

**CONCEPTUAL REFORMULATION OF *TA'LIM* AS A PARADIGM OF ISLAMIC EDUCATION LEARNING IN BUILDING EDUCATIONAL INTERACTIONS THROUGH *RAHMANIYYAH* PRINCIPLES**

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**Abstract**

This article tries to reformulate the concept of *ta'lim* in the Quran so that it can be one of the solutions in answering the challenges of today's growing era. The civilization of science and technology is influenced by the philosophical schools of positivism, rationalism, and materialism. True according to this school, must come out with an approach to empiric boundaries and logic (secular), where scientific concepts must be measured in a mustard manner. All the truths produced must never reach the truths that are beyond the reach of the empiric. Al-Quran has very different characteristics and extraordinary, both in terms of content, language and systematics. Al-Quran has provided the best solution for all aspects of human life without limits of space and time, especially in the area of education. The pattern of Islamic education, which is seen as underdeveloped from the Western education model, is a challenge for Muslim intellectuals to formulate the concept of *ta'lim* that can bridge this gap. With the approach of review literature, the results of the study showed that the concept of *ta'lim* in the Quran if developed further is very closely related to psychological situations and highly interactive educational communication. Inter-relation between *ta'lim* concepts in this perspective will be able to build a comprehensive and integrative *ta'lim* concept with the presence of *rahmaniyyah* principles, so that intellectual generations will be born accompanied by a solid character.

**Keywords:** *Al-Quran; Education; Ta'lim; Learning; Psychological; Interaction; Educational.*

**Abstrak**

Artikel ini mencoba mereformulasi konsep ta'lim dalam Al-Quran sehingga mampu menjadi salah satu solusi dalam menjawab tantangan-tanganan zaman yang terus berkembang saat ini. Peradaban ilmu pengetahuan dan teknologi dipengaruhi oleh aliran filsafat positivisme, rasionalisme, dan

materialisme. Kebeneran menurut aliran ini, haruslah keluar dengan pendekatan batas-batas empiric dan logic (sekuler), dimana konsep saintifik harus terukur secara inderawi. Seluruh kebenaran yang dihasilkan pastilah tidak akan pernah bisa menjangkau kebenaran-kebenaran yang berada diluar jangkauan empiric (masalah ghaib). Al-Quran memiliki karakteristik yang sangat beda dan luar biasa, baik dari segi kandungan, bahasa dan sistematikanya. Al-Quran telah menyediakan solusi terbaik bagi segala aspek kehidupan manusia tanpa batas ruang dan waktu khususnya dalam area pendidikan. Pola pendidikan Islam yang dipandang terbelakang dari model pendidikan Barat, menjadi satu tantangan bagi para intelektual muslim untuk mereformulasi konsep ta'lim yang dapat menjembatani kekosongan gap ini. Dengan pendekatan literatur riview, hasil studi memperlihatkan bahwa konsep ta'lim dalam al-Quran jika dikembangkan lebih jauh sangat erat kaitannya dengan situasi psikologis dan komunikasi edukatif yang sangat interaktif. Inter-relasi antar konsep ta'lim dalam perspektif seperti ini akan mampu membangun suatu konsep ta'lim (pembelajaran) yang komprehensif dan integrative dengan hadirnya prinsip rahamaniyyah, sehingga akan lahir generasi-generasi intelektual disertai dengan karakter yang kokoh.

**Kata Kunci:** *Al-Quran; Pendidikan; Ta'lim; Pembelajaran; Psikologis; Interaksi; Edukatif.*

## INTRODUCTION

The civilization of science and technology that now dominates all aspects of life, including education, is heavily influenced by the philosophy of positivism, rationalism, and materialism (Suryadi, 2015). Speaking of truth, these philosophical traditions satisfy themselves with empirical and logic (secular) boundaries, where scientific concepts are very strictly tied to the existence of data, facts, observed and measured in a mustard manner. As a result, all the truths it produces do not reach truths that are beyond empirical reach. The occult problems and aspects of the spirit (*rûh*) are clearly untouchable and will not be part of the truths it develops.

In the world of education, these philosophical schools have a very strong and wide influence (Rahman, Panji Syahid, 2018). More specifically and prominently, these schools were developed by *Freud's Psychoanalysis* and *Skinner's Behaviorism*. These two schools of psychology are quite dominant in lowering various theories and practices of learning that are widely used in the world, including the theory of learning used in the world of Islamic education. Freud emphasized the *forces of the unconscious*, while Skinner only looked at the influence of *observable behavior* (Suryadi, 2015).

After a long walk, it turns out that the theories of learning derived from both schools of psychology do not foster a whole human being (Daulay, 2014). The most essential and fundamental aspects of humanity for human existence, such as *rûh*, are reduced and not even known at all. The learning process it develops tends to be mechanistic, scientific and secular (Aminuddin, 2010). No wonder that the man he produces is a semi-finished human being, an intelligent and skilled human being but not wise, a hedonist and individualist (Widyawati, 2013). In reaction to the emergence of a

third force, *namely humanistic psychology* that seeks to direct its attention to aspects of humanity and humanity (Marwah and Abdussalam, 2020).

However, the basic character of western perspective (paradigm) is that secular perspective remains attached to various psychological traditions that it develops, including in humanistic psychology. Although in modern *humanism* there is religious humanism, but religion there is only placed as part of *culture*. Basically, humanism is secular humanism, because the basic character of the philosophy above is secular. That is why in almost all studies of Western psychology is not known the *concept of rūh*, a very fundamental part for the development of human existence in Islam.

In *his book Al-Tafakkur min al-Musyābadah ilā al-Syubūd*, Malik Badrî explains that in order to place psychology as a discipline of experimentation, the food behaviorism has separated man from his feelings, the content of his mind and his complicated mind, as he had previously been stripped of his spirit. Cyrel Birth Huzzle, an English scientist commented on this, that modern psychology has *lost its rūh*, its feelings and then its senses. Behaviorism has failed in solving many of the cases they have filed. Badrî stated, this is what makes it more difficult for Muslims, *namely that one of the most important elements that make up the human person, namely rūh*, has been removed from the world of Western psychology.

This is the root of the problem, *namely that the human being developed in education is a human being who is stripped of his rūh*. A thought that is very contrary to the human concept established by *the Qurān*. God expressly states that He blew some of *His Rūh* on people (Irawan, 2019). Hasan Langgulung and other Islamic experts consider *that rūh* is the subject of *the power of fūhriyah (consciousness)* of man who always tends to good and glory as a creature of God. This means that human beings must be the unity of *the bodies* (Hariyanto, 2015). Malik Badrî stated that what makes it more difficult for Muslims is that one of the most important elements that shape human behavior, *namely rūh*, has been removed from the Western world, although modern scientific arguments reinforce its urgency (Samad, 2015).

Such perspectives underlie the development of learning in the world, including in the Islamic world. The concepts and learning techniques developed and applied in the world become very *arid from ilāhiyyah* things (Nurjanah, 2018). Rational and empirical boundaries (*inderani*) are placed as the only benchmarks of truth and its success. This explains that the secular paradigm is not capable of looking at reality as a whole, it only looks at reality or the universe from the empirical side. While in Islamic teachings, the presence of the Almighty is *seen as The Ultimate Reality* (Abdussalam, 2011). That is, the development of learning for Muslims must use a broader paradigm, a paradigm that looks at all realities comprehensively and interactively (Arifudin, 2016).

The Qur'an has very different and extraordinary characteristics, both in terms of content, language and systematics (Budiyanti, Rizal, and Sumarna, 2016). Its content concerns all the problems needed by humans without limits of space and time (Abdussalam, 2014). The Koran has

prepared itself to provide the best solution for all aspects of life that can be developed by humans (Koller, 2004). The content of the Qur'an is very comprehensive and leaves nothing important for human life. Everything is assembled and explained in it (Hassan and Zailaini, 2013). Thus, clearly the Qur'an has a content and meanings that are not blocked by the limits of time and space. It has an absolute meaning that can find its context in the entire course of human life. This requires that the interpretation of the Qur'an should not stop (Hidayat, Abdussalam, and Fahrudin, 2016). Departing from this the author was moved to do more research on the Qur'an related to conceptual reformulation *ta'lim*, in the hope that the Qur'an really become a solution to the problems of Muslims, especially problems related to education and learning.

## **METHODHOLOGY RESEARCH**

This study aims to obtain a formulation of conceptual reform *ta'lim* as a paradigm of Islamic education learning in building educational interactions. This study was conducted to investigate and explore Verses of the Quran related to the concept of Islamic education learning, then in formation into the concept of *ta'lim* as an effort to build educational interactions in the learning process. The design of this research uses qualitative approach, with non-interactive method (document analysis), this research is also called *Library Research*. Researchers gathered, identified, analyzed, and conducted data synthesis, to then provide interpretation of *ta'lim* conceptual reform as a paradigm of Islamic education learning in building educational interactions in the world of education.

## **RESULTS AND DISCUSSIONS**

### **The Nature of Learning**

When it comes to "teaching," educational psychology experts define it variously. Arifin (1976) defines teaching as an activity to deliver lesson materials to students in order to receive, respond, master, and develop the lesson material. This teaching is intended so that students can gain knowledge and develop it so that with that development it undergoes a change in behavior. Roestiyah (1982) defines it as guidance to children in the learning process. While Langgulung (1983) defines teaching as the transfer of knowledge from someone who has knowledge to others who do not know (Asep Hernawan Herry and Andriyani, 2014).

Of the three definitions of teaching, there are two substantial things that become the common thread for the concept of learning, namely: *First*, teaching is an effort to transfer knowledge. *Second*, the transfer of knowledge is done by someone who has knowledge (teacher) to others who do not know (the student) through a teaching and learning process. On the issue of "learning", there is also a diversity of definitions that experts find, even if the essence is the same as "teaching students." Dimiyati and Mudjiono define that learning is a programmatic teacher activity in an instructive design to make students actively learn, emphasizing the provision of learning resources (Sawaluddin, 2018).

Yudhi Munadi stated that learning is deliberately used as an equivalent *to the* word instruction (English). According to him, *the word instruction* has a broad understanding of teaching. Teaching is in the context of teachers in formal classrooms, while learning includes teaching and learning activities that are not attended by teachers. Therefore, according to him, what is emphasized in learning is the learning process, so the planned efforts in manipulating learning resources in order to occur the learning process in students is called learning (Ahmad Johari, 2008).

Muhammad Surya stated that the definition of learning is a process carried out by the individual to obtain a new behavior change as a whole, as a result of the individual's own experience in interacting with his environment. While Syaeful Sagala suggests that learning means every activity designed to help a person learn a new ability and or value. According to him, learning has two characteristics. *First*, learning involves the mental process of students to the maximum, not only demanding students just listen and take notes, but require student activities in the thought process. *Second*, learning builds a dialogue atmosphere and continuous question and answer that is directed to improve and improve students' thinking abilities, and in turn those abilities can help students gain the knowledge they construct themselves (Suprijono, 2009).

From some of the above definitions it can be concluded, that learning is an effort to teach students. Learning is emphasized on developing ways or methods and engineering learning resources or media in order to truly foster the spirit and creativity of students to conduct learning activities independently. So, students can continue to carry out learning activities, even if the teacher is not present in person or is not in the same room (class).

In providing an introduction to *the translation of The Contextual Teaching and Learning* book by Elaine B. Johnson, A. Chaedar Alwasilah chose two definitions of learning from the many definitions of learning. First, "a relatively permanent change in response potentiality which occurs as a result of reinforced practice". Second, "a change in human disposition or capability, which can be retained, and which is not simply ascribable to the process of growth." From these two definitions he raised three principles that need to be considered in learning. *First*, learning results in a relatively permanent change in the behavior of the protégé. This means that the role of education activists, especially teachers and lecturers- is as the perpetrator of change (*agent of change*). *Second*, students have the potential, gendering, and ability that is the seed of *fitrah* to be developed endlessly (Danver, 2016). Meaning, education should water the seeds of this *fitrah* until it thrives and changes (Wening, 2012). Thus, the teaching and learning process is the optimization of self-potential so that the ideal quality is achieved, if not said to be perfect, and relatively permanent. *Third*, changes or achievements of ideal qualities do not grow naturally linearly in line with life processes. That is, the teaching and learning process is indeed part of life itself, but it is specially designed, and invested for the achievement of these ideal conditions or qualities.

### **The Urgency of *Ta'lim* Concept in Life**

Human existence as *khalīfah* places science as its greatest strength, and *ta'lim* as its development strategy (Lisnawati, Abdussalam, and Wibisana, 2015). *Tarbiyah* as the main mission of the *Qur'an* places *ta'lim* as an operational strategy or learning. Therefore, no wonder, when the concept of *ta'lim* is phenomenal in the *Qur'an*, compared to the existence of other concepts of education, such as the concept of *tarbiyah* and *tadrīs*.

The existence of *ta'lim* concept in the *Qur'an* is very interesting and phenomenal. The concept of *ta'lim* is found in 41 places in 36 verses in 18 letters (Salam, 2013). The existence of the concept of *ta'lim* which is very strategic in the development of science and very phenomenal in the presentation of the *Qur'an*, needs to get serious attention and a deep and specific assessment so that the meanings of its existence and dissemination in the *Qur'an* can be revealed well. The dissemination of *ta'lim* concept in such a way in the *Qur'an* has a very important meaning and purpose in the development of the concept as a concept of science development (Huda et al. 2016).

The *Qur'an* has extraordinary characteristics of content provided to provide the best solutions for the development of life throughout the ages, the uniqueness of the language that has never been matched by human language, and its very strange systematics, clearly requires specific and in-depth studies and research (Hassan and Zailaini, 2013). Muhammad Ghazali was eager to invite Muslims to return to the *Qur'an*. According to him, that the attitude of the Muslims towards the *Qur'an* is very inadequate. In the last few centuries, the *Qur'an* has not changed like a drought river or barren desert. As a result, the culture it produces has no clear foundation and a solid identity from the foundation of its teachings. Muhammad Ghazali also explained that Muslims should conduct a continuous study of the *Qur'an*. Studying or studying the *Qur'an* means reading, understanding, analyzing and uncovering the sunnah of God, including the promises, threats and various needs of Muslims to establish their role in world civilization (Rahman et al., 2015).

There is no doubt that the *Qur'an* is provided as a guide for all mankind. It is revealed to enter and color the entire space of human life that penetrates the boundaries of space and time. The *Qur'an* provides all the capacity needed by mankind all the time. The *Qur'an* will still appear as the best solution for all the problems faced by humans. These beliefs and assurances require that the interpretation and study of the *Qur'an* should not cease. Because the characteristics of the language are very extraordinary and the systematics are very foreign, the assessment and research requires a methodology that is able to reveal the secrets and uniqueness of these characteristics.

### **Study The Concept of *Ta'lim* in The Quran**

The *Qur'an* presents the concept of *ta'lim* with phenomenal. Compared to the existence of other basic concepts of education (*tarbiyah* and *tadrīs*), this concept is much more prominent. However, when experts look for the most comprehensive basic concepts of education, almost all of them tend to choose the concept of *tarbiyah*. After the choice fell to the concept of *tarbiyah*, then the

concept of *ta'lim* became less interesting. He was sidelined, like something that was knocked out for losing a competition. No, the prominence of the concept of *ta'lim* in the Qur'an should get serious attention and focus, in accordance with the strong and prominent attention of the Qur'an to the concept. This fact should attract serious attention among Muslim educators.

After conducting a cursory study of the concept of *ta'lim* in the Qur'an, the author argues that the translation of the concept is closer to the sense of "learning". *Ta'lim* is a very interesting concept and phenomenon of qur'anic language. The concept is spread over 41 places, 36 verses and 18 letters. The principle of unity and harmony of each concept in the Qur'an has been established by the Qur'an itself. Sayid Qutub expresses the unity and harmony very well in interpreting had verse one. He explained that the verses of the Qur'an are arranged very firmly and neatly. Each word, sentence, and concepts form a very beautiful and harmonious unity. The interpretation of the above verse hints that the concept of *ta'lim* spread over 41 places, if examined thematically, specifically and comprehensively, will find clear and systematic relationships between the concepts, and will ultimately produce a whole, comprehensive and systematic concept of learning.

The meaning of *ta'lim* (learning) means interaction involving various parties. In accordance with its meaning, the concept involves *mu'allim* (teacher), *mu'allam* (learner), *mâdatu ta'lim* (learning material) and *gardhu al-ta'lim* (purpose or target), although implicit. These parties are involved in a psychological situation that is designed and shared. Education or learning does not occur in emptiness, but rather takes place in a psychological situation that is shared (Dianita and Abdussalam, 2020). Therefore, the communication situation above is actually a situation where educators and educated people meet psychologically. It is this kind of psychological situation that allows for meaningful meetings, even meetings of hope between the parties (educators and educated). From this communication situation, various educational and learning concepts can be analyzed.

A cursory survey of *al-Rahmân's letter* and some of its interpretations has given its own unique meaning and is very interesting to be reviewed from an educational perspective. All that is *in the earth* is the book of the *worlds*. As an illustration of *the operationalization of ta'lim* is displayed various natural phenomena (sun, moon, plants, etc.), the uniqueness of its creation, various favors and gifts, both concrete and abstract. What is no less interesting is that in this *ta'lim* process, God does not only show his media (sun, moon and others), but God guides people by pointing to values that need to be of concern to human beings in the process of learning. Among other empirical values (*Bibusbaan*), transcendental (*yasjudaan*) logic, spiritual, actual and so on. The most interesting thing to examine and ascertain has a very deep psychological situation from an educational perspective is the repetition of a very thrilling and touching rhetorical question, namely this repetition verse is very surprising, reaches 31 times, and clearly should invite the attention of anyone who believes to review and understand his messages, both express and implied.

This is one example of an educational communication situation (psychological) that can be revealed from the concept of *ta'lim* in surah *al-Rahmân*. The systematics of the Qur'an are very strange and foreign in the systematic perspective of writing known to man, allowing open dynamic meaningful relationships between the concepts contained therein. And remember when you were little and He had given you a goodly land, and we were not able to do so. The closest relationship between these concepts lies in the educational communication situation that lives in them.

### ***Ta'lim* Concept in Qs. Al'Alaq Through Term *Iqra* as a Paradigm of Learning Process**

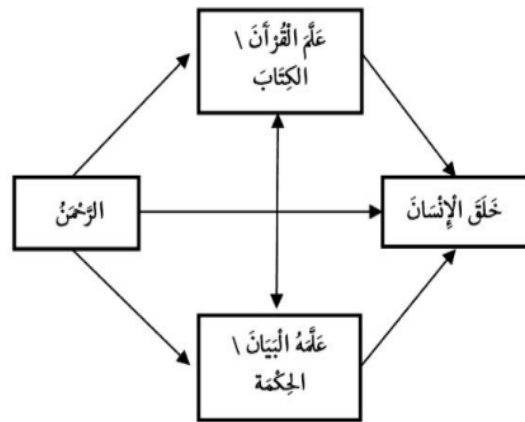
*Iqra'* as a learning paradigm, contains at least three points of thought. First, the recognition of human existence as a learning being, namely that humans have superior learning potential compared to other creatures. The concept of *Iqra'* which is present in the pattern of the sentence *insba* (command) shows the existence of human beings. Second, the recognition of all essences (concrete and abstract) and all verses (*quraniyyah* and *kauniyyah*) as a source of learning and learning. Removing objects from *iqra'* hints at the generality of meaning is very strong and broad. Third, the recognition of *tauhîdullâh* as the main principle of learning development. The presence of sentences as *illat* (reason) for the previous sentences, hints that the sentences are the main principle.

The concept of *iqra'* gave birth to the concept of *ta'lim*, which is closer to the meaning of "learning" than the meaning of "teaching". The consequences of *ta'lim* are the emergence of the concept of *mu'allim* (teacher / learner), the concept of *mu'allam* (learner / learner), and the concept of science. *Mua'llim* in this perspective is the party that gives or presents symbols, signs, or instructions for *mu'allam*. *Mu'allam* is a party that is treated with symbols, signs, or instructions to manage (learn) in order to produce knowledge (empirical), meaning, and charity. Thus, the science produced from the *ta'lim* process is a science that includes empirical science, meaning and charity. He is the All-mighty, the All-wise. This concept can deliver educational communication that is very interactive in the learning process.

### **Building Educational Interactions Through *Rahmaniyyah* Principles**

From the study of the concept of *ta'lim* in the Qur'an, there are several principles of learning, including the *Rahmaniyyah* principle. What is meant by *rahmâniyyah* as the principle of learning (*ta'lim*) is that compassion should be a way of view and attitude pattern in the development of all communication and interaction of learning. Your affection must be read and appreciated by *mu'allam* through his educational actions. With the principle of *Rahmâniyyah*, the development of communication and interaction of learning is more "painstaking", namely actions (educational) that contain the intensity of compassion, seriousness and sincerity (Bahtiar, 2017). It is this relationship that will then foster the trust and willingness of *mu'allam* to reflect on his values and identify himself to his *mu'allim* expectations.

And if you are in dispute as to what we have sent down to our servants, then turn away from them and say, "This is from Allah," so that they may take heed. He is the All-hearing, the All-err. In the verses above there is a very interesting pattern of *bayâni*, namely that the relationship between sentences or verses such as beheaded, do not use conjunctions. In *balâghah* terms, this kind of thing is called *fashal* (asyndeton/ does not connect sentences with the conjunction  $\neg$  *Wau*). This *bayâni* pattern shows the homogeneity of the relationship of the three sentences is very intense, namely that the three are an inseparable unity and not the result of summation. There are two concepts of *ta'lim* interspersed with the creation of man. This could mean that the creation or existence of man is central to the interests of the two *ta'lims*. Departing from the study of *bayâni* contelasi meaning in the verse can be described as follows:



**Figure 1. Homogeneity of Al-Rahman Concept Relationship with Ta'lim Concepts and Human Existence**

Judging from the nature of learning developed from the Western paradigm (secular), this *rahmâniyyah* principle does not find its place as developed in *ta'lim*. The paradigm of science has made learning barren from the touch of the value of compassion and *rubiyah*. Moreover, that compassion here is not only compassion that is grown from humanity alone, but compassion that is integrated with the faith (*rahmah imaniyyah*), so that it is covered by the meaning of sincerity and sincerity. This principle requires that the development of communication and interaction of learning is more "painstaking", namely actions (educational) that contain the intensity of compassion, sincerity and sincerity so that the values are read and appreciated by *mu'allam* from all his *mu'allim* appearance. Therefore, the discussion here will only look at other references (other verses, hadiths, and opinions of scholars) about the need for such principles in the development of learning.

The existence of *rahmâniyyah* as a learning principle that is reviewed from the concept of *ta'lim* from the letter al-Rahman above gets strengthened from: And those who do not have the power to do so are those who have been given the Scripture before you, and do not act with them in the way of Allah. There are several concepts of *ta'lim* where the nausea (*fa'il/* subject) refers to the

Lord. These verses are QS. 12: 6, 37, 101; QS.2: 31, 32; Qs. 3: 38; and QS. 4: 113. There are at least 7 verses on the *Ta'lim* whose *mu'allim* refers to the concept of The Lord. This reinforces that the principle of compassion is truly present and deserves to be a principle in the learning process. The concept of God which has the meaning of *tarbiyah* contains the meaning of compassion in the dominant way. Abul 'Ala-Maudûdî, in his book *Al-Mushthalahat al-Arba'ah* fie al-a examines the meaning of the word of the Lord in the Qur'an specifically and comprehensively. He argues that the most basic meaning of the term is *tarbiyah* (education). He is the All-hearing, the All-knowing. While the most dominant meaning in *Rabb* or *tarbiyah* is compassion.

Second, the concept of *tarbiyah* which reads (QS. 17:24). Ensuring that compassion is dominant in it. And if you are in a part of what we have sent down to You, then love them, and say,

'Your Lord! (اِحْتُمَا), whereas the reference or comparison is "as they are (كَمَا رَبَّيَانِي) have educated me". Therefore, it can be interpreted as "love for them both as they have loved me as a

child." That is, the concept of *tarbiyah* (رَبَّيَانِي) it contains the dominant meaning of affection. This proves that the meaning of love is inherently contained in the concept of *tarbiyah*. Third, the concept of *tarbiyah* in surah *al-Fatihah*. It contains the dominant meaning of affection. This proves that the meaning of love is inherently contained in the concept of *tarbiyah*. Third, the concept of *tarbiyah* in

surah *al-Fatihah*. (الرَّحْمَنِ الرَّحِيمِ) Stated by the next verse as the main principle there over.

Allah is all-Learning, All-Knower. Hadith also provides significant reinforcement. Among other hadiths that read: "Do *ta'lim* to your children, because they were created to live in an age that is not the same as yours" and "Before you, I am like a father before his son. I'm teaching you. The hadiths reveal the learning process carried out by a father to his child. The concept of learning in the process uses the concept of *ta'lim*. The intensity of affection in it can be ascertained as the dominant factor. Thus, the hadiths strengthen the principle of compassion in the learning process (*ta'lim*).

Islamic education leaders also strengthened the importance of compassion in the process of education and learning (Widiani, 2018). Ibn Qudâmah al-Maqdisî stated some things that should be the behavior of *mu'allim*. Among other things, that *mu'allim* must be able to portray himself in front of *mu'allam* like a father in the presence of his son, namely that must have compassion for *mu'allam*. Al-Gazali suggested that a *mu'allim* should love his *mu'allam* and treat them like his own son. Al-Mausu'ah al-Fiqhiyyah al-Kwaitiyyah writes some traits that must be possessed by a *mu'allim*. Among other things, he must love you and treat him like a child himself, and he must also escort them from the influence of despicable morals in a gentle and compassionate manner.

If affection has grown to drench the relationship between one person and another, then the relationship between the people will become more intimate. Mutual trust and willingness to sacrifice something for the loved ones will occur. If a *mu'allim* has fallen dear to his *mu'allam*, then the *mu'allim*

will always try well to be able to give the best for his *mu'allam*. He will try to choose the best words, attitudes and actions for his *mu'allam*. While your affection has been read and appreciated by *mu'allam* through his various communication and learning interactions, then his trust and willingness to identify yourself to *mu'allim* will grow sincerely. This is where a *mu'allim* will become an idol and a place to identify in the development of *mu'allam* personality. In turn, *mu'allim's* presence will remain alive in his consciousness and affect his behavior even if physically present in absence.

## CONCLUSION

The conclusion of this research, it appears that the Qur'an displays the concept of *ta'lim* with phenomenal. Compared to the existence of other basic concepts of education (*tarbiyah* and *tadrís*), this concept is much more prominent. After conducting a cursory study of the concept of *ta'lim* in the Qur'an, the translation of *ta'lim* concept closer to the understanding of "learning" is seen from the analysis of the term *iqra* as the basis of the paradigm of the learning process. *Ta'lim* is a very interesting concept and phenomenon of qur'anic language. The concept is spread over 41 places, 36 verses and 18 letters. The meaning of *ta'lim* (learning) means interaction involving various parties. In accordance with its meaning, the concept involves *mu'allim* (teacher), *mu'allam* (learner), *mâdatu ta'lim* (learning material) and *gardhu al-ta'lim* (purpose or target), although implicit. These parties are involved in a psychological situation that is designed and shared. Education or learning does not occur in emptiness, but rather takes place in a psychological situation that is shared. Therefore, the communication situation above is actually a situation where educators and educated people meet psychologically. It is this kind of psychological situation that allows for meaningful meetings, even meetings of hope between the parties (educators and educated). Thus the assessment of *ta'lim* gave birth to several principles, one of which is the *Rahmaniyyah* principle. This is where a *mu'allim* will become an idol and a place to identify in the development of *mu'allam* personality. In turn, the presence of *mu'allim* will remain alive in his consciousness and influence his behavior to become a person who is always in the pleasure of God.

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