application in Q.S al-Muzammil as follows:

a. Maintaining systematic writing based on *tartib* (order) *mushafi*

In terms of writing systematics, Anwar al-Baz uses a writing systematics based on *tartib mushafi* (order of the mushaf), namely interpreting the Qur'an starting with Q.S al-Fatihah to Q.S an-Nas. It should be noted that Anwar al-Baz did not interpret all verses in the sense of interpreting verse by verse. But he interpreted the entire verses.

⁶⁵ Ishlah Gusmian, *Khazanah Tafsir Indonesia* (Yogyakarta: LKiS, 2013).

⁶⁶ Yunus, "Tafsir Al-Sya'rawi; Tinjauan Terhadap Sumber, Metode Dan Ittijah."

We can see the use of the Madinah mushaf as a reference in his interpretation in his statement in the muqaddimah section as follows:

١ - حرصنا على أن تبقى على الشكل المصحف للقرآن الكريم على طبعته المعروفة بمصحف المدينة المنورة ، وهو بهذا الشكل يجمع بين كونه مصحفاً وكونه تفسيراً ، مما يستفاد منه في القراءة أو الحفظ .

Figure 2⁶⁷

From the statement above, we can understand that the reason he used the Medina Mushaf in his interpretation was because he assumed that the Medina Mushaf was very famous or had been widely known in society. In addition, another goal is that Anwar al-Baz hopes that his interpretation product can be easily understood and memorized by the community, which we can see practically.

In this regard, we can see the use of the Medina Mushaf in the Tafsir Tarbawi by Anwar al-Baz as in Q.S al-Muzammil as follows:



Figure 3⁶⁸

b. Explaining *mufradat* (vocabularies) which is considered difficult

At this stage, Anwar al-Baz always presents the meaning of *mufradat* in each of his interpretations. However, his explanation is only limited and focused on words that are considered difficult. his explanation related to the word, is explained briefly and sufficiently. The basic purpose of syarh al mufradat is to explain words in language, so that it can be easily understood by readers who want to know the meaning or meaning of the word.⁶⁹ For example, we can see the interpretation in Q.S al-Muzammil as follows:

⁶⁷ Baz, *Al-Tafsir Al-Tarbawi Li Al-Qur'an Al-Karim*.

⁶⁸ Baz.

⁶⁹ Ika Parlina, Aam Abdussalam, and Tatang Hidayat, "Analisis Metode Tafsir Al-Marāghī," *ZAD Al-Mufassirin* 3, no. 2 (2021): 225–49, <https://doi.org/10.55759/zam.v3i2.27>.

سورة المزمل - الجزء التاسع والعشرون
سورة المزمل
معاني الكلمات :
المزمل : المتلفف بثيابه وهو النبي ﷺ .
ناشئة الليل : العبادة التي تنشأ به وتحدث .
أشد وطأ : أشد ثباتاً للقدم ورسوخاً في
العبادة .

Figure 47⁰

In Q.S al-Muzammil, Anwar al-Baz begins with a discussion of “*Ma’ani al-Kalimah*” (explanation of the *mufradat*) by presenting at least ten *mufradat* that are assumed to need explanation. Some of these words include the word “al-Muzammil” (the person who is covered) with the explanation “*al-mutalaffafu bi tsiyabihi wa huwa al-nabi Saw*” (who is covered by his clothes, namely the Prophet Muhammad Saw).

Then, the word “*nasyiat al-lail*” (waking up at night) with the explanation “*al-‘ibadah allati tunassiyu bihi wa tuhaddisu*” (through worship that can educate the soul with that worship) and the word “*Asyaddu Wath’an*” (Stronger influence on the soul) with the explanation “*asyaddu tsabatan lil qadami wa ribhon fil ‘ibadah*” (The readings read at that time will be more rooted or memorable).

c. Explaining the procedural purpose of the verse

After the explanation stage in the *mufradat*, the next stage that he presents is explaining the procedural purpose of the verse. In this discussion, Anwar al-Baz terms it as “*al-Ahdaf al-Ijraiyyah wa al-Sulukiyyah*” as follows:

الأهداف الإجرائية والسلوكية :
١ - أن تعلم أن قيام الليل دأب الصالحين وطريق المقربين .
٢ - أن نستشعر أثر الخلوة مع الله بعيداً عن الناس ، فالاستغراق في واقع الحياة يجعل النفس تألفه ولا تحاول تغييره .
٣ - أن تعلم أن الصبر هو الوصية من الله لكل رسول من رسله ولعباده المؤمنين .

⁷⁰ Baz, *Al-Tafsir Al-Tarbawi Li Al-Qur'an Al-Karim*.

Figure 5⁷¹

Anwar al-Baz argues that the procedural purpose of the verses in the surah al-Muzammil has at least three core points, namely, first, waking up at night to perform worship is a habit of pious people and is one way to get closer to Allah SWT. Second, to be able to feel a special space with Allah SWT and away from the crowds of people. Third, to know that patience is a testament from Allah SWT for every Messenger and His faithful servants.⁷²

d. Explain the content of verses that have relevance to education

As explained in the previous discussion, the book of tafsir written by al-Baz has a *tarbawi* style. This is also one of the special methods used by al-Baz in interpreting the Koran, especially in the part of Surah al-Muzammil which explains the content of verses that have relevance to education.

In this discussion, Anwar al-Baz terms it "*al-Muhtawi al-Tarbawi*" (The value of Education) as follows:

المحتوى التربوي :
تبدأ السورة بدعوة السماء وصوت الكبير المتعال قم: قم يا محمد للأمر العظيم الذي ينتظرك ،
والعبء الثقيل المهيأ لك ، قم للجهد والنصب والكد والتعب ، قم فقد مضى وقت النوم
والراحة ، قم فتهياً لهذا الأمر واستعد ، وإنما لكلمة عظيمة رهيبه تنتزعه ﷺ من دفء الفراش في
البيت الهادئ والحضن الدافئ ؛ لتدفع به في الخضم ، بين الشد والجذب في ضمائر الناس وفي
واقع الحياة سواء .

Figure 6⁷³

According to Anwar al-Baz, "*this surah begins with a heavenly call in the form of a loud and high voice that awakened the Prophet SAW to receive a great command.*"

⁷¹ Baz.

⁷² Baz.

⁷³ Baz.

يقول صاحب الظلال : « إن الذي يعيش لنفسه قد يعيش مستريحاً ، ولكنه يعيش صغيراً ويموت صغيراً ، فأما الكبير الذي يحمل هذا العبء الكبير .. فما له والنوم ؟ وما له والراحة ؟ وما له والفراش الدافئ والعيش الهادئ والمتاع المريح ؟ ! ولقد عرف رسول الله ﷺ حقيقة الأمر

Figure 77⁴

Al-Baz quoted one of the scholars who wrote the book *Fi Dzilalil Qur'an*, namely Sayyid Quthb, how is it described in this context that the Prophet Muhammad SAW said to Khadijah that the time to sleep had passed. Al-Baz said that the educational value that can be taken is that we must always work hard and not be lazy, especially in carrying out the commands of Allah SWT.

In addition, in the interpretation of the letter al-Muzammil al-Baz also highlights the education behind the implementation of night prayers, both *tahajud* and *witir*. As explained below:

وقد صح عن وتر الرسول ﷺ بالليل أنه لم يتجاوز إحدى عشرة ركعة ، ولكنه كان يقضي في هذه الركعات ثلثي الليل إلا قليلاً ، يرتل فيه القرآن ترتيلاً .
كان هذا الإعداد للقول الثقيل الذي سينزل الله عليه هو هذا القرآن، وما وراءه من التكليف، والقرآن في ميثاقه ليس تقيلاً فهو ميسر للذكر ولكنه ثقيل في ميزان الحق ، ثقيل في أثره في القلب ، وإن تلقى هذا الفيض من النور والمعرفة واستيعابه لثقيل يحتاج إلى استعداد طويل ، وإن التعامل مع الحقائق الكونية الكبرى المجردة لثقيل يحتاج إلى استعداد طويل ، وإن التعامل مع الحقائق الكونية الكبرى المجردة لثقيل يحتاج إلى استعداد طويل ، وإن الاتصال بالملأ الأعلى وبروح الوجود وأرواح الخلائق الحية والجماعة على النحو الذي تهباً لرسول الله ﷺ لثقيل ، يحتاج إلى استعداد طويل .
يقول صاحب الظلال : « وإن قيام الليل والناس نيام ، ومغالبة حنات النوم وجاذبية الفراش يعد كد النهار أشد وطأً وأجهد للبدن ، ولكنها إعلان لسيطرة الروح ، واستجابة لدعوة الله ، وإبتار للأنس به ، ومن ثم فإنها أقوم قِيلاً : لأن للذكر فيها حلواته ، وللصلاة فيها خشوعها ، وللمناجاة فيها شفاعيتها ، وإنها لتسكب في القلب أنساً وراحة وشفافية ونوراً ، فد لا يجدها في صلاة النهار وذكره ، والله الذي خلق هذا القلب يعلم مداخله وأوتاره ، ويعلم ما يتسرب إليه وما يوقع عليه ، وأي الأوقات يكون فيها أكثر تفتحاً واستعداداً ونهيوا ، وأي الأسباب أعلق به وأشد تأثيراً فيه » .

Figure 87⁵

By performing night prayers, we will be trained. When we wake up in the third part of the night and perform prayers while others are asleep, of course we are one step ahead of others. And at that time is the time that prayer more likely to be answered, the right time to convey all our outpourings to Allah SWT. However, not only prayer and

⁷⁴ Baz.

⁷⁵ Baz.

praying, of course there are many other practices that we can do at that time such as *dhikr*, reading the Qur'an, etc.

After explaining the educational value of waking up at night and praying one third of the night, al-Baz explained the patient education contained in surah al-Muzammil.

ثم وجه الله الرسول إلى الصبر الجميل على ما يلقاه من قومه من الاتهام، والإعراض، والصد،
والتعطيل، وأن يخلى بينه وبين المكذبين، ويمهلهم قليلاً، فإن لدى الله لهم عذاباً وتكليلاً،
ونجد التوجيه إلى الصبر، بعد التوجيه إلى القيام والذكر، وهما كثيراً ما يقترنان في صدد تزويد
القلب بزيادة هذه الدعوة في طريقها الشاق الطويل، نجد التوجيه إلى الصبر على ما يقولون مما
يغضب ويحتمق، واهجرهم الهجر الجميل الذي لا عتاب معه ولا غضب، والهجر الجميل مع

Figure 9⁷⁶

Allah ordered Rasulullah SAW. to be patient with what he faced from his people in the form of accusations, exclusion, rejection, boycotts, embargoes and other tests. Of course, this patient education is not only aimed at the Prophet but applies to us as his people. Be patient in carrying out obedience to Allah, be patient when leaving behind all sins and immoralities, and be patient when faced with trials and tests from Allah SWT.⁷⁷

e.Explaining globally the instructions of verses related to education

At the end of the interpretation of surah al-Muzammil, al-Baz provides a global explanation or conclusion regarding the verse's instructions that are related to educational content. In this discussion he terms it "*Maa tursyiduna ilaihi al-Ayah Tarbawiyah*" as follows:

ما ترشدنا إليه الآيات تربويًا :
١ - الأعمال العظيمة تحتاج إلى تدريب وجهد حتى يستطيع الإنسان القيام بها في يسر
وسهولة.
٢ - مما يساعد على القيام بالمهمات الشاقة، التقرب إلى الله - تعالى بالعبادة، وبخاصة قيام
الليل وتلاوة القرآن في تدبر، وذكر الله والتوكل عليه .
٣ - القرآن وما يحمله من تكاليف أمر عظيم يحتاج إلى صبر وجهد حتى ينتفع الناس بها فيه
من خير .

⁷⁶ Baz.

⁷⁷ Baz.

Figure 10⁷⁸

According to Anwar al-Baz, the value of education contained in surah al-Muzammil includes "big work requires a lot of effort, so that someone can do it easily. "Then the way to make the tasks we do feel easy is to always get closer to Allah through worship, especially by praying at night, reading the Koran, making dhikr, and placing our trust in Allah SWT."

Tarbiyatul Islamiyah (Islamic education) is very necessary for all humans, because of course it will be useful for educating the heart, mind, spiritual, physical, moral and behavior according to the educational values contained in Surah al-Muzammil. This education will certainly prepare humans to face a dynamic life.⁷⁹

Surah al-Muzammil also explains to us about the harmonious character between words and deeds. Where the Messenger of Allah and his companions performed night prayers until their feet were swollen, paid *zakat* (alms) and gave loans in the way of Allah. The companions certainly would not have done this if the Messenger of Allah only recommended it without practicing. Because actions are more followed than just recommending. In addition, the Messenger of Allah's heart was always busy with dhikr remembering Allah, diligently worshiping his protector. His heart was empty of everything other than his Lord, no matter how heavy the burden he carried on his shoulders.

Educators are the ones who need the most consistency in implementing this method in their real life, because they are the role models. Educators must instill a harmonious character between words and actions, do not be people who deny what is said, because this can bring humans down to the group of hypocrites.

d. CONCLUSION

The methodology used by Anwar al-Baz in pouring out the ideas of character education in his interpretation with *tafsir bi al ra'yi* (an interpretation dominated by writer's thought), a normative approach (an approach that pays attention to values), the *tahlili* method (a method that works by always analyzing problems), and the *tarbawi* (education) approach. Meanwhile, based on the specific method, this interpretation has a special method, including maintaining the systematic writing based on the Al-Qur'an

⁷⁸ Baz.

⁷⁹ Muallimul Huda, "Hasan Al-Banna Thought Actualisation in the Islamic Education Development," *QIIS (Qudus International Journal of Islamic Studies)* 3, no. 1 (2015): 72–83.

manuscript, explaining *mufradat* (vocabularies) that is considered difficult, explaining the procedural objectives of verses, explaining the content of verses that are relevant to education, and then explaining globally the instructions of verses related to Education. His interpretation of the verse of al-Muzzammil with an educational approach provides a new perspective on the strong bond between the texts of the Qur'an and how Islamic-based education should be implemented. Anwar Al-Baz's interpretation can certainly provide a new discourse in the formation of an educational curriculum based on the Qur'an. Not only about the content of educational materials, but also how educators and students should behave in the realm of education.

The presence of *Al-Tafsir Al-Tarbawi li Al-Qur'an Al-Karim* by al-Baz has clearly contributed to the enrichment of the treasury of Al-Quran interpretation, especially interpretations that specifically pay attention to educational values in every verse of the Al-Quran. This interpretation is highly recommended as reading material or as a reference for academics who are studying the Tafsir Tarbawi. However, the discussion from the perspective of the al-Muzzammil's verse is certainly still very limited. The researcher suggests that a more comprehensive study can be conducted by examining verses that are truly related to the theme and concept of education and comparing them with other tafsir works in order to obtain more comprehensive results regarding Anwar Al-Baz's thoughts in building a modern Islamic education concept. It would also be better if future research focuses on field studies on the implementation of the Islamic-based education system, then compared with Anwar Al-Baz's educational concept based on his interpretation in the book Tafsir Tarbawi.

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