

IMPLEMENTATION OF THE CONCEPT OF TARBIYAH IN THE ISLAMIC EDUCATION CURRICULUM

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ABSTRACT

Abstrak: Pendidikan Islam memiliki tujuan yang lebih luas dibandingkan dengan sekadar transfer pengetahuan, yakni membentuk akhlak dan spiritualitas yang sesuai dengan ajaran agama. Konsep tarbiyah, yang berarti mendidik, mengasuh, dan memelihara, menekankan pada pembentukan karakter Islami melalui kurikulum yang berlandaskan Al-Qur'an dan Al-Hadits. Penelitian ini bertujuan untuk memahami dan mengevaluasi implementasi konsep tarbiyah dalam kurikulum pendidikan agama Islam di madrasah. Melalui pendekatan deskriptif kualitatif, data diperoleh dari wawancara, observasi, dan dokumentasi yang melibatkan beberapa guru madrasah. Hasil penelitian menunjukkan bahwa konsep tarbiyah diintegrasikan melalui metode pembelajaran dan kegiatan sehari-hari yang mencerminkan nilai-nilai Islami. Meskipun terdapat tantangan dalam implementasinya, seperti keterbatasan waktu dan kurangnya dukungan dari lingkungan luar sekolah, evaluasi berkala terhadap efektivitas tarbiyah menunjukkan bahwa pendekatan ini efektif dalam membentuk karakter Islami peserta didik. Penelitian ini memberikan kontribusi penting dalam memahami bagaimana kurikulum pendidikan agama Islam dapat membentuk individu yang berakhlak mulia, beriman, dan siap menghadapi tantangan zaman sebagai khalifah Allah di bumi.

Kata Kunci: *Konsep Tarbiyah; Kurikulum; Pendidikan Agama Islam.*

Abstract: Islamic education has a broader goal than simply transferring knowledge, namely forming morals and spirituality that are by religious teachings. The concept of tarbiyah, which means educating, nurturing, and nurturing, emphasizes the formation of Islamic character through a curriculum based on the Koran and Al-Hadith. This research aims to understand and evaluate the implementation of the tarbiyah concept in the Islamic religious education curriculum in madrasahs. Through a qualitative descriptive approach, data was obtained from interviews, observations, and documentation involving several madrasa teachers. The research results show that the tarbiyah concept is integrated through learning methods and daily activities that reflect Islamic values. Even though there are challenges in its implementation, such as limited time and lack of support from the environment outside the school, regular evaluations of the effectiveness of tarbiyah show that this approach effectively shapes students' Islamic character. This research provides an important contribution in understanding how the Islamic religious education curriculum can form individuals who have noble character, and faith and are ready to face the challenges of the times as God's caliphs on earth.

Keywords: *The Concept of Education; Curriculum; Islamic Religious Education.*



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A. INTRODUCTION

Education is a fundamental aspect of the formation of individual character and personality. In the context of Islamic education, education not only aims to transfer knowledge but also to shape morals and spirituality through religious teachings. The word "tarbiyah," which comes from Arabic, means the process of educating, nurturing, and maintaining. In Imam Al-Ghazali's view, education is a way to get closer to God and achieve happiness in this world and hereafter, emphasizing life's affective aspects and values. Tarbiyah refers to education designed and gradual to emulate the characteristics of Rabbaniyah.

Mahmud Yunus states that religious education aims to teach children, youth, and adults to become a Muslim who truly believes, are firm in their beliefs, acts with good deeds, and has noble character (Yunus, 1989). The main goal is to form individuals who can be independent, serve Allah, be devoted to their nation and country, and establish harmonious relationships with fellow human beings.

The Islamic education curriculum, known as "manhaj," is a system of plans and arrangements regarding the content and learning materials that guide educational activities. This curriculum serves as a foundation for educators to guide students towards the desired educational goals through knowledge, skills, and mental attitudes, and is based on the teachings of the Qur'an and Al-Hadith (Nidawati, 2021). This curriculum is designed not only to transfer religious knowledge but also to internalize Islamic values in everyday life. In Islamic education, the curriculum based on the teachings of the Qur'an and Hadith is designed not only to transfer religious knowledge but also to internalize Islamic values in everyday life. The principles and characteristics of the Islamic religious education curriculum are oriented toward fostering faith, morality, and piety to God. The purpose of this curriculum is to form individuals who have noble morals and can carry out religious principles in facing various challenges of life.

The implementation of the concept of tarbiyah in Islamic learning is a challenge for educators. In addition to time constraints and curriculum demands, support from the environment outside the school, especially from the family, is an important factor affecting the success of tarbiyah implementation. Therefore, periodic evaluation of the effectiveness of tarbiyah implementation is needed to ensure that educational goals can be achieved.

Research on the concept of tarbiyah in the world of Islamic education has been widely discussed by scholars, including Frarera (2023) and Ridwan (2018). (Frarera, 2023) in his research entitled "The Concept of Tarbiyah, Ta'lim, and Ta'dib in Islamic Education" investigated the different meanings of the three terms and how they are applied in education. Using the literature study method, Frarera found that although tarbiyah, ta'lim, and ta'dib have the same meaning of education, their application has different emphases of

understanding. This research emphasizes the importance of understanding the nuances of each term for effective implementation in the contemporary Islamic education system.

Furthermore, (Ridwan, 2018) in his research entitled "The Concept of Tarbiyah, Ta'lim and Ta'dib in the Qur'an" also examines the three concepts, but focuses on philosophical analysis and comparison of meanings based on the Qur'an and al-Hadith. Through library research methods and qualitative descriptive analysis, Ridwan revealed that the terms come from the same root word in the form of tsulasi mujarrod. His research shows that tarbiyah, ta'lim, and ta'dib, although having different meanings, are still interrelated and together form a comprehensive concept of Islamic education. Both studies show that an in-depth understanding of tarbiyah, ta'lim, and ta'dib is essential in developing the curriculum and practice of Islamic education. The findings of these two studies can provide broader guidance for the development of Islamic education by the basic values taught in Islam.

In this article, the author will focus on the understanding and implementation of the concept of tarbiyah in the Islamic religious education curriculum in madrasah. Through a descriptive qualitative approach, this research aims to explore in depth how tarbiyah is integrated into the learning process and to what extent the concept is effective in shaping students' Islamic character. Data is generated through observation of several references such as books and journals that contain discussions on similar topics as well as interviews, observation, and documentation involving several madrasah teachers as resource persons and respondents.

This research is expected to contribute to the understanding of the Islamic religious education curriculum and the concept of Tarbiyah in Islamic religious learning in shaping the Islamic character of students. Through the integration of tarbiyah values in the curriculum, it is hoped that the young generation of Islam can grow into individuals who are ready to become the Khalifah of Allah on earth, with a personality that is faithful, noble, and competent in facing the challenges of the times.

B. METHODS

This study follows the definition of research methods according to (Arikunto, 2010) which states that research methods are the means used by researchers to collect research data. (Sugiyono, 2018) also states that research methods are scientific ways to obtain data with specific purposes and uses. In this study, a qualitative method with a qualitative descriptive approach was used, which is described (Moleong, 2019) as a research method that generates descriptive data through written or spoken words from individuals and observed behaviors.

This research uses a qualitative method with a qualitative descriptive approach to explore and deeply understand the concept of tarbiyah in Islamic education, especially in the Islamic learning curriculum. The research was

conducted in May 2024, with sources and respondents involving several madrasah teachers. Data sources include primary data through interviews and observations, as well as secondary data taken from various relevant sources such as books, articles, and journals.

The data collection techniques used include interviews, observation, and documentation with pre-prepared guidelines. Data analysis was conducted using qualitative analysis techniques that included data reduction, data presentation, and conclusion drawing. The main purpose of this study is to describe and explain the understanding and application of the concept of tarbiyah in the Islamic religious education curriculum, as well as to assess its effectiveness in shaping students' Islamic character.

C. RESULTS AND DISCUSSION

1. The Concept of Tarbiyah in Islamic Education

Education comes from the word "didik" which means the activity of teaching or educating (Saputra, 2021). In Arabic, the term "tarbiyah" refers to the process of educating, nurturing, and maintaining. Imam Al-Ghazali saw education as a way to get closer to God and achieve happiness in the world and the hereafter. According to him, education emphasizes the affective aspect (bathiniyah) more than just material knowledge. Al-Ghazali also emphasized the importance of life values and outlook on life by his philosophy, as well as designing the curriculum with the right proportions and interest in science.

In Islamic education, the concepts of tarbiyah, ta'lim, and ta'dib are interrelated in text and context. Tarbiyah refers to a designed and gradual education to emulate the characteristics of Rabbaniyah. Ta'lim means teaching, providing information, and transferring knowledge. Ta'dib is the process of guidance and recognition of God. These three concepts form the essential foundation of Islamic education, covering spiritual, intellectual, and moral aspects (Jaya, 2020).

The word "tarbiyyah" comes from the root word "rabb," which is mentioned in the Qur'an. The term "al-tarbiyyah" is derived from the word "rabba," which means to nurture, educate, and maintain (Ridwan, 2018). Although the Qur'ān does not directly use the word "al-tarbiyyah" to refer to education, terms such as "al-rabb," "rabbani," and "rabbayani" have similar meanings. In Surah Al-Isra' verse 24, it is seen that the concept of education is derived from the word "rabb," which means nurturing, educating, and caring.

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا

The meaning is:

“And humble yourselves before them both with compassion and say: ‘O my Lord, love them both as they brought me up!’” (QS. Al-Isra'/17:24).

In another verse, Allah SWT. Says:

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلَيْدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ

The meaning is:

"Pharaoh replied: 'Have we not brought you up among us when you were a child, and you lived with us for some years of your life'." (QS. Al-Syu'ara'/26:18).

Based on the explanations in the above verses, it can be seen that the word "al-tarbiyyah" includes aspects of nurturing, maintaining, raising, taking responsibility, feeding, developing, growing, producing, and taming, both in the spiritual and physical dimensions.

Muslim scholars have diverse views on the meaning of "al-tarbiyyah." Fakhr al-Razi defines "rabbayani" as a form of education that includes both cognitive (through speech) and affective (through behavior) aspects. Sayyid Qutb describes "al-tarbiyyah" as an effort to nurture learners' physicality to achieve mental maturity, which ultimately forms noble morals (Quthb, 2003). 'Abd al-Rahman al-Nahlawi sees "al-tarbiyyah" as a gradual process of transferring knowledge and skills to reach maturity. It emphasizes the importance of conveying knowledge (al-tabligh). As humans are born without knowledge, then Allah gives them the potential to develop through external influences. For example, Allah taught Prophet Adam who initially knew nothing, but after being taught, Prophet Adam could mention the names of objects that even the angels did not know.

Mustafa al-Maraghi divides "al-tarbiyyah" into two aspects. First, "al-tarbiyyah al-khalqiyyah," namely the development of the creative power and physical development of students to support spiritual development. Second, "al-tarbiyyah al-diniyah al-tahdhibiyyah," namely the development of the soul of learners so that they can achieve perfection based on divine values.

2. Islamic Religious Education Curriculum: Principles, Characteristics, and Goals

Etymologically, the word "curriculum" comes from Latin which contains the concept of planning and organizing learning (Prasetyo & Hamami, 2020). In Arabic, this is known as "manhaj," which includes roads or methods in various aspects of life, especially in education as "manhaj al-dirasah" (Fitri et al., 2023). According to the dictionary of tarbiyah, the curriculum is a set of plans and media used by educational institutions to achieve educational goals. The curriculum becomes the basis for educators in guiding students toward achieving educational goals, including the development of knowledge, skills, and expected mental attitudes. Thus, the curriculum plays an important role in structuring a structured and directed learning process.

The Islamic religious education curriculum is based on Islamic teachings sourced from the Qur'an, Al-Hadith, ijma', and others. This curriculum has several main functions: as a tool to achieve educational goals, as guidelines and programs that must be carried out by educators and students, and as a standard for assessing the success of the educational process (Khadafi et al., 2023).

The Islamic religious education curriculum is a learning plan based on Islamic teachings, taking sources from the Qur'an, Al-Hadith, Ijma', and other sources. Its main purpose, as stated in Law No. 20/2003 on the National Education System, is to develop the ability and shape the character and noble civilization of the nation, to improve the intelligence of life together (Kholis, 2014). This education also aims to develop the potential of students to become individuals who are faithful and devoted to God Almighty, have good morals, and are healthy, knowledgeable, capable, creative, independent, and responsible citizens. In the preparation of the Islamic education curriculum in national schools, there is a need for improvement so that it remains relevant to the times and the needs of society. Currently, the content of Islamic education from junior high school to university level still tends to be uniform, with variations mainly in delivery methods and evaluation language.

Islamic education must be understood in terms of tarbiyyah (nurturing), ta'lim (learning), and ta'dib (moral development). This conception refers to three dimensions of understanding: as an educational institution, subject/field of study, and values. Although the terms "Islamic education" and "Islamic religious education" sometimes have different nuances, both have the same meaning, namely a continuous learning process with interconnected interactions between teachers and students, and the ultimate goal of developing good morals (al-akhlaq al-karimah).

1) Principles of the Islamic Religious Education Curriculum

The Islamic Religious Education curriculum functions as a tool to achieve the expected goals in education. It is not only a guideline and program for the subject and object of education, but also a standard for assessing the success of the educational process. This curriculum includes several distinctive features, including being adapted to human nature which has faith in God, and aims to foster faith and piety in God. Based on the Qur'an and Al-Hadith, the curriculum material is tested and presented to develop the interests and talents of students in everyday life (Nidawati, 2021).

The principles underlying the Islamic Religious Education Curriculum are very important. These include orientation to Islam in all aspects of education, perfect correlation with Islamic religious values, and the principle of "al-umur bin maqashidiha" which emphasizes directionality to achieve educational goals. This curriculum aims to form individuals who believe, have noble character, and maintain faith and piety. It also aims to serve as a foundation for further studies in religious sciences, as well as encouraging creativity, critical thinking, and innovation in students.

2) Characteristics of the Islamic Education Curriculum

The Islamic Religious Education curriculum has specific characteristics that distinguish it from the general education curriculum. First, this curriculum is designed by human nature that believes in the existence of God. The main foundation is the Qur'an and Al-Hadith, which

serve as guidelines in the preparation of learning materials. It aims to ensure that Islamic education not only teaches religious knowledge but also integrates these values into learners' daily lives.

The characteristics of this curriculum are also based on Islamic philosophical thinking, personal development that includes the intellectual, psychological, social, and spiritual aspects of students, and a balance between scientific and artistic substance in teaching. The Islamic Religious Education Curriculum also emphasizes the importance of connection with the individual and the environment, paying attention to individual student differences, and ensuring integrity, efficiency, and continuity in curriculum development. Thus, the Islamic Religious Education Curriculum serves not only as a tool for formal education but also as the main instrument in shaping the character and preparation of a generation capable of carrying out the role of the khalifah of Allah on earth (Al-Syaibany, 1979). This is an effort to create individuals who are faithful, competent, and have a strong Islamic personality in facing the challenges of the times.

3) Objectives of the Islamic Religious Education Curriculum

The main objective of the Islamic Religious Education Curriculum is to form individuals who have strong faith and noble character and can carry out religious principles in daily life. The curriculum aims to strengthen learners' faith and piety, as well as to serve as a foundation for further study in religious sciences. In addition, this curriculum encourages learners to be critical, creative, and innovative in facing the changing times and challenges of life.

The Islamic Religious Education curriculum is the main instrument in an education system based on Islamic teachings. Through its strong principles, its special characteristics that include the holistic development of individuals, and its objectives that emphasize the formation of Islamic character, this curriculum not only ensures the transfer of knowledge but also forms a personality with integrity and competence. Thus, the Islamic Religious Education Curriculum becomes a solid foundation for producing the next generation who can carry out their role as khalifah of Allah on earth.

3. Implementation of the Tarbiyah Concept in Islamic Education Learning

The implementation of the concept of tarbiyah in Islamic Religious Education learning not only makes the process of transferring religious knowledge to students but also a fundamental effort to form an Islamic character as a whole. Tarbiyah, which emphasizes comprehensive education that includes intellectual, moral, and spiritual aspects, becomes the main key in this approach (Jaya, 2020).

First, tarbiyah in learning Islamic Religious Education emphasizes the formation of noble morals (akhlaqul karimah). The teacher as the central figure in the tarbiyah process is not only in charge of conveying religious material but also being a role model who practices Islamic values in everyday life. For example, teaching students to be honest, patient, and compassionate

as exemplified by the Prophet Muhammad SAW. This shows that education is not only focused on the cognitive aspect but also on developing character and attitudes that are by the values of Islamic teachings. Fitri, an Islamic Religious Education teacher, defines tarbiyah as a comprehensive character-building process, including intellectual, moral, and spiritual education. According to her, tarbiyah is not just about transferring knowledge, but also about forming a good and noble personality by Islamic teachings. Fitri emphasized that the main goal of tarbiyah is to create a generation that is not only academically intelligent but also strong in faith and piety. "We want our students to be examples in society, both morally and intellectually," she said. Secondly, the concept of tarbiyah also emphasizes the development of individual spirituality. Islamic religious learning does not only focus on the theoretical and ritual aspects but also deep spiritual experiences. Teachers play a role in guiding students to develop a closer relationship with Allah SWT through worship, prayer, and self-reflection. In addition, tarbiyah in Islamic Religious Education also includes aspects of fostering a personality with integrity and responsibility. Students are taught to become individuals who can contribute positively to society, respect social values, and practice justice and honesty in all aspects of life.

To achieve this goal, Yusuf, the madrasah's principal, explains that his school integrates Islamic values in every subject. "We use habituation methods, such as holding congregational prayers, reading the Qur'an every morning, and praying together before and after learning," he says. In addition, Yusuf also holds regular discussions and studies on Islamic history that students can use as examples. "In our school, every Saturday we hold a special activity we call 'Islamic Mentoring'. On that day, students participate in various religious activities, such as religious studies and performances," he explains.

The tarbiyah implementation strategy includes the integration of Islamic values into the entire curriculum. For example, the school uses habituation methods such as praying in congregation, reading the Qur'an, and praying together to create an environment that supports students' daily spirituality. In addition, learning methods relevant to Islamic values, such as discussions on Islamic history and life examples, are also emphasized in the educational process. Activities such as "Islamic Mentoring" become a means to further explore religious values in depth.

However, the implementation of tarbiyah is not free from challenges. Riza, a madrasah teacher, highlighted that time constraints and curriculum demands often hinder the optimal implementation of the tarbiyah program. In addition, lack of support from outside the school environment, especially from students' families, is also an influencing factor in strengthening the values taught at school. Periodic evaluation of the effectiveness of tarbiyah implementation is crucial. Through monitoring changes in students' behavior, discipline, honesty, responsibility, as well as their academic

performance, schools can ensure that tarbiyah's goal of shaping Islamic character and enhancing students' spirituality is well achieved.

By integrating Islamic values into the curriculum, using relevant learning methods, and overcoming challenges, schools can create an educational environment that supports the formation of strong Islamic characters in their students. Thus, tarbiyah is not just an educational process, but also an integral part of shaping individuals who are ready to become the Khalifah of Allah on earth, making it an important vehicle in preparing future generations with faith and noble character.

D. CONCLUSIONS

Based on the explanation of the results of the discussion above, it can be concluded that Islamic education based on the concept of tarbiyah emphasizes the importance of a comprehensive education that includes spiritual, intellectual, and moral aspects. The Islamic Religious Education curriculum is designed to ensure the development of faith, morality, and devotion to Allah as the main goal. The implementation of the concept of tarbiyah in education does not only aim to transfer religious knowledge but also to form characters with integrity and competence in facing the challenges of the times. Thus, the tarbiyah approach becomes an important instrument in preparing a generation that is ready to become the khalifah of Allah on earth.

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