

The Concept Of Education In Islamic Schools: A Resume Report

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Abstract

This paper aim to identify the synthesis of education in the interpretation of thematic studies of the terms included in the connotation of education. This paper is the result of a literature review on terms that connote education in the Qur'an and al-Sunnah, namely tarbiyah, ta'lim, ta'dib, tadrис, da'wah, irsyad, tadbir, tazkiyah, and uswah. This paper concludes that the nine terms that connote education in their respective contexts describe the concept of education in a complete synthesis, which is in line with the dynamics of humanity as God's representative on earth. The results of this study can be used to understand the nature of the terms included in the connotation of education and their implications for Islamic education.

Keywords: *Concept Of Education, Islamic Schools*

Abstrak

Tujuan penelitian ini adalah mengidentifikasi sintesa pendidikan dalam interpretasi kajian tematik istilah-istilah yang tercakup dalam konotasi pendidikan. Makalah ini adalah hasil dari kajian literatur (pustaka) tentang istilah-istilah yang berkonotasi dengan pendidikan dalam al-Qur'an dan al-Sunnah, yaitu tarbiyah, ta'lim, ta'dib, tadrис, da'wah, irsyad, tadbir, tazkiyah dan uswah. Tulisan ini menyimpulkan bahwa sembilan istilah yang berkonotasi dengan pendidikan tersebut dalam konteksnya masing-masing mendeskripsikan konsep pendidikan dalam sintesa yang utuh, yang searah dengan dinamika kemanusiaan sebagai wakil Tuhan di muka bumi. Hasil dari kajian ini dapat digunakan untuk memahami hakikat istilah yang tercakup dalam konotasi pendidikan dan implikasinya terhadap pendidikan Islam.

Kata Kunci: *Konsep Pendidikan, Sekolah-sekolah Islam*

Introduction

Education is a basic need for humans because humans at birth do not know anything. The first revelation, QS al - 'Alaq: 1-5, illustrates that Islam is anti-idiocy and anti-tyranny, as the main enemy of humans. This verse becomes the prime mover in achieving educational goals, namely to form intelligent human beings with Qur'anic character (empowerment of their natural environment and devoting themselves to Allah swt). This verse also builds hope to realize a progressive society and contribute to building a dignified civilization. However, there is a heated debate among experts and scientists regarding the concept of education. The role of education to give birth to a generation cannot be achieved without going through the right concept.

Zulmuqim, professor in the field of Philosophy of Islamic Education at the State Islamic University (UIN) Imam Bonjol Padang explained that educational philosophy can be interpreted as a study of the philosophical views of the systems and schools of philosophy in Islam on

educational issues and how they affect the growth and development of Muslims (Zulmuqim, 2013: 17). Among the educational issues that are urgent to discuss is the nature of Islamic education, especially the study of the meaning of education.

Examining educational problems is something that always attracts attention. Various concepts and ideas show that the problems of Islamic education have not been completed. The progress of human civilization and the existence of new findings in this field which are very likely to influence the direction, orientation, form, and system of Islamic education require education experts to think about or even review educational concepts that have been valid and trusted for so long.

There are various definitions of Islamic education given by various groups according to their views and tendencies. It is more than just teaching because, in reality, education is a process by which a nation or state fosters and develops itself among individuals. With this awareness, a nation or country can pass on cultural wealth or ideas to the next generation so that it becomes an inspiration for them in every aspect of life (Azyumardi Azra, 1998: 1).

Hasan Langgulung, a professor in the field of Education at the National University of Malaysia, defined Islamic education as "the process of preparing the younger generation to fill a role, transferring Islamic knowledge and values that are aligned with human functions to do good in the world and reap the results in the hereafter" (Hasan Langgulung, 1980: 94). Therefore, Islamic education is a process of forming individuals based on Islamic teachings revealed by Allah SWT to Muhammad SAW. Through a process like this, the individual fulfills his function as caliph on earth and succeeds in realizing happiness in this world and the hereafter.

Endang Saefudin Anshari has detailed several elements (elements) contained in education before defining Islamic education. These elements are (a) basic principles of education; (b) educational purposes; (c) educational subject; (d) educational objects; (e) educational materials; (f) educational methods; (g) educational tools and (h) educational evaluation. Based on these elements, he defines Islamic education more technically as "a process of guidance (leadership, guidance, care) by students towards the development of the soul (thoughts, feelings, will) (Endang Saefuddin Anshari, 172). In the treasury of Arabic, the term education is popularly translated by several terms, namely tarbiyah, ta'lim, ta'dib, tadrис, da'wah, irsyad, tadbir, tazkiyah, and uswah'.

The term tarbiyyah is the most popular and widely used term. These terms, with a semantic approach, are studied from linguistic aspects, aspects of their lexical use, and their use in various contexts in the Qur'an and al-Sunnah. In fact, among Muslims, there are at least three

terms that may be used to mark or refer to the concept of education, namely *tarbiyah*, *ta'lim*, and *ta'dib* (Hasan Langgulung, 1992: 4).

Education picks up God's inspiration and leads us to be creative by carrying out a series of trials, and building imaginative thinking so that we become independent human beings who give birth to unlimited innovation and creativity. It is very important and fundamental for Muslims to understand the concept of education according to the Qur'an and al-Sunnah. The basic concept that needs to be studied begins with the definition or understanding of education with its various connotations based on the Qur'an and As-Sunnah. Almost all the connotations of the term education have in common with the term Islamic *da'wah* which uses the terms *tabligh*, *Amar ma'ruf-nahyi Munkar*, and *mau'idzah*.

Whereas: *tarbiyah* connotes *nasy'an*, *tahdzib*, *khalqiyah*, and *tamlikiyah*; *taklim* connotes *irsyad*, *ta'rif*, recitations, *tabligh*, *tadris*, and *talqin*; *ta'dib* connotes guidance, *tazkiyah*, and *khalqiyah*. All of these terms also connote terms with the connotation of *da'wah*.

For this reason, to understand the nature of Islamic education, especially regarding the meaning of education, this paper will discuss the term education which consists of *tarbiyah*, *ta'lim*, and *ta'dib*, which then also contains *tadris*, *da'wah*, *Irshad*, *tadbir*, *tazkiyah*, and *uswah* and its implications for the development of Islamic education.

Method

This article was written using a qualitative approach, in the form of library research by collecting library data, reading, taking notes, and processing research materials (Zed, 2008: 3). The data collected was taken from books and journals related to the concept of Islamic schools.

Result and Discussion

The Meaning of the Word Education

In the Big Indonesian Dictionary, education itself comes from the word *dictator*, then this word gets the affix so that it becomes *educating*, meaning nurturing and giving training. In nurturing and giving training it is necessary to have teachings, guidance, and leadership regarding morality and intelligence (<http://kbbi.web.id/didik>). Meanwhile, if added with the prefix - *an*, so that it becomes the word *education*, it means a process of changing the attitude and behavior of a person or group of people to mature humans through teaching and training efforts (<http://kbbi.web.id/didik>).

In Greek, the word *Education* is expressed by the association of the word *paedagogos* which mean with children. *Paedagogos* derived from the word *paedos* (child)

and *agoge* (I guide, lead). *Paedagogue* (educator or expert learner) is someone whose job is to guide children (M. Ngalim Purwanto, 1998: 3).

In the law of the Republic of Indonesia no. 20 of 2003 concerning the national education system, that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed himself, society, nation, and state (RI Law No. 20 of 2003).

Hadari Nawawi defines education as a conscious effort to develop personality and human abilities, both inside and outside of school. In a different editorial, Hasan Langgulung defines education as an effort to change and transfer cultural values to every individual in a society (Hasan Langgulung, 1992: 4). While Ahmad D. Marimba explained that Education is conscious guidance or leadership by the educator towards the physical and spiritual development of the educated towards the formation of the main personality (Ahmad D. Marimba, 1987: 19).

The term education contains meaning and essential elements in it, namely: *First*, there is a conscious, planned, and responsible effort, endeavor, or activity, which is called the "educational process". *Second*, the existence of people (subjects) who carry out efforts, endeavors, or activities consciously, are called "educators". *Third*, there are people (objects) being guided who have provisions or potential that are ready to develop or develop their potential, which is called "students". *Fourth*, the existence of a goal as something to be achieved, namely the development of maximum potential, maturity, maturity, and increased ability in certain fields, both knowledge, skills, and personality, which is called "goal" or "competence".

The term education in the Islamic context generally refers to several terms including the term *al-tarbiyah*, *al-ta'dib*, and *al-ta'lim*. Of the several terms that are popularly used in the practice of Islamic education is the term *al-tarbiyah*. In certain cases, these terms have the same meaning. But essentially, each term has differences, both textually and contextually. For this reason, it is necessary to provide a description and analysis of separate arguments from several opinions of educational experts.

In the Islamic context, the term education is expressed in various terms including *tarbiyah*, *ta'lim*, *ta'dib*, *tadris*, *da'wah*, *irsyad*, *tadbir*, *tazkiyah*, and *uswah*. In certain cases, some of these terms have the same meaning. But essentially, each term has differences, both textually and contextually.

In language these terms refer to Arabic, namely:

Tarbiyah

According to Muhammad Munir Mursa, the term tarbiyah to refer to Islamic education is a new thing. This term arose in connection with the educational reform movement in the Arab world, therefore, its use in an educational context in its present sense is not found in classical references. What was found were terms such as ta'lim, 'ilm, adab, and tahdzib (Muhammad Munir Musa, 1977: 17).

On the other hand, the term tarbiyah seems to be a translation of the Latin terms Educare and education, which in English are educated and education. The connotation of this word according to Naquib al-Attas is to produce and develop from a hidden or potential personality which in the process of producing and developing refers to everything physical and material (Muhammad al-Naquib al-Attas, 1996: 64).

The term tarbiyah according to its supporters is rooted in three words:

First, said Rabba with tasyid in the letter ba which means nurturing, leading (Mahmud Yunus, 1973: 136). This word is most widely used in the Qur'an including Qs. Al Fatihah: 2. *Second*, with the addition of the letter 'ya' in the letter ba which means to grow, grow up, or mature (Mahmud Yunus, 1973: 137). *Third*, with the addition of the letter alif in the letter ba means to increase, grow (Mahmud Yunus, 1973: 137). Among the uses of this term in the Qur'an can be seen in the letter Ar-Rum: 39. According to Abudin Nata, when these three words are compared and integrated, it will be seen that the three words support and complement each other, but in terms of their use, it appears that the term *Rabba* is more widely used.

If these three words are integrated, an understanding will be obtained that al tarbiyah means the process of growing and developing the potential (physical, intellectual, social, aesthetic, and spiritual) found in students, so that they can grow and develop optimally. In Arabic literature, the word tarbiyah has many definitions, which are the same, namely referring to the process of developing the potential that is bestowed on humans. These definitions include the following:

Tarbiyah is the process of developing and guiding the body, mind, and soul which is carried out sustainably so that mutarabbi (students) can grow up and be independent to live in society (Abu Ja'far Muhammad Ibn Jaris al-Thabary, 1988: 67). *Tarbiyah* is an activity that is accompanied by full of affection, gentleness, wise attention, and fun; not boring (Ahmad Mustafa al-Maraghy, 1871: 34). *Tarbiyah* is educating children through the delivery of knowledge, using methods that are easily accepted so that they can practice it in everyday life (Ibn Hajar al-Asqalany, 2010: 243). *Tarbiyah* is that includes the development, maintenance, care, management,

delivery of knowledge, giving instructions, guidance, refinement, and a sense of belonging to students (Ahmad Mustafa al-Maraghy, 1871: 97).

Experts define *tarbiyah* when identified with al-Rabb as follows:

According to al-Quturbi, that; meaning *al-rabb* is the owner, the master, the all-refining, the all-regulating, the all-changing, and the all-performing (Muhammad bin Ahmad al-Anshary al-Qurthuby, 15). According to Louis al-Ma'luf *al-Rabb* means master, owner, repair, maintenance, addition, and collect (Louis Ma'luf, 1960: 6). According to Fahrur Razi, *al-rabb* has the same phoneme *tarbiyah* which has the meaning of *attanwiyah* which means (growth and development) (Fath al-Razy, 12). Al-Jauhari cited by al-Abrasy gives the meaning of the word *tarbiyah* with *Rabban* and *rabb* by feeding, nurturing, and nurturing (Zuhairini, 1950: 17). From the viewpoint of some of these commentators, the basic word al-Rabb has a broad meaning, including; owning, controlling, managing, nurturing, feeding, growing, developing, and also means managing (QS al-Fatihah: 2, that Allah is the Lord of the worlds, namely as the creator, caretaker, who provides life facilities, owner, and regulator. Similarly, as in QS. al-Isra' verse 24 "And humble yourselves towards them both with great affection and say: "O my Lord, have mercy on them both, as they both taught me when I was little"). The concept of *tarbiyyah* is one of the important concepts of Islamic education.

Groups that support the use of the term *tarbiyah* use verses from the Qur'an to support the use of the term for Islamic education. These verses include:

Surah al-Isra' verse 24: *Amen*, It means: "*And humble yourself towards both of them with great affection and say, "O my God, love them both as they both loved me when I was little."*" Surah al-Syura' verse 18, Meaning: "*Pharaoh replied, "Didn't we raise you in our (family) when you were a child and you lived with us a few years from your age...".*"

'Abdurrahman al-Nahlawi, one of the supporters of the term *tarbiyah*, argues that education means: (a) nurturing the nature of the child; (b) developing all talents and readiness; (c) directing all nature and talent to be perfect, and (d) gradual in the process.

In connection with the verses of the Koran stated above, according to Muhammad al-Naquib al-Attas, semantically the term *tarbiyyah* is inappropriate and inadequate to convey the concept of education in an Islamic sense. Muhammad al-Naquib al-Attas explained that the word "*rabbayani*" there means *rahmah*, namely *forgiveness* or *compassion*. This term has the meaning of giving meaning and affection, clothing and shelter and care; in short, the care given by parents to their children (Muhammad al-Naquib al-Attas, 1996: 70).

The letter *kaf* in the verse *irham huma kama rabbayani shaghira* is *kaf al-Tasyib*, namely *kaf* comparison (similarity). It is called so according to al-Attas further because of the similarity that

exists between the innate concepts present in the words being compared, which in this case refer to *irham huma* (i.e. *rahmah*) and *rabbayani* (i.e. *tarbiyah*). So, the word *tarbiyah* here means the word mercy or forgiveness. If it is God who creates, maintains, guards, manages, and has actions that cause God to be called *al-Rabb*, then all of these are acts of mercy or compassion. If humans analogically perform actions like that to their offspring, then it is called *tarbiyah*. Indeed, the main sense *al-Rabb*, as stated above, namely bringing something to a state of completeness gradually, but that action is an act of mercy and therefore also analogically means *tarbiyah* actions that do not involve knowledge. It refers more to an existential condition or a physical and material condition than to a rational and intellectual condition. This last condition requires that the cultivation of knowledge as explained above is not inherent in the word *tarbiyah* (Muhammad al-Naquib al-Attas, 1996: 72).

Therefore, when Pharaoh said to Prophet Musa: "Alam nurabbika fina walida" (QS. Assyu'ara: 18). it is not desirable to conclude that in this way Fir'awn "educated" the Prophet, even though Fir'aun, to use a *nurabbika* expression, did "*tarbiyah*" on Prophet Musa (as). *Tarbiyah*, in simple terms, means raising, without even involving the cultivation of knowledge in that process. If it is said that a meaning related to knowledge can be infiltrated into the concept of *Rabba*, then this meaning refers to the possession of knowledge and not to the process of cultivating it. Therefore, it does not refer to education in the sense that we mean, as the term *rabbaniy* is given to wise people who are educated in the field of knowledge about *al-Rabb*. Ibn Mandzur records that al-Hanafiyah has called Ibn Abbas the *rabbaniy* of the *ummah*, as Ali ibn Abi Talib also divides humans into three levels and the first level is '*alim rabbaniy*'. Ali himself once referred to himself as *rabbaniy* this people (Raghib al-Asfahaniy, 1997: 337).

In line with al-Attas, Abdul Fattah Jalal, an education expert at al-Azhar University, also explained that what is meant by *tarbiyah* in sura al-Isra verse 24 and al-Shura verse 18 above is education that takes place in the infant and childhood phases. Childhood is still very dependent on maintenance and dependent on the love of both parents. Thus the notion of education extracted from the word *tarbiyah* is limited to caring for and caring for human children in childhood. Therefore, according to Heri Noer Ali, the guidance and counseling given after that period are no longer included in the notion of education (Heri Noer Ali, 1999: 6). This emphasizes the nurturing or raising process.

Apart from the differences in views between the education experts above, one important thing that can be seen from the word *tarbiyah* is the description of the importance of maintenance, affection, and nurturing in Education. With this in mind, the potential of students will be optimized, especially in dealing with these very complex living conditions.

Ta'lim

Ta'lim comes from the root 'allama, yu'allimu, and ta'lim. Yu'allimu is interpreted as teaching, and ta'lim means teaching (instruction; teach-of). M. Talib says that ta'lim has meaning tell something to someone who doesn't know (M. Talib, 1996: 16). And mu'allim or teacher means the one who does the teaching (HR. Thurmudzy and Darimi from Abu Ummah al-Bahily ra.) As the hadith of the prophet Muhammad SAW.:

Meaning: "Teach them to obey Allah and be afraid of committing sins against Allah and order your children to obey the commandments and stay away from prohibitions. Because that will protect them and you from the fire of hell."

Meaning: "The best of you are those who learn the Qur'an and teach it." (HR al-Bukhary)

Ta'lim in general, it is only limited to teaching (the process of transferring knowledge) and purely cognitive education (the process from not knowing to knowing) كنا نعلم اولادنا مجازي رسول (/ الله صلی الله علیه وسلم كما نعلمهم السورة من القرآن From the words of Sa'ad bin waqash, "gives the meaning of children who do not know about the history of the Prophet, taught so they become aware"). Abdul Fatah Jalal, defines *ta'lim* as a process of giving knowledge, understanding, responsibility, and instilling trust. *Ta'lim* is concerned with aspects of knowledge and skills that a person needs in life as well as guidelines for good behavior. *Ta'lim* is a process that has been continuously pursued since birth because humans are born knowing nothing, but they are equipped with various potentials that prepare them to gain and understand knowledge and utilize it in life (Abdul Fatah Jalal, 1977: 32).

According to Rasyid Ridho, *ta'lim* is the process of transmitting various knowledge to an individual's soul without any specific provisions. This definition is based on the Word of God in the letter al-Baqarah verse 31:

Meaning: "And he taught Adam the names (of all things), then revealed them to the angels. Then Allah said: "Tell Me those names if you are truthful" (Rasid Ridho, 1373 H: 42).

Rasyid Ridho understands the word 'allama' as a transmission process that is carried out in stages as Adam witnessed that Allah taught him. *Ta'lim* includes the phases of infants, children, adolescents, and adults (Rasid Ridho, 1373 H: 42).

Muhammad Naquib al-Attas defines *ta'lim* as teaching. If *ta'lim* is synonymous with *tarbijah*, then *ta'lim* has the meaning of recognizing the place of everything in a system. According to him, there is something that distinguishes *tarbijah* from *ta'lim*, namely the scope of *ta'lim* is more general than *tarbijah*, because *tarbijah* does not cover the aspect of knowledge and only refers to existential conditions, which refers to everything physical and mental (Muhammad al-Naquib al-Attas, 1996: 17).

Several verses related to the word *ta'lim* in the sense of instruction include QS al-Jum'ah: 2, QS al-Baqarah: 151, QS al-Rahman: 1-4, QS Yasin: 69, QS al-Syu'ara: 49, QS Thaha: 71, QS al-Kahf: 66, QS Yusuf: 6 and 37, 68 and 101, QS al-Nisa': 113, QS. Ali Imran: 17 and 48, QS al-Baqarah: 30, 31, 129, 239, QS al-Maidah: 4 and QS al-Hujurat: 16.

The use of the word '*allama-ta'lim*' is also found in the following hadiths:

"Whoever teaches a science then he gets the reward of those who do it." (HR. Ibn Majah).

"Among the deeds and goodness that follow someone after death is: the knowledge that he taught and disseminated," (HR. Ibn Majah, Baihaqi and Khuzaimah).

Sa'ad bin Abu Waqqash ra said:

"We teach our children the life history of Rasulullah SAW, like us taught one letter of the Qur'an"

"Teach them to obey Allah and be afraid to disobey Allah and order your children to obey the commandments and stay away from prohibitions. Because it will keep them and you from the fire of hell".

Umar bin Khattab said:

"Teach your children archery and swimming, and make them jump on a horse with one leap"

"Whoever enters our mosque for teaching goodness or to study, then he is like a person fighting in the way of Allah." (HR. Ibn Majah)

From Abu Hurairah, the Prophet said,

"No one teaches the Qur'an to his children in this world unless his father is put on the crown of heaven on the Day of Judgment. Heaven's experts recognized him because he taught his children the Qur'an in this world."

"Learn the Qur'an, then read it. Verily, the parable of the Qur'an is for one who studies, reads and night worship with him like a place filled with fragrant musk oil smells good everywhere" (HR. Thabranī).

"The best of you are those who learn the Qur'an and teach it." (HR. Bukhari).

"A group of people does not gather at the mosque to study the book of Allah and make peace among themselves, except that calm descends upon them, they are covered with grace, surrounded by angels and Allah makes them proud of the living creatures by their side." (HR. Muslim).

Based on several verses and several hadiths, the term *ta'lim* indicates that knowledge that can be transferred includes all knowledge. So that the term is very close to the term teaching. Apart from all that, one important thing that can be seen from the word *ta'lim* is the importance of teaching and transferring knowledge in education. With this, the potential and knowledge of students will be developed, thus giving birth to a generation that is smart, creative, and innovative.

In the concept of *ta'lim*, Allah is the "Teacher" of the prophets and humans. According to Az-Zajjāj, *ta'lim* is God's way of teaching the prophets and mankind about "science" and

"technology", as understood in the passage: "And We have taught David to make armor for you, to keep you in your wars, then be thankful (to Allah)" (QS al-Anbiya: 80).

From this meaning, it can be described that the word *ta'lim* in the framework of education ultimately reaches the intellectual area, which in turn will affect moral issues and actions as a result of the learning process they undergo. Thus, the meaning of *ta'lim* is not only mastering and developing knowledge but also developing aspects of attitudes and actions that are under knowledge in the framework of one's life.

Ta'dib

Ta'dib comes from the words *addaba*, *yuaddibu* and *ta'dib*, usually interpreted as *'allama* or educate. *Addaba* translated by Ibn Manzhur is the equivalent of the word *allama* and by Azzat it is said to be God's way of teaching His Prophet, so Al-Attas says that the word *addaba* (*ta'dib*) finds its conceptual counterpart in the term *ta'lim*. Al-Attas interprets education from the hadith, "*My Lord (Allah) has educated me with the best education*" (See *Jami' al-Ahadith wa al-Marasil*, numbers 780-781).

Ta'dib means recognition, guidance, and acknowledgment that is gradually instilled in humans about everything in the order of creation so that it leads to politeness, friendliness, refinement of character, and obedience to the power and majesty of Allah. The *ta'dib* concept initiated by al-Attas is an integrative concept of Islamic education (Muhammad al-Naquib al-Attas, 1996: 90).

Rasulullah said:

"Educate your children in three ways: loving your Prophet, loving the Prophet's family, and reading the Qur'an. So verily those who read the Qur'an are under His shadow, with the Prophets and Saints (HR. Thabranī).

The term *ta'dib* in the Arabic tradition is associated with one's glory and elevation. As the following *hadiths*:

"Educate your children with a good education" (HR. Ibn Majah).

"Teach kindness to your children and educate them"

"A person who educates his child is better than giving charity one sha"

The concept of *ta'dib* is a comprehensive concept of Islamic education because the aspects of knowledge and the process of achieving it must be achieved with a monotheistic approach and its objects are viewed with an Islamic worldview (Islamic worldview) ((Muhammad al-Naquib al-Attas, 1996: 2). The monotheism approach is an approach that is not dichotomous in seeing reality. Islamic education is not like training that will produce specialists. Rather, it is a process that will produce good individuals (eternal beings), who will master various fields of study integrally and coherently that reflects the Islamic view of life.

The concept of education aims to produce civilized individuals, who can see all problems with Islamic worldview binoculars. Integrating science and humanities with sharia knowledge. So whatever his profession and expertise, sharia and the Islamic worldview still permeate him as the main parameters. Such individuals are human beings forming dignified Islamic civilizations. At a practical level, this concept requires a process of Islamization of knowledge first. Because, to achieve the main objective of this educational concept, the sciences need not only be integrated, but knowledge with a secular paradigm must be Islamic based on its philosophy.

The concept of *ta'dib* in education is very important considering the increasingly visible symptoms of moral collapse among Muslims not because they do not know, but because they have lost adab. Acts of crime, corruption, abuse of power, murder, and other things are mostly committed by parties who received an education process. The process of increasing knowledge does not seem to be directly proportional and even not related to the increase in noble morals or the faith of the *mudarris* (teacher).

Tadris

Tadris from the root word *darrasa - yudarrisu*, meaning teaching, is an effort to prepare students (*mutadarris*) to be able to read, and study on their own which is done by *mudarris* leading, mentioning repeatedly and taking turns, explaining, expressing, and discussing the meaning contained in it so that *mutadarris* knowing, remembering, understanding, and practicing it in everyday life to seek the pleasure of Allah (broad and formal definition).

Al-Juzairi uses *tadarrus* by reading and making sure not to forget, practicing, and guaranteeing something. According to Russia, in *tadris*, it is implied *mudarris*. *Mudarris* hails from said *darasa-yadrusu-darsan-dusan-dirasatan* which means erased, lost traces, erase, train and study. This means that teachers are people who try to educate their students, eliminate ignorance or eradicate ignorance, and train students' skills according to their talents and interests (Russiadi, 2012: 13). *Mudarris* is a person who has intellectual and informational sensitivity and updates his knowledge and skills on an ongoing basis and tries to educate his students, eradicates their ignorance, and practice skills according to their talents, interests, and abilities (Yayan Ridwan, 2011: 65). *Tadris* is a form of activity carried out by the *mudarris* to read and mention something to the *mutadarris* (students) repeatedly and frequently. *Tadris* aims to make the material read or delivered easily to memorize and remember. It is an inheritance activity for students from their ancestors.

At a practical level, *tadris* activities are as follows:

Activities in *tadris* are not just reading or mentioning material, but also accompanied by studying, uncovering, explaining, and discussing its content and meaning. *Tadris* is an effort to make and teach students (*mutadarris*) so they want to read, learn, and study on their own. In *tadris*, a student (*mutadarris*) is expected to know and understand correctly what is conveyed by the *mudarris* (teacher) and be able to practice it in everyday life. *Tadris* done to worship Allah SWT and get His pleasure. Learning activities in *tadris* can take place by taking turns or taking turns, that is, some read while others pay attention by correcting each other, and correcting pronunciation mistakes that are read so that mistakes and forgetting are avoided. *Tadris* shows activities that occur in humans in a general sense.

Tadris is *ta'lim* in-depth and with a special study of the holy Qor'an. We can read the meaning of the word *tadris* in the following word of God:

"Do you have a book (revealed by Allah) that you read?" (QS al-Qalam: 37).

The word *tadris* connotes the process of studying the Holy (al-Qur'an). This word has been absorbed into the nation's language and culture with the term *tadarus*. *Tadarus* is learning by repeating, memorizing, and preserving absolute ideas, values, and teachings.

Da'wah

Have a verb *da'a-yad'u*, which has the meaning of calling, or inviting. Every action that, calls, or invites people to believe in and obey the commands of Allah SWT by the rules, shari'a, and morals *Islamic* (Encyclopedia of Islam, 1990: 280).

In terms of etymology or word origin, *da'wah* has various meanings, including (Fikri Rivai, 2010: 7): 1.) *An-Nida* means calling, 2.) Calling or pushing something, 3.) Affirming or defending it, 4.) An attempt or word that attracts people to follow a school or religion, 5.) Begging and asking which is often called prayer.

Viewed from an epistemological perspective *da'wah* or *da'watan* means to call, and invitation. The form of the word in Arabic is called master. While in the form of the verb or *fi'il* is *da'a - yad'u* which means calling, and inviting (Abd. Rosyad Shaleh, 1986: 7).

When understood in the context of the Qur'an, the meaning of *da'wah* is relevant to His words in QS. Jonah verse 25:

Meaning: "Allah calls (man) to Darussalam (heaven), and shows the person He wants to the straight path (Islam)."

In this verse, Allah SWT preaches (calls on) humans to go to the straight path (Islam) as a condition for entering His heaven. However, Allah SWT emphasizes that not all human beings

are willed by Him (aware and submissive) to Islamic teachings. Abdul Wahid concluded that as the target of da'wah, not all humans are willing to accept da'wah messages.

From a terminological perspective, *da'wah* has definitions described by experts including: According to Prof. Dr. M. Quraish Shihab, *da'wah* is defined as an appeal or invitation to conversion, or an effort to change a situation to a better situation (from one that was initially bad behavior to a better direction). Both individuals and society, *da'wah* should play a role in the implementation of Islamic teachings more thoroughly in various aspects of life (Quraish Shihab, 1998: 194).

HSM Nasrudin Latif defines *da'wah*, namely every effort in the form oral or written or otherwise, which is calling for, invites, and calling other humans to believe in and obey Allah SWT under the lines of aqidah and sharia and morals *Islamic* (Abd. Rosyad Shaleh, 1977: 196). Muhammad Natsir defines *da'wah* as efforts to appeal to individual human beings and all people about the concept of Islam, the views and goals of human life, which include Amar ma'ruf nahi munkar. With various media and ways that are permissible and guide the experience in individual life, household life (*usrab*), social fairies, and state life fairies (Abd. Rosyad Shaleh, 1986: 8).

There are many verses in the Qur'an that explain *da'wah*. One of them is in Surah An-Nahl verse 125 as follows:

Meaning: "Invite people to the way of your Lord in a wise way, good teaching and dialogue with them in better ways. Indeed, your Lord is He who knows more about who strays from His way and He is the one who knows people better -the one who gets the hint.

essence *da'wah* can also be understood through QS. Fusshilat verse 33 namely inviting to the path of Allah SWT with good words and deeds (*ahsanu qaula and ahsanu amalan*).

Allah SWT says:

It means: "Who is better in speech than one who calls to Allah and does righteous deeds and says: "Surely I am of those who surrender?"

For the common people, said *da'wah* always identified with education, because both are an obligation, equally important, both know no age, and are equally unlimited in time. In the *da'wah*, there is an element of education, and vice versa. Indeed, conceptually the two terms cannot stand alone. The two of them can coexist intimately, even though they still have their respective cultivated areas.

In practice then, all forms of activity carried out either in the form of writing, orally, or actions that can inspire and help others from the smallest group (family) to the largest group (nation) to become better, more advanced, and more successful, is *da'wah lafzan wa ma'nan*, words and actions.

Irsyad

Irsyad come from the Arabic language where the root is *rushd*. When traced in the Qur'an not found the word *irshad* was. There is only form *isim fa'il* his *murshidan* which is contained in the letter al-Kahf verse 17. Unlike the case with the root, namely *rushd*. Word *rushd* in the Quran has several forms *maṣdar*, *ism fa'il*, *ism jam'u*, and *fi'il mudhari'*. Searched in the book *al Mu'jam al Mufahras li Alfaẓal Qur'an al Karim*, says *rushda* long with its derivations there are 19 words, including *rushd*, *al-Raasyiduun*, *rasyiid*, and *al-rashid*.

The term al *irsyad* is interpreted by showing (Abudin Nata, 25). Hans Wehr, as quoted by Nata, defines *irsyad* as guidance, conducting, showing the way, guiding hand, care, spiritual guidance, and instruction), direction, information (notification), and advice. From this understanding, the word *irsyad* deserves consideration to be included in the meaning of the word education and teaching.

If in the analysis there are several concepts *rushd* in the Koran, namely:

First, Have faith, *Rushd* cannot escape faith. *Rushd* which has the meaning of faith stated in surah al Baqarah verse 256:

It means: There is no compulsion in (adhering to) Islam, in fact there is a clear (difference) between the right way and the wrong way. Whoever disobeys taghut and believes in Allah, then indeed, he has held on (firmly) to a very strong rope that will not break. Allah is All-Hearing, All-Knowing.

In surah al Baqarah verse 256 explains that there is no compulsion in embracing religion. Because the substance of Religion is a guide from light that is beneficial to the heart (ibn 'Arabi, 2011: 105). It is clear to reasonable people who want to think clearly that faith and disbelief are things that are different. Both are antonyms. As Sayyid Quṭb said previously that faith is the true way, humans should like and want. Meanwhile, disbelief is a misguided path, which humans should run away from and protect themselves from. According to Sayyid Quṭb, humans should meditate on the blessings of faith with a clear and bright mind, with a calm and peaceful heart, a caring soul and clean feelings, and with good and upright social order, which encourages the development and improvement of the quality of life (Sayyid Quṭb, 2015: 271). Based on this something that is most basic for someone to get *rushd* is faith.

Second, Have pious nature. Al Nisa' verse 6:

It means: And test the orphans until they are old enough to marry. If in your opinion they are smart (good at maintaining wealth), then give them their wealth. And do not eat them (the orphan's wealth) beyond the limits of decency and (do not be) in a hurry (hand them over) before they grow up. Whoever (among the caregivers) is able, then let him refrain (from eating the orphan's wealth) and whoever is poor, then he may eat the treasure according

to the proper way. When you hand over the treasure to them, then you must bring witnesses. And sufficient is Allah as a supervisor.

In verse 6 surah al Nisâ' describes an orphan who is old enough and has reached a condition *rushd*, then the property guarded by the caretaker/guardian is returned to the orphan. Zamakhshari thinks that orphans can be said to be *Rusyd ifṣilahfi al Taṣarruf waṣilahfi al-din* (pious in wealth and pious in religion) (al-Khawârizmî, 2009: 504).

Third, Hints and continuity. In the Qur'an letter Hud verse 78 reads:

It means: *"And his people immediately came to him. And they have always committed heinous deeds. Lut said, "O my people! These are my daughters (country), they are purer to you, so fear Allah and do not dishonor my (name) against this guest of mine. Are none of you clever people?"*

In the interpretation of al-Kasysyaf, Zamakhshari gives the opinion that *rushd* in the context of verse 78 of Surah Hud is a guide to the path of truth and doing something beautiful and leaving despicable deeds (al-Khawârizmî, 2009: 391). Wahbah's opinion does not only mean 'guidance', but according to Wahbah it must also be accompanied by continuity (*istiqamah*) (Wahbah b. Muṣṭafâ al Zuhaylî, 2015: 119).

Fourth, Kind. It is in Surah Al-Jin verse 10:

It means: *"And verily, we (the jinn) do not know (there is such a guard) whether the bad will of those on earth or whether their Lord wills good for him."*

In verse 10 surah al-jinn indicates that God has a will for his servants, be it good or bad. God is free to will it. *isras̄adan* what he wants or *S̄arr* what he wills. it means that guidance to goodness cannot be separated from divine grace.

Fifth, Truth. It is in the letter Al-jinn verse 2:

It means: *"(who) guides us to the right path, so we believe in him. And we will never associate anything with our Lord."*

Seventh, Do something useful. In the letter Al-Jinn verse 21:

It means: *Say (Muhammad), "I have no power to resist harm or bring good to you."*

An inevitability *murshid* (irsyad performers) provide guidance, good examples, and all things that lead to goodness. Therefore *murshid* this is aimed at perfecting morals, and indeed the realm is a Sufistic or esoteric dimension, then *murshid* can not be separated from the knowledge of inner cultivation, soil cultivation, and practice it.

Tadbir

Tadbir derived from Arabic which is form *masdar* from *dabbara*, *yudabbiru*, and *tadbiran*. *Tadbir* means arrangement, management, planning, and preparation (Muhammad, 2005: 175). In

Al-Munawwir's dictionary, *dabbara* It means to manage, to manage, to lead (Ahmad Warson Munawwir, 384).

From the results of the author's search of the Qur'an and its translations and using the works of Muhammad Fu'ad 'Abdul Baqi, namely *Mu'jam Mufahras Alfaż Al-Qur'ant* here are 26 pronunciations of *dabbara* as a whole with its various derivations (Muhammad Fu'ad 'Abdul Baqi, 67). Among the verses that explain this meaning is surah Al-Sajdah verse 5:

It means: "He arranges affairs from heaven to earth, then (affairs) it rises to him in one day whose level is a thousand years according to your reckoning."

M. Quraish Shihab argues that the use of the word *yudabbiru* in the verse above is to explain the thoughts and arrangements in such a way about something that will happen in the future. The point is that everything must be carefully calculated for its impact and consequences so that the results obtained are as desired or under predetermined goals (M.Quraish Shihab, 2008: 191).

The word set is close to the word manage. For the implementation of comprehensive education, it is necessary to do good management, so that it can touch all aspects. Not only in the cognitive domain, but also in the affective and psychomotor domains.

Tadbir has same root as *tadabbur* that is, from the word *da-ba-ra*. The *mufassir* provides conception *tadabbur* functioned as a word *yasma'* (hear), *an-nażħru fi* (considering something), *yatafakkaru* (think about), *taammala* (research), and *yataħaffaħu* (study). *Tadbir* directs one's sincerity in hearing, considering, thinking, researching, and studying something. Orientation *tadabbur* in the Qur'an is more directed to monotheism which is one of the important domains in Islamic education.

Tazkiyah

In language, *tazkiyah* comes from the word *zakka-yużżaki-tazkiyah* which means cleansing, purification, or purification (Said Hawwa, 199: 2); and means growing, blessing, and getting better. *Tazkiyah* in the first sense is to cleanse and purify the soul from disgraceful traits, while the second meaning is to grow and improve the soul with praiseworthy qualities. Thus *tazkiyah* is not only limited to self-cleaning and purification but also includes self-development and self-development. In the Qur'an, the verb *tazkiyah* is used twelve times. The subject is God, and the object is the man. Most of these verses convey the message that it is God's grace and guidance that sanctifies and blesses humanity and plays an important role in this regard (William C. Chittick, 2002: 84).

Among the verses that talk about *tazkiyah*:

"As We have sent you a Messenger from among you who recites Our verses to you, and purifies (yourself), and teaches you the Book (Al Qur'an) and Al Wisdom (As Sunnah), and teaches you what you don't know yet." (QS. Al-Baqarah: 151)

Also His words,

"Indeed Allah has given (great) gifts to those who believe when Allah sent them a Messenger from among themselves, who recited to them the verses of Allah, purified their (souls), and taught them the Book (Al-Qur'an) and Al-Hikmah (As Sunnah). And actually before (the arrival of the Apostle), they were really in a clear error." (QS. Ali 'Imran: 164).

M. Quraish Shihab in Tafsir Al-Mishbah interprets, after Allah swore by many things, Allah said explaining what He wanted to emphasize with the oaths above, namely: Indeed, it has been fortunate to achieve everything that is expected of whoever purifies and develops it by following the guidance of Allah and the Messenger and controlling his desires, and it is a loss for whoever harbors it, namely hiding the purity of his soul by following seduction of lust and temptations of Satan, or prevent the soul from reaching its perfection and purity by committing disobedience and polluting it (M. Quraish Shihab, 2002: 300).

Al-Baqai defines *tazkiyah* as a genuine human effort so that the sun in his heart does not experience an eclipse, and the moon does not experience the same thing. He has to try so that the day is not cloudy and the darkness is not continuous. The way to achieve this is to pay attention to spiritual things that are similar to the material things that God swears by (Shihab, 2002: 301). In more detail, according to Sayyid Qutub, *tazkiyatun nafs* is cleaning the soul and feelings, purifying the deeds and outlook on life, cleaning life and sexual relations, and cleaning people's lives (Sayyid Qutub, 1967: 315).

Al-Ghazali interprets *tazkiyah* as self-cleansing from disgraceful traits and *imaratu nafs* in the sense of prospering the soul (soul development) with praiseworthy qualities. Regarding the meaning of *tazkiyatun nafs*, the mufassir have different views:

First, Tazkiyah in the sense that the apostles teach humans, something that if obeyed, will cause their souls to be purified by it (al-Razi, 67). *Second, Tazkiyah* in the sense is purifying humans from shirk because shirk is seen by the Al-Quran as something unclean (al-Maraghy, 1871: 123). *Third, Tazkiyah* in the sense of purifying from sin (al-Maraghy, 1871: 123).

Tazkiyah intended as a way to improve someone from a low level to a higher level in terms of attitude, nature, personality, and character. The more often humans do *tazkiyah* on their personality traits, the more God takes them to a higher level. *Tazkiyatun*'s words contain the meaning and ideas of:

First, Efforts that are self-developmental, namely efforts to realize human potential into noble moral qualities (akhlakul hasanah); and Efforts that are self-cleaning, namely efforts to protect and protect oneself from immoral tendencies.

Thus, tazkiyatun nafs is a process of purification, development of the human soul, a process of growth, coaching, and development of akhlakul krimah (noble morality) in self and human life. And in the process of developing the soul lies falah (happiness), namely the success of humans in giving shape and contentment to their nobility as intelligent beings.

According to Ibn Taimiyah, tazkiyah is to make something sacred in substance, belief, and physique (Ibn Taimiyah, 1416H: 10).

It can be said that a person who is physically, mentally, and spiritually good and clean from all tyranny and polytheism, then implement actively the behavior that appears as a result is controlled speech and commitment to association manners and interacts with certain boundaries both physically and mentally. religion and culture.

Tazkiyah's activities lead to two tendencies, namely cleansing the soul from disgraceful traits, removing all heart ailments, avoiding shirk, and adorning the soul with praiseworthy qualities. *Tazkiyah* is an apostolic mission, which is an effort to cleanse the human soul from anything that can contaminate monotheism, wrong beliefs, shirk, superstition, bid'ah, and other sins caused by deviations from the straight path. *Tazkiyah* is the role value and ultimate goal of Islamic education.

Uswah

In the Qur'an, the word role model is projected with the word *uswah* which is then given a trait behind it like an attribute *hasanah* which means good. So there is an expression *uswatun hasanah* which is a good role model. Words *uswah* is repeated in the Qur'an three times by taking samples from the prophets, namely the Prophet Muhammad, Prophet Abraham, and people who firmly believe in Allah (Nata, 1997: 95).

In the letter al-Ahzab verse 21 reads:

It means: "Indeed, the Messenger of Allah has a good role model for you (namely) for those who hope (grace) Allah and (the arrival of) the Day of Judgment and he mentions Allah a lot."

Next word *uswah* contained in the Al-Qur'an letter al-Mumtahanah verse 4 which reads:

It means: "

Indeed, there has been a good example for you in Abraham and those who were with him, when they said to his people, "We have separated ourselves from you and from what you worship besides Allah, we have denied (disbelief) in you and have manifested between us and you there will be enmity and hatred forever until you believe

in Allah alone," except for Abraham's words to his father, "Indeed, I will ask forgiveness for you, but I absolutely cannot resist Allah's (torment) against you." (Ibrahim said), "O our Lord, only to You we put our trust and only to You we repent and only to You shall we return."

In the letter al-Mumtahanah verse 6 reads:

It means: *"Indeed, in them (Ibrahim and his people) there is a good example for you; (namely) for those who hope (reward) Allah and (safety in) the next day, and whoever turns away, then verily Allah, He is the Most Rich, Most Praised."*

The three verses above contain an explanation about one of the important methods in education giving *uswah* or examples as exemplified by the prophets. Children are creatures that like to imitate. His parents are figures and idols. If they see the good habits of their parents, they will quickly follow their example. Parents who behave badly will be imitated by their children. Even children are the easiest to follow the words that come out of their parents' mouths. Rasulullah SAW also sometimes gives advice directly to children (Fathani, 2008: 458).

The childhood phase is the most suitable, longest, and most important phase for an educator to instill good, straight, and correct principles into the souls and behavior of their children. Opportunities for this are wide open, supported by sufficient modern facilities and infrastructure available in every educational institution on the one hand. On the other hand, considering this phase children still have a pure nature, a clean soul, clear talents, and a heart that has not been contaminated with the dust of sin and disobedience. Humans tend to need role models and role models who can direct them to the right path and at the same time become dynamic parables that explain how to practice Allah's law. Therefore, Allah sent His messengers to explain various Shari'a through examples.

In addition, exemplary can also be shown in the behavior and attitudes of educators and education staff in providing examples of good actions so that they are expected to be role models for students to emulate. Demonstration of various exemplary examples is the first step of habituation, if educators and other education personnel want students to behave and behave under character values, then educators and other education personnel are the first and foremost to provide examples of how to behave and behave undervalues. -the value. For example, dressing neatly, arriving on time, working hard, speaking polite words, affection, attention to students, being honest, maintaining cleanliness, and so on.

Apart from the terms above, there are other terms related to education. Among them, are *tahzib* and *tazkirah*, *Riyadh*, *talqin*, *tafaqqub*, and *tabyin*. The word *al-tahzib* means moral education, or purifies oneself from bad deeds, and also means educated or well-maintained and civilized (Nata, 1997: 15). Implicitly the word *al tabdhib* is not found in the Qur'an or hadith, but

in terms of its spirit, essence, and substance, the various activities contained in the meaning of *tahdzib* as such are actually in line with the spirit of the teachings of the Qur'an and As-Sunnah which place great emphasis on mental improvement, spiritual, and moral. Fazlur Rachman, for example, said that the core teachings of the Qur'an are noble morals that are based on a harmonious and balanced relationship between humans and God, as well as between humans and humans (Nata, 1997: 16).

The word *Al tazkirah* comes from the word *zakkara-yuzakkiru-tazkiratan* which means warning (Mahmud Yunus, 134). If it is related to education and teaching *Al tazkirah* is reminding or giving warnings because in education and teaching activities there are activities that aim to remind students to understand something or remind them not to fall into heinous acts (Nata, 1997: 25).

From the understanding of the language and the quotations, it can be understood that *tazkirah* is an educational and teaching activity by giving warnings to students both in the form of warnings about past actions and as prevention so that students are always on the right track. Next, there is the word *Riyadah* means training, the word *Talqin* means teaching/teaching, the word *tafaqquh* means understanding, and the word *tabyin* means explaining. All of this illustrates how broad and deep the scope of education and teaching activities is when viewed from an Islamic perspective. This implies the importance of education in human life.

Then, terminologically, the notion of Islamic education was expressed by many Islamic education experts, including as quoted by Nizar (Nizar, 2001: 93):

H. M Arifin defines Islamic education as a process of the education system that covers all aspects of life needed by God's servants (students) who are guided by Islamic teachings. Abdul Munir Mulkhan defines Islamic education as an *insaniyah* activity, giving or creating opportunities for the actualization of potential intellect to become actual intellect or the acquisition of new knowledge. A Zaki Badawi sees that Islamic education is a community organization that influences its activities for families and school institutions, to develop the potential of students, both from the physical, intellectual and moral aspects. Samsul Nizar himself defines Islamic education as a series of systematic, planned, and comprehensive processes to transfer values to students, and develop the potential that exists in students so that students can carry out their duties on earth as well as possible, under divine values based on religious teachings (al Qur'an and hadith) in all dimensions of life.

Meanwhile, according to Muhamimin, the term Islamic education can be understood from several perspectives. First, education according to Islam, or education based on Islam, or an Islamic education system, namely education that is understood and developed and compiled

from the teachings and fundamental values contained from the source, namely the Koran and hadith. Second, Islamic education or Islamic religious education, namely efforts to educate the Islamic religion or Islamic teachings and their values so that they become one's way of life (views and attitudes). Third, education in Islam, or the process and practice of organizing education that took place and developed in the history of Muslims (Muhammin, 5).

In addition, according to the formulation of the 2nd world Islamic education conference in 1980 in Islamabad, Islamic education is:

Education should aim at the balanced growth of the total personality of man through the training of man's spirit, intellect, rational self, feeling, and bodily sense, education should therefore cater to the growth of man in all its aspects, spiritual, intellectual, imaginative, psychological, scientific, linguistic, both individually, and collectively, and motivating all these aspects toward goodness and attainment of perfection. The ultimate aim of education lies in the realization of complete submission to Allah on the level of the individual, the community, and humanity at large".

Islamic education must be aimed at achieving a balance in the growth of the human person as a whole, by training the human soul, mind, feelings, and physique. Thus Islamic education must develop all aspects of human life both spiritual, intellectual, imaginative, physical, scientific, and linguistic, both individually and in groups, and encourages all of these aspects to achieve goodness and perfection. The ultimate goal is directed at efforts to realize human service to Allah SWT, both at the individual level, as well as society and humanity in general (Nata, 1997: 30).

From the various definitions of Islamic education above, it can be understood that Islamic education is an educational process that grows and develops the potential of students so that they have the competence to become servants of Allah and caliphs of Allah on earth and to achieve happiness in the world and the hereafter.

Implications of the Meaning of Islamic Education for the Development of Islamic Education

Based on the description of the definition of Islamic education above both etymologically and terminologically, such as the use of the word at tarbiyah has implications for the birth of the Faculty of Tarbiyah and its study programs at Islamic tertiary institutions, the use of the word al *ta'lim* has implications for the birth of a meaningful and quality learning process whether implemented formally or informally, the use of the word at *ta'dib* has implications for the birth of *adab* faculties, Islamic character education, prioritizing attitude competence over knowledge and skills in the education curriculum including the 2013 curriculum trying to

prioritize attitudes. The use of the word *al Tadris* has implications for the birth of the *tadris* department which is the result of the development of the *Tarbiyah* Faculty study program which studies Islamic general education sciences.

Word usage of *da'wah* has implications for the birth of the faculty of *da'wah* and the department of *da'wah* management. *Irshad* implications for the realm of Sufism or the esoteric dimension, which is guided by the murshid so that he cannot be separated from the knowledge of spiritual cultivation, mental cultivation, and practice. Word usage *tadbir* which is close to the term management has implications for management in Islamic Education. Next word *uswah* has implications for a teaching method that uses an exemplary approach.

Conclusion

From the discussion about the nature of Islamic education, the study of the meaning of education (*tarbiyah*, *ta'lim*, *ta'dib*, *tadris*, *da'wah*, *irsyad*, *tadbir*, *tazkiyah*, and *uswah* described above, it can be concluded as follows: above, it can be concluded as follows:

First, The word education in the Big Indonesian Dictionary, education itself comes from the word students, then this word gets the affix so that it becomes educating, meaning nurturing and giving training. In nurturing and giving training it is necessary to have teachings, guidance, and leadership regarding morality and intelligence. Meanwhile, if added with the affix -an, so that it becomes the word education, it has a meaning as a process of changing the attitude and behavior of a person or group of people to mature humans through teaching and training efforts.

Second, The use of words *tarbiyah*, *ta'lim*, *ta'dib* and *tadris*, and so on are terms used in Islamic education.

Third, The word *tarbiyah* has implications for the birth of the Faculty of *Tarbiyah* and its study programs at Islamic tertiary institutions. The word *al ta'lim* has implications for the birth of a meaningful and quality learning process that is carried out both formally and non-formally. The word *ta'dib* has implications for the birth of adab faculties, Islamic character education, and prioritizing attitude competencies over knowledge and skills in the education curriculum including the 2013 curriculum trying to prioritize attitudes. The word *al Tadris* has implications for the birth of the *tadris* department which is the result of the development of the *tarbiyah* faculty study program studying Islamic general education sciences. *Da'wah* has implications for the birth of the *da'wah* faculty. *Irshad* has implications for the realm of the Sufistic or esoteric dimension, which is guided by the *murshid*. *Tadbir* which is close to the term management has

implications for the importance of management in Islamic Education. *Uswah* has implications for a teaching method that uses an exemplary approach.

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