



## Internalization Of At-Ta'lim, At-Tarbiyah, At-Ta'dib Values In Forming Students' Morals

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### Abstract

*The biggest cause of the decline in student morals in the current generation is the lack of emphasis on moral education and manners for students, especially in public schools where the educational process lacks the application of moral education itself. Moral problems for now are considered a major issue in life, because morals affect our interaction with society and the race for harmony with society, and can have a fairly negative impact if not immediately handled in a good way. Therefore, the purpose of this study is to create student character by contributing world knowledge and religious knowledge, in order to produce students with good character. Thus the strategy that we cite aims to provide guidelines for teachers to produce students who are heroic in accordance with Islamic religious law. This study uses library research methods in its research, utilizing written materials from books, journals, and articles as well as library research methods. The results of the discussion regarding the internalization of the values of AT-Ta'lim, AT-Tarbiyah, and AT-Ta'dib in education show that these three concepts interact and contribute to the formation of student morals. The following are the results of the discussion of the basic concepts of AT-Ta'lim Emphasizing the importance of science and knowledge as the basis of education, which includes a deep understanding of moral values. Implementation in life on a daily basis, these values should be applied in various aspects of life, including polite social interactions, extracurricular activities that foster cooperation, and formal education contexts where teachers are role models. Role of the Teacher Integrate these values in teaching, model good behavior, and create a positive learning environment. The Role of Students Become civilized and knowledgeable individuals through holistic education, and learn to apply knowledge in a responsible manner.*

### Abstrak

Penyebab terbesar merosotnya ahlak siswa di generasi saat yang paling utama selain penyebab di era globalisasi saat ini yakni, minimnya menekankan pendidikan akhlak dan adab terhadap siswa terutama pada sekolah umum yang

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### Kata kunci:

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### Keywords:

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guidance<sup>2</sup>, Manners and  
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di mana dalam proses pendidikannya minimnya penerapan pendidikan akhlak itu sendiri. Problematik akhlak untuk saat ini di anggap sebagai isu utama dalam kehidupan, di karenakan akhlak memengaruhi interaksi kita terhadap masyarakat dan pacuan keharmonisan terhadap masyarakat, dan bisa memberikan dampak yang cukup negative apabila tidak segera di tangani dengan cara baik-baik. Oleh karena itu tujuan penelitian ini adalah untuk menciptakan karakter siswa dengan mengkontribusikan ilmu dunia dan ilmu agama, agar mencetak siswa berahlakul-karrimah. Dengan demikian strategi yang kita kutip bertujuan untuk memberikah pedoman terhadap pengajar untuk menghasilkan siswa yang berahlak sesuai dengan syariat agama islam. Penelitian ini menggunakan metode library research dalam penelitiannya, memanfaatkan bahan-bahan tertulis dari buku, jurnal, dan artikel serta metode library research. Hasil pembahasan mengenai internalisasi nilai-nilai AT-Ta'lim, AT-Tarbiyah, dan AT-Ta'dib dalam pendidikan menunjukkan bahwa ketiga konsep ini saling berinteraksi dan berkontribusi dalam pembentukan akhlak siswa. Berikut adalah hasil pembahasan konsep dasar AT-Ta'lim Menekankan pentingnya ilmu dan pengetahuan sebagai dasar pendidikan, yang mencakup pemahaman mendalam tentang nilai-nilai moral. AT-Tarbiyah Fokus pada pengembangan karakter dan budi pekerti, mencakup aspek afektif, kognitif, dan psikomotorik untuk membentuk individu yang cerdas dan berkepribadian baik. AT-Ta'dib Berkaitan dengan pembentukan sikap dan perilaku, mengajarkan pentingnya adab dalam interaksi sosial serta penerapan ilmu pengetahuan secara etis. Implementasi dalam Kehidupan Sehari-hari nilai-nilai ini harus diterapkan dalam berbagai aspek kehidupan, termasuk interaksi sosial yang sopan, aktivitas ekstrakurikuler yang menumbuhkan kerja sama, dan konteks pendidikan formal di mana guru menjadi teladan. Peran Guru Mengintegrasikan nilai-nilai ini dalam pengajaran, memberikan contoh perilaku baik, dan menciptakan lingkungan belajar positif. Peran Siswa Menjadi individu yang beradab dan berpengetahuan melalui pendidikan holistik, serta belajar menerapkan ilmu dengan cara yang bertanggung jawab.

## **Introduction**

The lack of knowledge about students' behavior towards teachers as teachers or as second parents in schools. The factors that influence it include internally, externally, and do not demand the possibility of influencing factors in terms of socio-economics. The very thing that underlies the attitude itself starts from a habit, instinct, environment, education, and especially the information media (Irfanana & Farhan, 2020).

The biggest cause of the decline in the character of students in the current generation is the lack of emphasis on moral education and manners for students, especially in public schools where in the education process there is a lack of application of moral education itself. The problem of morals is currently considered a major issue in life, because morals affect our

interactions with society and the race of harmony towards society, and can have a fairly negative impact if not immediately handled in a good way (Permady., et al., 2023).

The following internal factors are due to the high desire and determination of ourselves to play social media without limiting it from ourselves, external factors here the environment plays a very important role and as a benchmark for our personal behavior and manners, socio-economic factors such as parents who do not pay attention to the pattern of upbringing of the child itself, not only that, the mix of cultures between cities and villages also greatly influences the lack of knowledge of religious education and doing activities that are not good personally or in groups. To create student character by contributing world knowledge and religious knowledge, in order to produce students with good character. Thus, the strategy that we cite aims to provide guidelines for teachers to produce students who act in accordance with Islamic religious law (Ishak et al., 2023). The novelty of the research on "Internalization of At-Ta'lim, At-Tarbiyah, At-Ta'dib Values in Forming Students' Morals" lies in its integration and practical application of three core Islamic educational principles—**At-Ta'lim (knowledge), At-Tarbiyah (character development), and At-Ta'dib (moral education)**—to address the moral decline among students.

The word “ta'lim” itself stems from the Arabic word and as an expression used to express education in a way including: 'Alamah, yu'allimu, and ta'lim”.

Ta'lim is defined as teaching, and yu'allimu is defined as instruction. Ta'lim is not only the delivery of information, but also includes understanding the values contained in the knowledge (Andi Neha., 2024). The word AT-Tarbiyah comes from the word rabb which has many meanings, however, its basic meaning is to show the meaning of growing, developing, caring, organizing and maintaining its sustainability. The description above philosophically illustrates that Islamic education originates from the education given by God as the educator of all His creatures (Pratiwi et al., 2024). AT-Ta'dib can be interpreted as how to educate or the process of educating, shaping one's morals and behavior according to the teachings of the values in Islam correctly and well. Most importantly, this ta'dib teaches and instills politeness, adab or other language of one's attitude towards the surrounding environment, especially to parents so that when socializing it can be good, both in interacting with fellow humans or interacting with God, especially to oneself (Rosyad, A., 2022).

## Method

This research uses the library research method in its research, utilizing written materials from books, journals, and articles as well as the library research method. The purpose of the literature study is to understand and evaluate various points of view and previous research findings related to a particular issue. The descriptive aspect of this research aims to provide a thorough understanding and description of something based on existing facts. Researchers used Google Scholar and other resources to find journals, papers and books relevant to their field of study. To find key concepts, findings, and conclusions, content analysis researchers examined and understood the literature sources they could access. Secondary data analysis to collect data, researchers combine and summarize information from literature sources that require the collection of information or even scientific statements linked to a literature review that has a strong literature component. technically this literature is related to data collection by searching for various types of information from libraries, such as books, encyclopedias, and scientific journals, as well as the discovery of ideas, or discoveries in the field of literature and research. The literature review results from specific reading sources related to the research topic. A background that examines the role of the current data collection function will usually be included in any survey and experimental research (Kiyarsi & Bharata, 2021).

## Results and Discussion

### 1. Internalization of Ta'lim values

Indicators of internalization of the value of ta'lim (learning or education) are various signs or measures that show the extent to which educational values have been impregnated and manifested in one's attitudes and behavior. Here are some indicators of internalization of ta'lim values:

- a. Deep understanding of the material: Teachers or educators need to ensure that students really understand the core and essence of the knowledge learned, not just memorization (Mulyono & Wekke, 2018). Participants can relate the material learned to previous knowledge or to other relevant topics (Ayu, P. S., Ritonga, S., & Harun, I. 2024). This can be done through in-depth explanations, questions and answers, discussions, and application examples in everyday life.
- b. Application of Knowledge in Real Life: Encouraging students to apply the knowledge they learn in real life (Jamil, M. M. 2019). It aims to make the positive values obtained from taklim learning, such as kindness, wisdom, and noble morals, truly

visible in real actions (Sarbini, A. 2010). For example, understanding the importance of cleanliness from a religious perspective and then practicing it in daily life, or applying the principles of honesty taught in religious knowledge.

- c. Science-based Attitude Formation: Developing students' attitudes and behaviors in accordance with the values of science (Mudakir, A. S. 2017). Efforts to make science a foundation in shaping behavior and character in line with religious teachings and moral values (Puspitasari et al., 2022). For example, awareness to be critical, not easily believing news without verification (tabayyun), or a sense of responsibility for the knowledge they have.
  - d. Emotional and Spiritual Engagement: Inviting students to feel the connection between knowledge and spiritual values, such as linking knowledge with the power and greatness of Allah SWT (Zaini, B., & Hakim, L. 2023). Encouraging a person to have a positive emotional relationship with their knowledge and fostering a deeper spiritual awareness, so that daily life is lived with calmness, sincerity, and full of meaning (Andrias et al., 2024). For example, someone who internalizes the meaning of patience and tawakal will feel emotional calm when facing difficulties because he believes that everything that happens is by the will of Allah and there is wisdom behind it.
  - e. Self-Reflection: Encouraging learners to reflect on the benefits of the knowledge they learn, how this knowledge can bring goodness to themselves and others, and how the application of this knowledge can improve morals and behavior (Rahman, B. 2014). The process in which a person reflects and evaluates himself or herself based on the knowledge gained from religious learning (Rahman, B. 2014). Based on knowledge gained from religious learning (Nur'Aini, I. 2023). As in doing good things with the things he has learned or applying them in his life.
2. Internalization of Tarbiyah values

Indicators of internalization of tarbiyah values (education or coaching) are measures or signs that show the extent to which coaching values have become part of a person. Tarbiyah values usually focus on character building, morals, and personality development based on religious and moral values. The following are some indicators of the internalization of tarbiyah values:

- a. Consistency in worship and spirituality: Observing whether students perform compulsory and sunnah worship consistently, understand the meaning of the worship, and show improvement in spiritual closeness to Allah SWT (Nugroho, A. P. 2023). The process of appreciating and applying Islamic education in daily life so as to form consistency in worship and improve one's spirituality (Mansur, A. 2022). For example, by praying on time and reading the Qur'an regularly.

- b. Discipline and responsibility: Measuring the discipline of students in carrying out their duties and responsibilities, both in learning, homework, and social responsibility (Rohim A & El-Yunusi, 2024). The process of instilling educational values that seep into a person until it becomes part of his character and daily behavior (Baginda, M. 2018). This discipline includes time management, accuracy of promises, and the ability to maintain trust.
- c. Exemplary in Social Interaction: Noting whether learners behave in a polite, fair, and tolerant manner in interacting with friends, teachers, family, and society (Kamal., 2023). This process involves the formation of morals and ethics that are reflected in attitudes, speech, and actions when dealing with family, friends, neighbors, and the wider community (Ma'wa., 2024). This attitude shows that moral values have become part of their character.
- d. Independence and High Learning Motivation: Assessing the initiative and enthusiasm of learners to continue learning and improving knowledge, both in religious and world sciences (Achadah., 2019). Individuals not only achieve academic success but also achieve blessings in their learning process, forming a knowledgeable, resilient person, and contributing positively to the surrounding environment (Fernando, Y., Andriani, P., & Syam., 2024). This indicator includes their ability to learn independently, seek knowledge with enthusiasm, and apply it in life.
- e. Consistency in Maintaining Islamic Morals and Ethics: Observing how learners maintain Islamic morals and ethics, even in challenging or tempting situations (Frimayanti., 2017). Consistency in maintaining morals and ethics includes a continuous and relentless attitude in behaving in accordance with the moral standards taught by religion or culture, both when in the presence of others and when alone (Amarullah & Nasibah., 2024). The challenge is to remain committed despite situations that tempt one to act otherwise. For example, maintaining good ethical behavior consistently and not being influenced by other things.

### 3. Internalization of Tad'ib value

Indicators of internalization of ta'dib values (character and moral education) are signs or measures that show the extent to which the ethical and moral values taught have integrated into a person and are reflected in his attitudes and behavior. Ta'dib values usually focus on instilling manners, morality, and respect for knowledge and others. Here are some indicators of internalization of tad'ib values:

- a. Understanding of Adab and Moral Values: Providing a deep understanding of moral values, adab, and the importance of noble morals in Islam (Afandi et al.,

2024). Consistency in maintaining morals and ethics includes a continuous and relentless attitude of behaving in accordance with the moral standards taught by religion or culture, both when in the presence of others and when alone. The challenge is to remain committed despite situations that tempt one to act otherwise (Akbar, S. D. 2010). For example, explaining why being honest, respecting parents and keeping clean are highly valued in Islam. This helps learners understand the concept behind these values, rather than just knowing.

- b. Application in Daily Life: Encouraging learners to practice the values in their daily interactions (Zahra., 2024). A person will not only develop in the aspect of knowledge, but also in the formation of good character, which creates individuals who are responsible, ethical, and have a sense of empathy for others (Arlina et al., 2024). For example, behaving politely when talking to friends and teachers, keeping the environment clean, and prioritizing honesty in all actions.
- c. Exemplary: Teachers and parents play an important role as role models in showing good moral values (Hidayati & Hariyanto., 2020). Where teachers not only teach academic material, but also become a real example for students in shaping good morals and moral values (Aini & Ramadan., 2024). Example: When learners see noble behavior consistently in their environment, they will find it easier to absorb and imitate these values.
- d. Self-reflection and spiritual awareness: Invites learners to reflect on each of their actions and their relationship to the purpose of life as servants of Allah (Damayanti et al., 2024). This process not only leads to improvements in social relationships, but also to a spiritual relationship with God (Malau et al., 2024). With introspection, they learn to acknowledge mistakes and try to improve themselves according to the value of *tadib* that has been learned.
- e. Habituation through practice and repetition: Making the value of *tadib* a habit that is practiced regularly (Puspita, A., & Harfiani, R., 2024). The process by which a person develops good habits rooted in moral and spiritual education values by involving consistent practice and repetition of positive behaviors in daily life (Ita, J., et al 2024). For example, getting used to always saying greetings, saying thank you, apologizing if wrong, and helping others selflessly. Repetition in the form of practice helps these values become a habit.

## Conclusion

In accordance with the description described above regarding the internalization of AT-Ta'lim, ATTarbiyah, and AT-Ta'dib values is very important in shaping student morals. AT-Ta'lim emphasizes the importance of science and knowledge, AT-Tarbiyah focuses on character and character development, AT-Ta'dib is related to the formation of attitudes and behavior. By internalizing these values, students are expected to grow into moral individuals who can contribute positively to society. Implementation in Daily Life, these values must be applied in daily practice, both in social interactions, extracurricular activities, and in the context of formal education. In the context of learning, teachers are expected to be able to integrate these two concepts by setting a good example, guiding students in a compassionate way, and helping them become individuals who have good manners and in-depth knowledge. Meanwhile, students are expected to become civilized, knowledgeable and have strong characters through this holistic education process. Not only do they learn about knowledge, they learn how to apply that knowledge in a good and responsible manner. These implications underscore the potential of this framework to transform education systems, empowering students with the knowledge, character, and morals necessary to navigate contemporary challenges responsibly

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