

## THE RELEVANCE OF THE TAISIRUL KARIMIR RAHMAN COMMENTARY TO STRENGTHENING SYNERGY BETWEEN PARENTS AND EDUCATORS IN ISLAMIC RELIGIOUS EDUCATION

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### Abstract

This study aims to analyze the educational concepts presented in *Taisir al-Karim ar-Rahman*, the Qur'anic exegesis of Shaykh Abdurrahman bin Nasir As-Sa'di, and to examine their relevance to strengthening the synergy between parents and educators in Islamic Religious Education (PAI). The study is motivated by the insufficient integration of Islamic values between home and school environments, which often results in discontinuity in students' religious internalization. Employing a qualitative approach through library research, this study examines As-Sa'di's exegetical ideas and supports them with empirical studies on family-school collaboration. The findings indicate that As-Sa'di emphasizes two foundational pillars of Islamic education: the family as the primary institution responsible for instilling faith and moral character, and the educator as the guide who reinforces religious knowledge and teaches with wisdom. The synergy between these two pillars is viewed as a critical prerequisite for the success of Islamic education, particularly in curricula that balance the components of faith, worship, ethics, and social conduct. This study concludes that the synergy model derived from As-Sa'di's tafsir offers a strong normative framework for developing holistic and character-oriented Islamic education.

**Keywords:** As-Sa'di's Tafsir, Islamic education, parent-teacher synergy, tarbiyah, Islamic curriculum.

### Abstrak

Penelitian ini bertujuan untuk menganalisis konsep pendidikan dalam Tafsir Taisirul Karimir Rahman karya Syekh Abdurrahman bin Nashir As-Sa'di serta relevansinya terhadap penguatan sinergi antara orang tua dan pendidik dalam Pendidikan Agama Islam (PAI). Permasalahan utama yang melatarbelakangi kajian ini adalah lemahnya integrasi nilai-nilai keagamaan antara lingkungan keluarga dan sekolah, sehingga proses internalisasi nilai Islam pada peserta didik sering tidak berkelanjutan. Penelitian ini menggunakan pendekatan kualitatif melalui studi pustaka terhadap karya tafsir As-Sa'di, didukung oleh rujukan empiris mengenai praktik kolaborasi keluarga dan sekolah. Hasil penelitian menunjukkan bahwa As-Sa'di menegaskan dua pilar fundamental pendidikan, yaitu peran keluarga sebagai penanam dasar akidah dan akhlak serta peran pendidik sebagai penguat ilmu syar'i dan pembimbing dengan hikmah. Sinergi keduanya dipandang sebagai prasyarat esensial keberhasilan PAI, terutama dalam kurikulum yang menyeimbangkan pilar akidah, ibadah, akhlak, dan muamalah. Penelitian ini

*menyimpulkan bahwa model sinergi berbasis tafsir As-Sa'di dapat menjadi kerangka nilai yang kokoh dalam pengembangan pendidikan Islam yang holistik dan berorientasi pada pembentukan karakter.*

**Kata kunci:** *Tafsir As-Sa'di, pendidikan Islam, sinergi orang tua–guru, tarbiyah, kurikulum PAI*

## INTRODUCTION

Islamic Religious Education (PAI) is a fundamental pillar in shaping students' character, spirituality, and moral competence. However, in the era of globalization—marked by rapid technological advancement and an unlimited flow of information—the process of internalizing Islamic values faces increasingly complex challenges. Easy digital access, the weakening of role models, and the fragility of family-based social control often result in an unbalanced character-building process. These conditions indicate that the religious education approach implemented in schools is often partial and does not fully involve all stakeholders, particularly the synergy between parents and educators.

Empirical findings highlight the urgency of such collaboration. Research by Nursobah et al. (Nursobah et al., 2025) at YMIK Joglo Junior High School and a study by Tsakila and Basri at Muhammadiyah GKB 2 Elementary School in Gresik (Tsakila & Basri, 2025) confirm that harmonious parent–teacher collaboration has a significant impact on the consistency of students' religious attitudes, worship skills, and academic achievement. This synergy takes the form of two-way communication, parenting programs, the integration of home and school worship practices, and family involvement in educational projects. However, most existing synergy programs remain pragmatic in nature, developed based on managerial needs and not formulated within a systematic framework of Qur'anic values. This is where the research gap of this study lies: the absence of a family-school synergy model grounded in a normative framework of Qur'anic exegesis and translated into actionable implementation indicators.

To fill this gap, this study uses *\*Taysîr al-Karîm ar-Rahmân fî Tafsîr Kalâm al-Mannân\** by Shaykh Abdurrahman bin Nashir As-Sa'di (As-Sa'di, 2002) as its ethical and theoretical foundation. As-Sa'di's exegesis is known for its conciseness, focus on ease of understanding, and emphasis on educational values such as tawhid, akhlak, exemplary conduct, wisdom in teaching, and practical application in daily life. Through a thematic exegetical approach to verses relevant to family education and the role of educators, this study offers a novel normative-implementation synergy model that integrates Qur'anic values from As-Sa'di's exegesis with contemporary empirical findings.

Specifically, this study aims to: (1) analyze the concepts of family and educator tarbiyah in As-Sa'di's exegesis; (2) integrate them with empirical research findings on family–school collaboration; and (3) formulate a PAI synergy model that is spiritually robust, pedagogically relevant, and implementable in educational practice. Thus, this study is expected to contribute theoretically to the development of an exegesis-based framework for collaboration and practically to strengthening the educational partnership between home and school.

## METHOD

This study employs a qualitative approach using library research. This approach was chosen because the study focuses on a conceptual analysis of the thought of Sheikh Abdurrahman bin Nashir As-Sa'di in *Taysîr al-Karîm ar-Rahmân fî Tafsîr Kalâm al-Mannân* and its relevance to strengthening synergy between parents and educators in Islamic Religious Education (PAI). The primary data source for this study is the book *Taysîr al-Karîm ar-Rahmân fî Tafsîr Kalâm al-Mannân*, while secondary data sources include scholarly articles, books, and previous research findings discussing Islamic education, family-school collaboration, and As-Sa'di's educational thought.

Data collection was conducted using the documentation technique, specifically by systematically reviewing relevant literature. The analysis focused on Qur'anic verses related to family education and the role of educators, particularly Surah At-Tahrim, verse 6; Surah An-Nahl verse 125, and Surah Luqman verses 13–19 as interpreted by As-Sa'di. Subsequently, these interpretive results were compared and integrated with empirical findings regarding the synergy between parents and teachers in Islamic education.

Data analysis employed content analysis using a thematic (maudhu'i) exegetical approach. The analysis stages included: (1) identification of verses relevant to the themes of education and family-school collaboration; (2) analysis of the concept of tarbiyah based on As-Sa'di's exegesis; (3) synthesis with empirical research findings on parent-educator partnerships; and (4) formulation of a conceptual model of parent-educator synergy in Islamic Religious Education grounded in the values of the Al-Qur'an. To enhance the validity of the findings, source triangulation was conducted by comparing the results of the exegetical analysis with various academic references and previous studies relevant to the focus of this study. With this approach, this study is expected to produce a conceptual framework that has a normative foundation while remaining relevant to contemporary Islamic educational practices.

## RESULTS AND DISCUSSION

### **The Biography of Sheikh Abdurrahman bin Nashir As-Sa'di and Its Relevance to Education**

Sheikh Abdurrahman bin Nashir As-Sa'di (1307–1376 H) was a prominent contemporary scholar from the region of 'Unaizah, al-Qasim, known for his contributions in the fields of exegesis, education, and community development. He grew up in a religious environment with a strong scholarly tradition—conditions that shaped his character as a diligent, humble individual committed to developing education grounded in Qur'anic values. From a young age, he memorized the Qur'an and regularly attended scholarly gatherings, an early character-forming process that would later be reflected in the educational orientation of his works.

As-Sa'di's intellectual journey was shaped through intensive interaction with leading scholars in Najd (Abdurrahman, 2025).

He studied under Sheikh Sha‘ab bin Abdullah at-Tuwaijiri and Sheikh ‘Ali bin Muhammad as-Sinani in the fields of tawhid and usul al-din, as well as under Sheikh Ibrahim bin Muhammad al-Jasir in hadith studies and the methodology of hadith criticism. The educational model he received emphasized the integration of knowledge, practice, and ethics—an approach that would later become a defining characteristic of his exegesis, including *\*Taysîr al-Karîm ar-Rahmân\**, which is known for its conciseness, clarity, and focus on moral development.

As an educator, As-Sa’di was known for his gentle, clear, and structured teaching style. He actively taught at mosques and scholarly gatherings in ‘Unaizah and served as a point of reference for the community on religious matters. More than 150 students are recorded as having studied under him, including Sheikh Muhammad bin Shalih al-‘Utsaimin, one of the great scholars of the 20th century, which demonstrates the strength of As-Sa’di’s role as a mentor and educator. This pedagogical character not only shaped his scholarly reputation but also reinforced the relevance of his exegesis within the context of Islamic education.

As-Sa’di’s works, such as *\*Taysîr al-Karîm ar-Rahmân\**, *\*al-Qaul as-Sadîd fî Maqâsid at-Tauhîd\**, and *\*Manhaj al-Sâlikîn\**, share a common thread: an emphasis on moral character, ease of understanding, and relevance to daily life. This practical and educational approach makes his exegesis highly relevant as a theoretical foundation for building educational synergy between parents and educators. Principles such as setting a good example, gentle communication, the family’s moral responsibility, and the importance of continuous supervision—which he frequently emphasizes in his exegesis—serve as a strong normative foundation for building a partnership between families and schools in education.

Thus, the discussion of As-Sa’di’s biography not only provides the exegete’s intellectual background but also clarifies the pedagogical context of his exegetical work. This is important because the educational values he formulated stem from a solid, systematic, and practical educational tradition, making them a model for strengthening the synergy of Islamic education in the contemporary era.

### **Characteristics and Methods of Exegesis:**

*Taysîr al-Karîm ar-Rahmân fî Tafsîr Kalâm al-Mannân*, better known as *Tafsir As-Sa’di*, is a prominent modern exegetical work distinguished by its clarity, simplicity of language, and strong educational orientation. Completed between 1342–1344 H, this work was written with the aim of making it easier for readers to understand the messages of the Qur’an without losing the depth of meaning. One of the main characteristics of this exegesis is the absence of Israiliyyat narratives and the use of concise yet substantive explanations, particularly in emphasizing the values of tawhid, ethics, and spiritual development—which are highly relevant to the world of education.

To facilitate the learning process, As-Sa’di also compiled a summary of the exegesis titled *\*Taysîr al-Lathîf al-Mannân fî Khulâshati Tafsîr al-Qur’ân\** (As-Sa’di, 2012). This

summary demonstrates As-Sa'di's pedagogical focus on conveying knowledge in an effective, accessible, and structured manner. This approach reflects his educational philosophy: knowledge must be presented clearly, practically, and in a way that is useful to diverse audiences—from novice students to the general public—and this is undoubtedly a crucial value in the discourse on Islamic education.

Textually, this exegesis has two main manuscripts. The first is the official manuscript that he submitted to the publishing house, consisting of eight volumes. The second is a personal manuscript kept by As-Sa'di and later bequeathed to his student, Sheikh Muhammad bin Shalih al-'Utsaimin, before ultimately being preserved at al-Imam University. These two manuscripts are generally consistent, although there are minor differences from the end of Surah al-Baqarah to the beginning of Surah Ali Imran, which are believed to be As-Sa'di's final revisions.

In his introduction, As-Sa'di explains the method he used, which involves explaining the meaning of the verses to the best of his knowledge while paying attention to the relationships between verses, the repetition of Qur'anic themes, and the wisdom behind every command and prohibition. According to him, repetition in the Qur'an serves a pedagogical function that strengthens understanding, solidifies faith, and shapes character. Therefore, his exegesis not only provides an explanation of the textual meaning but also elaborates on the wisdom, educational value, and moral implications of each verse.

As-Sa'di's exegetical approach strongly emphasizes *tadabbur*—the process of deeply reflecting on verses to gain an understanding that leads to self-improvement, the strengthening of moral character, and the shaping of one's character. In his view, the Qur'an is not merely a source of law but also a guide for spiritual development, social ethics, and the cultivation of good behavior. It is this orientation that makes As-Sa'di's Tafsir highly relevant to the development of a synergistic educational model, as the educational values he emphasizes—exemplary conduct, gentleness in teaching, moral responsibility, and the strengthening of social relationships—are closely tied to the roles of the family and school as primary educational institutions.

Thus, the characteristics and methods of As-Sa'di's exegesis not only reflect scholarly acuity but also provide a strong pedagogical foundation for the development of educational collaboration. The values contained in his exegesis can serve as a normative basis for formulating synergy between parents and educators, so that religious education is not merely informative but also transformational and oriented toward the formation of an integral character.

### **Theoretical Framework: The Concept of Educational Synergy**

The concept of synergy in education refers to coordinated, reciprocal collaboration among parties involved in the learning process, particularly families and educational institutions. In the context of Islamic Religious Education (PAI), this synergy is a fundamental necessity, as the successful internalization of religious values is determined not only by

the effectiveness of learning at school but also by the continuous reinforcement of these values within the family environment. Parents and educators each have their own limitations—in terms of capacity, time, and the intensity of interaction—so a harmonious alignment of roles is necessary to ensure the educational process proceeds holistically and remains unfragmented.

In practical terms, the urgency of this synergy can be seen through a simple example: when students receive religious instruction at school, teachers strive to present concepts systematically. However, without reinforcement in the form of supervision, review of the material, or exemplary behavior at home, these values tend to stagnate and struggle to transform into character. Conversely, values of good manners cultivated at home can also weaken if schools do not enforce similar standards of discipline and ethics. This disconnect in values has the potential to create moral inconsistency in students.

From the perspective of Sheikh Abdurrahman bin Nashir As-Sa'di, as outlined in *\*Taysîr al-Karîm ar-Rahmân\**, effective Islamic education (tarbiyah) is built upon the synergy of two main pillars: the family as the first school and the educator as the reinforcer and guide. The family serves to instill religious beliefs, shape character, and provide a practical environment conducive to cultivating the habit of worship. The exemplary conduct of parents (uswah hasanah) plays a key role in maintaining consistency in a child's religious attitudes, as demonstrated in the research by Dewi Ramadhani Putri Tsakila and Hasan Basri, which shows that the cultivation of values at home forms the foundation of religious character stability.

Meanwhile, educational institutions play a role in deepening religious understanding through appropriate teaching methods, such as the approach of wisdom, gentle counsel, and ethical exemplary behavior—a pedagogical model emphasized by As-Sa'di in his interpretation of Quranic Surah An-Nahl: 125. Wagiman Manik and Achyar Zein (Manik & Zein, 2023) emphasize that, according to As-Sa'di, educators must be role models who embody moral integrity, not merely conveyors of information.

This family–school synergy requires alignment across at least three dimensions. First, a shared curricular vision. Islamic Education (PAI) does not merely convey subject matter but instills a balance among the four main pillars: faith (akidah), worship (ibadah), ethics (akhlak), and social conduct (muamalah). Fadlan Mohd Othman (Othman et al., 2017) points out that As-Sa'di's focus on faith, ethics, and the practical application of Islamic law underscores the importance of a practical orientation in character development. Second, consistency in role modeling—that is, alignment between the behavior instilled at home and that reinforced at school. Research by Asep Nursobah et al. (Nursobah et al., 2025) demonstrates that shared values between parents and teachers significantly influence the stability of students' character. Third, supervision and open communication. Synergy can only be achieved through continuous information exchange regarding a child's academic and moral development. Tresna Mega Feranina and Cucu Komala

emphasize the importance of good communication, a proportional division of roles, and a shared educational vision between both parties.

In a broader context, research by Jennifer Christian Bosque Sacro (Sacro, 2022) shows that parental involvement in school activities—such as through the Parent–Teacher Association (PTA)—is positively correlated with students’ academic performance and character. This reinforces the notion that synergy is not merely a normative requirement but a determining factor in holistic educational success.

Thus, synergy between parents and educators is an essential component of the success of religious education. As-Sa’di’s perspective, as articulated in his exegesis, emphasizes that education will not be effective without a shared vision, consistent role modeling, and continuous two-way communication between home and school. These three aspects serve as both the normative and operational foundation for an integrative model of Islamic educational collaboration.

### **The Concept of Education from the Perspective of the *Taisirul Karimir Rahman* Exegesis**

#### **1. Family Education as the Main Pillar (Exegesis of QS. At-Tahrim: 6)**

Allah’s words in QS. At-Tahrim: 6, “O you who believe, protect yourselves and your families from the Fire,” serve as a very strong normative foundation for family education. As-Sa’di interprets that the command to “protect yourselves” encompasses efforts to avoid sin and practice obedience, while protecting one’s family encompasses guidance, proper religious instruction, and the continuous cultivation of moral character. For As-Sa’di, the head of the family’s responsibility is not merely individual in nature but involves a systematic process to build a moral environment conducive to all family members.

This emphasis demonstrates that family education is not merely a social matter but a religious obligation that serves as the foundation for shaping a child’s character. On a practical level, As-Sa’di highlights several key aspects: regular religious instruction, instilling noble moral character, continuous supervision of behavior, and preventing attitudes that could lead to sin. All these elements reinforce the family’s role as the first “school” that determines the direction of a child’s faith and moral upbringing.

#### **2. The Role of the Educator as a Wise Guide (Exegesis of Quranic Surah An-Nahl: 125)**

In QS. An-Nahl: 125, Allah commands, “Invite people to the path of your Lord with wisdom and good counsel.” As-Sa’di interprets wisdom as the ability to convey the truth through strong arguments that align with the psychological state of the audience. Meanwhile, *mau’izhah hasanah* is understood as counsel delivered gently so that it is readily accepted.

According to As-Sa’di, the ideal educator is someone who understands the developmental stage of students, is able to choose the appropriate methods, and avoids confrontational approaches. Educators do not merely impart knowledge but also serve as moral role

models who guide with compassion and wisdom. This aligns with the views of Wagiman Manik and Achyar Zein (Manik & Zein, 2023), who emphasize that, according to As-Sa'di, an educator is a role model (*qudwah*) who embodies ethical exemplary behavior.

Thus, this verse underscores that education requires a humane, adaptive, and empathy-based approach—practices that form a crucial foundation for building effective communication between teachers and students.

### 3. Educational Values in the Exegesis of Surah Luqman 13–19 as a Model for Collaborative Tarbiyah

Luqman's series of advice to his son (Surah Luqman 13–19) provides a model for holistic family education. As-Sa'di interprets that education must begin with *tawhid* as the primary spiritual foundation, followed by the values of obedience to parents, avoiding arrogance, and proper etiquette in walking, speaking, and social interaction.

Luqman's approach also highlights the importance of persuasive communication. As-Sa'di emphasizes the use of the affectionate term “*yā bunayya*” as a form of emotional closeness that makes the advice more effective. From this, it can be understood that family education, according to As-Sa'di, does not merely emphasize instruction but also the quality of interpersonal relationships between parents and children.

The educational values in this verse represent a collaborative model: parents instill foundational values, while the educational environment then reinforces them through a more systematic learning structure.

### 4. The Complementary Roles of Family and School from the Perspective of As-Sa'di's Exegesis

The family and school are two educational institutions with complementary roles. The family serves as the primary institution for instilling religious values, shaping behavioral patterns, and providing moral guidance. This approach aligns with Al-Attas's perspective on *adab* education, namely that character development must begin at home through exemplary behavior and intense emotional interaction.

Conversely, the school functions as a formal institution that deepens knowledge of Islamic law through structured pedagogy. Teachers continue the habit-forming process that begins at home, while simultaneously broadening students' religious horizons. Epstein's findings indicate that schools that build collaborative relationships with families tend to exhibit greater behavioral stability and higher academic achievement. This is reinforced by Christian Bosque's research, which shows that parents' structural involvement in the PTA has a positive correlation with children's academic and character development.

Within the framework of Islamic education, this model aligns with the concept of *al-takāmul al-tarbawī*—the integration of the roles of family and educators in nurturing faith, worship, and moral character, as emphasized by Al-Syaibani and Al-Ghazali. Thus,

family–school synergy is not merely administrative cooperation but a holistic approach that unites habits formed at home with the reinforcement of learning at school.

#### 5. Unity of Curriculum Vision in Islamic Religious Education

According to As-Sa'di, educational synergy requires alignment of the curriculum vision between home and school. Islamic Religious Education (PAI) must balance four main pillars: faith as the spiritual foundation, worship as the practice of religious rituals, moral character as a guide for behavior, and social interactions as social competencies.

Fadlan Mohd Othman notes that As-Sa'di repeatedly emphasizes the aspects of faith, moral character, and the practical application of Islamic law, indicating that education must be practice-oriented, not merely theoretical. This alignment of vision ensures that the values instilled at school do not conflict with the habits formed at home.

#### 6. Practical Orientation as the Direction of the PAI Curriculum

The curricular implications of As-Sa'di's approach emphasize a practical orientation that links knowledge with action. Students are not only required to understand the principles (*dalil*) but also to derive benefits (*fawā'id*) and apply Qur'anic values in their daily lives. The teaching of religious beliefs must also be presented in a simple, clear manner appropriate to the students' developmental level, thereby avoiding discussions that could potentially be confusing.

This orientation makes it clear that family–school synergy is not merely an ideal but an effective and measurable educational strategy for shaping students' religious character.

### **Integration of As-Sa'di's Tarbawi Values in the Context of Modern Education**

The educational values developed by As-Sa'di in his exegesis present a comprehensive, integrative, and practical framework for *tarbiyah*. Amid the complexities of modern Islamic education—marked by the penetration of digital technology, the fragmentation of values between home, school, and society, and the weakening role of exemplary leadership—As-Sa'di's thought offers foundational principles that remain highly relevant. His focus on *tawhid*, *akhlak*, exemplary conduct, gentle teaching methods, and moral guidance provides a foundation for character development that goes beyond mere cognitive aspects to encompass attitudes and daily behavior.

From As-Sa'di's perspective, the family is the first and primary institution in the formation of religious character. The family's role is not merely supplementary to the formal education system but serves as the main pillar that determines the direction of a child's spiritual and moral development. This aligns with the concept of *madrasah ula* in the Islamic educational tradition, which holds that the family is the initial space for the internalization of faith, the cultivation of worship practices, and the formation of proper conduct. Therefore, within the framework of As-Sa'di's interpretation, the family must play an active role encompassing three dimensions: habit formation, moral supervision (*muraqabah*), and setting a good example (*uswah*).

From As-Sa'di's perspective, the role of the school is not to replace the family's role but to reinforce it. Teachers are not merely tasked with conveying subject matter but also serve as moral and spiritual guides. As-Sa'di emphasizes the importance of the methods of hikmah and mau'izhah hasanah—educational approaches that are reasoned, gentle, attuned to students' psychological states, and free from harshness or coercion. Through this approach, teachers foster a conducive and empathetic learning environment, guiding students toward a deep understanding of Qur'anic values.

If these two pillars—family and school—are placed within a synergistic framework, as guided by the principles of tarbiyah in As-Sa'di's exegesis, a complementary model of collaboration emerges. This model is based on the assumption that character education will succeed if there is continuity in values and practices between the home and school environments. Empirical findings, such as those from studies by Tsakila & Basri, Asep Nursobah et al., and Christian Bosque, indicate that structured collaboration between parents and schools enhances the consistency of students' religious behavior and discipline. However, these studies have not yet formulated a normative model based on the Qur'anic text that can serve as an operational foundation. This is the *research gap* that this study aims to fill.

Based on the principles of tarbiyah in As-Sa'di's exegesis, there are at least three components of ideal synergy that can serve as a framework:

### 1. Unity of Values and Educational Goals

As-Sa'di emphasizes the integration of four main pillars: faith (akidah), worship (ibadah), moral character (akhlak), and social conduct (muamalah). This alignment of values is necessary so that children do not experience value dissonance between home and school. Families instill the foundations of faith and cultivate the habit of worship, while schools reinforce these through conceptual understanding, scriptural evidence, and the etiquette of social interaction (Yousaf, 2024).

### 2. Collaborative Habit-Forming

As-Sa'di emphasizes the importance of repeated righteous deeds as a means of strengthening faith. School–family collaboration can take the form of establishing daily acts of worship, such as reciting daily prayers and performing salat on time, as well as reinforcing akhlak through practical application and involving parents in character-building projects.

Consistent habit formation in both environments minimizes behavioral inconsistencies.

### 3. Supervision & Continuous Communication

Supervision (*muraqabah*) is a strongly emphasized aspect in As-Sa'di's exegesis. In a modern context, this is realized through two-way communication between teachers and parents, monitoring children's development, and periodic evaluations regarding worship, behavior, and social responsibility.

This model addresses the shortcomings of previous synergy approaches, which tended to be pragmatic but lacked a clear normative foundation. By adopting As-Sa'di's exegesis as a foundation of values, the collaboration between parents and educators gains a strong spiritual and ethical grounding while also translating into operational indicators.

Ultimately, the application of educational values in As-Sa'di's exegesis offers a solution to the challenges of Islamic education in the modern era. Moral exemplary conduct, value integration, methodological gentleness, and continuous supervision serve as the pillars enabling families and schools to work in harmony. If consistently applied, this synergy model not only enhances the effectiveness of religious education but also fosters a stable, adaptive character-building ecosystem oriented toward strengthening students' faith and moral character.

Based on an analysis of As-Sa'di's exegesis of Surah At-Tahrim: 6, Surah An-Nahl: 125, and Surah Luqman: 13–19, it is evident that, according to As-Sa'di, Islamic education does not rely on a single institution. Rather, education is a complementary process between the family—as the primary environment—and the school—as the reinforcing environment. The educational values emphasized by As-Sa'di demonstrate that the success of fostering faith, moral character, and behavior depends heavily on the continuity of the roles played by these two institutions.

In his exegesis of Surah At-Tahrim: 6, As-Sa'di views the family as the center of character formation that underpins a child's entire religious attitude. Parents are not merely figures of authority but moral agents responsible for instilling the foundations of faith, habits of worship, and oversight of behavior. If these values are not instilled at home, the school will operate in a fragile environment. Therefore, according to As-Sa'di, a child's religious upbringing cannot be separated from the exemplary conduct and spiritual atmosphere consistently fostered by the family.

On the other hand, the exegesis of verse An-Nahl: 125 illustrates how the role of educators serves as a systematic reinforcement of the values already instilled by the family (As-Sa'di, 2002). As-Sa'di emphasizes that the educational process must be carried out with wisdom, gentleness, and instructive reasoning. In his view, teachers are not merely conveyors of material but spiritual guides who understand the psychological condition of their students. This means that schools provide the formal structure and methodology that guide students toward a correct understanding of religion, while also creating space for the internalization of values through exemplary behavior and guidance.

Meanwhile, the verses on education in Surah Luqman present an ideal model of educational dialogue that connects values, methods, and educational orientation. From As-Sa'di's perspective, Luqman's educational approach illustrates how the values of tawhid, akhlak, and moderation in behavior are conveyed through warm emotional bonds and persuasive communication. This dialogic pattern serves as a conceptual bridge linking the roles of parents and teachers: both must prioritize an empathetic, gentle, and compassionate approach so that educational values can be deeply internalized.

From these three groups of verses, the synergy between family and school can be understood as a system in which each complements the other. The family builds the foundation of faith and character, while the school reinforces knowledge, provides formal supervision, and offers methodological structure through a directed learning process. Without alignment of values between the two, education becomes lopsided and unable to produce a stable religious character, as evidenced by empirical research such as that by Nursobah et al., Tsakila & Basri, as well as findings from international PTA studies such as those by Christian Bosque (Christian & Sacro, 2025).

The synergy model derived from As-Sa'di's interpretation encompasses at least three main elements. First, a unified educational orientation between home and school, particularly in the dimensions of faith, worship, and moral character. Second, consistency in methods through the approaches of wisdom, exemplary behavior, and gentle communication. Third, the continuous coordination of moral conditioning and supervision. These three aspects demonstrate that Islamic education, in As-Sa'di's view, is integrative, involves stakeholders collectively, and is grounded in the continuity of values within the child's two primary environments.

With this approach, As-Sa'di's exegesis not only presents theoretical concepts but also provides a framework that can be operationalized into family-school collaboration practices. This is the primary contribution of this study: linking the normative values of the Qur'an with implementation strategies in the context of modern education.

## CONCLUSION

An analysis of As-Sa'di's exegesis reveals that Abdurrahman bin Nashir As-Sa'di's concept of education is based on the synergy of two main pillars: the family as the foundation for character development and educational institutions as reinforcers and expanders of religious understanding. Through his interpretation of the verses on education (tarbawi), As-Sa'di emphasizes that family education serves not only as a space for instilling faith and cultivating the practice of worship but also as the primary institution for building moral character, moral oversight, and religious habits. Meanwhile, educators play a role in reinforcing these values through teaching methods grounded in wisdom, dialogue, and setting a good example.

An analysis of Surah At-Tahrim: 6, Surah An-Nahl: 125, and Surah Luqman: 13–19 reveals that education is only effective when there is harmony between the family and the school. The family is tasked with preserving and nurturing core values through consistent parenting, while teachers are expected to employ pedagogical approaches that are gentle, reasoned, and appropriate to the students' developmental stages. This relationship demonstrates that Islamic education is not merely a process of knowledge transmission but a process of character formation that relies on collaboration and alignment of values within the child's two primary environments.

The findings of this study affirm the relevance of As-Sa'di's perspective to the needs of modern education, particularly regarding the strengthening of the Islamic Religious

Education curriculum across its four main pillars: faith (akidah), worship (ibadah), ethics (akhlak), and social conduct (muamalah). As-Sa'di's emphasis on the amaliyah dimension—the connection between knowledge and action—provides the foundation that the success of religious education requires the continuous instillation of values at home and at school. Thus, family–school synergy is not merely normative but serves as a practical strategy for addressing educational challenges in the digital age, which is rife with distractions from core values.

Overall, this study concludes that synergy between parents and educators is an essential prerequisite for realizing a robust and adaptive Islamic education. As-Sa'di's exegesis provides both a conceptual and operational framework consisting of a shared vision, exemplary conduct, habit formation, supervision, and continuous communication. Therefore, strengthening family–school collaboration must be made a strategic priority in the formulation of Islamic educational policies and practices, so that they remain rooted in the values of the Qur'an while remaining responsive to the dynamics of the changing times.

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