

Concept of *Tarbiyah* (Education) in *Al-Quran* *Semantic-Sociological Study Based on Various Verses of Al-Quran*

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Abstract: According to Arabic vocabulary, education was usually defined in several terms: *tarbiyah, ta'lim, tadrīs, ta'dīb, and tahdīb*. Those terms were popular and commonly used to express “education” word. This popularity could be seen on Indonesian academic society. The author used Semantic-Sociological approach for reviewing this phenomenon. This study was reviewed based on the language and social aspect, how the term used in lexical, grammatical and contextual view and the use of this term in society. According to analysis and discussion about *tarbiyah* and the various derivations in *Al-Quran*, it could be concluded that the concept of *tarbiyah* was a process of development, maintenance, preservation, management, knowledge transfer, guidance, refinement, and students’ sense of belonging – whether it was body, mind, soul, talent, potential and feeling – sustainably, radually, affectionately, careful, gently, pleasant, wisely, and easy accepting – to reach the perfection of human’s fitrah, happiness, honor and independence to gain ridho of Allah SWT.

1 INTRODUCTION

Al-Quran is a guide and guidance for all human beings in carrying its mission as *khalifatullah* on earth. In it contained various aspects needed human, such as spiritual, social, cultural, *educational*, and other aspects. The position of *Al-Quran* as the main source of Islamic *education* can be seen in *Al-Quran an-Nahl* verse 64 and *Shad* verse 29. There it is revealed that essentially *Al-Quran* is an important treasure for human life and culture, especially the spiritual field. *Al-Quran* is a guideline of community *education*, ethic and spiritual (spirituality).

Naquib al-Atas as quoted Ramayulis (1994: 2-3) argued. In Islam there are two terms used for the meaning of *education*, namely *tarbiyah* and *ta'dīb*. *Tarbiyah* is not semantically specifically intended to educate humans, but can be used for other species such as minerals, plants and animals. While *ta'dīb* refers to understanding (*'ilm*), teaching (*ta'lim*) and good parenting (*tarbiyah*). Thus, *tarbiyah* in the *Naquib* concept is only one sub system of *ta'dīb*. Differences in the concept of *tarbiyah* among scholars encourage writers to study it from the perspective of semantic-sociological studies.

This problem needs to be studied through Arabic literature research with a semantic approach, because the different concepts used will greatly affect the

implications and implementation. Due to the breadth of scope and scope of this discussion, the research is limited to the fundamental, namely the concept of *tarbiyah* in the Qur'an.

2 LITERATURE REVIEW

Recreational education in Islam springs from the Islamic general fundamentals of education. It is also compatible with the Islamic law. It is, thus, characterized by authenticity of religious legitimacy since it aims at keeping vividness of life and integrating psychological, intellectual, social, emotional, religious and aesthetic aspects of people's lives. Therefore, recreational education designs a set of physical, intellectual and cultural activities that do not contradict Islamic principles and fundamentals. Such activities are also devoid of cultural alienation and negative globalization that prevails the world nowadays (Awamer and Al-Khaldi, 2014: 70).

The Quran considers the main Reference in the epistemological and ontological levels in Islam. The Quranic Discourse consists from two types. The first treats with faith issues in detail, because the natural of these issues is constant and not changeable. But the other type deals with life issues as, social, politics, economy, education and others, these issues is treated

in general. Because it's changeable nature, as well as to be valid and useful to the changes of the human life. Unlike the previous explanation, Halstead argues that the social and moral dimension of education in Islam is therefore eventually a matter of coming to understand and learning to fellow the divine law, which contains not only universal moral principles, but also detailed instruction relating to every aspect of human life (Rayan, 2012: 150).

Semantics is a technical term that refers to the study of meaning. Semantics means the theory of meaning or theory of meaning that is the systematic branch of language that investigates meaning (Pateda, 1989: 12). In other term, Tarigan (1993: 7) states, semantics is the study of meaning. Semantics examines symbols or signs that express the relationship of meaning to one another, and its effect on people and society. Therefore, semantics include the meaning of the word, its development and its change.

Semantics consists of two components 1) the interpreting component, which is the form of the sounds of language, and 2) the defined component or the meaning of the first component. Both of these components are signs or symbols, while those marked or symbolized are something that is outside the language commonly referred to referents or designated things. (Chaer, 1995: 2).

Muslim educationist laod a great amphaze to form a strong positive relationship between teacher and student (Zulqarnain, 2017:14). Integrated learning is learning-teaching process that combines chapter's arrangement or emphasizing more than one subject's relations. So student get wholeness and cohesiveness, expertness, and attitude. By means of learning process, it makes students be able to learn actively by unearth multiple concept and knowledge principle contemporary neously. It is holistic, has authentic and meaning, both individually and group (Nurbayan, 2014:329).

Then, when scholars lead to the field of specialization in science, the notion of adab is narrow, that is, it is only used to refer to literature and ethics; consequently ta'dib as the concept of Islamic

education is lost from circulation and is not known anymore; so when the Islamic educators met the term education, they directly translate it with the term tarbiyah without in-depth research, whereas the meaning of education in Islam is not the same as education developed in the West.

3 METHOD

This research uses descriptive linguistic method with emphasis on grammatical semantic, lexical, and semantic usage studies. The source of data in this study is the Qur'an and its interpretation. Tafsir used, among others, al-Tabsir interpretation and tafsir al-Maraghi.

4 RESULTS AND DISCUSSION

4.1 Al-tarbiyah in Terms of Language

In general the word tarbiyat can be returned to three different verbs. First, the word raba-yarbu (ربا-يربو) which means developing your name (نما-ينمو). Both rabiya-yarba (ربي-يربي) which means nasyaa, tara'ra'a (grow). Third, rabba-yarubbu (رب-يرب) which means aslahahu, tawalla amrahu, sasaahu, wa qama 'alaihi, wa ra'aahu which means to mend, take care, lead, keep, and maintain or educate (Hamzah 1996: 6).

4.2 Al-tarbiyah Reviewed from Grammatical

From the above data can be obtained some grammatical picture related to tarbiyah. Simply can the researchers explain the content / link in grammatical and the purpose of the verse / hadith / mul'jam.

Table 1: Research data on tarbiyah.

الرقم	الجملة	الصيغة / الوظائف	الفاعل	نائب الفاعل	مفعول به
1	وقل رب ارحمهما كما ربيتني صغيرا (الإسراء : 24)	فعل ماض	هما (الوالدان)	-	انا (الإنسان) صغار
2	الم نربك فينا وليدا ولبتت ... (الشعراء : 16)	فعل مضارع	نحن (فرعون)	-	انت (الناس) - وليدا
3	الحمد لله رب العالمين (الفاحة: 2)	مضاف	-	-	-
4	و لكن كونوا ربانيين ... (آل عمران : 79)	خير كان	-	-	-

In terms of the subject / murabbi and object / mutarabbi of the above grammatical data can be explained as follows.

Table 2: Grammatical data.

Tarbiyat	
Murabbi / Subject	Mutarabbi / object
1. God	<ul style="list-style-type: none"> • Angels • Man • Jin • Plants • Animals • And others
2. Human	<ul style="list-style-type: none"> • Baby / Little Child / Stepchild • Human (All age levels) • Animals • Wealth

From the above scheme it can be explained that the *tarbiyah* is a murabb consisting of God and man including the Apostle. The object of the tarbiyat of Allah shows the total scope, while the object for man / Apostle can be used for man of all ages, animals, and wealth. This indicates that tarbiyat is emphasized on the development of the individual and shows that the object is not called / is complex.

4.3 The Meaning of Al-tarbiyah in Al-Quran

The pronunciations that are related to meaning or have a closeness to meaning with the subject of *education*, first are: أرباب. This vocabulary is contained in the exegetes explain it varied, among others according to al-Jauzi (IV: 225), أرباب يعني أرباب الأصنام من صغير وكبير means idols both small and large. Second, phraseof أربابا, is contained in the of Ali Imran verse 64. The mufaasir interpret it varies, both al-Tabari (III: 304) al-Jauzi (I: 402) and al-Maraghi (IV: 101) have similarities in the purpose of the verse, That the أربابا here means that the Jews made their priests like religious scholars as the arbab, and the Christians made their monks as arbars as followers / laypeople in worship (Al-M Third, phraseof ربيون, is contained in the of Ali Imran verse 146. The mufaasir interpret it varies, both al-Tabari (III: 117) al-Jauzi (I: 472) and al-Maraghi (II: 92) but if compromised then the interpretation of verse above can be interpreted: a group of people who worship the god, both from the group of jurists, scholars and students / students or teachers. Fourth, the recitation of رابيا, is contained in the of al-Ra'du verse 17. The mufassirs interpret it varied, both al-Tabari (VIII: 134) al-Jauzi (IV: 321) and al-Maraghi (V: 87) but if compromised Then the

interpretation of the above verse can be interpreted: high above the water / floating on the water. Araghi, IV: 101-102). Fifth, phrase رابية, contained in the Al-Haqqah paragraph 10. The mean mufaasir varied, both al-Tabari (XIV: 53) al-Jawzi (VIII: 348) and al-Maraghi (X: 50), but if it is compromised then the commentary the above verse can be concluded that رابية in this verse is the harshness of the punishment of Allah. Sixth, phrase ربوة, contained in the of al-Mu'minin paragraph 50. The commentators interpret it varies, both interpretations Shawi (III: 144) Al-Dur al-Mansur (VI: 100) and al-Maraghi (VI: 27) yet If compromised then the interpretation of the verse above can be concluded that ربوة in this verse is a place / high land Seventh, phrase ربت, contained in paragraph 39 Fushshilat and the al-Hajj verse 5. The commentators interpret assortment, good interpretation of al-Jauzi (V: 408 and VII: 260), and the interpretation of al-Maraghi (VII: 134) but if the interpretation is compromised then the interpretation of paragraph above it can be concluded that ربت in this paragraph are met or rising / expand, or grow. Eighth, pronunciation الربا / الربوا / ربا, this pronunciation is contained in the s of Ali Imran verse 130, al-Rum verse 39, and al-Baqarah verse 257. The mufassir interpret it variously, both al-Jauzi's interpretation (VI: 304) And Tafsir al-Shawi (I: 238) but if the two interpretations are compromised then the interpretation of the verse above can be concluded that الربوا / ربا in this verse is الزيادة that is growing or developing. Ninth, pronunciation يربوا, this pronunciation is contained in al-Rum verse 39. Al-Jauzi (VI: 304), then the interpretation of the above verse يربوا بمعنى يزكو و يضاعف in this verse means clean and multiplied or increased. Tenth, the phrase يربي, this phrase is contained in the of al-Baqarah verse 276. The mufassir interpret it variously, both Tafsir al-Tabari (3: 101) and Tafsir al-Maraghi (I: 65) but if both interpretations are compromised then the interpretation of the above verse can be concluded that يربي in this verse is يزيد و يضاعف that is growing or developing, and multiplying. The eleventh pronunciation of أربي, in al-Nahal 92 according to al-Jauzi (IV: 486) means أغنى, the richest, and according to al-Maraghi (V: 129) means أكثر, more. Both show no different meaning.

5 CONCLUSIONS

Al-Tarbiyah is the process of developing, maintaining, guarding, handling, delivering knowledge, giving guidance, guidance, enhancement, and feeling of belonging to the students of body, mind, soul, talent, potential, feeling, continuously, gradually, lovingly, Attentive, gentle, pleasant, wise,

easy to accept, so as to shape the perfection of human nature, pleasure, glory, independent life, to achieve Allah's pleasure. This definition, including the type of broad definition and formal definition.

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