

Educational Terminology in the Al-Quran Perspective

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Abstract: *This study aims to examine and examine more deeply the educational terms contained in the Qur'an. This research uses a descriptive philosophical method, namely explaining something, especially academic terminology in the Qur'an, in more depth. The problem studied in this study is the verification of educational terms contained in the Qur'an. Therefore, this study uses an inductive mindset. The data and facts of this study are observed empirically, then processed, compiled, analyzed, and deduced, which are general. Explain the term education in the Qur'an philosophically, using a content study approach. The type of data in this study is Secondary Data; related to the method of interpreting the Qur'an on educational verses, researchers use the maudhu'I interpretation method. There are several terms of education in the Qur'an, namely ta'lim, tadrīs, ta'dīb, and tazkiyah. The term ta'lim emphasizes more aspects of good knowledge delivery, understanding, understanding and responsibility, as well as cultivating trust in students. The term ta'dīb emphasizes mastering the correct knowledge in a person so that he is expected to be able to do good behaviour. The term tadrīs more on trying to prepare students not only in terms of reading but also in their application of moral and spiritual values. While the term tazkiyah becomes the role value and ultimate goal in Islamic Education, meaning that it is the ultimate goal of Islamic Education, namely the purification of the soul to get the blessings and joy of Allah Swt. Everything is interrelated in content but different in terms of emphasizing its meaning.*

Keywords: Educational Terminology, Al-Quran Perspective.

Introduction

Education comes from the primary word of education, which means maintaining and giving exercises (teachings, leaders) regarding morals and mind intelligence (Kamus Besar Bahasa Indonesia, 2008). Education is a means of maintaining and providing practices or instructions to the younger generation to live and achieve their life goals effectively and efficiently (Santi & Yazid, 2020).

Talking about education is a problem that will never be endless. Anyone and whatever profession has the right to discuss Education because Education is a part of human life that will not be separated (Harahap & Siregar, 2017). Therefore, education becomes the leading and most important tool in a country to create a new generation of quality accompanied by commendable morals.

As quoted by Sihabuddin Afroni, the United Nations Agency through UNESCO, which oversees the field of education, states that for a country that wants to build and improve its nation, the primary key is to develop and improve education. So UNESCO has formulated the following teaching:

1. Learn how to think.
2. Learn to do.
3. Learn how to be.
4. Learn how to
5. Learn how to live together (Afroni, 2019).

Allah S.W.T has promised in the Qur'an that the knowledgeable and faithful will be exalted (Q.s. Al Mujadalah [58]: 11). Human effort to achieve high dignity, that is, a person of knowledge and faith, can only be obtained by education. Therefore, education becomes the primary weapon for human individuals towards success in the world and the afterlife.

Ideally, the concept of Islamic Education should not be separated from the term education in the Qur'an. Departing from the importance of education for humans, we as Muslims need to convey the meaning of education according to the Qur'an. Because from this understanding will be used as a strong foundation for the concept of Islamic Education itself.

The Qur'an is not only a guide to the life and holy book of Muslims, but the Qur'an is also a book of education. According to the Qur'an and non-Islamic societies, there are differences in education in theory and practice. So that gave birth to several educational terms. According to An-Nahlawi, Education comes from Arabic, namely from the word *Raba-yards* which means increase and decrease.

The basic concept of an individual human understanding of the term education in the Qur'an will affect the curriculum's purpose, material, methods, and ideas to be developed. If examined more deeply, the Qur'an is a holy book that first reflects and groups various

educational terms. According to Yayuli, quoted by Sihabudin Afroni, epistemologically and sociologically, there are differences in views by Western and Islamic societies in understanding education. Therefore this basic concept needs to be learned and understood in educational terminology based on the Qur'an.

Based on the above problems, researchers are more interested in researching and studying the educational terminology (word terms) in the Qur'an. And the purpose of this study is to know and understand the term education in the language of the Qur'an. The discussion of Islamic education terms in the Qur'an has been researched by several researchers, including Desti Widiyanti, which was published by the journal institution "Murabbi, Journal of Islamic Education"; in his research discussing educational terms in the perspective of the Qur'an, Curriculum Concepts According to the Qur'an, Educational Objectives, Educational Materials, Educational Methods, and Educational Evaluation (Widiyanti, 2018).

The same thing was done by a researcher named Agus Nur Qowim entitled "Islamic Education Methods of The Qur'an Perspective," published by I.Q. (Qur'an Science) Journal of Islamic Education, where his research discussed the verses of the Qur'an related to educational values and educational methods (Qowim, 2020).

Fuad Masykur discusses Islamic Education in the Definition of Language and Terms and discusses the Nature of Islamic Education; according to him, Islamic Education is an activity that humans must carry out throughout their lives by Allah Swt (Masykur, 2020).

Another research is Sihabuddin Afroni, a study entitled "Terminology of Education in The Quran" published by the Al Tadabbur Journal Institute, Journal of Qur'anic Science and Tafsir. Where his research explained the terms of education in the Qur'an, Sihabuddin Afroni concluded that if the meaning of education in the Qur'an is applied and practised, it will be achieved rather than the goal of Islamic Education as aspired (Afroni, 2019).

In searching for answers or solutions to various kinds of life problems that have not been understood, humans should look for answers to the Qur'an because the Qur'an is a powerful and correct way of thinking. After all, in it, there is an unambiguous and trustworthy expression. The specialness of the Qur'an can be felt by people who understand and practice its content. Resulting in his way of thinking being enlightened and not wrong in living his life in the

world. This type of qualitative research aims to study and understand the term education in the Qur'an, so it is expected to be a guideline for readers that the term education is in terminology listed in the Qur'an. According to Conny R. Semiawan, who Samsu appointed, stated that the primary purpose of qualitative research is to capture the most profound meaning of an event, symptoms, facts of events, reality, or specific problems and not to study or prove the existence of causal or correlation relationships of a situation or event. The purpose of the research is something that will be achieved/intended/obtained in a study (Samsu, 2017).

Method

The research method used in this study is a descriptive philosophical, which explains something in more depth, especially educational terminology in the Qur'an. The problem studied in this study is the verification of academic terms contained in the Qur'an. Therefore, this study used an inductive piker framework (*istiqra'i*). The data and facts of this study are observed empirically, then processed, compiled, analyzed, and concluded, which is general. The type of data in this study is Secondary Data, which is data that has been collected and reported by people outside the researcher himself. However, the collected information is the original data (Samsu, 2017).

In connection with the Qur'an interpretation method of educational verses, researchers use the *maudhu'i* interpretation method, which is a method of interpretation that reveals verses that correlate with other themes accompanied by paying attention to the orderly sequence of the poem, *asbabun nuzul*, the relationship between verse one verse and another verse and other things that can help understand the verse in analyzing carefully and thoroughly.

Result and Discussion

From the results of this study, it was found that the terms of Islamic Education listed in the Qur'an can be found in several verses of the Qur'an with several terms, including the term *tarbiyah*, which comes from the primary word *Rabba'* has been in Q.S. Maryam verse 65, Surat al-Isra verse 24, and Q.S. Asyu'ara verse 18. In addition to the term *rabba'*, in the Qur'an is also found the term *rabbaniyun*, which is listed in Q.S. Ali Imran verse 79.

In addition to the term *tarbiyah* above, other terms related to education are *ta'lim*. This term *ta'lim* can be found in Q.S. Al Baqarah verse 31, Q.S. Ar-Rahman verses 1-4, Q.S. Al-Maidah verse 100. In addition, the term *ta'lim* has two concepts; namely, the concept of learning is an activity that must be carried out from birth to the end of life. This is stated in Q.S. An-Nahl verse 78. And the second concept is that the term *ta'lim* is an activity of increasing knowledge, psychomotor, and attitudes. The Verse of the Qur'an relating to this concept is in Q.S. Al-Baqarah verse 151. And several hadiths explain education with the term *ta'lim*.

Then another term for education is the term *ta'dib*. This term in the Qur'an cannot be found. However, there is a hadith of Prophet Muhammad Saw that uses the term *ta'dib*, where in this hadith, it is explained that Allah Swt has educated the Prophet with the best education. Some experts have argued that the term that is more suitable to describe education is the term *ta'dib*.

Term *tadris* is a term that describes other educational words. This term *tadris* can be found in Q.S. Ali Imran verses 79, Q.S. Al An'am verses 105 and 156. This term means an effort to prepare students to read, study and study independently. This is done so that the knowledge that students get from an educator is relearned, and their knowledge and understanding are better.

Furthermore, another term for education is the term *tazkiyah*. This term can be stated in Q.S. Al Jumu'ah verse 2, Q.S. Ali Imran verse 164, and Q.S. Al Baqarah verses 129 and 151. According to some experts, the term *tazkiyah* describes cleansing or self-sanctification. Because this term comes from the word *zakka*, which means purification, purifying, and purifying. The point is the cleansing and self-purification of despicable traits.

Discussion

Terms are words and combinations of words used in a particular context (Wikipedia, n.d.). The terminology comes from the Latin terminus, linguistically meaning the term's science and its use. While according to the Great Dictionary of Indonesian, vocabulary is the science of boundaries or definitions of terms (Kamus Besar Bahasa Indonesia, 2008).

Education is a variety of efforts made by someone (educator) towards someone (learners) to achieve maximum positive development (Akrim, 2020). Education is a process of directing students in a better direction so that they can live their lives optimally both in the world

and as a provision later in the future. The term education in Indonesia has similarities with the word teaching, both of which indicate an activity or process of transferring knowledge or values. According to the View of the Qur'an, the process of sharing knowledge or values does not differ substantially because both are processes of providing knowledge (knowledge) from people who already know (educators) to people who have not yet known (students).

In English, the term education is known as "education," which comes from the word to educate, which means nurturing and educating. Carter V. Good, in the Dictionary of Education quoted by M. Karman, explained that education is called pedagogy and education. Where Pedagogy means the art, practice of the profession of teaching "art, practice or profession as a teacher (teaching)." The systemized learning or instruction concerning principles and teaching methods and student control and guidance; primarily replaced by the term of education". Means. "Systematic science or teaching related to the principles and methods of teaching supervision and guidance of learners in the broad sense is interpreted as education" (Karman, 2018).

Speaking of Education, it will not be separated from its purpose. Especially the meaning based on the Qur'an and the Hadith of the Prophet Saw. According to Abd al Rahman said that the purpose of Islamic Education is divided into four dimensions, namely:

1. Dimensions of Physical Education (*al ahdaf al jismiyah*);
2. Dimensions of Moral Education (morality);
3. Dimensions of Reason Education (*al ahdaf al aqliyah*);
4. Dimensions of Ruhan Education (*al ahdaf al ruhaniyah*);
5. Aesthetic Education Dimension (beauty);
6. Dimensions of Social Education (*al ahdaf al ijtimaiyah*) (Masykur, 2020).

The Qur'an is the Word of Allah Swt, which is addressed to humans and jinns. The enlightenment process is already included in the education category, so it is not surprising that experts put forward the teaching in the Qur'an, both birth education (morals/body behavior) and inward (understanding/belief).

The term education in the Qur'an is not mentioned directly, and the Professor of Islamic Education explains this in Abha, Shalih ibn

Ali Abu Arrad quoted by Sihabuddin Afroni, the term *At Tarbiyah Al Islamiyah* (Islamic Education) is the same as the recitation as it is not found in the Qur'an nor the Hadith of the Prophet. However, it is listed with various vocabulary whose connotations indicate it. This term has not been used in turats (literacy of the heritage of Islamic civilization), let alone ancient times. It's just that (the mention) of it is hinted at by several books in the field of Islamic Education with some vocabulary and terms that meet the connotations in question or at least close to (meaning) (Afroni, 2019).

As for the term considered close to the meaning of Education, Arabic treasures are translated by several words, namely *tarbiyah*, *ta'lim*, and *ta'dib*. These terms make the author interested in deciphering them more deeply according to the perspective of the Qur'an.

1. Term *Tarbiyah*

Tarbiyah terminology is a form of transliteration to explain the term education. This term has become a standard and popular word in education, especially in Islamic Education (Hardiyati & Baroroh, 2019). The word *tarbiyah* is often expressed and used in Islamic Education, from the classical era to the present (modern). The word *tarbiyah* form *masdar* from the origin of the Arabic phrase *rabba-yurobbi-tarbiyatan*, which has the basic meaning of إصلاح الشيء والقيام عليه fix something and fulfill the obligations on it. The word *Rabba* has the meaning of growing, increasing, and decreasing.

According to Al Baidlawy, quoted by Mikyal, the word *al-rabb* comes from the word *al rabb*, which means owner or ruler, as the Lord who is in power, and as a regulator (Hardiyati & Baroroh, 2019). The term *tarbiyah* derived from the word *al-rabb* contains a broad meaning: possessing, mastering, organizing, maintaining, feeding, growing, developing, and means educating (Karman, 2018), as stated in Q.S. Maryam verse 65:

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا

"(He is) The Lord (who rules) heaven and earth and everything in between, so worship Him and be firm in worshipping Him. Do you know there is something in common with Him?" (Q.S. Maryam:65) (Al Qur'an Online Kemenag, n.d.).

The term *rabb* in the above verse shows Allah SWT as the regulator and maintainer of heaven and earth. In addition, the term *rabba* is also found in the Qur'an Surat al-Isra, verse 24:

وَاحْفَظْهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

"And humble yourself to both with affection and say, O my Lord! Love both of them as they both educated me as a child." (Q.S. Al Isra':24)

The word *rabba* in the above verse means nurturing, bearing, feeding, developing, maintaining, producing, raising, and taming. If the meaning of the term *rabba* is then in line with Q.S. Asyu'ara verse 18:

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلَيْدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ

"He replied, Have we not nurtured you in our (family) environment when you were a child, and you lived with us a few years from your age." (Q.S. Asy Syu'ara:18).

If the meaning of *tarbiyah* is identified with the word *al-rabb*, experts have defined it as quoted by Shihabuddin in his journal, including:

- a. According to al Qurthubi, the meaning of *al rabb* is the owner, master, supreme repairer, all-controlling, all-changing, and all-fulfilling.
- b. According to Louis al-Ma'luf, *al Rabb* means master, owner, repair, care, add, and collect.
- c. Al Jauhari gives the meaning of *al tarbiyah* with *Rabban* and *Rabba*, which means feeding, nurturing, and nurturing. (Ma'zumi et al., 2019)

Looking at the definition of the experts above, the basic word *al-rabb* has a comprehensive meaning, namely owning, mastering, organizing, maintaining, feeding, growing, developing, and managing.

According to Muhammad Munir Mursa, quoted by Ahmad Shah in his journal, the term *tarbiyah* appeared during the Movement for the renewal of education in the Arab world in the second quarter of the 20th century. Its use in the context of education according to the present sense is not found in classical references (Shah, 2017).

Based on the word *Rabba* earlier, we can know in the Qur'an in addition to *al tarbiyah* also found the terms *Rabbani* and *rabbaniyun*, as the Word of Allah Swt in Q.S. Ali Imran verse 79:

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيَ ۖ إِنَّمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

"It is impossible for a man who has been given a book by God, as well as wisdom and prophethood, then he says to man, Be my devotee, not a devotee of God, but (he says), Be you the sinners of God, for you teach the book and because you learn it!"

In the above verse, the term *rabba* means *rabbaniyyin*, which means the transformation of science and attitudes in students, who have a high spirit in understanding and realizing their lives so that fear, ethics, and noble persons are realized (Karman, 2018).

According to Quraish Shihab in the interpretation of Al Mishbah, *rabbani* can be interpreted as a person who always teaches and constantly learns the scriptures. (Shihab, 2002). That way, the concept of the term *tarbiyah* is an effort to educate humans to improve their lives both now and in the future.

In modern times like today, the term *tarbiyah* is often used in the world of education. It is often used for a name or educational institution. Similarly, many books or articles about education use the term *tarbiyah*. This can be found through a lot of historical and sociological evidence.

According to several historians, Islamic Education was originally in a straightforward form. Still, along with changes in the times and technology, Islamic Education must be able to keep up with these changes (Yayuli, 2017).

Initially, Islamic Education was only in the form of *halaqah ilmiyah* in mosques, then there were changes and underwent a massive transformation; for example, madrasa educational institutions appeared, *munazharah* majlises, bookstores, *zawiya*, and so on.

This phenomenon of change also occurred in Indonesia. Before independence, Islamic Education in Indonesia was more of a personal relationship between teachers and students or between murshid and students. Mahmud Yunus, in his book entitled "The History of Islamic Education in Indonesia," mentioned that at that time, the education system and form were more dominated by the pesantren or sure education model (Yunus, 1996).

After the contact and exchange between Islamic Education and Western civilization, there was a change in the Islamic education system, which was initially only in the form of knowledge transfer. It underwent changes and additions, namely physical development and economic, social, and cultural empowerment of the community.

Therefore, the term *tarbiyah* is seen as more appropriate and accurate in articulating the purpose and objectives of education.

2. Term *Ta'lim*

Ta'lim comes from the word *'allama-yu'allimu-ta'liman*, which means to teach. M. Karman means from the term *ta'lim* the provision of understanding, knowledge, and skills (Karman, 2018). Isim fa'il from the term *ta'lim* is *mu'allim* which means educator or teacher. As the Prophet Muhammad (Saw) said:

"Teach them to be Tobey to Allah and to be afraid to do good to God and tell your children to obey the commandments and stay away from prohibitions. Therefore it will keep you from the fires of hell."

Likewise, the hadith of another prophet, meaning:

"You are the one who learns the Qur'an and teaches it." (H.R. Bukhari).

In addition to the Prophet's hadiths related to the term *ta'lim*, it can also be found in Q.S. Al Baqarah verse 31:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

"And He taught Adam the names of all things, and he showed them to the angels, saying, Mention to me the names of all these things, if you are right!" (Q.S. Al-Baqarah/2:31).

In general, the term *ta'lim* means limited to the teaching or transfer process of science and cognitive education alone. Experts have defined the term *ta'lim*, including:

- a. Abdul Fatah Jalal interprets the term *ta'lim* as the process of providing knowledge, understanding, understanding, responsibility, and planting trust. Term *ta'lim* is only concerned with the knowledge or skills required by a person in his life.
- b. According to Rasyid Ridho, the term *ta'lim* is the process of transmitting various sciences to the individual psyche without any specific provision restrictions.
- c. Muhammad Naquib al Attas defines the term *ta'lim* by teaching if it is anonymized from the term *tarbiyah*. According to him, between the word *ta'lim* and the term *tarbiyah*, there is a difference that the scope of the term *ta'lim* is more common than the term *tarbiyah*.

- d. Muhammad Athiyah al Abrasy, the term *ta'lim* is more specific than the term *tarbiyah* because the term *ta'lim* is an effort to prepare an individual by referring to certain aspects only. In contrast, *tarbiyah* covers all aspects of education. (Ma'zumi et al., 2019).

The term *ta'lim* is used in the Qur'an as fi'il and ism. The use of fi'il is used in two patterns: 1. Fi'il madhi pattern repeated 25 times in 25 verses of 15 letters; 2. Fi'il mudhari is repeated 16 times in 16 letters out of 8 letters. The fi'il madhi pattern is the term 'allama contained in some of the letters below:

Q.S. Al Baqarah ayat 31

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

"And He taught Adam the names of all things, and then He showed them to the angels, saying, "Mention to me the names of all these things, if you are right!" (Q.S. Al-Baqarah/2:31).

Q.S. Ar Rahman ayat 1-4

الرَّحْمَنُ - عَلَّمَ الْقُرْآنَ - خَلَقَ الْإِنْسَانَ - عَلَّمَهُ الْبَيَانَ

"(Allah) the Most Merciful, Who has taught the Qur'an. He created man, taught him to speak well."

Q.S. Al Maidah ayat 100

قُلْ لَا يَسْتَوِي الْحَيِثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْحَيِثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ

"Say (Muhammad), "It is not as bad as good, though many bad things attract your heart, then be obedient to Allah O people who have common sense, that you may be lucky."

And other verses related to the term *ta'lim*. According to Abdul Jalal, who was quoted in a scientific paper of Nazaruddin's thesis, the concept of education according to the term *ta'lim* includes two kinds:

First, the term *ta'lim* is a process of continuous learning activities (lifelong education) from the time humans are born to the end of life through the development of functions of the potential of hearing, sight, and heart (Nazaruddin, 2018). This understanding is like the word of Allah Swt in the Qur'an surah An-Nahl verse 78, which reads:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ
وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ تَشْكُرُونَ

"And God took you out of your mother's belly knowing nothing, and He gave you hearing, sight, and conscience, that you might be grateful." (Al Qur'an Online MoRA, n.d.)

Second, the term *ta'lim* does not only focus on the process of activities to increase knowledge of the cognitive realm but also on the process of psychomotor and affective improvement of learners. The knowledge only in the cognitive realm will not encourage learners to practice it, and such knowledge is obtained based on prejudice or mere prejudice. As contained in the Qur'an surah al-Baqarah verse 151:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

"As We have sent you an Apostle (Muhammad) from your (circles) who recites Our verses, purifies you, and teaches you the Book (Qur'an) and wisdom (Sunnah), and teaches what you do not yet know."

The verse mentioned above implies that Islam views the process of *ta'lim* as broader than the process of *tarbiyah* because the Prophet Saw has taught Muslims to read the Qur'an and provide the understanding and cultivation of mandate. (Nazaruddin, 2018).

3. Term *Ta'dib*

The term *ta'dib* comes from the words *addaba-yuaddibu* and *ta'diban*, which mean educating and the meaning of 'Allama. Ibn Manzur translated the term *addaba* with *Allama*. So Al Attas said the term *addaba* gets its conceptual counterpart in *ta'lim* terms. Al Attas interprets the term *addaba* as the hadith of the Prophet:

أَدَّبَنِي رَبِّي أَحْسَنَ تَأْدِيبِي

"My Lord (Allah) has educated you with the best education."

Then Al Attas emboldened in defining us about our 'meaning,' is the introduction of the place of everything in a system. Since knowledge consists of arriving, both in the *hushul* and *wushul* sense, the meaning in and the role of the soul, then we define knowledge as the recognition of the proper places of all things in creation in such a

way that this leads to the introduction of the appropriate area of God in the order of form and nothingness.

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Furthermore, Muhammad Naquib al-Attas, the term ta'dib is more suitable for use in the world of Islamic Education than ta'lim and tarbiyah. Seba, when compared to the three words, there will be differences in understanding the purpose of education. However, the three words are related (Maria Ulfah, 2011).

According to M. Karman, Education in the context of the term ta'dib includes all scientific insights, theoretical-practical, formulated with the values of responsibility (Karman, 2018). The term ta'dib is a comprehensive Islamic education concept because some aspects of science and the achievement process must be passed by the approach of tawhid and its objects.

Terminologically, the term ta'dib can be interpreted as an educational process that focuses on fostering the ethics of students and leads to the improvement of morals. The broader definition of the term ta'dib by Sayyed Muhammad an-Naquib al-Attas explains that the term ta'dib is the introduction and recognition that is gradually instilled in humans about the proper places of all things in such a creation order, thus guiding to the opening and credit of the power and majesty of Allah Swt (Maria Ulfah, 2011).

Amatullah Armstrong, in his book entitled "The Mystic Language of Islam," explains that the term ta'dib is divided into four parts:

- a. *Ta'dib Adab al Haq*, that is, the education of manners in truth that requires the knowledge of the form of fact, in which all that exists has its truth and with which all things are created;
- b. *Ta'dib Adab al Khidmahiya* is the education of spiritual manners in devotion. Man as a servant must serve the Lord Allah Swt, who is positioned as the king (al-Malik) with a proper and worthy adab;

- c. *Ta'dib Adab al-Sharia* is the education of spiritual manners in sharia, where the Lord Allah Swt has arranged the ordinances through revelation with the intermediary of the angel Gabriel.
- d. *Ta'dib Adab al Shuhbah*, which is the education of spiritual manners in friendship, must respect each other and behave well among fellow human beings.

The concept of the term *ta'dib* in education, especially Islamic Education, is a priority because it can be seen that the symptoms of moral collapse among Muslims today are not because they do not know but because they have lost adab. *Adab* requires correct science and methods. So Islamic Education plays its part and responsibility in the world and the hereafter. Therefore, al Attas believes that the ideal Islamic education concept is at *ta'dib* (Muhammadiyah, 2017).

Several factors that cause the decline in morale of Muslims today, especially among students, are the environment, technological advances that make it easier for students to access various kinds of negative nature, and parental control factors. The parental factor is strongly emphasized here because if parents control and educate their children well, the incidence of degenerate child morale can be minimized (Moh. Wardi, 2013).

4. Term *Tadris*

The term *tadris* comes from the word *darasa-darras*, which means teaching, which is an effort to prepare learners (*madaris*) to be able to read, study and study themselves, which is done in a *mudarris* way, recite, mention over and over again and alternately. According to Raghīb al Asfahani, quoted by Desti Widiānti in his journal, the term *tadris*, which comes from the primary word *darasa*, has the meaning of leftover former, meaning that there is a need to try earnestly to learn and understand science, to achieve a good understanding (Widiani, 2018).

In the Qur'an the term *tadris* is mentioned in several letters and verses. Q.S. Ali Imran verse 79:

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحِكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّايَ ۗ إِنَّ بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَمَا كُنْتُمْ تَدْرُسُونَ

"It is impossible for a man who has been given a book by God, as well as wisdom and prophethood, then he says to man, Be my devotee, not a

devotee of God, but (he says), Be you the sinners of God, for you teach the book and because you learn it!" (Q.S. Ali Imran/3:79).

Q. Surah Al An'am verse 105:

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِيُقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ

"And thus We explained over and over again our verses that the mushriks would say, You have learned those verses (from the Scribes), and that We explain the Qur'an to those who know."

Q.S. Al An'am verse 156:

أَنْ تَقُولُوا إِنَّمَا أُنزِلَ الْكِتَابُ عَلَيَّ طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ

"(We took down the Qur'an) so that you (don't) say, The book was only handed down to two groups before us (Jews and Christians), and really, we didn't pay attention to what they read,"

In verse above, there is lafadz *دِرَاسَتِهِمْ* which means "to read." In this case, it is not just reading but shows the meaning of reading a lot. As the name of one of the Prophets, namely Prophet Idris As, the name was given to him because he very often read the Book of Allah Swt, namely lafadz "*Idrisun*," which is attributed to lafadz "*tadrisun*" (Mas'udah & Of, 2018).

Quraish Shihab argues that sanctifying in the above verse is more identic by educating because the meaning of education is not just filling the brain but includes moral improvement. Ahmad Mubarak revealed that the term *tazkiyah* is more about improving the quality of the relationship of the human soul with the Lord Allah Swt (Anwar, 2016).

Al Esfahani, quoted by Sihabuddin, said the term *tadris* must imprint or leave traces of what is learned. What is meant by imprinting is understanding and practice. The term *tadris* emphasizes more planting lessons either by rote, understanding or practising.

Al Maraghi explained that the term *tadris* comes from the word *darasa*, which means to read repeatedly and continuously. From the results of the study of the verses of the Qur'an about the meaning of the term *tadris*, it can be known that the term *tadris* is a form of activity carried out by an educator to read and mention something to students. Over and over again, which is accompanied by studying it, uncovering, explaining, and discussing it so that the purpose of the material learned is easy to remember and understand.

Term *tadris* is a more in-depth *ta'lim* with a unique book study. In addition, the term *tadris* connotes the process of studying the Qur'an. The term *tadris* has been absorbed in the treasures of the nation's language and culture with the term *tadarusan*, which means learning by repeating, memorizing, and preserving ideas, values, and absolute teachings.

The place to study the book or the Qur'an is the madrasa. In terms of language, a madrasah is a form of isim makan (indicating location) of the term *darasa* (*tadris*). In Indonesia, a madrasah is an elementary and secondary education institution for Muslim people who study the contents of the Qur'an and other Islamic sciences.

5. Term *Tazkiyah*

The term *tazkiyah* comes from the word *zakka-yuzakki-tazkiyatan*, which means cleansing, purification, and purification. The term *tazkiyah*, which means cleansing, means cleansing and purifying the soul from despicable qualities.

According to Asfahani, quoted by Muhammad Anwar in his journal said that the term *tazkiyah*, which has the basic word *zakat*, contains the meaning of growing because of blessings from God, just like what is included in the sentence *zakat*, if it is associated with food, it has the essence of *halal*. However, if it is associated with *nafs* (human beings), it includes the definition of commendable qualities (Anwar, 2016).

In the Qur'an, the term *tazkiyah* is repeated twelve times whose subject is Allah Swt. most of these verses contain the message that Allah's grace and guidance sanctify and bless humanity and have a vital role to play in it. (Ma'zumi et al., 2019).

The term *tazkiyah* can be found in Q.S. Al Jum'ah verse 2:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

"It was He who sent an apostle to the illiterate people of their circle, who read to them His verses, sanctified them and taught them the Book and Wisdom (*Sunnah*), though before, they were indeed in an actual heresy." (Qur'an Online Kemenag, n.d.)

Q.S. Ali Imran verse 164:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

"Truly, Allah had given gifts to the faithful when (Allah) sent an Apostle (Muhammad) in their midst from among themselves, who recited to them His verses, purified their (souls), and taught them the Book (of the Qur'an) and Wisdom (Sunnah), though before, they were really in manifest misguidance."

Q.S. al Baqarah verses 129 and 151:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

"O our Lord, send an apostle of their circle in their midst, who will read thy verses and teach them the Book and Wisdom, and purify them. Truly, Thou art the Most Powerful, the Wisest."

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

"As We have sent you an Apostle (Muhammad) from your (circles) who recites Our verses, purifies you, and teaches you the Book (Qur'an) and wisdom (Sunnah), and teaches what you do not yet know." (Al Qur'an Online MoRA, n.d.).

Quraish Shihab argues that sanctifying in the above verse is more synonymous with educating because the meaning of education is not just filling the brain but includes moral improvement. Ahmad Mubarak revealed that the term *tazkiyah* is more about improving the quality of the relationship of the human soul with the Lord Allah Swt (Anwar, 2016).

The term *tazkiyah* is also often used for the word *zakat*, which connotes *al numu al hail min barakat Allah*, which means the growth resulting from the blessing of Allah Swt. Ar Raghbi Al Asfahani states that the gift includes the management of the world and the afterlife, as is the case in the saying of *zaka*, which means to cleanse it, from which growth and blessing are produced.

In the study of sufism, we know the term *tazkiyatun nafs*, which is the study of the soul. The more often humans do *tazkiyah* (purification of the soul), the higher one's faith. *Tazkiyah* is an improvement effort made by a person from a low level to a higher level in terms of attitude, traits, personality, and character.

Al Ghazali interprets *tazkiyah* with *imaratun nafs*, which means to prosper the soul (soul development) with commendable qualities. About *tazkiyatun nafs*, interpreting experts differ in opinion:

- a. *Tazkiyah* is the sense that the apostles taught men something that, if obeyed, would cause their souls to be holy.
- b. *Tazkiyah* is the sense of purifying man from shirk.
- c. *Tazkiyah* is the sense of purifying man from sin,
- d. *Tazkiyah* is the sense of lifting the man from hypocritical dignity to hypocritical *mukhlisin*.

Conclusion

As discussed above, it can be concluded that the terminology of education in the Qur'an is *ta'lim*, *ta'dib*, *tadris*, and *tazkiyah*. There is a difference in everything when viewed from the aspect of emphasis. However, when viewed from the content, there is an interrelationship, namely in terms of maintaining and educating students.

Term *ta'lim* emphasizes the aspects of good science delivery, understanding, understanding and responsibility, and planting trust in students. Term *ta'dib* emphasizes mastering the proper knowledge in a person so that she is expected to behave well. Term *tadris* emphasizes more on preparing students not only in terms of reading but the application of moral and spiritual values. While the term *tazkiyah* becomes a role value and ultimate goal in Islamic Education, meaning that it is the ultimate goal of Islamic Education, namely the purification of the soul to get the blessing and joy of Allah Swt.

Of the five terms above is unity in the educational process, especially in Islamic Education. The five become the basis of goals, methods, curriculum, and management that will lead students to success in the world and the afterlife. Islamic Education in modern times as it is today should adopt the concepts and educational terms listed in the Qur'an and Hadith, although currently, especially in Indonesia, many Islamic educational institutions apply this concept. However, it has not been fully actualized in the Islamic educational

institution. So it is hoped that stakeholders and subsequent researchers who read this article will feel moved to apply the concepts and terms of Islamic Education listed in the Qur'an and Hadith.

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