

EDUCATIONAL METHODS IN THE QUR'AN: AN ANALYSIS OF THE TARBAWI EXEGESIS OF SURAH AL-MAIDAH, VERSE 67, AND SURAH AN-NAHL, VERSE 125

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Abstract

The Qur'an contains verses that convey educational messages, both explicitly and implicitly, with the aim of effectively imparting knowledge. The diversity of educational methods mentioned in the Qur'an provides a comprehensive educational approach that is in line with human psychological conditions and development. The objective of this study is to instill character values and educational values as relevant and practical alternative solutions in line with technological advancements, social changes, and the moral crisis among the younger generation. This study is a library research study. The method used is a qualitative method with a descriptive approach. Data were collected using documentation, books, articles, scientific journals, and other data related to the discussion in this article. The research results indicate that the verses related to educational methods are Al-Maidah verse 67, An-Nahl verse 125 and Al-A'raf verses 176–177 the educational methods used in the educational process are the lecture method, the counsel method, and the reward and punishment method. An-Nahl verse 125 mentions that the methods used in education are the method of wisdom, good counsel, and debate conducted in a proper manner. Al-A'raf verses 176–177 state that the methods used in education are the method of parables and the method of storytelling.

Keywords: General Educational Methods; Educational Exegesis; Verses on Educational Methods in the Qur'an

Abstrak

Al Qur'an terdapat ayat-ayat yang mengandung pesan edukatif yang disampaikan secara eksp maupun implisit. Dengan tujuan ilmu Tersampaikan secara efektif. Keberagaman metode Pendidikan yang disebutkan dalam al-Qur'an memberikan pendekatan pendidikan yang komprehensif dan sesuai dengan kondisi psikologis serta perkembangan manusia. Tujuan penelitian ini Adalah untuk menanamkan nilai-nilai karakter dan nilai-nilai pendidikan sebagai alternatif solusi yang relevan dan aplikatif sesuai dengan perkembangan teknologi, perubahan sosial, serta krisis moral di kalangan generasi muda. Jenis Penelitian ini adalah library research (penelitian pustaka). Metode yang

digunakan Adalah metode kualitatif dengan pendekatan deskriptif. Data dikumpulkan dengan menggunakan dokumentasi, buku, artikel, jurnal ilmiah dan data-data yang berhubungan dengan pembahasan artikel ini. Hasil penelitian menunjukkan ayat-ayat yang terkait metode pendidikan Adalah al-maidah ayat 67 dan an-nahl ayat 125, metode Pendidikan yang digunakan dalam proses Pendidikan Adalah metode ceramah, metode nasehat, metode ganjaran dan hukuman, an-nahl ayat 125 menyebutkan metode yang digunakan dalam metode Pendidikan Adalah metode hikmah, mauidzah hasanah dan debat dengan cara yang baik.

Kata kunci: Metode Pendidikan secara umum ; Tafsir Tarbawi; Ayat-ayat metode Pendidikan dalam al-Qur'an .

INTRODUCTION

Educational exegesis, which constitutes an academic *ijtihad* in the field of exegesis, continues to be popular among academics and education practitioners. This explicitly aims to bring the Qur'anic text closer through the perspective of education, so that the context and themes of education align with the development of analysis-based thematic exegesis.

The exegesis that extensively addresses Islamic education is the *tarbawi* exegesis. This *tarbawi* exegesis, in accordance with the content of the Qur'an, teaches theories of Islamic education. Although *tarbawi* exegesis or educational exegesis has been extensively studied and discussed, not all educators have yet drawn their sources from the Qur'an. With the existence of *tarbawi* exegesis or educational exegesis, educators are expected to draw on the Qur'an as a

reference source so that the goals of Islamic education can be achieved, particularly in research on educational methods in Islam.

Educational exegesis can also foster education of high integrity in accordance with Qur'anic values and noble character(Putra, 2024). Education in the digital age often emphasizes technological development, thereby neglecting normative religious aspects—as seen in research that focuses more on the use of mobile phones in Qur'anic learning(Suyati, S., Ali, I., Radinal, W., & Arrohmatan, 2023). However, Islamic education is not merely about studying applications for learning religious texts—particularly in terms of educational methods—but goes far beyond that. Thus, educational exegesis (*tafsir tarbawi*) is able to emphasize both pedagogical dimensions and technological development without neglecting the Qur'an. It cannot be denied

that the Alpha Generation in Islamic education lives in a digital ecosystem that allows them to obtain religious information from various sources, both credible and questionable (Rahendra Maya, Herman, Aisyah, 2023).

Tarbawi exegesis also teaches the importance of developing critical and analytical thinking skills in understanding the world. By emphasizing these aspects, tarbawi exegesis can encourage students to explore deeper meanings in science and religion. Such an education will produce intelligent and broad-minded individuals (Muhajir, M., Mukmin, M. S., & Ulhiyah, 2024)

Therefore, tarbawi exegesis is relevant because it provides a methodological foundation for formulating educational principles rooted in the Qur'an yet adapted to the modern context. This study proposes religious literacy based on tarbawi exegesis in the process of Islamic education, both in formal schools and informal education.

LITERATURE REVIEW

A review of previous studies is an important step in mapping the position and contribution of this research within the body of Islamic educational scholarship.

The following literature review identifies five relevant studies that share thematic similarities, while also clarifying their similarities and differences with the current study. First, the study conducted by *Suyati, Ismun Ali Willy Radinal, et al.*, explains that educational methods are intrinsically outlined in the Quran, such as the discussion method found in Surah An-Nahl, verse 125, and the question-and-answer method in Surah As-Saffat, verses 100–109, the lecture method in Surah Yunus, verse 23; the demonstration method in Surah Al-Kahfi, verses 66–82; the experimental method in Surah Ar-Rahman, verse 33; the exemplary method in Surah Al-Ahzab, verse 21; the Parable Method in Surah Al-Baqarah, verse 17; the Encouragement and Deterrence Method in Surah Al-Bayyinah, verses 6–8; and the Repetition Method in Surah Al-Fatihah, verses 6–7, though these are discussed only in general terms. (Suyati, Ismun Ali, Willy Radinal, 2023)

Second, research conducted by Wawan Wahyudin on lifelong education from an Islamic perspective, published in the journal **Saintifika Islamica: Journal of Islamic Studies**, Volume 3, No. 2, July–December 2016, pp. 191–208. The focus of this study is how lifelong education is

presented in the Qur'an, according to the hadith, and as interpreted by Islamic scholars. The findings indicate that Islam provides motivation to seek knowledge in exchange for great rewards, a high status, and an easier path to paradise. (Wahyuddin, 2016)

Third, a study conducted by Muhammad Ghofil Aulia and Mahmud Arif titled **Tafsir Tarbawi: An Islamic Educational Perspective on Understanding the Verses of the Qur'an**. This study focuses on discussing examples of verses related to education and teaching found in the Qur'an, such as Surah al-Ankabut, verses 19–20, which explain the obligation to learn and teach. Surah Az-Zariyat, verse 56, explains the purpose of learning. Furthermore, educational methods are discussed in Surah Al-Ma'idah, verse 67, and educational subjects in Surah Ar-Rahman, verses 1–4. All of these verses are discussed only in general terms. (Aulia & Arif, 2025)

Third, a study authored by Ryan Radjendra, Silpa, Ainal Ghani, et al. examines the relevance of Tarbawi exegesis in Islam in the digital age. This study focuses on the relevance of Tarbawi

exegesis in developing an adaptive Islamic Education (PAI) learning model to address the challenges of the Global Era. The findings indicate that Tarbawi exegesis can serve as a foundation for designing PAI learning strategies, thereby enhancing Islamic understanding and fostering religious character. (Radjendra et al., 2025)

The fourth study, conducted by Intan Caroline and Arin Khairunnisa, is titled *"Lifelong Education from an Islamic Perspective (A Study of Tarbawi Exegesis)."* This study concludes that Islam mandates the pursuit of knowledge; this obligation applies to all Muslims—both men and women—and is considered more valuable than acts of worship (Caroline et al., 2023)

Based on several previous articles, no studies have been found that discuss educational methods in the Qur'an, specifically those found in Surah an-Nahl and Surah al-Ma'idah. Therefore, this study contributes to the understanding of educational methods found in the Qur'an, which are certainly in line with the developments of the times

RSECEARCH METHODOLOGY

The research method used is qualitative research. The type of research is library research. This type of research was chosen because it aligns with the study's conceptual-analytical objectives, namely to examine, analyze, and formulate educational methods in the digital age. This indicates that the library research approach is a common, valid, and recognized method in conceptual and normative-philosophical studies of Islamic education. According to Bongdan and Taylor, as cited by Moleong, qualitative research methodology involves research that produces descriptive data, whether in the form of spoken or written words from individuals or observed behaviors (Aulia Fitri, 2025) (Aulia Fitri, Awis Karni, 2025) which states that the descriptive approach aims to analyze data, documents, and scholarly works related to the subject under study.

Data were collected using written sources, including scientific journal articles, reference books, official documents, and the Qur'an. The research subjects comprised all relevant scholarly documents, encompassing nationally indexed journal articles, reference books in the field of Islamic education, exegetical texts, and educational policy documents,

with priority given to those from the past ten years as primary references. The collected data was then analyzed through a three-stage procedure. The first stage involved the inventory and selection of sources, in which the researcher identified and gathered various relevant literature through a systematic search of scientific databases. Source selection was based on criteria of thematic relevance, publisher credibility, and the recency of the sources. The second stage involved reading, taking notes, and classifying the data into three main thematic clusters: one, the concept of educational methods in Islam; two, types of educational methods; and three, Islamic educational methods as described in the verses under study. This clustering was based on a thematic map previously developed by other researchers.

The data collection technique used was the documentation technique, which involved reading, understanding, taking notes, and documenting information from various relevant bibliographic sources. The analysis process was conducted through three simultaneous stages, namely: (1) data reduction, which involves selecting and simplifying relevant data from all sources; (2) data presentation, which involves organizing the information

into a systematic narrative; and (3) drawing conclusions and verifying them based on the analyzed data. This analysis process was consistently applied to all collected sources.

RESULTS AND DISCUSSION

General Educational Methods

Educational methods are the approaches educators use to establish a relationship with students during the teaching process. Therefore, learning methods serve as tools to facilitate the teaching and learning process between students and educators. In this interaction, the educator acts as a facilitator or guide, while the students act as recipients or those being guided. This interactive process will proceed effectively if students are more active than the educator. Consequently, an effective teaching method is one that fosters student learning activities (Hasanah, M. N., & Bermi, 2022)

Tafsir Tarbawi

Tarbawi exegesis is an educationally oriented interpretation of the Qur'an that emphasizes the exploration of pedagogical, moral, and spiritual values

found in the verses of the Qur'an. (Radjendra et al., 2025). The term "Tarbawi exegesis" consists of two components: "tafsir" and "tarbawi." Lexically and etymologically, the term "tafsir" means to reveal (*kasyf*) and to make manifest (*izhah*); or it means to clarify something that is still vague and to uncover something that is hidden; or it means to explain the meaning of a difficult-to-understand word so that its meaning can be understood. Meanwhile, "tarbawi" is derived from the term "*tarbiyah*" (education), which means educational or pertaining to education. Terminologically, "Tafsir Tarbawi" is understood as an explanation of the verses of the Qur'an related to education. (Aulia & Arif, 2025)

In addition, another understanding is that, in terms of the terminology of tafsir tarbawi, the term linguistically consists of two words: tafsir and tarbawi. The word tafsir linguistically derives from the Arabic root (تفسير-فسر-يفسر), which refers to the meanings of "to reveal, explain, clarify, and make manifest (البيان - الإيضاح - الكشف - الإظهار)." Based on these four meanings— , , and —the term "tafsir" is interpreted as: 1) clarifying what is vague; 2) unveiling what is hidden; 3) explaining

meanings that are difficult to understand; and 4) revealing issues that are still ambiguous, vague, and unclear(Hula, 2020).

Terminologically, according to al-Zarkasyi, "Tafsir" is a branch of the science for knowing and understanding the Book (the Qur'an) revealed to the Prophet Muhammad Saw, by explaining its meanings, as well as examining its laws and wisdom(Al-Zarkasyi, 1957)

Tarbawi exegesis is also defined as an effort *at ijtihad* in the field of exegesis that approaches the Qur'an from an educational perspective. This method seeks to understand the Qur'an by emphasizing educational aspects in its analysis, with the aim of developing educational concepts and values that can be applied in Qur'an-based education(Surahman, 2019)

The Quran contains several terms that refer to the concepts of "education and teaching," including tarbiyah, ta'lim, ta'dib, and tazkiyah.(Hardiyati, 2019). However, words that are part of the derivation of the word tarbiyah are frequently mentioned in the forms rabb, rabbaniyah, rabbayani, ribbiyuna, ribbin, and nurabbi. Although all these derivatives

stem from the same root word, each carries distinct nuances of meaning(Hula, 2020)

Early scholars have also defined the word "tarbiyah" with various meanings, including: 1) Louis Ma'luf, meaning: owner, to improve, to care for, to increase, to gather, and to beautify; 2) al-Razi, meaning: to grow and develop; 3) Al-Fauzan, meaning: to nurture and care for; al-Fauzan also defines it as: improvement and perfection(Hula, 2020).

As for the term tarbiyah, as expressed by Mahzub 'Abbas, it is defined as follows: Tarbiyah is the process of building something gradually until it reaches perfection. Ahmad Muhammad Husain also defines tarbiyah as providing nutritional sustenance in the form of food and drink so that the body, soul, mind, and spirit may continually grow and be sustained. It seems that what Ahmad Muhammad Husain refers to in his book *Tarbiyah* is providing sustenance and nurturing the body with the necessary food and drink so that it grows strong and healthy and is able to face life's burdens and difficulties. Thus, nourishing a person and guiding them toward perfection is the essence of education; and under this

concept, it encompasses everything that nurtures a person's body, mind, soul, intellect, conscience, and passion(Ahmad Muhammad Husain, 2002)

In line with the thoughts of Kindah Hamid al-Tarkawi, he also provides a definition of tarbiyah, which refers to the activity of caring for and nurturing both the physical and moral aspects. Tarbiyah means care and nurturing, at a more basic level of life, whether directed toward physical or moral aspects, which is carried out by providing children and various groups with the foundational rules of behavior, so that they grow and develop(Hula, 2020).

The word tarbiyah also has equivalents in the words al-ta'lim, al-ta'dib, al-tahzib, and al-tadris. As previously mentioned, al-ta'lim is oriented toward teaching. In other words, a teacher serves merely as a "conveyor" of knowledge. Once the knowledge has been conveyed, the educator is no longer responsible for the knowledge received by the student. The aspect emphasized in the concept of ta'lim is the cognitive dimension—specifically, understanding something—and therefore the scope of the term ta'lim is very narrow because the process

occurs only during face-to-face interactions or while engaging in learning activities.

Al-Ta'dib is oriented toward education and training. The orientation and scope of the concept of al-ta'dib are broader than those of al-ta'lim, because in addition to teaching, educators are also required to instill values in learning activities as well as provide training and practice, so that students not only know and understand the subject matter but can also apply the knowledge they have acquired in their daily lives. Meanwhile, al-tahzib is the moral guidance provided by a muhazzib (teacher) to a mutahazzib (student) to purify and correct their behavior and conscience as soon as possible due to the presence of a deviation or concerns about a potential deviation. As for the term al-tadris, it has recently emerged as a label for an academic discipline aimed at training individuals to become professional mudarris, so that its focus is more on continuous education, progressing from one stage to the next within the framework of the school system (madrasah), thereby expanding the scope of al-tadris to efforts to ensure that (mutadarris) to

follow a learning process programmed through the curriculum.(Hula, 2020).

Thus, tarbawi exegesis is an exegesis that focuses on educational issues with the aim of building and nurturing a rabbani generation in stages until it reaches the pinnacle of human civilization in accordance with the guidance of the Quran.

Verses on Educational Methods in the Qur'an

Al-Ma'idah, verse 67

﴿يَا أَيُّهَا الرُّسُلُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

The word يا ايها is an address used to draw attention, indicating the importance of the message; in the exegesis, it is explained as a solemn call for the listener to focus (Tafsir Ibn Kathir). "الرسول" (Rasul) refers to the Prophet Muhammad as Allah's messenger, whose role as the conveyor of revelation is emphasized in the exegesis (Tafsir Al-Tabari). "بلع" (convey) is a command to convey, interpreted as the obligation to convey the entire revelation without concealing anything(Muhammad, 2008).) م means everything, encompassing the entire revelation without exception (Tafsir Al-Qurtubi). أنزل

(revealed) refers to the revelation from Allah, which in exegesis encompasses all the teachings given to the Messenger

(Ath-Thabari, 2001). إِلَيْكَ (to you) indicates that the revelation is addressed to the Messenger as its recipient(Muhammad, 2008). من من ربك (from your Lord) affirms that the source of the revelation is Allah as Rabb, as explained in the exegesis(Al-Qurthubi, 2019). وإن (and if) is a conditional form serving as a warning(Ath-Thabari, 2001)(Ath-Thabari, 2001), لن تفعل (you will not do) means failing to carry out the command to convey (Muhammad, 2008), فما بلغت ((then you have not conveyed) indicates that the mission of the message is considered unfulfilled, and رسلته (His message) refers to the entirety of Allah's revelatory trust (Tafsir Al-Qurtubi). Furthermore , "وَاللَّهُ" , (and Allah) affirms Allah's guarantee (Tafsir Al-Tabari); "يَعْصِمُكَ" (protects you) means that Allah safeguards the Messenger from harm (Tafsir Al-Qurtubi), "مِنَ النَّاسِ" (from people)—that is, from those who are hostile. Then, "Indeed, Allah" (innā Allāh) serves as a strong affirmation; "does not guide" (lā yuhdī) means that Allah does not grant guidance (Tafsir Al-Qurtubi), and "the disbelieving

people” (al-qawm al-kafirin) are those who reject the truth (Muhammad, 2008)

Asbabun Nuzul of the Verse: This verse was revealed in Medina in the second year of the Hijrah, after the Battle of Uhud. Suyuti cites a narration in **Ad-Durrul Mantsur** 2:291: Ibn Abi Shaybah and Ibn Jarir narrated from ‘Atiyah ibn Sa’d, who said: Ubadah ibn Shamit of the Banu Harith ibn Khazraj came to the Messenger of Allah, peace be upon him, and said: “O Messenger of Allah, I have a leader from among the Jews, and there are many of them. I seek refuge in Allah and His Messenger from Jewish leadership; I submit to the leadership of Allah and His Messenger.” Then Abdullah bin Ubay said: “I fear all that causes confusion, and I do not disassociate myself from the leadership of these leaders.” Then the Messenger of Allah (peace be upon him) said: “O Abu Hubbab, do you know the person Ubadah was referring to regarding Jewish leadership? It is you, and no one else.” Then I turned to face him, and this verse was revealed

In his commentary **Tafsir Al-Mishbah**, M. Quraish Shihab explains that the placement of Surah Al-Ma'idah, verse 67, is considered problematic by some scholars because this surah was

among the last to be revealed, whereas the Prophet Muhammad (peace be upon him) had already conveyed all the teachings of Islam and the religion had been perfected. Ibn ‘Ashur suggests two possibilities: either this verse was revealed to strengthen the Prophet in carrying out his heavy responsibility, or it was revealed earlier and later placed in this surah based on specific traditions, although he tends to reject the second possibility (Novita, 2015). Quraish Shihab also emphasized that not all verses in a single surah were revealed at the same time; for example, Surah Al-Baqarah was revealed over a long period of time. Meanwhile, Thabathaba'i interprets this verse as a specific command—the omission of which would diminish the perfection of the message—and even links it to the announcement of Ali ibn Abi Talib's leadership at Ghadir Khum, although this view is not universally accepted (Qoriah, 2024).

Methods of Teaching Islamic Education in Surah Al-Maidah Verse 67
According to M. Quraish Shihab: Surah Al-Maidah verse 67 is one example of a verse that addresses teaching methods in Islamic education. To comprehensively understand the message conveyed in this

verse, the opinions of exegetes are essential, thereby making it easier for educators to apply it in Islamic education. There are three methods of teaching

1) The Lecture Method

M. Quraish Shihab, in his exegesis **Al-Misbah**, states that the Arabic word “baligh” is a very clear statement, especially since it is in the imperative form. At the beginning of this verse, Allah (swt) commands the Prophet Muhammad (saw) to convey His message—that is, the Qur’an—to all people, especially the People of the Book, regardless of their criticism and threats. In conveying His message, the Prophet Muhammad (peace be upon him) adopted a gentle approach, engaged in *mujâdalah* (a method of discussion using rational logic and diverse arguments) in the best possible way, and maintained a firm stance (Shihab, 2002).

2) The Method of Counsel (Commands and Prohibitions)

M. Quraish Shihab, in his *Al-Misbah* commentary, states that in this passage of the verse, Allah, the Exalted, emphasizes to the Prophet Muhammad, peace be upon him, the importance of conveying a trust—namely, the Quran—to

Islamic education in Surah Al-Maidah, verse 67, as follows:

all of humanity, accompanied by a warning: if, in conveying His trust, one deviates—such as by omitting, adding to, or delaying the delivery of the trust entrusted to the people—then that constitutes a sin (Shihab, 2002).

3) The Method of Reward and Punishment (Tagrib and Tahrib)

After that, Allah SWT then mentions a kind of cause and effect regarding the protection of the Prophet Muhammad SAW. When applied to the world of education, this cause and effect corresponds to the methods of reward and punishment found at the end of the surah.

M. Quraish Shihab, in his exegesis **Al-Misbah**, states that at the end of this verse, Allah SWT metes out a punishment to the disbelievers, namely by withholding guidance from them, as explained in the Quran—particularly regarding the People of the Book who harbored ill intentions toward the Prophet Muhammad SAW (Lubis, 2025). This occurs as a result of Allah SWT’s severe warnings to those who do not fulfill His trust; specifically, those upon whom Allah SWT’s wrath has

fallen. As for those who fulfill His trust, they will be rewarded as follows: they will enter the Paradise of Allah SWT(Shihab, 2002).

Thus, a teacher, in terms of educational methodology, does not merely convey and explain lessons to students but is also capable of conveying the core message of each Islamic educational subject so that a positive change in the students' attitudes and character occurs.

The word "Tafsir" is derived from the Arabic root "*Fassara-Yufassiru-Tafsiran*," which means "explanation" or "elaboration." The term "Tafsir" itself signifies "*Al-Kasyfu wal-Idzhar*"—to reveal, to uncover, to bring to light, or to explain (Al-Jurjani, 1988). As for the technical definition, as explained by Al-Kilaby, "Tafsir" is an exposition that explains the Qur'an, clarifies its meanings, and elucidates what is intended by *the text (nash)*, *its implications (isyarah)*, and its objectives (Al-Kilaby, 1995). In his work *
*, Rosihan Anwar explains that tafsir is the result of human interpretation, reasoning, and ijtihad aimed at uncovering the divine values contained within the Quran (Anwar, 2000).

An Nahl Ayat 125

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ
الْحَسَنَةِ وَجِدْلُهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ

This verse explains that the command "أَدْعُ" means to invite or call people to the truth, namely "إِلَى سَبِيلِ رَبِّكَ" (the path of your Lord), which is the religion of Islam and the straight path. This invitation must be carried out "بِالْحُكْمَةِ" (with wisdom), that is, with knowledge, prudence, and precision in conveying the message, as explained by Ibn Kathir. Furthermore, "وَالْمَوْعِظَةُ الْحَسَنَةُ" means offering good counsel—that is, with gentle words that touch the heart and do no harm, as explained by M. Quraish Shihab. If differences or rejection arise, then "and argue with them in the best manner" commands us to engage in dialogue or debate in the best possible way—that is, politely, courteously, and with proper decorum, as explained by Al-Qurtubi. In the final part, "Indeed, your Lord is most knowing of those who have strayed from His path, and He is most knowing of those who are guided" affirms that Allah knows best who has gone astray and who has been guided; thus, humanity's duty is merely to convey the message in the best possible way, while

the outcome rests entirely in Allah's will(Shihab, n.d.) (Shihab, n.d.)

The asbab al-nuzul of this verse is “ ” Exegetes differ in their opinions regarding the asbab al-nuzul of this verse. Al-Wahidi explains that this verse was revealed after the Prophet (peace be upon him) witnessed the bodies of 70 companions who were martyred in the Battle of Uhud, including Hamzah, the Prophet's uncle. Al-Qurthubi mentions that this verse was revealed in Mecca during the year when the Prophet (peace be upon him) was commanded to sign a truce (muhadanah) with the Quraysh(Nelizawati, 2023)

The commentary on An-Nahl verse 125 by Abdullah bin Muhammad(Muhammad, 2008) explains that this verse is a command from Allah to the prophets and their followers to spread religious teachings in the best possible way and using effective methods. Dakwah must be carried out with wisdom, patience, and a good understanding of the situation of those being invited to Islam. In addition, this exegesis emphasizes that dakwah must be carried out gently and without violence(Rahman, 2025)

Educational Methods in Surah An-Nahl, Verse 125

a) “Bil hikmah” emphasizes the importance of wisdom in teaching—that is, the educator's ability to adapt methods, language, and content to the students' circumstances, level of understanding, and background. This approach is not only rational but also takes emotional and social aspects into account.

b) “Mau'izhah hasanah” indicates that the educational process must be grounded in good counsel, delivered with gentleness and by setting a good example. A positive emotional bond between teacher and student is key to ensuring that the values being taught are received with an open heart

c) Jidal billati hiya ahsan emphasizes the importance of polite and constructive dialogue in learning. This method encourages critical thinking, the ability to argue logically, and an attitude of mutual respect for differences.

Thus, according to the educational method outlined in Surah An-Nahl, verse 125, it is mandatory to teach wisdom, knowledge, and sound judgment, delivering instruction gently, with compassion, and in a way that touches the hearts of students. Additionally, students must be taught to engage in debate in a respectful manner without

resorting to belittling their opponents. This educational method, as mentioned in the Qur'an, is also in line with the developments of the modern era.

CONCLUSION

Tafsir tarbawi is a branch of exegesis that specifically examines Qur'anic verses related to education. This educational exegesis, rooted in the Qur'an, remains timeless, and the educational methods it employs are adapted to the changing times. The educational exegesis in this study specifically discusses educational methods based on Surah al-Ma'idah, verse 67, and Surah an-Nahl, verse 125

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