

AL-TARBIYAH MEANING IN AL-QUR'AN AND ITS IMPLICATION IN LEARNING AND TEACHING PROCESS BASED ON THE ISLAMIC EDUCATION

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ABSTRACT: In repertory Arabic, the term usually translated education with some vocabulary words, including "tarbiyah", study groups, "tadris", "ta'dib", and "tahdib". The vocabulary of popular and commonly used to express terms of education. And the fifth is the vocabulary of the most popular and most widely used is "al-tarbiyah" word. Semantic approach is commonly used to study more about this problem. This problem is studied from the aspect of language, how the term is used in a variety of lexical dictionary, and then how it is used in a variety of contexts in the Al-Qur'an. In the end result of the nature of meaning and pronunciation led to the concept of education in Islam. Based on the analysis and discussion of the meaning of the word "al-tarbiyah" with its derivation, it is concluded that "al-tarbiyah" is the process of development, maintenance, preservation, management, delivery of science, giving instructions, guidance, improvement, and sense of belonging for students both body, mind, soul, talent, potential, sense, on an ongoing basis, gradually, loving, caring, gentleness, good, wise, easily tolerated, thus forming the perfection of human nature, pleasure, glory, and live independently to achieve the pleasure of Allah SWT. The implications of the study results is that any interpretation of "al-tarbiyah", it should be explained by the semantic approach and perspective.

KEY WORDS: Al-tarbiyah, semantic perspective, Al-Qur'an, teaching and learning process, and implication in Islamic education.

INTRODUCTION

Al-Qur'an is a guidance and instruction for all men in carrying out its mission as *khalifatullah* on earth. It contains various aspects of human needs, such as the spiritual aspects, social, cultural, educational, and other aspects. The position of the Qur'an as the main source of Islamic education can be seen in the Qur'an *surah* an-Nahl verse 64 and *surah* Shad verse 29. There was revealed that in essence, the Qur'an is an important treasure for life and human culture, especially the field of spirituality. Al-Qur'an is a guide for civic education on moral and spiritual.

Muhammad Naqib al-'Attas opinion that in Islam, there are two terms that are used for the meaning of education, namely *tarbiyah* and *ta'dib* (al-'Attas, 1996).

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Semantically, *tarbiyah* specifically is not intended to educate people, but can be used for other species such as minerals, plants, and animals. While referring to the notion *ta'dib* or *'ilm*, teaching or study groups, and good parenting or *tarbiyah* (Ramayulis, 1994:2-3). Thus, the concept Muhammad Naqib al-'Attas (1996) on *tarbiyah* is only one sub-system of *ta'dib*. Hence, *tarbiyah* concepts and differences among the study groups encourage writer to study it from the perspective of semantic study.

This issue needs to be studied through Arabic literature research with semantic approach (linguistic), because of differences in concepts that are used will be very influential to the implications and implementation. Due to the broad range and scope of this discussion, so in this study is limited to the basics, the true meaning of *trabiyah* in the Qur'an.

Specifically, the research examined and questioned the following things: (1) How much *tarbiyah* word and its derivation that used in Qur'an whose meaning commensurate with education?; (2) How does the concept of education in the Qur'an by the following *tarbiyah* vocabulary and its derivation?; and (3) How to implicate *tarbiyah* meaning in teaching and learning courses in the Department of Arabic Education, Faculty of Arts and Language Education, Indonesia University of Education in Bandung, West Java, Indonesia?

LITERATURE REVIEW

On the Semantics and the Nature of its Element. Semantics is a technical term which refers to the study of meaning. Semantic means theory of meaning or sense of the theory systematic branch that investigates the meaning of language (Pateda, 1989:19). In other languages, Henry Guntur Tarigan said that semantics is the study of meaning. Examine semantic symbols or signs stating that the meaning of relationships with one another, and its impact on society (Tarigan, 1993:7). Therefore, semantic include its meaning, development, and change. Semantic consists of two components: (1) defines the components which form the sound forms of language; and (2) components defined or the meaning of the first component. The second component is a sign or symbol, while a marked or represented is something beyond language commonly known as the referendum or thing designed (Chaer, 1995:2).

There are three ways used by linguists and philosophers in their attempt to explain the meaning in human language, namely: (1) defines the nature of the meaning of the word; (2) by defining the essence of the meaning of the sentence; and (3) by explaining the communication process. The first way, the meaning of the word, is taken as a construct, a construct of the meaning of the sentence, and communication can be explained. The second way, the meaning of the sentence, is taken as a basis while the words be understood as a systematic contributor to the meaning of the sentence. The third way, both the meaning of sentences and the meaning of the word, described in the limits of use in acts of communication (Aqil, 1983).

On the *Tarbiyah* in Islamic Treasury. In the historical development of Islamic civilization since the time of the Prophet Muhammad SAW (*Salallahu 'Alaihi Wassalam* or Peace be Upon Him) until the golden age of Islam in the Bani Abbas, it was said that *tarbiyah* never appeared in the literature of education. It was only in the modern age that *tarbiyah* was said sticking to the surface as a translation of the word education. In classical times, people only know that the word *ta'dib* to refers to the meaning of education. As mentioned in the *Hadith* of the Prophet Muhammad SAW as follows:

Allah has taught me that I am well educated.

This kind of understanding continued in use during the heyday of Islam. So that all knowledge produced by the human mind is called *adab*, both associated with Islam such as *Fiqh*, *Tafseer*, *Tawheed*, and which are not related directly like Physics, Philosophy, Medicine, Astronomy, Pharmacy, and Language. All the books that contain science are called the popular *al-adab*. Then, when the scholars of leading to the field of specialization in science, the notion of *adab* narrowing, which is only used to refer to literature and ethics; *ta'dib* consequences as the concept of Islamic education is less well known anymore.

METHODOLOGY

This research uses descriptive linguistic methods with emphasis on the study of semantic grammatical, lexical, and semantic usage. The source of data in this study is the Al-Qur'an and commentary. Interpretation is used, among other interpretations of Ahmad Mushthafa al-Maraghi (1971) and Abi Ja'far Muhammad bin Jarir al-Thabari (1988) interpretations.

The techniques and steps taken are: (1) Collecting Al-Qur'an verses that contain words and *tarbiyah* and its derivation. After that sought explanation the commentary; (2) Analyzing the pronunciation *al-tarbiyah* above, both morphological and syntactic, consist of *fi'il madhi*, *fi'il mudhari*, and its *mashdar*; (3) Assessing through lexical analysis, among other uses *Mu'jam Taj al-'Arusy* and *Lisan al-Arab*; (4) Tracing and examining the semantic analysis by using books and commentaries of Ahmad Mushthafa al-Maraghi and Abi Ja'far Muhammad bin Jarir al-Thabari; (5) Classifying the data to find understanding and use of pronunciation *tarbiyah*; and (6) Inferring the meaning of the word *tarbiyah* in the Qur'an in the context of Islamic education.

RESULT AND DISCUSSION

On the *Al-Tarbiyah* Judging from the Aspect of Language. Generally, *tarbiyah* words can be returned to the three different verbs. *First*, the word around *yarbu*

(-) which means that the name *yanmu* (-): developed. *Second*, the word around *rabiya yarba* (-) *nasyaa* meaningful: *tara'ra'a* (grow). *Third*, the word around *rabba-yarubbu* (-) which means *aslahahu, tawalla amrahu, sasaahu, wa qama 'alaihi wa ra'aahu* which means repairing, care, conduct, maintain, and maintain or educate (Hamzah, 1996:6).

Etymologically, the word comes from the word *tarbiyat* - - then this wording was changed into a pattern *tsulatsi mazid* then it becomes - - . (al-Jubaedi, 1306H:142). In this context, Ibnu al-Manzhur (1988) and Muhammad Muradha al-Jubaedi (1306H) explained that

means that education means better maintenance and management of past childhood, he/she was good or not their children (Ibnu al-Manzhur, 1988:96). Then, they were adding that *tarbiyah* is interpreted here also means as feeding or care. Furthermore, Ibnu al-Manzhur (1988:95) suggested that - - , it means to have or control. Then, he explained that the pronunciation - - means to develop, adding, refining, and clean or organize.

Meanwhile, Muhammad Muradha al-Jubaedi conveys the same to explain Ibnu al-Manzhur the above, but he added another meaning that is the pronunciation , is full - - which means living or staying in one place (al-Jubaedi, 1306H:261). Then, Al-Fairuz Abadi explained in the dictionary that *al-Muhith* , means to collect, add, and live or stay (Abadi, n.y.:70). This is the meaning of the amplifier as well as reinforce the notion that the two figures submitted by the language above, as well as evidence that the experts on complementary.

On the *Al-Tarbiyat* Judging from the Grammatical Aspect. Research data about *tarbiyah fi'il* groups and grammatically *isim* in Al-Qur'an is as follows:

الرقم	الجملة	الصيغيات/ الوظائف	الفاعل	نائب الفاعل	المفعول به
	(:)	فعل ماض	هما (الوالدان)	-	أنا (الإنسان) صغار
٢	...)	فعل مضارع	نحن (فرعون)	-	انت (الناس) - وليدا
٣	(:) _____	مضاف	-	-	-
٤	...) _____ (:	خير كان	-	-	-

From the data above, it can be obtained several images of related grammatical *tarbiyah*. Simply put, the researcher describes the content or links grammatically and intent of that line.

The word of *tarbiyah* (human) on first data, Al-Qur'an shows that education for men (since childhood). On second data, Al-Qur'an shows that education can be

used for humans in general, since childhood and adulthood. *Tarbiyah* components include: (1) – (2) – (3) – and (4) form of *tarbiyah fi'il* show will be one object, while objects in *tarbiyah* not called because the complex and the number of objects that must be *di-tarbiyah-i*. In third data (Al-Qur'an), the word of رب العالمين *idzafat*, this indicates that the *tarbiyah* used for all Allah's creatures including humans, animals, plants, and others. In fourth data (Al-Qur'an), رباني word suggests a human *rabbani* command. sentence implies among others who hold fast to the religion of Allah, obedient to continue his education specialists, educators are trustees.

One of the features of word رب *isim* رب *fa'il* of the word in the sense that الرب educate not show significance but الله as meaningful مربى stepfather or stepmother stepson educate. Meanwhile, as *murabbi mashdar* use as a form of meaning *isti'arah* for *fa'il*.

In terms of subject or *murabbi* and object or *mutarabbi* of grammatical data above can be explained as follows:

<i>Tarbiyah</i>		
<i>Murabbi</i>		<i>Mutarabbi</i>
1. Allah	1. Angel 2. Human 3. Ginny 4. Plants 5. Animal 6. etc	
2. Human	1. Babies/Children/Step Children 2. Human (All Ages) 3. Animals	

From the scheme above, it can be explained that *tarbiyah* and its *murabbi* consists of Allah and human beings, including the apostles. Object *tarbiyah* of Allah demonstrates comprehensive coverage, while the object of human or messenger can be used for people of all ages and levels of animals. This shows that *tarbiyah* emphasis on individual development and indicates that the object is not complex.

On the Meaning of Al-Tarbiyah in Al-Qur'an. Al-Qur'an, as the words of Allah, has many secrets and privilege both in content and linguistic terms which are not found in other religious scriptures. Similarly, existing vocabulary terms related to *tarbiyah*, Al-Qur'an tells us a lot of good vocabulary related directly or closely related to the term *tarbiyah*. In other words, the root of the term *tarbiyah* researcher found, whether in relation to the meaning of *tarbiyah*, the word taken and its derivation in terms closely related to *tarbiyah*.

Muhammad Fuad Abdu al-Baqi al-Baqi (1992:362) explained to us, some good vocabulary is directly related to educational affairs or indirectly. The vocabulary in the form of *fi'il* or in the form of *isim*. The words are included in the category *fi'il* group there were 6 (six) different verses, pronunciation, and pronunciations are:

; while the vocabulary that includes researcher finds *isim* group there were 12 (twelve) pronunciations. Pronunciation is:

If we divide in accordance with the purposes of this study, the eighteenth such vocabulary, researcher grouped into: (1) those who have a relationship of meaning with particulars or terms *tarbiyah*; and (2) a group closely associated with the case history of education, whether the purpose, process, means or strategies, procedures, coverage of education, and the like.

Pronunciations that have relationship or have a close meaning to the educational affairs, the *first* is: . This vocabulary is contained in the *surah* of Yusuf verse 39, and the *mufasssirs* explained, among others, according to Abi al-Faraj Abdurrahman Ibnu al-Juzi (1965:225), means statue both small and great.

Second, pronunciation of , it is contained in *surah* of Ali Imran verse 64. The mean of *mufasssirs*, both Abi al-Faraj Abdurrahman Ibnu al-Juzi (1965:402), Ahmad Mushthafa al-Maraghi (1971:101), and Abi Ja'far Muhammad bin Jarir al-Thabari (1988:304) have resemble *th*, that is defined . Jews made priest-pastor as scholars in the field of religion as *arbab*, and the Christians made their priest as a figure for those in worshipping.

Third, pronunciation of , it is contained in the *surah* of Ali Imran verse 146. The mean of *mufasssirs* are varied, both Abi al-Faraj Abdurrahman Ibnu al-Juzi (1965:472), Ahmad Mushthafa al-Maraghi (1971:92), and Abi Ja'far Muhammad bin Jarir al-Thabari (1988:117). But if we compromised the interpretation of the above verse, it means: a group of people who worship the God, either of the jurists, scholars and students or students and teachers.

Fourth, pronunciation of , it is contained in the *surah* Al-Ra'du verse 17. The mean of *mufasssirs* are also varied, both Abi al-Faraj Abdurrahman Ibnu al-Juzi (1965:321), Ahmad Mushthafa al-Maraghi (1971:87), and Abi Ja'far Muhammad bin Jarir al-Thabari (1988:134). But if we compromised the interpretation of the above verse, it means: high above the water or floating on the water.

Fifth, pronunciation of , it is found in *surah* Al-Haaqqa verse 10. The *mufasssirs* defined it variously, both Abi al-Faraj Abdurrahman Ibnu al-Juzi (1965:348), Ahmad Mushthafa al-Maraghi (1971:50), and Abi Ja'far Muhammad bin Jarir al-Thabari (1988:53). But if we compromise the interpretation of the above verses, it can be concluded that in this paragraph is hard punishment of God.

Sixth, pronunciation of , it is contained in the *surah* of Al-Mu'minun verse 50. The *mufasssirs* defined it variously, both Ahmad Mushthafa al-Maraghi (1971:27), Abdurrahman bin al-Kamal Jalaluddin al-Suyuthi (1993:100), and Ahmad al-Shawi (1993:144). But if we compromised the interpretation of the above verses, it can be concluded that in this paragraph is a place or high ground.

Seventh, pronunciation of , it is contained in *surah* Al-Fushshilat verse 39 and *surah* Al-Hajj verse 50. The *mufasssirs* interpret it a variety of both Abi al-Faraj Abdurrahman Ibnu al-Juzi (1965:408) and Ahmad Mushthafa al-Maraghi

(1971:134). But if the interpretation is compromised, then the interpretation of the above verse, it can be concluded that it means to fulfill or rising or expanding or growing.

Eighth, pronunciation of / / , this pronunciation is found in *surah* Ali Imran verse 130, the *surah* Al-Rum verse 39, and the *surah* Al-Baqarah verse 257. The *mufassirs* mean many things, both the interpretation of Abi al-Faraj Abdurrahman Ibnu al-Juzi (1965:304) or exegesis of Ahmad al-Shawi (1993:238). But if the interpretation is compromised, then the interpretation of the above verse, it can be concluded that / in verse is increasing or developing.

Ninth, pronunciation of , it is found in the *surah* Al-Rum verse 39. Then, Abi al-Faraj Abdurrahman Ibnu al-Juzi (1965:304) interpreted that means clean and being double or increasing.

Tenth, pronunciation of , the pronunciation is found in *surah* Al-Baqarah verse 276. The *mufassirs* defined many things, both interpretations of Ahmad Mushthafa al-Maraghi (1971:65) and Abi Ja'far Muhammad bin Jarir al-Thabari (1988:101). But if the interpretation is compromised, then the interpretation of the above verse it can be concluded that means increasing or growing and being double.

Eleventh, pronunciation of , it is found in *surah* An-Nahl verse 92. According to Abi al-Faraj Abdurrahman Ibnu al-Juzi (1965:486), means the rich; and according to Ahmad Mushthafa al-Maraghi (1971:129), means more. Both shows are no different meaning.

Thus, a variety of existing vocabulary related to *tarbiyah* meaning, but has no direct relationship with educational affairs. Here are researcher presents some vocabulary related to education found in *Al-Mu'jam al-Mufahras li al-Alfahz al-Qur'an al-Karim*. Vocabulary that includes 4 (four) in the form of pronunciation *isim* and 2 (two) in the form *fi'il* pronunciation.

Spelling-pronunciation included to *isim* category is . When researcher explored the book of *Al-Mu'jam al-Mufahras li al-Alfahz al-Quran al-Karim* by Muhammad Fuad Abdu al-Baqi (1992:362-380), there are 952 is said in Al-Qur'an, some researchers have examined a large (639) words and the rest (313) is said by the researchers that there have not examined deeply.

Furthermore, pronunciation of , according to some dictionary or *mu'jam* which researcher examined and the findings of several other interpretations of the commentators like Ahmad Mushthafa al-Maraghi (1971) and Ahmad al-Shawi (1993); and interpretation as well as the findings of Abu al-A'la al-Maududi (1981) was about 19 (nineteen) meanings. The *Al-Nihayat* book of Ibn al-Atsir, explained that the meaning is:

(cited by Ulwan, 1992). Meanwhile, the dictionary of *Taj al-'Arus* of Muhammad Murtadha al-Jubaedi (1306H:142) explains that ; whereas *Ma'ani al-Qur'an* book of Abdurrahman Faudah (n.y.) explains that / . In addition to meanings in the researcher also discovered other means, including: , , ,

and (al-Maraghi, 1971:69-194). Meanwhile, Abu al-A'la al-Maududi (1981:26-27) explains 5 (five) of meanings. Fifth meanings are as follows: (1) Education, assistance, and improvement; (2) Raise, mobilize, and prepare; (3) Responsibility, improvement, and care; (4) Greatness, leadership, authority, and the execution of orders; and (5) The owner and skipper.

Both pronunciation, this vocabulary is mentioned in Al-Qur'an as much as twice contained in *surah* Al-Maidah verse 44 and 63. *Third*, pronunciation of , in Al-Qur'an is mentioned once in *surah* Ali Imran verse 79. *Fourth*, pronunciation in Al-Quran is called only once in *surah* An-Nisa verse 23 (Depag RI, 1995).

Otherwise vocabulary derived from *fi'il*, new research found in the Al-Qur'an twice, namely pronunciations contained in *surah* Al-Isra verse 24 as well as pronunciation , the researcher found in *surah* Al-Isra verse 18 (Depag RI, 1995). Sixth vocabulary that will be examined in some depth, and will describe research and analysis based on the book of interpretation, according to the writer's ability is very limited. The books will be commentators who said the researcher in this study, including works of *Zad al-Masir fi Ilmi al-Tafsir* by Abi al-Faraj Abdurrahman Ibnu al-Juzi (1965); *Tafsir al-Maraghi* by Ahmad Mushthafa al-Maraghi (1971); *Jami' al-Bayan an-Ta'wil Ayi al-Qur'an* by Abi Ja'far Muhammad bin Jarir al-Thabari (1988); *Hatsiyat al-Shawi 'ala Tafsir al-Jalalen* by Ahmad al-Shawi (1993); and *Tafsir al-Dur al-Mantsur fi al-Tafsir al-Ma'tsur* by Abdurrahman bin al-Kamal Jalaluddin al-Suyuthi (1993).

A. DATA RESULTS OF RESEARCH ON "AL-TARBIYAH FI'IL" GROUP

From the data results of research on vocabulary *tarbiyah* which is a direct relationship with educational affairs, *fi'il* group of Al-Qur'an can be explained in the following points:

From the data of *surah* Al-Isra verse 24 may be understood that *tarbiyah* means to develop physical, mental, and reason requires the child to be accompanied with the love and tenderness until the child can be independent and able to defend him/herself or his/her life in a heterogeneous society. This is supported by Abi Qasim Jarullah Mahmud bin Umar al-Zamakhshari al-Khawarizmi in *Al-Kasysyaf an Haqiq al-Tanzil wa 'Uyun al-Aqawil fi Wujuhi al-Ta'wil* (n.y.) which states that children should feel sorry for his/her parents and pray that God gives eternal blessing because they have been educated since childhood without limit. Abi Ja'far Muhammad bin Jarir al-Thabari (1988) explains that is convey the same meaning grow. In other words, every parent is always to educate children in a small time and lovingly until the child reaches adulthood to be independent and adequate.

Other analysts, Ahmad Mushthafa al-Maraghi (1971) explained that means the old man always in educating their children of the perfect loving, patient, and responsible. Furthermore, he explained that / has 3 (three) kinds: (1) or physical education; (2) or educational mind / mental; and (3)

or psychological education (al-Maraghi, 1971:30). This is reinforced by other analysts, Muhammad Mahmud Hijazi (1993) that both parents had a little time to educate children. Viewed from the context, the pronunciation associated with , this indicates that *tarbiyah* here is used for little children.

In the structure (morphology and syntax), *mashdar* of is as well as *mashdar* of is both follow the pattern of . The pronunciation above shows one object, namely "I". This shows that the pressure of *tarbiyah* is on individual development and developed by a complex way.

Based on data of *surah* Asyu'ara verse 18, *tarbiyah* of Pharaoh to Moses that is occurred in the maintenance and development of the physical side, not mental educate and conscience, because Pharaoh grew Moses without his faith. In addition, in Islamic concept, the process and implementation of *tarbiyah* happens and applies to the early age / childhood and also occurs during adulthood. This is supported by Ahmad al-Shawi (1993) who explains that Pharaoh gave pleasure to take care of Moses as a child with education. This is reinforced by Abi al-Faraj Abdurrahman Ibnu al-Juzi (1965) that Pharaoh took care Moses since he was child. The duration of the education process by Pharaoh, the friends (*tabi'in*) informed by varied, but essentially is the same that is until the age of mature (*baligh*).

Ibn Abbas argued that the age of Moses until 18 years, according to Ibn as-Saib, Moses was 40 years old, while according Muqatil, until reaching 30 years of age Moses. This suggests that Moses was educated by the Pharaoh from childhood until adulthood stage. This means that the process of *tarbiyah* is not just for early / childhood only, but applies also to the adult age (al-Abrasyi, 1950; al-Hasyimi, 1972; and al-Nadwi, 1974).

Al-Wadhih explained that the above verse describes Moses to the Pharaoh's answer of the point: "How could you (Pharaoh) feel educate Moses in Pharaoh's house but he has been tormenting the Bani Israel with a grievous punishment?" This suggests that Moses does not mean educated by Pharaoh though Pharaoh acknowledged it. In other words, the essence of Pharaoh educated and grew Moses is just in terms of physical and did not educate in his mental and his conscience (al-Ahwani, n.y.; al-'Attas, 1996; and al-Nahlawi, 1999).

Other analysts, Ahmad Mushthafa al-Maraghi in *Tafsir al-Maraghi* (1971) explains that *tarbiyah* of Pharaoh reached the adult level (the *rajul* age). Abi Qasim Jarullah Mahmud bin Umar al-Zamakhsyari al-Khawarizmi in *Al-Kasysyaf an Haqaiq al-Tanzil wa 'Uyun al-Aqawil fi Wujuhi al-Ta'wil* (n.y.) and Abdurrahman bin al-Kamal Jalaluddin al-Suyuthi in *Tafsir al-Dur al-Mantsur fi al-Tafsir al-Ma'tsur* (1993) agree with al-Maraghi that the Pharaoh educate Moses from childhood until the age of *rajul*. Ibnu al-Manzhur (1988:154) also explains that what is meant by *rajul* is if a person has reached the condition of *ihtilam* and through a period of youth; and what is meant by *syabab* is if someone has entered the age of *baligh* (14-16 years old). Viewed from the context of associated with which according to Abi Qasim Jarullah Mahmud bin Umar al-Zamakhsyari al-Khawarizmi in *Al-Kasysyaf an Haqaiq al-Tanzil wa 'Uyun al-Aqawil fi Wujuhi al-Ta'wil* (n.y.) that is meant by

newborn of baby, thereby the *tarbiyah* used for babies at the beginning of birth.

In structure, pronunciation above has one object. This means that the pressure of *tarbiyah* emphasizes on individuals and physical objects to be *tarbiyah*. From both data about the *tarbiyah fi'il* that it can be concluded that the root word *tarbiyah* is *رب* - which means *رب* - that is meant by to develop and grow. *Tarbiyah* includes his/her body, soul, and minds. The way of *tarbiyah* should gently and affectionate. *Tarbiyah* happened since early age or childhood to adulthood, i.e. after *ihtilam* age and after passing the *syabb* level.

B. DATA RESULTS OF RESEARCH ON "AL-TARBIYAH ISIM" GROUP

From the data results of research on vocabulary of *tarbiyah* which relates directly or indirectly with *isim* group educational affairs from the Al-Qur'an, it can be explained in the following points:

Rabb on *surah* Al-Fatihah verse 2 that means to develop, lead, educate, organize, assist, and own. This is consistent with Ahmad Mushthafa al-Maraghi in *Tafsir al-Maraghi* (1971) that defines the leader, master of education which administers the students and manage his/her business. And about the *rabb*, it means the king and lord, the word implies divinity, education, and guidance or assistance. In this context, Abi al-Faraj Abdurrahman Ibnu al-Juzi (1965) argues that *rabb* is the king. The name did not use for His creatures except to be said in other words, such as: *رب* = homeowner, *رب* = master of followers, and said that the word *رب* is taken from *tarbiyah*.

Furthermore, Abi Qasim Jarullah Mahmud bin Umar al-Zamakhshari al-Khawarizmi in *Al-Kasysyaf an Haqaiq al-Tanzil wa 'Uyun al-Aqawil fi Wujuhi al-Ta'wil* (n.y.) explains that the *tarbiyah* is for those who have knowledge like humans, *jinn*, and angels; and are known by the creator such as plants and animals. Ahmad Mushthafa al-Maraghi in *Tafsir al-Maraghi* (1971) explains that *tarbiyah* of God to human that there are two, namely: (1) *Tarbiyat Khalqiyat*, coaching and development of body, soul, and intellect in various forms; and (2) *Tarbiyat Diniyat Tahdzibiyat*, namely coaching soul with the revelation to the perfection of reason and sanctity of life. Word *رب* means all what is exist. Usually the pronunciation of *رب* unusual to be plural, they used to say: human nature, animal nature, natural plants, and unusual is said by the natural stone, the natural soil. Realms of meaning here that contain *tarbiyah* (development) that signed by word *رب*. So, who is / looks at her is life, eat, and breed.

In its context, the word *رب* connected at *رب*, this shows the meaning of *tarbiyah* used to be common: for angels, humans, *jinn*, animals, plants, etc. And the type *tarbiyah* for humans include: development and physical development, mental, and mind with various clues and revelations. In its structure, *mashdar* of pronunciation *رب* - *رب* namely *mashdar* used in the meaning *fa'il*; and means as *mubalaghah*, *رب*: plural *رب*, it has many kinds, besides nature of God, such as the nature of angels, humans, *jinn*, animals, plants, etc.

According to Muhammad Mahmud Hijazi in *Al-Tafsir al-Wadhih* (1993:180), the education process must be in fresh, loving, caring, inspiration, and fun or not boring environment. In *surah* Al-An'am verse 104 and *surah* At-Thalaq verse 1, according to Ahmad Mushthafa al-Maraghi (1971), there are explained that the scope of education includes physical, emotion, mind or intellect, and talent or potential, the soul, so on as to achieve the perfection of humanity in the eyes of God Almighty. Then, he explained that the purpose of education is to give pleasure and glory of the teacher-student without any limitation.

Later in the data of *surah* Ar-Rahman verse 13, *surah* Al-Baqarah verse 260, and *surah* Al-An'am verse 83, Ahmad Mushthafa al-Maraghi (1971) explains the phrase *rabb* here is a hint that originated from the Supreme Self or educator who developed the physical and mental. In another verse, Ahmad Mushthafa al-Maraghi (1971) explains that begins with the phrase *rabbi* will petition and help as a servant of God and the petition will be an educational sense and soul. And *tarbiyah* means educating, teaching, and showing or guiding or giving directions; with another expression that the purpose of *tarbiyah* is to imperfect the innate nature of humanity. According to Abi Ja'far Muhammad bin Jarir al-Thabari (1988), in *surah* Al-An'am verse 128 is explained that *tarbiyah* must be wise in its settings and manage from one condition to another condition, and must be developed stage by stage. Ahmad Mushthafa al-Maraghi (1971), in another verse, points out that *tarbiyah* imperfect human nature.

From the ninth *tafsir* on *tarbiyah* above, it can be shorted that there are two kinds of *tarbiyah*, namely: (1) *Tarbiyah Khalqiyah* which includes coaching, development of body, soul, and mind with the instructions; and (2) *Tarbiyah Diniyah Tahdzibiyah*, supervising the soul with the revelation to the perfection of mind and sanctity of life.

Tarbiyah can occur in general circumstances for people in various age levels; occurs also for the animals, in the sense of taking care of, train, feed, and maintain; occurs also for plants, in the sense of care, nurture, and maintain. *Tarbiyah* should also be proceed, clear guidelines, have specific goals, everything comes from God Almighty to refer to things that are educational, teaching, guiding, and developing the potential for future students in order to live independently and be useful for their surroundings.

CONCLUSION

On the meaning of *tarbiyah*, it is drawn from the results of the study of the verses of the Al-Qur'an, and the term of language that has been discussed in the previous section. Then, the analysis of the meaning of the *tarbiyah* to see, assess, and compare the results of discussion, research, or review of previous experts to obtain input and description in the arrangement of the definition of *al-tarbiyah* by the its term. Furthermore, the definition of *al-tarbiyah* according to its terms. The arrangement of this definition will stand and is based on the meanings of the *tarbiyah* that have been analyzed.

In general, the word *tarbiyah* can be returned to the three different verbs and have a relationship of meaning, namely: (1) *Raba* which means developing; (2) *Yanmu* which means grow; and (3) *Rabba-yaribbu* which means repair, manage, lead, keep, maintain or educate.

From the results of the study of the verses of the Al-Qur'an, it acquired several meanings of *tarbiyah* is as follows: (1) *Tarbiyah* is the process of development and guidance on body, mind, and soul carried on an ongoing basis so that *mutarabbi* or students can be mature and independent living in the community; (2) *Tarbiyah* is an activity which is accompanied with great affection, tenderness, caring, wise, and fun not with boring environment; (3) Essential *Murabbi* that develops body, mind, and soul is God Almighty; (4) *Tarbiyah* aims to improve human nature, giving a pleasure and glory without limitation based on the *shari'ah* of Allah Almighty; (5) *Tarbiyah* is a process that is done by setting a wise way and implemented in stages from easy to difficult one; (6) *Murabbi* always to be able to and try her/his best to maintain the purity of the *shari'ah* of Allah and carry out *amar ma'ruf* and *nahyi munkar*; (7) *Murabbi* should always hold hardly to the religion, always obedient to Allah, teaches science, and always learning; (8) *Murabbi* levels are higher than the levels of *mua'lim* and *mudaris*; (9) *Tarbiyah* is to educate children through the delivery of science, using methods that are readily accepted so that students can practice it in daily life; (10) *Tarbiyah* is an activity which includes the development, maintenance, preservation, processing, and delivery of science, giving instructions, guidance, improvement, and a feeling of belonging; (11) *Tarbiyah* carried out with the intention to obey, worship God Almighty and to attain His good pleasure; (12) *Tarbiyah* occurs in human beings in the sense that is common to various age levels, both aged child and the next age; (13) *Tarbiyah* included in *tarbiyah khalqiyah*, coaching and development of body, mind, soul, potential, feeling with a variety of directions, and *tarbiah diniyah tahdhibiyah*, coaching soul by revelation to the perfection of mind and sanctity of the soul in the eyes of God Almighty; (14) In *tarbiyah* activity, it implied the existence of *murabbi* or educator, *yurabbi* or educational process, *mutarabbi* or students, and *tarbiyah* itself that is non-teaching materials; and (15) *Tarbiyah* may occur also in animals and plants within the meaning of feed, maintain, and keep doing well and big.

So, on the basis of the meaning of the above simple, definition of *tarbiyah* according to its terms is as follows: *Al-tarbiyah* is the process of development, maintenance, preservation, processing, delivery of science, giving instructions, guidance, improvement, and the feeling of having good pupils' body, mind, soul, talents, potentials, feelings, continuous, gradual, full of love, caring, tenderness, playful, wise, easy to be accepted, thus it will form the perfection of human nature, pleasure, glory, live independently, to achieve the willing of Allah Almighty.

The implications of the study results is that any interpretation or *tafsir* of *tarbawi* teacher at any college student should explain by the semantic approach, so that it will be able to look the meaning of the language, terms and the other kinds of, and any subject matter that is in the interpretation *tarbawi* should approach through

lexicologist, morphological, syntactic, contextual or *munasabah al-ayat* approach even strengthened by *al-ahadists al-syarifah*.

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