

IMPLEMENTATION OF THE CONCEPT OF TA'DIB IN ISLAMIC RELIGIOUS EDUCATION

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Abstract

The concept of formal, informal and non-formal education in the perspective of Islamic education is basically not only intended to equip students to have knowledge and skills, but also to have emotional, social and spiritual intelligence. This is what will shape them into human beings with human character. Related to this, in the philosophy of Islamic education known as tarbiyah, ta'lim and ta'dib. The term ta'dib is actually more appropriate to use because this term does not only contain the concept of transfer of knowledge but also transfer of value to students.

Keywords: students, Islamic education, ta'dib

A. Introduction

One of the goals of National Education as stated in the Law on the National Education System Number 20 of 2003 is to develop the potential of students to become human beings with noble character. In Chapter II Article 3 it is stated: "National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, capable, creative, independent, and become a democratic and responsible citizen".

However, if studied more deeply, the current facts show that education in Indonesia has not been able to fully realize the objectives as mandated in the law above. More specifically related to Islamic education (both in the context of institutional and Islamic education learning) also still requires many improvements. Conceptually, Islamic education itself is known by several terms such as tarbiyah, ta'lim and ta'dib. Although in principle they have similarities, especially related to the education and learning process, there are differences between these three terms. The author will focus the discussion on ta'dib and its significance and implementation in contemporary Islamic education. This discussion is considered very important in the framework of improving the quality of output of character education in Indonesia.

B. Discussion

1. The concept of Ta'dib in Islamic Education

In Islamic education, the terms al-ta'lim, al-tarbiyyah and al-ta'dib are known.¹ When these three terms are explored further, each of them actually has its own meaning in relation to education.²

¹ M. Nasir Budiman, *Education in the Perspective of the Qur'an*, Jakarta: Madani Press, 2001, p. 125

² Ibn Manzur, *Lisan al-'Arab*, Jilid 9, Mesir: Dar al-Misriyyah, 1992, p.370.

The word al-ta'lim, is a masdar from the word allama which means teaching that is giving or conveying understanding and skills.³ The word 'allama and the words that are synonymous with it are repeated more than 105 times in the Qur'an.⁴ The root of the word 'Allama if studied in more depth can be said to be cognate with the word mu'allim. Furthermore, the word mu'allim, is associated with the understanding of educators, as the word of Allah Subhanahu wa Ta'ala.

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

"And He taught Adam the names (objects) entirely then presented them to the Angels and then said: "Mention to Me the names of those objects if you are a truthful person". (Q.S. Al-Baqarah/2:31).

The definition of al-ta'lim is narrower in meaning, which is only limited to the process of transferring a number of values between humans and this seems to be limited to preparing students to master the values transferred cognitively and psychomotorically. However, according to 'Abd. Fattah Jalal, that the meaning of the word al-ta'lim implicitly also instills an affective aspect, because the notion of al-ta'lim is also emphasized on good behavior (al-akhlaq al-karimah).⁵

The word tarbiyyah is rooted in the word rabb, the word rabb is mentioned in the Qur'an 224 times in various forms and changes.⁶ The word al-tarbiyyah, is masdar from the word rabba which means to nurture, educate and maintain.⁷ In the Qur'an the word al-tarbiyyah which directly refers to the notion of educator is not found. However, there are other words that are parallel to the word al-tarbiyyah, namely al-rabb, rabbani and rabbayani. But basically all these words have the same meaning, namely educating, teaching and nurturing.

When referring to the letter al-Isra 'verse 24, you will find information about educators who depart from the word rabb, including:

Meaning: "And humble yourselves towards them both with loving kindness and say; "O my rabb, love them both as they both taught me when I was little." (Surah Al-Isra '/17:24).

In another verse Allah says:

Meaning: Pharaoh replied: "Didn't we take care of you among our (family) when you were still a child and you lived with us a few years from your age. (Surah al-Syu'ara'/26:18)

³ Zakiah Darajat, Islamic Education, Jakarta: Bumi Aksara, 1996, p. 26.

⁴ Muhammad Fu'ad 'Abd al-Baqi, *al-Mu'jam al-Mufahras Li Alfaz al-Qur'an al-Karim*, cet.III, Beirut: Dar al-Fikr, 1992, hal.488.

⁵ Abd. Fattah Jalal, Principles of Islamic Education, trans. Noer Ali, Bandung: Diponegoro, 1980, p.30.

⁶ Abd.Rahman 'Abdullah, Actualization of Basic Concepts of Islamic Education, Yogyakarta: UII Press, 2001, p.22.

⁷ Abdul Fatah Jalal, Principles of Education ..., p.30.

Allah also says:

Meaning: Allah destroys usury and enriches alms. And Allah does not like anyone who remains in disbelief and always commits sin. (Q.S. al-Baqarah/2:276)

So thus the word al-tarbiyyah contains the meaning of nurturing, nurturing, raising, responsible, feeding, developing, growing, producing and taming both those related to spiritual (non-physical/spiritual) and physical (physical) aspects.

In giving the meaning of the word al-tarbiyyah, Muslim scientists have different opinions. Fakh al-Razi defines the term rabbayani as a form of education in a broad sense, including education that is verbal (cognitive aspect) and behavioral aspect (affective).⁸ Meanwhile Sayyid Qutb defines it as "an effort to maintain an educated body in helping him grow a mental attitude maturity that leads to al-akhlaq al-karimah in an educated self". According to 'Abd al-Rahman al-Nahlawi, al-tarbiyyah is a process of transferring something to the limit of perfection (maturity) and is carried out in stages.⁹

The above definition emphasizes the delivery effort (al-Tabligh). This is in accordance with the human condition, where humans are born knowing nothing. Then Allah bestows on humans the potential that allows them to be developed by accepting an influence from outside themselves. This is proven when Allah Subhanahu wa Ta'ala. Teaching Prophet Adam who previously did not know anything. But after Allah Subhanahu wa Ta'ala. After teaching him, finally Adam was able to name objects that even the angels did not know the names of.¹⁰

Mustafa al-Maraghi divides the task of al-tarbiyyah into two dimensions. First, the development of al-tarbiyyah al-khalqiyyah, which is an effort to direct the power of creation, guidance and development of the physical aspects of students so that they can be used as a means for spiritual development. Second, the development of al-tarbiyyah al-diniyah al-tahdhibiyyah, namely the development of the soul of the student subject to be able to develop towards perfection based on divine values.¹¹

The word al-ta'dīb, is a masdar of addaba which means an educational process that is more focused on fostering and perfecting the morals or character of students. Its substance is more focused on efforts to form a Muslim person who has noble character. The use of the word al-ta'dīb in Islamic linguistic treasures which refers to the meaning of education, has started since the Prophet Muhammad allallāhu 'alayhi wa Sallam as he said:

⁸ Fakh al-Razi, *Tafsir Fakh al-Razi*, Jil. 21, Teheran: Dar al-Kutub al-'Ilmiyyah, t.t., hal. 191.

⁹ Abd al-Rahman al-Nahlawi, *Usul al-Tarbiyyah al-Islamiyyah wa Asalibuha*, Damaskus: Dar al-Fikr, 1993, hal. 19-20.

¹⁰ Lihat Q.S al-Nahl/16:78 dan Q.S. al-Baqarah/2:31..

¹¹ Ahmad Mustafa al-Maraghi, Jilid I, *Tafsir al-Maraghi*, Beirut: Dar al-Fikr, t.t., hal. 30.

Meaning: My Lord has educated me, so he perfected my education.

According to Muhammad Naquib al-Attas,¹² the placement of the term al-ta'dīb is more suitable for use in Islamic education discourses compared to the use of the terms al-ta'lim and al-tarbiyyah. Because when the three words are compared, namely al-ta'lim, al-tarbiyyah and al-ta'dīb, there will be a different understanding of the focus that students want to achieve. However, the three meanings above are basically interrelated with one another.

Etymologically, ta'dīb is the masdar form of the verb addaba-yuaddibu-ta'diban- which is then translated into education of manners or manners.¹³ From this etymological perspective, it can be understood that ta'dīb is related to character, morals, and ethics. In Islam, character, morals, and ethics are one family with morality.

Terminologically, ta'dīb is defined as an educational process aimed at fostering student character and leading to a process of moral perfection. as the Messenger of Allah said in a hadith, which reads, "Indeed I was sent to perfect the nobility of character."

The word ta'dīb which means education or educating can be traced in the hadith which reads: "Addabani Rabbi fa'ahsana ta'dibi" (My Lord has educated me, thus making my education good).¹⁴ This hadith clearly mentions the word ta'dīb or its derivatives (addabani) which is defined as education or educating.

This broader meaning of ta'dīb is explained by Sayyed Muhammad an-Naquib al-Attas. According to him, the word ta'dīb is the recognition and acknowledgment that is gradually instilled in humans about the exact places of everything in the order of creation in such a way as to lead to the recognition and acknowledgment of the power and majesty of God.¹⁵

From this meaning, ta'dīb includes elements of knowledge (science), teaching (ta'lim), and nurturing (tarbiyah). Therefore, according to him, we do not need to refer to the concept of Islamic education as an integration of tarbiyah, ta'lim, and ta'dīb. This is because ta'dīb has represented the concept of Islamic education. It is the most appropriate term to indicate the meaning of Islamic education.

Al-Attas' explanation confirms that this ta'dīb includes all concepts of education in Islam, including the concept of ta'lim and tarbiyyah which so far these two concepts are often distinguished from the concept of ta'dīb.¹⁶ As an effort to establish etiquette, Amatullah Armstorng in the book "Sufi

¹²Muhammad al-Naquib al-Attas, *The Concept of Education In Islam*, Kuala Lumpur: ABIM, 1980, hal.25-30.

¹³ Mahmud Yunus, *Qamus*, Jakarta:Wadzuriyah. 1990, Cet. Ke. 8, hal. 37.

¹⁴ Abdul Mujib and Mudzakkir, *Islamic Education*, Jakarta: Kencana Prenada Media group. 2008, Cet. 2nd, p. 20.

¹⁵ Abdul Mujib, Jusuf Mudzakkir, *Educational Sciences...*, p. 20.

¹⁶ Abdul Mujib, Jusuf Mudzakkir, *Educational Sciences...*, p. 10-21.

Terminology (al-Qamus al-Sufi): The Mystic Language of Islam," explains that ta'dīb is divided into four:

(1) ta'dīb adab al-haq, the education of spiritual karma in truth, which requires knowledge of the form of truth, in which everything that exists has its own truth and by which everything was created; (2) ta'dīb adab al-khidmah, education of spiritual karma in service. As a servant, humans must serve the King (Malik) by taking proper karma; (3) ta'dīb adab al-syariah, education of spiritual karma in sharia, whose procedures have been outlined by God through revelation. All fulfillment of God's sharia will have implications for noble karma; (4) ta'dīb adab al-shuhbah, education of spiritual etiquette in friendship, in the form of mutual respect and noble behavior among others.

Why should humans understand the concept of ta'dīb and practice good moral values? Basically, man is a moral or civilized being, as he was created with the potential to do good. Humans are considered moral because they have reason, while animals are immoral because animals do not have reason; he only has instincts.¹⁷

1. Implementation of Ta'dīb in Islamic Education

Understanding education can basically be done with three approaches, namely: first, the approach in a broad sense. In this case, education is understood as all learning experiences that take place in all environments and last a lifetime. Education is all life situations that affect individual growth. Second, approach in a narrow sense. In this case, education is teaching held in schools as formal educational institutions. Education is all the influence that the school seeks to have on students. Third, education in a broad sense is limited. In this case, education is understood as a conscious effort made by the family, community and government through guidance, teaching and training activities that take place at school and outside school throughout life to prepare students to play roles in various living environments appropriately in the future. come.¹⁸

While on the other hand, Hasan Langgulung argues that education can be seen from two perspectives, namely the individual point of view and the community point of view. From the first point of view, education is an attempt to develop individual potential. Meanwhile, according to the second view, education is an attempt to inherit cultural values by the older generation to the younger generation, so that these cultural values continue to live and continue in society.¹⁹

In the Law on the National Education System (Sisdiknas) education is defined as a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills. needed by himself, society, nation and state.

¹⁷ Taufiq ath-Thawil., *Falsafat al-Akhlak*, Mesir: Dar an-Nahdhah al-'arabiyyah. 1979, Cet. Ke-4, hal. 17.

¹⁸A. Heris Hermawan, *Philosophy of Islamic Education*, Jakarta: Director General of Education, Ministry of Religion of the Republic of Indonesia, 2012, p. 97-98.

¹⁹Jalaluddin, *Educational Theology*, Jakarta: PT RajaGrafindo Persada, 2003, p. 69.

Basically there are various definitions related to education given by experts, as briefly mentioned above. However, all education experts and observers share the belief that education is one of the most important means in the effort to develop human resources and inculcate human values, which in turn will create an atmosphere and order for a civilized and civilized society.

The objectives and hopes of holding the First International Conference on Islamic Education are very clear, namely to strengthen and improve the quality of education for the people,²⁰ as one way to improve the quality of Islamic education, namely by formulating a clear definition of Islamic education because the terms used in education certainly carry the right ideas and positive implications for everything related to the educational process, both from the aspect of educators, students, as well as curriculum.²¹

At the International Conference on Islamic Education, there has not been a clear formulation of the definition of Islamic education yet. In the "Recommendations" section of the Conference, the participants only concluded that the meaning of Islamic education is the entire meaning contained in the terms *ta'lim*, *tarbiyah*, and *ta'dib*.²²

There are several opinions put forward by experts regarding the meaning of Islamic education, among others, from Muhammad SA. Ibrahim (Bangladesh) states that Islamic education is an educational system that allows a person to direct his life according to Islamic ideology, so that he can easily shape his life according to Islamic teachings).²³

In this sense, it can be seen that Islamic education is a system, in which there are several interrelated components. For example, the unity of the system of *aqidah*, *sharia*, and morals which includes cognitive, affective and psychomotor in which the significance of one component is highly dependent on the significance of the other components. In addition, in this sense it shows that Islamic education is also based on Islamic ideology so that the process of Islamic education does not conflict with the basic norms and values of Islamic teachings. While in another opinion Omar Muhammad al-Toumi al-Syaibani defines Islamic education as a process of changing individual behavior in personal life, society and the natural surroundings, by way of teaching as a basic activity and as a profession among basic professions in society.²⁴ This understanding emphasizes changes in behavior, from bad to good, from minimal to maximum and from passive to active. The way to change that behavior is through the teaching process.

²⁰Wan Mohd Nor Wan Daud, *Philosophy and Practice...*, p. 24.

²¹ Djumransjah, Abdul Malik Karim Amrullah, *Islamic Education Exploring "Traditions", Confirming Existence*, Malang: UIN-Malang Press, 2007, p. 8.

²² Ahmad Tafsir, *Education in Islamic Perspective*, Bandung: PT Pemuda Rosdakarya, 2004, p. 28.

²³ Arifin, *Kapita Selecta on Islamic and General Education*, Jakarta: PT Bumi Aksara, 1991, p. 3.

²⁴Abdul Mujib, *Jusuf Mudzakkir, Educational Sciences...*, p. 26.

While the changes referred to here are those based on Islamic values or the highest degree according to Allah's standards. These changes occur in the educational process as an effort to guide and direct the basic abilities and learning of humans (human life potential), both as individual beings and social beings and in relation to the natural surroundings.

Meanwhile, Muhammad Fadhil al-Jamaly (Professor of Education at the University of Tunisia) stated that Islamic education is an effort to develop, encourage and invite people to be more advanced based on high values and a noble life, so that a more perfect person is formed, both related to thoughts, feelings and actions.²⁵

This understanding has three main elements in Islamic education: 1) educational activities are developing, encouraging and inviting students to be more advanced than their previous lives. Students who do not have any knowledge and experience are equipped and prepared with a set of knowledge so that they are able to respond well; 2) efforts in education are based on noble and noble moral values. The increase in knowledge and experience must be accompanied by an increase in the quality of morals; (3) educational efforts involve all human potential, both cognitive (reasonable), affective (feeling) and psychomotor (actions).²⁶

While the good or positive potential contained in humans is the perfection of their creation in the best possible form as stated in the Qur'an at-Tin verse 4: "Indeed we have created humans in the best form". (Q.S. At-Tin: 4).

Based on the above understanding, Islamic education here is intended as a generator of good potentials, which exist in students who reduce their bad potential. This is different from the results of the Islamic education seminars throughout Indonesia in 1960, which formulated Islamic education with guidance on spiritual and physical growth according to Islamic teachings with the wisdom of directing teaching, training, nurturing, and supervising the application of all Islamic teachings.²⁷

Based on some of the understandings put forward by the experts above as well as some understandings obtained from terms in Islamic education, such as *tarbiyah*, *ta'lim*, and *ta'dīb*, it can be formulated that Islamic education is a process of transinternalization of Islamic knowledge and values. to students through the efforts of teaching, habituation, guidance, nurturing, supervision and development of their potentials, in order to achieve harmony and perfection of life in this world and the hereafter.

The formulation of the above definition has five main elements of Islamic education, namely:

1. The process of transinternalization, meaning that Islamic education efforts are carried out in stages, tiered, planned, structured, systemic, and continuously by means of transformation and internalization of Islamic knowledge and values to students.

²⁵ Jalaluddin, *Educational Theology...*, p. 75.

²⁶ Abdul Mujib, Jusuf Mudzakkir, *Educational Sciences...*, p. 27.

²⁷ *Ibid.*, p. 28.

2. Islamic knowledge and values, meaning that the material given to students is Islamic knowledge and values or material that has Islamic epistemological and axiological criteria, so that educational output has Islamic "faces" in every behavior.
3. To students, it means that education is given to students as subjects and objects of education. It is said to be a subject because it develops and actualizes its own potential, while educators only stimulate it in its development and actualization. Meanwhile, students are called objects because they are the target of the transformation of Islamic knowledge and values, so that knowledge and values are maintained from generation to generation.

Through the efforts of teaching, habituation, guidance, nurturing, monitoring and potential development, that is to say, the main task of education is to provide teaching, habituation, guidance, nurturing, supervision and development of the potential of students to form and develop their creativity and productivity without neglecting their basic potential.

In order to achieve harmony and perfection of life in the world and the hereafter, that is to say, the ultimate goal of Islamic education is to create insan kamil (perfect humans), namely humans who are able to harmonize and meet the needs of the world and the hereafter, physical, psychological, social and spiritual needs.²⁸

With these differences of opinion about the meaning of Islamic education, it shows that the meaning of Islamic education is still controversial and has not been able to find a clear formulation and patent that can be used as a guide in practicing everything related to the educational process.

It is undeniable that today's Islamic society is in a very powerful flow of change along with the arrival of the era of modernization and globalization. As the majority society in the third world, even though we have tried to avoid the influence of modernization, the reality is that westernization which is realized through the development of various sectors including education, intervention and globalization is difficult to avoid.²⁹

The astonishing changes in various aspects of life at the end of this century such as the rapid development of communication, transportation, and information technology have brought the religious community to a collective awareness, that structural and cultural adjustment of religious understanding is a must. This century is what most people call the century of human resources (HR), which requires humans to increase their faith and piety with high intelligence, high IQ and high EQ and productive behavior.³⁰

In addition, in an era like now, everyone individually or together in organizational bonds is required to learn continuously in a quality

²⁸ Ibid., p. 29

²⁹ Abdul Kholiq et al, *Thought on Islamic Education The Study of Classical and Contemporary Figures*, Yogyakarta: Offset Student Library, 1999, p. 293

³⁰ Syamsul Ma'arif, *Revitalization of Islamic Education*, Yogyakarta: Graha Ilmu, 2007, p. 68.

interactive process. In other words, besides being required to have intellectual intelligence, of course every individual is also required to learn to be able to live together in a pluralistic society and spiritually be able to understand the true meaning of living together with people who have differences in religion, ethnicity and social class.³¹ Therefore, in connection with this issue, the concept or term of Islamic education needs to be reorganized or refreshed to be able to face all the demands of the times so that it will have positive implications for the application of the overall educational process both related to educators, students, and aspects of the curriculum. .

C. Conclusion

From the description that the author has explained above, Islamic education is more appropriate to use the term ta'dib instead of tarbiyah or ta'lim because the structure of the ta'dib concept includes elements of knowledge ('ilm), instruction (ta'lim) and coaching that good (tarbiyah). The term ta'dib is not only limited to cognitive aspects, but also includes spiritual, moral and social education. In addition, the terms tarbiyah and ta'lim indicate a mismatch of meaning. The term tarbiyah is too broad in scope and only touches on the physical aspects of animal development and growth. While education is only aimed at humans, the word adab is more appropriate to use as the meaning of Islamic education because adab means coaching that is specifically applicable to humans.

The concept of ta'dib has implications for the personality and etiquette of an educator which requires educators to have good manners so that they become role models for their students. In addition, in this concept there is also a tendency to always pay attention to the personality or manners of students in seeking knowledge so that they can practice their knowledge correctly and appropriately. Students must have sincere intentions in studying which aims to seek the pleasure of Allah and cleanse the heart. In addition, in this concept, in the curriculum content there is a categorization of knowledge or a hierarchy of knowledge. One of the divisions of knowledge can be seen from the aspect of human obligations towards it, which in this case knowledge is divided into fardhu ayn and fardhu kifayah.

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³¹ Syamsul Ma'arif, *Education Revitalization...*, p. 68.

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