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## INTERNALISASI NILAI-NILAI At-TA'LIM, At-TARBIYAH, At-TA'DIB

Dalam MEMBENTUK AHLAK SISWA

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### ABSTRACT

Lack of knowledge regarding students' morals towards teachers as teachers or as second parents in the school. The word "ta'lim" itself originates from the Arabic word and is an expression used to express education in ways including: 'Alamah, yu'allimu, and ta'lim". Ta'lim is defined as teaching, and yu'allimu is defined as teaching. Tarbiyah means "grow, increase, and height" in linguistics. In contrast, tarbiyah in sharia refers to charitable giving carried out through various channels and techniques that do not conflict with Islamic law. Ta'dib can be interpreted as how to educate or the process of educating, forming a person's morals and behavior according to the teachings of Islamic values correctly and well. In the learning context, teachers are expected to be able to integrate these two concepts by providing good examples, guiding students in a loving way, and helping them become individuals who have good manners and in-depth knowledge. In this study, the author adopted a library research methodology because there are several consistent problems. a library research methodology because there are several consistent problems. Because there are at least several reasons underlying the author's use of the library research method. Firstly, the data source cannot be obtained from the field. Data sources in general can only be obtained through research or other written materials in the form of books, journals or other literature. The second is research or other written material in the form of books, journals or other literature. necessary as one of the few ways to understand a recent and difficult to understand phenomenon. Furthermore, using this study, the previously mentioned phenomena will be understood. Addressing emerging situations, the writer may formulate concepts to explain the emerging situation. Therefore, in responding to a situation that arises, the author can formulate a concept to explain the situation that arises. The third reason is that library data remains reliable for understanding researchers' problems. However, information or empirical data that has been collected by other people in the form of books, articles, or even research results can still be used, which can still be used by library researchers. Even in certain cases, field data is still not significant enough to answer the research questions to be carried out.

### ABSTRAK

Minimnya pengetahuan mengenai ahlak siswa terhadap guru selaku pengajar atau sebagai orangtua kedua di dalam sekolah. Kata "ta'lim" sendiri berasal dari kata bahasa arab dan sebagai ungkapan yang digunakan untuk mengungkapkan pendidikan dengan cara antara lain: 'Alamah, yu'allimu, dan ta'lim". Ta'lim diartikan sebagai pengajaran, dan yu'allimu diartikan sebagai pengajaran. Tarbiyah berarti "tumbuh, bertambah, dan tinggi" dalam ilmu bahasa. Sebaliknya, tarbiyah dalam syariah mengacu pada pemberian amal yang dilakukan melalui berbagai saluran dan teknik yang tidak bertentangan dengan

hukum Islam. Ta'dib bisa diartikan dengan bagaimana cara mendidik atau proses mendidik, membentuk akhlak dan perilaku seseorang sesuai ajaran agama nilai-nilai di dalam Islam dengan benar dan baik. Dalam konteks pembelajaran, guru diharapkan mampu mengintegrasikan kedua konsep ini dengan memberikan teladan yang baik, membimbing siswa dengan cara yang penuh kasih sayang, dan membantu mereka menjadi individu yang memiliki adab yang baik serta pengetahuan yang mendalam. Dalam kajian ini, studi, penulis mengadopsi metodologi penelitian kepustakaan karena terdapat beberapa permasalahan yang konsisten. suatu metodologi penelitian kepustakaan karena terdapat beberapa permasalahan yang konsisten. Karena setidaknya ada beberapa alasan yang mendasari penulis mengambil metode library research. Yang pertama sumber data tidak dapat diperoleh dari lapangan. Sumber data secara umum hanya bisa didapatkan hanya melalui diperoleh melalui penelitian atau bahan tertulis lainnya berupa buku, jurnal, atau literatur lainnya. Yang kedua Penelitian atau bahan tertulis lainnya dalam bentuk buku, jurnal, atau literatur lainnya. diperlukan sebagai salah satu dari sedikit cara untuk memahami fenomena yang baru terjadi dan sulit dipahami. Selanjutnya, dengan menggunakan kajian ini, fenomena yang disebutkan sebelumnya akan dipahami. Mengatasi situasi yang muncul, penulis mungkin merumuskan konsep untuk menjelaskan situasi yang muncul. Oleh karena itu, dalam menyikapi suatu situasi yang muncul, penulis dapat merumuskan suatu konsep untuk menjelaskan situasi yang muncul. Alasan ketiga adalah data pustaka tetap Andal untuk memahami permasalahan peneliti. Bagaimanapun, informasi atau data empiris data yang telah dikumpulkan oleh orang lain baik berupa buku, artikel, atau bahkan hasil penelitian tetap dapat digunakan. yang masih dapat digunakan oleh peneliti kepustakaan. Bahkan dalam kasus tertentu data lapangan masih kurang signifikan untuk menjawab pertanyaan penelitian yang akan dilaksanakan.

## 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 character itself starts from a habit, instinct (instinct), environment, education, and especially the information media (Suryani & Ansyah, t.t.).

The biggest cause of the decline of students' morals in the current generation is the lack of emphasis on the education of morals and manners to students, especially in public schools where in the education process there is a lack of application of morals education itself (El-Yumusi & Thaha, t.t.). The problem of morals for now is 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.

The following internal factors are due to the high desire and determination of the will to play social media without limiting it from ourselves, external factors here the environment plays a very important role and as a measure of our personal manners 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 cultural mix between cities and villages is also very influential in addition to 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 are in accordance with Islamic religious law.

## METHODS

The research method of literature review or literature study contains theoretical theories that are relevant to the problems in the research taken by the researcher. Literature review or literature study is an activity that is required in a study, especially academic research whose main purpose is to develop theoretical aspects and aspects of practical benefits.

This type of research is bibliographic, according to Zed M (2004: 82) explained that bibliography is a list of information in books by authors and experts in various fields, expertise or certain publishers.

This research is entirely based on literature review or literature study. Therefore, the nature of the research is library research (library research). The data collected and analyzed comes entirely from literature and other documentary materials, such as writings in journals, and other media that are relevant and still being studied. The data collected in this study are two types of data, namely primary data and secondary data.

The data collection technique used by the author in this research is a literature study, namely by searching for data related to the discussion in the research title that the researcher took. In this research, relevant data is collected in various ways, namely by library studies, literature studies, internet searches,

Data analysis techniques carried out by research using qualitative analysis techniques in a deductive way, which means from things or theories that are general to draw conclusions that are specific. And in an inductive way related to the facts of special and concrete events then draw conclusions from special to general.

In this study, the author adopts a literature research methodology because there are several consistent problems. Because there are at least several reasons that underlie the author taking the library research method. The first is that data sources cannot be obtained from the field. Data sources in general can only be obtained only through research or other written materials in the form of books, journals, or other literature. Secondly, research or other written materials in the form of books, journals, or other literature is needed as one of the few ways to understand recent and difficult to understand phenomena. Furthermore, by using these studies, the previously mentioned phenomena will be understood. Addressing an emerging situation, the author might formulate a concept to explain the emerging situation. Therefore, in addressing an emerging situation, the author may formulate a concept to explain the emerging situation. The third reason is that library data remains reliable for understanding the researcher's problem. However, information or empirical data that has been collected by others in the form of books, articles, or even research results can still be used by literature researchers. Even in certain cases, field data is still insignificant to answer the research questions to be carried out.

## DISCUSSION

### A. Internalizing the value of Ta'lim

The word "ta'lim" itself stems from the Arabic word and as an expression used to express education by means of, among others: 'Alamah, yu'allimu, and ta'lim". Ta'lim is defined as teaching, and yu'allimu is defined as instruction. Ta'lim is not just the delivery of information, but also includes understanding the values contained in the knowledge (Akip, 2020). Experts suggest among others:

1. According to Abdul Fatah Jalal, ta'lim is the process of teaching responsibility, knowledge, understanding, and trust to humans. It ends with purification (tazkiyah), which is the removal of all impurities in humans. This allows people to gain wisdom and learn all that is good for them and what he is not aware of. It can be understood that al-ta'lim has a more universal scope based on this

idea. because it covers the stages of infancy, childhood, adolescence, and even adulthood. In contrast to al-tarbiyah. Because the exclusive focus and devotion of al-tarbiyah is on the stage of teaching and education of infancy and childhood.

2. Rashid Muhammad Ridha Ta'lim is defined as the process of conveying different information to one's soul when certain limitations and requirements are not met. Allah SWT becomes the basic guideline for its interpretation. Just as Prophet Adam observed and examined the asma', the process is done naturally and gradually, as is the case in the Qur'an, listed in Surah Al-Baqarah verse 31 about 'allama Allah to Prophet Adam AS which was taught by Allah to Prophet Adam AS.

3. Sheikh Muhammad al-Naqib al-Attas explains what is meant by at-ta'lim in a teaching way without giving a basic description. In fact, if al-tarbiyah and at-ta'lim are interchangeable. The definition of at-ta'lim is to realize where everything fits in a system.

4. Another interpretation of at-ta'lim is put forward by Muhammad Athiyah al-Abrasy which is different from previous opinions. He emphasized that al-ta'lim is more concentrated than al-tarbiyah because al-ta'lim only aims to prepare the community by mentioning certain fields of education, while al-tarbiyah covers all aspects of learning. The word Ta'lim is also found in many hadiths of the prophet Muhammad PBUH, among others:

الْجَنَّةُ إِلَى طَرِيقًا بِهِ اللَّهُ سَهَّلَ عِلْمًا فِيهِ يَلْتَمِسُ طَرِيقًا سَلَكَ مَنْ

"Whoever takes a path to seek knowledge, Allah will facilitate for him the way to heaven." (HR Muslim)

مُسْلِمٌ كُلٌّ عَلَى فَرِيضَةِ الْعِلْمِ طَلَبٌ

"Seeking knowledge is an obligation for every Muslim." (HR Ibn Majah)

#### a). Ta'lim value internalization concept

Ta'lim value internalization is the process of instilling the values of science and learning into a person until they become part of his way of thinking and behaving (Fauzi dkk., 2021). In daily life, ta'lim is related to teaching or learning, both religious and general sciences.

The process of internalization means that we not only learn in theory, but understand and live the values of the knowledge we get, then practice it in everyday life. When we learn about manners in Islam, such as respecting parents, at first we know it as a rule or knowledge. However, internalization occurs when we start to feel the importance of the adab, then we naturally behave to respect our parents without having to be reminded again (Sitompul dkk., t.t.). The knowledge we learn becomes truly alive in us. Concluding the internalization of the value of ta'lim is to make the knowledge we learn not just knowledge, but also part of our character that is seen in our daily attitudes and actions.

The concept of ta'lim in the context of education and teaching has several main objectives:

1. Moral and Spiritual Education: Ta'lim aims to build good character and morals, and instill religious values in students.
2. Science Development: Facilitating a deeper understanding of science, both general and specific in a religious context.

3. Practical Skills: Provides skills that can be applied in everyday life, both in social and professional contexts.

4. Independence of Thought: Encourage students to think critically and independently, so as to be able to make wise decisions.

5. Social Quality Improvement: Building a better society by increasing social awareness and cooperation between individuals. Thus, *talim* serves as a guide in the formation of individuals who are intellectually, morally and socially balanced.

#### B. Internalization of *Tarbiyah* Values

*Tarbiyah* means “growth, increase, and height” in linguistics. In contrast, *tarbiyah* in sharia refers to charitable giving done through various channels and techniques that do not contradict Islamic law (Anam & Lessy, 2022). Teachers are professional educators who teach, guide, and educate in the realm of knowledge as part of the elements and sources of Islamic education. There is, of course, a learning process in education, and the main function of the teacher in Islam is to provide learning in an Islamic as well as a scientific manner.

The task of educators here as a means of passing on knowledge, as teachers of attitudes, and educators as the main means of innovators (Musthofa & Pd, t.t.). The purpose of educators is of course to share knowledge, take full responsibility for their knowledge, and apply good *ahlakukkarimamah* to students. In this *tarbiyah* *pengertian* in accordance with the letter al-isra' verse 24 which describes that seeking knowledge use *ahlak*

صَغِيرًا رَبِّي كَمَا إِزْحَمُهُمَا رَبٌّ وَقُلِ الرَّحْمَةُ مِنَ الدَّلِّ جَنَاحَ لِهَمَّا وَاحْفَظْ

Meaning, “O my Lord, love them both as they (loved me when) educated me when I was a child.”

*Tarbiyah* is the nurturing, maintenance, care, management, delivery of information, giving direction, guidance, refinement, and a sense of belonging to learners are all included in *tarbiyah*. The main objective of *Tarbiyah* is for students to mature and become independent members of society.

Here are the different types of *tarbiyah*:

*Tarbiyah* *Imaniyah* (Faith Education)

Spiritual Education (*Tarbiyah* *Rubiyah*)

*Tarbiyah* *Fikriyah* (Soul Education)

*Athifiyah* *Tarbiyah* (Teaching Emotions)

*Tarbiyah* *Khuluqiyah* (Moral Education)

*Ijtimaiyah* *Tarbiyah* (Community Education)

Educating Dreams” (*Tarbiyah* *Iradiyah*).

#### a). The concept of internalizing *Tarbiyah* values

This concept explains that we learn not only in class or through lectures, but through the life experiences we experience. In *tarbiyah*, values such as patience, honesty, discipline,

responsibility and sincerity are taught continuously (Alexa Ayu Dewanda dkk., 2024). This internalization process is when these values truly penetrate into our hearts and minds, so that we not only know, but are also used to applying them in real life.

Taking the aim of this concept to think, behave, plan, think according to human nature ideally in the context of interaction, with this the concept of *tarbiyah* itself aims to change the personality to become even better. *Tarbiyah* has several meanings in Arabic, including: *Ziadah* which means addition, *Nai'ah* which means growth, *Taghdiyah* which means gift, *Riayah* which means maintenance, *Muhafazhah* which means guarding. With the aim of directing the Muslim personality to be able to develop, so that it is able to interact positively with the internal and external environment (Alexa Ayu Dewanda dkk., 2024). And the main idea behind *tarbiyah* is that teachers must adhere to the Shari'a, Allah's law, and the nature that Allah created.

According to the book *Education in the Al-Quran Perspective*, Prof Dr H. Abuddin Nata, M.A., Al-Quran *surah Al-Imran* verse 79 explains the origin of these words.

كُونُوا وَلَكِنَ اللَّهُ ذُونَ مِنِّي عِبَادًا كُونُوا لِلنَّاسِ يَقُولُ ثُمَّ وَالنَّبُوءَةِ وَالْحُكْمِ الْكِتَابِ اللَّهُ يُؤْتِيهِ أَنْ لِبَشَرٍ كَانَ مَا  
تَدْرُسُونَ كُنْتُمْ وَبِمَا الْكِتَابِ تَعْلَمُونَ كُنْتُمْ بِمَا رَبَّانِيْنَ

Meaning: "If someone had been given a book by Allah, along with wisdom and the ability of prophethood, it would not be possible for him to say to people, "Be my worshipers, not worshipers of Allah," but instead, "Be ye servants of Allah, because you teach . that book and because you studied it!"

Ibn Abbas RA narrated the concept of education

Rasulullah SAW said, "Be gentle educators, experts in jurisprudence and knowledge. You are called educators if you have educated people with knowledge from the smallest to the highest." (HR. Bukhari).

### C. Internalize Tad'ib values

Ta'dib can be interpreted as how to educate or the process of educating, forming a person's morals and behavior according to the teachings of Islamic values correctly and well (Nurwahid Ihsanudin, 2023). The most important thing is that this ta'dib teaches and instills politeness, manners or other language, a person's attitude towards the surrounding environment, especially towards parents, so that when socializing they can do well, both in interacting with fellow humans and interacting with Allah, especially with themselves.

In the Islamic context, ta'dib is more than just formal education, it also contains elements of educating the soul (*tarbiyah*), improving morals (*akhlak*), and forming noble character. With the teachings of ta'dib, an individual is expected to be a person with a good personality, with good, firm opinions, provided that he has a position that is in accordance with Islamic teachings, not out of selfish desires. According to the word of Allah in QS.al *hujurat* verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا  
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: "O my Lord! Indeed, so that you may know each other, We formed you from a man and a woman, then We divided you into countries and tribes. In the sight of Allah, the most noble person among you is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant."

The verse above has explained how important the teachings of ta'dib are in a person's life for their environment. Noble morals are the heaviest deeds in the scale of a believer on the Day of Judgment tomorrow, according to ~~Rasulullah Sallallahu Alaihi wa Sallam~~, who never expressed his desires and who was given perfect speech. He said: Sp. (ETS) Sp. (ETS) Sp. (ETS)

مَا شَيْءٌ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ خُلُقٍ حَسَنٍ وَإِنَّ اللَّهَ لَيُبْغِضُ الْفَاحِشَ الْبِذِيءَ

*“There is nothing that weighs more heavily on a believer's scales on the Day of Judgment than noble morals. Indeed, Allah hates those who use foul and evil language.”*

#### a). The concept of internalizing Ta'dib values

First, understand the value of adab: The first step we have to know is what is considered adab in Islam. This first step is very important for us to know what is right and what is wrong.

Second, practice consistently: after understanding the basics, we begin to consistently apply these values in our daily lives. Because no matter how good the concept is, if you don't consistently implement it, it won't create maximum results.

Third, repetition and habituation: as time goes by, the values we apply will become habits, perhaps because we get used to them.

Fourth, introspection and self-improvement: it is also important to always evaluate yourself. Are we in accordance with Islamic teachings? Without evaluation we cannot develop better. Pronoun (ETS)

With this concept, the aim is to form a civilized person, both in behavior, attitudes and thoughts. This process is also applied not only to know what is good and bad, but to actually practice it in everyday life. And by creating individuals who always behave in accordance with Islamic values, not only on the surface, but already integrated within themselves. In other words, adab or good values have become part of the way a person lives their life, so that they automatically act well without having to be forced or reminded. For example, not only knowing that being honest is good, but always telling the truth in any situation, whether or not. just understand that respect for parents is important, but show that respect with attitudes, words and actions (Yumni, 2020). Missing " " (ETS)

#### D. CONCLUSION

In accordance with the explanation outlined above, internalizing the values of at-Ta'lim, at-Tarbiyah, and at-Ta'dib is very important in shaping student morals. At-Ta'lim emphasizes the importance of science and knowledge, at-tarbiyah focuses on developing character and manners, At-Ta'dib is concerned with the formation of attitudes and behavior. By internalizing these values, it is hoped that students can grow into individuals with noble character and able to 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 learning context, teachers are expected to be able to integrate these two concepts by providing good examples, guiding students in a loving way, and helping them become individuals who have good manners and in-depth knowledge. Meanwhile, students are expected to become individuals who are civilized, P/V (ETS)

knowledgeable and have strong character through this holistic education process. They not only learn about science, but also how to apply that knowledge in a good and responsible way.

We give thanks to God Almighty because of His blessings and mercy, we were able to complete this scientific paper. This scientific paper was written in order to fulfill the requirements for passing the Islamic Education Philosophy course.

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**Possessive** This word may be a plural noun and may not need an apostrophe.



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**Article Error** You may need to remove this article.



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**Article Error** You may need to use an article before this word. Consider using the article **the**.



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**Garbled** Grammatical or spelling errors make the meaning of this sentence unclear. Proofread the sentence to correct the mistakes.



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**Run-on** This sentence may be a run-on sentence. Proofread it to see if it contains too many independent clauses or contains independent clauses that have been combined without conjunctions or punctuation. Look at the "Writer's Handbook" for advice about correcting run-on sentences.