

## TARBIYAH, TA'LĪM AND TA'DĪB: THE CONTESTATION OF DEFINITIONS AND IMPLICATIONS FOR ISLAMIC EDUCATION

Fajar Syarif

Institut Ilmu Al-Qur'an (IIQ) Jakarta

fajarsyarif@iiq.ac.id

### Abstract

This article reveals some terms of education in Arabic, including *tarbiyah*, *ta'līm* and *ta'dīb*. Education is the development of learners (*tarbiyah*), the transmission of knowledge to learners (*ta'līm*), and also the teaching of manners in learners (*ta'dīb*). These terms are often used by scholars to explain Islamic education. The focus of this article is to reveal the terms of education in Arabic that have different meanings due to differences in text and sentence context, but in certain cases have similar meanings. By using the interpretation of Arabic terms, this article argues that the Arabic terms of education serve as a foundation in formulating Islamic education in Indonesia. The term education in Arabic is a reconstruction of *tarbiyah*, *ta'līm*, and also *ta'dīb*.

Keywords: *Islamic Education; Tarbiyah; Ta'līm; Ta'dīb*

### INTRODUCTION

Maksum states that education is known by several terms in Arabic, namely *tarbiyah*, *ta'līm* and *ta'dīb* (Maksum, 1999, p. 11). This is reinforced by A. Malik Fadjar who states that education is not just teaching or transferring knowledge (*ta'līm*), or merely developing intellectual aspects (*tarbiyah*), but also developing the character and morals of students (*ta'dīb*) (A. Malik Fadjar, 2005, p. 170). These three terms are often used by experts to explain the term education (Syaeful Rokim, 2013, p. 31).

Muhammad 'Aṭiyah al-Abrashī tries to discuss the terms *tarbiyah* and *ta'līm* (Muhammad 'Aṭiyah al-Abrashī, n.d., pp. 14–15), while Muhammad Naquib al-Attas highlights the terms *tarbiyah* and *ta'dīb*. These two educational figures have different perspectives in defining ideal education. Muhammad 'Aṭiyah al-Abrashī emphasizes the use of the term *tarbiyah*, while Muhammad Naquib al-Attas sees that the term *ta'dīb* is more suitable for the definition of education (Al-Attas, 1980, p. 34).

Badhshah in his research states that education is the occurrence of a balance between the physical and mental development of humans (*tarbiyah*) (Badhshah, 2011, p. 1). This is different from Suyuthi in his research who defines education by seeding and instilling manners in a person (*ta'dīb*) (Suyuthi, 2017, pp. 156–169).

Suwito defines education in Arabic with the words *tarbiyah*, *taḥdhīb* and *ta'dīb*. In defining Islamic education, he tries to elaborate the terms of education comprehensively. He adds that educational terms are not only concerned with the process of educating students, but the techniques and patterns used in the process must be in line with the goals of education. The educational terms he presents include *atarbiyah*, *siyāsah*, *mawāiz*, *ta'līm* and *ta'dīb* (Suwito, 2004, p. 35). These concepts have a great impact on human life and makes humans the caretakers of the earth, considering that the educational process plays an important role in educating humans who were created with mind, body and soul (Yusoff & Hamzah, 2015, pp. 119–132). A. Malik Fadjar also provides a more detailed definition of education, which is to provide inspiration in an effort to foster awareness in students (A. Malik Fadjar, 2005, pp. 313–314).

Education experts explain in detail and completely about education, but there is no agreement in defining education. The difficulty in formulating a definition of education is due to the many types of activities that can be called education (Tafsir, 2008, pp. 36, 42).

Ṣāliḥ bin 'Alī Abū 'Arrād mentions several factors that cause differences in defining education, including differences in specialization, point of view and references (ʿArrād, 2005, p. 3).

Based on the descriptions above, this study seeks to argue that the term education in Arabic is used as a foundation in formulating Islamic education in Indonesia. The term education in Arabic is a reconstruction of *tarbiyah*, *ta'lim*, and also *ta'dīb*. To facilitate this article, it is presented into three parts; first, *Tarbiyah*; Development of Learners; second, *Ta'lim*; Process of Transmission of Knowledge to Learners; and third, *Ta'dīb*; Teaching of Morals in Learners.

## METHODS

In this qualitative study, the researcher is the key instrument, both in data collection and data analysis (Aminuddin, 1990, pp. 15–16). In the process of data collection, this paper bases itself more on manuscript review or documentation (K.D, 1982), which consists of primary sources and secondary sources. The technique used in this paper is the hermeneutic technique (Ricoeur, 2008, p. 51; Sumaryono, 1999, p. 107; Wijaya, 2009, p. 23), developed by Hans-Goerg Gadamer (1900-2002). Gadamer explains that if someone wants to understand a text, then that person must have a prejudice first. The prejudice comes from the knowledge possessed by the person who wants to understand the text. When the person understands the text, there is a dialogue between the author's intention and the reader's prejudice in the context in which he lives (Gadamer, 2004, p. 278). This dialectic, according to Gadamer, will produce a fusion of horizons (Heitink & Hartono, 1999; Lubis, 2004, pp. 134–145). For him, humans have the ability to do so because humans have tradition. While tradition is part of human experience, so there will be no meaningful experience without reference to a tradition (Gadamer, 2004, p. 251).

## RESULTS AND DISCUSSION

### A. A. Tarbiyah; Learner Development

The term *tarbiyah* is derived from the word *raba*, which means to increase or take more of something than has been given, and to grow (Ma'luf, n.d., p. 248). Other meanings of *tarbiyah* are education, nurturing, and maintenance (Ahmad Warson Munawwir, 1984, p. 505). Ibn Manẓūr identifies the roots of the word *tarbiyah* into three (14 Abū al-Faḍl al-Dīn Muḥammad Mukarram Ibn Manẓūr, n.d., p. 304), namely: 1) *rabbā - yarbū* which means to increase and develop. In this case, education means the process of developing students physically, psychologically, socially, and spiritually (Abdul Mujib & Jusuf Mudzakir, 2010, p. 10); 2) *rabbā - yurbī* which means to grow and become big or mature. This means that education is an effort to grow and mature learners both physically, psychologically, socially, and spiritually (Abdul Mujib & Jusuf Mudzakir, 2010, p. 11); 3) *rabbā - yarubbū* which means to improve, master things, maintain and care for, beautify, feed, nurture, own, manage and maintain its existence. This means that education is an effort to maintain, nurture, care for, improve, and organize the lives of students so that they can survive in their lives (Abdul Mujib & Jusuf Mudzakir, 2010, p. 11).

Scholars have various ways of giving the meaning of *tarbiyah*, including Muḥammad Jamāl al-Dīn al-Qāsimī defining *tarbiyah* as a process of conveying something to perfection that is done gradually (Al-Qāsimī, n.d., p. 8). In contrast, al-Aṣfahā defines *tarbiyah* as a gradual process of growing something step by step to the point of perfection (Al-Naḥlāwī, 1979, p. 13). 'Abd. Fattāh Jalāl in his book, states that *tarbiyah* is the process of preparing and nurturing the learner during childhood in the family (Abd Fattāh Jalāl, 1977, p. 17). Muṣṭafā al-Ghalāyānī argues that *tarbiyah* is the cultivation of noble ethics in

the soul of a growing child by means of guidance and advice, so that the child has steady potentials, such as wisdom, love and usefulness for the beloved country (Al-Ghalāyānī, 1949, p. 185).

Muṣṭafā al-Marāghī gives the meaning of *tarbiyah* in two parts: *tarbiyah khalqiyah* and *tarbiyah dīniyah tahdhibiyah*. *Tarbiyah khalqiyah* is the development of the body, soul and mind with various instructions. While *tarbiyah dīniyah tahdhibiyah* is the guidance through divine revelation for the perfection of mind and purity of soul (Al-Marāghī, n.d., p. 30; Rohman, 2013, pp. 279–300). Meanwhile, al-Abrashi defines *tarbiyah* as an effort to prepare individuals for a more perfect life, happiness in life, having a sense of love for the country, physical strength, perfection in ethics, systematic thinking, sharp feelings, tolerance for others and creative (Muḥammad 'Aṭiyah al-Abrashī, n.d., p. 7).

Aḥmad 'Arafāh al-Qāḍī says that *tarbiyah* is grammatically synonymous with growth. This means that *tarbiyah* teaches a person to grow and be able to exist in the world. This *tarbiyah* process needs to be directed so that a person is capable in terms of ability, physical, intellectual, and personality (Al-Qāḍī, 1994, p. 84). *Tarbiyah* in terms of educational disciplines as stated by Abī al-Baqā al-Husainī, is to lead something to perfection little by little (Al-Qāḍī, 1994, p. 85). Al-Aṣfahānī states that *tarbiyah* is delivering something little by little until it is perfect (Al-Qāḍī, 1994, p. 98).

From the identification proposed by Aḥmad Arafāh al-Qāḍī, there are four key notions, namely: 1) teaching to grow; 2) ability; 3) gradually; and 4) towards perfection. So, the essence of education is to teach students to grow and have competence towards perfection gradually.

Muhammad Naquib al-Attas defines *tarbiyah* with *rabbā*, especially the term *rabbayānī* which is defined as feeding, nurturing, taking care of, growing, producing and taming (Al-Attas, 1980, p. 66). This definition contradicts Fakhru al-Rāzī's opinion in interpreting the term *rabbayānī* as not only verbal (cognitive domain), but also includes teaching behavior (affective domain) (Muḥammad al-Rāzī Fakhr al-Dīn Ibn al-'Āllamah Ḍiyā al-Dīn 'Umar al-Muashtahīr bi al-Khatīb al-Rayy, 1981, p. 151). As Sayyid Quṭb interprets *rabbayānī* as nurturing children and fostering the maturity of their mental attitudes (Sayyid Quṭb, 1967, p. 15).

Education in the sense of *tarbiyah* is also used by al-Nahlawi. After studying the root of the word *tarbiyah* from Lisān al-'Arab, al-Nahlawi concluded the basic understanding of education as follows: 1) education is an activity that has goals, objectives, and targets in serious terms; 2) the real and absolute educator is Allah swt who gives shari'at to humans to get perfection, benefit, and happiness; 3) education must provide education and teaching programs in stages, tiered, and systematic that can lead students to certain stages of development in a sustainable manner; 4) educators must be oriented to the religious provisions of Allah swt (Al-Nahlāwi, 1979, p. 14). The conclusion made by al-Nahlawi looks more comprehensive, because it contains some important core in education, namely the basis of education, educational programs, educational methods, and educational goals as well as provisions regarding the competence of educators (Zainal Arifin, 2014, pp. 123–142).

Based on the information above, education taken from the word *tarbiyah* can be interpreted as the development of students. This is in accordance with Rangga in his research that the purpose of education is for students to be able to contribute to the development of society; develop basic potential to have a good heart, think and behave well and be a good example; build the attitudes of peace-loving, creative, independent citizens, and be able to coexist with other nations in harmony (Rangga Sa'adillah S.A.P., 2017, pp. 275–302).

However, it is difficult for students to develop themselves in the implementation of education today. M. Atho Mudzhar considers that the implementation of education has failed because of misapproach. Currently, education tends to emphasize aspects of knowledge through memorization and completing subject tests only. Students are less or not able to live, appreciate, and apply the values taught at school (M. Atho Mudzhar, 2019, pp. 107–108). This is reinforced by Armai Arief in his research who states that education that tends to focus on cognitive and ritualistic aspects has an effect on value disorientation where permissive, materialistic and secular attitudes are growing (Arief, 2014, pp. 215–226). Therefore, Husni Rahim argues that educational institutions must change the teaching methodology (Rahim, 2001, pp. 10–38). Even educational institutions must socialize education by improving the management of educational institutions (Astuti et al., 2014, pp. 260–270).

Muhammad Zuhdi considers that the failure of education in schools is that they are more oriented towards formality than quality. Educational institutions pay great attention to national exams and the internationalization of education, even though they aim to improve quality (Muhammad Zuhdi, 2017, p. 294). This is also reinforced by Masykuri Abdillah who revealed that schools are considered the most responsible part of education, so that the deterioration that occurs is often blamed on the failure of education in achieving the goals of national education (Abdillah, 2011, p. 165). Therefore, it requires serious and effective steps and policies. If not, then according to Azyumardi Azra, 'reconstruction of civilization' in the present and future is just a slogan (Azra, 2008, p. 75; Azyumardi Azra, 2003, p. 20; Pakpahan, 2001, pp. 83–85).

Kadenyi, in his research, provides a solution that education must liberate people from situations that shackle and inhibit their development (Kadenyi & Kariuki, 2011, p. 17). Schools have the responsibility for the development of learners, but family, religion and friends must also play a role (Baldis, 2004, pp. 4–6). The limitations of educational institutions in developing human resource skills are an obstacle in facing the world of work (Thi Tuyet Tran, 2013, pp. 631–644). So the development of human resource skills not only creates business opportunities, but is also able to minimize the deterioration of students (Sumadinata et al., 2020, pp. 339–360). Abdul Syukur suggests that schools should be oriented towards developing students' competencies in facing global challenges (Syukur, 2010).

In addition, schools are also oriented towards psychological well-being which is the result of developing one's potential such as self-esteem, optimistic attitude, fighting spirit and independence in determining future steps and life choices. People who develop their potential will find the meaning of life and people who find the meaning of life are the ones who will be psychologically well (Paul T. P. Wong, 2012, pp. 127–157). Therefore, the ideal teacher and learner relationship is dialogic. They need each other and help each other to develop themselves. Learners learn from teachers. Likewise, teachers learn from learners (Khalimi, 2010, pp. 232–233). Thus, David L. Hough suggests that teachers implement a number of classroom management strategies for learner development (David L. Hough, 2011, pp. 129–143), with four pillars of development that include various exercises, including heart, mind, taste, and physical exercise. By integrating these four pillars, all the potential of learners can be developed (Rusydi, 2013, pp. 73–86).

#### **A. B. *Ta'lim*; Transmission of Knowledge to Learners**

The term *ta'lim* has been used since the early days of Islamic education. *Ta'lim* is a *masdar* form of *'allama* which means teaching (Ahmad Warson Munawwir, 1984, p. 1036). According to scholars, the word *ta'lim* is more universal than *tarbiyah* or *ta'dib*. Rāshid Riḍā, for example, defines *ta'lim* as the process of transmitting various knowledge

to individuals without any specific limitations and conditions. This is based on the holy verse of the Quran (QS. al-Baqarah [2]: 151) (Muḥammad Rashīd Riḍā, n.d., p. 262).

Furthermore, al-Farabi divides teaching (*ta'līm*) into two types, the first is "special" teaching and the second is "general" teaching. The special teaching is an educational activity with the target to be achieved exclusively by emphasizing the demonstrative method. Meanwhile, general teaching is aimed at students with limited theoretical knowledge and emphasizes persuasive and descriptive methods (Al-Fārābī, 1983, p. 78).

Rashīd Riḍā gives the meaning of *ta'līm* as the process of transmitting various knowledge to the soul of an individual without any specific limitations and conditions. This definition is based on Al-Baqarah verse 31, about God's '*allama*' to Prophet Adam a.s., while the transmission process was carried out gradually (*tadrij*) as Prophet Adam a.s. witnessed and analyzed the *asmās* taught by God to him (Muḥammad Rashīd Riḍā, n.d., p. 262). Al-Raghīb al-Aṣfahānī defines *ta'līm* to mean that something can be repeated and reproduced so as to produce an effect on a person. Another interpretation is that the word is used to enhance the soul to get an idea of the meaning of something, and sometimes the word can also simply mean notification (Al-Raghīb al-Aṣfahānī, n.d., p. 198).

Muhammad Naquib al-Attas gives the meaning of *ta'līm* with teaching without any basic introduction. However, when *ta'līm* is synonymized with *tarbiyah*, it has the meaning of recognizing the place of everything in a system. In al-Attas' view, there is a connotation that can distinguish between the term *tarbiyah* and *ta'līm*. The scope of *ta'līm* is more universal than the scope of *tarbiyah*. This is because *tarbiyah* does not include knowledge and only refers to existential conditions. Moreover, the meaning of *tarbiyah* is more specific, because it is indicated on objects of ownership related to the relational type, considering that the real ownership belongs only to Allah. Consequently, the target does not only apply to humanity but also includes other species (Al-Attas, 1980, pp. 69–89). The difference between *tarbiyah* and *ta'līm* lies in scope, where *ta'līm* is more general than *tarbiyah*, because *tarbiyah* does not include the aspect of knowledge and only refers to existential conditions, and also *tarbiyah* is a translation of the Latin 'education', which both refer to everything physical-mental, but the source is not from revelation (*wahyu*) (Al-Attas, 1979, p. 57). *Ta'līm* is the process of giving knowledge, understanding, responsibility, and instilling trust (Abū al-Faḍl al-Dīn Muḥammad Mukarram Ibn Manzūr, n.d., p. 689), so as to purify human beings from all impurities and make them in a condition that allows them to receive *ḥikmah* and learn what is beneficial for them and what they do not know (Abd Fattāh Jalāl, 1977, p. 79).

Muḥammad 'Aṭīyah al-Abrashī gives a more specific definition of *ta'līm* compared to *tarbiyah*, because *ta'līm* is only an effort to prepare individuals with reference to certain aspects, while *tarbiyah* covers all aspects of education. *Ta'līm* is a small part of *tarbiyah 'aqliyah*, which aims to acquire knowledge and thinking skills that refers to the cognitive domain. *Tarbiyah* not only refers to the cognitive domain, but also the affective and psychomotor domains (Muḥammad 'Aṭīyah al-Abrashī, n.d., p. 7). However, if we look at the use of *ta'līm* or '*allama*' according to what is in the Qur'an, which is sometimes used by God to explain His knowledge given to all humans, explaining that God knows everything in humans, God knows about those who follow God's guidance (Awaluddin Faj, 2019, pp. 13–26).

From this information, it appears that *ta'līm* in the Qur'an refers to something in the form of knowledge given to someone. So it is intellectual in nature. While *tarbiyah* refers to guidance, maintenance, direction, guardianship and personality formation (Bakar, 2014a, pp. 10–22).

Beauchum in his research states that education is the explicit teaching of values by teachers supported by schools (Beauchum, 2013, pp. 470–480). Therefore according to Allen in his research that teaching in the affective domain is necessary to facilitate development in students' values, ethics, aesthetics and feelings. This is arguably the most complex type of teaching as it integrates cognition, behavior and feelings (Friedman & Allen, 2010, p. 1).

Changes in Islamic education in Salleh's opinion can be done by teaching methods that are achieved through efforts to optimize Islamic education so that it competes with others in order to become a contemporary education today (Salleh, 2013, p. 1). Even in Nensi's view that Islamic education should not abandon aspects of local culture in the context of teaching in the true (pure) Islamic education system (Yuli, 2011, p. 127).

Although the term teaching is not the same as learning, these two terms cannot be separated. Teaching is a person's activity in conveying or transmitting knowledge and views to others (students) (Rooijakers, 1993, p. 1). In teaching, a person usually makes all efforts in a deliberate form in order to provide opportunities for students to follow the teaching and learning process in accordance with the objectives previously formulated by the teacher. The term teaching mostly implies that the teaching and learning process is more focused on the teacher. In the learning process, students are expected to be more active so that the factor of teaching and learning activities prioritizes students (Fajar Syarif, 2017, pp. 31–60).

Gagne, Briggs and Wager say that teaching is a series of activities (events) that influence learners in such a way that their learning process can take place easily (Gagne et al., 1992, pp. 337–339). Thus, teaching is a whole process that involves both teachers and learners. Dick and Carey suggest five components of teaching, namely (1) pre-teaching activities; (2) presentation of information; (3) learners participation; (4) testing; and (5) follow-up activities (Sukanto, 1993, p. 38). Meanwhile, Gagne and Briggs explain that teaching strategies are: (1) giving motivation or gaining attention; (2) explaining teaching objectives to learners; (3) reminding prerequisite competencies; (4) providing stimulus (presenting teaching materials); (5) providing learning instructions; (6) generating learners performance; (7) giving feedback; (8) assessing students' performances; and (9) making conclusion (Gagne et al., 1992, pp. 343–344).

Thus, Dede Rosyada argues in his research that teachers must be able to explain what tasks students should do, what the purpose of the task is, where they should look for information, how they process the information and discuss it in class until they have a conclusion from their respective groups. In the discussion process, the teachers continue to provide guidance and direction (Rosyada, 2014, pp. 6–7).

The teaching paradigm of religious education among global education - Global education is a way of thinking that emerges from an integrative educational curriculum that contains global elements. The elements of global education include problems or issues without regional boundaries such as economics, politics, culture and the environment as well as the cultivation of values across countries. According to Aristotle, there are six essences of global education: contemporary ideology that demands a paradigm shift and mentality of the younger generation; a neutral concept that prioritizes human welfare; revolutionary movements and world progress; a continuous process; democratization and humanization in the pedagogic process; and integrative education (Aristotle, 2006, pp. 123–124) experiencing contestation from various experts. Geir Skele divides the types of religious teaching into traditionalists and modernists (Skele, 1995, p. 48). Meanwhile, Robert Jackson tends to divide it into modernist and post-modernist (Jackson, 2004, p. 9). Thus, there are three theories of religious teaching that influence global education: traditionalist, modernist, and post-modernist.

### 1. 1) Traditionalist

The main supporters of traditionalist are religious leaders who have the view that religious teaching is taught according to the text or holy book. Teaching religious education based on the truth of the sacred text is descriptively normative. One of the characteristics of this group is to maintain dogmatic truth. The word "dogmatic" comes from the Greek word "dogma" which means "opinion or view". Dogma also means a set of beliefs or belief system or doctrine that are authoritatively obtained, adopted by a group and accepted by others without argument. In terminology, according to A. Deneffe, dogma means a truth, the content of which is objective, revealed by God and defined by the church through council decrees or Pope's decisions. Protestant dogma is similar to Catholic dogma, where dogma is knowledge of the truth about God, apologetic, and objective (Firth, 1996, p. 201; Lohse, 1994, pp. 5–6). Conservatives and orthodox are generally traditionalists and are prevalent in all the heavenly-based religions (Judaism, Christianity and Islam).

In Judaism, there is a Sadducee sect that always maintains religious doctrine according to the contents of the Torah teachings, even a super traditionalist sect called *ḥadithsidism* is mystical and fanatical in inheriting the authenticity of Judaism (Arifin, 1995, pp. 128–129). The same thing is understood by Catholics who still maintain the trinity dogmatism that cannot be rationalized. Initially, God in the view of Christianity was one, then in its development changed into a trinity; the Father, Son and Holy Spirit as it is today. The change in trinity theology is considered by some followers to be dogmatic (difficult to accept by common sense), and invites debate and interpretation from various followers (Niftrik & Bolland, 1967, pp. 261–263). The attitude of rejecting rationalist thinking about God (religion) is called *fedeism*. This attitude was developed by Louis Leahy, who said that reason does not understand God. *Fedeists* find it sufficient to follow their faith with religious guidelines without attempting to understand religion with a rational view (Leahy, 1994, p. 301; Suseno, 2006, p. 20). Similarly, Orthodox Christianity prioritizes mysticism over rationalism. Christianity has an ascetic gnostic sect that liberates itself from worldly life, shuns sexual pleasure, and meets few physical needs (Sopater, 1998, p. 41).

As with Islam, the *ahl al-Sunnah wa al-Jamā'ah* (Sunni) sect also maintains religious doctrine in accordance with the texts of the Quran and *Ḥadīth*. According to the Sunnis, Islamic teachings must be understood based on the authority of revelation, not reason. In this case, there is a view of accepting religious truth as final. This opinion is supported by Ahmad Tafsir that religious education material is eschatological and theological, so it is suitable to be explained with a dogmatic approach rather than rational, because religion is understood as an increase in one's faith. According to Ahmad Tafsir, to understand faith for students does not require an analytical or critical explanation, but is taken for granted. According to Ahmad Tafsir, religious teachers must realize that teaching religious education is basically teaching normative doctrine. Teachers only convey the teachings of Allah and His Messenger (Tafsir, 2008).

The teaching of religious education desired by this sect is that the teachers only convey the truth of religious doctrine as it is. Likewise, students are projected to accept religious truth without the need to question the prevailing doctrine. In teaching doctrine, teachers are required to have the ability to persuade students so that they accept and implement religious teachings in their lives. For Ahmad Tafsir, the core of teaching religious education is not a matter of understanding, but a matter of acceptance (Tafsir, 1990, p. 106). Even if students ask, the teachers can answer with naivety. The reason Ahmad Tafsir accepts the truth of religious principles (Islam) because of faith. The basis

of acceptance is because the belief must be true, because it comes from the Most True. And the truth of faith comes from the obvious (Tafsir, 2000, p. 115).

### **1. 2) Modernist**

This group emerged due to dissatisfaction with the traditionalist mindset that accepted the truth dogmatically. Modernists want religion to be understood using reason. Habermas' view that one of the processes of modern life is the rationalization of life. This makes a person have autonomy as a basic value of modern life and ignores the life of religious values (Bellah & Tipton, 2006, p. 108). Harun Nasution views that dogmatic religious explanation is a step back for Muslims because the demands of the times require rational religious explanation. Religious truth must be sought with rational understanding (reason) unless reason is unable to reveal it. According to Harun Nasution, religious truth is basically understood logically in accordance with the basic principles of Islam as a rational religion (Nasution, 1996, pp. 54–55). Similar to the West, Protestants try to understand religion with a rational approach. According to Martin Luther, every Christian has the right to read, contemplate, understand, and interpret their own scriptures. That all Christians have the right to understand their scriptures and not only church leaders have the right to understand and master the scriptures (Suseno, 2006, p. 50). Likewise, among Protestants of the scientific school, they tend to understand religion with a rational pragmatic view. The same thing was said by Karl Marx that religion only makes humans drugged by an unrealistic life (Weigel & Madden, 1961, p. 11).

The teaching of religious education in the modernist group places religion as a subject of reason. The modernist view influences the religious education curriculum in schools, where students are also trained to think rationally in understanding God and religious doctrines. In modernist thought, learners are invited to understand religious doctrine pragmatically and empirically, without thinking about the meaning behind the doctrine. Learners prioritize empirical rational thinking over intuitive thinking.

### **1. 3) Post Modernist**

The idea of this group emerged as a result of the rejection of the transmission of values through descriptive narrative religious teaching. Instead, experts introduced personal narrative religious education teaching. In Wardekker and Miedema's view, humans (Christians) are the ones who determine the occurrence of religious rituals, religious practices, doctrines, and interpret religious objects as learning media in understanding and practicing religion as an experience (Jackson, 2004, p. 58). According to them, the interaction between humans and religious sources is an offer to provoke human creativity to make changes or transformations. Therefore, according to this theory, students are expected to always be involved in religious learning because students are considered capable of reconstructing and finding new meanings or wisdom from the results of their learning, and being able to develop them into an integrative perspective into their own personalities (Jackson, 2004, p. 58; Wardekker & Meidema, 2001, p. 31).

This emphasizes the unification between religious experiences and materials learned by students so that religion can become part of their lives. To obtain learning experiences in the process of teaching religious education, concrete media are needed as well as active participation of students so that students are able to reconstruct themselves between religious experiences and religious theories they learn. However, Andre Wright says that this theory contains weaknesses because post modernists offer full freedom to humans to determine the truth based on their own opinions and choices (Wright, 2000, p. 117). Apparently, post modernists view religious truth as determined by humans, not God. Consequently, the teaching of religious education is determined by humans without the need to take reference from the holy book. The post modernist way

of thinking is suitable for man-made religions such as Hinduism, Buddhism, Confucianism, and the like, but for heavenly religions (*samawi* religion), such as Islam, which has a sacred text (Qur'an) that is still authentic to this day, it rejects human intervention to change the truth of religious doctrine according to human will. In determining the truth of the heavenly religions, reason and revelation are debated by post modernists and rationalists with traditionalists who still maintain the truth of religious dogmatism. Thus, this last school builds new interpretations and meanings to understand religion in a pragmatic rational approach.

#### **A. C. *Ta'dīb*; Cultivating Adab in Learners**

The word *ta'dīb* is derivative of the word *adab*. In the theory of Arabization, *ta'dīb* comes from a foreign language (Arabic) into Indonesian and then derivative changes are made by its users according to their mastery. M.H. Bakalla explains that the use of foreign languages can be done in three ways. First, foreign language borrowing into the recipient language with necessary changes to adapt to the morphological and phonological patterns of the recipient language. Second, the borrowed foreign words are not changed at all. Third, foreign words that are picked up into the recipient language are changed and adapted to the morphological and phonological provisions of the recipient language (Bakalla, 1984, p. 46), which is a term used in medieval texts meaning custom or precedent, but historically in the view of Bernard Lewis has experienced a shift in meaning (Lewis, 1988, pp. 27–28). Thus, it is necessary to examine the basis for the formation of the word both ideologically and sociologically. This is very possible because *ta'dīb*, which has been debated semantically, always refers to the definition in the Quran which was sociologically formed in a period of time. It is recognized that the concepts of Islamic education since the period of Prophet Muhammad SAW until this modern century always refer to the Quran. For example, 'Ali al-Jumbulāṭī and Abū al-Futūh al-Tuwānisi, in the context of Sufism, popularized the word *ma'rifah* as the process of educating children through Sufism. Education with a Sufism approach can be implemented through *mujahadah* and *riyadah*. This term is one of the processes of internalizing values and knowledge to students through the path of Sufism. The words *mujāhadah* and *riyāḍah* are one of the forms of Quranic texts that are used as a basis for formulating terms in Islamic education (Al-Jumbulāṭī & Al-Tuwānisi, n.d., p. 56).

The word *ta'dīb* has legitimized meaning in a variety of dimensions. Such a word usually has a dependency on several forms of derivation. The forms of derivation of Arabic words have implications for the resulting changes in meaning. Ibn Jinni, whose real name is Abū al-Faḥḥ Uthmān Ibn Jinni, was a scholar of literature, *naḥwu* and *ṣarf* between the third and fourth centuries who was authorized by his teacher Abū 'Ali al-Fārisī for about 40 years to teach the knowledge he had acquired, and among his famous works are *al-Khaṣā'is*, *al-Muṣannif*, and *al-Muṣarrif fi Sharḥ Taṣrīf al-Māzini*. He divided the forms of word derivation into two forms: *ishtiḳāq aṣghar* and *ishtiḳāq akbar* (Jinni, 1956, p. 133), so that they can form varied meanings of words. In fact, sociologically speaking, it can even be a word that is not the same in a different social situation, even though it is in the same word connection. This understanding can better see the word *ta'dīb* as a very influential word with all the semantic and sociological consequences.

Basically, *ta'dīb* is a product of Naquib al-Attas' idea (Al-Attas, 1980, p. 23), he considers that the term *ta'dīb* is most appropriate in defining Islamic education. There are at least 18 entries on *ta'dīb*, *addaba* and *adab* (Aḥmad, n.d., p. 129; N. A. Rahman, 1997, pp. 189–207). While Ibn Manẓūr views the word from two aspects. First, the aspect of applied *fiqh* in the chapter of *masaḥa* by explaining that the word *ta'dīb* is one of the activities in the *tayamum* process. Second, the aspect of testimony in the chapter of

*shahada* by explaining that the word is a self-performance in testimony with honesty and away from treachery (Abū al-Faḍl al-Dīn Muḥammad Mukarram Ibn Manẓūr, n.d., p. 238).

Husen in his research asserts that if it is truly understood that the administration of education and science in the Islamic education system must reflect the perfect human being, then the concept of *ta'dīb* is the most appropriate concept for Islamic education, rather than *tarbiyah* or *ta'līm* as is often discussed by Islamic education experts, both classical and modern. This is because the structure of the concept of *ta'dīb* already includes elements of knowledge (*'ilm*), instruction (*ta'līm*), and good guidance (*tarbiyah*), so there is no need to say that the concept of Islamic education is as contained in the triad of *tarbiyah*, *ta'līm* and *ta'dīb* (Husen, 2009, pp. 43–46).

*Ta'dīb* is the cultivation of manners. *Adab* itself is something that must be instilled in a person if he is to be successful in his life here and in the hereafter (Al-Attas, 1979, p. 37). *Adab* is the discipline of body, mind, and soul that guarantees a person the proper recognition and appreciation of his physical, intellectual, and spiritual potentials and capacities. Al-Attas added that the purpose of education is to instill virtue in humans personally and individually. The concept of human virtue includes both material and spiritual dimensions. This concept is more appropriate to use the term *adab/ta'dīb* (Al-Attas, 1980, p. 22). The emphasis on the spiritual dimension is also in line with what Maḥmūd Sayyid Sulṭān stated that education is an activity to lead to God, nurture the senses and educate morals (Sulṭān, 1983, p. 74).

Kholili in his research revealed that *ta'dīb* as a concept of Islamic education that is more oriented towards the formation of individuals with good morals without ruling out intellectual abilities and skills is one of the efforts that really needs to be raised in this modern era (Hasib, 2017). This is reinforced by Nilyati in her research that the education of students is more of a moral development carried out on themselves with the aim of having a clean soul and controlled behavior (Nilyati, 2014, pp. 467–488). This education can be applied by means of habituation, exemplary, giving advice, applying punishment, education through events, providing instructions and approaches, using instincts, and various other methods. Therefore, the education of students can be successful if the educators, both parents, teachers, and others carry it out continuously and with the right methods (Musli, 2011, pp. 215–231).

Islamic education provides knowledge and forms the attitudes, personality, and skills of students in practicing their religious teachings. Thus religious education is related to *ta'dīb*. This is reinforced by Syahrial Zulkapadri who states that *ta'dīb* is found in Islamic religious education. Because being civilized is thinking, willing, and behaving in accordance with their nature (conscience) to continue to serve Allah. So it is not only being a good human being with character but also being civilized (Zulkapadri, 2014, pp. 109–125).

*Ta'dīb* was born in line with the presence of Islam, which is known that the main mission of the Prophet Muhammad was to build civilized humans (Al-Zarqanī, n.d., p. 258). Islam highly upholds this aspect of manners, in principle, to elevate human dignity, maintain the rights of others and maintain their boundaries, achieve inner and outer peace individually and socially, worldly and *ukhrawi*, so that manners as described in the Qur'an is a basic need for humans.

'Ali Khalīl Abū al-'Ainaini explains that the field of Islamic education includes physical education, education of reason, education of faith, education of the soul, aesthetic education, social education and *ta'dīb* (Al-'Ainaini, 1980, pp. 158–217). According to him, the most important goal that Islamic education seeks to realize is the moral goal, namely the development of moral behavior comprehensively through structuring one's relationship with himself and others, both individually and collectively

with nature and with the Creator in accordance with the guidance of the Qur'an (Al-Ainaini, 1980, p. 186).

The main purpose of Islamic education is to shape the manners of students (Zainal Arifin, 2014, pp. 123–141). Because the concept of Islamic education which is more oriented towards the formation of individuals with good manners without ruling out intellectual abilities and skills is also one of the efforts that really need to be raised in this modern era (Hasib, 2017, pp. 43–57). This is because the most basic problem in Islamic education is the loss of manners from students. Education is the seeding and planting of manners in a person (Suyuthi, 2017, pp. 156–169). Therefore, the type of knowledge contained in Islamic education, namely tawhid, fiqh and manners, is expected to be applied in educational institutions. Thus it will produce perfect humans in terms of cognitive, affective and psychomotor (Huda & Kartanegara, 2015, pp. 221–232). This indicates that Islamic education pays attention to religious, adab, scientific and physical education without sacrificing one of the existing aspects (Hamm, 2012, pp. 145–173).

Religious education is often only understood in its essence, but not in its substance (Bakar, 2014b, pp. 10–22), tending to the cognitive and ritualistic aspects with the effect of disorienting religious values where permissive, materialistic and secular attitudes flourish (Arief, 2014, p. 222). Religious education should be a pillar of *ta'dīb* which will grow well if it starts from the embedding of a religious soul in students (Ainiyah, 2013, pp. 25–38).

Zaiton Mustafa and Hishamuddin Salim conducted research in Malaysian secondary schools. The research showed that learners have low interest in learning religion. There are two factors that affect learners' interest in Islamic education in Malaysian schools: situational factors and individual factors. Situational factors; (1) the influence of parents; (2) the influence of Islamic teachers; and (3) the Islamic education curriculum. While individual factors; (1) religious understanding of each individual; (2) the diversity of students in learning (Mustafa & Salim, 2012, pp. 81–86).

Religious education plays a very big role in the formation of manners. In order to have noble manners, it is necessary to have religious guidance from an early age (Fachrudin, 2011, pp. 1–16). Because according to Rahman, *ta'dīb* makes humans whole, and will emerge insightful intellectual actors, and be able to decorate life with harmony and tranquility based on *adab* (A. Rahman, 2016, pp. 129–144).

## CONCLUSION

To conclude this article, the term education in Arabic is used as a foundation in formulating Islamic education in Indonesia. The term Islamic education in Arabic is a reconstruction of *tarbiyah*, *ta'lim*, and also *ta'dīb*. Therefore, Islamic education in Indonesia must at least include the meaning contained in those terms, although there is no agreement in defining education. This is due to the many types of activities that can be called Islamic education, or it could also be due to differences in specialization, point of view or in references.

Islamic education can be taken from the word *tarbiyah* which can be interpreted as the development of learners, because the purpose of education is to be able to contribute to the development of the lives of mankind; developing a person's basic potential to be good-hearted, good-minded, good-behaved and good examples; building attitudes of peace-loving, creative, independent, and able to coexist with other nations in harmony. Islamic education is also taken from the word *ta'lim* because education is a process of transmitting various knowledge to the soul of an individual without certain limitations and conditions. Education is the explicit teaching of values by the teacher. Islamic education is also taken from the word *ta'dīb* because education is the cultivation of

manners in humans. Even the purpose of education is to instill manners in humans personally and individually.

## REFERENCES

- 'Abd Fattāh Jalāl. (1977). *Min Uṣūl al-Tarbawiyah fī al-Islām*. Dār al-Kutub Miṣriyah.
- 'Arrād, Ṣāliḥ bin 'Alī Abū. (2005). *al-Tarbīyah al-Islāmiyah al-Muṣṭalḥah wa al-Mafhūmah*. n.p.
- A. Malik Fadjar. (2005). *Holistika Pemikiran Pendidikan*. PT Raja Grafindo.
- Abdillah, M. (2011). *Islam dan Dinamika Sosial Politik Di Indonesia*. PT Gramedia Pustaka Utama.
- Abdul Mujib, & Jusuf Mudzakir. (2010). *Ilmu Pendidikan Islam*. Kencana Prenada Media.
- Abū al-Faḍl al-Dīn Muḥammad Mukarram Ibn Manẓūr. (n.d.). *Lisān al-'Arab*. Dār Ṣadr.
- Aḥmad, al-K. I. (n.d.). *al-'Aini* (2nd ed.). Mauqī al-Waraq.
- Ahmad Warson Munawwir. (1984). *Al-Munawwir: Kamus Arab-Indonesia*. Pondok Pesantren Al-Munawwir.
- Ainiyah, N. (2013). Pembentukan Karakter Melalui Pendidikan Agama Islam. *Al-Ulum*, 13(01), 25–38.
- Al-'Ainaini, 'Alī Khalīl Abū. (1980). *al-Falsafāt al-Tarbīyāt al-Islāmiyāt fī al-Qur'ān al-Karīm*. Dār al-Fikr al-'Arabī.
- Al-Attas, M. N. (1979). *Aims and Objectives of Islamic Education*. King Abdul Aziz University.
- Al-Attas, M. N. (1980). *The Concept of Education in Islam*. Muslim Youth Movement of Malaysia.
- Al-Fārābī, A. N. M. (1983). *Taḥsil al-Sa'ādah*. Dār al-Andalus.
- Al-Ghalāyānī, M. (1949). *Idāh al-Nāshī'in*. Maktabah 'Aṣriyah.
- Al-Jumbulātī, 'Alī, & Al-Tuwānisī, A. al-F. (n.d.). *Dirāsah Muqāranah fī al-Tarbīyah al-Islāmiyyah*. Maktab al-Angelo al-Misriyyah.
- Al-Marāghī, M. (n.d.). *Tafsīr al-Marāghī*. Dār al-Fikr.
- Al-Naḥlāwī, 'Abd al-Raḥmān. (1979). *Uṣūl al-Tarbīyah al-Islāmiyah wa Asālibuhā fī al-Bait wa al-Madrasah wa al-Mujtama'*. Dar al-Fikr.
- Al-Qāḍī, A. 'Arafāh. (1994). *al-Fikru al-Tarbawī 'inda al-Mutakallimīn al-Muslimīn*. al-Hai'at al-Miṣriyyah al-'Āmmah li al-Kitāb.
- Al-Qāsimī, M. J. al-D. (n.d.). *Tafsīr Maḥāsin al-Ta'wīl*. Dar al-Ihya.
- Al-Raghīb al-Aṣfahānī. (n.d.). *Al-Raghīb al-Aṣfahānī*. Dār al-Fikr.
- Al-Zarqanī, M. (n.d.). *Sharh al-Zarqanī 'alā Muwaṭṭa al-Imām Mālik*. Dār al-Fikr.
- Aminuddin. (1990). *Pengembangan Penelitian Kualitatif dalam Bidang Bahasa dan Sastra*. Hiski.
- Arief, A. (2014). Pengembangan Pendidikan Budaya dan Karakter Bangsa dalam Upaya Menghadapi Tantangan Global. *Tarbiya*, 1(2), 215–226.
- Arifin. (1995). *Menguak Misteri Ajaran Agama-Agama Besar*. PT Golden Trayon Press.
- Aristotle. (2006). Global Education. In I. M. Sinagatullin (Ed.), *The Impact of Globalization on Education* (pp. 123–124). Nova Science Publisher.
- Astuti, T. M. P., Kismini, E., & Prasetyo, K. B. (2014). The Socialization Model of National Character Education for Students in Elementary School Through Comic. *Jurnal Komunitas*, 6(2), 260–270.
- Awaluddin Faj. (2019). Pendidikan Islam dalam Studi Keislaman. *Ta'dib*, 5(1), 13–26.
- Azra, A. (2008). Praktek Pendidikan Islam: Akselerasi Perkembangan dan Tantangan Perubahan. In Kusmana & J. Muslim (Eds.), *Paradigma Baru Pendidikan: Restropeksi*

- dan *Proyeksi Modernisasi Pendidikan Islam di Indonesia* (p. 75). IAIN Indonesia Social Equity Project (IISEP).
- Azyumardi Azra. (2003). *Pendidikan Islam; Tradisi dan Modernisasi Menuju Millenium Baru*. Logos Wacana Ilmu.
- Badhshah, S. N. (2011). Islamic Concept of Education. *International Journal of Education and Social Science (IJESS)*, 01(01), 1.
- Bakalla, M. H. (1984). *Arabic Culture, Through it's Language and Literature*. Kegan Paul International Ltd.
- Bakar, M. Y. A. (2014a). Problematika Ontologis Pendidikan Islam (Mencari Hakikat Pendidikan Islam). *Media Pendidikan Agama Islam*, 01(01), 10–22.
- Bakar, M. Y. A. (2014b). Problematika Ontologis Pendidikan Islam (Mencari Hakikat Pendidikan Islam). *Media Pendidikan Agama Islam*, 01(01), 10–22.
- Baldis, S. R. (2004). Character Education in the Classroom: A Personal Approach. *National Council of Teachers of English*, 4(26), 1–24.
- Beachum. (2013). Support and Importance of Character Education: Pre-Service Teacher Perceptions. *Education*, 133(04), 470–480.
- Bellah, R. N., & Tipton, S. M. (2006). *The Robert Bellah Reader*. Duke University Press.
- David L. Hough. (2011). Characteristics of Effective Professiona Development an Examination of the Development Designs Character Education Classroom Management Approach in Middle Grades Schools. *Middle Grades Research Journal*, 6(3), 129–143.
- Fachrudin. (2011). Peranan Pendidikan Agama Dalam Keluarga Terhadap Pembentukan Kepribadian Anak-Anak. *Ta'lim*, 09(01), 1–16.
- Fajar Syarif. (2017). Analisis Metode Pembelajaran Ilmu Naḥwu Pada Majelis Taklim Al-Amanah Kebon Jeruk Jakarta Barat. *Al Mahāra Jurnal Pendidikan Bahasa Arab*, 3(1), 31–60.
- Firth, R. (1996). *Religion: A Humanist Interpretation*. Routledge Falmer.
- Friedman, B. D., & Allen, K. N. (2010). Affective Learning: A Taxonomy for Teaching Socia Work Values. *Journal of Social Work Values and Ethics*, 7(2), 1.
- Gadamer, H. G. (2004). *Truth and Method*. Continuum.
- Gagne, R. M., Briggs, L. J., & Wager, W. W. (1992). *Principles of Intructional Design*. Harcourt Brace Jovanovich College Publishers.
- Hamm, I. M. (2012). Islamic Perspective of Education and Teachers. *European Journal of Social Sciences*, 30(02), 145–173.
- Hasib, K. (2017). Pendidikan Konsep Ta'dib Sebagai Solusi Pendidikan Islam di Era Global. *Ta'dib*, 05(01), 43–57.
- Heitink, G., & Hartono, F. H. (1999). *Pembangunan Jemaat Teologi Praktis, Pastoral dalam Era Modernitas – Pos Modernitas*. Kanisius.
- Huda, M., & Kartanegara, M. (2015). Curriculum Conception In The Perspective of The Book Ta'lim Al-Muta'allim. *International Journal of Education and Research*, 03(02), 221–232.
- Husen. (2009). *Kulturisasi Bahasa Pendidikan: Studi Teks Terhadap Buku "Asas-asas Pendidikan Islam Hasan Langgulung."* UIN Syarif Hidayatullah Jakarta.
- Jackson, R. (2004). *Rethinking Religious Education and Plural, Issue in Diversity and Pedagogy*. Routledge Falmer.
- Jinni, A. al-F. U. I. (1956). *al-Khaṣāiṣ*. Dār al-Kutub Miṣriyah.
- K.D, B. (1982). *Methods of Social Research*. The Free Press.
- Kadenyi, M., & Kariuki, M. (2011). Rethinking Education for Liberation and Self-Reliance: An Examination of Nyere's and Plato's Paradigm. *International Journal of Curriculum and Instruction*, 1(1), 17.

- Khalimi. (2010). Sekolah Unggulan Islam; Antara Kenyataan dan Impian. *Didaktika Islamika*, 11(2), 232–233.
- Leahy, L. (1994). *Filsafat Ketuhanan Kontemporer*. Kanisius.
- Lewis, B. (1988). *The Political Language of Islam*. The University of Chicago Press.
- Lohse, B. (1994). *Pengantar Sejarah Dogma Kristen*. PT BPK Gunung Mulia.
- Lubis, A. Y. (2004). *Filsafat Ilmu dan Metodologi Posmodernis*. AkaDemiA.
- M. Atho Mudzhar. (2019). Pendidikan Agama di Sekolah dalam Perspektif HAM. In M. Saridjo (Ed.), *Mereka Bicara Pendidikan Islam: Sebuah Bunga Rampai*. PT Raja Grafindo.
- Ma'luf, L. (n.d.). *al-Munjid fī al-Lughah wa al-'Ālam*. Dār al-Kutub al-'Arabi.
- Maksum. (1999). *Madrasah: Sejarah dan Perkembangannya*. PT Logos Wacana Ilmu.
- Muḥammad 'Atiyah al-Abrashī. (n.d.). *Rūh al-Tarbiyah wa al-Ta'lim*. Dār al-Ḥiyā.
- Muḥammad al-Rāzi Fakhr al-Dīn Ibn al-Āllamah Ḍiyā al-Dīn 'Umar al-Muashtahīr bi al-Khatīb al-Rayy. (1981). *Tafsīr al-Fakhr al-Rāzi*. Dār al-Fikr.
- Muḥammad Rashīd Riḍā. (n.d.). *Tafsīr al-Qurān al-Hakīm; Tafsīr al-Manār*. Dār al-Fikr.
- Muhammad Zuhdi. (2017). Pendidikan di Era Otonomi Daerah. In J. Musfah & Y. Herianti (Eds.), *Pendidikan Islam: Isu dan Inovasi*. FITK Press.
- Musli. (2011). Metode Pendidikan Akhlak Bagi Anak. *Media Akademika*, 26(02), 215–231.
- Mustafa, Z., & Salim, H. (2012). Factors Affecting Students' Interest in Learning Islamic Education. *Journal of Education and Practice*, 03(12), 81–86.
- Nasution, H. (1996). *Islam Rasional Gagasan dan Pemikiran*. Mizan.
- Niftrik, V. G. C., & Bolland, J. (1967). *Dogmatika Masa Kini*. Pen. Kristen.
- Nilyati. (2014). Sistem Pembinaan Akhlak Dalam Tasawuf Akhlaki. *Tajdid*, 13(02), 467–488.
- Pakpahan, A. (2001). Strategi Pengembangan IPTEK dalam Meningkatkan Daya Sains Nasional. In H. Daulay & Mulyanto (Eds.), *Membangun SDM dan Kapabilitas Teknologi Umat: Solusi Untuk Bangkit dari Krisis dan Memasuki Millenium Ketiga*. ISTECS.
- Paul T. P. Wong. (2012). Flourishing: A Visionari New Understanding of Happiness and Well Being. *International Journal of Existential Psychology and Psychotherapy*, 4(1), 127–157.
- Rahim, H. (2001). *Kendali Mutu Pendidikan Agama Islam*. Direktorat Jenderal Pembinaan Kelembagaan Agama Islam Direktorat Pembinaan Pendidikan Agama Islam pada Sekolah Umum Negeri.
- Rahman, A. (2016). Pendidikan Akhlak Menurut Az-Zarnuji dalam Kitab Ta'lim al-Muta'allim. *Ta'dib*, 11(01), 129–144.
- Rahman, N. A. (1997). The Semantic of Arab in Arabis. *Al-Shajarah*, 02(02), 189–207.
- Rangga Sa'adillah S.A.P. (2017). Pendidikan Karakter Menurut KH. Wahid Hasyim. *Jurnal Pendidikan Agama Islam*, 02(02), 275–302.
- Ricoeur, P. (2008). *From Text to Action*. Continuum.
- Rohman, M. (2013). Konsep Pendidikan Islam Menurut Ibnu Sina dan Relevansinya dengan Pendidikan Modern. *Episteme*, 8(2), 279–300.
- Rooijackers, A. (1993). *Mengajar dengan Sukses*. Grasindo.
- Rosyada, D. (2014). Pendidikan Multikultural di Indonesia: Sebuah Pandangan Konsepsional. *Sosio Didaktika*, 1(1), 6–7.
- Rusydi, M. (2013). Pendidikan Karakter Pada Psikolinguistik Bahasa Arab. *Jurnal Al-Ulum*, 11(1), 73–86.
- Salleh, M. S. (2013). Strategizing Islamic Education. *International Journal of Education and Research*, 1(6), 1.
- Sayyid Qutb. (1967). *Fī Zilāl al-Qur'an*. Dar al-Fikr.

- Skele, G. (1995). Plurality and Pluralism: Challenge for Religious Education. *British Journal of Religious Education*, 25(1), 48.
- Sopater, S. (1998). *Kepemimpinan dan Pembinaan Warga Gereja*. Pustaka Sinar Harapan.
- Sukamto, T. (1993). *Perancangan dan Pengembangan Sistem Intruksional*. Inter Media.
- Sultān, M. S. (1983). *Muqaddimah fī al-Tarbiyah*. al-Mamlakah al-'Arabiyah al-Su'ūdiyyah.
- Sumadinata, R. W. S., Sulaeman, O., & Yulianti, D. (2020). Islamic Peace Education: Internalization of God's Feminine Names to Santri in the Syukurillah Islamic Boarding School. *INFERENSI: Jurnal Penelitian Sosial Keagamaan*, 14(1), 49–70. <https://doi.org/10.18326/infsl3.v14i1.49-70>
- Sumaryono, E. (1999). *Hermeneutik Sebuah Metode Filsafat*. Kanisius.
- Suseno, F. M. (2006). *Menalar Tuhan*. Kanisius.
- Suwito. (2004). *Filsafat Pendidikan Akhlak Ibnu Miskawaih*. Belukar.
- Suyuthi, A. (2017). Ta'dib Sebagai Upaya Rekonstruksi Pendidikan Islam Perspektif Syed Naquib Al-Attas. *Al-Hikmah*, 01(02), 156–169.
- Syaeful Rokim. (2013). *Pendidikan Intelektual Muslim Menurut Muhammad al-Shawkani*. PT Marwah Indo Media.
- Syukur, A. (2010). *Internasionalisasi Pendidikan di Indonesia*. UIN Syarif Hidayatullah Jakarta.
- Tafsir, A. (1990). *Metodik Khusus Pengajaran Agama Islam*. Remaja Rosdakarya.
- Tafsir, A. (2000). *Metodologi Pengajaran Agama Islam*. Remaja Rosdakarya.
- Tafsir, A. (2008). *Ilmu Pendidikan dalam Perspektif Islam*. Remaja Rosdakarya.
- Thi Tuyet Tran. (2013). Limitation on the Development of Skills in Higher Education in Vietnam. *Journal of Law, Policy and Education*, 65(5), 631–644.
- Wardekker, W., & Meidema, S. (2001). Religious Identity Formation Between Participation and Distanciation. In H. G. Heimbrock, P. Shcreiner, & C. Scheilke (Eds.), *Toward Religious Competence: Diversity as a Challenge for Education in Europe* (p. 31). Lit Verlag.
- Weigel, G., & Madden, A. G. (1961). *Religion and the Knowledge of God*. Printice Hall.
- Wijaya, A. (2009). *Teori Interpretasi Alquran Ibnu Rushd*. LKiS.
- Wright, A. (2000). *Spirituality and Education*. Routledge Falmer.
- Yuli, N. G. (2011). The Common Room Design of Islamic Boarding School; A Preliminary Research in Yogyakarta Islamic Boarding School. *International Journal of Engineering & Technology*, 11(4), 127.
- Yusoff, M. Z. M., & Hamzah, A. (2015). Direction of Moral Education Teacher to Enrich Character Education. *International Multidisciplinary Journal*, 13(01), 119–132.
- Zainal Arifin. (2014). Pendidikan Islam dalam Perspektif Filsafat Ilmu. *Ta'dib*, 19(01), 123–142.
- Zulkapadri, S. (2014). Pendidikan Karakter dan Pendidikan Akhlak (Studi Perbandingan). *Jurnal At-Ta'dib*, 9(1), 109–125.