

Exploring Children's World through Tafsir: A Critical Examination of Abdul Mustaqim's *Tafsir Juz 'Amma for Kids*

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Abstract

The Qur'an as a guide for Muslims will be easily understood if there is an interpretation. Basically in an interpretation there are several things that must be considered. First is the ease with which the interpretation is understood and second is the effectiveness of the interpretation. This study aims to analyze how effective *Tafsir Juz 'Amma For Kids* is on children's understanding of the Qur'an at an early age. This research uses descriptive qualitative methods to explore the events observed and *Content Analysis* as the data analysis technique. The findings of this study are very important because it highlights the extensive influence on a child's understanding of the Qur'an starting from an early age, and highlights the effectiveness of the materials of this tafsir for the needs of early childhood in learning and understanding God's messages easily. The results of the study not only provide deep insight into the effectiveness of *Tafsir Juz 'Amma For Kids*, but also provide an understanding of the similarities in the need for interpretation of the Qur'an, young or old, male or female, adults or children. In the context of the archipelago, especially Indonesia, this article highlights the great and real contribution of a *Tafsir Juz 'Amma For Kids* in understanding the message of religion from an early age.

Keywords: Tafsir, Effectiveness, Children, *Tafsir Juz 'Amma for Kids*

Abstrak

Al-Qur'an sebagai pedoman umat Muslim akan mudah dipahami jika adanya suatu interpretasi. Pada dasarnya dalam sebuah interpretasi ada beberapa hal yang harus diperhatikan. Pertama ialah mudahnya interpretasi tersebut dipahami dan kedua adalah efektifnya interpretasinya. Penelitian ini bertujuan untuk menganalisis seberapa efektif dari *Tafsir Juz 'Amma For Kids* terhadap pemahaman anak-anak dalam memahami al-Qur'an pada usia dini. Penelitian ini menggunakan metode kualitatif deskriptif untuk mendalami peristiwa yang diamati serta *Content Analysis* sebagai teknik analisis datanya. Temuan penelitian ini sangat penting karena menyoroti pengaruh yang luas terhadap suatu pemahaman anak-anak pada al-Qur'an dimulai sejak dini, dan menyoroti akan efektivitas bahan dari tafsir ini untuk kebutuhan anak usia dini dalam mempelajari dan memahami pesan-pesan Tuhan dengan mudah. Hasil penelitian tidak hanya memberikan wawasan mendalam tentang keefektifan *Tafsir Juz 'Amma For Kids*, tetapi juga memberikan pemahaman tentang persamaan dalam kebutuhan akan interpretasi al-Qur'an, tua atau muda, laki-laki atau perempuan, dewasa atau anak-anak. Dalam konteks Nusantara, khususnya Indonesia, artikel ini menyoroti akan kontribusi yang besar dan nyata dari sebuah *Tafsir Juz 'Amma For Kids* pemahaman anak-anak dalam memahami pesan Agama sejak usia dini.

Kata kunci: Tafsir, Efektif, Anak-anak, *Tafsir Juz 'Amma for Kids*

Introduction

The study of Qur'anic interpretation for children has undergone significant development in recent decades. However, the majority of previous studies tend to focus on the methodological aspects of teaching or pedagogical approaches alone. In contrast to these studies, this research takes a more comprehensive perspective by analyzing Abdul Mustaqim's *Tafsir Juz 'Amma for Kids* not only as a product of children's interpretation, but also as a manifestation of paradigm transformation in Qur'anic interpretation that considers the psychological, sociological and cultural aspects of contemporary Indonesian children.¹

This research focuses on how children's tafsir can serve as an epistemological bridge between the complexity of the Qur'anic meaning and the cognitive world of children. It also shows a paradigm shift from textual-dogmatic interpretation to contextual-humanist interpretation. This study uses a multidisciplinary approach, in contrast to previous studies that usually look at children's interpretation from a single point of view. It combines cultural anthropology, child development psychology and hermeneutic theory to gain a broader understanding of how tafsir can effectively represent and welcome children's world.

Furthermore, this study fills a gap in the academic literature by providing an in-depth analysis of how a contemporary work of tafsir attempts to bridge the gap between the classical tradition of Qur'anic interpretation and the spiritual and intellectual needs of children in the digital age. Through a critical examination of *Tafsir Juz 'Amma for Kids*, this study not only explores the interpretive strategies used by Abdul Mustaqim in transforming the Qur'anic messages into children's language, but also reveals how this work responds to the challenges of modernity while still maintaining the substance of the Qur'an's fundamental teachings.

The awareness to understand the Qur'an (tafsir) has emerged since the revelation of the Qur'an, which was started by the Prophet Muhammad himself. This is indicated by the questions that his companions asked him about various issues related to the meaning and texts of the Qur'anic verses that were unclear.² With the development of the times, social characters also change. Mufasirs must be more innovative in presenting Qur'anic interpretations to make them more accessible and acceptable in everyday life. This is because Islam has spread to various cultures. Therefore, it is very important to interpret the Qur'an in a different sociocultural context from when it was written as this shows that the Qur'an remains relevant for every time and place.³

If we trace its history, from the time the Qur'an was revealed to the Prophet Muhammad until now, the activities or dynamics of Qur'anic interpretation have never been stuck at one time. This is because, as stated by Arkoun in *Sohibul Adib*; the Qur'an provides

¹ Abdul Mustaqim, *Tafsir Juz 'Amma for Kids* (Solo: Tiga Serangkai, 2011).

² Abdul Chalim, "Pola Komunikasi Kitab Tafsir Juz 'Amma For Kids Karya Abdul Mustaqim," *Qaf: Jurnal Ilmu Al-Qur'an Dan Tafsir* 5, no. 1 (2023): 62 -77.

³ Nafiatuz Zahro', "TAFSIR VISUAL Kajian Resepsi atas Tafsir dan Ilustrasi dalam Tafsir Juz 'Amma for Kids," *Jurnal Studi Ilmu-ilmu Alqur'an dan Hadis* 16, no. 1 (16 Maret 2017): 123, <https://doi.org/10.14421/qh.2015.1601-07>.

an unlimited variety of possible meanings, always open to new interpretations, never fixed and bound to a single interpretation. Therefore, it is natural that there are various methods of interpretation that have been proposed by classical, medieval and modern mufasirs.⁴ Furthermore, Arkoun in Anisa Rosi Oktaviana; believes that "Quran" has many potential meanings, so there is still an opportunity to know and understand the meaning of "Quran".⁵ So it is understandable that then various methods of interpretation offered by classical, medieval, and modern mufasirs emerged. Four common methods of interpretation are *ijmali* (global), *tablili*, *muqarrin*, and most recently *maudhu'i* (thematic).⁶

However, of the many approaches to interpretation presented by the Mufassirs, it can only be studied by adults, ranging from santri, students, teachers, and academics - and does not touch the world of children. The world of adults is clearly different from the world of children, the world of children is a different world that is the world of play⁷ is still minimal tafsir whose intended consumers are children using their language, even though they have the same needs for the explanation of the Qur'an. Children need a lot of stimulation in their lives so that they can absorb various data well. Indeed, they are still difficult in absorbing formal data.⁸ Therefore, one of the Nusantara mufassirs took the initiative to make a work of tafsir whose consumers are children, he is named Abdul Mustaqim, a professor of Al Qur'an and Tafsir at UIN Sunan Kalijaga Yogyakarta.⁹ He wrote *Tafsir Juz 'Amma For Kids* because of his anxiety when he saw small children interested in reading illustrated comics. From here he thought that visualizing God's message in presenting tafsir was important.

Although there are several tafsirs aimed at children, in-depth research on the effectiveness and impact of Abdul Mustaqim's *Tafsir Juz 'Amma For Kids* is still limited. This research opens up opportunities to further explore how this tafsir can meet the needs of children's understanding of the Qur'an. It also shows the importance of embedding values of inclusivity and equality in tafsir for children. However, there is a lack of research that specifically explores how these values can be integrated in teaching the Qur'an to children from different backgrounds.

Departing from this, the author aims to dive into the world of children and explore the *Tafsir Juz 'Amma For Kids* on children's understanding of the Qur'an at an early age. Afif Rahman in Adib, said that providing understanding and teaching about the interpretation of the Qur'an to children is a conscious effort made in a certain way so that they understand and understand the importance of the Qur'an as the main source of Islamic law.¹⁰ This article

⁴ Shohibul Adib, "Metode Tafsir Alqur'an untuk Anak Didik: Studi Buku Tafsir Alqur'an Karya Afif Muhammad," *Al-Rivayah: Jurnal Kependidikan* 10, no. 2 (2018).

⁵ Anisa Rosi Oktaviana, "Konsep Hermeneutika Menurut Mohammed Arkoun" *Aqlania* 12, no. 2 (2021).

⁶ Adib, "Metode Tafsir Alqur'an untuk Anak Didik: Studi Buku Tafsir Alqur'an Karya Afif Muhammad."

⁷ Adib.

⁸ Rindy Winanti, "Efektivitas Komunikasi Verbal Dalam Meningkatkan Kegiatan Menghafal Juz 'Amma pada Taman Pendidikan Anak Usia Dini di Kecamatan Tanjungpura, Kabupaten Langkat", *EduInovasi: Journal of Basic Educational Studies* 4, no. 1 (2024).

⁹ Chalim, "Pola Komunikasi Kitab Tafsir Juz 'Amma For Kids Karya Abdul Mustaqim."

¹⁰ Adib, "Metode Tafsir Alqur'an untuk Anak Didik: Studi Buku Tafsir Alqur'an Karya Afif Muhammad."

identifies the classical tradition of Qur'ānic interpretation with the spiritual and intellectual needs of children in the digital age, which has previously received little attention, thus opening up opportunities for further exploration. As such, this article not only contributes to the development of theory but also provides concrete solutions to challenges faced in practice. Please customize the passages in brackets with the specific information of the article you are referring to.

This research uses a descriptive qualitative approach to explore the events observed. Qualitative research is a research process that aims to understand human or social phenomena by producing in-depth and complex images, reporting detailed perspectives from informant sources, and doing so in a natural environment.¹¹ This research uses *library research* by collecting several sources of literature, based on written data, books, books, articles, and related journals that discuss tafsir, children, effectiveness. In addition, this research applies documentation and *content analysis* methods. This method is used to explore the effectiveness of visual religious messages in *Tafsir Juz 'Amma For Kids* on children. This approach is also used to examine how strong the impact of tafsir whose consumers are children.

Results and Discussion

Effectiveness and its Definition

Effectiveness in understanding a problem refers to the extent to which one can identify, analyze and find appropriate solutions to the problem in an efficient and accurate manner. This level of effectiveness is influenced by several factors, including analytical skills, the availability of relevant information, and the ability to apply existing knowledge in a specific context.¹² When effectiveness is achieved, the result is a deep understanding and an implementable solution, which not only solves the problem but also prevents similar problems from occurring in the future. According to KBBI (*Kamus Besar Bahasa Indonesia*), "effectiveness" is the root word of "effective", which means having an effect, efficacy, efficacy, can bring success, and usability. Therefore, effectiveness is defined as a condition of effect, and efficacy.

Effectiveness means the success or achievement of a goal in accordance with plans and needs, both in the use of data, facilities and time.¹³ According to John Hattie, learning effectiveness is strongly influenced by factors such as teaching quality, constructive feedback and students' active involvement in the learning process.¹⁴ Lev Vygotsky highlights the role of social interaction and a supportive learning environment in improving learning effect-

¹¹ Muhammad Rijal Fadli, "Memahami desain metode penelitian kualitatif", *Humanika, Kajian Ilmiah Mata Kuliah Umum* 21, no. 1 (2021).

¹² Wildani Aulia Fitri dan Muqita Hanifah Hasanah Dilia, "Optimalisasi Teknologi Ai Dalam Meningkatkan Efektivitas Pembelajaran", *Sindoro: Cendikia Pendidikan* 5, no. 11 (2024), 11–20.

¹³ Farid Agus Susilo, "Peningkatan Efektivitas Pada Proses Pembelajaran," *MATHEdunesa* 2, no. 1 (2013).

¹⁴ Knud Illeris, ed., *Contemporary Theories of Learning: Learning Theorists... in Their Own Words*, Second edition (London New York, NY: Routledge, Taylor & Francis Group, 2018).

iveness.¹⁵ This whole view shows that the effectiveness of learning depends not only on teaching methods, but also on how learning is organized and supported by various external factors. Likewise, with the "effectiveness" of a family of knowledge (*Tafsir*) on children's understanding, especially in the spiritual realm, adults easily know whether the learning material is effective or not for them, unlike children, they will be optimal and maximized in learning if a person who provides learning understands something that children like and then something is used as an instrument in learning.

Children's world

Children's understanding develops through active interaction with their environment, both physical and social. In the early stages, their understanding relies heavily on direct and concrete experiences, as well as guidance from adults and peers. More abstract concepts begin to be understood as they grow older and their cognitive abilities improve. According to Jean Piaget's theory of cognitive development, children move through different stages of development where their understanding becomes increasingly complex and logical. This process is enriched by appropriate stimulation, emotional support, and opportunities for independent exploration.¹⁶

As explained at the beginning of the chapter, children need a lot of stimulation in their lives so that they can absorb various data well. It seems that they still have difficulty absorbing formal data. Therefore, the way each child in early childhood communicates is certainly not the same as the way one communicates with adults; the approach used is also different.¹⁷ At this stage, most children are not yet able to read fluently. At this stage, the child's vocabulary is only about 20,000 to 24,000 words, so the child will rely more on sight and hearing.¹⁸

To support the development of their understanding, interactive and fun learning approaches are essential. Methods such as educational games, picture stories and practical activities can help children relate new concepts to their everyday experiences. In addition, a language-rich environment, where children frequently hear and use new words in meaningful contexts, can significantly improve their language skills.¹⁹ The role of adults, such as parents and teachers, is crucial in providing this stimulation, whether through conversation, story reading or activities that stimulate children's curiosity and exploration.²⁰ Thus, an approach

¹⁵ Lee Nelson, Ryan Groom, dan Paul Potrac, ed., *Learning in Sports Coaching: Theory and Application* (London: Routledge, 2016).

¹⁶ Bärbel Inhelder dan Jean Piaget, ed., *Piaget and His School: A Reader in Developmental Psychology*, Springer Study Edition (New York Heidelberg: Springer, 1976).

¹⁷ Winanti, "Efektivitas Komunikasi Verbal Dalam Meningkatkan Kegiatan Menghafal Juz 'Amma pada Taman Pendidikan Anak Usia Dini di Kecamatan Tanjungpura, Kabupaten Langkat."

¹⁸ Chalim, "Pola Komunikasi Kitab Tafsir Juz 'Amma For Kids Karya Abdul Mustajim."

¹⁹ Anisatul Mardiah, et al., "Family: Foundation of Children's Education in the Era of Qur'anic Disruption", *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 7, no. 5 (2023), 5449-5459.

²⁰ Ika Hilmiatus Salamah, *Juz 'Amma publications for kids in Indonesia: A study of authorship, presentation, and interpretation approaches*, Tesis, Universitas Islam Negeri Maulana Malik Ibrahim 2024.

that is tailored to children's needs and ways of learning can help them absorb information more effectively and enjoyably.

From all the approach methods, expert opinions above and the theory of effectiveness in the previous chapter, the author analyzes the effectiveness of the material from the approach in *Tafsir Juz 'Amma for Kids*, it is appropriate to bring children closer to the Qur'an, because the majority of interpretations circulating today are rarely concerned with the realm of children, even though children and adults have the same needs for spirituality, especially understanding God's messages. However, the presence of *Tafsir Juz 'Amma For Kids* answers the problem of that gap.

Overview of *Tafsir Juz 'Amma for Kids*

Book *Tafsir Juz 'Amma For Kids* is one of the works of Prof. Dr. H. Abdul Mustaqim, M. Ag. He is a professor of Al-Qur'an Science and Tafsir at UIN Sunan Kalijaga, Yogyakarta. His educational history shows his expertise in this field so there is no doubt. Dr. Abdul Mustaqim took S1, S2, S3 at UIN Sunan Kalijaga Yogyakarta. In addition, at the Open Senate Meeting held on December 16, 2019, Prof. Dr. H. Abdul Mustaqim, S. Ag., M. Ag., was confirmed as Professor of Ulumul Qur'an at UIN Sunan Kalijaga Yogyakarta.

He is the son of Kiyai Bardan and Hajah Soerwati, and was born on December 4, 1972 in Purworejo Regency, Central Java. He studied in his hometown from the elementary level to the Tsanawiyah Madrasah, staying with Kiyai Abdullah Umar to study the tools (nahw and sharf). After graduating from MTs Jono Purworejo, he then switched to Ali Maksum Krapyak Islamic Boarding School in Yogyakarta from 1988 to 1998. In addition to boarding school, he also studied for his undergraduate degree in Hadith Interpretation at IAIN Sunan Kalijaga from 1991-1996. After graduating in 1997, he was appointed as a lecturer at the same campus.²¹ In addition to being a professor of Qur'anic science, Abdul Mustaqim also has extensive knowledge of Qur'anic interpretation. He studied the Qur'an a lot even when he was very young because he grew up in an environment that gave him plenty of time to study. Moreover, his research track record shows that he has spent almost half of his current life studying Islam, especially the Qur'ān.²²

He wrote the book *Tafsir Juz 'Amma For Kids* from a concern after witnessing the interest of young children to read illustrated comics, he believes that providing tafsir with the concept of visualization is important to convey God's message. In addition, he was also inspired when he went to Egypt in 2007, following the *Post-Doct Ta'hil Mu'allim Al-Lughah al-'Arabiyah*. There was found Mushowwar Arabic dictionary (pictorial dictionary) dictionary for children accompanied by pictures. After that, Abdul Mustaqim attempted to interpret verses from *Juz 'Amma* with illustrations to help children understand the stories, moral messages, and verses of the Qur'an. In other words, the purpose of *Tafsir Juz 'Amma For Kids*

²¹ Muhammad Naufal Hakim, "Maqâshidiyyah Integratif dan Prinsip Metodologi Teori Tafsîr Maqâshidî Abdul Mustaqim", *Islamadina: Jurnal Pemikiran Islam* 24, no. 2 (2023).

²² Chalim, "Pola Komunikasi Kitab Tafsir Juz 'Amma For Kids Karya Abdul Mustaqim."

is to put the message of the Qur'an into the minds of children so that abstract messages or stories are clear to them.²³

Interpretation Style of *Tafsir Juz 'Amma for Kids*

Tafsir Juz 'Amma For Kids by Abdul Mustaqim is a relatively new work of tafsir in the development of Indonesian tafsir. This interpretation is made for children's consumption. He uses third-person pronouns (we) rather than second-person pronouns (you/you). This shows that in conveying his interpretation, he seems to invite his readers to learn to do what is commanded and prohibited by the Qur'an. He does not patronize, but as if exemplifying the moral ideals in the Qur'an with the medium of text, and image visualization is used to help children understand the content of the message conveyed.²⁴

The most new thing in this work is the illustrations that are offered as a supporting tool to make it easier to understand the interpretation that is packaged in easy-to-understand language. In this case, the illustrations in question are not illustrations in the form of writing, but images (for example photos or paintings) that help explain the contents of books, essays, and so on.²⁵ The focus of the message in this tafsir is a socio-religious message that aims to help instill religious values or spirituality in children from an early age to produce a moral and ethical generation. *Tafsir Juz 'Amma For Kids* was created with the aim of producing a moral and ethical generation from an early age in social and religious life.²⁶

The illustrations in this work not only help to visually clarify the meaning of the written interpretation of the verses of the Qur'an, but also help readers stay interested in reading it because illustration as part of artwork is a game that gives inner pleasure to the artist and the audience. *Tafsir Juz 'Amma for Kids* uses illustrations to visually convey meaning. Interestingly, the illustrator depicts the social reality of children from Indonesian culture to illustrate this tafsir. The visual interpretation consists of illustrations that simultaneously serve as this explanatory medium.²⁷

Analysis of *Tafsir of Juz 'Amma For Kids: An Example of Interpretation*

In the example of interpretation, the author takes an example in QS. Al-kafirun verse 6, as follows;

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

"For you your religion, and for me mine."

This verse is interpreted as a message to show respect for people of other religions. For, we cannot force non-Muslims to embrace Islam, let alone by force. He also reminds us

²³ Abdul Mustaqim, <https://artikula.id/abdul/inovasi-dan-visualisasi-pesan-tuhan-dalam-tafsir-juz-amma-for-kids/> diakses pada 5 Mei 2024

²⁴ Chalim.

²⁵ Zahro', "TAFSIR VISUAL Kajian Resepsi atas Tafsir dan Ilustrasi dalam Tafsir Juz 'Amma for Kids."

²⁶ Chalim, "Pola Komunikasi Kitab Tafsir Juz 'Amma For Kids Karya Abdul Mustaqim."

²⁷ Zahro', "TAFSIR VISUAL Kajian Resepsi atas Tafsir dan Ilustrasi dalam Tafsir Juz 'Amma for Kids."

that we should not insult other religions for defending our religion or for our religious tolerance of mixing up their religious teachings. Here, the religious inclusion that he offers and introduces to children as consumers of this tafsir is clearly visible. Apart from his background of being born in Indonesia and raised in a pesantren environment, religious inclusiveness has been instilled for generations in Indonesian society since the beginning of the spread of Islam by the Walisongo. The Walisongo spread Islam in Indonesia in a peaceful way, respecting local culture, not forcing others to convert to Islam, and even incorporating Islamic teachings into the Indonesian culture at that time without losing its identity. In responding to the way Islam developed in Indonesia, Walisongo showed tolerance. The Walisongo realized that Islam must be adapted to the conditions of the region and its socioculture without losing its fundamentals and principles. This tolerant attitude allowed Islam to be accepted and developed in Indonesia, especially in Java, where Abdul Mustaqim was born.²⁸

Here the author includes documentation of one page from *Tafsir Juz 'Amma for Kids* on one of its interpretations;



Abdul Mustaqim's approach in *Tafsir Juz 'Amma For Kids* reflects a paradigm shift in religious education for children. By combining visual elements with textual explanations, Mustaqim not only bridges the understanding gap, but also creates a space for dialog between the sacred text and contemporary reality. This approach challenges traditional methods of teaching the Qur'an that are often too abstract for children, and paves the way for an understanding that is more contextual and relevant to their daily lives.

The use of illustrations in this tafsir is not just a visual aid, but also a form of interpretation itself. By choosing to depict children from various social backgrounds in one frame, Mustaqim implicitly instills the values of equality and inclusiveness. This shows that tafsir is not only about explaining the literal meaning of the text, but also about articulating the universal values contained therein in a particular socio-cultural context. This approach has the potential to shape children's worldviews that are more inclusive and tolerant from an early age.

Mustaqim's focus on social aspects and tarbiyah in his interpretation reflects a shift from a legalistic-formalistic approach to interpretation towards a more ethical-humanistic

²⁸ Chalim, "Pola Komunikasi Kitab Tafsir Juz 'Amma For Kids Karya Abdul Mustaqim."

one. This is in line with contemporary trends in Islamic studies that emphasize the ethical and social dimensions of religious teachings. However, this approach also raises questions about the balance between the spiritual-transcendental and social-practical aspects of religious understanding. Is this emphasis on social aspects likely to obscure the metaphysical and theological dimensions that are also important in a comprehensive understanding of the Qur'an?

Mustaqim's method of interpretation that uses the pronoun "we" instead of "you/you" creates a sense of inclusivity and togetherness in the learning process. This approach not only reduces the hierarchy between teacher and student, but also creates a sense of collective responsibility in understanding and practicing the teachings of the Qur'an. However, it is worth considering whether this approach might diminish the authority of the sacred text itself, and how this might affect children's perception of the Qur'an as a source of moral and spiritual authority.

The use of illustrations that reflect Indonesian social realities in this tafsir shows an attempt to contextualize the teachings of the Qur'an in a local setting. This is an important step in creating resonance between the sacred text and the daily life experiences of Indonesian children. However, this approach also raises questions about the universality of the Qur'anic message. How can this interpretation bridge the tension between the particularity of the local context and the universality of the Qur'anic message? Furthermore, how can this approach be adapted for different cultural and social contexts without losing the essence of the Qur'anic message?

Although Abdul Mustaqim's *Tafsir Juz 'Amma For Kids* represents a significant innovation in the approach to Qur'anic interpretation for children, several critical aspects need to be considered. *First*, the use of visual illustrations, while effective in capturing children's attention, may also limit their imagination in understanding the abstract concepts contained in the Qur'an. *Second*, the focus on social and tarbiyah messages, while important, may overlook the deeper theological and spiritual aspects of the verses. *Thirdly*, an overly simplistic approach in explaining complex concepts may run the risk of oversimplifying the Qur'anic teachings. Moreover, while this tafsir aims to produce a moral and ethical generation, it is questionable to what extent this approach can prepare children to deal with the complexities of Qur'anic interpretation in their adulthood. Finally, while an inclusive approach to interpretation is to be applauded, caution needs to be taken against falling into the trap of excessive relativism in understanding religious teachings. Thus, while recognizing the innovation and benefits of *Tafsir Juz 'Amma For Kids*, it is important to continue to study and develop this method in order to provide children with a more comprehensive and in depth understanding of the Qur'an.

Conclusion

Based on research analyzing the effectiveness of the material from *Tafsir Juz 'Amma For Kids* by Abdul Mustaqim, the author concludes as follows: *First*, effectiveness in understanding a problem and in learning in general is determined by the ability of individuals or educational systems to identify, analyze, and find appropriate solutions. Factors such as the quality of learning, constructive feedback and active engagement have a great influence on this effectiveness. In the context of children's education, interactive methods and a supportive environment are essential to support their cognitive development. The use of

educational games, picture stories and hands-on activities can make learning more engaging and effective, allowing children to better absorb complex concepts.

Secondly, innovative teaching methods such as *Tafsir Juz 'Amma For Kids* demonstrate the importance of a visual and interactive approach in conveying religious teachings to children. Developed by Abdul Mustaqim, this method combines traditional teachings with modern techniques to facilitate children's understanding of the Qur'an. Using textual media and graphic visualizations, this method not only teaches religious knowledge but also instills ideal moral values. This approach is an important step in the development of Islamic education in Indonesia, making teaching more accessible and comprehensible to children, and increasing the effectiveness of learning Qur'anic teachings.

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