

The Reality of Tarbiyah, Ta'lim, and Ta'dib in Islamic Education

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ABSTRACT

Education in Islam is the key for humans to acquire knowledge. In the concept, similar terms often appear where many people think they have the same meaning, but the essence is different, including the terms tarbiyah, ta'lim, and ta'dib. So the purpose of this study is to describe the nature of Tarbiyah, Ta'lim, and Ta'dib in Islamic Education. The method used is a literature study with qualitative techniques, then analyzed carefully on the relevant contents, and finally concluded with a descriptive. The results of the study show that the emphasis on the term tarbiyah in Islam is focused on guidance and fostering morals, while on the term ta'lim, the emphasis is on conveying complete and correct knowledge. As for ta'dib, the point of emphasis is on the mastery of knowledge that produces charity stability. These three concepts form a unified whole that is interrelated in the educational process, namely Islamic religious education. besides that, it also underlies the goals, methods, educational curriculum, and management that will lead students to become perfect human beings.

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1. Introduction

Religious instructions regarding various human lives, as found in the sources of their teachings, namely the Koran and hadith. Islam teaches a dynamic and progressive life, respecting reason through the development of science and technology, being balanced in meeting material and spiritual needs, and having noble character and other positive attitudes. So it can be said that Islam teaches all aspects of human life to be orderly and prosperous, including the scope of education [1].

Education itself is the key word for every human being so that he gets various knowledge both related to worldly sciences and the afterlife sciences [2]. Education is an approach method that is by human nature which has phases in its growth. The concept of education ultimately leads to Islamic religious education which is a milestone as well as having a strategic function in the national education curriculum where it plays a role in instilling religious values and also carrying out intellectual development [3]. Likewise, Islamic education forms humans with a stable psyche by their nature, which will then shape personality or behavior labeled rahmatan lil 'alamin. This concept will make

him an ideal Muslim person in society because it rests on the basic strength of his faith which recognizes that Allah is the only powerful being in the universe [4].

This ideal also means having a balanced measure in understanding which concept is more important between world science and religious knowledge so that people who are exclusive do not appear in understanding something, from there one can see the real role and position of the objectives of the establishment of Islamic religious education [5]. In addition to Islamic education having goals and concepts as mentioned above, it also has dimensions that are discussed by scientists in detail, starting from understanding what materials must be conveyed to students (Princess en Nurhuda 2023). Meanwhile, education itself according to Islamic concepts generally uses three important terms that often appear in every learning or discussion of science, namely the words: tarbiyah, ta'lim, and ta'dib.

This is evidenced by the many studies that discuss the three matters above, one of which is Muhammad Ridwan with the title of the concept of tarbiyah, ta'lim, and ta'dib in the Qur'an which results in the conclusion that the word Tarbiyah is for education in a manner general. while Ta'lim is for teaching or learning from "don't know" to "know". Ta'dib means training/habituation to have good morals [7]. From this research, it can be said that each term has a different meaning due to differences in text and sentence context. Even so, it cannot be denied that the three terms are related to each other according to the Qur'an, but is it the same from the perspective of curriculum and activity processes? So this is where a problem arises that must be answered so that the writer is interested in trying to review in detail these 3 things, namely the nature of tarbiyah, ta'lim, and ta'dib. in Islamic education.

2. Method

This research uses a qualitative method where this method is usually used to reveal each element related to certain phenomena in 3 stages namely data collection, data analysis, and data interpretation [8]. Then an initial dissection was carried out using a literature study approach, which means the author tries to collect data regarding the nature of tarbiyah, ta'lim, and ta'dib in Islamic religious education from primary and secondary sources [9]. These sources can be in the form of books, articles, journals, websites, e-books, or other relevant matters, then recorded to form thematic patterns in important sections. Then an analysis is carried out using careful observation techniques on its contents, and finally, a descriptive conclusion is drawn [10].

3. Results and Discussion

Islamic education is education that has characteristics, namely education that is established and developed based on Islamic teachings, all thoughts and activities of Islamic education cannot be separated from the provision that all development and activities of Islamic education must be the realization or development of Islamic teachings [11].

The series of words "Islamic education" can be understood in different meanings, including the first term, education (according to) Islam, based on the point of view that Islam is teaching about ideal values and norms of life, originating from al- Qur'an and as-Sunnah. The second term, education (in) Islam, is based on the perspective that Islam is the teachings, cultural system, and civilization that have grown and developed throughout the course of the history of Muslims, the process and practice of organizing education among Muslims. While the third term, education (in) Islam, Islamic religious education in this case can be understood as a process and effort as well as a method and transformation of these Islamic teachings, so that they become a reference and way of life for Muslims. Therefore, Islamic (religious) education places more emphasis on the theory of Islamic education.

Hasan Langgung explained that Islamic education is a spiritual, moral, intellectual, and social process that seeks to guide humans and give them ideal values and principles, and examples in the life of the afterlife [12].

More concretely the term Islamic education in Hasan Langgung's view has eight meanings and in different contexts [13]:

1. Religious Education (al-Tarbiyah al-Diny);
2. Religious Teaching (al-Ta'lim al-din);
3. Religious Teaching (al-Ta'lim al-Diny);
4. Islamic Education (al-Ta'lim al-Islami);
5. Education in Islam (al-Tarbiyah fi al-Islam)
6. Education among Muslims (al-Tarbiyah Inda al-Muslimin)
7. Education of Muslims (al-Tarbiyah al-Muslimin)
8. Islamic Education (al-Tarbiyah al-Islamiyah).

Many terms are considered close to the meaning of education, including Al-Tarbiyah, At-Ta'lim, At-Ta'dib or al-Adab, At-Tahzib, Al-Wa'adz or Mau'idzah, Ar-Riyadhah, At - Tazkiyyah, Al-Talqin, At-Tadris, At-Tafaquh, At-Tabyin, At-Tazkiroh, and Al-Irsyad [14]. Even other sources add the terms Al-Islah, At-Tahir, and As-Siyasah and other terms. However, the first world conference on Islamic education in 1977 in Jeddah, namely, the First World Conference on Muslim Education held by King Abdul Aziz University, emphasized that education according to Islam is defined in three terms: Tarbiyah, Ta' lim and Ta'dib together [7].

Muslim education experts highlight the terms namely At-Ta'diib, At-Ta'liim, and At-Tarbiyah from the aspect of the difference between education and teaching. Muhammad Athiyah Al-Abrasyi and Muhammad Yunus stated that the terms Tarbiyah and Ta'lim in terms of the meaning of the term and its application have fundamental differences, bearing in mind that in terms of the meaning of the term Tarbiyah means to educate, while Ta'lim means to teach, the two terms cannot be substantially equated. Imam Baidawi said that the term educator (Tarbiyah) is more suitable for use in Islamic education. Whereas Abdul Fattah Jalal from the results of his study concluded that the term teaching (Ta'lim) is broader in scope and more general in nature than education. Other studies try to compare the two terms above with the term Ta'dib, as said by Sayyid Muhammad Al-Naquib Al-Attas from the results of his study, it was found that the term Ta'dib was more appropriate to be used in the context of Islamic education, and did not agree with the use of the terms Tarbiyah and Ta'lim [7].

Tarbiyah

The word tarbiyah is not explicitly found in the Qur'an and as-Sunnah. However, several key terms are related to it, namely al-rabb, Rabyani, nurabbi, yurbi, and Rabbani.

The term tarbiyah comes from Arabic, where the fi'il tsulasi mujarrad is rabaa ربا which means zaada زاد (increase), nasya-a نشاء (grows, increases),; alaha علاها means climbing [15, p. 469]. As for the meaning of tarbiyah in verbal 'Arabic ربي - يربي - تربية which means: الملك (King/ruler), السيد (lord), الدبر (ruler), القيم (person in charge), المنعم (giver of favors) [16, p. 32].

Tarbiyah is the masdar form of the fi'il madhi (verb) rabba which has the same meaning as the word rabb which means the name of Allah. In the Qur'an, the term tarbiyah is not directly found, but some terms are similar to it, namely: ar-rabb, rabbyani, murabbi, rabbiyun i, and Rabbani [17].

In the lexicology of the Qur'an and Sunnah, the term al-tarbiyah is not found, but several key terms are related to it, namely al-rabb, rabbayâni, nurabbi, yurbi, and Rabbani. In the Arabic dictionary, the word al-tarbiyah has three linguistic roots, viz [18, pp. 23–24]:

a. Raba, yarb, tarbiyah which means "added" (zâd) and "developed" (namâ). This understanding is also based on QS. Al Rum: 39.

وَمَا آتَيْتُمْ مِّن رِّبَا لِّيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ وَمَا آتَيْتُمْ مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ

The usury that you give so that it grows on other people's property, does not develop in the sight of Allah. As for the zakat that you give to obtain the pleasure of Allah, (meaning) they are the ones who multiply (their rewards).

With this intention, education (tarbiyah) is a process of growing and developing what is contained in students, both their physical, psychological, social, and spiritual potential.

a. Rabiya - yarbaa, tarbiyah has the meaning of growing (nasyaa) and becoming big or mature (tara'ra'a). That is, education (tarbiyah) is an attempt to grow and mature students both physically, psychologically, socially, and spiritually

b. Rabbâ - yarubbu, tarbiyah has the meaning of improving (ashlaha), mastering affairs, nurturing and caring for, beautifying, feeding, caring for, mastering, owning, managing, and maintaining its preservation and existence. This gives the meaning that education (tarbiyah) is an effort to nurture, care for, care for, improve, and regulate the lives of students, so that they can survive better in their lives.

From this understanding, in a broad context, the notion of Islamic education is contained in the term al-tarbiyah which includes four elements, namely:

- 1) The element of nurturing and maintaining the nature of students towards adulthood;
- 2) Developing all potential towards perfection;
- 3) Directing all fitrah towards perfection;
- 4) Carry out a complete education.

In a journal entitled "Definitions of educational leadership – Arab educators' perspectives" which discusses the perspective of teachers regarding the nature of education (tarbiyah and ta'lim) it is explained that the meaning of tarbiyah is:

"The ideal approach in developing human nature, both directly through a method of verbal or visual communication or indirectly through providing a role model, according to a specific curriculum that employs certain means and mechanisms to facilitate positive change."[19]

Tarbiyah is an ideal approach to developing human nature, either directly through verbal or visual communication methods or indirectly through providing exemplary examples, according to a certain curriculum that uses certain tools and mechanisms to facilitate positive change. Education in terms of tarbiyah is closer to the meaning of education in general, not just education that is obtained formally in schools. So the term at-tarbiyah provides an understanding covering all aspects of education, namely cognitive, affective, and psychomotor aspects. Not only covers the physical aspects but also includes the spiritual aspects in harmony [7].

Mustafa Al-Maraghi divides al-tarbiyah activities into two types [20]:

- a. Tarbiyah khalaqiyyah*, namely education related to human physical growth, can be used as a means of spiritual development.
- b. Tarbiyah diniyah tahdzibiyyah*, education related to the guidance and development of human morals and religion.

In the sense of tarbiyah, this shows that Islamic education does not only focus on physical needs but also requires the development of psychological, social, ethical, and religious needs for happiness in life in the world and the hereafter.

Islamic education that is carried out must include the process of transforming culture, values, and knowledge and actualization of all the potential possessed by students so that students can become perfect human beings who know and are aware of themselves and their environment.

Ta'lim

The word ta'lim is (التعليم) mashdar or an artificial noun from the root word 'Allama عَلَّمَ – يُعَلِّمُ which means to teach, teach, inform, instruct, and educate. while the word ta'lim means educational teaching [21]. The word 'Allama if given an object as in allamuhu al-'ilm means to teach him knowledge [22, p. 277].

Some experts translate ta'lim with the meaning of teaching, while the word tarbiyah is more translated with the meaning of education (Daily 2018). Some of the meanings of ta'lim expressed by experts include:

- a. Abdul Fatah Jalal in the book *Min Usul al-Tarbiyyah fi al-Islam* defines ta'lim as (1) a continuous learning process since humans are born through the development of the functions of hearing, sight, and heart. (2) the process of ta'lim does not stop at acquiring knowledge in the domain of cognition alone but continues to reach psychomotor and affective areas[7]. (3) the process of imparting knowledge, understanding, responsibility, and instilling Trust so that self-purification (tazkiyah) or cleansing from all impurities that makes human beings in a condition that allows them to receive al-wisdom and learn everything beneficial to them and which he didn't know.
- b. Muhammad Rasyid Ridha interprets ta'lim as the process of transmitting various knowledge to an individual's soul without any specific limitations and conditions. This definition was put forward by him in *Tafsir al-Manar* to explain the word of God in QS Al-Baqarah verse 31, which reads:

“And He taught Adam all the names (objects), then revealed them to the Angels and then said: “Tell Me the names of these things, if you are truly true people!”

Rasyid Ridha understood the word 'Allama in the verse with the process of transmitting knowledge from Allah to Prophet Adam gradually by witnessing and analyzing asthma' that Allah taught him [23, p. 42].

- c. Muhammad Naquib al-Attas translated the word ta'lim with the meaning of teaching. The teaching is done without a basic introduction. If the word ta'lim is equated with tarbiyah, then ta'lim has the meaning of recognizing the place of everything in a system. According to Naquib, what distinguishes ta'lim and tarbiyah is the scope. Ta'lim has a more general scope, while tarbiyah only refers to existential conditions that are physical and mental in nature and does not cover aspects of knowledge [17].
- d. Muhammad Athiyah al-Abrasy argues that ta'lim is an effort to prepare individuals by referring to certain aspects, while tarbiyah covers all aspects of education. Therefore, ta'lim is more specific than tarbiyah [24, p. 32].

Ta'lim is closely related to formal education in schools or classes. In the journal "Definitions of educational leadership – Arab educators' perspectives" it is explained that ta'lim focuses on the development and management activities of early, elementary, and secondary education schools. Sellami et al., "Definitions of Educational Leadership–Arab Educators' Perspectives," 283.

“Taa'leem's main activity is the development and management of early childhood, primary, and secondary schools.”

In Arab countries which often clash with politics [25], it seems that the use of the terms ta'lim and tarbiyah in the context of education is also different. As in the naming of the Ministry of Education, some use the term tarbiyah, some use the term ta'lim, and some use both terms. Details of the use of educational terms can be seen in the table below.

Table 1. Names of the Ministry of Education in various Arab countries

| Country | Ministry Name (Indonesian) | Ministry name (Arabic) |
|----------------------|--|--|
| Jordan | Ministry of Education | Wizaarat at-Tarbiyyah wa Ta'leem |
| Saudi Arabia | Ministry of Education | Wizaarat at-Ta'leem |
| Qatar | Ministry of Education and Higher Education | Wizaarat at-Ta'leem wa Ta'leem al-'Ali |
| United Arab Emirates | Ministry of Education | Wizaarat at-Tarbiyyah wa Ta'leem |

In addition to QS al-Baqarah verse 31 which is the background to Rasyid Ridha's opinion where he is one of the reformers in Islam along with Jamaluddin al-Afghani et al [26], regarding the meaning of ta'lim, many other verses use the term taklim. There are 854 mentions of the word ta'lim in the

Qur'an with all its derivations. The mention of the word ta'lim in the Qur'an is also used in various contexts. A clearer explanation regarding examples of the use of the word ta'lim in the Qur'an can be seen in the table below.

Table 2. Context of the Use of Ta'lim in the Qur'an

| No | Context Use of the word ta'lim | Inside source Al-Qur'an |
|----|---|--|
| 1 | Teaches the names of objects | al-Baqarah (2): 31-32 |
| 2 | Teaching the Koran | ar-Rahman (55): 1-4 |
| 3 | Teaching al-hikmah, Torah, and the Bible | Ali Imran (3): 48 |
| 4 | Teaches what man does not know | al-Baqarah (2): 239 al-Alaq (96): 5 |
| 5 | Prophet Musa taught magic to the followers of Pharaoh | Thaha (20): 71 ash-Syu'ara (26): 49 |
| 6 | The angel Gabriel taught the revelation to the Prophet Muhammad | an-Najm (53): 5 |

It can be seen from the table above that the term ta'lim is sometimes used to explain that Allah is the subject in teaching humans many things, sometimes it is also used to describe subjects other than Allah, such as angels and Prophets when giving lessons. From some of these expressions, there is the impression that the term ta'lim in the Qur'an indicates a transfer or transfer of knowledge from one subject to another that is intellectual in nature [27, pp. 141–142].

The word ta'lim is also often found in the hadith of the Prophet. Among them is the hadith which states that the Prophet was a mu'allim or teacher.

قال رسول الله صلى الله عليه وسلم أَنَّ اللَّهَ لَمْ يَبْعَثْنِي مُعَلِّمًا وَلَا مُتَعَلِّمًا وَلَكِنْ بَعَثَنِي مُعَلِّمًا مُبْتَدِئًا

Rasulullah SAW said: "God did not send me as a rigid and hard person but sent me as an educator and made it easy". (HR. Muslim)

عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ بَيْنَمَا أَنَا أَصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقُلْتُ يَزْحَمُكَ اللَّهُ فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ فَقُلْتُ وَانْكَرُ مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَادِهِمْ فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونِي لِكَيْ سَكَتٌ فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَاطِي هُوَ وَأَمِّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ فَوَاللَّهِ مَا كَهَرَنِي وَلَا ضَرَّتَنِي وَلَا شَتَمَنِي قَالَ إِنَّ هَذِهِ الصَّلَاةَ لَا يَضِلُّ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ

"From 'Atha' bin Yasar from Muawiyah bin al-Hakam as-Sulami he said When I was praying with the Messenger of Allah, suddenly a man from a people sneezed. Then I said, 'Yarhamukallah (may Allah grant you mercy). Then the whole congregation looked at me.' I said, 'Alas, woe to my mother! Why are you all looking at me?' They even clapped their hands on their thighs. Only then did I know that they were telling me to be quiet? But I was silent. never met an educator before and after him who was better at teaching than him. By Allah! He did not scold me, did not hit or curse me. He said, 'Indeed, this prayer, does not deserve human conversation in it, because prayer is only tasbih, takbir and reciting the Koran... (HR. Muslim)

Ta'dib

The word ta'dib comes from the derivation addaba which means polite behavior and attitude. In the al-Maani dictionary, ta'dib comes from يُوَدَّبُ –أَدَّبَ which means to educate, improve morals, punish, and discipline [21]. This word can also be interpreted as prayer, this is because prayer can guide humans to praiseworthy traits and prohibit traits that are not commendable. The word ta'dib can also be interpreted as a form of mashdar from the word addaba which means to educate or give adab. Some understand the meaning of the word by the process or the way God teaches His prophets (Mas'uda 2018:194).

Ta'dib is usually understood in terms of education of manners, manners, manners, manners, morals, morals and ethics. Ta'dib, which has the same root as adab, also means education in

civilization or culture. This means that educated people are civilized people. Conversely, quality civilization can be achieved through education. (Daily 2018) In English, ta'dib is defined as "the process of learning for social behavior" or the process of education for social behavior [29, p. 217].

Naquib al-Attas interprets ta'dib with introduction, guidance, and recognition which is gradually instilled in humans about everything in the order of creation, thus leading to politeness, friendliness, refinement of manners, and obedience to Allah's power and majesty [17]. This understanding departs from the hadith of the Prophet below.

أَدَّبَنِي رَبِّي أَحْسَنَ تَأْدِيبِي

"My Lord has educated me and has perfected my education." (HR.Ibn Hiban)

Al-Attas carefully translates the addabani verb contained in the hadith by "has educated me" and then says the words ta'dib with education [30, p. 161]. The context of the hadith above gives us an understanding that in fact, the Prophet with his extraordinary personality traits was the result of his educational process with Allah through the revelations that were revealed [31, p. 799]. This is then confirmed by the hadith of the Prophet which states that his mission is to perfect noble morals. A person with the most perfect faith (akmalu al-mu'minin iman), according to the Prophet Muhammad, is a person with the best morals (ahsanuhum khulqon). From this, it can be ascertained that the activity of the Prophet Muhammad in the form of teaching the Qur'an (yu'allimu al-kitab) and the wisdom and purification of the people is a direct manifestation of the role of ta'dib [30].

The ta'dib concept is a comprehensive concept of Islamic education. Aspects of knowledge and processes in education must be achieved with a monotheistic approach and using an Islamic perspective of life. Ta'dib aims to produce civilized individuals who can see all problems through Islamic binoculars and integrate the sciences and humanities with sharia, so that whatever one's profession, Islamic teachings, and perspectives still pervade and become their guideline (Ma'zumi, Syihabudin, en Najmudin 2019:205)

To establish adab, there are four kinds of ta'dib classifications [33, pp. 20–21]:

a. *Ta'dib adab al-Haq*

Spiritual ethics education in truth. This education requires knowledge of the existence of truth, everything that truth has, and everything that is created.

b. *Ta'dib adab al-khidmah*

Spiritual education in devotion. Man as a servant should serve the Creator by taking appropriate manners.

c. *Ta'dib adab al-shari'ah*

Spiritual education in Sharia. The ordinances have been outlined by the Lord through revelation. All fulfillment of sharia by God will have implications for noble manners.

d. *Ta'dib adab al-shubhah*

Spiritual education in friendship. Mutual respect and good behavior towards others.

4. Conclusion

From the description above, it can be understood that the terms tarbiyah, ta'lim, and ta'dib when viewed from the point of view of their emphasis there are points of difference between one another, but when viewed from the elements of their content, there is interrelatedness that binds each other, namely in terms of maintaining and educate someone. In ta'lim, the emphasis is on conveying true knowledge, understanding, understanding, responsibility, and inculcating trust. Therefore, ta'lim includes aspects of knowledge and skills that a person needs in his life and guidelines for good behavior. Whereas in tarbiyah, the emphasis is on guidance so that a person has the potential and grows his basic completeness and can develop perfectly, the development of knowledge in humans

and the cultivation of morals, and true scientific experience in educating individuals. As for ta'dib, the emphasis is on mastering the right knowledge in a person to produce stable deeds and good behavior. So these three concepts can be said to exist or be contained in a unified whole of the educational process, namely Islamic religious education. All three underlie the goals, methods, educational curricula, and management, which will lead students to become "complete", perfect men so that they can illuminate this life both now and in the good future.

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