

Actualizing the Concept of *Ar-Rusyd* in the Exegesis of Surah An-Nisa' (5-6) as a Model for Youth Character Education

Rifqi Maulana Hanif^{1*}, Kharis Nugroho¹

¹ Faculty of Quranic Science and Tafseer, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

Abstract

This study aims to examine classical and contemporary interpretations of Surah An-Nisā' verses 5–6, with a focus on the concept of ar-rusyd and its relevance to the formation of social responsibility and youth character education. This study is motivated by differences in exegetical approaches that tend to limit ar-rusyd to intellectual competence and financial management in classical interpretations, alongside contemporary efforts to expand its meaning to encompass moral and social dimensions. This research employs a qualitative method using a library research approach, through comparative analysis of classical tafsir literature and relevant contemporary studies.

The findings indicate that ar-rusyd does not merely represent intellectual maturity but also includes moral maturity, clarity of reasoning, and social readiness in carrying trust (amanah) and responsibility. Contemporary interpretations emphasize that the concept of ar-rusyd is consistent with the principles of justice and equality that constitute the fundamental values of the Qur'an and cannot be used as a justification for discriminatory hierarchical relations. Furthermore, this study finds that ar-rusyd, together with the values of amanah and nafs, can serve as a conceptual foundation for developing a Qur'an-based model of youth character education. In conclusion, the actualization of the concept of ar-rusyd makes a significant contribution to strengthening thematic Qur'anic exegesis and advancing Islamic education oriented toward the formation of mature, just, and responsible character.

Keywords: *ar-rusyd, Surah An-Nisā' verses 5–6, Qur'anic exegesis, character education, social responsibility.*

Introduction

The Surah An-Nisā' is one of the chapters of the Qur'an that places significant emphasis on the formation of social order, family structure, and ethical conduct within Islamic society. Among the pivotal verses in this surah are verses 5 and 6, which address the management of wealth, social responsibility, and the criteria of individual maturity before being entrusted with full responsibility. These verses underscore the importance of the concept of *ar-rusyd*, which is generally understood as intellectual maturity and moral soundness in carrying out personal and social responsibilities (Rahmawati, 2020). In the classical context, *ar-rusyd* is often interpreted as an individual's ability to manage wealth and make rational decisions before entering adulthood, including marriage and familial responsibilities (Supraptiningsih, 2021). This concept is not merely legal-formal in nature, but also reflects ethical and moral values that serve as the foundation of social life in Islam.

However, the understanding of these verses throughout the history of Islamic exegesis cannot be separated from the patriarchal social and cultural contexts that prevailed during the classical period. Traditional interpretations frequently associate maturity and responsibility with gender-based hierarchical structures, positioning men as authority holders and protectors of women, as reinforced by interpretations of Surah An-Nisā' verse 34 (Goudarzi, 2025). Such perspectives implicitly place women in subordinate positions, thereby limiting their participation in public life and social decision-making processes (Riezal et al., 2024). Consequently, the concept of *ar-rusyd* in classical tafsir is often narrowed to administrative concerns and social control, rather than being understood as an inclusive and justice-oriented ethical framework.

The development of contemporary Qur'anic studies demonstrates serious efforts to reassess these classical interpretations. Modern scholars critically examine hierarchical readings that are considered to be more influenced by patriarchal cultural constructions than by the Qur'anic principles of justice and equality (Az-Zahra & Nurrohim, 2024). Within this perspective, *ar-rusyd* is no longer understood solely as intellectual maturity in wealth management, but also as ethical, social, and moral maturity that demands shared responsibility between men and women (Afandy et al., 2022). This reinterpretation opens space for a more contextual understanding of Surah An-Nisā' verses 5–6, allowing the values of justice, trust (*amanah*), and equality to be actualized in accordance with contemporary challenges (Muhammad, 2021). In contemporary Islamic discourse, *ar-rusyd* is increasingly understood as an indicator of holistic moral and rational maturity. Islamic thinkers emphasize that *ar-rusyd* encompasses the integration of intellect, ethics, and social readiness, rather than merely formal intellectual competence (Hussain et al., 2023). This understanding aligns with the view that ideal Islamic education should not only focus on the acquisition of knowledge, but also on the formation of character and moral

* Corresponding author: G100241071@student.ums.ac.id

sensitivity among learners (Solihah et al., 2025). Thus, *ar-rusyd* becomes a key concept in shaping individuals who are capable of acting justly, responsibly, and in pursuit of social welfare.

The urgency of discussing *ar-rusyd* becomes more pronounced when linked to the context of youth in the modern era. Rapid social changes driven by technological advancement, globalization, and cultural dynamics require young generations to possess moral maturity and the ability to make wise decisions (Yanti & Hayani, 2023). In this regard, character education based on Qur'anic values is crucial in equipping youth to face contemporary challenges without losing their ethical foundations (Yusuf & Hindami, 2024). Several studies indicate that the internalization of *ar-rusyd* values in education can enhance social awareness, moral responsibility, and community engagement (Fadli & Mahariah, 2025; Hidayah et al., 2025).

Furthermore, the application of *ar-rusyd* is relevant not only within formal educational settings, but also in broader social life. Contemporary scholars emphasize that *ar-rusyd* reflects an individual's readiness to contribute ethically to society, including in aspects of social welfare and just governance (Njiofor, 2024). Therefore, the reinterpretation of Islamic teachings that aligns with contemporary ethical standards, while remaining faithful to the foundational values of the Qur'an, becomes an urgent necessity (Zainuri & Aslamiyah, 2024). This approach encourages the strengthening of critical thinking and ethical reasoning as integral components of Islamic education (Syaridawati, 2025).

In the context of youth character education, the value of *ar-rusyd* is closely connected to other Qur'anic values, such as trustworthiness (*amanah*) and self-control (*nafṣ*). The cultivation of maturity encourages young people to develop critical thinking skills and responsibility in decision-making (Jazilurrahman, 2025; Subur et al., 2024). Meanwhile, the value of *amanah* fosters integrity and honesty as the foundation of social ethics (Gyanjar, 2025; Syahmil & Sa-U, 2024), and self-control helps youth confront moral challenges amid the complexities of modern life (Fadhilah & Bakri, 2023; Nurrochim, 2025). The integration of these values in character education is believed to contribute to the formation of a young generation that is ethical, independent, and responsible.

A number of studies also highlight the importance of a holistic educational approach in the internalization of Qur'anic values (Fauji et al., 2020). Educational models that integrate cognitive, affective, and social dimensions have proven effective in shaping learners' character in a comprehensive manner (Maulana & Makinuddin, 2025). Learning strategies based on Qur'anic narratives, collaborative learning, and the involvement of communities and parents further strengthen the process of moral value internalization in everyday life (Karim et al., 2023; Shofiyah et al., 2023; Suriyati et al., 2025).

Based on the foregoing discussion, this study is important in examining how the concept of *ar-rusyd* in the exegesis of Surah An-Nisā' verses 5–6 can be actualized as a model of youth character education. This research aims to reconstruct the understanding of *ar-rusyd* from both classical and contemporary tafsir perspectives, and to identify its relevance to youth character formation within the context of modern Islamic education. By linking Qur'anic texts, exegetical traditions, and recent scholarly findings, this study is expected to provide both theoretical and practical contributions to the development of character education based on Qur'anic values.

The research questions addressed in this study are as follows: (1) how is the concept of *ar-rusyd* understood in classical and contemporary tafsir of Surah An-Nisā' verses 5–6; (2) how does the shift in the meaning of *ar-rusyd* reflect changes in social and ethical paradigms in Islam; and (3) how can the concept of *ar-rusyd* be actualized as a model of youth character education grounded in Qur'anic values.

Research Method

This study employs a qualitative research design with a library research approach, focusing on textual and discourse analysis of Qur'anic exegesis (*tafsir*), particularly Surah An-Nisā' verses 5–6. This approach is selected because the objective of the study is to examine and interpret the concept of *ar-rusyd* in depth through a comparative analysis of classical and contemporary tafsir, and to relate it to models of youth character education. The research subjects consist of written sources, including classical and contemporary tafsir works, scholarly journal articles, and academic studies discussing *ar-rusyd*, moral maturity, gender justice, and character education based on Qur'anic values, as reflected in the previously reviewed literature (Az-Zahra & Nurrochim, 2024).

The primary research instrument in this study is the researcher, who functions as the key instrument responsible for conducting critical readings, thematic categorization, and textual interpretation (Hidayah et al., 2025). To ensure systematic analysis, a document analysis framework is employed, encompassing key aspects such as the definition of *ar-rusyd*, the interpretive context of the verses, social and gender implications, and the relevance of these values to youth character education, as discussed in the literature on Islamic education and character development (Hussain et al., 2023; Solihah et al., 2025). Data collection procedures involve the identification, selection, and in-depth examination of relevant primary and secondary sources, which are then recorded and classified according to emerging conceptual themes.

Data analysis is conducted using content analysis and comparative analysis methods. Content analysis is utilized to identify the meanings of *ar-rusyd* in classical and contemporary tafsir, while comparative analysis is applied to examine shifts in interpretive paradigms and their implications for concepts of social responsibility and youth character education. Subsequently, the analytical findings are interpreted contextually by linking the values of *ar-rusyd* to Qur'an-based

character education models that emphasize moral maturity, trustworthiness (*amanah*), and self-control, as identified in studies on character education and Qur'anic values (Shofiyyah et al., 2023).

Research Findings

The findings of this study are derived from a literature analysis of classical and contemporary interpretations of Surah An-Nisā' verses 5–6, as well as academic studies related to the concept of *ar-rusyd* and youth character education. The research results are presented through conceptual mapping and thematic categorization, illustrating patterns of understanding *ar-rusyd*, its social implications, and its relationship with Qur'an-based character education values.

Findings on the Concept of Ar-Rusyd in Classical Tafsir

Based on the analysis of classical tafsir, the concept of *ar-rusyd* is consistently understood as intellectual maturity that directly affects legal capacity (*ahliyyah*), particularly in matters of wealth management and the assumption of social responsibility. In the interpretation of QS. An-Nisā' verse 6, classical exegetes emphasize that *ar-rusyd* is not merely biological maturity (*bulūgh*), but rather rational competence to act appropriately without causing harm to oneself or others (Supraptiningsih, 2021).

Al-Ṭabarī interprets *ar-rusyd* as the ability to conduct proper financial transactions (*tasharruf*) characterized by discernment between beneficial and harmful management of wealth. According to him, *bulūgh* without *rusyd* is insufficient to justify the transfer of an orphan's property, as rational competence, rather than age alone, constitutes the primary criterion (Ath-Thabari, n.d.).

Ibn Kathīr affirms a similar position by defining *ar-rusyd* as religious uprightness accompanied by the ability to manage wealth wisely. He explicitly rejects the transfer of wealth to individuals who are *bulūgh* but remain *safih* (reckless), as such an act contradicts the objectives of Islamic law (*maqāṣid al-sharī'ah*) in safeguarding property (Ibnu Katsir, 1999).

Al-Qurṭubī expands the meaning of *ar-rusyd* into the realm of legal and social competence, referring to an individual's eligibility to carry both public and private trust (*amanah*). He emphasizes that *ar-rusyd* is a prerequisite for the lawful transfer of wealth, and its absence legitimizes the intervention of guardians or the state in the affairs of *safih* individuals (Al-Qurṭhubi, 1964).

Thus, the concept of *ar-rusyd* in classical tafsir is functional and universal, grounded in rational and moral competence rather than gender. Accordingly, *ar-rusyd* is more accurately understood as a principle of legal eligibility and social responsibility than as a justification for gender-based hierarchical structures.

Findings in Contemporary Tafsir and Scholarly Studies

The analysis of contemporary literature reveals a significant shift in the understanding of *ar-rusyd*. Recent studies conceptualize *ar-rusyd* as a multidimensional construct encompassing not only intellectual competence but also social responsibility, ethical sensitivity, and gender justice awareness (Az-Zahra & Nurrohim, 2024). Contemporary scholarship argues that hierarchical interpretations of family-related verses are inconsistent with the principles of justice and equality that constitute the foundational values of the Qur'an (Goudarzi, 2025).

Several studies indicate that *ar-rusyd* in contemporary contexts includes an individual's readiness to engage justly with vulnerable groups, including women and marginalized communities (Muḥammad, 2021). Moreover, male authority within the family is reinterpreted as a form of reciprocal responsibility rather than structural superiority (Afandy et al., 2022). The literature also notes that the lack of critical engagement with classical tafsir has contributed to the persistence of misogynistic readings within Islamic discourse (Goudarzi, 2025).

In Tafsir al-Wajiz, the concept of *ar-rusyd* is positioned as an indicator of an individual's eligibility to receive and manage property, characterized by intellectual maturity and the ability to safeguard wealth. Al-Wahidi emphasizes that the testing of orphans encompasses both rational and religious dimensions; therefore, *ar-rusyd* is not understood merely as technical financial competence, but also as moral integrity that enables a person to act responsibly (Al-Wāhidī, 1415). A similar conceptual reinforcement of *ar-rusyd* is also found in Wahbah az-Zuhayli's Tafsir al-Munir, which stresses that *ar-rusyd* is closely related to the capacity to act in accordance with both personal and social welfare, thus embodying an ethical dimension that transcends purely legal eligibility (Al-Zuhayli, 1991).

Ar-Rusyd as an Indicator of Moral and Rational Maturity

The findings demonstrate that within Islamic ethical discourse, *ar-rusyd* is positioned as a primary indicator of moral and rational maturity. Scholarly works describe *ar-rusyd* as reflecting an individual's capacity to act based on ethical

judgment, justice, and social concern (Hussain et al., 2023). The data further indicate that this concept is understood as the outcome of integration between rational reasoning, spiritual values, and social consciousness.

In the context of Islamic education, the findings suggest that *ar-rusyd* is inseparable from the process of character formation. Educational literature emphasizes that the acquisition of knowledge must be accompanied by moral and ethical development (Solihah et al., 2025). The analysis also shows that educational approaches integrating rational and ethical dimensions are effective in fostering socially responsible individuals.

Findings on Ar-Rusyd in Youth Education and Development

The analysis of educational literature indicates that *ar-rusyd* is regarded as a foundational value in youth character formation. Studies in family and school-based education highlight the importance of instilling moral maturity from an early age, particularly in response to social challenges arising from technological and cultural change (Yanti & Hayani, 2023). The literature further demonstrates that character-integrated curricula enhance youth moral preparedness in navigating social realities (Yusuf & Hindami, 2024).

Additional findings show that *ar-rusyd* has been incorporated into various character education frameworks as a value promoting social responsibility and communal awareness (Hidayah et al., 2025). Educational programs emphasizing ethical and moral development are shown to contribute to the formation of collective responsibility among learners (Fadli & Mahariah, 2025).

Findings on Social Practice and the Application of Ar-Rusyd Values

In broader social contexts, the findings indicate that *ar-rusyd* is understood as an individual's readiness to engage ethically in social life. Contemporary literature notes that *ar-rusyd* encompasses commitment to social justice, public service, and active participation in civil society (Njiofor, 2024). Furthermore, the reinterpretation of Islamic teachings in alignment with contemporary ethical standards is found to preserve the core values of the Qur'an (Zainuri & Aslamiyah, 2024).

The findings also suggest that Islamic education emphasizing critical thinking and ethical reasoning plays a crucial role in shaping individuals capable of making rational and morally grounded decisions (Syaridawati, 2025).

Findings on Qur'an-Based Character Education Models

This study also finds that character education literature positions *ar-rusyd* as a central value alongside *amanah* (trustworthiness) and self-control (*nafs*). The findings indicate that moral maturity encourages youth to think critically and act responsibly in social contexts (Jazilurrahman, 2025; Subur et al., 2024). The value of *amanah* is described as the foundation of integrity and honesty in social relations (Gynanjar, 2025; Syahmil & Sa-U, 2024), while self-control plays a key role in strengthening youth moral resilience against negative influences (Fadhilah & Bakri, 2023; Nurrochim, 2025).

The results further highlight that holistic education models integrating cognitive, affective, and social dimensions are widely recommended in character education literature (Fauji et al., 2020; Maulana & Makinuddin, 2025). Learning strategies based on Qur'anic narratives, collaborative learning, and the involvement of parents and communities consistently emerge as key factors in strengthening the internalization of character values (Karim et al., 2023; Shofiyyah et al., 2023).

Discussion and Analysis of Research Findings

Reinterpretation of the Concept of Ar-Rusyd in Surah An-Nisā' Verses 5–6

The main findings of this study indicate that the concept of *ar-rusyd* in Surah An-Nisā' verses 5–6 cannot be narrowly understood as biological maturity or mere administrative competence, as tends to be emphasized in some classical tafsir. The literature presented by Supraptiningsih (2021) and Rahmawati (2020) indeed affirms that *ar-rusyd* functions as a legal prerequisite for wealth management and readiness to assume social responsibility, particularly in the context of guardianship over orphans. However, this study finds that such readings still leave substantial room for the ethical and pedagogical development of the concept of *ar-rusyd*.

In line with the arguments proposed by Hussain et al. (2023), *ar-rusyd* in the Qur'an embodies an integration of rationality and morality. Surah An-Nisā' verses 5–6 implicitly demand the capacity to consider consequences, uphold justice in managing trust (*amanah*), and demonstrate moral maturity before an individual is granted social authority. Thus, *ar-rusyd* is not merely an indicator of individual competence, but a parameter of character quality that reflects one's readiness to participate in a just social order.

These findings reinforce the argument that *ar-rusyd* should be understood as a multidimensional concept encompassing intellectual, moral, and social dimensions, as emphasized in contemporary Islamic education literature (Solihah et al., 2025). This perspective provides an essential foundation for developing youth character education models rooted in Qur'anic values.

The Dialectic of Classical and Contemporary Tafsir: From Hierarchy to an Ethics of Responsibility

This study also identifies a significant epistemological shift between classical and contemporary tafsir in understanding the social implications of *ar-rusyd*. Classical interpretations, as noted by Goudarzi (2025), are often read within a patriarchal framework that positions men as subjects of authority and women as objects of protection. This pattern has contributed to the restriction of women's social roles, as discussed by Riezal et al. (2024).

However, the analysis of contemporary literature indicates that such approaches are increasingly contested. Az-Zahra and Nurrohim (2024) argue that hierarchical interpretations are more strongly shaped by cultural constructions than by the normative values of the Qur'an itself. The findings of this study align with this view, demonstrating that *ar-rusyd* in Surah An-Nisā' verses 5–6 does not affirm gender superiority, but rather emphasizes moral readiness as the basis of social legitimacy.

In this context, *ar-rusyd* functions as an ethical mechanism for distributing responsibility rather than power. Afandy et al. (2022) support the view that authority in Islam is relational and grounded in trust (*amanah*). This study strengthens that argument by showing that *ar-rusyd* necessitates mutual responsibility within social relationships, particularly in family and community contexts.

Accordingly, the reinterpretation of *ar-rusyd* proposed in this study contributes to the deconstruction of misogynistic interpretations without abandoning the normative framework of the Qur'an, as advocated by Muḥammad (2021).

Ar-Rusyd as the Foundation of Youth Character Education

One of the significant findings of this study is the direct relevance of *ar-rusyd* to youth character education. The literature presented by Yanti and Hayani (2023) and Yusuf and Hindami (2024) emphasizes that contemporary challenges faced by young people are not merely cognitive, but also moral and social in nature. In this context, *ar-rusyd* provides a holistic conceptual framework for character formation.

This study finds that the values of *ar-rusyd* can be operationalized through three main pillars of Qur'an-based character education: maturity of reasoning (*ar-rusyd*), honesty and responsibility (*amanah*), and self-control (*nafs*). These findings are consistent with studies by Subur et al. (2024) and Jazilurrahman (2025), which emphasize the importance of internalizing values through social experience and ethical reflection.

Furthermore, this study demonstrates that *ar-rusyd* functions as the central axis integrating other values. Without *ar-rusyd*, *amanah* risks becoming merely formalistic, and self-control loses its ethical orientation. Therefore, *ar-rusyd* is not simply one character value among others, but an epistemic framework that structures the entire process of youth character formation.

Significance and Contributions of the Study

The primary significance of this study lies in its contribution to expanding the understanding of *ar-rusyd* from the domain of legal and normative tafsir to that of character education and youth development. Unlike previous studies that tended to position *ar-rusyd* as a legal-administrative requirement (Rahmawati, 2020), this study emphasizes *ar-rusyd* as an ethical paradigm in education.

The scholarly contributions of this study can be articulated in three aspects. First, theoretically, this study enriches thematic Qur'anic exegesis by presenting *ar-rusyd* as a key concept in Islamic education discourse. Second, methodologically, it bridges classical and contemporary tafsir through a critical-constructive approach. Third, practically, it offers a normative foundation for developing Qur'an-based youth character education models.

Thus, this study strengthens the position of Qur'anic studies as a discipline that is not only textual in nature, but also transformative in addressing contemporary social challenges.

Implications of the Study

The implications of this study are multidimensional. At the academic level, it highlights the need for further research on Qur'anic concepts that have traditionally been understood in a limited manner, so that they can be actualized within the context of education and character development.

At the educational level, the findings imply the necessity of integrating the value of *ar-rusyd* into Islamic education curricula, both in schools and within families, as suggested by Hidayah et al. (2025) and Fadli and Mahariah

(2025). Education should not merely emphasize cognitive achievement, but must also cultivate students' moral and social maturity.

At the social level, the reinterpretation of *ar-rusyd* that emphasizes justice and shared responsibility has the potential to serve as an ethical foundation for building more equitable and civilized gender relations.

Limitations of the Study

This study has several limitations. First, it is conceptual and literature-based in nature, and therefore does not empirically examine the implementation of *ar-rusyd* in character education practices. Second, the focus is limited to Surah An-Nisā' verses 5–6, and thus does not explore other Qur'anic verses that also address maturity and moral responsibility. Third, this study does not deeply examine variations in socio-cultural contexts in the application of *ar-rusyd* values across diverse Muslim societies.

These limitations open opportunities for future research to develop empirical and comparative studies in order to enrich understanding of the actualization of *ar-rusyd* in education and social life.

Conclusion and Recommendations for Future Research

This study examines classical and contemporary interpretations of Surah An-Nisā' verses 5–6, focusing on the concept of *ar-rusyd* and its relevance to social responsibility and youth character education. The main findings indicate that *ar-rusyd* cannot be narrowly understood as merely intellectual maturity or competence in managing property, as is predominant in some classical interpretations. Although such classical understandings are firmly grounded in legal and guardianship contexts, this study reveals that *ar-rusyd* encompasses far broader ethical and social dimensions.

Through a dialogue between classical tafsir and contemporary approaches, this study affirms that *ar-rusyd* reflects moral maturity, clarity of reasoning, and an individual's social readiness to bear trust (*amanah*). In this regard, *ar-rusyd* functions as an ethical principle that emphasizes responsibility, justice, and accountability, rather than serving as a justification for hierarchy or any form of superiority, including within gender relations. These findings demonstrate that uncritical textual readings risk perpetuating patriarchal interpretations that are not fully aligned with the Qur'anic ethos of justice.

A key contribution of this research lies in strengthening the position of *ar-rusyd* as a normative foundation for Qur'an-based youth character education. The study shows that *ar-rusyd* plays a central role in integrating the values of *amanah* (trustworthiness and responsibility) and *nafs* (self-control). Together, these three values form an interconnected ethical framework within the process of character formation. By positioning *ar-rusyd* as the primary orientation, character education is directed not merely toward normative compliance, but toward the development of critical thinking, moral awareness, and social responsibility among youth.

From an academic perspective, this research contributes to the development of thematic Qur'anic exegesis by presenting *ar-rusyd* as a key concept relevant to addressing contemporary educational and social challenges. It also enriches the discourse on Islamic education by offering a conceptual framework that connects Qur'anic texts with holistic practices of character formation.

As for recommendations for future research, empirical studies are needed to examine the implementation of *ar-rusyd* values in educational practices, whether in schools, Islamic boarding schools (*pesantren*), or family settings. Future research may also expand the scope of analysis to other Qur'anic verses related to maturity, responsibility, and social ethics. In addition, cross-cultural and socio-contextual comparative studies would provide a more comprehensive understanding of the actualization of the concept of *ar-rusyd* within the diverse lived realities of Muslim communities.

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