

## Tarbawi Interpretation of the Educational Environment: Analysis of Qur'anic Verses on Family, School, and Community Education

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### Keywords

### Abstract

This study uses a *tarbawi* interpretation approach with a thematic (*maudhu'i*) method to analyse verses from the Qur'an concerning three educational environments: family, school, and society. The purpose of this study is to formulate a tri-centre education model based on Islamic principles. The analysis focuses on key verses: QS. At-Tahrim: 6 on the proactive and protective educational role of the family, QS. Al-Mujadalah: 11 on the nobility of scholars/scientists and ethics in scientific assemblies, and QS. An-Nahl: 125 on wise, advisory, and dialogical methods of preaching in community education. The results of the study indicate that each environment has a unique and complementary function. The family acts as the basic institution for instilling faith and morals through exemplary behaviour and habit formation. The school/academic environment serves as a place for intellectual development, instilling discipline and social values, and promoting knowledge. The community acts as an arena for the application of values, social interaction, and character building through wise lectures and positive social ethics. It is concluded that the success of holistic Islamic education requires an integrated and synergistic operational model, in which the three centres support each other continuously. The family provides a moral foundation, the school develops intellectual and social capacities, while the community provides a space for the practice and reinforcement of values, with the ultimate goal of realising *khaira ummah*. This research contributes to the development of applicable educational theory based on the perspective of the Qur'an.

Tafsir Tarbawi, Educational Environment, Family, School, Community

### Abstrak

Penelitian ini menggunakan pendekatan tafsir tarbawi dengan metode tematik (*maudhu'i*) untuk menganalisis ayat-ayat Al-Qur'an mengenai tiga lingkungan pendidikan: Keluarga, Sekolah, dan Masyarakat. Tujuan penelitian ini yaitu untuk merumuskan model tripusat pendidikan yang berlandaskan pada prinsip-prinsip Islam. Analisis berfokus pada ayat-ayat kunci: QS. At-Tahrim: 6 tentang peran edukatif-proaktif dan protektif keluarga, QS. Al-Mujadalah: 11 tentang kemuliaan ulama/ilmuwan dan etika dalam majelis ilmu, serta QS. An-Nahl: 125 tentang metode dakwah yang bijak, penuh nasihat, dan dialogis dalam pendidikan masyarakat. Hasil penelitian menunjukkan bahwa setiap lingkungan memiliki fungsi yang unik dan saling melengkapi. Keluarga berperan sebagai lembaga dasar dalam menanamkan iman dan moral melalui perilaku teladan dan pembentukan kebiasaan. Lingkungan sekolah/akademik berfungsi sebagai tempat untuk pengembangan intelektual, menanamkan disiplin dan nilai-nilai sosial, serta mempromosikan pengetahuan. Masyarakat berperan sebagai arena untuk penerapan nilai-nilai, interaksi sosial, dan pembentukan karakter melalui ceramah yang bijaksana dan etika sosial yang positif. Disimpulkan bahwa kesuksesan pendidikan Islam holistik memerlukan model operasional yang terintegrasi dan sinergis, di mana ketiga pusat tersebut saling mendukung secara berkelanjutan. Keluarga menyediakan landasan moral, sekolah mengembangkan kapasitas intelektual dan sosial, sementara komunitas menyediakan ruang untuk praktik dan penguatan nilai-nilai, dengan tujuan akhir mewujudkan *khaira ummah*. Penelitian ini berkontribusi pada pengembangan teori pendidikan yang dapat diterapkan berdasarkan perspektif Al-Qur'an.

**Kata Kunci:** Tafsir Tarbawi, Lingkungan Pendidikan, Keluarga, Sekolah, Masyarakat

## INTRODUCTION

Islamic education in a character-based educational environment should be implemented nationally, because it does not destroy human nature. It should be able to develop the personality that exists within humans perfectly, meaning that Islamic education is capable of realising divine justice for human communities that are able to utilise existing resources. because, after all, educational institutions are the vessels in which education takes place, so they will certainly involve the environment in which that education is carried out (Mansur, 2023).

One relevant approach to use in this case is *Tafsir Tarbawi*, which is a method of interpreting the Qur'an using a thematic approach that emphasises educational values (Saunders et al., 2023). Islamic education is a human process of guiding the formation of faith, knowledge and manners in the sphere of life. Education is not limited to school institutions. Education takes place simultaneously through the family, school, and community. The family performs the function of instilling basic values. Schools manage teaching in a structured manner. The community provides a space for strengthening and practising values.

However, the educational environment in tarbawi interpretation can be understood as a single, interrelated process. Education develops through repeated interactions between family, school, and community. Each environment shapes different but complementary learning experiences. The values instilled at home are reinforced at school and find space to be realised in the community. This pattern shows that education takes place through continuity of roles, not separation of functions. This understanding provides a conceptual basis for you to view education as a lifelong process that takes place continuously in the social sphere.

In strengthening the educational environment, this begins with the family environment, as explained in the Al-Misbah interpretation that family education is a process of internalising the values of monotheism and ethics. Quraish Shihab emphasises the importance of internalising the values of monotheism and morality in the family (M. Quraish shihab, 2023). The educational environment must also be supported by formal education to expand and strengthen family education, given the importance of reading and learning. As explained in the Tafsir Tarbawi, schools are seen as a systematic space for the transfer of knowledge and values. Finally, the importance of interacting in society is significant because this is still included in the scope of the social educational environment in expanding the learning process, as explained in the Tafsir Tarbawi, which places society as a space for practising values.

*Tafsir Tarbawi* is an approach in the science of interpretation that emphasises education and character building. Through this approach, moral values such as honesty, justice, responsibility, and social awareness can be understood and applied in everyday life, especially in the world of education. Education plays a fundamental role in shaping individual character and creating a harmonious social order. One important aspect of education is the strengthening of social ethics, which is a set of values and norms that govern interactions between individuals in society (Mirza & Anggraeni, 2025).

Research on *tarbawi* interpretation of the educational environment has been conducted by previous researchers. Some of these studies, such as those by Mirza & Iskandar (2025) explain that Tarbawi Interpretation emphasises ethical, moral, and responsibility values that can be applied in

education. The implications of this study show that integrating *tarbawi* interpretation into the education curriculum can increase students' moral awareness and shape a stronger Islamic character. Furthermore, research conducted by Asnawi & Mirza (2024) explains that Tarbawi interpretation gives the impression of firm beliefs and good character that are not taught in Western-style education, so that *tarbawi* interpretation can be said to be objective in playing this role even though it is not a separate discipline. The role of educators in applying *tarbawi* interpretation in Islamic education also needs to be studied in depth, highlighting the need for a deep understanding, updating teaching materials, applying *tarbawi* principles, demonstrating positive behaviour, and developing social awareness among students. Educators play an important role in applying *tarbawi* interpretation to Islamic education by having a deep understanding of the concept, updating teaching materials and methods, applying *tarbiyah* values, setting examples in daily life, and developing social awareness among students.

Furthermore, research conducted by Zain et al (2024) explains that the family plays the role of the first madrasah in shaping children's beliefs and morals, while the social environment helps shape behaviour through daily interactions. The hadiths analysed emphasise the importance of choosing a good environment as a means of education. In conclusion, the success of Islamic education is greatly influenced by the quality of the environment surrounding students. The implications of this study point to the need for cooperation between families, schools, and communities in creating an environment that supports Islamic educational values.

Based on previous literature, this study focuses on analysing verses from the Qur'an about family, school, and community education through *tarbawi* interpretation. This study examines the values, roles, and relationships between educational environments. The focus is on the development of a Qur'anic education system. The research question stems from the question of how the Qur'an builds an integrated concept of the educational environment. The results of this study are expected to provide a conceptual basis for the development of Islamic education.

## METHOD

This study uses a qualitative approach because it allows researchers to understand the meaning, values, and educational messages contained in the text of the Qur'an in a deep, contextual, and holistic manner. *Tarbawi* interpretation is used as an analytical perspective because it is oriented towards exploring the educational values of the verses of the Qur'an and their relevance to Islamic educational practices and objectives (Mauris & Ali, 2025).

Tafsir *tarbawi* in this study is not understood as a specific book of tafsir, but rather as a style or approach to tafsir that places the Qur'an as the main source of values, principles, and educational goals. Therefore, this study refers to classical and contemporary exegesis works that have a strong tendency towards education and human development, such as Tafsir Ath-Thabari, Tafsir Al-Qurthubi, and Tafsir Al-Misbah. These tafsir books are analysed from an educational perspective because their mufasssirs not only interpret verses linguistically and theologically, but also touch on moral, social, and educational implications that are relevant to human character building.

Methodologically, this study uses *maudhu'i* (thematic) interpretation theory and methods as the basis for analysis. The *maudhu'i* interpretation method was chosen because it allows researchers to compile and synthesise various verses of the Qur'an related to a specific theme, in this case the

educational environment, which includes the family, school, and community. Through this method, relevant verses are not analysed partially, but are studied thematically and comprehensively to obtain a complete conceptual picture of the Qur'an's view of the educational environment.

The main data source in this study is verses from the Qur'an related to family, school, and community education. This primary data is reinforced by secondary data sources in the form of tarbawi-style tafsir books, scientific books, and journal articles that discuss educational tafsir and the educational environment from an Islamic perspective. Data collection techniques were carried out through library research by systematically and critically examining, comparing, and reviewing various relevant literature sources.

The data analysis process was conducted descriptively and interpretatively through several stages. *First*, the researcher inventoried and classified verses, compiling verses from the Qur'an related to the family, school, and community environments. *Second*, these verses were analysed using a *maudhu'i* interpretation approach with reference to the interpretations of exegetes in *tarbawi*-style exegesis books. *Third*, the researcher synthesised the educational values contained in these verses to formulate concepts and patterns of educational environment relations from a Qur'anic perspective.

To clarify the research process, the stages of this research can be illustrated in the following flowchart (Figure 1):

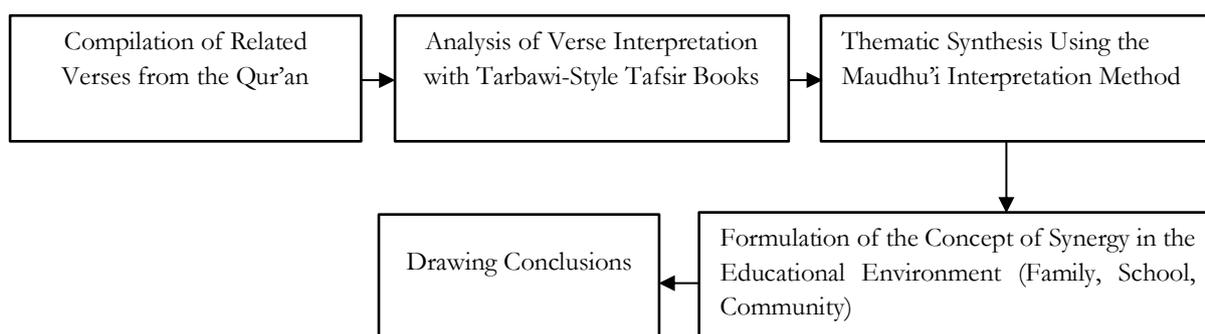


Figure 1. Research Process

## RESULTS AND DISCUSSION

### Concept and Scope of *Tarbawi* Interpretation in Islamic Education Studies

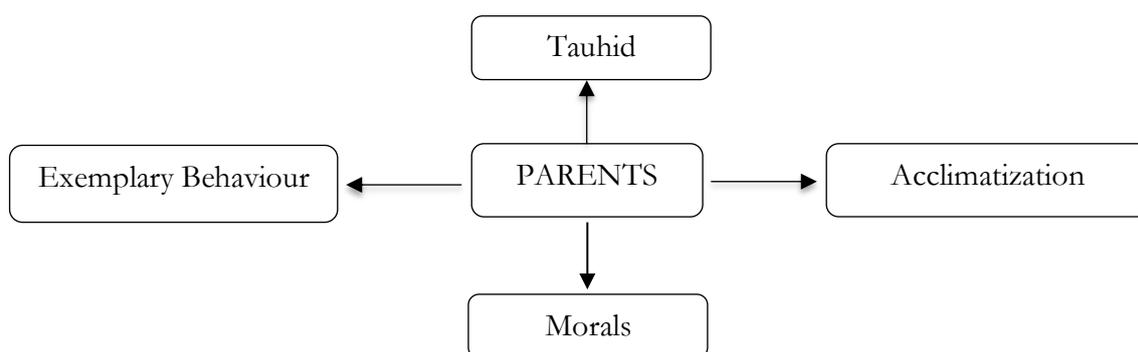
Within the framework of this study, *tarbawi* interpretation is defined as an approach to interpreting the Qur'an that specialises in exploring the values, principles, and concepts of education (*tarbiyah*) contained in the verses of the Qur'an. This approach is not intended to comprehensively examine theological, linguistic, or legal aspects, but rather focuses on the educational dimensions of the verses, particularly those related to the process of human development, character building, and the dynamics of the educational environment.

In this study, *tarbawi* interpretation is used as an analytical framework to examine verses from the Qur'an that are relevant to educational environments, including the family, school, and community. The focus of the analysis is directed at the meaning of education as it relates to the functions of each of these environments, including the roles of educators, students, internalisation of values, and the achievement of Islamic educational goals. With these limitations, the study is

expected to maintain its focus without needing to develop discussions on aspects outside the scope of education.

### The Family as the Primary Educational Environment

Understanding family education through the perspective of tarbawi interpretation requires a systematic framework. This aims to comprehensively identify the integral relationship between education actors, the values built, and the methods applied. In this regard, the presentation of diagrams in this study is intended to visualise the structure of these relationships, placing the central role of parents as primary educators, the orientation of tawhid as the axiological foundation, and the formation of character as the ultimate goal of family education. This configuration is formulated based on an analysis of relevant verses from the Qur'an.



**Figure 2.** Diagram of the Family as the Primary Educational Environment

Based on tarbawi interpretation analysis, Figure 1 represents a value-oriented family education configuration, not merely an instructional one. The central position of parents in the diagram emphasises the fundamental role of the family as the primary institution for shaping children’s personalities through exemplary behaviour and the instilling of values, with monotheism as the transcendental foundation (vertical orientation) and morals as its practical manifestation in everyday behaviour (horizontal orientation). This model indicates that the effectiveness of family education is determined more by the consistency of internalising values in the entire family dynamics holistically and sustainably, rather than the intensity of verbal teaching alone. Thus, tarbawi interpretation views family education as an organic educational process that makes daily interactions the main medium for instilling values.

There are many verses in the Qur’an that discuss the importance of the family environment as the basis of education, but here we will discuss three verses as examples in QS. At-Tahrim: 6 Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

“O you who believe, protect yourselves and your families from the fire of Hell, whose fuel is men and stones. Its guards are fierce, harsh angels. They disobey Allah in nothing He commands them, and they always do what they are commanded.” (QS. At-Tahrim: 6).

Linguistically, the phrase *qu* *anfusakum* consists of two elements, namely the word *qu*, which is an imperative form (*amr*) for the plural of the word *waqa*, meaning “to care for” or “to protect,” and the word *anfusakum*, meaning ‘yourselves’ or “you.” Therefore, in the context of this

verse, *quw anfusakum* can be understood as a command to always protect and safeguard oneself and one's family from the fire of hell (Qutb, 2004).

This verse was revealed in response to Umar's question to the Messenger of Allah. Umar said, 'O Messenger of Allah, we have protected ourselves, but how can we protect our families?' The Messenger of Allah replied, 'Forbid them from doing what you are forbidden to do, and command them to do what Allah has commanded you to do. That is how you protect them from the fire of Hell. Hell is guarded by harsh and severe angels, who are authorised to inflict torment within Hell, and they do not disobey Allah in what He has commanded them to do (Al Ayyubi et al., 2024).

The above verse from Surat At-Tahrim indicates that preaching and education must begin in the home environment. Although these verses explicitly use language directed at men (fathers), this is not limited to them. This verse applies equally to men and women (fathers and mothers), as the same command is also given in the context of other obligations, such as fasting. This means that both parents, fathers and mothers, have the same responsibility towards their children and spouses, as each is responsible for the behaviour and education of their family members (Shihab, 2002).

Buya Hamka, in his *Tafsir al-Azhar*, when interpreting QS. at-Tahrīm [66]: 6, emphasises that a believer must first guard and warn himself against falling into the fires of hell, before then caring for and guiding all members of his family, especially his wife and children, to remain on the path of obedience and be kept away from the torment of hell (Buya Hamka, 2018). This statement shows that the responsibility for religious and moral education in the family is both personal and collective, as reiterated by Isyanto & Idrus (2021) who considers Buya Hamka's view to be the normative basis for family education in Islam. Meanwhile, Imam at-Thabari said that this verse instructs us to teach our families to obey Allah by doing good deeds so that you and your family will be spared from the torment of Hellfire.

In the Concise Exegesis Volume 2 of the Ministry of Religious Affairs of the Republic of Indonesia (Lajnah Pentashihan Mushaf Al-Qur'an, 2016) It is explained that O ye who believe! protect yourselves and your families by obeying Allah's commands and avoiding His prohibitions from the fire of Hell, that is, from the wrath of Allah that causes you to be dragged into Hell, whose fuel is human beings and stones; some people are burned and some people become fuel; its guards are angels - harsh and severe angels, who do not disobey Allah in what He commands them, so that no angel can be bribed to reduce or lighten the punishment; and they are obedient and disciplined, always doing what God commands them to do.

Therefore, in the family education environment, fathers and mothers have the role of *murabbi*, who are not only teachers but also educators who nurture and develop all aspects of their children's spiritual and physical well-being so that they grow according to their nature to become obedient servants of Allah. In addition to guiding and directing, the role of parents in education is to set a good example for their children. Parents serve as role models for their children to emulate. Setting an example is an extraordinary way of educating children to develop good character (Al Ayyubi et al., 2024). Parents also have a role in accustoming their children to good character in their daily lives. Habituation is the process of forming habits in children towards certain attitudes

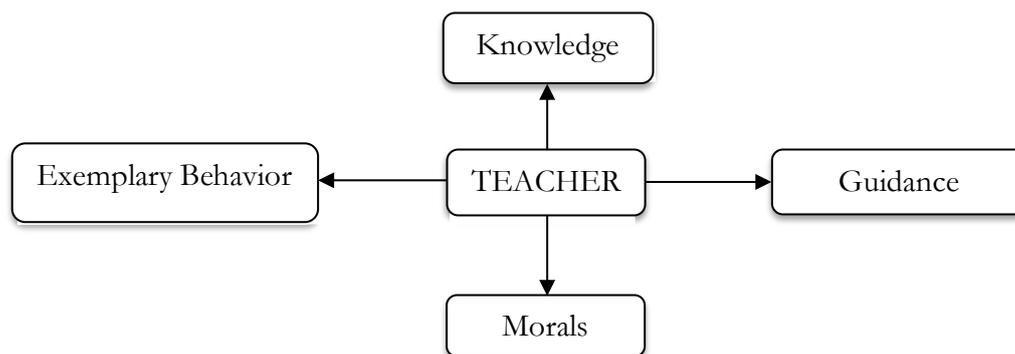
or behaviours. Through habituation, the desired values and actions can be instilled continuously. When an attitude or behaviour is repeated, it will be internalised in children until it becomes part of their character and tendencies (Al Ayyubi et al., 2024).

Surat at-Tahrim verse 6 is in line with the theory of family education which states that *Al-Ummu madrasah al-ula*, meaning that the mother is the first educator/school for her child. Parents are the primary school for their children before they experience education in subsequent schools (Isyanto & Idrus, 2021). Additionally, according to Zakiah Daradjat, parents play the role of the first and primary educators for children, because it is through them that children first receive various forms of education. Thus, the earliest educational process takes place within the family environment (Al Ayyubi et al., 2024).

The modern world has ushered in the digital age, where information spreads rapidly. Not all of the information presented is good and has a positive impact; some of it is bad and has a negative impact. Therefore, Surah At-Tahrim verse 6 reminds us of the important role of the family in filtering negative information or culture in this digital age (Elfira & Yulianti, 2025). This is very relevant to character education in this modern era, where moral degradation, bullying, individualism, and a crisis of empathy are increasingly prevalent in modern society.

### The Role of Schools in the Intellectual and Moral Development of Students from the Perspective of the Qur'an

In order to describe the strategic position of schools as formal educational environments from the perspective of tarbawi interpretation, a visual representation is needed to map the dynamic relationship between educators, values, and educational goals. Schools not only serve as spaces for the transmission of knowledge, but also function as vehicles for shaping the character of students. The position of the teacher is central, as they act as role models (*uswah*) and facilitators in the process of internalising Qur'anic values. Thus, the following diagram is presented to visualise the construction of school education oriented towards the comprehensive integration of intellectual development and character building.



**Figure 3:** The Function of Schools in the Intellectual and Moral Development of Students

Based on the perspective of educational interpretation, the diagram illustrates that the school environment functions as a comprehensive arena for personality development, which transcends its traditional role as a space for the transfer of knowledge alone. The placement of teachers at the centre of the diagram emphasises their strategic role as role models (*uswah*) who integrate the process of knowledge transmission with character building. The vertical orientation of knowledge represents the function of schools in developing the cognitive potential of students, while the moral

dimension is positioned as a manifestation of values that must be actualised in daily attitudes and behaviour. This model suggests that the effectiveness of school education is highly dependent on an integral balance between intellectual strengthening and moral instilling. Tarbawi's interpretation warns that an imbalance between the two has the potential to produce graduates who are academically intelligent but deficient in ethics. Thus, schools are seen as formal institutions responsible for shaping well-rounded individuals, namely individuals who are knowledgeable and based on noble morals.

In the school education environment, there is a verse that explains the educational environment in schools in QS. Al-Mujadalah: 11 as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

*“O you who believe, when you are told to make room in assemblies, make room; Allah will make room for you. When you are told to rise, rise; Allah will raise those of you who believe and those who have been given knowledge to high ranks. Allah is fully aware of what you do.”*

The words (تَفَسَّحُوا) *tafassahu* and (أَفْسَحُوا) *afsahu* are derived from the word (فسح) *fasaha*, meaning spacious. Meanwhile, the word (انْشُرُوا) *ansyuru* is derived from the word (نشوز) *nusyuzu*, meaning high ground. The command was originally intended to move to a higher place. What is meant here is to move to another area so that those who are wiser have the opportunity to sit or stand in a safer area to move. The word ‘*nusyuzu*’ means to get up, or ‘*fansyuzu*’, which means to stand. The word implies standing, so stand up. This means that if we are asked to stand up from the assembly of the Prophet Muhammad (peace be upon him), then we stand up. This then becomes a general guideline: if the owner of the assembly asks you to stand up, then stand up, because it is not appropriate for someone who has just arrived to ask someone who has arrived earlier and is sitting in that area to stand up. The Prophet's saying means: ‘Let no one tell another to get up from his seat, but rather make room and give way.’

The word (الْمَجَالِسِ) is the plural form of the word (مجلس) *majlis*, which means seating area. In the context of this verse, it refers to the area where the Prophet Muhammad (peace be upon him) gave religious guidance at that time. However, what is meant here is an area of absolute presence, whether in a sitting, standing, or lying position. This is because the purpose of the command or guidance in this verse is to provide a reasonable area and to respect those who are honoured or weak (Shihab, 2002).

Al-Qurthubi wrote that it is permissible for someone to send their servant to the mosque to reserve a seat for them, provided that the servant stands up and leaves the seat when the person who sent them arrives and sits down. On the other hand, it is not permissible to place a prayer mat or anything similar to prevent others from sitting in that seat. The above verse does not explicitly state that Allah will elevate the status of those who are knowledgeable. However, it emphasises that they have a higher status than those who merely believe. The absence of the word ‘elevate’ is an indication that it is actually their knowledge that plays a major role in the elevation of their status, not factors outside of knowledge (Shihab, 2002). Ibn Jarir ath-Thabari narrated from Qatadah, who

said, ‘When they were in the assembly of the Prophet, peace be upon him, and they saw someone coming, they were reluctant to give him a place in the assembly of the Prophet, peace be upon him. Then this verse was revealed.’

Ibn Abi Hatim narrated from *Muqatil* that this verse was revealed on a Friday. At that time, some of the people of Badr (who had participated in the Battle of Badr) came, but the place was already full, so they were not given seats and had to stand. Then the Prophet Muhammad (peace be upon him) asked a number of people equal to the number of people from Badr who had come to stand up so that their places could be taken by the people of Badr. The people who were asked to stand up were unhappy with this, and then Surah Al-Mujadalah verse 11 was revealed.

In Munir’s interpretation, Sheikh Wahbah Az Zuhaili explains Surah Al-Mujadalah verse 11. “O you who believe, believe in Allah and His Messenger. When you are asked to make space in a gathering, do not restrict the space, do not crowd together, and do not be reluctant to give space and place to others, whether in the gatherings of the Messenger of Allah, peace be upon him, or in places of battle. So give space, place, and room to one another, and Allah, the Exalted, will also give you space in Paradise. Indeed, the reward is commensurate with the deed.” (Az Zuhaili, 2018).

This verse is general in nature and covers every gathering where Muslims come together for goodness and reward, whether it be a gathering for war, a gathering for remembrance, a gathering for knowledge, a Friday gathering, or a gathering for a holiday. Everyone has the right to the seat they first occupy. However, they must be tolerant by making room and space for fellow Muslims. In a strong hadith from the Prophet Muhammad (peace be upon him), it is mentioned that he said,

لَا يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ فَيَجْلِسَ فِيهِ وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا.

“Let no one ask another to stand up from his seat so that he may take it, but rather make room for one another.”

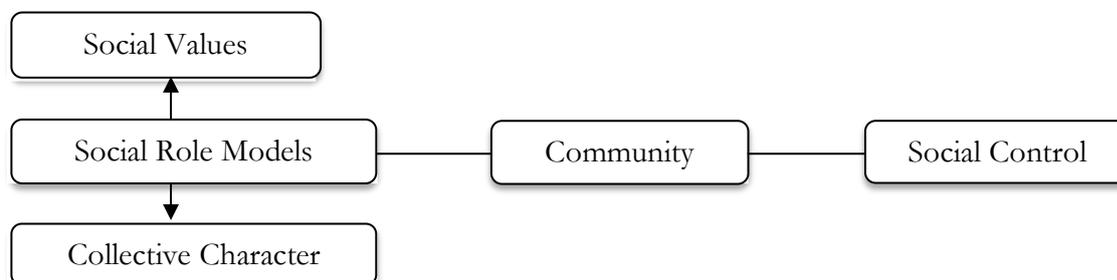
Ar-Razi explains the phrase يُفَسِّحُ اللَّهُ لَكُمْ (surely Allah SWT will give you room), which is absolute for every matter in which humans ask for room, be it in terms of space, sustenance, the chest, the grave, or paradise (Az Zuhaili, 2018).

The Prophet’s command saddened those who were ordered to stand, and the hypocrites took advantage of this to cause division by saying, ‘Muhammad claims to be fair, but it turns out he is not fair.’ The Prophet heard this criticism and said, ‘Allah has mercy on those who make room for their brothers.’ The believers welcomed the Prophet’s guidance, and the above verse was revealed to confirm the Prophet’s command and words. From the above explanation of the reason for the revelation, it is clear that Surah Al-Mujadalah verse 11 belongs to the Madaniyyah surahs and is the 58th surah, consisting of 22 verses. This shows us that a knowledgeable person, wherever he may be, will always be respected for his knowledge, but he does not look down on those around him (Nurdiyanto et al., 2023).

### **The Educational Dimension of Society in Strengthening Islamic Values**

From a tarbawi interpretation perspective, the social environment is understood as a realm of social education that has a significant and lasting influence on the formation of an individual’s character. The values that are alive and dominant within a community have the potential to function as factors that either strengthen or, conversely, weaken the educational outcomes that have been instilled in the family and school environments. The educational process in this public space occurs

dynamically through various mechanisms, such as daily social interactions, collective role modelling, and moral supervision that arises from mutual agreement. In this regard, the diagram presented below aims to visualise the construction of the role of society as a social educational environment based on and internalising the values of the Qur'an.



**Figure 4.** Educational Dimensions of Society in Strengthening Islamic Values

Based on the tarbawi interpretation perspective, the social environment plays a crucial role as a social educational domain for the continuity and strengthening of values that have been internalised in the family and school environments. Mechanisms such as collective role models, social habits, and moral supervision that operate actively in society shape individual character, where the values that dominate the public sphere will influence the orientation of citizens' attitudes and behaviour. Within this framework, the principle of *amar ma'ruf nahi munkar* is transformed from a mere normative obligation into an educational instrument that serves to maintain the consistency of Qur'anic values in the social order. Thus, the quality of the social environment plays a strategic role as a *reinforcing* or *weakening factor* for educational outcomes, depending on the alignment between developing social values and Islamic educational principles.

In the community education environment, there is a verse that explains Islamic education, which is found in the following verse:

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

“Call (people) to the path of your Lord with wisdom and good instruction, and debate with them in a way that is better. Indeed, your Lord is the most knowing of who has strayed from His path, and He is the most knowing of who has been guided.”

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

According to Ibn Kathir, the above verse explains that Allah commanded the Prophet to preach to mankind using three approaches, namely wisdom, which is correct understanding, strong arguments, and gentle delivery, then good advice, which touches the heart and encourages goodness, and finally dialogue or debate in the best manner, using polite and non-abusive arguments. Ibn Kathir emphasises that this method of preaching distinguishes between audiences. Those who are ready to accept the truth are invited with wisdom, those who need a touch of the heart are given good advice, and those who reject the truth are invited to dialogue in the most noble way (Ad-Dimasqi, 1999).

Meanwhile, At-Tabari explains that the phrase “بِالْحِكْمَةِ” means preaching with the Qur’an and clear evidence, “الْمَوْعِظَةُ الْحَسَنَةُ” means good, gentle advice that contains warnings, while “جَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ” means to debate in the best and gentlest manner, avoiding violence, insults, and rudeness. At-Tabari also emphasises that this method of preaching is a direct guidance from Allah so that the delivery of the truth does not cause greater hostility or rejection (At-Tabari, 2000).

Tafsir Al-Qurtubi explains that this verse was revealed in Mecca when Allah commanded the Prophet Muhammad SAW to make peace with the Quraish, while calling people to the religion of Allah and His Sharia in a gentle manner, not harshly or violently. This verse emphasises that da’wah to Allah must be carried out with wisdom so that it becomes advice for those who commit sins among the people of tawhid, while also removing the obligation of war against the disbelievers. As stated, anyone among the disbelievers who can be expected to believe through wisdom, then the call to them must be done without fighting (Qurthubi, 2008).

In line with this, Tafsir Al-Munir explains that preaching is the main duty of the apostles and an obligation for every Muslim to convey the teachings of monotheism to mankind. Allah SWT commands His Apostles to preach with wisdom, namely with words that are appropriate, powerful, touching, and with mauizah hasanah or effective and memorable advice. In addition, when preaching, one is also commanded to discuss in the best manner, with gentleness, politeness, and courteous words; to face bad or rude behaviour with patience and gentle language; and to maintain the purpose of the debate in order to seek the truth without insulting or hurting the opponent (Az-Azuhaili, 2018). Thus, these two interpretations emphasise that preaching must be done with wisdom, gentleness, and politeness so that religious messages can be received effectively and without causing hostility.

The community educational environment is one of the three main educational environments, alongside the family and school, which together shape an individual’s behaviour, character, and quality of life. From the perspective of both general education and Islamic education, the community acts as a learning space that provides experiences, values, and social interactions that contribute to the development of students. In accordance with Ki Hajar Dewantara’s *Tri Pusat Pendidikan* (Three Centres of Education) concept, the community environment becomes a place for social and moral education through direct interaction with the rules, culture and norms that exist within it (Muslimin et al., 2024).

In Islamic education, the community plays a central role as a moral shield that prevents students from engaging in negative behaviour and serves as a social practice space that instils good habits (Khasanah, 2025). However, the effectiveness of the community environment as a centre of education can be hampered by several factors, such as promiscuity, low educational awareness, and weak motivation to learn, where many children drop out of school due to the influence of peers, local culture, and lack of parental attention (Rashidi & Malecela, 2025). Therefore, strengthening character education requires harmonisation between the family, school, and community, in line with the view that educational success cannot be achieved without the simultaneous support of these three environments (Ramadhani et al., 2024).

A religious, orderly, and cultured community environment is a determining factor in the successful internalisation of moral values, while an unfavourable environment has the potential to

give rise to a crisis of character. Values such as responsibility, politeness, solidarity, and discipline will only develop if the community provides consistent role models and opportunities for practice. Therefore, community support through positive culture, social control, community activities, and moral empowerment are crucial elements for character education to run optimally and produce a generation with strong personalities, morals, and benefits for their environment (Zamhari et al., 2023). Overall, the community education environment serves as a forum for strengthening values, character building, and social learning that complements family and school education, and plays an important role in developing a generation that is intelligent, moral, and ready to contribute to national development.

*Dakwah bil hikmah* is a method of preaching that emphasises wisdom, gentleness, and adapting methods to the character and conditions of the audience, as commanded in QS. An-Nahl verse 125. This approach is realised through the delivery of teachings that are gentle, exemplary, and appropriate to the stage of development, whether for children in schools or the millennial generation living in the digital age. In educational practice, *dakwah bil hikmah* is evident through touching Qur'anic stories, the habit of worship without coercion, moral examples from teachers, and a religious school atmosphere that supports the natural internalisation of Islamic values (Rosmindar et al., 2025).

For the millennial generation, this *da'wah* is relevant in facing moral challenges such as hedonism and media addiction through a polite, argumentative, and contextual approach that understands their digital culture (Alhidayatillah, 2019). The scholars emphasise that wisdom includes the ability to choose between gentleness or firmness as needed, as exemplified by the Prophet Muhammad when dealing with various characters in society, as well as the need to choose the right means of *da'wah*, from poetry in the time of the Prophet to digital media today. Thus, *da'wah bil hikmah* becomes a comprehensive, flexible, and heartfelt approach, making the message of Islam easier to accept and beneficial to all targets of *da'wah* (Nzly' et al., 2021).

Social ethics is part of special ethics that examines human obligations, attitudes, and behaviour patterns in social life, based on rational judgements of the good and bad of actions. Etymologically, ethics comes from the word *ethikos*, which means habit, and normatively makes humans and their actions the object of study. Figures such as Hakim & Bayyinah (2023) explain that ethics provides moral guidelines to guide human actions to be reasonable, free, and dignified. In this context, social ethics studies how humans should behave in their social relationships, whether in the family, community, state, or international society, by connecting the reality of life ('is') and moral demands ('ought') in order to create a just and humane life together.

From an Islamic perspective, social ethics has a strong foundation in QS. At-Taubah 71-72, which emphasises that fellow believers must help one another and be moral support for each other. The main principles include mutual assistance, *amar ma'ruf nahi munkar*, and social solidarity. Mutual assistance is necessary because humans naturally need each other, while encouraging good and forbidding evil protects society from moral deviance. Social solidarity serves as an emotional bond that strengthens togetherness and prevents individualism, especially amid growing social problems such as weak personalities, social conflicts, and the impact of globalisation. Therefore, social ethics education is very important in shaping caring, tolerant, and moral characters in

accordance with the guidelines of the Qur'an in order to build a harmonious and civilised society (Aziz, 2019).

At the family level, children's social ethics are formed through the role of parents who understand that children's behaviour is influenced by developmental needs, emotional experiences, and the social environment from an early age. Parental role modelling, affection, consistent rules, and wise moral guidance help children internalise the values of responsibility, empathy, cooperation, and compliance with social norms. Habituation, concrete examples, and a harmonious family atmosphere guide children to distinguish between right and wrong and understand the social consequences of their actions. Because children learn through imitation, the success of social ethics formation depends more on real role models than on mere advice.

Meanwhile, the formation of social ethics is also greatly influenced by the quality of religious education. Azizy (2003) emphasises that religious education that only emphasises memorisation and formalities tends not to train reasoning, is less relevant to social reality, and fails to shape character. Therefore, religious education must be directed towards the appreciation of values through dialogue, deep understanding, exemplary behaviour, and learning that encourages students to think critically and become accustomed to behaving morally in community life. With this approach, religious education can foster a social ethic that is vibrant and relevant to the needs of society (Hastari et al., 2022).

A positive community environment, such as a culture of mutual respect, cooperation, religious values, discipline, honesty, and social awareness, will strengthen family character education because these examples will slowly be internalised by children. Conversely, a community rife with negative behaviours such as violence, technology abuse, promiscuity, weak social control, or a permissive culture towards deviance can weaken or even destroy the good habits instilled by parents. This shows that society can indirectly 'educate' children to accept deviant behaviour as normal if no values are reinforced. Therefore, synergy between family, school, and society is a key prerequisite for the formation of quality character; these three environments must be harmonious, continuous, and mutually reinforcing so that noble values are not only taught but also lived out in children's social lives (Sakti et al, 2024).

## **CONCLUSION**

Based on a tarbawi interpretation analysis of the verses of the Qur'an, this study concludes that the family, school, and community educational environments are three main pillars that are interrelated and synergistic in shaping perfect human beings. Each environment has specific educational mandates and characteristics based on the guidance of the Qur'an. The family, as the first and primary environment (QS. At-Tahrim: 6), has the responsibility to protect and educate through a proactive educational approach, as well as through exemplary behaviour and habit formation, thereby laying the foundation for character and faith. The school environment, as interpreted from the spirit of QS. Al-Mujadalah: 11, is a formal space for glorifying knowledge, developing intellectual and social capacities, and instilling values such as discipline, respect, and cooperation in the learning process. Meanwhile, the community environment, as directed by QS. An-Nahl: 125, functions as a social laboratory where individuals apply the values they have learned,

interact with various realities, and continue to be educated through dakwah bil hikmah, mau'izhah hasanah, and mujadalah billati hiya ahsan.

The main contribution of this study is to formulate a model of operational synergy between the three pillars of education, which is directly derived from the synthesis of various related verses, going beyond studies that focus on only one verse or one dimension. This model emphasises that these three environments must work together and reinforce each other in a sustainable educational ecosystem. Without this synergy, education will be partial and will not reach its full potential. For further implementation, it is recommended that education stakeholders, including parents, educators, community leaders, and the government, develop communication and collaboration programmes based on their respective functions as described in the Qur'an. Future research can test the effectiveness of this synergy model in the field, explore concrete mechanisms for collaboration between environments in the digital age, and conduct in-depth analysis of other verses that enrich the dimensions of each educational environment. Thus, a holistic and contextual Islamic educational structure can continue to be developed.

## DECLARATION OF USING AI

The authors used ChatGPT to improve language and readability. The authors reviewed and edited the output and take full responsibility for the content.

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