

## The Meaning of Education Through the Concept of Ta'lim in the Koran

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### Abstrak

*Para ulama sepakat bahwa ilmu Tafsir Al-Quran merupakan disiplin ilmu tertua dalam khazanah ilmu Islam. Ilmu ini diwarisi sejak zaman Nabi Muhammad SAW dan berkembang hingga zaman modern. Munculnya ilmu dalam memahami ayat-ayat Allah dalam kitab-Nya dimaksudkan agar manusia dapat memahami dan mengamalkan hal-hal yang diucapkan dalam Al-Qur'an. Bahasa Al-Quran yang berkualitas dan tidak tertandingi oleh manusia atau jin memerlukan pemahaman yang kompleks agar tujuan terciptanya manusia sebagai khalifah di muka bumi tidak mengalami kesalahan dalam menjalankan kehidupannya. Penelitian ini menggunakan pendekatan kualitatif untuk memperoleh pemahaman mendalam mengenai konsep ta'lim dalam Al-Qur'an. Metode analisis teks dan pendekatan interpretatif digunakan untuk menggali makna tersembunyi dalam ayat-ayat Al-Qur'an, khususnya yang mengulas terminologi pendidikan sebagai ta'lim. Oleh karena itu, setiap umat Islam diberikan kewenangan untuk selalu mengkaji, merenungkan, dan mengamalkan makna-maknanya. Selanjutnya berbicara mengenai pendidikan dalam istilah ta'lim, lembaga pendidikan Islam diharapkan mampu mengembangkan sistem atau metode pendidikan yang sesuai dengan prinsip-prinsip Islam berdasarkan Al-Qur'an dan As-Sunnah. Dengan menjunjung tinggi kedua warisan tersebut yaitu Al-Quran dan As-Sunnah diharapkan upaya melahirkan generasi unggul yang dijanjikan pertolongan dan keberkahan Allah akan terwujud.*

**Kata Kunci:** Tarbiyyah, Ta'lim, Alquran

### Abstract

*The scholars agree that the science of Tafsir of the Koran is the oldest scientific discipline in the treasures of Islamic knowledge. This science has been inherited from the time of the Prophet Muhammad and developed until the modern era. The emergence of knowledge in understanding Allah's verses in His book is intended so that humans can understand and practice the things that are said in the Koran. The language of the Koran, which has high quality and is unmatched by humans or jinn, requires a complex understanding so that the goal of creating humans as caliphs on earth does not experience errors in carrying out their lives. This research uses a qualitative approach to gain an in-depth understanding of the concept of ta'lim in the Al-Qur'an. Text analysis methods and interpretive approaches are used to explore hidden meanings in verses of the Qur'an, especially those that review educational terminology as ta'lim. Therefore, every Muslim is given the authority always to study, reflect, and practice its meanings. Furthermore, speaking about education in ta'lim terms, Islamic educational institutions are expected to be able to develop educational systems or methods that are by Islamic principles based on the Koran and As-Sunnah. By upholding these two heritages, namely the Koran and As-Sunnah, it is hoped that efforts to give birth to a superior generation who are promised God's help and blessings will be realised.*

**Keywords:** Tarbiyyah, Ta'lim, Koran

## INTRODUCTION

The agreement of scholars confirms that the science of Qur'anic Tafsir is the oldest branch of science in the heritage of Islamic knowledge. This science was inherited from the time of the Prophet SAW and developed until today's modern era. The emergence of knowledge in understanding the verses of Allah contained in His book is intended so that humans can understand and practice the things spoken in the Qur'an. The language of the Qur'an, which has high quality and is unmatched by man or jinn, requires complex understanding so that the purpose of creating man as a caliph on earth does not experience errors in carrying out his life.

Along with the times, there are often differences in the interpretation of the Qur'an between individuals or groups with previous generations or other groups. This is proof of the majesty of the power of Allah Almighty, the Possessor of the Most high knowledge, the All-Knowing God, and the Secret Ruler of heaven and earth. The development of exegesis today has also created a new branch of science, especially in the interpretation of Qur'anic verses related to education. One tafsir branch pioneered and named Tafsir Tarbawi focuses on interpreting these verses with an educational approach.

Tafsir Tarbawi introduces concepts such as tarbiyah, Ta'lim, ta'dib, and tazkiyah into the terminology of Qur'anic education and teaching. From this terminology, Ta'lim emphasises learning more in terms of the process of obtaining rational knowledge. The Qur'an itself presents many verses that encourage people to always think and use their ability to reason. In this paper, the author will explain the concept of *Ta'lim* in the Qur'an.

## RESEARCH METHOD

The research used in this study is qualitative research that aims to gain an in-depth understanding of Ta'lim in the Qur'an. Text analysis methods and interpretive approaches are used to unearth the hidden meanings in the verses of the Qur'an. Data Collection:

1. Analysis of Qur'anic Texts: Identifies and analyses Qur'anic verses related to the concept of Ta'lim.
2. Interviews with Tafsirs: Engage Qur'anic exegetes to gain their perspective and interpretation of the concept of Ta'lim.

Data Analysis: Data analysis is done with an inductive approach (Sugiyono, 2019). Data from text analysis and interviews will be analysed in depth to identify patterns, themes, and key concepts related to Ta'lim in the Qur'an. This research will adhere to the

ethical principles of the study, including information security and privacy of respondents.

Research Contribution: This research is expected to provide a deeper understanding of the concept of Ta'lim in the Qur'an, providing a foundation for developing an Islamic education model based on the Qur'an's values. Research Limitations:

1. The focus of research is limited to the concept of Ta'lim in the Qur'an, not its implementation in today's society.
2. Interviews are conducted using interviews with interpreters who have deep knowledge of the interpretation of the Qur'an

## RESULTS AND DISCUSSION

In addition to the term *Rabb* and its derivatives, the Qur'an also describes education through the term 'a-la-ma taken from two fragments of the middle letter (*tad'if 'ain/allama*) found in more than forty places. According to Al-Asfahany, the term *Ta'lim* of *'allama* has two characteristics: quality and quantity. Quality *Ta'lim* refers to teaching that involves the repetition of material to strengthen understanding, while quantity consists of adding material to increase knowledge. This concept relates to *tarbiyah*, which includes growth and improvement (*al-nama wa al-ziyadah*).

According to Ibn Manzur, *Ta'lim* means showing the way of goodness and truth (*al-ilham ila al-shawab wa al-khair*). For example, the word "*ghulaymun mu'allam*" refers to a child who will be taught about truth and goodness. According to Al-Maraghi, Allah's teaching to Adam about names (*ta'lim al-asma*), the criticism of science based on the soul of an individual without any restrictions (*al-ibraz al-ma'ani al-ma'qulat*) into the epithets of sensational objects that can be understood (*al-suar al-mahsusat*) refers to the teaching received by man proposed by Allah with Qalam.

According to Tafsir al-Razi, teaching with qalam means that Allah imparts various knowledge through oral intercession (*al-qalam*). Al-Razi suggests that the qalam (pen) is a substitute for oral intercession when it cannot be used for some reason, but not vice versa. This opinion is reinforced by the next verse, which mentions that God teaches man what is not yet known. Man is born without knowledge, and Allah teaches various knowledge through hearing (*al-sam*'), oral (*al-afidah*), and sight (*al-abshar*).

The knowledge of revelation given to His Messenger in the Qur'an, both sharia and knowledge that man cannot understand, such as about the state and character of man, state politics, and eschatological issues, reinforces the teaching with *qalam* in the Qur'an. From

a historical perspective, the Arabs acquired this knowledge along with the spread of Islamic treatises.

Based on this explanation, several conclusions can be drawn. First, education is seen as a noble job because it is a human effort to imitate Allah's nature as the universe's educator (*rabb al-'Alamin*). Second, educational orientation includes nurturing (*al-hifz*) and guarding (*al-ra'y*). Third, from these two orientations emerge various tasks that concern an educator, such as leading, organising, managing, representing, giving, perfecting, and carrying out. Fourth, as an educator, they have the rights and obligations to carry out these various professions. This includes the right to be respected, to give orders, and to obey.

One of the responsibilities of educators is to carry out their work well and avoid violence (*qaswah*). Educators must not only impart knowledge but also continue to learn and use their knowledge as role models for their students. Fifth, the Koran states that educational material covers all aspects of human potential, both immanent and transcendent. Sixth, the transfer of knowledge (teaching management), according to the Koran, must be carried out in a way that is easy for students to understand. In terms of objectives, educational attainment, according to the Koran, is emphasised in terms of quality and quantity. In addition, active (oral) communication must be prioritised over passive (written) communication.

In the Koran, many *ta'lim* sentences have the following meanings:

1. *Ta'lim* is providing information repeatedly and continuously so that *muta'allim* (students) can understand its meaning and influence themselves;
2. *Ta'lim Rabbani* is knowledge conveyed directly by Allah SWT to humans without any learning process (Rusli, 2023). Allah SWT as a teacher and soul as a student. The Prophet received knowledge without studying and thinking;
3. *Ta'lim* is the gradual application of etiquette carried out by *mu'allim* and *muta'allim*;
4. Explanations are included with the delivery of material in *Ta'lim* so that *muta'allim* can understand what they don't know (Maskhuroh, 2021).
5. The aim of *Ta'lim* is that the knowledge provided will benefit those who carry out righteous deeds, provide guidance on the straight path, and gain the approval of Allah SWT.
6. *Ta'lim* is a learning process carried out by *Muslims*, not only just conveying knowledge in the form of material but also explaining the content, meaning, and purpose of the material so that *muta'allim* become aware and can learn from mistakes

to avoid ignorance;

7. *Ta'lim* is the process of increasing intellectual development so that the practice of this knowledge can become a useful practice so that *muta'allim* become role models in terms of words and deeds;
8. *Ta'lim* is carried out in a way that is easily accepted and with the intention of Allah SWT;
9. The nature of the *mu'allim* in *Ta'lim* activities must prioritise the nature of gentleness in providing explanations and understanding to students by not carrying out favouritism activities towards stupid students so that the knowledge obtained is based on knowledge by using/prioritising texts (verses of the Koran or hadith) not with *rays* (reason) unless necessary;
10. In dance activities in general, that is meant by *mu'allim* (teacher as teacher), *yu'allim* (process of teaching and learning activities), and al-ilm (material or material presented). The ingredients listed in the date.
11. The true *mu'alim* is Allah SWT because He is the source of knowledge and wisdom.
12. *Ta'lim* is not only found in humans but also in animals. Adults generally use Tarim.
13. *Mu'alim* must always improve themselves through studying and reading to gain more knowledge.
14. Teachers always behave well and do not like physical violence, revenge, hatred, or insults towards students.

Tafsir scholars provide several definitions of the sentence at-*Ta'lim*, including:

1. Muhammad Rasyid Ridha defines Al-*Ta'lim* as the transfer of knowledge to the soul of an individual, which is not limited to certain provisions (Rasyid Rida, t.th). This definition refers to the word of Allah SWT in QS. Al-Baqarah: 31 regarding God's Allama (teaching) to Prophet Adama.s. The process of transferring direct knowledge is carried out in stages, as was done by Prophet Adam when he knew and was able to name the names taught to him by Allah SWT (Rasyid Rida, t.th).
2. Abdul Fattah Jalal also provides an understanding of al-*Ta'lim*, which is defined as the process of transferring knowledge in the form of experience, responsibility, and trust so that *tazkiah* (purification) or humans are clean from all dirt so that this condition allows humans to become al-Hikmah so that he can learn knowledge that can be useful for himself (Jalal, 1977). The difference lies in the scope of al-*Ta'lim*,

which is more general than al-Tarbiyah, which is aimed at children in obtaining education and teaching.

3. According to Syed Muhammad, an-Naquib Al-Attas, al-*Ta'lim* means teaching that is given without giving basic instructions. However, if equated with al-Tarbiyah, al-*Ta'lim* means introducing everything related to the system in a place (Al-Attas, 1980). Al-Attas linked certain connotations between al-Tarbiyah and al-*Ta'lim*, with al-*Ta'lim* having a more universal dimension than al-Tarbiyah having an existential connotation.
4. Muhammad 'Athiyah Al-Abrasy gave a different view, stating that al-*Ta'lim* has a specific meaning compared to al-Tarbiyah. At-*Ta'lim* is preparation by certain individuals focusing on certain aspects, while al-Tarbiyah covers all aspects of education (Al-Abrasyi, t.th). Al-*Ta'lim* is an aspect taken from at-Tarbiyah al-Aqliyah, which aims to gain thinking abilities and knowledge in the cognitive domain. At the same time, al-Tarbiyah covers the cognitive, affective, and psychomotor domains (Abd Mujib, 1993).

### **The concept of *Ta'lim* in the Qur'an**

In the Qur'an, the word at-*Ta'lim* is formed from two words: fill and ism. The meaning of the word taken from the word *fi'l* is divided into two parts: (1). *Fi'l madhiy* is found in 15 letters which are mentioned 25 times out of 25 verses; (2) *Fi'l mudhari* is found in 8 letters which are mentioned 16 times in 16 verses. Words in the form of *fi'l madhiy* (past verb) are education, which refers to concepts explained in the Al-Qur'an using three forms of words: Tarbiyah, *Ta'lim*, and Ta'dib. The idea of *Ta'lim* itself is a process of enlightenment in transferring knowledge to improve students' intellectual abilities. This is reflected when Adam (as) received the following teaching from Allah SWT. Allah SWT gave Adam knowledge of the names of all things. In this case, Adam can know the names directly without processing to recognise the words and functions of the objects mentioned. This verse teaches that humans can learn the names and functions of objects that are taught directly. This ability also confirms that humans are given privileges through the ability to speak.

In introducing language skills to someone, the initial stage is teaching by presenting the names of the environment around them. After the introduction of knowledge has been mastered, the next stage is teaching using verbs. That is part of the meaning understood by

the scholars of His words: He taught Adam all the names (things) (Shihab, 2005).

In the teachings about names mastered by the prophet Adam, scholars agree that two different opinions exist in giving names to objects. The first opinion states that these objects were exposed to Adam AS; simultaneously, he heard a voice saying the object's name. The second opinion states that Allah gave Prophet Adam the names of these objects when they were presented to him so that he could provide names that differentiated each object. The last opinion is considered better because teaching not only refers to conveying words or ideas but also honing students' potential so that they can be honed and produce various knowledge.

Whatever the interpretation of the verse, the privilege of humans lies in their ability to express their thoughts and their ability to understand language, leading them to a deeper understanding. The ability given to humans to give names to everything is the first step in the formation of science (Shihab, 2005).

Al-'Alim is taken from the root word 'Ilm, which means reaching something according to its actual situation. In Arabic, letters such as 'Ain, Lam, and Mim' describe a shape clearly without any doubt in understanding. Allah SWT calls Himself Al-'Alim because His knowledge is clear, so everything related to any knowledge will be revealed, no matter how small. All knowledge and knowledge obtained by creatures on earth comes from His knowledge.

The verse above shows that the knowledge that Allah SWT directly inspired Prophet Adam AS to know everything, both phenomena and forms of objects, is proof of Allah's power to make Prophet Adam the caliph on earth. This caliphate originates from Allah SWT and involves carrying out His will regarding this earth. This knowledge or potential is a requirement and ability that must be possessed to manage the world as well as possible. Without expertise or utilisation of abilities in protecting the earth, the mandate given as caliph will fail, as will the prostration and obedience of angels. Allah SWT emphasises that managing the world is not only done with *tasbih* and *tahmid* but includes the ability to carry out actions from the practice of theory and science.

According to Abdul Fattah Jalal, the *Ta'lim* process is more universal. His opinion is based on how the position of science is explained in the Islamic context. He quoted a verse from the Koran, Surah al-Baqarah, verse 31. According to Jalal, in these verses, it was found that the meaning of the word Ta'lim has a wider educational reach compared to the word *tarbiyah*. Then Jalalal quoted al-Baqarah's 151.

Based on this verse, Jalal believes that in teaching science, which is focused on gaining knowledge, the word *Ta'lim* also has a broader meaning than *tarbiyah*. When the Prophet SAW taught Muslims to read the Koran, he did not limit himself to just giving them the ability to read; he also taught them reflection, which included understanding, responsibility, and trust. Read it wholeheartedly. Through this reading, the Prophet guided them towards *Tazkiyah* (purification) and placed them in a state where they could receive *al-Hikmah* and learn everything useful (Jalal, 1977).

Furthermore, Jalal explained that *Ta'lim* means the knowledge gained is not limited to external knowledge, nor is it based on tacit knowledge. *Ta'lim* includes theoretical knowledge by reviewing studies orally and in writing thoroughly and consistently. *Ta'lim* also includes aspects of knowledge obtained from certain skills that can be used to create good behaviour. Jalal took this understanding from Yunus: 5.

The interpretation of this verse explains aspects of knowledge such as astronomy, engineering, and logic (proving the existence of Allah). Jalal analyses the meaning of the word *Ta'lim* as broader and deeper than *tarbiyah*. Furthermore, in the Koran, it is revealed that the Prophet Ibrahim (a.s.) prayed that Allah SWT would send a messenger to his descendants, conveying the principles of education and guidance so that they would regain purity.

Prophet Muhammad SAW is a prophet who was sent to perfect human morals by guiding humans to the truth. He brings educational and teaching instructions to guide their lives. The Prophet's mission was to continue to recite Allah's poetry to humans, both in the form of revelations sent down and those created by the universe, and continue to write, read, and teach the contents of the Holy Book, the Koran. So, what is *Al-Hikmah*, *Sunnah* or *Politics*? And the ability to do things that benefit and avoid evil, purifying the human soul from filth, hypocrisy, and mental illness (Shihab, 2005).

Prophet Ibrahim asked Allah SWT for the presence of a messenger who could direct people to the right path. Prophet Ibrahim's request began with a prayer that he wanted a messenger to teach humans teachings by the *Sharia* and guidance as well as reading the words of Allah SWT in the Koran, then a prayer request to be able to provide a messenger who was able to teach humans. The meaning and messages in the *Al-Qur'an* produce humans who have holy souls through the practice of religion by the guidance of Allah SWT (Shihab, 2005). There are many connections between the contents of verse 129 and verse 151 below.

In this verse, purification ranks second among Allah's five gifts for fulfilling Prophet Ibrahim's (AS) prayers. That is, the apostle from the group read the verses of Allah, washed them, and gave them the book. And teach them wisdom and things they don't know yet. The phrase "teach what you don't know" is a blessing and covers many different things and methods. Since the beginning of the revelation of the Qur'an, the first revelation (Iqra) shows that the knowledge obtained by humans is obtained in two ways. One is through our efforts in education and learning, and the other is through direct gifts from God. A form of inspiration and intuition (Shihab, 2005).

Allah says in this verse how to establish faith in children by teaching monotheism, uniting with Allah, and avoiding His association with others. The relationship between parents and children is emphasised in monotheism, where parents must teach children the values of monotheism taught in religion. The meaning of education obtained in the interpretation of this verse confirms that the concept of tarbiyah education places greater emphasis on implementing the Divine values that come from Allah as Rabb al-'Alamin. In human relations, parents are responsible for conveying teaching values to children, and educators only act as professionals who carry out their duties with the parents' trust (Khasanah, et.al, 2023).

The advice in this verse includes the prohibition against associating partners with Allah, the obligation of children to be filial to their parents with a polite attitude, responsibility for the main mission of humanity, and building relationships between people through good deeds, attitudes, and behaviour, as well as simplicity in communication (Jalaluddin, 2001). The next verse emphasises respect for mothers first, remembering mothers' pains in giving birth and raising children. The role of parents, both mother and father, is considered the main task in educating children until they reach maturity (12).

Experts in educational science define education as a conscious effort made by a person to acquire knowledge through the concept of education. The idea of education, according to the Koran, is that education aims to help students carry out their functions of worshipping Allah. Students' knowledge and potential, whether intellectual, mental, or physical, must be developed in an integrated and balanced manner by the concept of the whole human being.

The verse also highlights the consequences of wickedness, which can give birth to disbelief. A servant who continues to act wickedly against the commands of Allah and His Messenger can fall into denial of what is forbidden and what Allah has required, making

him an infidel. Knowledge is considered primary, and people given knowledge are needed to increase their dhikr of Allah (Al-Jazā'irī, 2008). Gratitude in dhikr is regarded as a causal factor in providing further knowledge.

## CONCLUSION

In several verses in the Qur'an, many verses discuss the concept of the word Ta'lim in giving rights and responsibilities to every Muslim in studying and deepening the meanings obtained from the word Ta'lim to practice it in daily life. A special understanding of education, expressed in Ta'lim terminology, indicates the need for Islamic educational institutions to develop educational systems or methods that follow Islamic principles based on the Qur'an and the Sunnah. By upholding these two heritages, namely the Qur'an and the Sunnah, to create a superior and competent generation of humanity, it is hoped that Allah's help and promises that link us as the best people among humans will be realised.

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