



AL-MAJAALIS : Jurnal Dirasat Islamiyah

Volume 13 Number 1 November 2025

Email Jurnal : almajalis.ejournal@gmail.com

Website Jurnal : ejournal.stdiis.ac.id



THE CONCEPT OF ISLAMIC EDUCATION IN CONTEMPORARY QUR'ANIC INTERPRETATION

(A Study of Islamic Educational Thought from the Perspective of Sheikh al-Sa'dy)

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ARTICLE HISTORY

Received : 11-September-2025

Revised : 10-October-2025

Accepted : 13-October-2025

KEYWORDS:

Islamic Education; Taysir; al-Karim; al-Rahman; al-Sa'dy.

ABSTRACT

The urgency of Islamic education in the modern era is increasingly perceived, where technological advances and globalization erode moral and spiritual values. The crisis of morality and the loss of Islamic identity are major challenges for Muslims today. Therefore, Islamic education has a strategic role in integrating Islamic values into the education system to form a generation with noble character, broad vision, and firm adherence to Islamic teachings. This study objective is to compile and infer the concept of Islamic education according to al-Sa'dy in Tafsir Taysir al-Karim al-Rahman. The research method used qualitative literature study. The findings reveal that for al-Sa'dy, Islamic education is nurturing humans to become closer to Allah and fulfill their servanthood perfectly. The main objective of Islamic education is to realize *ubūdiyyah* and tauhid as total servitude to Allah. Islamic education is based on divine revelation that is certain and unchanging, namely the Qur'an and Sunnah. He further highlights its characteristics: *al-Rabbāniyyah* (Divinity), *al-Shumūliyyah* (Comprehensiveness), *al-Tawāzun* (Balance), *al-Muḥafazah wa al-Tajdīd* (Preservation and Renewal), *al-Wāqi'iyyah* (Actuality), *al-Istimrāriyyah* (Continuity), and *al-Wasatiyyah* (Moderation). The foundations of Islamic education include the foundations of faith, social foundations, and historical foundations, serve as essential pillars in developing its ideal concept.

A. INTRODUCTION

Islamic education is one of the important pillars in shaping individuals with noble character, knowledge, and piety. As a system derived from the Qur'an and Hadith, it aims not only at developing cognitive capacity but also at nurturing moral integrity and spiritual depth.¹ In the modern era, the urgency of Islamic education is increasingly perceived, where technological advances and globalization often erode moral and spiritual values, resulting in a crisis of morality and the weakening of Islamic identity. These challenges highlight the strategic role of Islamic education in integrating Islamic values into educational systems, enabling the formation of a generation with noble character, broad vision, and firm adherence to Islamic teachings.

Within the Islamic scholarly tradition, many Muslim thinkers have contributed ideas on how education should be formulated to address such challenges. Among them is Abdurrahman bin Nāṣir al-Sa'dy (1889–1957 AD), a prominent Salafī scholar from Saudi Arabia, widely recognized as a *mufassir* (qur'anic exegete), *faqih* (jurist), and educator. His monumental work, *Tafsīr Taysīr al-Karīm al-Raḥmān*, is not only regarded as an accessible qur'anic exegesis but also as a text rich in educational insights. Through this tafsir, al-Sa'dy presents an educational philosophy that continues to resonate with contemporary contexts.² Studies are needed regarding previous research so that there is no duplication of scientific work from the results of previous research which, however, are a development or detail of scientific studies that have been carried out. The author makes several scientific studies regarding character studies in previous research, including:

First, a journal article entitled “The Concept of Tauhid Education According to Abdurrahman bin Nāṣir al-Sa'dy” written by Muhammad Hambal Shafwan and Nurul Yaqin.³ This study explains the concept of tauhid education according to Abdurrahman bin Nāṣir al-Sa'dy in the book *Tafsīr Taysīr al-Karīm al-Raḥmān fī Tafsīr Kalām al-Mannān*. The author's research findings can be summarized as follows: al-Sa'dy believes that the tauhid of the

¹ Abdah Munfaridatus Sholihah and Windy Zakiya Maulida, “Pendidikan Islam sebagai Fondasi Pendidikan Karakter,” *Qalamuna: Jurnal Pendidikan, Sosial, dan Agama* 12, no. 01 (March 2020): 51, <https://doi.org/10.37680/qalamuna.v12i01.214>.

² Saifuddin Herlambang Munthe, *Studi Tokoh Tafsir* (Pontianak: IAIN Pontianak Press, 2018), 49.

³ Muhammad Hambal Shafwan and Nurul Yaqin, “Konsep Pendidikan Tauhid menurut Syaikh Abdurrahman bin Nashir Al-Sa'dy,” *Studi Religia: Jurnal Pemikiran dan Pendidikan Islam* 7, no. 1 (2023): 143–56.

prophets is the affirmation of the oneness of Allah, who has no partner in His names, attributes, actions, and rights. His educational concept is to affirm that the Prophet Muhammad is the educator, role model, and best example in all ages. The goal of education is to realize servitude only to Allah, as is the purpose for which humans were created. The learning methods used in delivering Tauhid education are the methods of exemplary behavior, spiritual training, mental training, and the habit of righteous deeds.

Second, The journal article titled “Al-Syaikh Al-Sa’dy’s Educational Thought in the Exegesis of Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan” written by Wagiman Manik and Achyar Zein.⁴ The authors research findings can be summarized as follows: al-Sa'dy carefully and deeply examined and analyzed the verses of the Qur'an through his interpretation, which is related to educators, students, curriculum, and Islamic education methods. One of the important elements and components in education is the educator. According to al-Sa'dy, educators are figures who can be role models and examples to follow because they have noble character towards themselves, their students, and also towards the community and their environment.

The students described by al-Sa'dy are those who must have good character, both towards themselves, their educators, and their community. The content or substance of the curriculum indicated by al-Sa'dy in his tafsir is faith or the principles of belief, worship, morals, and *muamalah*. The curriculum presented by al-Sa'dy is still general in nature. Then, the success of educators in delivering the materials specified in the curriculum must be conveyed using appropriate and suitable methods so that students can easily and quickly understand all the materials delivered by their educators.

Third, a journal article entitled “The Concept of Self-Love in Building Noble Character according to Abdurrahman bin Nashir al-Sa'dy in QS. Al-Hashr: 18” written by Ummu Ridho Ulya Lubis, Safria Andy, and Wahyu Wiji Utomo.⁵ The findings reveal that the self-love developed by al-Sa'dy illustrates a strong correlation with noble character. Applying self-love

⁴ Wagiman Manik and Achyar Zein, “Pemikiran Pendidikan Asy-Syaikh As-Sa’di dalam Tafsir Taysir Al-Karim Ar-Rahman Fi Tafsir Kalam Al-Mannan,” *Intiqad: Jurnal Agama dan Pendidikan Islam* 11, no. 2 (December 2019): 415–34, <https://doi.org/10.30596/intiqad.v11i2.3688>.

⁵ Ummu Ridho Ulya Lubis, Safria Andy, and Wahyu Wiji Utomo, “Konsep Selflove dalam Membangun Kemuliaan Akhlak menurut Abdurrahman Bin Nashir Al-Sa’dy dalam QS. Al-Hasyr: 18,” *Jurnal Madani: Jurnal Ilmiah Multidisiplin* 2, no. 10 (2024): 342–56.

to oneself must be based on love and piety towards Allah, constant self-reflection, and contemplation of His verses, because reflecting on and contemplating His verses can encourage humans to achieve noble morals.

Although previous studies above have explored certain aspects of al-Sa'dy's educational thought, such as focusing on the concept of tauhid education, the role of educators, curriculum, and students, or moral dimensions such as self-love and character formation, these works remain limited in scope and thematic. None of them provide a comprehensive and systematic analysis of his overall concept of Islamic education in Tafsir Taysir al-Karim al-Rahman. This research seeks to fill that gap by systematically analyzing the concept of Islamic education in Tafsir Taysir al-Karim al-Rahman.

The study aims to synthesize al-Sa'dy's views into an integrated framework, covering the meaning, objectives, sources, characteristics, and foundations of Islamic education. Unlike earlier research that addressed his thought within a limited scope, this article demonstrates how al-Sa'dy's tafsir presents a holistic philosophy of education that can serve as a model for contemporary Islamic education. In this way, the article not only complements but also advances previous scholarship by providing a broader and more applicable perspective to meet modern educational challenges. Accordingly, the main research problem addressed in this article can be formulated as follows: How does al-Sa'dy conceptualize Islamic education in his Qur'anic exegesis, Tafsir Taysir al-Karim al-Rahman? More specifically, this study seeks to examine the meaning, objectives, sources, characteristics, and foundations of Islamic education as articulated by him.

B. METHOD

This type of research broadly falls under the category of qualitative research. The qualitative research method refers to an investigative technique that relies on the collection, analysis, and production of non-statistical and non-numerical evidence in the form of descriptions derived from written texts, verbal expressions, or phenomena observed by the researcher.⁶ It focuses on the causes or reasons underlying a phenomenon and views it as an

⁶ Sapto Haryoko, Bahartiar, and Fajar Arwadi, *Analisis Data Penelitian Kualitatif (Konsep, Teknik, & Prosedur Analisis)* (Makassar: Badan Penerbit Universitas Negeri Makassar, 2020), 18.

integrated whole rather than concentrating solely on specific variables.⁷ The documentation technique enables the researcher to obtain rich and in-depth data through the exploration of written and visual sources that are relevant to the focus of the research.⁸

The presentation of data in this study was carried out using two techniques. First, descriptive informatics, which is the presentation of data in written form as it is, in accordance with the problems found and taken directly from the data source without any substantive changes.⁹ Second, descriptive analysis, which is a technique of presenting data in the form of processed results so that it can be formulated into a systematic conclusion. With a combination of these two techniques, the research data is not only presented as it is, but also analysed and interpreted to obtain a deeper understanding of the object of study.¹⁰

The patterns used in this study consist of three approaches. First, descriptive, which is to describe and explain the data obtained, then compile it systematically to provide a clear and focused picture.¹¹ Second, deductive, which is a pattern of discussion that begins with a general description in the form of theories or basic concepts, then connects them with research data so that relevant conclusions can be drawn.¹² Third, comparative, which is an analysis pattern carried out by comparing primary and secondary data to obtain a more comprehensive conclusion from the comparison results.¹³ Through the application of these three patterns, this study is expected to present an in-depth, systematic, and objective analysis in accordance with the characteristics of qualitative literature research.

⁷ Bisri Tujang, Hendri Waluyo Lensa, and Abd. Muthalib, "Studi Komparatif antara Hadis Larangan Berjudi dan Hukum Positif di Indonesia," *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 2 (May 2025): 326, <https://doi.org/10.37397/al-majaalis.v12i2.781>.

⁸ Lukman Nul Hakim, *Metode Penelitian Tafsir* (Palembang: CV. Amanah, 2019), 60–61.

⁹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2017).

¹⁰ Harahap, "Tipe Penelitian Deskripsi," *Jurnal Diakom: Jurnal Media dan Komunikasi* 2, no. 1 (2019): 23–30.

¹¹ Erwinda Rahim Tanjung and Meyniar Albina, "Penelitian Deskriptif dalam Pendidikan," *Blaze: Jurnal Bahasa dan Sastra dalam Pendidikan Linguistik dan Pengembangan* 3, no. 3 (2025): 168–76.

¹² Alan Bryman, *Social Research Methods*, Fifth Edition (Oxford; New York: Oxford University Press, 2016).

¹³ David R. Anderson, *Statistics for Business & Economics*, 14e ed. (Boston, MA: Cengage, 2020).

C. RESULTS AND DISCUSSION

Tafsir *Taysir Al-Karim Al-Rahman*

Al-Sa'dy began writing his tafsir in 1342 AH, and completed it in 1344 AH. Initially, this tafsir was written in only one manuscript. However, at the request of al-Sa'dy himself, the manuscript was then copied into a second manuscript. Thus, these two manuscripts are the original manuscripts that serve as references for the printed manuscripts today.¹⁴ Initially, al-Sa'dy's tafsir was printed in 7 separate volumes. Over time, the tafsir was then printed in one volume, with the tafsir text placed on the right, left, and bottom of the *Mushaf* al-Qur'an. Meanwhile, there are slight differences between the two original handwritten manuscripts. The manuscript written directly by al-Sa'dy consists of 9 volumes, while the second manuscript contains 8 volumes.

a. Sources of Interpretation

Tafsir al-Sa'dy is a concise, clear, and focused commentary on the core meaning of each verse. Unlike some other exegetes who tend to elaborate at length, al-Sa'dy focuses on the meaning of the verses that help readers understand and reflect on them, and does not mention matters outside the meaning of the verses, such as discussing linguistic issues like *nahwu*, *sharf*, and others, or discussing *Israiliyat* narratives.¹⁵ al-Sa'dy himself explains that the purpose of writing this tafsir is not to explain each verse at length, but to explain the core meaning of each verse.

Generally speaking, al-Sa'dy's tafsir cannot be classified as tafsir *bi al-Ma'thur*, because al-Sa'dy explicitly does not include any tafsir of the Qur'an with verses from the Qur'an or hadith or the words of the *salaf*, except for a few instances. al-Sa'dy himself explains in the introduction that his interpretation is based on the meaning he understands from each verse without regard to its consistency with other verses elsewhere in the Qur'an.¹⁶ Literally, this interpretation is like tafsir *bi al-Ra'y*, but essentially it cannot be classified as

¹⁴ Bukhori Abdul Somad, "Tafsir-Tafsir Karim Ar-Rahman Fi Tafsir Kalam Mannan; Studi terhadap Pemikiran Tafsir al-Sa'dy," *Al-Fath* 4, no. 1 (2010): 16–28.

¹⁵ Bannan Naelin Najihah, "Taghut dalam Perspektif Abdurrahman Al-Sa'dy: Analisis Kritis Taysir al-Karim al-Rahman Fi Tafsir Kalam al-Mannan," *JSIM: Jurnal Ilmu Sosial dan Pendidikan* 5, no. 6 (2025): 493–514.

¹⁶ Hamnah, "Unveiling the Method of Interpretation by Abdurrahman Bin Nasir Al-Sa'di in the Book Taisir al-Karim al-Rahman Fi Tafsir Kalam al-Mannan," *Al-Quds: Jurnal Studi Al-Quran dan Hadis* 7, no. 3 (2023): 489–506.

reprehensible tafsir *bi al-Ra'y* because al-Sa'dy is fundamentally known as a Salafi scholar who explicitly rejects tafsir *bi al-Ra'y*. so that his interpretation is principally always based on tafsir *bi al-Ma'tsur* even though he does not explicitly mention it.

b. Systematic Explanation

Judging from the systematics or style of interpretation, there are four types of interpretation, namely *Ijmāly* interpretation, *Tafṣīly* interpretation, *Muqārin* interpretation, and *Mauḍū'iy* interpretation.¹⁷ Tafsir al-Sa'dy follows the *Ijmāly* method of interpretation, in which al-Sa'dy consistently follows the sequence of the Qur'an, surah by surah, from al-Fatihah to an-Nas.¹⁸ Al-Sa'dy divides the verses into groups and then explains their meaning globally.

c. Breadth of Interpretation

What is meant by breadth of interpretation is classifying a book of interpretation by looking at the state of its interpretation, which explains only the meaning of its words and sentences, or explains only the meaning of its words and sentences, or explains the verses in detail and examines them from various perspectives on the text of the Qur'an. So, when viewed from the breadth of its interpretation, interpretation is divided into two types, namely *Ijmāly* interpretation and *Iṭnāby/Tafṣīly* interpretation. Tafsir al-Sa'dy falls into the category of *Ijmāly* tafsir because al-Sa'dy interprets verses globally without mentioning detailed discussions from the aspects of *sabab nuzul*, *nahwu*, *sharf*, *mu'jam* language, *balaghah*, fiqh, and other aspects.¹⁹ Therefore, al-Sa'dy's tafsir is classified as a concise and easy-to-understand tafsir book.

d. Objectives and Order of Verses

Types of interpretation according to the target and order of the verses discussed can be divided into *tahfīly*, *mauḍū'iy*, and *nuzūly* interpretations. *Tahfīly* interpretation is a method of interpretation in which an interpreter follows the order of the Qur'an, both surah

¹⁷ Irfan Yuhadi, "Efektifitas Kuliah Ekstra Tafsir Al Quran dalam Rangka Meningkatkan Keilmuan Al Quran Mahasiswa (Studi Kasus pada Mahasiswa Ahwal Syakhshiyah dan Ilmu Hadits di STDI Imam Syafi'i Jember)," *Al-Majaalis : Jurnal Dirasat Islamiyah* 5, no. 2 (May 2018): 125, <https://doi.org/10.37397/almajaalis.v5i2.91>.

¹⁸ Anwar, *Metodologi Penelitian Tafsir dan Aplikasinya* (Pekalongan: NEM, 2024).

¹⁹ Muhammad Hasan Ali and Okky Octaviana, "Metode Penafsiran Abdurrahman bin Nasir Al-Sa'di dalam Kitab Taisir al-Karim al-Rahman Fi Tafsir Kalam al-Mannan pada Juz 30," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam* 5, no. 2 (2024): 304–19.

by surah and verse by verse. This method was chosen by most of the earlier exegetes, with a few exceptions.²⁰ Al-Sa'dy's exegesis falls into the category of *tahfīly* exegesis, because the exegete interprets verse by verse in an orderly and consistent manner, following the order of the verses in the *Mushaf*. In fact, in his tafsir, al-Sa'dy strives to interpret a verse according to its place in the order of the *Mushaf* without comparing it to other verses in other places because he follows the *siyaqul* of the verse and the wisdom that Allah has placed in each place.²¹

e. Interpretation Pattern/Color

The term of interpretive pattern or color refers to the particular nuance or distinctive tone that characterizes a specific approach to Qur'anic exegesis. When a *mufassir* (exegete) elucidates the contents of the Qur'an, their interpretation is shaped by their individual capacity and intellectual horizon. Consequently, the diversity of interpretive styles corresponds to the multiplicity of scholarly disciplines that form the intellectual foundation of the exegete.²² It dominates the interpreter's interpretation or is clearly evident in his interpretation, thus becoming a distinctive feature that distinguishes it from other interpretations. Examples include *ittijāh bayāny*, *fiqhy*, *aqady*, *'ilmy*, and others.²³

The dominant style of interpretation in al-Sa'dy's tafsir is the *salafī aqady* style of interpretation. In most of his interpretations, he emphasizes the theological aspect (*aqaidi*), focusing on strengthening the creed and simple explanations that are easy for general readers to understand. Although he rarely cites narrations explicitly, As-Sa'di remains consistent with authentic sources in his interpretations.²⁴ In addition to discussing creed, al-Sa'dy also explains other aspects of life in his tafsir, as he is a scholar with expertise in many fields. Among the topics he explains in his tafsir is the field of education, which is discussed in this study.

²⁰ Irvandi Mile and Muh Arif, "Metodologi Studi Tafsir: Metodologi Studi Tafsir," *Pekerti: Journal Pendidikan Islam dan Budi Pekerti* 4, no. 2 (August 2022): 103, <https://doi.org/10.58194/pekerti.v4i2.3290>.

²¹ Aceng Zakaria, "Tafsir Al-Sa'dy tentang Sifat Allah dan Takdir," *Studi: Pemikiran Teologi*, 2014.

²² Danial, "Corak Penafsiran Al-Qur'an Periode Klasik hingga Modern," *HIKMAH: Journal of Islamic Studies* 15, no. 2 (2019): 256.

²³ Oscar Wardhana Windro Saputro, "Genealogi Manhaj dan Ittijāh Penafsiran Al-Shawkāny dalam Kitab Tafsir Fath al-Qadīr," *Jurnal Al-Fawa'id: Jurnal Agama dan Bahasa* 14, no. 1 (March 2024): 71, <https://doi.org/10.54214/alfawaid.Vol14.Iss1.513>.

²⁴ Muhammad Ruhayat Haririe et al., "Analysis of the Special Method of Tafsir As-Sa'di in Surah Al-Qamar," *Jurnal Penelitian Ilmu Ushuluddin* 5, no. 1 (2025): 155.

The Concept of Islamic Education According to Al-Sa'dy in the Book Tafsir *Taysir al-Karim Al-Rahman*

a. The Meaning of Islamic Education

Al-Sa'dy interprets education as part of the tangible manifestation of the meaning of Allah's *rubūbiyyah*, namely Allah's sustenance, guidance, and regulation of His creatures in all aspects of human life. In his interpretation of رَبِّ الْعَالَمِينَ²⁵. Al-Sa'dy explains “Allah is Rabb, that is, the One who educates all His creatures—that is, everything other than Allah—by creating them, providing all the means of life, and bestowing great blessings without which they would not be able to survive. So all the blessings they receive come from Him alone.”²⁶ He divides Allah's *tarbiyah* into two types: *tarbiyah ‘āmmah* (general) and *tarbiyah khāṣṣah* (specific). Al-Sa'dy explains:

“General *tarbiyah* includes His creation of His creatures, His provision for them, and His guidance to them in matters that are beneficial to them, in which lies their sustenance in this world. Meanwhile, specific education is Allah's education of His guardians, educating them with faith, guiding them to it, perfecting it for them, and removing obstacles that prevent them from it. Indeed, it is educating them in success in all good and protection from all evil. Perhaps this is the secret behind why most of the prophets' prayers use the word “Rabb.” Because all their requests are included in His special power.”²⁷

According to al-Sa'dy, this special form of education is the core of Islamic education, namely the cultivation of humans to be close to Allah and able to carry out their functions as servants perfectly.

This understanding is consistent with the opinions of other scholars. For example, Abdurrahman al-Nahlawy defines *tarbiyah* as a purposeful, planned, gradual, and systematic effort to guide learners toward dynamic development from one phase to another in accordance with the laws of Allah.²⁸ Furthermore, Ahmad D. Marimba emphasizes that the aim of Islamic

²⁵ QS. Al-Fatihah (1): 2.

²⁶ Abdul Raḥmān al-Sa'dy, *Taysir Al-Karim al-Roḥmān Fī Tafsir Kalām al-Mannan* (Maroko: Dār al-Hadīts, 2005), 39.

²⁷ al-Sa'dy, *Taysir Al-Karim al-Roḥmān Fī Tafsir Kalām al-Mannan*, 39.

²⁸ Khairan Muhammad Arif, “Analisa Konsep dan Tujuan Pendidikan Islam Perspektif Al-Qur’an, As-Sunnah dan Para Ulama,” *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 5, no. 1 (June 2022): 27, <https://doi.org/10.34005/tahdzib.v5i1.1952>.

education is to shape individuals with a Muslim personality.²⁹ This shows that Islamic education is oriented towards the perfection of human existence as a whole, not only intellectually, but also spiritually. Islamic education is also a divine process that cannot be separated from the relationship between servants and their Lord.

This view is in line with al-Sa'dy's idea that education is a manifestation of Allah's mercy for His servants, so that they not only live, but are also able to live in goodness and guidance. Thus, the meaning of Islamic education according to al-Sa'dy is based on the view that education is an extension of Allah's *rubūbiyyah*. It is a gradual, integral, and compassionate process, which aims to shape humans into individuals who know their Lord, carry out His Sharia, and uphold Islamic values within themselves and their environment.

b. The Purpose of Islamic Education

Islamic education, according to al-Sa'dy, aims to guide humans to become true servants of Allah, to know their Lord, to submit to His Sharia, and to have morals as guided by revelation. In his view, education is not merely formal teaching or the transfer of knowledge, but rather a spiritual and religious process that leads a person to perfection as a believer and a pious individual. The main foundation of the objectives of Islamic education can be found in the words of Allah:

... وَأْمَرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ

“.... *And we are commanded to submit to the Lord of the universe.*”³⁰

When interpreting this verse, al-Sa'dy explained: “That is, so that we submit to His oneness, obey His commands and prohibitions, and enter into His dominion, for this is the best gift that Allah has given to His servants, and the most perfect education that He has given them.”³¹ He explained that what is meant is the command to accept tauhid in its entirety, obey His commands and avoid His prohibitions, and live a life of servitude to Allah. According to him, this is the highest blessing and the most perfect form of education that Allah has given to His servants. This confirms that the main goal of Islamic education is the realization of *ubūdiyyah* and tauhid, which makes a person submit to Allah both outwardly and inwardly.

²⁹ Maryono Maryono, “Tujuan Pendidikan Islam Perspektif Shaikh Al-Albāny,” *Jurnal Al-Fawa'id: Jurnal Agama dan Bahasa* 12, no. 1 (March 2022): 92–104, <https://doi.org/10.54214/alfawaid.Vol12.Iss1.209>.

³⁰ QS. Al-An'am (6): 71.

³¹ al-Sa'dy, *Taysir Al-Karim al-Rohman Fi Tafsir Kalam al-Mannan*, 261.

Al-Sa'dy's view is in line with the thinking of other scholars. One of them is Muhammad Abdussalam al-'Ajmy, who emphasizes that Islamic education aims to prepare people to worship only Allah, fear Him, so that they become Muslims who are obedient in worship, knowledgeable, do good deeds, carry out the commands of Allah the Exalted One, and refrain from His prohibitions.³² This is based on His words:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*"I did not create jinn and humans except to worship Me."*³³

Furthermore, according to al-Sa'dy, Islamic education does not only aim to shape individuals to be pious, but also to create real social benefits in community life. Education not only leads students to personal piety, but also prepares them to be able to carry out their social roles responsibly. This is clearly seen in his interpretation of QS. An-Nisa verse 36, particularly in the context of the care and education of orphans. He explains: "Orphans, namely those who lost their fathers at a young age, have rights over Muslims, both relatives and non-relatives. They have the right to be cared for, loved, protected, educated, and nurtured in the best possible way in matters that are beneficial to their religion and worldly life."³⁴

Therefore, it can be concluded that the goal of Islamic education according to al-Sa'dy is not only to produce intellectually intelligent individuals, but also to nurture people who are monotheistic, worship correctly, and are able to bring benefits to their personal and social lives. Islamic education aims to produce servants who know Allah, love Him, and submit totally to Him, as well as become people who actively build a civilization based on divine values.

c. Source of Islamic Education

According to al-Sa'dy, Islamic education has a definite and unchanging source, namely the revelation sent down by Allah through the Qur'an and explained by the Prophet Muhammad – peace be upon him – through his Sunnah. He repeatedly emphasized in his commentary that all forms of belief, deeds, and education must be based on these two primary

³² Muhammad Abdussalam al-'Ajmy, *Al-Tarbiyah al-Islāmiyyah Uṣūl Wa al-Taṭbīqāt* (Riyadh: Dār al-Nashir al-Duwaly, 2006), 30.

³³ QS. Adz-Dzariyat (51): 56.

³⁴ al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 177.

sources, as only they guarantee salvation in this world and the hereafter. One of the verses that al-Sa'dy used as a primary reference to explain this principle is the word of Allah:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

“If you disagree about a matter, then refer it to Allah (the Qur'an) and the Messenger (the Sunnah), if you truly believe in Allah and the Last Day.”³⁵

When interpreting this verse, al-Sa'dy explains that every disputed issue must be referred back to the Qur'an and Sunnah, because both are the scales of truth that cannot be wrong. He states: “From this verse, it can be understood that matters that are not disputed, but agreed upon by the believers, do not require reference to the Qur'an and Sunnah, because the agreement itself will not deviate from them and will certainly be in line with them.”³⁶ Al-Sa'dy added an important explanation regarding the scope of Islamic teachings, which indicates that all aspects of religious life, including education, must be weighed based on the Qur'an and Sunnah. When interpreting the words of Allah:

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ...

“And those who believe in Allah and His messengers...”³⁷

Al-Sa'dy said: “Faith according to Ahlus Sunnah is as indicated by the Qur'an and Sunnah; it is a statement of the heart and tongue, as well as the deeds of the heart, tongue, and limbs. Thus, faith encompasses the entire religious law, both tangible and intangible.”³⁸ A similar emphasis is found in Muhammad 'Abdussalam al-'Ajmy, who states that there are three sources of Islamic education: (1) the Noble Qur'an, as the first and primary source, the final message for all humankind delivered through Allah's best Messenger and preserved from any alteration; (2) the Prophetic Sunnah, which encompasses everything attributed to the Prophet – peace be upon him, including his words, actions, and approvals; and (3) *ijtihad*, which in the field of education refers to the comprehensive effort of Muslim scholars who

³⁵ QS. An-Nisā' (4): 59.

³⁶ al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 202.

³⁷ QS. An-Nisā' (4): 152.

³⁸ al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 212.

employ their intellectual capacities to understand the Qur'anic and Prophetic texts and to address issues related to Islamic education and the various aspects of its system.³⁹

Thus, the Qur'an and Sunnah are the main sources in determining the direction of Islamic education, both in terms of faith, worship, morals, and the education system itself. All principles, methods, and objectives of Islamic education must refer to and not contradict the two.⁴⁰ Therefore, all human beings, especially Muslims should return and draw closer to their religion by studying the noble Qur'an and Sunnah, for the Qur'an and the Sunnah are the greatest sources of knowledge.⁴¹

d. Characteristics of Islamic Education

1) Al-Rabbāniyyah (Divinity)

The most fundamental characteristic of Islamic education is *al-Rabbāniyyah*, which means that education originates from divine revelation, operates within the framework of Sharia values, and is directed towards fostering true servitude to Allah as *Rabb* (Lord and Sustainer of all creatures). al-Sa'dy explains this in depth when interpreting Allah's words in Surah Al-Fatihah verse 2 {رَبِّ الْعَالَمِينَ}.⁴² Al-Sa'dy explains: "Ar-Rabb is the One who educates all creatures—all except Allah—by creating them, preparing the tools they need, and giving them great blessings without which they would not be able to live. So all the blessings they receive come from Him alone."⁴³

Furthermore, al-Sa'dy distinguishes between general *tarbiyah* and special *tarbiyah*. He explains:

"General *tarbiyah* includes His creation of His creatures, His provision for them, and His guidance to them in matters that are beneficial to them, in which lies their survival in this world. Meanwhile, special *tarbiyah* is Allah's education of His guardians, educating them with faith, guiding them to it, perfecting it for them, and removing the obstacles that prevent them from it. Indeed, it is educating success in all goodness and protection from all evil. Perhaps this is the secret why most of the prophets' prayers use the word "Rabb". Because all their requests are included in His special power."⁴⁴

³⁹ al-'Ajmy, *Al-Tarbiyah al-Islāmiyyah Uṣūl Wa al-Taṭbīqāt*, 36–45.

⁴⁰ M Akmansyah, "Al-Qu'an dan al-Sunnah sebagai Dasar Ideal Pendidikan Islam," *Jurnal Pengembangan Masyarakat Islam* 8, no. 2 (2015): 127–42.

⁴¹ Irfan Yuhadi, "Korelasi antara Surat Al-Nahl 78 dengan Gaya Belajar Manusia," *Al-Majaalis : Jurnal Dirasat Islamiyah* 5, no. 1 (November 2017): 61, <https://doi.org/10.37397/almajaalis.v5i1.74>.

⁴² QS. Al-Fatihah (1): 2.

⁴³ al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 39.

⁴⁴ Al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 39.

Therefore, Islamic education is called *rabbānī* because it emulates Allah's *rubūbiyyah* in nurturing humans, namely through a process of guidance that is full of mercy, comprehensive, and aims to purify the soul and direct humans towards goodness in this world and the hereafter.⁴⁵ Islamic education does not only teach information, but also shapes personalities that submit to the Sharia, know their Lord, and are able to direct their lives according to the guidance of revelation.

2) Al-Shumūliyyah (Comprehensive)

Islamic education has the characteristic of *al-Shumūliyyah*, which is comprehensive and covers all aspects of human life in an integrated manner. The emphasis on the comprehensiveness of Islamic education is evident in the guarantee of justice and equality that Allah gives to every individual, regardless of gender or social status. Allah says:

أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرَ أَوْ أُنْثَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ ...

“Indeed, I will not waste the deeds of any of you, whether male or female...”⁴⁶

Al-Sa'dy interpreted that all deeds will be rewarded in full, because all humans are equal in their rights to reward and responsibility for their actions. He said: “You are all equal in terms of reward and punishment.”⁴⁷ This means that both men and women are treated equally by Allah in terms of receiving rewards for good deeds and punishment for bad deeds.

Furthermore, the comprehensive scope of Islamic education also covers aspects of *muamalah* and social life. He emphasized that Islam not only teaches matters of worship, but also explains worldly matters related to human relationships and activities. He states:

“Just as beneficial knowledge includes the teaching of religious matters related to worship, it also includes the teaching of worldly matters related to muamalah (social interaction). Indeed, Allah Ta'ala has taken care of the religious and worldly affairs of His servants. And His great Book (the Qur'an) contains explanations of everything.”⁴⁸

From this series of interpretations, it can be seen that according to al-Sa'dy, education is not limited to the formation of spiritual aspects alone, but also includes intellectual, social, and practical dimensions. Comprehensive Islamic education must teach humans how to

⁴⁵ Shafwan and Yaqin, “Konsep Pendidikan Tauhid menurut Syaikh Abdurrahman bin Nashir Al-Sa'dy.”

⁴⁶ QS. Ali 'Imran (3): 195.

⁴⁷ Al-Sa'dy, *Taysir Al-Karim al-Rohman Fi Tafsir Kalam al-Mannan*, 162.

⁴⁸ Al-Sa'dy, *Taysir Al-Karim al-Rohman Fi Tafsir Kalam al-Mannan*, 961.

worship correctly, interact fairly, think clearly, behave ethically, and contribute to the benefit of the ummah. This character of *al-Shumūliyyah* is also emphasized by Syed Muhammad Naquib al-Attas, who states that Islam views humans as whole beings, who have reason, spirit, body, and social responsibility. Therefore, Islamic education is education that touches all aspects of existence and integrates knowledge with manners, deeds with faith, and the world with the hereafter.⁴⁹ Thus, Islamic education in the perspective of al-Sa'dy is a system that integrates faith and deeds, knowledge and morals, the world and the hereafter. It touches on all human needs and guides them at every stage of life, whether in their relationship with Allah, with each other, or with nature.

3) Al-Tawāzun (Balance)

Islamic education has a character of *tawazun* (balance), which is a balanced attention to all dimensions of humanity, such as reason and emotion, physical and spiritual, worldly and hereafter. Islam does not separate cognitive (intellectual) development from affective (moral, spiritual, and emotional) development, because both are integral parts of human perfection as servants of Allah. Al-Sa'dy emphasizes the balance between intellectual and spiritual education in several of his interpretations. In interpreting Allah's words:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

“Those to whom We have given the Book (Torah and Gospel) recognize him (Prophet Muhammad) as they recognize their own children. Indeed, a group of them conceal the truth, even though they know it.”⁵⁰

Al-Sa'dy explained that the Qur'an as divine revelation not only contains rational truth, but also contains noble teachings that educate both the soul and the mind simultaneously. He stated:

“This truth is the true truth that is most worthy of being called right, because it contains high guidance, good commands, purification of the soul, and encouragement to achieve benefit and reject harm. All of this comes from your Lord, whose form of *tarbiyah* (education) to you is that He revealed the Qur'an, which contains education for the mind and soul, as well as all forms of benefit.”⁵¹

⁴⁹ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: ISTAC, 1991), 18.

⁵⁰ QS. Al-Baqarah (2): 146.

⁵¹ al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 72.

From this interpretation, it is clear that education derived from revelation not only nurtures intellectual intelligence (cognitive), but also touches on the emotional and spiritual dimensions (affective). This balance is a form of maturity in the Islamic education system, which does not emphasize one side of humanity while neglecting the other. This is because human excellence lies not only in intellectual ability, but also in the harmony between knowledge, faith, and morals. Islamic education seeks to develop a sound mind and a pure soul in a harmonious unity.

4) Al-Muḥāfazah wa al-Tajdīd (Preservation and Renewal)

Islamic education is not stagnant or rigid, but neither is it unruly and directionless. It has the character of *al-Muḥāfazah wa al-Tajdīd*, which is to preserve the basic values that originate from revelation, while being open to changes of the times and the progress of civilization as long as they do not conflict with the principles of Sharia. In this context, Islamic education preserves the foundations of faith, morals, and worship, but is able to respond to new challenges with a contextual and solution-oriented approach. Al-Sa'dy, in his interpretation, provides an important foundation for this principle when interpreting Allah's words:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ...

“He (Allah) is the One who created everything on earth for you all...”⁵²

He interprets above verse by saying: “Allah created everything on earth as a form of His kindness and mercy to you, so that it can be used, enjoyed, and learned from. And in this great verse there is evidence that the origin of all things is permissible.”⁵³ From this verse, al-Sa'dy shows that Islam does not close itself off from worldly developments, science, or the means of life. In fact, the Qur'an suggests that humans should explore the benefits of all of Allah's creations, as long as they do not contradict the *shar'ī* text. The principle of *ibāḥah aṣliyyah* (the original law of something is permissible) shows the flexibility of Islam in facing modernity and ever-evolving innovation.

Islamic education must be able to maintain a balance between preserving the authenticity of its values (*muḥāfazah*) and encouraging the renewal of methods and

⁵² QS. Al-Baqarah (2): 29.

⁵³ al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 48.

approaches (*tajdīd*). Education should not lose its Islamic spirit, yet it must not turn a blind eye to contemporary realities and evolving needs, for Islam is suitable for every time and place, and Muslims themselves continuously change in accordance with the circumstances of their era and environment. Therefore, Islamic education must also undergo renewal so that it can meet the demands of the age, respond to emerging needs of the Muslim community, and provide benefit in every time and context.⁵⁴

This concept is also emphasized by Imam al-Shāṭibī, who distinguishes between *maqāṣid* (fixed objectives of the Sharia) and *wasā'il* (flexible means). In al-Muwāfaqāt, he states: “Sharia came to preserve maqāṣid in every time and place, while the means to achieve *maqāṣid* can change according to the situation and needs.”⁵⁵ Thus, Islamic education in the perspective of al-Sa'dy has both resilience and flexibility. It maintains the foundations of monotheism, Sharia, and noble character, but is also open to utilizing relevant technologies, methods, and approaches as long as they remain within the corridor of Sharia.

5) Al-Wāqi'iyyah (Actual)

One of the advantages of Islamic education is its *wāqi'iyyah* nature, which is realistic in accordance with human nature and inseparable from the realities of life. Islam does not present burdensome educational concepts, but rather develops principles and methods that can be applied by humans in various circumstances, situations, and levels of ability. Al-Sa'dy emphasized this principle when interpreting Allah's words:

... وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ...

“... And He has not placed any hardship on you in religion ...”⁵⁶

He explains: “{And He has not made any difficulty for you in religion} means: there is no difficulty or hardship, but Allah makes it easy with perfect ease, and simplifies it with perfect simplicity. First, He does not command and oblige except what is easy for the soul, not burdening or difficult for it. Second, if there is a reason requiring leniency, He eases what is commanded, either by abolishing it or abolishing part of it. From this verse, the principle

⁵⁴ Oscar Wardhana Windro Saputro, “Pendidikan Islam menurut Syaikh Muḥammad bin Ṣāliḥ Al-Uthaimīn: (Prinsip dan Metode Pendidikan),” *Jurnal Al-Fawa'id : Jurnal Agama dan Bahasa* 9, no. 2 (September 2019): 114–15, <https://doi.org/10.54214/alfawaid.Vol9.Iss2.62>.

⁵⁵ Abū Ishāq al-Syāṭibī, *Al-Muwāfaqāt Fī Uṣūl al-Sharī'ah* (Kairo: Dār Ibn 'Affān, 2005), 2/302.

⁵⁶ QS. Al-Ḥajj (22): 78.

of Sharia law is derived that “difficulty brings ease” and “urgent need permits what is forbidden,” which encompasses many derivative laws known in books of law.⁵⁷

From the principle, al-Sa'dy formulated an important fiqh rule that also became a general principle of Islamic education, namely “*al-masyaqqah tajlib at-taysir*” (difficulty brings ease), and “*ad-darurat tubih al-mahzurat*” (emergency situations permit what is otherwise prohibited). These two principles show that Islam always considers the real conditions of human beings in every legal provision, including in the teaching and learning process. Thus, Islamic education is not rigid, but is able to accommodate the diversity of students' abilities, consider social conditions, and be open to adaptive approaches without abandoning its core values.

The relevance of Islamic education is also evident in its ability to adapt to changing times without losing its basic principles. The Qur'an and Sunnah are not static teachings, but serve as a living guide for humanity in all circumstances. This makes Islamic education always relevant and applicable in the midst of a dynamic society, while remaining protected from deviations in values.

6) Al-Istimirāriyyah (Continuity)

Islamic education has the characteristic of *al-Istimirāriyyah*, which is that it continues throughout human life. It is not limited to a certain age group, does not stop at formal institutions, and does not end when a person completes their formal studies. Islamic education is seen as a process of self-improvement that continues from the moment a person is born until they return to Allah. Allah says:

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

“*And worship your Lord until certainty (death) comes to you.*”⁵⁸

This verse is the basis that worship, guidance, and education are lifelong processes. Al-Sa'dy interpreted the verse by saying: “That is death, meaning to continue at all times to draw closer to Allah with various kinds of worship. The Prophet also carried out the commands of his Lord, and he was always sincere in his worship until *al-yaqin* (death) came

⁵⁷ al-Sa'dy, *Taysir Al-Karim al-Rohman Fi Tafsir Kalam al-Mannan*, 546.

⁵⁸ QS. Al-Hijr (15): 99.

to him from his Lord.”⁵⁹ The above explanation shows that the process of human education does not only take place in this world, but is oriented towards the hereafter. Allah, who created humans in stages, educating them with wisdom and grace, will certainly not leave humans without a purpose. This continuous education prepares humans for *dār al-qarār* (the eternal land), which is the final destination of all life's journeys.

7) Al-Wasatiyyah (Moderate)

Moderation is one of the characteristics of Islamic education that distinguishes it from other systems. Moderation here is not interpreted as a middle ground in terms of numbers, but as a fair, balanced, and proportional attitude, both in terms of thinking, behavior, and action. Islamic education does not lead people to extremism or disorder. On the contrary, it teaches people to be wise, fair, and moderate in all things. Al-Sa'dy emphasizes this characteristic in his interpretation of Allah's words:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا...

“*And thus (also) We have made you (Muslims) a middle nation...*”⁶⁰

Al-Sa'dy explains that the meaning of “*ummatan wasatan*” is a nation that is just, chosen, and in the most upright position, free from deviation. He writes: “{And thus (also) We have made you (the Muslim nation) a middle nation} meaning: just and chosen, being moderate and not extreme. So, Allah made this nation a middle nation in all religious matters, moderate towards all the prophets, between those who exaggerate in glorifying them, such as the Christians, and those who neglect them, such as the Jews, by believing in them all in a proper manner. And moderate in the Sharia, not like the strictness of the Jews, and not like the leniency of the Christians. In terms of purity and food, unlike the Jews, whose prayers are not valid except in their markets and churches, and water does not cleanse them from impurity, and good things are forbidden to them as punishment, and unlike the Christians, who do not consider anything unclean or forbidden, but rather permit everything that moves and walks.”⁶¹

⁵⁹ al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 435.

⁶⁰ QS. Al-Baqarah (2): 143.

⁶¹ al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 70.

By shaping this character, Islamic education produces people who are not extreme in their religious beliefs, not harsh in their dealings, and not swayed by trends and pressures of the times. They are able to treat everything fairly and proportionally. They implement religious moderation in a manner that best aligns with a correct worldview on education and life.

e. The Foundations of Islamic Education

1) The Foundations of Faith/Religion

The main foundation of Islamic education is correct faith, namely tauhid, servitude to Allah alone, and rejection of all forms of shirk. Tauhid is not only the core of Islamic teachings, but also the foundation of all objectives, methods, and values in Islamic education.⁶² Al-Sa'dy, in his interpretation, explains that the first and most fundamental basis of Islamic education is tauhid. He said: "This is the command to worship Allah alone and the prohibition of associating partners with Him. This is the basis of religion, and no deeds will be accepted unless this is the basis. This is Allah's right over His servants."⁶³

This shows that the development of faith is the initial and highest foundation in Islamic education according to al-Sa'dy. The development of Islamic education at the initial stage must emphasize the inculcation of sound creed in students, introducing them to the concept of tauhid, affirming the oneness of Allah, and avoiding all forms of polytheism.⁶⁴ Without this foundation, the educational process will lose its main direction in shaping a monotheistic personality and will not be able to produce individuals who are whole in their beliefs, deeds, and morals.

2) Social Foundations

Human beings are bound by relationships with themselves and with others beyond their own existence in their course of life. Majid Irsan al-Kilani formulates these relationships by stating that humans are connected to external entities, namely their relationship with God, with nature (*al-kaun*), with fellow human beings, with worldly life, and with the life of the

⁶² Muhammad Habibi Hamzah, "Urgensi Penanaman Akidah Tauhid kepada Siswa (Telaah Nasihat Luqman Al-Hakim dalam Kitab Tafsir Al-Sa'di)," *TSAQAFAH: Jurnal Pendidikan Islam*, 1, no. 1 (2021).

⁶³ al-Sa'dy, *Taysir Al-Karim al-Rohman Fi Tafsir Kalam al-Mannan*, 57.

⁶⁴ Maryono Maryono, "Nilai Pendidikan Aqidah Luqman Al-Hakim," *Jurnal Al-Fawa'id : Jurnal Agama dan Bahasa* 3, no. 2 (September 2018): 123, <https://doi.org/10.54214/alfawaid.Vol8.Iss2.53>.

Hereafter.⁶⁵ In this regard, Islamic education, in the view of al-Sa'dy, is not only individual and spiritual in nature, but also encompasses a social dimension. Islam regards humans as social beings who live within a community and cannot be separated from interaction with others. Therefore, the social aspect is one of the important foundations in the Islamic education system.⁶⁶

Al-Sa'dy emphasizes in his interpretation that one of the forms of Allah's gentleness towards His servants is the legalization of social worship. This aims to foster a spirit of togetherness, strengthen determination in doing good, and cultivate an atmosphere of emulation and competition in good deeds. He said that among the forms of Allah's kindness to His believing servants is that He guides them to goodness in ways that do not even cross their minds, through various means that facilitate the path to that goodness. This includes the human nature that is created in a state of loving the truth and tending to submit to it.

Also included in Allah's gentleness is that He commands His noble angels to strengthen the hearts of His faithful servants, encourage them to do good, and instill in their hearts the beauty of the truth, so that they are driven to follow it. As another form of His gentleness, Allah commands believers to perform social acts of worship that can strengthen their resolve, raise their spirits, foster competition in achieving goodness and the desire to do so, and make some of them role models for others.⁶⁷

3) Historical Foundations

Islamic education is both a legacy and a cultural development of human civilization, derived from and guided by Islamic teachings with the aim of shaping the personality in accordance with Islam. The emergence of educational sciences has motivated Muslims to trace and preserve the historical journey of Islamic education.⁶⁸ In al-Sa'dy's perspective,

⁶⁵ Fahrudin Majid and Akhmad Alim, "Konsep Insan Saleh dalam Al Quran dan Tujuan Pendidikan Islam: (Studi Tafsir Tematik)," *Al-Majaalis : Jurnal Dirasat Islamiyah* 12, no. 1 (November 2024): 164, <https://doi.org/10.37397/al-majaalis.v12i1.722>.

⁶⁶ Abid Hadlori, "Hadlori, Abid Hadlori et.All, Pendidikan Anak dalam Perspektif Al-Quran al-Karim (Tinjauan QS. Al-Baqarah: 85 dalam Tafsir Taysir al-Karim Ar-Rahman Fi Tafsir Kalam al-Mannan, ZAD Al-Mufassirin,, Jurnal Ilmu Al-Quran dan Tafsir, Vol. 2 No. 1, 2020.," *ZAD Al-Mufassirin: Jurnal Ilmu Al-Quran dan Tafsir* 2, no. 1 (2020).

⁶⁷ al-Sa'dy, *Taysir Al-Karim al-Rohman Fi Tafsir Kalām al-Mannan*, 756.

⁶⁸ Muhdir Muhdir, Naqiyah Muhtar, and Fauzi, "Pola Pendidikan Islam di Mekkah dan Madinah Prespektif Hadits Nabi," *Al-Majaalis* 10, no. 1 (November 2022): 38, <https://doi.org/10.37397/almajaalis.v10i1.221>.

Islamic education cannot be separated from the historical continuity of the Prophets' da'wah. It is not merely a system born of human thought, but a continuation of the great mission of the Messengers in guiding people towards truth and salvation.

Accordingly, it rests on a strong historical foundation, namely the legacy of values, knowledge, and guidance that has been brought by the Prophets since the early days of humanity until the Prophet Muhammad as the seal of the message. Al-Sa'dy explains in his interpretation how the granting of wisdom to Allah's chosen servants is a form of continuity of the prophetic role. The wisdom referred to is beneficial knowledge, righteous deeds, and understanding of the purpose of the Sharia.⁶⁹ Thus, Islamic education is based on a very strong historical foundation. It is a continuation of the mission of the Prophets and a form of passing on wisdom to the generations after them.

D. CONCLUSION

From the analysis, it can be concluded that al-Sa'dy defines Islamic education as a process of nurturing humans to draw closer to Allah and to fulfill their role as His servants. Its ultimate objective is the realization of *'ubūdiyyah* and tauhid, that is, total servitude to Allah in both body and spirit. The sources of education, in his view, are firmly rooted in the Qur'an and the Sunnah, while its characteristics include divinity (*al-Rabbāniyyah*), comprehensiveness (*al-Shumūliyyah*), balance (*al-Tawāzun*), preservation with renewal (*al-Muhāfazah wa al-Tajdīd*), realism (*al-Wāqi'iyyah*), continuity (*al-Istimrāriyyah*), and moderation (*al-Wasa'iyyah*). He further emphasizes that its foundations: religious, social, and historical, serve as essential pillars in building a systematic and holistic concept of Islamic education that remains relevant for contemporary challenges.

⁶⁹ al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 115.

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