

THE CONCEPT OF INTEGRAL EDUCATION IN THE QUR'AN, SURAH AL-BAQARAH, VERSES 30–32: A STUDY OF AL- MANAR'S TAFSIR ON THE VERSES CONCERNING TARBIYAH

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Abstract

This study aims to analyze the integration of educational concepts in Tafsir Al-Manar with reference to Surah Al-Baqarah verses 30–32 and to explore their implications for the development of a love-based curriculum. These verses contain fundamental educational values concerning the creation of humankind as khalifah (vicegerent) on earth, the process of imparting knowledge, and the acknowledgment of human limitations before the Creator. This study employed a qualitative method using a library research approach. Data were collected from primary sources, namely Tafsir Al-Manar and the Qur'an, particularly Surah Al-Baqarah verses 30–32, as well as secondary sources, including theses, books, and scholarly journal articles related to Islamic education, educational exegesis, and love-based curriculum. The findings reveal that the integration of educational concepts in Tafsir Al-Manar concerning Surah Al-Baqarah verses 30–32 has four major implications for the development of a love-based curriculum. First, it emphasizes the spiritual dimension as the foundation of education. Second, it promotes the balanced development of reason and knowledge. Third, it fosters the formation of moral and spiritual character. Fourth, it strengthens harmonious relationships among human beings and with the environment. The love-based curriculum derived from the perspective of Tafsir Al-Manar integrates love for Allah, love for knowledge, love for fellow human beings, and love for the natural environment as the foundational principles of a holistic educational process.

Keywords: Tafsir Al-Manar; Islamic education; educational exegesis; love-based curriculum; Surah Al-Baqarah 30–32.

Abstrak

Penelitian ini bertujuan untuk menganalisis integrasi konsep pendidikan dalam Tafsir Al-Manar terhadap QS Al-Baqarah ayat 30-32 serta mengeksplorasi implikasinya dalam pengembangan kurikulum berbasis cinta. QS Al-Baqarah ayat 30-32 memuat nilai-nilai fundamental tentang penciptaan manusia sebagai khalifah di bumi, proses pengajaran ilmu pengetahuan, dan pengakuan akan keterbatasan makhluk di hadapan Sang Pencipta. Penelitian ini menggunakan metode kualitatif dengan pendekatan library research (penelitian kepustakaan). Data dikumpulkan dari sumber primer berupa Tafsir Al-Manar dan Al-Qur'an surah Al-Baqarah ayat 30-32, serta sumber sekunder berupa tesis, buku, dan jurnal ilmiah yang membahas pendidikan Islam, tafsir pendidikan, dan kurikulum berbasis cinta. Hasil penelitian menunjukkan bahwa integrasi konsep pendidikan dalam Tafsir Al-Manar terhadap QS Al-Baqarah ayat 30-32 memberikan

empat implikasi utama dalam kurikulum berbasis cinta. Pertama, penegasan pada aspek spiritual sebagai dasar pendidikan. Kedua, pengembangan akal dan pengetahuan yang seimbang. Ketiga, pembentukan karakter moral dan spiritual. Keempat, penguatan hubungan antar manusia dan lingkungan. Kurikulum berbasis cinta yang dikembangkan dari perspektif Tafsir Al-Manar ini mengintegrasikan cinta kepada Allah, cinta kepada ilmu pengetahuan, cinta kepada sesama manusia, dan cinta kepada alam semesta sebagai fondasi pembelajaran.

Kata kunci: Pendidikan Integral, Al-Baqarah, Al-Manar

INTRODUCTION

Education is a fundamental pillar in building a high-quality human civilization with noble moral character. In the Islamic context, education is not merely the transfer of knowledge, but rather a comprehensive process that simultaneously involves character building, intellectual development, and the strengthening of spirituality. The Qur'an, as the primary source of Islamic teachings, contains holistic and integral educational concepts that are relevant for addressing contemporary educational challenges.

Current issues in modern education reveal a dichotomy between general education and religious education, which leads to the fragmentation of students' personalities. This phenomenon results in graduates who are intellectually capable but lacking in moral and spiritual aspects (Khoirurrijal, et al., 2023). The multidimensional crisis in the world of education demands a reformulation of the educational paradigm toward one that is more integrative and holistic, capable of developing the full potential of human beings in a balanced manner.

The concept of integral education in the Qur'an offers a comprehensive solution to these problems. Integral education from the Qur'anic perspective does not separate the physical and spiritual dimensions, the mind and the heart, or knowledge and action (Adnan & Aziz, 2025). The Al-Manar Tafsir by Muhammad Abduh and Rasyid Ridha makes a significant contribution to exploring the verses on tarbiyah (education) through a rational and contextual approach, which is highly relevant to the needs of modern education.

Muhammad Abduh, a leading reformer of Islamic education in the 20th century, emphasized the importance of understanding the Qur'an in a rational and practical way applicable to daily life. The **Tafsir Al-Manar**, continued by Rasyid Ridha, represents reformist thought that seeks to connect the values of the Qur'an with social and educational realities. A study of the **Tafsir Al-Manar** in the context of the verses on tarbiyah is essential for uncovering the concept of integral education that can be implemented in contemporary Islamic educational systems.

Several previous studies, such as the journal article "Muhammad Abduh's Model of Narrative Interpretation in Al-Manar: A Study of the Story of Adam in Surah Al-Baqarah" by Risman Bustamam and the thesis "The Concept of Modernism in Islamic Education in the Al-Manar Commentary" by Rahmat Hariadi, have examined educational concepts in the Qur'an according to the Al-Manar commentary. However, a specific study of the concept of integral education in the Al-Manar Exegesis—as implied in a love-based

curriculum—still requires deeper exploration; it has not yet systematically mapped the tarbiyah verses based on Al-Manar, such as a model or operational framework for the curriculum, nor has it outlined the principles of holistic education that integrate intellectual, moral, spiritual, and social aspects.

This study offers a thematic mapping of the tarbiyah verses and formulates an operational framework for integral education based on the Al-Manar commentary for curriculum design. The focus of the study is directed toward identifying the principles of integral education, the educational methods proposed, and their relevance to the development of the Islamic education system in the contemporary era. Through this study, it is hoped that a holistic and practical educational concept can be formulated for the development of high-quality Islamic education oriented toward the formation of the “insan kamil” (the perfect human being).

METHOD

This study employs a qualitative research method using a library research approach. Qualitative research was chosen because it aims to understand and interpret the deeper meaning of Quranic Surah Al-Baqarah, verses 30–32, as well as its implications for the development of a love-based curriculum. This method allows the researcher to comprehensively explore and analyze phenomena through an in-depth literature review. Library research is a data collection method that involves examining and reviewing various literature sources relevant to the research topic, including books, journals, and theses. The data collection technique in this study was conducted through documentation, namely by collecting, reading, noting, and reviewing various literature relevant to the research topic. Data analysis in this study employs content analysis with a descriptive-analytical approach, such as analyzing various interpretations by classical and contemporary scholars of Quranic Surah Al-Baqarah verses 30–32, interpreting the educational meanings and values contained in these verses, comparing sources, and synthesizing findings from various sources.

RESULTS AND DISCUSSION

Integration of Islamic Education in Surah Al-Baqarah Verses 30–32 According to Tafsir Al-Manar

Qur'an 2:30: Integration of Knowledge and Learning Methods

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

"And [mention, O Muhammad], when your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority (khalifah).' They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?' Allah said, 'Indeed, I know that which you do not know.'" (Qur'an 2:30)

This verse describes Allah's announcement to the angels regarding His plan to appoint a khalifah (vicegerent) on earth. The angels questioned this decision because of humanity's

potential to spread corruption and shed blood. However, Allah affirmed that He possessed knowledge beyond their understanding.

Regarding the dialogue between Allah and the angels, Muhammad Abduh provided a careful interpretation. He argued that the true nature of this conversation ultimately transcends human comprehension because it lies beyond the limits of human understanding (Abduh & Ridha, 1947). Nevertheless, the dialogue conveys an essential message concerning the necessity and superiority of human beings as Allah's chosen creatures entrusted with the responsibility of stewardship on earth.

From an educational perspective, this dialogue serves a profound pedagogical function. The angels' question was not an expression of doubt but rather a communicative strategy intended to facilitate understanding of divine wisdom. Through a question-and-answer method, complex concepts become more accessible and comprehensible. Consequently, this verse highlights the importance of dialogue-based learning and critical inquiry within Islamic education.

In contemporary educational settings, learning remains largely teacher-centered, with teachers functioning as the primary source of knowledge while students assume passive roles. Such an approach often limits students' opportunities to develop critical and analytical thinking skills. Modern education therefore requires a transformation toward more participatory and democratic learning environments. Dialogue and discussion methods enable students to become active participants in the construction of knowledge rather than passive recipients of information.

The angels' inquiry concerning humanity's destructive potential was not intended as an objection to Allah's decision. Instead, it represented a sincere effort to understand the wisdom behind His choice. Allah's response demonstrates that human beings possess unique capacities that distinguish them from other creatures. The term *khalifah* refers to individuals entrusted with conveying divine guidance and implementing Allah's commands on earth. Despite humanity's potential weaknesses and shortcomings, Allah entrusted human beings with the responsibility to prosper the earth, maintain peace, and uphold monotheism.

Within the concept of *khalifah*, one can identify the necessity of integrating various branches of knowledge, including religious, political, social, and natural sciences. From the very beginning of human creation, Allah emphasized the integration of religious and worldly knowledge. Tafsir Al-Manar explains that religion and science are not contradictory but complementary. Religion provides meaning and direction to knowledge, while knowledge strengthens religious understanding through rationality and social relevance. Together, they constitute the pathway toward a complete life in which knowledge of nature and humanity is integrated with *tawhid*, enabling human beings to attain well-being in both this world and the Hereafter.

Qur'an 2:31: Gradual Learning

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

"And He taught Adam the names—all of them. Then He showed them to the angels and said, 'Tell Me the names of these, if you are truthful.'" (Qur'an 2:31)

This verse narrates the creation of Adam and his superiority over the angels. Allah taught Adam the names of all things (*al-asma' kullaha*), which many exegetes interpret as encompassing the names, characteristics, functions, and essences of created beings. After granting Adam this knowledge, Allah tested the angels by asking them to identify these names. This event demonstrates the extraordinary intellectual potential bestowed upon humanity, which constitutes one of the reasons Allah appointed humans as vicegerents on earth.

Abduh explained that the use of the term *ta'lim* (teaching) generally indicates a gradual educational process (*tadarruj*), as reflected in several other Qur'anic passages. However, in Adam's case, this instruction may have occurred directly rather than gradually. Allah endowed Adam with comprehensive knowledge, although the exact process remains unknown. According to Abduh, the universal human capacity for acquiring knowledge is inherited by all descendants of Adam. Nevertheless, the realization of that potential depends upon continuous effort, learning, reflection, and intellectual inquiry.

The concept of gradual learning became a central educational principle in the thought of Muhammad Abduh and Rashid Ridha. They categorized education into three stages—elementary (*mubtadi'*), intermediate (*wustha*), and advanced (*'ulya*)—with the goal of cultivating both intellect and character. This structured approach was intended to enable learners to achieve success in both worldly and spiritual dimensions of life. Furthermore, educational reform should preserve the intellectual heritage of Islam while adapting to contemporary developments, allowing Muslim youth to progress without abandoning foundational religious principles.

Qur'an 2:32: Spiritual and Moral Dimensions of Education

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

"They said, 'Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who are the All-Knowing, the All-Wise.'" (Qur'an 2:32)

This verse records the response of the angels after Allah asked them to identify the names of the things taught to Adam. According to Tafsir Al-Manar, the statement "*Subhanaka la 'ilma lana illa ma 'allamtana innaka anta al-'alim al-hakim*" contains several profound educational meanings.

First, the expression *Subhanaka* is not merely an act of glorification; it also signifies the angels' acknowledgment that Allah's wisdom surpasses their understanding. Second, the phrase "*we have no knowledge except what You have taught us*" emphasizes the limitations of human and angelic knowledge, affirming that all knowledge originates from

Allah. Third, the statement “*Indeed, You are the All-Knowing, the All-Wise*” recognizes Allah’s perfect knowledge and wisdom in all His decisions, including His selection of Adam as khalifah.

According to Tafsir Al-Manar, this verse teaches humanity to remain conscious of the limitations of human knowledge, to be grateful for the gift of learning, and to avoid arrogance regardless of one's intellectual achievements. No matter how extensive human knowledge becomes, it can never equal the infinite knowledge of Allah.

The balance between spirituality and morality constitutes a foundational principle in the educational philosophy of Muhammad Abduh and Rashid Ridha. Abduh maintained that education should not merely cultivate intellectual development but should also harmonize cognitive, moral, and spiritual dimensions. Such integration protects learners from blind imitation (*taqlid*) and intellectual stagnation. Consequently, he advocated the inclusion of both religious and secular sciences within the curriculum to create equilibrium between the needs of the soul and the intellect. Rashid Ridha further emphasized that this balance could be achieved through a return to the principles of the Qur'an and Sunnah while remaining responsive to contemporary realities. Education, therefore, should develop strong moral character alongside rational spiritual understanding, enabling Muslims to navigate modern challenges without abandoning Islamic values.

CONCLUSION

Integral education as interpreted by Al-Manar in Quranic Surah Al-Baqarah, verses 30–32, has very broad and profound implications for love-based curricula in Indonesia. These implications include an emphasis on the spiritual aspect as the foundation of education, the balanced development of reason and knowledge, the formation of strong moral and spiritual character, and the strengthening of the relationship between humans and the environment. By understanding and applying these implications, it is hoped that the love-based curriculum in Indonesia can shape a generation of Muslims who are intelligent, responsible, and of noble character—one capable of facing future social and global challenges.

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