Identifying Tarbiyah, Ta'lim, and Ta'dib as a Grand Design for Character Education for the Younger Generation

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Abstract

This study is motivated by the importance of the concept of Islamic education in the era of globalization and the young generation, particularly in shaping holistic character. In this context, Islamic education rests upon three core pillars: *tarbiyah* (nurturing), *ta'lim* (instruction), and *ta'dib* (inculcation of proper conduct), each of which carries its own meaning and function, such as educating, maintaining, and guiding. These three concepts are highly relevant to restoring and reinforcing moral and ethical values that are gradually fading among the young generation . The purpose of this research is to establish *tarbiyah*, *ta'lim*, and *ta'dib* as the grand design of character education for young generation so that they may behave with courtesy, ethics, and noble morals within the framework of Islamic education, and become well-prepared to face future challenges. The study employs a qualitative method with a descriptive-narrative approach. The main focus lies in character formation and courteous behavior, encompassing stages of data collection, analysis, presentation, and conclusion. The findings indicate that although *tarbiyah*, *ta'lim*, and *ta'dib* possess distinct meanings, all three share a common goal in shaping a holistic form of Islamic education.

Keywords: Islamic Education, Tarbiyah, Ta'lim, Ta'dib, Young Generation

Abstrak

Penelitian ini dilatarbelakangi oleh pentingnya konsep pendidikan Islam dalam era globalisasi dan generasi muda khususnya dalam membentuk karakter secara menyeluruh. Dalam konteks ini, pendidikan Islam memiliki tiga pilar utama, yaitu tarbiyah (pembinaan), ta'lim (pengajaran), dan ta'dib (penanaman adab), yang masing-masing memiliki makna dan fungsi tersendiri, seperti mendidik, memelihara, dan membimbing. Ketiga konsep ini sangat relevan untuk memperbaiki dan menanamkan kembali nilai-nilai akhlak yang mulai memudar di kalangan generasi muda. Penelitian ini bertujuan untuk menjadikan tarbiyah, ta'lim, dan ta'dib sebagai kerangka besar (grand design) dalam pendidikan karakter anak muda, agar mereka mampu berperilaku sopan, beretika, dan berakhlak mulia dalam konteks pendidikan Islam, serta siap menghadapi tantangan masa depan. Metode yang digunakan adalah penelitian kualitatif dengan pendekatan deskriptif naratif. Fokus utama penelitian adalah karakter atau perilaku sopan santun, dengan tahapan pengumpulan data, analisis data, penyajian data, hingga penarikan kesimpulan. Hasil penelitian menunjukkan bahwa meskipun tarbiyah, ta'lim, dan ta'dib memiliki makna yang berbeda, ketiganya memiliki tujuan yang sejalan dalam membentuk pendidikan Islam yang holistik.

Kata Kunci: *Pendidikan Islam, Pendidikan Karakter, Ta'dib, Ta'lim, Tarbiyah*

A. INTRODUCTION

Education within Islam is fundamental in shaping individual character development based on divine principles. It is not merely limited to the acquisition of knowledge but places greater emphasis on character formation through comprehensive understanding encompassing spiritual, moral, and social dimensions. In the context of Islamic education, three fundamental concepts serve as the foundation for character development: *tarbiyah*, *ta'lim*, and *ta'dib*. The rapid advancement of information technology and the strong current of globalization have exerted significant influence on the attitudes and behaviors of the young generation. Phenomena such as declining ethics, identity crises, and the weakening of religious values indicate the fragility of moral foundations among today's youth.

In such circumstances, character education becomes both essential and urgent. The three core concepts of Islamic educational tradition *tarbiyah*, *ta'lim*, and *ta'dib* each play a distinct role in forming a holistic and virtuous human being. This article aims to explore how these three concepts can serve as a grand design for developing character education that is relevant to the young generation.

The main problem addressed in this study is how the Islamic educational concepts of *tarbiyah*, *ta'lim*, and *ta'dib*, which have long been emphasized, have not yet fully responded to the challenges posed by the weakening implementation of moral and character values in the lives of today's youth. The current educational system tends to focus primarily on cognitive achievements and academic performance, while affective and spiritual aspects are often neglected. (Hordiansyah, 2016). Within the context of a highly competitive young generation, the application of character values embedded in *tarbiyah*, *ta'lim*, and *ta'dib* has begun to erode. Consequently, Islamic education is frequently practiced through a purely rational framework without adequate consideration of divine revelation, as reflected in the dominance of concepts such as *knowledge*, *education*, *learning*, and *etiquette*.

In today's digital era, educational concepts such as *media learning*, *education*, and *etiquette* have evolved since the emergence of the internet within society. However, various obstacles and challenges continue to hinder their effective implementation (Amirot, 2013). Meanwhile, in the Western context, the terms *education*, *instruction*, and

training although closely related in meaning are used in a complementary manner. An ideal education should cultivate inner peace and foster noble character, as the higher the quality of a person's character, the stronger their intellectual, social, and ethical capacities become (Sya'bani, 2016).

The concept of *tarbiyah* in Islamic education refers to the process of nurturing, developing, and maintaining all human potentials physical, intellectual, and spiritual. *Ta'lim*, on the other hand, denotes the act of imparting knowledge in a correct, structured, and systematic manner. Meanwhile, *ta'dib* emphasizes the cultivation of morality, manners, and ethical values as the foundation for elevating human dignity, particularly within the academic sphere. When understood holistically, these three concepts play a vital role in realizing a comprehensive and integrated system of Islamic education. The integration of *tarbiyah*, *ta'lim*, and *ta'dib* serves as a key framework for identifying practical opportunities to ensure that Islamic teachings remain relevant and capable of contributing positively to the formation of a young generation characterized by strong moral values and refined conduct (Syukri et al., 2016)

Character can also be understood as consistency in ethical conduct and steadfastness in upholding certain principles or beliefs. In this sense, characteristics constitute one of the fundamental elements that shape a person's personality (Almeida et al., 2016).

Ahmad Tafsir (2012:43) explains that during the First International Conference on Islamic Education, held in Jeddah in 1977 by King Abdul Aziz University, it was emphasized that the concept of education in Islam simultaneously encompasses three essential terms: *tarbiyah*, *ta'lim*, and *ta'dib* (Ridwan, 2018).

The study conducted by Ahmad Syukri and his colleagues (2016) concludes that the understanding of these three Islamic educational concepts must be grounded in divine revelation (*wahy*). *Tarbiyah* aims to nurture life and encourage behavioral transformation toward a better direction. *Ta'lim* encompasses a broad scope, focusing on the transmission of knowledge, the processes of reading, understanding, and contemplating the meaning of knowledge, as well as the internalization of values such as trustworthiness and responsibility. Meanwhile, *ta'dib* requires an educator to maintain

proper ethics and behavior in order to preserve dignity and remain a respected role model (Syukri et al., 2016).

Research by Muhammad Ridwan (2016) demonstrates a strong correlation between these three concepts and Western educational terms such as *education*, *instruction*, and *training*, all of which play roles in the processes of teaching, educating, and training (Ridwan, 2018). Another study by Rida Faizah and Maftuhah (2016) highlights the important role of social media in supporting Islamic understanding among the young generation. Through interactive approaches and easy access, social media can serve as a relevant medium for religious learning that aligns with the context of contemporary times (Rida Faizah, 2016).

Research conducted by (Susanti et al, 2023) titled *"The Reality of Tarbiyah, Ta'lim, and Ta'dib in Islamic Education"* is a literature review study that examines the implementation of these three concepts within contemporary educational institutions. The study found a significant gap between the conceptual ideal and practical application, particularly in the aspect of adab cultivation (ta'dib). The authors suggest adopting a contextual approach to address the moral challenges faced by the young generation. (Susanti et al., 2023)

Another study by Firdaus, F. (2023) entitled *"The Relevance of the Book of Ta'liim al-Muta'allim in Character Education"* presents a philological and historical application analysis showing that classical sources such as *Ta'liim al-Muta'allim* remain highly relevant to the values of *ta'lim* and *ta'dib* in modern education. The author recommends adapting classical Islamic values into contextual curricula to effectively respond to the moral challenges of contemporary youth (Firdaus, 2023).

This study is strongly related to a number of previous works that have examined the concepts of *tarbiyah*, *ta'lim*, and *ta'dib*. The researcher then examines how these three concepts can be developed into a character education design intended to address the young generation challenges. The focus of this research is not solely on the cognitive aspect but also on the formation of behavior, morals, ethics, and attitudes both physically and spiritually. The goal is to deepen religious understanding so that it aligns with the current generation needs.

This article aims to explore how *tarbiyah*, *ta'lim*, and *ta'dib* can serve as the grand design for developing character education that is relevant and applicable to young. This approach emphasizes the importance of cultivating attitudes, morals, politeness, and proper manners within the educational environment. It is designed systematically to generate new ideas or renew existing concepts in accordance with contemporary needs. This aligns with the objectives of national education as stated in the Indonesian National Education System Law, which aims to develop learners' potential to become individuals who believe in and are devoted to God Almighty, possess noble character, physical and spiritual health, knowledge, skills, creativity, independence, and a sense of responsibility as democratic citizens (Rukiyati, 2013)

B. RESEARCH METHODOLOGY

This study employs a qualitative approach, a method aimed at gaining an in-depth understanding of phenomena as experienced by the research subjects. Moleong (2005:6) states that a qualitative approach seeks to describe and explain a person's behavior, attitudes, or perceptions comprehensively through narrative or descriptive accounts within a natural context. This method relies on data collected through direct observation and natural interaction (Zulki, 2015). According to Miles and Huberman (1994) as cited in Sukidin (2002:2), to maintain the quality of qualitative research, the researcher must gather two types of data. Primary data include verbal information, actions, or direct behaviors obtained from subjects or informants related to the research variables. Meanwhile, secondary data are derived from written documents such as books, notes, photographs, and other supporting materials (Noor Z., 2015).

A problem in research is defined as a discrepancy between plans and reality, or a difference between experience and expectations. Stormer (1982) notes that a problem can be identified through deviations, complaints, or competition that reveal a gap between what is expected and what actually occurs (Sugiyono, 2021).

The main problem that serves as the focus of this study is the weak implementation of character values in the lives of the young generation. This condition has not been adequately addressed by conventional educational approaches, which tend to focus more on cognitive and academic achievements. The affective and spiritual

dimensions which constitutes the fundamental objectives of character education are frequently neglected.

Research Question: Are the concepts of *tarbiyah*, *ta'lim*, and *ta'dib* still relevant to be applied within the modern educational system to holistically shape the character of the yong generation? Research Design To answer the research question, the design of this study consists of several stages as follows:

1. Data Collection: Data were collected using a qualitative method with a library research approach. The reviewed literature includes both classical and contemporary works from prominent Islamic education scholars such as Al-Ghazali, Ibn Khaldun, Al-Attas, Zakiah Daradjat, and others.

2. Data Analysis: The data analysis process was conducted using a descriptive–qualitative approach through the following stages:

   a. Data Reduction: Filtering data from literature and interviews to focus on the core issues.

   b. Thematic Categorization: Grouping data into three main themes*tarbiyah* (nurturing), *ta'lim* (teaching), and *ta'dib* (moral cultivation).

   c. Interpretation: Analyzing the contribution of each concept to the formation of young character.

   d. Synthesis: Integrating the three concepts into a comprehensive and complementary model of character education.

3. Data Presentation: The results of the analysis are presented in several forms:

   a. comparative table illustrating the differences and similarities among *tarbiyah*, *ta'lim*, and *ta'dib*.

   b. An integrative diagram depicting the interrelation among the three concepts in shaping character.

   c. A narrative presentation of findings derived from both direct quotations and paraphrased interpretations.

4. Validation Test

   In qualitative research, data validity constitutes a crucial aspect to ensure that the collected information accurately reflects field realities and aligns with the research context. According to Sugiyono (2021), the validity of qualitative data can be examined

through several techniques, *including credibility*, *transferability*, *dependability*, and *confirmability*. Beyond credibility, this study also emphasizes *dependability* and *confirmability* through several measures: maintaining comprehensive documentation of the research process, such as interview transcripts, field notes, documents, and observation results; developing *a research log or audit trail* to enable traceability of each analytical step; and involving supervisors or senior researchers as auditors to assess data consistency and validity (Sugiyono, 2021)

In conclusion, through the application of various validation techniques particularly *source triangulation*, *prolonged engagement*, *peer debriefing*, and *member* checking the researcher ensures that the data obtained in this study, entitled *"Identification of Tarbiyah, Ta'līm, and Ta'dīb as a Grand Design of Character Education for the Millennial Generation,"* possess a high level of credibility, reliability, and authenticity in representing the empirical reality. Conclusion: Conclusions are drawn based on the processed data and analysed logically and rationally. This stage aims to validate the findings and provide answers to the formulated research questions (Warul Walidin, Saifullah, 2015).

C. RESULTS AND DISCUSSION

Results

1. The Meaning of *Tarbiyah*

The findings indicate that the concept of *tarbiyah* has been introduced since the revelation of the Qur'an and has become an integral part of the Islamic educational system. The use of this term is not incidental; rather, it is rooted in a profound and relevant linguistic foundation that aptly describes the educational process in Islam.

Naquib al-Attas refers to two Qur'anic verses that form the basis for the meaning of *tarbiyah*, *namely Surah Al-Isra* (17:24) and *Surah Ash-Shu'ara* (26:18):

> "...and say: 'My Lord, have mercy upon them as they brought me up when I was small.'" (Qur'an 17:24)
> "(Pharaoh) said, 'Did we not raise you among us as a child, and you remained among us for years of your life?'" (Qur'an 26:18) (Sya'bani, 2016)

From these verses, *tarbiyah* is understood as a process of *nurturing*, *educating*, and guiding from an early age. According to Ibn Manzhur, the term originates from the verb

rabba (رَبَّى), which, as cited by al-Asma'i, means "*to educate" and "to nurture*." Al-Jauhari further adds that *tarbiyah* also encompasses the meaning of "*providing sustenance*" and "raising." Naquib al-Attas concludes that the concept of tarbiyah refers to a comprehensive process that includes nurturing, maintaining, educating, providing sustenance, and fostering maturity both physically and spiritually (Mawangir, 2016).

Furthermore, Ibn Manzur in Lisan al-'Arab (1992:92) explains that the word *tarbiyah* is a verbal noun (*masdar*) derived from *rabba*, which means to *educate*, *nurture*, and care for. In the Qur'an, words such as *rabba, rabbayani, nurabbiya, and rabbaniyy* are used in the context of education and upbringing. All of these forms indicate a process of growth and development that encompasses both physical and spiritual dimensions.

Hamdan Ridwan (2019:93) adds that tarbiyah originates from the root word (رَبَا، يَرْبُو ، رَبَاءً، رَبْوًا), which means "to grow" and "to develop." This term also corresponds to the Arabic expressions (زاد ونما), which carry the meaning of increase and growth, both physically and mentally. In its tsulāthī mazīd form (a triliteral verb with additional letters), *rabba* becomes (رَبَّى – يُرَبِّي – تَرْبِيَةً), which specifically means "to educate" and "to nurture." The use of this form is also found in Surah Ash-Shu'ara (26:18), which recounts the nurturing of Prophet Musa (Moses), peace be upon him (Hamdan Ridwan, 2019).

According to the lexical study of the Qur'an, understanding the meaning of the term *tarbiyah requires an examination* from *the perspectives of fi'l māḍī* (*past tense verb*), *fi'l muḍāri'* (present/future tense verb), and *ism maṣdar* (derived noun), in accordance with the rules of Arabic morphological analysis ('ilm al-taṣrīf). (Hanafi, 2015)

The concept of *tarbiyah in Islamic education* is not confined merely to verbal or instructional aspects but encompasses the holistic development of the cognitive, affective, and psychomotor domains. The cognitive domain relates to the intellectual capacity of learners to think, comprehend, and acquire knowledge. The affective domain concerns emotional, attitudinal, and value-based aspects manifested through behavior. Meanwhile, the psychomotor domain involves physical and motor skills expressed in practical actions. (Siswanto, 2015).

This multidimensional character formation in Islamic education can be illustrated in the following table, which demonstrates how *tarbiyah Islamiyyah aligns with the development of Islamic* character through the three domains of learning:

Table 1. Character Formation in Islam Based on the Three Educational Domains

Domain	Examples of Tarbiyah-Oriented Practices Reflecting Islamic Character
Cognitive	✓ Students understand that noble character traits such as honesty (*ṣidq*), trustworthiness (*amānah*), and responsibility are central to Islamic teachings. ✓ Able to explain the concept of *adab* (courtesy) toward parents, teachers, and peers from an Islamic perspective. ✓ Aware that character formation is one of the main missions of the Prophet Muhammad's apostleship.
Affective	✓ Demonstrate respect and compassion as manifestations of Islam's *raḥmatan lil-ʿālamīn* values. ✓ Develop a love for values such as honesty, justice, and patience as reflections of faith (*īmān*). ✓ Exhibit commitment to fulfilling trust (*amānah*) and responsibility in all learning activities.
Psychomotor	✓ Practice greeting (*salām*), asking permission, and showing politeness in daily social interactions. ✓ Actively participate in community activities such as collective service (*gotong royong*) and helping peers, reflecting the Islamic ethic of mutual assistance. ✓ Display integrity by avoiding cheating during examinations as a form of Islamic moral discipline.

Furthermore, according to Abdul Fattah Jalal (1988:27) in his book *Asas-asas Pendidikan Islam*, the term *al-tarbiyah* carries profound meaning encompassing care and nurturing, especially during the early stages of a child's life. It involves the cultivation of physical (*jasmaniyyah*), intellectual (*ʿaqliyyah*), moral (*khuluqiyyah*), and social (*ijtimaʿiyyah*) dimensions all of which are rooted in Qur'anic values as affirmed in Surah Al-Isra (17:24). (Mahrus, 2016).

2. The Concept of *Ta'līm*

The term *ta'līm* derives from the root word *'allama*, which has been used since the time of Prophet Muhammad (peace be upon him), appearing in both the Qur'an and Hadith as well as in daily educational practice. In the context of Islamic education, *ta'līm* is generally associated with the process of teaching and imparting knowledge and is often used more broadly than the term *tarbiyah*. Zakiah Daradjat illustrates the use of the word *'allama* in the Qur'an, particularly in Surah Al-Baqarah (2:31):

> "And He taught Adam the names all of them. Then He presented them to the angels and said, 'Inform Me of the names of these, if you are truthful." (Qur'an 2:31)

This verse underscores that *'allama* signifies the act of imparting knowledge or information. In this context, Allah (SWT) educated Prophet Adam (AS) by introducing him to the names of things, symbolizing the earliest form of divine instruction and the foundation of human learning. (Jamin, 2016)

Imam Al-Ghazali highlights that the ideal process of education must be grounded in the *ta'līm* approach, its purpose is to cultivate every aspect of human development throughout the entire lifespan. This educational process directs individuals to fulfill the commands of Allah (SWT) and to consistently follow the Sunnah of the Prophet Muhammad (SAW). (Ruma Mubarok, 2016)

According to Abdul Fattah Jalal, *ta'līm* is an integral concept in Islamic education that begins at birth, when a human being is endowed with the faculties of hearing, sight, and heart as the essential means of learning. This is clearly expressed in the Qur'an, Surah An-Nahl (16:78):

> *"And Allah brought you out of your mothers' wombs not knowing anything, and He gave you hearing, sight, and hearts so that you might be grateful." (Qur'an 16:78)*

This verse establihes that while the capacity of learning is a divine gift, actual knowledge must be acquired and refined through experience, thoughtful contemplation, and gratitude. Furthermore, ta'līm in Islamic education is not confined merely to the cognitive mastery of knowledge but also encompasses affective and psychomotor domains. Learning that focuses solely on cognition tends to produce passive knowledge and may even lead to blind imitation (*taqlīd*) without deep understanding or practical application (Maulindah, 2015).

The foundation of this concept is further reinforced in Surah Al-Baqarah (2:151):

"Just as We have sent among you a Messenger from yourselves, reciting to you Our verses and purifying you and teaching you the Book and Wisdom and teaching you that which you did not know." (Qur'an 2:151)

According to Ibn Kathir's *Tafsīr*, this verse highlights that *ta'līm* is a crucial process in shaping believers who possess both faith and piety through the acquisition of knowledge that liberates them from ignorance and guides them toward righteous behavior and moral excellence in accordance with Islamic teachings (Syukri et al., 2016)

Meanwhile, Syed Muhammad Naquib al-Attas explains that education through *ta'līm* is essentially a process of recognizing and placing things in their proper order within the structure of creation. The objective of this process seeks to forge a character defined by responsibility and self-control. Such an individual understands their role to ethically and spiritually govern themselves, and acts in accordance with the laws of nature (Almeida et al., 2016)

Scientific Argumentation and Contemporary Relevance of *Ta'līm*, from a scientific and philosophical perspective, the views articulated by classical and modern Islamic scholars such as Ibn Kathir, Imam al-Ghazali, Syed Muhammad Naquib al-Attas, and Abdul Fattah Jalal provide a profound philosophical foundation for the concept of Islamic education. Their ideas involve spiritual, intellectual, and moral dimensions aimed at forming the ideal human being (*insān kāmil*) according to Islamic values. However, their approaches tend to be abstract and philosophical in nature, which presents challenges in their practical application within contemporary Islamic educational systems particularly in shaping everyday personality traits that are consistent with *sharī'ah* principles (Syukri et al., 2016)

In the context of modern education, especially in nurturing the character of the yong generation, it is insufficient to develop the cognitive, affective, and psychomotor domains in isolation. Islamic education must formulate an integrative learning model that holistically embodies Islamic character, ensuring that values such as honesty, responsibility, and *adab* (proper conduct) become integral components of students' daily lives.

As emphasized by Ahmad D. Marimba, *ta'līm* within Islamic education is not merely a process of knowledge transmission but a comprehensive developmental process involving both the physical and spiritual dimensions of learners, directed toward the realization of a complete personality or *insān kāmil*. This underscores that learning should not only enrich intellectual capacity but also cultivate behavior and attitudes aligned with Islamic ethical principles (Mahmudi, 2016).

3. The Concept of *Ta'dīb*

Etymologically, the term *ta'dīb* is a verbal noun (*maṣdar*) derived from the past verb *addaba* (أَدَّبَ), which carries the meaning of "to educate" with a focus on nurturing manners, morals, and ethics. The value dimension embedded in this term is deeply rooted in the concept of *akhlaq* (moral character) and human virtue. Thus, the principal orientation of *ta'dīb* is the formation of a Muslim personality endowed with noble character. This is affirmed in the saying of the Prophet Muhammad (peace be upon him):

"أدّبني ربي فأحسن تأديبي"   *"My Lord has educated me, and He has perfected my education."*

Terminologically, *ta'dīb* refers to the process of moral and ethical education, which is not only directed toward learners but also requires the active involvement of educators as role models in internalizing those values. Another saying of the Prophet further reinforces this idea: *"Indeed, I was sent to perfect noble character."*

According to *Syed Muhammad Naquib al-Attas*, the term *ta'dīb* is most appropriate in the context of Islamic education, particularly in non-formal learning settings such as *halaqah* or study circles, because it focus on the formation of learners who are conscious of and responsible for moral and ethical values (*adab*). Nevertheless, Al-Attas acknowledges the intrinsic interconnection among *ta'dīb*, *ta'līm*, and *tarbiyah* as integral components of a unified Islamic educational system (Wati et al., 2016)

Furthermore, Al-Attas highlights that the root meaning of *adab* within *ta'dīb* reflects a system of values that places a person in their proper social position and encourages behavior in accordance with the norms and order prevailing within society (Jamin, 2016)
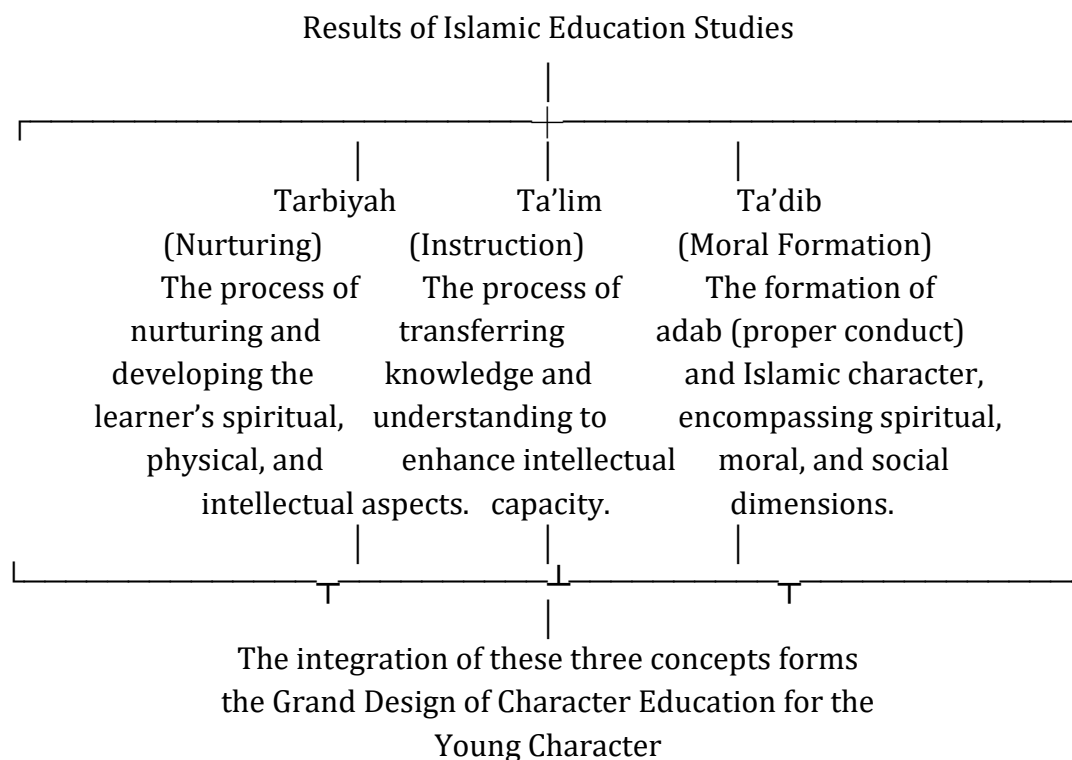
Therefore, *ta'dīb* comprehensively encompasses the essential elements of education namely knowledge (*'ilm*), teaching (*ta'līm*), and nurturing (*tarbiyah*). Al-Attas also asserts that in Islam, an educated person is one who is *adab-based* (*insān adabī*), that

is, an individual who understands his responsibilities toward Allah SWT, acts justly toward himself and his society, and strives to develop all aspects of his potential in a holistic manner. A truly educated person is thus one who realizes that education is not merely the process of acquiring knowledge, but also the cultivation of character, *adab* (ethical conduct), and moral consciousness (Dradjat, 2016)

In order to form a person of *adab*, Al-Attas classifies *ta'dīb* into four fundamental dimensions (Dradjat, 2016):

a. *Ta'dīb Adab al-Ḥaqq* : the education of manners toward Divine Truth, as the ultimate source of all existence.

b. *Ta'dīb Adab al-Khidmah* : the education of manners in service, emphasizing the spiritual attitude of serving both Allah and humanity.

c. *Ta'dīb Adab al-Sharī'ah* : the education of manners grounded in the laws and moral framework prescribed by revelation.

d. *Ta'dīb Adab al-Ṣuḥbah* : the education of manners in companionship, encompassing mutual respect, honor, and cooperation among individuals. (Dradjat, 2016)

Diagram 1. Diagram of the Conceptual Relationship among *Tarbiyah*, *Ta'lim*, and *Ta'dib*

Results of Islamic Education Studies

Tarbiyah (Nurturing)	Ta'lim (Instruction)	Ta'dib (Moral Formation)
The process of nurturing and developing the learner's spiritual, physical, and intellectual aspects.	The process of transferring knowledge and understanding to enhance intellectual capacity.	The formation of adab (proper conduct) and Islamic character, encompassing spiritual, moral, and social dimensions.

The integration of these three concepts forms the Grand Design of Character Education for the Young Character

4. Implementation of *Tarbiyah*, *Ta'lim*, and *Ta'dib* Values in Shaping the Character of the Millennial Generation in the Era of Globalization and Digitalization

In the context of contemporary Islamic education, the implementation of *tarbiyah*, *ta'lim*, and *ta'dib* values plays a vital role in shaping the character of the young generation, who live amid the dynamic flow of globalization and digitalization. These three concepts not only represent a comprehensive Islamic educational system but also embody the values of nurturing individuals who are morally upright (*akhlaq*), knowledgeable (*'ilm*), and civilized (*adab*) in accordance with divine guidance.

The implementation of *tarbiyah* values in the digital era can be carried out through the following approaches:

a. Habitual engagement in worship and spiritual activities, such as digital *tadarus* (Qur'anic recitation), online Islamic study sessions, and mentoring programs for spiritual growth.

b. Moral and emotional guidance to help learners develop self-control and resilience against the negative influences of social media and an instant lifestyle.

c. Integration of Islamic values into learning activities and student organizations to foster self-awareness as *'abd Allah* (servants of God) and *khalifatullah* (vicegerents of God on earth) (Astuti et al., 2023)

d. *Ta'lim* refers to the process of transferring knowledge (*ta'lim al-'ilm*), which is not limited to teaching cognitive concepts but also includes guiding learners to think and act correctly based on Islamic values.

In the context of the millennial generation, *ta'lim* and *ta'dib* must be implemented through creative, digital-friendly, and contextual approaches, including:

a. The utilization of digital technology such as e-learning platforms, Islamic educational videos, and online *da'wah* media to enhance religious literacy.

b. The integration of moral and ethical values into general education curricula so that students become not only intellectually capable but also ethical and empathetic.

c. The role of teachers as role models and facilitators of Islamic values, not merely as transmitters of theoretical knowledge (Pramita et al., 2023).

5. **Supporting and Inhibiting Factors in the Integration of *Tarbiyah*, *Ta'lim*, and *Ta'dib***

Supporting Factors for Integration:

a. *The Role of Teachers and Educational Institutions* : Competent teachers and institutions committed to Islamic values serve as the main driving force behind the successful integration of *tarbiyah*, *ta'lim*, and *ta'dib*.

b. *Islamic Values-Based Curriculum* : A curriculum that integrates intellectual, moral, and ethical dimensions to supports holistic character formation.

c. *Utilization of Digital Technology* : Digital platforms application for *da'wah*, interactive learning, and spiritual mentoring can strengthen the application of Islamic educational values.

d. Support from the Social and Family Environment : A religiously oriented environment and positive family communication act as reinforcements for the internalization of Islamic character values.

Inhibiting Factors for Integration:

a. Dominance of the Cognitive Aspect in Education : An excessive focus on academic achievement causes moral and ethical aspects to receive less attention.

b. Negative Influences of Media and Cultural Globalization : Exposure to unrestricted content and instant culture weakens the spiritual and ethical values of the younger generation.

c. Lack of Exemplary Role Models : The scarcity of educators and public figures who embody moral integrity makes it difficult for *ta'dib* values to be internalized effectively.

d. Limited Implementation of Value-Based Curriculum : Many Islamic educational institutions still lack concrete strategies to simultaneously integrate *tarbiyah*, *ta'lim*, and *ta'dib* in their learning systems. (Farida Jaya, 2020).
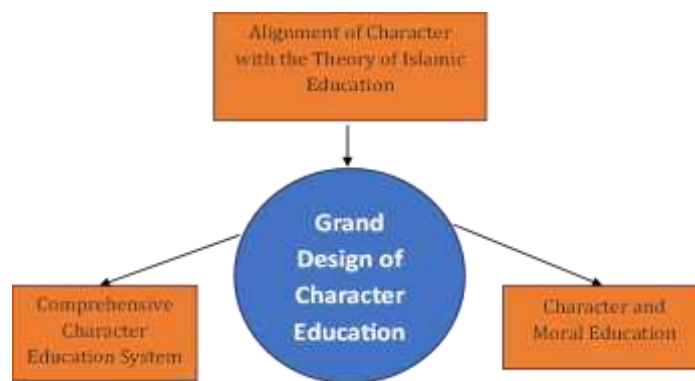
Picture 1. Grand Design Model of Character Education for the Millennial

Generation Based on *Tarbiyah*, *Ta'lim*, and *Ta'dib*

Discussion

1. The Alignment of Character with the Theory of Islamic Education

a. Context of the Problem.

Character, understood as noble behavior and manners rooted in religious values, has become increasingly rare both in discussion and in actual practice within society today. This indicates a moral decline which, if not immediately addressed through concrete government programs rather than mere discourse, may lead to a broader character crisis (Ainiyah, 2015).

b. The Objectives of Islamic Education

Islamic education is not merely the transmission of knowledge but is fundamentally aimed at shaping a complete human being (*insan kamil*). Its main characteristics include:

1) The unity between reason and heart;

2) The balance between physical and spiritual aspects;

3) The integration between knowledge and behavior (character) (Novira, 2016).

According to *Imam al-Ghazali*, *Islamic education* reflects a dimension of civilization rather than a mere formal teaching process. Thus, Islamic education encompasses three essential concepts:

1) *Tarbiyah*, The nurturing and development of the soul and personality;

2) *Ta'lim,* The process of teaching and imparting knowledge;

3) *Ta'dib*, The cultivation of moral conduct and proper manners (Jalil, 2016).

Table 2. The Alignment of Character Theory within Islamic Education

No	Concept of Islamic Education	Dimension	Brief Explanation
1	The unity of reason and heart	Cognitive and Affective	Islamic education emphasizes not only intellectual intelligence but also spiritual wisdom.
2	The balance of physical and spiritual aspects	Psychomotor and Spiritual	Education must harmonize physical training with spiritual cultivation.
3	Formation of behavior and character	Affective – Ethics	Noble character and morality are the ultimate goals of Islamic education.
4	*Tarbiyah* (nurturing)	Development	A continuous process of shaping a holistic Muslim personality.
5	*Ta'lim* (instruction)	Cognitive – Knowledge	The transmission of knowledge framed by Islamic values and ethics.
6	*Ta'dib* (moral formation)	Moral – Islamic Conduct	The education of manners and ethics to develop a cultured and civilized individual.

c. The Integrated Character Education System

d. The Urgency of Character Education in the Contemporary Context

Indonesia is currently facing a serious moral crisis, marked by:

The increasing prevalence of promiscuity among adolescents;

1) Widespread corruption across various institutions;

2) Rising cases of murder and sexual violence, even in rural areas; and

3) The proliferation of pornography and drug abuse.

This condition underscores that character education is no longer a complementary aspect but an urgent necessity for the moral salvation of the nation's younger generation (Rofi'ie, 2019).

e. Psychological and Sociocultural Foundations

The process of comprehensive character education must consider the totality of an individual's psychological potential, which includes:

1) Cognitive (intellectual) development,

2) Affective (emotional) formation, and

3) Psychomotor (behavioral) action.

In addition, it should also take into account the sociocultural interaction environment, consisting of the family, school, and community as the main pillars of moral formation. Character building must begin with a conscious effort to correct behaviors that contradict ethical norms, cultural traditions, and religious values—particularly among the millennial generation, who are highly exposed to the influences of globalization and digitalization (Harfin, 2015).

f. Character and Morality Education

According to T. Ramli, character education essentially carries the same essence as moral and ethical education in Islam. This is consistent with the principles of humanism, which seek to create a *just and humane society* through the following foundations:

1) The principle of humanity

2) Dedication to the interests and welfare of the community

3) Ethical behavior in social interactions (Rukiyati, 2013).

D. CONCLUSION

Based on the findings and analysis, it can be concluded that the concepts of *tarbiyah, ta'lim, and ta'dib* in the perspective of contemporary Islamic education represent three complementary pillars. *Tarbiyah* focuses on the development of personality and spirituality; *ta'lim* emphasizes mastery of knowledge and the formation of intellectual reasoning; while *ta'dib* centers on the cultivation of Islamic manners and moral values as the foundation of noble character.

The implementation of *tarbiyah*, *ta'lim*, and *ta'dib* values in shaping the character of the millennial generation can be achieved through the integration of Islamic values into learning processes, teacher role modelling, digital-based spiritual guidance, and the application of ethical media literacy in the era of globalization and digitalization.

Supporting factors of this integration include the active role of educators, value-based curricula, family support, and the positive utilization of digital technology. Conversely, the inhibiting factors consist of the dominance of cognitive-oriented

education, the negative influence of global media, the lack of moral exemplars, and the limited implementation strategies in Islamic educational institutions.

The grand design model of character education for the millennial generation based on *tarbiyah*, *ta'lim*, and *ta'dib* emphasizes the synergy between personal development, intellectual instruction, and moral cultivation. This model promotes a holistic Islamic educational system that guides learners to become knowledgeable, ethical, and well-mannered individuals, capable of facing global challenges with integrity and Islamic identity.

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