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## Implementation of Ta'dib Values in Forming Noble Morals in Islamic Religious Education Learning

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### Abstract

*Islamic education aims to form individuals who have a balance in intellectual, emotional, behavioral, and spiritual aspects comprehensively. However, in its implementation in the field, Islamic education faces various challenges, especially in the process of transmitting knowledge and instilling Islamic values. These problems include a lack of a thorough understanding of the concept of Islamic education, limited resources, and resistance to Islamic approaches in the modern environment. This study uses a qualitative method with a descriptive-analytical approach to examine the relevance of the concept of ta'dib as initiated by al-Attas in Islamic education. Data were obtained through in-depth interviews with practitioners and education observers, direct observations, and literature studies of al-Attas' works and related documents. Content analysis techniques are used to evaluate the challenges of Islamic education and identify how the concept of ta'dib can be applied practically. The results of the study show that the concept of ta'dib is relevant as a comprehensive model of Islamic education. This approach emphasizes the importance of an Islamic view of life through the integration of tawhid values in every aspect of the educational process. With the application of the concept of ta'dib, Islamic education has the potential to create civilized humans who are able to provide solutions to the problems of the people, although systematic efforts are still needed to overcome implementation challenges in the field.*

**Keywords:** Islamic Values; comprehensive education; Transmission of Science, Tawhid.

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## Introduction

Education is one of the important processes in a person's life. The quality of education will determine the quality of society and a civilization. In the current era, various educational models are offered both in formal education and informal education. The purpose of Islamic education is to shape individual personal aspects and create a good human being universally which includes intellectual, emotional, behavioral, and spiritual. The process of the education model that is passed is expected to be able to produce cadres who can provide solutions to the problems of the people[1]. However, in its application in the field, there are still challenges in the process of implementing Islamic education which of course affects the process of knowledge transmission and the instillation of values in it[2]. The concept of ta'dib as initiated by al-Attas is an Islamic educational concept that aims to create civilized human beings in a comprehensive sense[3]. The word ta'dib is the mashdar of addaba which actually consistently means to educate[4]. 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 tawhid approach and the objects are monitored with an Islamic view of life.

Education is an important element in human life that determines the quality of society and the development of civilization. One of the educational models that is in demand is Islamic education, which is applied in formal institutions such as Madrasah to informal institutions such as Islamic boarding schools[5]. This model aims to support national education by emphasizing spiritual and religious values. Islamic education focuses on the formation of holistic individuals, including intellectual, emotional, behavioral, and spiritual development[1]. This system is designed to produce a generation that can solve social problems, based on the Qur'an, hadith, and local wisdom, and align modern science with religious values.

However, Islamic education faces challenges such as curriculum, quality of educators, and teaching methods, which are seen in some cases of irregularities in Islamic educational institutions. To overcome this, Syed Muhammad Naquib Al-Attas offered the concept of ta'dib as a solution to strengthen Islamic education in Indonesia.

## Method

This research aims to examine the definition, sources, and basics of Islamic education. In order to achieve this goal, the author adopts the library research method, which involves a series of data collection activities from available library sources, such as books, articles, and documents that can be found in the

library[6]. Abdul Rahman Sholeh stated that literature research is a method that relies on library facilities as the main source of information to obtain information, which includes the Qur'an, books, magazines, articles, and various other documents that are relevant to the topic being researched[7].

The approach used in this study is content analysis, which aims to examine in depth the information conveyed in the form of written or printed materials, including those contained in mass media[8]. Holsti, quoted by Syamsul Ma'arif, stated that content analysis is a technique to draw conclusions by identifying the characteristics of messages in a text or communication[9]. This approach is carried out objectively and systematically, and can be applied to various forms of communication such as newspapers, radio news, television advertisements, and other documentation media[10].

The data used in this study is a collection of facts obtained through observation or measurement of certain variables, which can be numbers, words, or visual images[11]. In this literature research, the data is divided into two categories, namely primary and secondary data sources. Primary data sources are data obtained directly from the research subject, which in this case is the Qur'an as the main source[12]. Meanwhile, secondary data sources are data obtained through other parties and not directly from the research subject, such as those contained in books, articles, and other sources that support this research. This secondary data acts as complementary information that enriches the understanding of the main data sourced from the Qur'an [2].

## **Result and Discussion**

### **Education Concept of Ta'dib**

The concept of ta'dib put forward by al-Attas is an approach in Islamic education that aims to form a comprehensively civilized human being. The term ta'dib comes from the word adaba, which includes the meaning of good manners, subtlety of ethics, and noble morals. In Islam, this meaning reflects the essence of moral values[13]. In addition, adab is often associated with literature, which describes the ability to understand beauty that prevents errors, so a literary expert is known as adiib. Al-Jurjani defines ta'dib as the process of acquiring knowledge that can help a person avoid mistakes in understanding or practicing knowledge.

In the sense of language, ta'dib comes from the verb addaba, which means to educate. An educator who teaches ethics and morality is known as mu'addib. There are three related terms, namely adiib (expert in beauty), ta'dib (educational process), and mu'addib (educator). These three are interrelated and illustrate the

purpose of Islamic education, which is to form a perfect human being (*insan kamil*), as exemplified by the Prophet PBUH.

Al-Attas explained that *adab* means recognition of reality and understanding of the hierarchy of science and life. It includes the understanding of a person's position based on his physical, intellectual, and spiritual capacity. Being civilized means treating humans, science, language, society, nature, and God fairly and according to their essence[14]. The ultimate goal of the application of this *adab* is to get closer spiritually to Allah, so that *adab* cannot be separated from the implementation of *shari'a* and monotheism.

According to al-Attas, uncivilized people are those who do not practice the *Shari'ah* and have imperfect faith. On the other hand, civilized humans are individuals who are aware of their responsibility to God, have justice for themselves and others, and constantly strive to improve their own quality. In a simple understanding, civilized can be interpreted as not acting tyrannical, both in understanding and applying science[15]. Al-Attas also argues that *ta'dib* reflects Islamic education more than *tarbiyah* or *ta'lim*[16]. *Tarbiyah* only refers to the physical and emotional aspects of humans, while *ta'lim* is limited to cognitive education[17]. In contrast, *ta'dib* encompasses teaching as well as moral and spiritual formation, making it more comprehensive.

*Ta'dib*-based education aims to produce civilized human beings (*adabi* people) who understand various disciplines thoroughly and in line with Islamic principles[18]. This concept rejects the separation between religious and mundane sciences, but rather integrates the two in a complete whole.

The essence of *ta'dib* is the integration of science, both science, humanities, and religious science, into a framework that is connected to the goals of the hereafter. In the Islamic view, education is not only aimed at achieving worldly success but also happiness in the hereafter[19]. With this principle, civilized humans are able to make Islamic values the main foundation in understanding and solving various problems of life.

A civilized society is built by individuals who have a correct understanding of religion (*diin*). Al-Attas explained that *diin* is derived from the word *dayana*, which means to owe[20]. This concept reflects man's obligation to Allah, the implementation of the *Shari'ah*, and the surrender of oneself to Him[21]. This relationship is also seen in the terms *medina* (city) and *tamaddun* (civilization), which associate religion, *adab*, and community development. In conclusion, the concept of *ta'dib* aims to create civilized individuals, who are able to see every problem through an Islamic worldview, integrate religious science and world science, and make Islamic values the main guideline[22]. This process requires the first step in the form of Islamization of science, namely the

adjustment of secular sciences to suit Islamic values. With this concept, ta'dib is expected to be able to produce human beings who play a role in building a dignified Islamic civilization [3].

### **Ta'dib Process in Islamic Education Applications**

In the application of Islamic education in Indonesia, the ta'dib process consists of several important stages. After identifying the challenges and analyzing the concept of ta'dib, the next step is to compile the ta'dib process based on relevant articles.

Ta'dib involves two-way interaction between educators and students, with the example of the educator as a very important aspect. Children tend to observe and imitate the behavior of the people around them as part of social learning through observation and modeling[23]. Therefore, educators must have a deep understanding of religion and be able to apply religious values in daily life. Students then apply the teachings and examples received in daily life, forming civilized habits and noble character[24]. The quality of educators and the ability of students to develop civilized habits and noble morals are the main strengths in Islamic education.

To achieve the goal of Islamic education, which is to produce a complete human being (Al Insan Al Kamil), cognitive intake is needed which includes physical, psychological, and practical strengthening[25]. In addition, it is important to introduce and apply the aspect of faith in every student activity through the teaching of sharia and general science. This comprehensive approach will strengthen the success of the ta'dib process in Islamic education [4].

### **Moral Education**

Moral education is a deep process in instilling moral values and good behavior in children from their childhood until they reach the adult stage, namely when they have entered the mukallaf phase, or are ready to live a life with full responsibility[26]. In this process, children who are guided by faith in God and accustomed to always relying on Him and asking Him for help, will naturally develop the ability to understand and apply the values of goodness and glory in every aspect of their lives[27]. Children who are educated in this way will get used to practicing noble morals, which are manifested not only in great actions, but also in daily habits that reflect good character and attitude[28].

Furthermore, moral education is not just a spontaneous or accidental effort, but a planned and conscious effort, which involves comprehensive guidance in both physical and spiritual aspects[29]. This is done through the cultivation of deep Islamic values, moral training that touches the hearts and minds of children, and physical coaching that can foster good and healthy

behavior habits[30]. The main goal of this moral education is to create significant changes in children's behavior, by forming habits of thinking, acting, and behaving in a directional and noble manner[31]. This habit will later form an individual with noble morals, where the good actions carried out by the individual no longer require complicated considerations or thoughts, but are carried out with full awareness automatically and continuously without coercion.

In addition, in the view of Ali Abdul Halim Mahmud as outlined in his book, moral education in Islam considers it important to have a deep understanding of the complexity of human life which is full of contradictions, such as the difference between good and bad, truth and falsehood, justice and tyranny, as well as peace and war[32]. In order to be able to live in harmony in the midst of these contradictions, Islam has established a set of values and principles of life that can guide each individual to face these challenges wisely[33]. These principles not only help a person to live a good life in this world, but also ensure that they are able to achieve a happy life in the hereafter[34]. In addition, these values also provide guidelines for individuals to be able to interact positively with good people as well as with those who may have bad character or behavior, while maintaining morality and integrity [5].

### **Hamka's Concept of Moral Education**

Hamka explained that humans are unique compared to other creatures, because every action comes from an inner impulse that comes from within them, not just influenced by external factors[35]. Human actions are always based on a certain purpose that arises from deep feelings. In contrast to animals, whose actions are only guided by instinct without any thought process.

According to Hamka, the purpose of education is to form individual characters that are in harmony with Islamic values. Morality, in his view, is an inner nature that has been embedded and spontaneously produces action. If the action is in accordance with reason and religious teachings, then it is called good morals[36]. On the other hand, if it is contradictory, it is called bad morals. Moral education also aims to get closer to Allah, develop noble character, and prepare individuals to live a meaningful and useful life in society.

Hamka distinguishes ethics into two:

1. Good character: Traits in a person that encourage the birth of commendable behavior based on reason and religion.
2. Bad character: Traits in a person that give rise to reprehensible behavior according to reason and religion.

## Moral Education and the Concept of Virtue

Hamka defines moral education as the process of forming inner traits that can be directed according to reason and religion. When this trait goes according to both, it will give birth to good morals[37]. However, if not, what emerges is bad morals. Hamka calls this concept fadhilah (virtue), which means the habit of doing good deeds. This virtue requires earnest effort, patience, and awareness to avoid the impulse of lust that can be harmful.

Method of Forming Morals, Hamka offers four main approaches to building character and morals:

1. Iffah: The ability to control oneself, maintain honor, and avoid bad deeds that can lead to sin.
2. Shaja'ah: The courage to face risks and difficulties in order to defend the truth, even if it has to endure suffering.
3. Adl: Balance in being fair, including the ability to control emotions, both in a state of anger and in the face of the temptation of lust.
4. Wisdom: Wisdom that allows one to understand and choose the right action and stay away from wrong actions.

## The Role of Educators in Moral Education

According to Hamka, educators have a central role in shaping the morals of students. Educators must have commitment, honesty, and the ability to guide students to become individuals who benefit society. Hamka mentioned several criteria for a good educator:

1. Be fair and objective to all learners.
2. Setting an example through good behavior, maintaining honor, and staying away from reprehensible deeds.
3. Convey knowledge openly without hiding important things.
4. Providing freedom to students to think, opinion, and explore creativity.
5. Adapting teaching methods to students' intellectual abilities and psychological development.
6. Not making salary the main goal, but prioritizing the responsibility to provide quality education[38].

Hamka also emphasized that education must integrate the potential of intellect, feelings, and human nature in harmony. With this approach, students are expected to be able to control themselves, have broad insights, increase faith,

and become whole individuals. The ideal educator, according to Hamka, is those who are knowledgeable, patient, wise, and able to instill a love of knowledge in their students [6].

## Conclusion

Education is one of the important processes in a person's life. The quality of education will determine the quality of society and a civilization. In the current era, various educational models are offered both in formal education and informal education. One of them is Islamic education. Islamic education also has several concepts, one of which is ta'dib. The concept of ta'dib in Islamic education according to al-Attas' perspective is the process of cultivating adab. The adab referred to by al-Attas itself is the science of the purpose of seeking knowledge itself. Knowledge here is defined by al-Attas as the arrival of the meaning of everything in the soul of a student of knowledge. In another sentence, it can be said that the use of science and technology must be based on consideration of moral values and religious teachings. because the concept of ta'dib in Islamic education, according to al-Attas, is to produce balanced human beings who are smart and intelligent, who have good morals and morals, and have faith and piety that are reflected in their daily behavior, so that they can bring people to a good life or happiness, not only in this world, but also in the hereafter

## Author Contributions

**Hanif Najmi, Hafidz, Bagas Faiz Rizky, Nuzulia Mustika Dhani:** Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Isnadia Wilda Hanifah, Dina Arifatul Husna:** Methodology, Writing – review & editing, Investigation. **Eka Febriyani, Nadhira Naura Rezelia:** Conceptualization, Methodology, Writing – review & editing, Investigation.

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## Conflict of Interest

The authors declare no conflicts of interest.



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