

METHODS FOR INTERNALIZING THE VALUES OF FAITH AND PIETY FROM THE PERSPECTIVE OF THE JALALAIN TAFSIR IN ISLAMIC RELIGIOUS EDUCATION IN THE DIGITAL AGE

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Abstract

Digital transformation has significantly shifted how learners access and internalize religious values, requiring innovative approaches to Islamic Religious Education (PAI). This study analyzes the concepts of *iman* and *taqwa* in Tafsir Jalalain and formulates a value internalization model contextualized for PAI learning in the digital era. Using qualitative library research supported by limited field observation, this study examines Jalalain's interpretation of selected Qur'anic verses and synthesizes contemporary Islamic education literature. Findings indicate that Jalalain emphasizes faith in the unseen, discipline in worship, self-control, and moral habituation. These principles are adapted into a digital learning framework through multimedia-based *tadabbur*, Qur'anic admonition, digital role modeling, application-based worship habituation, and electronic self-reflection. The study proposes the "I-Taqwa Jalalain Model" as an integrative strategy for internalizing Islamic values through technology-enhanced learning. This model strengthens the pedagogic relevance of classical tafsir in shaping student religiosity within modern technological ecosystems.

Keywords: Internalization of Values, Faith and Piety, Tafsir Jalalain, Islamic Education, Digital Era

Abstrak

Transformasi digital mengubah pola akses, pemahaman, dan internalisasi nilai keagamaan sehingga menuntut inovasi dalam pembelajaran Pendidikan Agama Islam (PAI). Penelitian ini menganalisis konsep iman dan takwa dalam Tafsir Jalalain serta merumuskan model internalisasi nilai yang relevan dengan pembelajaran PAI di era digital. Dengan metode penelitian kualitatif berbasis studi pustaka dan observasi lapangan terbatas, penelitian ini menelaah ayat-ayat terkait konsep iman dan takwa menurut Jalalain dan mensintesiskannya dengan literatur pendidikan Islam kontemporer. Hasil penelitian menunjukkan bahwa Jalalain menekankan keimanan pada perkara ghaib, kedisiplinan ibadah, pengendalian diri, dan pembiasaan akhlak. Prinsip tersebut dikontekstualisasikan ke dalam pembelajaran digital melalui tadabbur berbasis multimedia, mau'izhah Qur'ani, keteladanan digital, pembiasaan ibadah berbasis aplikasi, serta muhasabah elektronik. Penelitian ini menghasilkan "Model I-Taqwa Jalalain" sebagai strategi internalisasi nilai iman dan takwa yang adaptif terhadap ekosistem digital dan memperkuat peran PAI dalam pembentukan karakter religius peserta didik.

Kata kunci: Internalisasi Nilai, Iman dan Takwa, Tafsir Jalalain, Pembelajaran PAI, Era Digital

INTRODUCTION

Advances in digital technology present both opportunities and challenges for Islamic Religious Education (IRE). Rapid access to information can enrich the learning process, but exposure to negative content, a culture of instant gratification, and weak digital ethics can hinder the internalization of religious values (Hartati et al., 2025). This calls for an IRE approach that is more adaptive to the digital ecosystem.

The Jalalain Commentary, as one of the concise classical commentaries that focuses on the core meaning of verses (Wildan et al., 2022), provides a strong foundation for understanding the values of faith and piety. The Jalalain's emphasis on creed, worship, and self-control is relevant for formulating strategies for the internalization of values in digital learning.

Previous research on the internalization of Islamic values has largely focused on non-digital programs, such as Quran memorization (tahfidz) and conventional habit-forming practices (Nuryadi, 2023). Studies on the digitization of Islamic education have emphasized teacher competencies and the effectiveness of media (Siregar et al., 2024), rather than the cultivation of faith and piety. The Jalalain Commentary is rarely used as a foundation for modern pedagogy (Nurtawab, 2018). No research has yet integrated the concepts of iman and takwa according to the Jalalain Commentary into technology-based value internalization strategies (Ismail & Kuswandi, 2025).

This study introduces novelty in several key aspects, namely: a) linking the concepts of iman and takwa in the Jalalain Commentary to the pedagogical needs of the digital age; b) formulating a method for the internalization of iman and takwa values based on classical exegesis; c) developing a digital learning model derived from verses related to iman and takwa according to the Jalalain Commentary; d) Producing the I-Taqwa Jalalain model as a synthesis of educational technology and Qur'anic values. Based on this background, this study is formulated into several research questions: 1) What are the concepts of faith and piety according to the Jalalain Commentary?, 2) What are the methods for internalizing the values of faith and piety contained in the Jalalain Commentary?, 3) How is Islamic Education (PAI) implemented in the digital age in the context of instilling the values of faith and piety?, 4) How relevant are the methods for internalizing the values of faith and piety from the perspective of the Jalalain Commentary to the needs of Islamic Education (PAI) in the digital age?, 5) What are the models or strategies for applying the methods of internalizing the values of faith and piety from the perspective of the Jalalain Commentary that are adaptable to developments in digital technology in Islamic Education (PAI).

METHOD

This study employs a qualitative approach based on library research, supplemented by limited field research, to identify digital learning practices in Islamic Education (PAI). The primary source for this study is the **Tafsir Jalalain** by Jalaluddin al-Mahalli and Jalaluddin as-Suyuthi, while secondary sources include literature on Islamic education, educational technology, and digital ethics. Data analysis was conducted through *content analysis* and thematic analysis, which involved classifying the themes of faith, piety, and education from **Tafsir Jalalain** and then mapping their relevance to the principles of digital PAI learning.

RESULT AND DISCUSSION

Tafsir al-Jalalayn and the Biography of the Mufasssirs

Tafsir al-Jalalayn (*Tafsīr al-Jalālayn*) is one of the most widely studied and influential Qur'anic commentaries in the Muslim world, particularly within Indonesian *pesantren* (Islamic boarding schools). This classical exegesis was authored by two eminent Muslim scholars who shared the honorific title *Jalāl al-Dīn*: *Jalāl al-Dīn al-Maḥallī* (d. 864 AH/1459 CE) and *Jalāl al-Dīn al-Suyūṭī* (d. 911 AH/1505 CE). Al-Maḥallī began writing the commentary from Surah al-Kahf through the end of the Qur'an before returning to interpret Surah al-Fātiḥah. Following his death, his student al-Suyūṭī completed the remaining portion, covering Surah al-Baqarah through Surah al-Nisā' (Wildan et al., 2022).

1. The Concepts of Faith (*Īmān*) and God-Consciousness (*Taqwa*) in *Tafsir al-Jalalayn*

a. The Concept of Faith (*Īmān*)

Interpretation of Qur'an 2:3

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

"Who believe in the unseen, establish prayer, and spend out of what We have provided for them." (Qur'an 2:3)

Tafsir al-Jalalayn explains that the phrase "الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ" (*those who believe in the unseen*) refers to individuals who firmly believe in unseen realities, including the Resurrection, Paradise, Hell, and other metaphysical matters (Tafsir Jalalain, n.d.).

This verse indicates that faith (*īmān*) is belief in the unseen that naturally manifests itself through acts of worship and charitable giving. Consequently, faith is understood as conviction that produces righteous action. In this context, *īmān* is not limited to intellectual acknowledgment but represents an existential belief that profoundly shapes one's attitudes, behavior, and way of life.

In other related verses, *Tafsir al-Jalalayn* identifies several distinguishing characteristics of true believers, including:

1. Establishing prayer by fulfilling all of its essential requirements, pillars, recommended practices, and performing it with sincerity and humility (*khushū*) in accordance with the interpretation of "يُقِيمُونَ الصَّلَاةَ".
2. Spending part of one's sustenance sincerely for the benefit of oneself, one's family, and society through charitable giving (*infaq*) (Jalalain & Ayat, n.d.).

Accordingly, *Tafsir al-Jalalayn* conceptualizes faith as the heartfelt affirmation of divine revelation and unseen realities, manifested through consistent worship and continuous social responsibility. Genuine faith therefore integrates belief, devotion, and ethical conduct into a unified expression of religious commitment.

b. The Concept of Taqwa in *Tafsir al-Jalalayn*

Interpretation of Qur'an 2:183

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O you who have believed, fasting has been prescribed for you as it was prescribed for those before you so that you may attain taqwa." (Qur'an 2:183)

In *Tafsir al-Jalalayn*, the phrase "لَعَلَّكُمْ تَتَّقُونَ" (so that you may attain taqwa) is interpreted to mean that fasting is prescribed to cultivate taqwa by restraining individuals from sinful behavior. This occurs because fasting weakens human desires (*shahawat*), which constitute one of the principal sources of sinful actions (Tafsir Jalalain, n.d.).

Accordingly, this verse portrays fasting as a spiritual discipline designed to strengthen *taqwa* through self-restraint and mastery over one's desires. Rather than being merely a ritual obligation, fasting functions as a comprehensive educational process aimed at cultivating moral integrity and spiritual awareness.

The meaning of *taqwa* is further expanded in Qur'an 3:102, which emphasizes both inward and outward obedience to Allah.

Qur'an 3:102

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

"O you who have believed, fear Allah as He should be feared and do not die except while you are Muslims." (Qur'an 3:102)

This verse demonstrates that *taqwa* entails obeying Allah's commands and avoiding His prohibitions both outwardly and inwardly while maintaining profound reverence, humility, and consciousness of His presence.

Within *Tafsir al-Jalalayn*, Qur'an 3:102 is understood as a command to attain authentic *taqwa*, which extends beyond theoretical knowledge to become an inner spiritual consciousness manifested through concrete righteous deeds. Employing its characteristic *ijmālī* (concise) method of interpretation, *Tafsir al-Jalalayn* focuses on the essential meaning of the verse without lengthy theological discussion. Consequently, in interpreting Qur'an 3:133, which urges believers to hasten toward Allah's forgiveness and

Paradise, the commentary emphasizes the literal command to compete in performing righteous deeds as a practical manifestation of *taqwa*.

The Relationship Between *Taqwa* and Divine Guidance in Qur'an 2:1–5

Tafsir al-Jalalayn further associates **taqwa** with the purification of the heart and the ability to restrain one's desires, both of which constitute essential prerequisites for receiving the guidance of the Qur'an. This interpretation is based on Qur'an 2:1–5.

الْم ۝ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝

"*Alif, Lam, Meem. This is the Book about which there is no doubt, a guidance for those who have taqwa—those who believe in the unseen, establish prayer, spend out of what We have provided for them, believe in what has been revealed to you and what was revealed before you, and have certainty regarding the Hereafter. Those are upon guidance from their Lord, and it is they who are the successful.*" (Qur'an 2:1–5)

According to this passage, the Qur'an is presented as Allah's revealed Book that serves as guidance (*hudan*) specifically for those who possess *taqwa*. Linguistically, the word *hudan* means *guidance* or *direction toward the right path*.

From an etymological perspective, the Arabic word *taqwa* denotes fear, caution, or protection. Terminologically, however, it refers to consistently obeying Allah's commands while refraining from everything He has prohibited. Allah commands believers to cultivate *taqwa* before prescribing many other obligations because *taqwa* serves as the internal motivation that encourages sincere obedience to His commandments.

Consequently, *taqwa* functions as the essential pathway for attaining divine guidance (*hudan*). The Qur'an itself contains comprehensive guidance on how believers should develop *taqwa* in their daily lives. Nevertheless, the Qur'an can only function as genuine guidance when it is both read and implemented in practice. Conversely, if it is neglected and not translated into action, its guidance cannot be fully realized in human life (Jalalain & Ayat, n.d.).

Therefore, from the perspective of *Tafsir al-Jalalayn*, *taqwa* may be defined as a comprehensive awareness of Allah's continuous presence that motivates individuals to consistently obey His commands, avoid His prohibitions, and exercise self-control over worldly desires and passions.

Dimensions of Faith (*Īmān*) and *Taqwa* in *Tafsir al-Jalalayn*

Based on the interpretations presented in *Tafsir al-Jalalayn*, the Qur'anic values of faith (*īmān*) and *taqwa* may be classified into four interrelated dimensions.

1. The Creedal (‘*Aqidah*) Dimension

This dimension encompasses fundamental Islamic beliefs, including:

- Faith in unseen realities such as the Resurrection, Paradise, Hell, angels, and other metaphysical entities.
- Faith in the Qur'an, the previous revealed scriptures, and certainty regarding the Day of Judgment.

These beliefs establish the theological foundation upon which all aspects of Muslim life are built.

2. The Worship (‘*Ibadah*) Dimension

The second dimension concerns devotional practices that nurture spiritual growth, including:

- Performing prayer correctly by fulfilling all of its pillars, obligatory requirements, recommended acts, and maintaining complete humility (*khushū*).
- Observing fasting as a means of controlling desires and avoiding sinful behavior, thereby cultivating *taqwa*.

According to *Tafsir al-Jalalayn*, acts of worship are not merely ritual obligations but educational instruments designed to strengthen the believer's relationship with Allah.

3. The Moral and Social Dimension

Faith and *taqwa* are also reflected through ethical conduct and social responsibility. This dimension includes:

- Practicing infaq and charitable giving sincerely and consistently for the welfare of others.
- Respecting human dignity, rejecting pride based on lineage or social status, and affirming that genuine honor is determined solely by one's level of *taqwa*.

Thus, social ethics become tangible expressions of genuine faith.

4. The Spiritual and Self-Awareness Dimension

The final dimension emphasizes the internal transformation of the believer. It includes:

- *Taqwa* as complete consciousness of Allah that inspires obedience while preventing sinful behavior.
- Purification of the heart, a sincere desire to seek truth, and the ability to control personal desires as the spiritual foundations of faith and *taqwa*.

Accordingly, *Tafsir al-Jalalayn* presents *taqwa* not merely as external compliance with religious law but as a profound spiritual state that governs both inward intentions and outward conduct.

Overall, the concepts of faith and taqwa in *Tafsir al-Jalalayn* integrate three inseparable dimensions: the rational dimension, which involves knowledge and understanding of divine truth; the emotional dimension, which encompasses reverence, hope, and fear of Allah; and the practical dimension, which is expressed through worship and ethical social behavior. Together, these dimensions constitute a comprehensive normative foundation that can be translated into the objectives of contemporary Islamic Religious Education (*Pendidikan Agama Islam*).

CONCLUSION

This study concludes that the concepts of faith and piety in the Jalalain Commentary emphasize the purification of the heart, the performance of worship, the control of desires, and the cultivation of righteous deeds. These principles can be internalized through educational strategies that include reflection (*tadabbur*), counsel (*nasihat*), setting a good example (*teladan*), habit formation, and self-reflection (*muhasabah*). In the context of the digital age, these methods can be contextualized through technology-based learning so that the development of students' religious character can proceed effectively and remain relevant. The I-Taqwa Jalalain model developed in this study offers an integrative approach between classical exegesis and educational technology, which has the potential to strengthen the role of Islamic Education (PAI) in building civilized digital literacy grounded in the values of faith and piety.

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