

RELEVANCE OF THE AT-TARBIYAH CONCEPT AND ITS IMPLICATIONS IN CONTEMPORARY EDUCATION

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Abstract

Education is a learning process involving several instruments such as individuals, families, communities, and environments. In the national education system, the primary objective of education is to develop the maximum and equal human potential, as well as to help individuals in achieving living well-being. In the research written by the author this has the aim to study about the concept of At-Tarbiyah in Islamic education and the relevance of education in Contemporary Islamic Education. This research uses a qualitative method with a pronounced approach to the study of libraries. The results or findings of this research are that the concept of At-Tarbiyah is an educational concept with a system of teaching, development, construction and improvement of students from a basic level of understanding to a high level. Then the implication in contemporary Islamic education is that Islamic Education must be able to internalize with the progress of the times. Therefore, it is not to be forgotten that the Qur'an and Sunnah are the most important teachings of Islam.

Keywords: At-Tarbiyah, Islamic Education, Contemporary Education

Abstrak

Pendidikan merupakan proses pembelajaran yang melibatkan beberapa instrument seperti individu, keluarga, masyarakat, dan lingkungan. Dalam system pendidikan nasional pendidikan memiliki tujuan utama untuk mengembangkan potensi manusia secara maksimal dan merata, serta membantu individu dalam mencapai kesejahteraan hidup. , Dalam penelitian yang dituliskan oleh penulis ini memiliki tujuan untuk mengkaji tentang konsep At-Tarbiyah dalam pendidikan Islam dan relevansinya pendidikan dalam pendidikan Islam Kontemporer. Penelitian ini menggunakan metode kualitatif dengan pendekatan telaah kajian Pustaka. Hasil atau temuan penelitian ini yaitu bahwa konsep At-Tarbiyah merupakan sebuah konsep pendidikan dengan system pengajaran, pengembangan, pembinaan dan perbaikan peserta didik dari tingkat pemahaman yang dasar sampai tingkat yang tinggi. Kemudian implikasinya dalam pendidikan Islam kontemporer adalah bahwa pendidikan Islam harus mampu menginternalisasikan dengan perkembangan zaman yang semakin maju. Akan tetapi tanpa meninggalkan esensi pendidikan yang berdasarkan dengan nilai-nilai Islam yang paling utama yaitu berlandaskan Al-Qur'an dan As-Sunnah.

Kata kunci: At-Tarbiyah, Pendidikan Islam, Pendidikan Kontemporer

Introduction

Education is a process that is conducted by humans in a conscious and planned manner to improve intellectual, skill, or other expertise to know the purpose of life to match the vision and mission in life and expand the path of life in the future (Sitompul et al.: 2022). Meanwhile, according to the Big Indonesian Dictionary (KBBI), education is defined as the process of developing or changing the attitudes or behaviors of a person or group of people in an effort to educate people through efforts to improve knowledge, skills, and moral values. Education can also be interpreted as a process and provision for those in the future to face the dynamics of life. Or education is the result of a teaching and learning process that takes place in a certain environment, such as in school or outside school. Moreover, education also requires spiritual aspects to strengthen the faith and devotion through education.

In line with the mandate of Law number 20 concerning the National Education System in article 3, there are four functions of national education. (1) Developing the potential of students to become human beings who are faithful and worshipful to Allah the Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. (2) Forming Indonesian people who are able to understand, develop, defend, and practice the values of Pancasila as a way of life as well as the basis of the state and the source of all laws. (3) To educate the nation's life and promote the general welfare. (4) To prepare students to have equal opportunities to access education in an appropriate, sustainable and quality manner and to be able to continue their education to a higher level (Sisdiknas: 2003).

In the purpose of education, it cannot be separated from two important aspects in humans, namely physical and spiritual. All forms that exist in our body that can be captured by the five senses will certainly be easier to be developed. However, what cannot be captured by the five senses is certainly not easy and takes a long time to figure out. This means that in an education, of course, there is a process of human self-development both physically and spiritually.

Not only discussing about the purpose of education, but also about how education is able to contribute more to this life. Certainly in the context of education, it cannot be separated from the existence of religious elements in it. It is necessary to have continuity between education and religion. As Muhammad Insan Jauhari wrote in his research, Islamic education today is only limited to practice, not to the spirit or the essence of Islamic education which has a clear concept and methodology (Jauhari: 2022). In fact, the signs of the growth and development of education have been a long time ago and are still ongoing. One of the initiatives of Muslim intellectuals is to integrate science and religion as a form of unification of science and the sources of the Qur'an and As-Sunnah as the foundation of Islam.

Furthermore, according to Harun Nasution, the backwardness of Muslims in Indonesia is due to the understanding of the Islamic education system which only refers to the teachings of worship and fiqh. As a result, other people's point of view shows that the Islamic education system is still very rigid and the need for reformulation in the world of Islamic education which pays attention to four things, namely: (1) The curriculum in education should be made by considering the moral aspects, growth, and development of students' thinking processes; (2) The use of methods in education should emphasize the cultivation of moral education so that good morals are formed in children besides the delivery of material; (3) Teachers must possess many competencies and always strive to develop their quality in teaching; and (4) Religious education must produce religious learners or students (Dewi: 2019).

As written by the research above that Islamic education today is still at the level of practice, not yet to the stage of the spirit or the essence of Islamic education which has Islamic concepts and methodologies in accordance with the main foundation, namely the Qur'an and As-Sunnah (Jauhari: 2022). Then according to Harun Nasution in his writing (Dewi: 2019) stated that Islamic education is still very rigid and narrow because it only questions the teachings of worship and fiqh. Of course, in this research it is necessary to have the concept of Tarbiyah in Islamic education and the relevance of Islamic education today. Tarbiyah is a process of transforming the knowledge of educators (Rabbani) to students, so that they have the spirit and attitude in understanding life, so that they form piety, akhlakul karimah and a noble personality (Nur'Aini et al.: 2020).

The research problem written by the writer aimed to examine how the concept of tarbiyah in Islamic education and its relevance in contemporary Islamic education. In

examining this research with the approach of literature review and the method is descriptive qualitative.

Research Method

This research utilizes the concept of descriptive qualitative methods with a literature review approach. Literature review is conducted by the author through a review of findings from previously published studies related to the research under study. (Gunarto, n.d.) The data taken from this research is secondary data in the form of scientific journals and books related to the researcher's writing.

Result and Discussion

Tarbiyah

The term Tarbiyah in education is something new according to Ahmad Syah in his book "Term Tarbiyah". This term emerged and spread among education experts in association with the educational modernization movement in the Arab world around the 20th century, namely the modern century. Tarbiyah is taken from the interpretation of the Latin terms *educare* and *educatio* which in English are *educate* and *education*. Therefore, the use of the term Tarbiyah in the context of education in the current sense is not found in classical references or books. What we may find are the terms *Ta'lim*, *'Ilm*, *Adab*, *Tadris* and *Tahzib* (Wathoni: 2020).

The question about the concept of tarbiyah that comes to mind is a simple answer, namely Islamic education. However, among education experts the term tarbiyah is a significant problem, since various views on tarbiyah have emerged. In addition, they interpret tarbiyah with a review of the meaning that is able to explain correctly and accordingly, namely from the point of view of language (etymology). Because the linguistic point of view is considered the most suitable.

The word *At-tarbiyah* is *wazan masdar* from the word *Rabba* which means caring, educating, and maintaining. In the science of lexicology, the Qur'an shows the word *tarbiyah* in the sense of education which is implicitly not found. Because the designation of educational terms similar to the term *At-tarbiyah* which is the word is *Al Rabba*, *Nurobbiy*, and *Robbaniy*. According to the hadith of the Prophet Muhammad Saw, the terminology of the word that means Tarbiyah can only be seen in the term *Rabbaniy* (Ridhwan: 2021). Actually, all of the words above have the same implied meaning but the context is different.

Muhammad Ridwan in his writing stated that the term Tarbiyah means a process of growing or developing the physical, mental, intellectual, social, aesthetic and spiritual abilities contained in students so that they can grow and develop optimally, through fostering, maintaining and improving in a planned, systematic and sustainable manner (Ridwan: 2018). This means that tarbiyah is a process to develop the potential within us, whether it is cognitive, affective or psychomotor aspects with the main foundation, namely the Qur'an and Assunnah. Because when we learn with a clear foundation or basis we will provide clear interpretations and are easily accepted by the public.

Concept Tarbiyah in Islamic Education

In studying an Islamic education, of course, it cannot be separated from the important instruments in it, namely human as an actor who moves or runs in the process of an education. According to J. Suyuthi Pulungan in his book on the history of Islamic education says that between education and humans is an entity that cannot be separated. This is

because the main function of education is to humanize humans, namely by growing or developing the potential that exists in humans towards the better (Pulungan: 2019).

Explaining Islamic education is not an easy task, especially with the existence of Islamic education that must be able to adjust the reality around it. According to its historical perspective, the struggle of Islamic education is by looking at the socio-cultural reality by facing two possibilities, namely influence or being influenced (Basyar: 2019). Formulation in the essence of Islamic education cannot be separated from the teachings of Islam contained in the Qur'an and As-Sunnah, because both are the main foundation of Islam or as an authentic source of excavating scientific treasures.

Islamic education is an education based on Islamic values, the formation of children's morality and soul training. Therefore, the ultimate goal of education is to produce human beings who have devotion so that their lives will be safe and able to solve problems when they get into a problem in life (Musyrifin: 2016).

Just like what Harun Nasution said about Islamic education, he wanted to change the mentality of the people from traditional-static thinking to modern-dynamic by replacing the *Asy'ariyah* theology that dominated among the people. Then offer rational theology which is reflected in *Mu'tazilah* where humans as rational beings are able to will, think and indirectly act not by the will of God. However, this does not mean that Harun Nasution invites humans to change their understanding of *Mu'tazilah*, but he hopes that Muslims have a rational attitude, as Islam has made an extraordinary history because it highly respects reason (Dewi: 2019). This means that there is a balance between ratio and religion. According to Ibnu Rusy that reason is a symbol of the power of philosophy while revelation is a symbol of the power of religion. Because reason and revelation are gifts of God. Both have their respective roles and functions and are certainly interrelated.

As Jauhari said in his writing that Islamic education today, according to him, is still limited to practice, not yet to the stage of clear concepts and methodologies. This means that it is necessary to formulate *tarbiyah* in accordance with Islamic concepts and methodologies in teaching us to be educated (Jauhari: 2022). So how does Islam teach it. In line with the hadith narrated by Imam Bukhori about *Tarbiyah* as the concept of Islamic education, namely: "From Ibn Abbas RA said: that the Messenger of Allah SAW said: Be educators who are merciful, *fuqaha* and knowledgeable. It is called education if someone has educated humans with knowledge, from the smallest to the high (Nur'Aini et al.: 2020). In this Hadith, the Prophet encourages us to be a compassionate educator, have an understanding of religious knowledge and have broad knowledge. So that capable of educating students from a basic level to a higher level. The teaching in Islamic education is the effort of an educator in guiding and practicing his.

Fazlur Rahman is a Muslim intellectual figure whose ideas are contributed to Islamic education today. He said that the essence of Islamic education is to integrate both science and religion. Based on Fazlur Rahman's view of education, there are at least two models in it. The first is creative and critical Islamic education, meaning that Islamic education is not rigid or in a narrow sense. Inside, of course, there must be aspects that provide the support. The second is Islamic education that upholds high morality. There must be a balance between the knowledge we have gained and our morality as an Islamic educated person (Najib: 2015).

The concept of *Tarbiyah* in Islamic education is essentially the process of teaching, developing, directing, and guiding the teachings of Islamic education from an educator with students who are able to direct from basic things to a high level. In the broad concept, of course the process is based on rationalization and religion, so that the educational process is not too rigid and narrow. In the process, it is hoped that students will be able to have a wise

attitude, broad knowledge, understand about the religion, and be able to practice as provisions in the future.

The Relevance of Tarbiyah to Contemporary Islamic Education

The relationship or relevance of tarbiyah with modern education cannot be separated from the instruments of educational actors, namely murabbi (educators), mutarabbi (those who receive education) and the object of education (Mas'udah: 2018). The three instruments have their own roles, murabbi has a role in terms of the transformation of knowledge. In this case there are several sources including Allah SWT which is called Khaqiqat Al Murabb, then parents who educate from birth and diligently and lovingly teach us from the most basic things, then teachers who patiently and sincerely teach us from the most basic level of education to a higher level. Meanwhile, what is referred to as Mutarabbi is the recipient of a knowledge of humans, animals and plants. The last one is referred to as an object in education, including scientific studies that will be transformed to students.

Syarifuddin Idris in his writing said that modernization in the Islamic education system is an effort from a mono leader education system and a halaqah learning system to a classical learning system managed by a congregation or organization together based on the results of deliberations from Islamic scholars and education experts. The renewal of Islamic education in Indonesia was spearheaded by Islamic modernist figures and community organizations that have movements in the field of education, such as Muhammadiyah, NU, Al Irsyad and a number of other organizations (Idris: 2015).

Nurcholish Madjid, a figure of Islamic education reform, has a point of view that proper education is education that is able to produce liberal and critical humans, meaning humans who are independent by freeing their minds critically and liberally to determine their way of life. According to him, the education system or institution will be weakened if it only focuses on moral aspects, does not develop science and technological developments (Musyrifi: 2016). With an education system that has a vision, mission and goals of Islamic education that is more advanced and able to answer the challenges of the era.

Renewal in Islamic education today must be able to answer the challenges of the times. According to Slamet Sholeh, in classifying issues that must be able to be answered and followed up, namely improving the quality of educators, curriculum development, implementing a "Student Centered Approach", student development, budgeting, managing facilities and infrastructure, improving the quality of learning, competence of graduates, and improving relations between Islamic educational institutions and the wider community. (Sholeh: 2020).

Of course, as stated by Slamet Sholeh in his writing, there needs to be steps and planning in the renewal of Islamic education today. This makes education experts formulate an education that is relevant and without leaving the essence of Islamic education values based on the Qur'an, As-Sunnah, and Ijtihad of the ulama'.

Essentially, the relevance of Islamic education in contemporary education is in several aspects. First, Spirituality, Islamic education should be able to emphasize the development of spirituality and moral values in students, where the complexity of the modern world is increasingly practical, fast or instant. So that it often causes anxiety, depression, and spiritual emptiness. Second, equality; Islamic education teaches that all humans are equal before God and have the same rights, so learners must declare equality in all aspects of life. Third, Ethics, Islamic education emphasizes the importance of ethics and morals in life that can help individuals become wiser in making decisions. Fourth, Knowledge Integration means that Islamic education unites religion and modern science, so that education can help learners to understand the reality of life as a whole. Fifth, Social Contribution, Islamic education on the importance of contribution and service to society and provide a positive impact in life, so that it can help individuals who play an active role in realizing a better society.

This research examines Tarbiyah as a concept of Islamic education. Of course, the term Tarbiyah needs to be further explained in its interpretation. At-Tarbiyah is a term that emerged or shot in an Islamic education renewal movement. Its emergence is a response to many Islamic education experts in terming, because what is well known in the reference of classical books is ta'lim, ta'dib, tadrīs, and tahzīb so that the term tarbiyah is not clear in its interpretation. Tarbiyah is also taken from the Latin terms *educare* and *educatio* in English educate and education. Tarbiyah can also be interpreted as a process to develop the potential within us (physical, intellectual, and spiritual) contained in every human being. So that students are able to develop and grow optimally and maximally through coaching, maintenance and being able to improve in a planned and systematic manner.

Islamic education as delivered by Muhammad Insan Jauhari, is still in practice or in other words is still far from reaching the stage of concepts and methodologies that are in accordance with Islamic teachings (Jauhari: 2022). Indeed, in this matter, it is necessary to formulate a concept of At-Tarbiyah that emphasizes the process of development, teaching, coaching, and improving the potential that is within human beings. Moreover, in the context of Islamic education, there should also be a main basis, namely the Qur'an and As-Sunnah. Because there are already a lot of concrete references in our education as well as exploring the treasures of knowledge.

The concept of Tarbiyah in Islamic education is also not only narrowly limited to discussing matters of worship, but also the process of development and expansion of education as well. This means that the process of Islamic education must be able to have a broad perspective and be able to answer how the challenges of the times exist. Because it becomes a provision for students when they already have a life that is actually faced with social problems.

In the implication of Islamic education into today's education, it becomes a challenge that must be faced and be able to provide solutions. The current globalization that is getting here will be even more sophisticated. The development of technological science is increasingly widespread and of course the human perspective today is much more modern. This means that educational progress must also keep pace because education is at the heart of this nation's civilization. In this case education comes with its modernist concept and is associated with Islam. Because after all, religion also has an important role in education. Therefore, Islamic education must be able to provide a clear concept formulation, by prioritizing existing instruments. Among them are improving the quality of educators who are able to transform their knowledge to students systematically and easily accepted, then with a curriculum that is in accordance with the conditions and developments of the times, facilities and infrastructure that are able to assist the process of students in learning, so that students can be comfortable in the learning process inside and outside the classroom and finally the implementation of the "Student Centered Approach" where students are given the opportunity to explore their knowledge and experience (Suarjo, Maryatun, and Kusumadewi: 2012). The application of Student Centered Approach is able to stimulate the development of students to be more active in moving, able to solve problems in the surrounding environment, dare to express opinions, collaborate and help.

Conclusion

Based on the results and discussion of the study above, it can be concluded that the concept of tarbiyah in Islamic education is the process of developing, fostering, growing and improving students from their potential. In its development, both in terms of cognitive, affective and psychomotor so that students possess good spirituality, morality, and intellect. Meanwhile, in the context of its relevance in contemporary Islamic education, education

must be able to answer the challenges of the times. Because the development of science and technology today is increasingly rapid. Not to mention, the way of thinking of today's students also has a big influence on the learning process. This is Islamic education with the main foundation of the Qur'an and As-Sunnah which is used as an excavation of scientific treasures and cannot be separated from the role of existing scientific developments. Therefore, Islamic education is able to contribute more in holistic individual development and is able to help solve social problems in today's society.

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