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The Concept of Ta'lim in the Qur'an and its Implementation Among Students of UIN Syahada Padangsidimpuan

Anni Kholidah Ritonga

UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan, Indonesia

ABSTRACT

The concept of *ta'lim* in the Qur'an emphasizes the importance of knowledge, understanding, and teaching for humanity, as reflected in various verses. This study investigates the concept of *ta'lim* in the Qur'an and its implementation among students at UIN Syahada Padangsidimpuan, focusing on both theoretical and practical aspects and their role in shaping student character. Using a qualitative descriptive approach, data were gathered through observations and interviews with relevant informants. The findings indicate that *ta'lim*, as understood by these students, involves the process of learning and teaching both religious and general knowledge in accordance with Islamic teachings. Implementation occurs through educational content that integrates theoretical knowledge with Islamic values. Supporting factors include an Islamic campus environment, the role of lecturers in integrating Islamic values into teaching, students' intentions to seek knowledge as worship, and policies emphasizing Islamic principles. However, challenges such as limited student awareness, negative environmental influences, and academic workload hinder implementation. Strategies to enhance *ta'lim* include strengthening the Islamic-based curriculum, improving teaching quality, fostering an Islamic campus environment, empowering student organizations, and using personal and motivational approaches. These efforts aim to foster students who embody both knowledge and Islamic values.

Concept of Ta'lim, Al-Qur'an, Student.

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Corresponding

Author 

annikholidahritonga@gmail.com

INTRODUCTION

Education is one of the fundamental pillars for building human civilization (Purwananti, 2016). In Islam, education holds a special status as it serves as a means to shape a complete individual (*insan kamil*). It aims not only to transfer knowledge but also to instill values of faith, morality, and social responsibility (Musaddad Harahap, 2017). The process of education in Islam is often referred to as *ta'lim*. Etymologically, *ta'lim* is derived from an Arabic root meaning "to teach" or "to educate," encompassing the transmission of

knowledge that is not merely theoretical but also practical and spiritually meaningful (Pulungan, 2022).

The Qur'an serves as the primary source for Muslims in worship and guidance. Understanding and studying the Qur'an facilitate the comprehension of Islamic legal foundations (Sandy Ariawan et al., 2022). One essential aspect discussed in the Qur'an is the concept of *ta'lim*, which refers to education, learning, and the transmission of knowledge. This concept is not limited to religious studies but also includes moral values, ethics, and principles for righteous living (Isnawati, Husni Fachri, 2023).

As times evolve, the implementation of *ta'lim* values within Muslim societies faces numerous challenges. Globalization, technological advancements, and lifestyle changes often influence the younger generation's perspectives on education, particularly in integrating religious and secular sciences. In the context of Islamic higher education, this issue becomes increasingly critical. Islamic universities bear the significant responsibility of maintaining a balance between the intellectual, spiritual, and moral development of students (Maskuri, A. Samsul Ma'arif, 2020).

The importance of *ta'lim* in the Qur'an is evident in its emphasis on knowledge, understanding, and teaching for humanity (Andhin Sabrina Zahra, Shofiatul Widad, Isabella Auralia Salsabila, 2024). These verses provide a robust foundation for educational practices in Islam. For instance, Surah Al-Imran (3:190-191) highlights the significance of reflecting on the creation of the heavens and the earth as a source of knowledge and wisdom:

"Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding – those who remember Allah while standing, sitting, or lying on their sides and give thought to the creation of the heavens and the earth, [saying], 'Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.'"

This verse encourages humanity to contemplate the universe as a source of divine knowledge and wisdom (Hastuti, Kharisman, Ahmad Mujahid, 2024). Additionally, the Qur'an emphasizes the importance of religious knowledge and ethics. In Surah Al-Mujadila (58:11), Allah states:

"Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do."

This verse underscores that knowledge and faith are two interrelated aspects that must be cultivated within Muslim communities (Sarnoto, 2017).

This study aims to explore the concept of *ta'lim* in the Qur'an and its implementation in the lives of students at UIN Syahada Padangsidempuan. The research focuses on theoretical and practical aspects, as well as their impact on

shaping student character. The study aspires to contribute significantly to strengthening the application of *ta'lim* values in Islamic higher education. Furthermore, the findings are expected to serve as a reference for policymakers in designing effective strategies to integrate Islamic values into the education system.

The relevance of this study lies in the strategic role of Islamic higher education in shaping a generation that is not only academically competent but also possesses moral and spiritual integrity. By examining the implementation of *ta'lim* in student life, this research seeks to provide insights into the dynamics of Islamic education in the modern era and offer solutions to contemporary challenges. The research elaborates on the Qur'anic perspective on knowledge, education, and learning while addressing the implications of the *ta'lim* concept for students at UIN Syahada Padangsidempuan.

RESEARCH METHOD

The method employed in this study is a qualitative research method with a descriptive approach. Descriptive research is an approach that interprets a situation, phenomenon, condition, event, objective, or anything related to the research object. It involves investigating events, individual life phenomena, and gathering narratives from individuals or groups about their experiences. This information is then reconstructed by the researcher into a descriptive chronology (Rusandi, 2021).

In this research, the focus is on describing the concept of *ta'lim* in the Qur'an and its implementation among students of UIN Syahada Padangsidempuan. Accordingly, the data collected is descriptive in nature, obtained by detailing the activities and interviews conducted by the researcher with informants. Thus, the study employs a descriptive qualitative approach to provide an in-depth understanding of the subject matter.

RESULT AND DISCUSSION

Ta'lim is a derived noun (*mashdar*) from the Arabic root word *allama*, which means "to teach" or "to impart knowledge." Scholars often distinguish between *tarbiyah*, which refers to education, and *ta'lim*, which specifically denotes teaching. The phrase *allamahu al-ilm* translates to "He taught him knowledge." Muhammad Rasyid Ridha defines *ta'lim* as the transmission of various forms of knowledge to an individual's soul without specific limitations or conditions (Rahmat Hidayat, 2019).

Several Qur'anic verses highlight the concept of *ta'lim*, including:

Q.S. Al-'Alaq: 1-5

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

"Read in the name of your Lord who created. He created man from a clot of blood. Read, and your Lord is the Most Generous Who taught by the pen taught man what he did not know."

These verses emphasize that Allah is the ultimate source of knowledge. Reading and seeking knowledge are acts of obedience to Allah, with the purpose of understanding and recognizing Him.

Q.S. Al-Baqarah: 31

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

And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."

This verse illustrates that Allah granted knowledge to Prophet Adam as preparation for his role as a khalifah on Earth. This teaching involved knowledge and the ability to comprehend.

Q.S. Al-Jumu'ah: 2

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error

This verse underscores the role of the Prophet Muhammad as a teacher, tasked with providing comprehensive education that includes religious knowledge (*kitab*), wisdom (*hikmah*), and purification of the soul.

From interviews and observations, researchers found that students at UIN Syahada Padangsidempuan perceive *ta'lim* as a process of learning and teaching knowledge, both religious and general, in accordance with Islamic teachings. This also includes observing the etiquette of learning, such as respecting teachers and using knowledge for good purposes.

In the Qur'an, *ta'lim* is often associated with education that instills values of truth. For example, Surah Al-'Alaq emphasizes the importance of reading and seeking knowledge. Other verses focus on teaching wisdom and morality, highlighting the holistic nature of *ta'lim* as a process that nurtures both intellectual and ethical development.

2. Implementation of the Concept of *Ta'lim* among UIN Syahada Padangsidempuan Students

The concept of *ta'lim* in Islam, which encompasses education based on Qur'anic values, plays a significant role in shaping the character and intellect of students. The implementation of *ta'lim* among students can be achieved through various approaches and activities that integrate spiritual, moral, and intellectual values into the educational process and campus life.

From interviews and observations, researchers found that the implementation of the concept of *ta'lim* among students at UIN Syahada Padangsidempuan involves delivering educational content that focuses not only on theory but also on Islamic values. For example, courses such as *Tafsir* and *Hadith* are designed to teach students how to become better individuals. In the learning process, students are taught good manners, such as respecting lecturers, maintaining ethics during discussions, and being accountable for their learning. In daily campus life, students apply the values of *ta'lim* by actively participating in Islamic studies, mentoring sessions, and other religious activities, showcasing how *ta'lim* is integrated into their everyday routines.

Moreover, the Islamic campus environment supports students in internalizing *ta'lim* values. The campus mosque plays an active role with religious programs, such as moral development and regular monthly studies. Students are trained to practice values aligned with *ta'lim*, such as mutual respect, honesty, and justice in their daily interactions.

Supporting and Hindering Factors in the Implementation of *Ta'lim*

The implementation of the concept of *ta'lim* among students is influenced by several factors, both supportive and obstructive.

a. Supporting Factors

1. Islamic Campus Environment

- Facility Support: Facilities such as mosques, Islamic libraries, and study spaces promote the application of *ta'lim* values.
- Religious Activities: Programs like regular studies, Islamic mentoring, and student organizations based on religion provide platforms for understanding and practicing *ta'lim*.

2. Role of Lecturers and Educators

- Lecturers who integrate Islamic values into their teaching and exemplify proper conduct can inspire students.
- Curricula that combine scientific knowledge with Qur'anic values help students grasp the concept of *ta'lim*.

3. Student Awareness

- Students with strong intentions to seek knowledge as worship can more easily implement *ta'lim* values.
- Positive peer influence, such as friends active in Islamic activities, motivates students to participate.

4. Campus Policies

Policies that integrate Islamic values into the teaching and learning process, such as dress codes aligned with Islamic principles and spiritual development activities, strengthen the implementation of *ta'lim*.

b. Hindering Factors

1. Limited Student Awareness

- Some students may not understand the importance of *ta'lim* in academic and spiritual life.
- Apathy toward religious activities due to perceived irrelevance to academic needs hinders implementation.

2. Negative Environmental Influences

- Environments that do not support Islamic values can affect students' mindsets and attitudes.
- Modern, materialistic lifestyles can distract students from *ta'lim* values.

3. Time Constraints and Academic Workloads

- Heavy academic workloads often leave students with little time to engage in activities that support *ta'lim*.
- Many students prioritize formal academic achievements over spiritual development.

4. Strategies to Enhance the Implementation of *Ta'lim*

Enhancing the implementation of *ta'lim* requires a holistic approach that includes curriculum, campus environment, teaching methods, and support from all campus elements.

The strategies are as follows:

a. Strengthening Islamic-Based Curriculum

- Every course, whether religious or general, should incorporate Islamic values relevant to the field. For instance, management courses can teach honesty and trustworthiness based on Islamic principles.
- Introduce specific courses on *ta'lim*, such as "Islamic Education in the Qur'anic Perspective" or "Ethics and Manners in Islam."

- Conduct periodic evaluations of the curriculum to ensure that the integration of Islamic values remains relevant to contemporary developments.
- b. Enhancing Teaching Quality and Lecturer Roles
- Provide training for lecturers on integrating the concept of *ta'lim* into their teaching.
 - Lecturers should serve as role models by practicing *ta'lim* values, such as teaching etiquette, discipline, and exemplary character.
 - Encourage lecturers to offer moral and spiritual guidance to students outside the classroom.
- c. Developing an Islamic Campus Environment
- Provide facilities such as study rooms, Islamic libraries, campus mosques, and comfortable discussion spaces for Islamic activities.
 - Expand religious programs based on *ta'lim*, such as halaqahs, Islamic mentoring, and regular studies.
 - Promote Islamic values on campus, such as greeting others, wearing appropriate attire, and demonstrating behaviors that reflect Islamic character.
- d. Empowering Student Organizations
- Encourage student organizations to organize programs supporting *ta'lim* implementation, such as training on learning ethics and thematic Islamic studies.
 - Form study groups focusing on Qur'anic, Hadith, and Islamic values.
- e. Personal and Motivational Approaches
- Conduct orientation programs for new students emphasizing the importance of *ta'lim* as a foundation for learning.
 - Implement mentoring programs involving senior students or lecturers to guide students in understanding and practicing *ta'lim*.
 - Recognize students who demonstrate commitment to Islamic values, such as active participation in religious activities or exemplary character.

By applying these strategies, the implementation of the concept of *ta'lim* among students is expected to: (1) increase spiritual awareness and noble character, (2) create an Islamic academic environment, and (3) develop a generation of knowledgeable and well-mannered individuals. These strategies should be implemented continuously with the support of all campus elements, ensuring that *ta'lim* becomes an integral part of shaping students' character.

Discussion

The concept of *ta'lim* in the Qur'an is a crucial aspect of Islamic education, emphasizing the teaching of knowledge to enhance goodness, obedience, and recognition of Allah. The word *ta'lim* derives from the root word *allama*, which means "to teach" or "to impart knowledge." Muhammad Rasyid Ridha views *ta'lim* as the comprehensive transfer of knowledge to individuals without specific limitations. In the Qur'an, the importance of education based on spiritual values is reflected in several verses, such as Q.S. Al-'Alaq (1-5), Q.S. Al-Baqarah (31), and Q.S. Al-Jumu'ah (2). These verses highlight that reading, learning, and teaching are divine commands. For instance, Q.S. Al-'Alaq (1-5) stresses that reading is a pathway to gaining knowledge and drawing closer to Allah. In Q.S. Al-Baqarah (31), Allah teaches Prophet Adam the names of all things as a preparation for his role as a khalifah. Meanwhile, Q.S. Al-Jumu'ah (2) emphasizes the Prophet Muhammad's role as an educator who conveys the Qur'an, wisdom, and spiritual purification.

At UIN Syahada Padangsidempuan, the concept of *ta'lim* is implemented through a holistic approach that integrates religious and general sciences. Students are taught to uphold Islamic manners, such as respecting lecturers, maintaining ethics in discussions, and being accountable for their knowledge. This implementation extends beyond classrooms into daily campus life. Activities like Islamic studies, mentoring, and other religious programs serve as avenues for internalizing *ta'lim* values. The Islamic campus environment, with facilities such as mosques and routine religious programs, supports students in consistently practicing Islamic values. Students are also encouraged to actively participate in Islamic activities that promote proper manners, noble character, and a passion for learning.

The factors supporting the implementation of *ta'lim* include an Islamic campus environment, the role of lecturers, student awareness, and policies that integrate Islamic values. The Islamic campus environment provides facilities like mosques, Islamic libraries, and study spaces. Lecturers play a vital role by integrating Islamic values into their teaching while serving as role models in manners and character. Students who view learning as a form of worship are more inclined to practice *ta'lim* values, especially when supported by campus policies like Islamic dress codes and spiritual development programs. However, challenges such as a lack of student awareness, negative environmental influences, and academic workloads hinder the implementation of *ta'lim*. Many students struggle to balance academic commitments with participation in Islamic activities.

Strategies to enhance the implementation of *ta'lim* at UIN Syahada Padangsidimpuan include strengthening an Islamic-based curriculum, improving teaching quality, fostering an Islamic campus environment, empowering student organizations, and adopting personal approaches. The curriculum should incorporate Islamic values relevant to each discipline. Lecturers should be trained to integrate *ta'lim* into their teaching and exemplify noble character. The campus environment should provide Islamic facilities, increase religious programs, and promote Islamic values. Student organizations can be encouraged to conduct Islamic activities like halaqahs, mentoring, and workshops on learning ethics. Personal approaches, such as mentoring programs and recognition for students committed to Islamic values, can further motivate students to practice *ta'lim*.

Through these integrated strategies, the concept of *ta'lim* can enhance spiritual awareness, develop Islamic character, and create an Islamic academic environment. This is expected to produce a generation of students who are not only knowledgeable but also well-mannered, capable of fulfilling their roles as khalifahs on Earth. Sustainable implementation supported by all campus elements will ensure that *ta'lim* becomes a fundamental foundation for shaping students with competitive and noble character.

CONCLUSION

The concept of *ta'lim*, according to students at UIN Syahada Padangsidimpuan, refers to the process of learning and teaching knowledge, both religious and general, in alignment with Islamic teachings. In the Qur'an, *ta'lim* is often associated with education through the inculcation of truth values, as reflected in Surah Al-'Alaq (1-5), which emphasizes the importance of reading and seeking knowledge.

The implementation of the concept of *ta'lim* among students at UIN Syahada Padangsidimpuan is realized through the delivery of educational materials that focus not only on theoretical aspects but also on Islamic values. Students are taught to develop good manners as part of the learning process. In daily campus life, students practice *ta'lim* values. Additionally, the Islamic campus environment supports students in internalizing these values, with an active campus mosque hosting various religious programs.

The supporting factors for the implementation of *ta'lim* at UIN Syahada Padangsidimpuan include: (1) an Islamic campus environment, (2) the role of lecturers and educators who integrate Islamic values into their teaching and serve as role models for learning etiquette, (3) students with a strong intention to seek knowledge as worship and a supportive social environment, and (4)

policies that integrate Islamic values into the teaching and learning process. The hindering factors are: (1) students' lack of awareness, (2) negative environmental influences, and (3) limited time and academic workload.

Strategies to optimize the implementation of *ta'lim* at UIN Syahada Padangsidempuan include: (1) strengthening the Islamic-based curriculum, (2) enhancing the quality of teaching and the role of lecturers, (3) developing the campus environment, (4) empowering student organizations, and (5) employing personal approaches and motivational methods.

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