

## **Quranic Tafsir as an Educational Media for Children: A Study of “Seri Tafsir Al-Qur’an Kontemporer for Kids” by Aam Amiruddin**

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### **Abstract**

Planting Islamic values from an early age is a fundamental aspect in the process of child education. In this context, Qur'anic exegesis plays an important role as an educative medium that not only conveys religious messages, but also shapes children's character and morals. This study aims to examine how Aam Amiruddin's *Seri Tafsir Al-Qur'an Kontemporer for Kids* is utilised as a medium for children's education, both in terms of the approach to delivering the material, the language used, and the educational values it contains. This research method includes text analysis, focusing on the internal components of tafsir and the systematic presentation by the author contained in the work. This analysis is done in depth to understand how the presentation of the Qur'anic tafsir becomes a relevant educational medium for children. The results show that this tafsir is compiled using simple, interesting, and dialogical language, by including illustrations, and aligning the content of the Qur'an on daily themes that are relevant to the world of children. The educational values conveyed include faith, worship, morals, and social aspects. Thus, *Seri Tafsir Al-Qur'an Kontemporer for Kids* proves to be an effective alternative educational media in introducing the content of the Qur'an to children in a fun and educational manner.

**Keywords:** contemporary tafsir, educational media, children's tafsir, Aam Amiruddin.

### **Abstrak**

Penanaman nilai-nilai keislaman sejak dini merupakan aspek fundamental dalam proses pendidikan anak. Dalam konteks ini, tafsir Al-Qur'an berperan penting sebagai media edukatif yang tidak hanya menyampaikan pesan keagamaan, tetapi juga membentuk karakter dan moral anak. Penelitian ini bertujuan untuk mengkaji bagaimana *Seri Tafsir Al-Qur'an Kontemporer for Kids* karya Aam Amiruddin dimanfaatkan sebagai media edukasi anak, baik dari segi pendekatan penyampaian materi, bahasa yang digunakan, maupun nilai-nilai pendidikan yang dikandungnya. Metode penelitian ini mencakup analisis teks, dengan fokus pada komponen internal tafsir dan sistematika penyajian oleh penulis yang terdapat dalam karya tersebut. Analisis

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ini dilakukan secara mendalam untuk memahami bagaimana sajian tafsir Al-Qur'an menjadi media edukasi yang relevan bagi anak-anak. Hasil penelitian menunjukkan bahwa tafsir ini disusun menggunakan bahasa yang sederhana, menarik, dan dialogis, dengan menyertakan ilustrasi, serta menyelaraskan kandungan Al-Qur'an pada tema-tema keseharian yang relevan dengan dunia anak. Nilai-nilai pendidikan yang disampaikan mencakup akidah, ibadah, akhlak, serta aspek sosial kemasyarakatan. Dengan demikian, *Seri Tafsir Al-Qur'an Kontemporer for Kids* terbukti menjadi alternatif media edukatif yang efektif dalam memperkenalkan kandungan Al-Qur'an kepada anak-anak secara menyenangkan dan mendidik.

**Kata kunci:** tafsir kontemporer, media edukasi, tafsir anak-anak, Aam Amiruddin

## Introduction

The emergence of tafsir works specifically aimed at children is a breath of fresh air in the treasures of tafsir writing in Indonesia, considering that most of the existing tafsir works have been aimed more at teenagers to adults. The existence of this "*tafsir anak-anak*" began to be felt since the beginning of the twenty-first century with the presence of "*Tafsir Al-Qur'an untuk Anak-anak*" written by Dr Afif Muhammad in the 2000s and published regularly until the fourteenth series in 2003.<sup>1</sup> After the writing of Afif Muhammad's tafsir work, the writing of tafsir works in Indonesia with the children's segment began to experience significant growth. More than 20 years have passed, no less than 30 works of children's tafsir have been written by Nusantara writers from various scientific backgrounds.<sup>2</sup>

The presence of Qur'anic commentaries for children shows that the Holy Qur'an is a book that can be accepted by every individual in various dimensions of space and time, especially for middle childhood.<sup>3</sup> During this period, emotional and motoric development is the most important factor in the formation of personality and self-confidence and is a process of perfecting the functions of the body and soul.<sup>4</sup> This period is also called the '*abd*' or '*āsir*' period because at this time a child begins to be given orders or prohibitions and some rules have been imposed on him to discipline him. Imam Ghazali also suggested that good habits should be given to children in this phase and training should be increased.<sup>5</sup>

As for the habit of reciting the Qur'an and reciting its meaning, it is the best

<sup>1</sup> Khofifah Alawiyah, "Karakteristik Tafsir Indonesia Untuk Anak-Anak" (Universitas Maulana Malik Ibrahim Malang, 2024), <http://etheses.uin-malang.ac.id/70718/>, 1.

<sup>2</sup> Alawiyah. Karakteristik Tafsir Indonesia Untuk Anak-Anak", 99.

<sup>3</sup> According to Sacco, school-age children or can be called middle childhood are in the age range of around 6-12 years where they have started entering elementary school. See:: <https://doi.org/10.56338/jks.v5i1.2187>.

<sup>4</sup> Helena Pangaribuan et al., "Edukasi Tumbuh Kembang Anak Usia Sekolah Dan Pelaksanaan Kelompok Terapeutik Di SD Pesantren Hidayatullah Tondo: (Laporan Kegiatan Pengabdian Masyarakat)," *Jurnal Kolaboratif Sains* 5, no. 1 (2022): 52–67, <https://doi.org/10.56338/jks.v5i1.2187>.

<sup>5</sup> Nino Yudiar, "Tahapan Perkembangan Manusia Perspektif Pendidikan Islam," *AL-IDRAK: Jurnal Pendidikan Islam Dan Budaya* 1, no. 2 (2021): 138–57.

activity. At this time children are able to think wisely because their cognitive development includes the development of thought patterns, memory, perception and so on. Therefore, understanding the interpretation of the Qur'an to them must certainly be adjusted to their ability to accept.<sup>6</sup>

Because tafsir that is intended for children is a support for them to interact with the Qur'an directly, tafsir that has the characteristics of children must indeed be specially packaged in a form that is easy to capture the meaning by them. This is because a child's ability to capture is different from adults so that the choice of language in conveying the message of the Qur'an to children also uses simplified language as well.<sup>7</sup>

After paying attention to this description, the author understands that the discussion of the Qur'anic interpretation literature for children is very important, and this is expected to increase the awareness of educators and parents to educate children with Qur'anic interpretation readings from an early age according to their abilities. So that from the literature they read, they can interpret the meaning of the Qur'an which will affect their mindset and make them a quranic generation in the future.

In the academic world, the existence of children's tafsir has also led to various studies of these works. Ayu Firmani in her research discusses the reception of interpretation and visualisation in the work entitled "*Ensiklopedia Juz 'Amma*" by Aminah Mustari. She revealed related to the interpretation presented in the object of her research, that the use of simple and interesting language for children is a form of hermeneutical response to the Qur'an. In addition, Aminah's visualisation of tafsir is a form of aesthetic response to the Qur'an to facilitate the understanding of the Qur'anic message for readers while giving a distinctive characteristic to children's tafsir.<sup>8</sup>

In addition to Ayu, Zahro emphasises and raises the term "*Tafsir Visual*" as a fact of visual media that does have the potential to be effective in conveying the message of the Qur'an to children's readers.<sup>9</sup> The two researchs that have been presented and several other studies have the dominance of discussions related to language analysis and reception of illustrations in children's tafsir and have not been found in many works of interpretation in the past.<sup>10</sup> Some existing studies

<sup>6</sup> Shohibul Adib, "Karakteristik Metode Tafsir Al-Qur'an Untuk Anak; Studi Buku Tafsir Al-Qur'an Untuk Anak-Anak Karya Afif Muhammad," *An-Nidzam* 5, no. 2 (2018): 121–53.

<sup>7</sup> Ayu Firmani, *Ensiklopedia Juz 'Amma Karya Aminah Mustari (Kajian Resepsi Atas Tafsir Dan Visualisasi Al-Qur'an)*, 2022.

<sup>8</sup> Firmani. *Ensiklopedia Juz 'Amma Karya Aminah Mustari*

<sup>9</sup> Nafisatuz Zahro', "Tafsir Visual: Kajian Resepsi Atas Tafsir Dan Ilustrasi Dalam Tafsir Juz 'Amma for Kids," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 16, no. 1 (2017): 129, <https://doi.org/10.14421/qh.2015.1601-07>.

<sup>10</sup> Adib, "Karakteristik Metode Tafsir Al-Qur'an Untuk Anak; Studi Buku Tafsir Al-Qur'an Untuk Anak-Anak Karya Afif Muhammad."; Mukhamad Saifunnuha and Hamka Hasan, "Ragam Tafsir Di Indonesia (Analisis Metodologis Tafsir Juz 'Amma for Kids Karya Muhammad Muslih Dan Tafsir Da'awi Karya Atabik Luthfi)," *Suhuf: Jurnal Pengkajian Al-*

have the research' object - one unit of children's tafsir and others have the object of study of several children's tafsir collected and analysed comprehensively.<sup>11</sup>

Among the many children's tafsir with various uniqueness, Aam Amiruddin, who is known as a preacher, author, and active in filling Islamic studies, also contributed to the work of tafsir intended for children readers. This work is entitled "*Seri Tafsir Al-Qur'an Kontemporer for Kids*", which was published in 2006.<sup>12</sup> From the review of existing literature, after being traced, no research has been found that focuses on examining a special children's tafsir series written by Aam Amiruddin as the object of research, so that researchers get their position in this case and can contribute to the study of children's tafsir literature in Indonesia.

This research is based on the argument that the presence of tafsir Al-Qur'an for children is needed in the process of child education. It is not an exaggeration if the interpretation of the Qur'an for children is referred to as a medium for children's education, especially Muslim children. With the existence of the interpretation of the Qur'an that is adapted for children, the educational goals will be easier to achieve. Therefore, this study aims to analyse the methodology used in "*Seri Tafsir Al-Qur'an Kontemporer for Kids*" by Aam Amiruddin and examine the educational values in the work.

The method used in this research is descriptive-analytical library research. The material object used in this research is "*Seri Tafsir Al-Qur'an Kontemporer for Kids*" by Aam Amiruddin. Furthermore, the data that has been obtained through literature study will be described and analysed using the content analysis approach, which is a method to study and draw conclusions on a phenomenon

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*Qur'an Dan Budaya* 15, no. 1 (2022): 83–105.; Rikhsan Aprilinandra, "Commission of Tafsir (A New Direction Of Tafsir Al Quran In Indonesia)," *The International Conference on Quranic Studies*, n.d., 112–22.; Hendi Rustandi, "Gaya Bahasa, Diksi, Dan Imajinasi: Analisis Metaforis Terhadap Tafsir Juz 'Amma Anak Karya Roni Nugraha," *Al-Tadabbur: Jurnal Ilmu Quran Dan Tafsir* 9, no. 02 (2024): 273–94, <https://doi.org/10.30868/at.v9i01.7651>.; Roidah Agustin, "Tafsir Surah Al-Kafirun Dalam Buku Tafsir Al-Qur'an Bergambar Karya Afif Muhammad," *Skripsi*, Universitas Islam Negeri Raden Mas Said Surakarta, 2023.

<sup>11</sup> Studies on the characteristics of children's tafsir units have been carried out, including "Karakteristik Metode Tafsir al-Qur'an untuk Anak; Studi Buku Tafsir Al-Qur'an untuk Anak-Anak Karya Afif Muhammad" written by Shohibul Adib. The comprehensive methodological research on several children's interpretations has also been found, including "Juz ' Amma Publications for Kids in Indonesia : A Study of Authorship , Presentation , and Interpretation Approaches" by Ika Hilmiatus Salamah, Miski, and "Karakteristik Tafsir Indonesia untuk Anak-anak" by Khofifah Alawiyah. See: Adib, "Karakteristik Metode Tafsir Al-Qur'an Untuk Anak; Studi Buku Tafsir Al-Qur'an Untuk Anak-Anak Karya Afif Muhammad."; Alawiyah, "Karakteristik Tafsir Indonesia Untuk Anak-Anak."; Ika Hilmiatus Salamah and Miski, "Juz ' Amma Publications for Kids in Indonesia : A Study of Authorship , Presentation , and Interpretation Approaches," *Mashdar : Jurnal Studi Al-Quran Dan Hadis* 6, no. 1 (2024): 43–60, <https://doi.org/https://doi.org/10.15548/mashdar.v6i1.8845>.

<sup>12</sup> Aam Amiruddin, *Seri Tafsir Al Quran Kontemporer for Kids Al-Fatihah*, Bandung: Penerbit Tsalisa Kids, 2006.

by utilising documents (texts).<sup>13</sup> This analysis is applied in order to find the motive for writing the tafsir on the one hand, and analyse the systematic presentation of the tafsir text on the other. In addition, this study aims to analyse the methods used by the author in the "*Seri Tafsir Al-Qur'an Kontemporer for Kids*" on educational values and their application in children's daily lives.

#### Historical Setting of Aam Amiruddin

Aam Amiruddin is the son of Nurdin and Siti Asiah who was born on 14 August 1965 in Bandung. The first of twelve children, he spent his childhood in Bandung, West Java. He has a polite and simple personality. His educational history began at the primary level at SD Pabaki Bandung. Then, he spent his junior and senior high school years at *Tsanawiyah* and *Mualimin* Persantren Persatuan Islam Bandung.<sup>14</sup>

At the university level, he migrated to Jakarta in 1984 and studied at Ma'had Ta'lim Lughah Al-Arabiyyah, which is an institution under the embassy of Saudi Arabia, as well as studying at two major Jakarta campuses, namely Universitas Indonesia and Institut Keguruan dan Ilmu Pendidikan (IKIP) Jakarta. However, in 1986 he received a scholarship for Islamic Studies at the International Islamic Educational Institute (IIEI) in Saudi Arabia. On the advice of teachers who favoured Aam to accept the scholarship offer, she decided to stop continuing her studies at the Universitas Indonesia and IKIP Jakarta.<sup>15</sup> In 1989, he married a woman named Sasa Esa Agustiana and had a son and two daughters from his marriage.<sup>16</sup>

His passion for knowledge did not stop after he completed his studies in Saudi Arabia. In 1991, he enrolled as an undergraduate student in Public Relations, Faculty of Communication Sciences, Universitas Islam Bandung. He continued her Postgraduate programme in the field of Communication Studies at the Padjajaran University Postgraduate Programme which was completed in 2004 with a Master of Science (M.Si) degree. Then, in 2009, he successfully completed the Doctoral Programme in Communication Science Concentration with Cumlaude yudisium from the same campus.<sup>17</sup>

Aam was appointed as a Lecturer of Pacasrjana Programme at Universitas Pasundan Bandung. In addition to his academic career, Aam has a social career as a preacher on a some television stations, such as TV One, RCTI, Trans Tv, SCTV, and others. In addition, he is the President Commissioner of PT Khazanah

<sup>13</sup> Eriyanto, *Analisis Isi: Pengantar Metodologi Untuk Penelitian Ilmu Komunikasi Dan Ilmu Komunikasi Dan Ilmu-Ilmu Sosial Lainnya*, Jakarta: Prenadamedia Group, 2011.,10.

<sup>14</sup> "Profil Dr. Aam Amiruddin, MSi," Percikan Iman, accessed December 22, 2024, <https://www.percikaniman.org/profil-pembina-yayasan/>.

<sup>15</sup> Lasti Ardhina, "Terjemah Al-Mua'tsir Karya Aam Amirudin" (UIN Sunan Kalijaga Yogyakarta, 2015)., 44.

<sup>16</sup> "Profil Dr. Aam Amiruddin, MSi."

<sup>17</sup> "Profil Dr. Aam Amiruddin, MSi."

Intelktual and PT Percikan Iman Tour & Travel. Aam also manages the Yayasan Dakwah Percikan Iman as Chairman of the Board of Trustees as well as being a presenter of the Kajian Umum Ahad Pagi Majelis Percikan Iman (MPI).<sup>18</sup>

The works written by Aam Amiruddin include: "*Tafsir Al-Qur'an Kontemporer Juz 'Ammah*" (3 volumes) published in 2004, and then in subsequent years changed to the title "*Al-Hikmah: Tafsir Kontemporer Juz 'Ammah*"; "*Bedah Masalah Kontemporer*" (2005); "*Sudah Benarkah Shalatku?*" (2008); "*Al Qur'an Al Muasir: Terjemah Kontemporer*" (2014); dan "*Seri Tafsir Al-Qur'an Kontemporer for Kids*" which is the material object of this research.

## Methodological Study of "Seri Tafsir Al-Qur'an Kontemporer for Kids"

### Background of Writing

The book "*Seri Tafsir Al Qur'an Kontemporer for Kids*" is the work of Ustadz Aam Amiruddin which consists of several series and was published in 2006 by Tsalisa Kids Publisher. Before writing this special children's tafsir, in the previous two years, Aam had published a tafsir work entitled "*Tafsir Kontemporer Juz 'Ammah*" in three volumes of presentation, and a few years later it was reprinted and titled "*Tafsir Al-Hikmah: Tafsir Kontemporer Juz 'Ammah*".<sup>19</sup> This work of interpretation received a good response from its readers until one of them expressed a proposal to Aam to also publish a contemporary work of tafsir specifically for children. The proposer gave the reason that the presence of this kind of tafsir is needed to explain the concept of interpretation of the verses of the Qur'an to children. The practical benefit of this book is so that children do not just read and memorise the Qur'an, but get an understanding of the Qur'an that they read and memorise so that it can be applied in their daily lives.<sup>20</sup>

Aam brought the proposal to be discussed with his fellow editors. Some of the proposals, suggestions and inputs that were discussed led to an agreement to publish a tafsir of the Qur'an formatted for children. Aam Amiruddin also collaborated with the illustrator team of Children Book Multimedia (CBM) Creative Agency, which is an agency in the field of preprint publication media for children's books and has worked with various publishing houses.<sup>21</sup> This agency provides illustrations of cartoon characters needed in the interpretation so that the work of tafsir will become more suitable for children as the target readers.

<sup>18</sup> "Profil Dr. Aam Amiruddin, MSi."

<sup>19</sup> Filahi Zulfa, "Epistemologi Tafsir Al-Hikmah Tafsir Kontemporer Juz 'Ammah Karya Aam Amiruddin" Sekolah Tinggi Agama Islam Al-Anwar, 2021.

<sup>20</sup> Amiruddin, *Seri Tafsir Al Quran Kontemporer for Kids Al-Fatihah*. See the page of *Kata Pengantar...*

<sup>21</sup> Yogi Rio Anggara, "Proses Pembuatan Ilustrasi Ikon Untuk Buku Anak-Anak Di Perusahaan CV. CBM Agency : Laporan Kerja Praktek" Universitas Komputer Bandung, 2012.

### Systematic presentation

This children's commentary is written in several series. Each series has one topic of tafsir from a short surah that is well known by children. Some of them found by the researcher are the Surat Al-Fatihah series, Surat Al-Ikhlash series, Surat Al-Falaq series, and Surat An-Nas series. Thus, the systematic presentation of tafsir in this work is classified as surah-based interpretation.<sup>22</sup>



Figure 1. One of the series in the *Seri Tafsir Al-Qur'an Kontemporer for Kids*

In terms of the systematic presentation of tafsir, the series of this work of tafsir can be described as follows: *first*, the book cover. In writing the title of the book, Aam labels it with the word "for kids" to determine the target audience of the tafsir. Each series will mention the name of the surah to be discussed accompanied by the presentation of interesting illustrations. Furthermore, apart from the preface page and the preamble in the form of Aam's invitation to child readers to be willing to read the Qur'anic tafsir, this book has no other pages before the discussion, including the table of contents. This is understandable because the discussion of tafsir in this book only contains one surah per series and the number of pages of the book is not more than 30 pages, which is considered thin enough without having to navigate through the table of contents.

*Secondly*, the presentation of tafsir begins with a brief mention of identity and displays the original text of the letter discussed in full along with its translation. This can be seen for example in the series of Surat Al-Fatihah:

<sup>22</sup> M Quraish Shihab, *Metodologi Tafsir Al-Qur'an Dari Tematik Hingga Maqashidi*, Tangerang: PT. Lentera Hati, 2025.



Figure 2. Identitas surat, ayat dan terjemahan dari surat Al-Fatihah

In this section, the verse is placed on the right while the translation is on the left. Only on the next page, Aam explains the meaning and some explanations of the naming of the letter itself. Even in the Al-Fatihah series, Aam explains (briefly of course) some of the other names of Surah Al-Fatihah, such as *Ummul Quran*, *Al-Asas*, and *Sab'ul Matsani*, along with the reasons for these names.<sup>23</sup> Then, Aam goes on to explain the verses of Surah Al-Fatihah one by one. For example, the explanation of QS. Al-Fatihah (1): 1:



<sup>23</sup> Amiruddin, *Seri Tafsir Al Quran Kontemporer for Kids Al-Fatihah.*, 2-3.



Figure 3. Presentation Pattern of Tafsir Q.S. Al-Fatihah (1): 1

Mufasir repeats the writing of the verse according to what he will interpret. After that, he also provides the translation and transliteration of the verse which is used to make it easier for children to read the Qur'anic verse even though they are not proficient in reading Arabic text. The Mufasir explains the meaning of the verse in a language that is easy to understand and fun for children. He will also add some supporting image elements as a medium for conveying the message of the meaning that has been explained to children. with the presence of these image elements, children will feel more involved to explore more deeply the content of the Qur'anic verses presented in the work of tafsir.<sup>24</sup>

Next, Aam explained her interpretation one by one until the last verse of the surah. For the seventh verse of Surah Al-Fatihah, Aam interprets it by dividing the verse up to the phrase "ṣirāṭalladzīna an'amta 'alaihim" and interpreting it together with the previous verse (the sixth verse), then continuing the interpretation of the next verse fragment. The interpretation closes with the "Inti Pesan" section which contains an outline of the main topics of the surah that have been discussed. At the end of the book, Aam presents a "Uji Kemampuan" (Skill Test) evaluation page as a reflection of the child's understanding of the meaning of the surah he/she has read.

### Method of Interpretation

In terms of explaining the interpretation of the Qur'anic verses, the method used by the mufasir in explaining the Qur'anic verses is the *ijmālī* (global) method. The mufasir briefly describes the meaning that he deems necessary to present, without rambling, let alone explaining the details of the explanation regarding certain disciplines.<sup>25</sup> In this case, what was chosen by the mufasir can

<sup>24</sup> Alawiyah, "Karakteristik Tafsir Indonesia Untuk Anak-Anak.", 1.

<sup>25</sup> Shihab, *Metodologi Tafsir Al-Qur'an Dari Tematik Hingga Maqashidi.*, 38-39.

be understood, seeing that the target readers of this tafsir are children who are not yet possible to be treated to the content of the tafsir which is broadly discussed.

### Style of Interpretation

Although it is written based on surahs with the *ijmālī* (global) method, the mufasir can clearly reveal the style he has in the tafsir he wrote. His interpretation gives a *tarbawī* (education) style. This means that the “Seri Tafsir Al-Qur’an Kontemporer for Kids” talks about the meaning of certain surahs along with the delivery of educational values that can be applied by children as readers. Many illustrative elements related to moral messages for children also support this statement. This section will be explained further in the next chapter.

### Source of Interpretation

For the source of interpretation of this tafsir, Aam Amiruddin has explained in the Preface (*Kata Pengantar*): “...Penulisan ulang naskah Tafsir Al-Quran Kontemporer untuk format anak anak pun dilakukan. Pemberian ilustrasi karakter kartun diperlukan untuk membantu menerangkan tafsir ayat diulas dalam bahasa visual. Dan Alhamdulillah, akhirnya proses penerbitan buku ini pun rampung.”<sup>26</sup> (“...rewriting the text of Tafsir Al-Quran Kontemporer for children's format was done. Providing illustrations of cartoon characters is needed to help explain the interpretation of the verses reviewed in visual language. And Alhamdulillah, finally the process of publishing this book was completed.”).

That is, the manuscript of this tafsir for children is the same manuscript of “Tafsir Al-Qur’an Kontemporer” which has been published by Aam Amiruddin, only that adjustments are made in several places, such as compacting the interpretation material, simplifying the language, adding visuals, and several other things, to create a relevant interpretation to be read by children. Here are some examples of the differences in the tafsir texts:

Verse	Tafsir Al-Qur’an Kontemporer (first published in 2004)	Tafsir Al-Qur’an Kontemporer for Kids (2006)
QS. Al-Fatihah (1): 2	“Kalimat Tuhan semesta alam yang merupakan terjemahan dari Rabbil ‘Aalamiin sebagai streesing atau penekanan bahwa segala puji itu milik Allah karena Dialah yang menciptakan dan memelihara kesemestaan yang agung ini. Bila ayat ini dihayati secara seksama,	“Rabbil ‘aalamīn artinya Tuhan semesta alam. Allah swt. adalah Tuhan yang patut dipuji karena telah menciptakan dan memelihara alam semesta ini. Dengan demikian, kita akan merasakan betapa kecilnya kita dihadapan Allah swt. Pencipta alam semesta.

<sup>26</sup> Amiruddin, *Seri Tafsir Al Quran Kontemporer for Kids Al-Fatihah*. See the page of *Kata Pengantar*...

	<i>kita akan merasakan betapa kecilnya diri ini dihadapan Allah swt. Pencipta alam semesta. Tidak ada peluang untuk takabur dengan segala kelebihan yang ada dalam gengaman kita."</i> <sup>27</sup>	<i>Karena itu, kita tidak boleh takabur dengan segala yang telah kita miliki. Yang kita miliki, misalnya sepeda, baju yang bagus, televisi, atau mainan lainnya tidak ada apa-apanya bila dibandingkan dengan yang dimiliki Allah swt. yaitu alam semesta ini."</i> <sup>28</sup>
QS. Al-Fatihah (1): 3	<i>"Kita mesti mencontoh rahman dan rahim-Nya dengan berupaya untuk selalu memberikan kasih sayang kepada siapapun, bahkan kepada orang yang kita benci sekali pun. Dengan cara ini, kita akan menjadi orang yang pemaaf, dermawan, berpikir positif, berlaku adil, dan menempatkan orang lain secara proporsional."</i> <sup>29</sup>	<i>"Kita mesti mencontoh rahman dan rahim yang dimiliki Allah dengan berupaya untuk selalu memberikan kasih sayang kepada siapapun, bahkan kepada orang yang kita benci sekalipun. Dengan cara ini kita akan menjadi orang yang pemaaf, dermawan, dan adil. Hayo, siapa yang masih suka marahan sama teman dan tidak mau memaafkan? Itu tidak baik, lho!"</i> <sup>30</sup>

Table 1. Differences in Aam Amiruddin's interpretation text

It can be seen that the wording of the two tafsir has not changed much, only slightly reducing the complicated terms of the first published tafsir and replacing them with simpler language. Thus, it can be seen that the source of interpretation of this children's tafsir is pure from the previous writings of the mufasir.

Educative-Applicative Tafsir: Aam Amiruddin's efforts in creating an intellectual generation from an early age through children's tafsir literature

The origin of the writing of this tafsir is after one of the readers of Aam's previous tafsir work, proposed to him to make the same tafsir, contemporary tafsir, but formatted specifically for children. The reason given was to make it easier for educators and parents to provide a medium to explain the concept of tafsir that originally sounded heavy and difficult for children to accept when looking at some of the tafsir circulating in general. In addition, another reason underlying the importance of publishing this tafsir is to make the Qur'an more than just read and memorised, but also understood so that the verses of the

<sup>27</sup> Aam Amiruddin, *Tafsir Kontemporer Juz Amma Jilid I (Al-Fatihah, An Nas s/d Ad-Dhuha)*, Bandung: Khazanah Intelektual, 2017., 5.

<sup>28</sup> Amiruddin, *Seri Tafsir Al Quran Kontemporer for Kids Al-Fatihah.*, 10-11.

<sup>29</sup> Amiruddin, *Tafsir Kontemporer Juz Amma Jilid I (Al-Fatihah, An Nas s/d Ad-Dhuha).*, 6.

<sup>30</sup> Amiruddin, *Seri Tafsir Al Quran Kontemporer for Kids Al-Fatihah.*, 15.

Qur'an are internalised in children and applied in everyday life.<sup>31</sup>

From the reasons that have been given, it appears that the direction of tafsir for children is how a work of tafsir is able to provide applicable work for children. This is none other than to produce Muslim children as a generation of intellectuals from an early age who are equipped with faith and qur'ānī behaviour. Aam explained this hope in the preface of the work: "*Semoga dengan diterbitkannya Seri Tafsir Al-Qur'an for Kids ini dapat menambah Khazanah literatur anak yang bertujuan mencetak generasi intelek sejak dini. Amin.*"<sup>32</sup> ("Hopefully, the publication of the Tafsir Al-Qur'an for Kids Series can add to the Khazanah of children's literature that aims to produce a generation of intellect from an early age. Amin").

As for showing the style of Aam's educational interpretation further, the researcher chose one of the series from the "*Seri Tafsir Al-Qur'an Kontemporer for Kids*", namely the Al-Fatihah series, to be studied in depth regarding the aspects of presentation and interpretation methodology used by the author. From the analysis of the interpretation of QS. Al-Fatihah done by Aam, the researcher tries to reveal the style of interpretation brought by the mufasir so as to get the right conclusion for this research.

In interpreting verse-by-verse of Surah Al-Fatihah, Aam gives several practical examples that make it easy for children to understand the meaning of each verse and can be practised in the daily life of the reader. Moreover, aided by colourful illustrations that are closely related to the content discussed and located on all sides of the page, the reader quickly grasps the meaning of the text and has the interest to continue reading the next page. Aam almost always does this when interpreting a verse.

For example, in the first verse, Aam begins the discussion related to the special identity of the basmalah as a barrier to other surahs, so that in the mention of basmalah in surahs other than Al-Fatihah is written without mentioning the verse number. With the numbering of verses in the basmalah in Surah Al-Fatihah, then reading the basmalah must be read in prayer.<sup>33</sup> There are interesting things related to Aam's interpretation of this first verse. For example, regarding basmalah, he explains it quite completely (for the children capacity), even discussing how to read basmalah during prayer. Aam also provides simple reasoning regarding the meaning of the basmalah itself:

*"Secara tata bahasa, Bismillah sesungguhnya adalah kalimat yang butuh penyempurna. Coba perhatikan terjemahannya, 'Dengan menyebut nama Allah...dst'. Apa yang disebut dengan nama Allah itu?. Perhatikan contoh kalimat berikut, 'dengan pisau'. Apa yang dengan pisau? Supaya sempurna, kita tambahkan kalimat, 'Saya memotong kue dengan pisau'. Jika demikian, apa kalimat penyempurna dari Bismillah? Perbuatan kitalah penyempurnanya. Misalnya, kita membaca Bismillah saat mau makan. Berarti kita*

<sup>31</sup> Amiruddin., See the page of *Kata Pengantar...*

<sup>32</sup> Amiruddin. *Seri Tafsir Al Quran Kontemporer for Kids Al-Fatihah*.

<sup>33</sup> Amiruddin. *Seri Tafsir Al Quran Kontemporer for Kids Al-Fatihah*., 4.

berkata, "Saya makan dengan menyebut nama Allah". Maka kalimat ini menjadi sempurna."<sup>34</sup>

("Grammatically, Bismillah is actually a sentence that needs completion. Look at the translation, "In the name of Allah...etc". What is the name of Allah? Consider the following example sentence, "with a knife". What is with the knife? To make it perfect, we add the sentence, "I cut the cake with a knife". If so, what is the perfecting phrase of Bismillah? Our actions are the completion. For example, we recite Bismillah when we want to eat. This means that we say, "I eat in the name of Allah". Then this sentence becomes perfect.")

After that, the author provides a form of practice in everyday life that is recommended to read basmalah through the text of the interpretation accompanied by illustrations related to the discussion. For example, in a fragment of the interpretation:

"Dengan mengucapkan Bismillaahirrahmanirrahiim berarti kita menyadari akan kekuatan dan pertolongan Allah swt. dalam segala aktivitas yang kita kerjakan. Ingat, sebelum mandi, berpakaian, makan, belajar, bermain, atau tidur, kita harus membaca apa?"<sup>35</sup>

("By saying Bismillaahirrahmanirrahiim, we realise the power and help of Allah swt. in all the activities we do. Remember, before bathing, dressing, eating, studying, playing, or sleeping, what should we read?")

Aam uses simple, interesting and dialogical language. Her language style is popular and informal, so the children seem to be talking directly to the author. This can be seen in the selection of sentences with a question format that provides space for children to live the results of their reading of the interpretation of the basmalah verse. In addition, Aam presents several illustrations of children reading basmalah before carrying out activities, such as reciting the Koran, eating, studying.



Figure 4. One of the illustrations in the interpretation of QS. Al-Fatihah [1]: 1

<sup>34</sup> Amiruddin. *Seri Tafsir Al Quran Kontemporer for Kids Al-Fatihah.*, 5.

<sup>35</sup> Amiruddin. *Seri Tafsir Al Quran Kontemporer for Kids Al-Fatihah.*, 8.

From the presentation of interesting and colourful pictures, accompanied by speech bubbles that read "*Bismillaahirrahmaanirrahiim*", the author directs children readers to the education of ethical behaviour taught in Islam, in the form of reciting the basmalah prayer in every activity.

This model of interpretation can also be seen in Aam's explanation in the following verses. For example, in the third verse. After explaining the difference between "*Rahman*" which is translated as "Maha Pemurah" (Most Gracious) and "*Rahim*" as "Maha Penyayang" (Most Merciful), Aam directs his interpretation also to moral and ethical education obtained from emulating the *Rahman-Rahim* nature of God by using very persuasive language. This interpretation can be seen at the end of the explanation of the third verse, which reads:

*"Kita mesti mencontoh rahman dan rahim yang dimiliki Allah dengan berupaya untuk selalu memberikan kasih sayang kepada siapapun, bahkan kepada orang yang kita benci sekalipun. Dengan cara ini kita akan menjadi orang yang pemaaf, dermawan, dan adil. Hayo, siapa yang masih suka marahan sama teman dan tidak mau memaafkan? Itu tidak boleh, lho!"*<sup>36</sup>

*("We should imitate God's rahman and rahim by endeavouring to always give love to anyone, even to those we hate. In this way we will become forgiving, generous and just people. Hey, who still likes to be angry with friends and doesn't want to forgive? That's not allowed, you know!")*

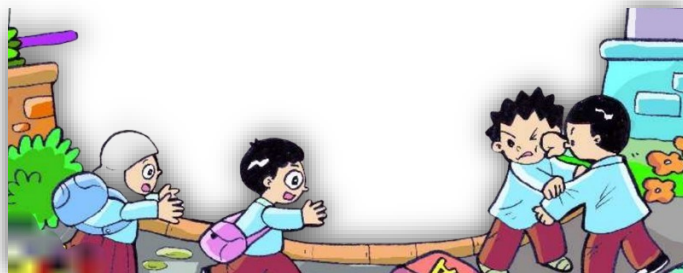


Figure 5. One of the illustrations in the interpretation of QS. Al-Fatihah [1]: 3

The picture above shows two students who run hurriedly to try to break up their two friends who are fighting. This is because anger and fighting are behaviours that do not emulate His *Rahman-Rahim* nature. Through the explanation of the text and the presentation of illustrations, Aam displays examples of applications of the third verse that can be applied in the daily life of the reader, so that from the reading, children can apply behaviour that is in accordance with the teachings of the Qur'an and avoid behaving that is not in accordance with the teachings of the Qur'an.

As for the other verses, the researcher took some interpretation quotes and

<sup>36</sup> Amiruddin. *Seri Tafsir Al Quran Kontemporer for Kids Al-Fatihah.*, 15.

illustrations that show the same tendency as the interpretation of the two verses that have been discussed. Some of the text and illustrations can be described in the table as follows:



Verse	Educative-Applicative Interpretation		
	Interpretation text	Illustration	Educational value
<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p> <p>“Dengan menyebut nama Allah yang Maha Pemurah lagi Maha Penyayang”</p>	<p>“Dengan mengucapkan Bismillaahirrahmani rrahiim berarti kita menyadari akan kekuatan dan pertolongan Allah swt. dalam segala aktivitas yang kita kerjakan. Ingat, sebelum mandi, berpakaian, makan, belajar, bermain, atau tidur, kita harus membaca apa?” (Hal. 4)</p>		Moral education
<p>الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ</p> <p>“Segala puji bagi Allah, Tuhan semesta alam”</p>	<p>“Orang yang sering mengucapkan Alhamdulillah rabbil aalamin menandakan bahwa ia selalu merasa dalam naungan rahmat dan cinta Allah swt. Ia merasa bahwa Allah selalu menyertainya dalam suka maupun duka. Karena itu, ucapan Alhamdulillah rabbil aalamiin merupakan wujud rasa syukur kita akan segala nikmat yang Allah swt. berikan.” (Hal. 11)</p>		Social education

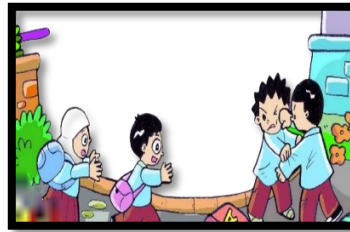
Figure 6. Illustration in the interpretation of QS. Al-Fatihah [1]: 1

Figure 7. Illustration in the interpretation of QS.-Al-Fatihah [1]: 2

الرَّحْمَنِ الرَّحِيمِ

“Maha  
Pemurah lagi  
Maha  
Penyayang”

“Kita mesti mencontoh rahman dan rahim yang dimiliki Allah dengan berupaya untuk selalu memberikan kasih sayang kepada siapapun, bahkan kepada orang yang kita benci sekalipun. Dengan cara ini kita akan menjadi orang yang pemaaf, dermawan, dan adil. Hayo, siapa yang masih suka marahan sama teman dan tidak mau memaafkan? Itu tidak boleh, lho!” (Hal. 15)



Social  
education

Figure 8. Illustration in the interpretation of QS.-Al-Fatihah [1]: 3

مَلِكِ يَوْمِ الدِّينِ

“Yang  
menguasai  
hari  
pembalasan”

“Ayat ini mengingatkan kita agar tidak berbuat seenaknya. Mengapa? Sebab seluruh perbuatan yang telah kita lakukan akan ditampakkan pada hari pembalasan. Mungkin kita tidak dihukum di dunia, namun kita tidak mungkin lepas dari hukuman di akhirat nanti.” (Hal. 16)



Faith  
education

Figure 9. Illustration in the interpretation of QS.-Al-Fatihah [1]: 4

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ  
نَسْتَعِينُ

“Hanya  
kepada  
Engkaulah  
kami  
menyembah  
dan hanya  
kepada  
Engkaulah  
kami memohon  
pertolongan”

“Ini adalah ikrar  
seorang manusia  
kepada Allah swt.  
Hanya kepada Allah  
swt. manusia  
menyembah dan  
meminta  
pertolongan.  
Sudahkah kita  
melaksanakan ikrar  
ini dalam kehidupan  
sehari-hari? Kalau  
kita masih mencontek  
saat ujian, berarti  
kita telah  
mengkhianati ikrar  
tersebut.” (Hal. 18)



Figure 10. Illustration in the  
interpretation of QS.-Al-Fatihah  
[1]: 5

Faith and  
morals  
education

إِهْدِنَا الصِّرَاطَ  
الْمُسْتَقِيمَ صِرَاطَ  
الَّذِينَ أَنْعَمْتَ  
عَلَيْهِمْ

“Tunjukilah  
kami jalan  
yang lurus,  
(yaitu) jalan  
orang-orang  
yang telah  
Engkau  
anugerahkan  
kenikmatan  
kepada  
mereka;”

“Setelah kita  
memuji-Nya dengan  
Alhamdulillah,  
menyadari bahwa  
Allah swt. Maha  
Pemurah dan  
Penyayang, yakin  
akan adanya hari  
pembalasan, dan kita  
ikrarkan bahwa  
hanya kepada-Nya  
kita beribadah dan  
memohon  
pertolongan.” (Hal.  
20)



Figure 11. Illustration in the  
interpretation of QS.-Al-Fatihah  
[1]: 6-7

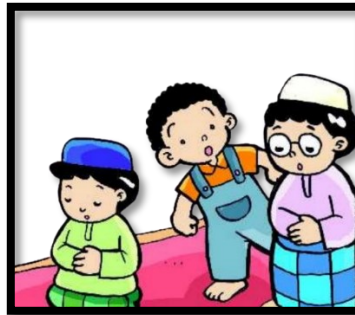
Faith  
education

غَيْرِ الْمَغْضُوبِ  
عَلَيْهِمْ وَلَا  
الضَّالِّينَ

"Bukan jalan  
mereka yang  
dimurkai dan  
bukan pula  
jalan mereka  
yang sesat"

"Maghdhuub (jalan  
yang dimurkai)  
adalah orang-orang  
yang tahu tentang  
kebenaran namun  
melanggarnya.

Misalnya, kita tahu  
bahwa shalat itu  
wajib dilaksanakan  
tapi masih ada saja  
yang suka  
meninggalkannya.  
Sedang dhaalliin  
(jalan orang yang  
sesat) adalah orang-  
orang yang rajin  
beramal namun tidak  
berdasarkan ilmu.  
Misalnya, orang  
yang rajin shalat tapi  
bacaan shalatnya  
salah, tidak seperti  
yang dicontohkan  
Rasulullah." (Hal.  
22)



Religious  
practice  
(worship)  
education

Figure 12. Illustration in the  
interpretation of QS.-Al-Fatihah  
[1]: 7

The table shows that the mention of the sixth verse is followed by a snippet of the seventh verse. The possible reason is that the beginning of the seventh verse is still related to the previous verse, where the word *ṣirāt* in the seventh verse becomes the *badal* of the word *z al-ṣirāt* in the sixth verse. The separation of the previous explanation from the last verse is to separate the discussion between "jalan yang lurus" (the straight path) and "jalan yang dimurkai" (the way of the wrathful). Some of the interpretation texts and illustrations presented also contain educational values that include several things, including faith, worship, morals, and social aspects.

Basically, the meaning of Surah Al-Fatihah is related to creed, worship, and theology. This was also conveyed by Aam Amiruddin at the end of the discussion regarding the "Inti Pesan" (core message) of Surah Al-Fatihah:

"Surat Al Fatihah adalah perintah agar kita selalu memuji Allah swt., hanya beribadah dan berdo'a kepada-Nya, meyakini hari pembalasan dan mohon dibimbing agar selalu berada di jalan kebenaran (shirotoI mustaqim)." <sup>37</sup>

(The core message: Surah Al-Fatihah is a command that we always praise Allah swt., only

<sup>37</sup> Amiruddin. *Seri Tafsir Al Quran Kontemporer for Kids Al-Fatihah.*, 24.

*worship and pray to Him, believe in the day of recompense and ask to be guided to always be on the right path (shirotol mustaqim))*

From the observations that have been made, the illustrations on each page help convey the message of the Qur'an to children so that it is more acceptable to their world.<sup>38</sup> In addition, the use of sentences that involve the reader makes the closeness between a author and his readers.

The explanation that has been presented confirms that the style of interpretation brought by Aam has an educational orientation. This orientation emphasizes on the author's messages and lessons that lean towards Islamic education and are important for children to understand and actualise in their daily lives. Through her writing, Aam provides faith, ethical and moral, worship, and social education through the interpretation text and illustrations depicting children's daily activities so that this work is quite applicable, relevant, and in accordance with the original purpose of publishing this tafsir work.

### Evaluation Page

As explained in the discussion of the systematic presentation of tafsir, the author also complements his work with an evaluation page "*Uji Kemampuan*" located at the end of the book as a reflection of children after understanding the meaning of the letter they have read. This evaluation is certainly very important in the learning process. This is to measure the success of a learning process that has been determined.<sup>39</sup>



Figure 13. "*Uji Kemampuan*" evaluation page in each series

In this context, children as readers certainly need to be assessed after reading

<sup>38</sup> Alawiyah, "Karakteristik Tafsir Indonesia Untuk Anak-Anak.", 100.

<sup>39</sup> Riinawati, *Pengantar Evaluasi Pendidikan*, Yogyakarta: Thema Publishing, 2021. 30.

Qur'anic interpretation material to measure the extent of understanding they get. It is also very important in the educational process to improve retention, and develop children's critical thinking skills. This can come from the "*Uji Kemampuan*" provided in the book or evaluated by the child's companion, such as parents.

## Conclusion

Tafsir Al-Qur'an formatted for children specifically, written by Aam Amiruddin to make it easier for educators and parents to explain the concept of tafsir to children. It is hoped that the verses of the Al-Qur'an are no longer only read and memorised, but also applied in their daily lives. The style of interpretation brought by Aam Amiruddin in the tafsir has an educational applicative orientation. This educational orientation focuses on messages and lessons from the author that lean towards Islamic education and are important to be understood and actualised by children in their daily lives. Application of the educational value of each verse interpretation which is included with cartoon character illustrations makes this work quite applicable and in accordance with the original purpose of the publication of *Seri Tafsir Al Quran Kontemporer for Kids*. The educational values conveyed include faith, worship, morals, and social aspects. Thus, *Seri Tafsir Al Quran Kontemporer for Kids* proves to be an effective alternative educational media in introducing the content of the Qur'an to children in a fun and educational way.

This research focuses on analysing the content and methods of interpretation used in one of the many tafsir for children in Indonesia and how a Qur'anic tafsir can be used as an alternative educational media for children. This research has not reached on the further expansion of the study of the Qur'anic tafsir for children. It is hoped that research related to tafsir for children can continue to a deeper stage of analysis, for example analysing the impact of Qur'anic tafsir on child development, both in terms of cognitive, affective, and psychomotor.

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