

AL-TAZKIYAH AND AL-TA'LIM TERMS IN THE QUR'AN AND THEIR RELATIONSHIP TO THE SEEKING OF KNOWLEDGE: TAQDIM AND TAKHIR STUDIES

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ABSTRACT

In line with the objectives of education in Indonesia, which seek Knowledge, among others, to form noble morals, there are currently immoral acts committed by students both during education and after graduation. This happens since the education process does not emphasize the aspects of tazkiyah and ta'lim, namely the purification of goodness when seeking Knowledge. Thus, this study aims to determine the relationship between Tazkiyah and Ta'lim for the effectiveness of seeking Knowledge. The researcher employed a descriptive method in explaining the interpretation of the mufassir, then analyzed it to explain the context of the verse. It also used a study of taqdim and takhir to explain the change in the context of the verse on the words al-Tazkiyah and at-Ta'lim. The researcher concluded that tazkiyah is prioritized over Salim because it aligns with the purpose of the Prophet's sending to cleanse or remove humanity from error. The prioritization of tazkiyah over ta'lim shows that before an individual receives Knowledge, the individual should purify by maintaining good intentions and actions before receiving Knowledge since Tazkiyah Nafs can give peace of mind so that it will make it easier to receive Knowledge. Therefore, it is appropriate for students of knowledge to purify their intentions and actions before acquiring knowledge.

Keywords: Knowledge, Ta'lim, Takhir, Taqdim, Tazkiyah

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INTRODUCTION

In Islamic tradition, education is central to forming well-mannered and knowledgeable Muslim individuals (Kurniawan, 2023). As the main source of Islamic teachings, the Quran provides clear guidelines on learning and self-development (Character et al., 2014). As stated in the educational goals of the Indonesian State, as stated in Law No. 20 of 2003, is to educate the nation life believe in and be devoted to God Almighty and have noble character. However, currently, there are numerous immoral acts both at and outside of school, in contrast to the goals of education (Syakroni, 2023). Regarding the various problems that arise in the world of education, especially related to the formation of noble morals, the Qur'an offers two crucial concepts to support the formation of noble morals, namely Tazkiyah (self-cleansing) and Ta'lim (learning), which are discussed together with the principles of al-taqdim and ta'khir.

Tazkiyyah means cleansing oneself from all forms of evil, hatred, and other negative traits and strengthening good characteristics such as patience, steadfastness, and devotion to Allah (Ahmad, 2011). Meanwhile, Ta'lim emphasizes the importance of knowledge and learning in understanding Islamic teachings and other aspects of life (Al-Ashfahani, 1992). The two words tazkiyah and ta'lim are stated several times in the Qur'an, namely by being connected commonly tazkiyah comes first, and ta'lim ends, and vice versa. The condition in which words frequently appear together in a verse is referred to as taqdim and takhir, namely the condition of the sentence before and after in sequence, both occurring due to the cause and specificity of the arrangement (Al-Sabt, 2000). Taqdim and takhir are included in the branch of Balaghah science, specifically in Ma'ani science (Al-Hasyimi, 1999). When examining these two words, it has a functional relationship when combined, especially in learning or pursuing Knowledge and education.

The uniqueness of the Al-Quran lies in its unique value, especially in conveying Divine revelation. The message is expressed through wisdom, sharia, and implied and written stories. The Qur'an is not man's work but the word of Allah SWT with a linguistic individuality and beauty unmatched in human ability (Kamal, 2015), even though a group of individuals came to write down such messages. Thus, the Quran is distinguished from other books by this uniqueness.

There have been several studies that have been conducted previously regarding tazkiyah. Among them are studies conducted by Saadatul Jannah regarding tazkiyah al-nafs in the tafsir said hawa (Jannah, 2022). Then, Wahyu Septrianto et al. about tazkiyah nafs, according to al-Qussyairi (Septrianto et al., 2021) in which both studies produced a form of tazkiyah according to Sufi figures, namely Said Hawa and al-Qusyairi. Several forms of research on taqiyah, which are related to other aspects, as written by Nur Hadi

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Ihsan et al., Tazkiyah al-Nafs wa 'Alāqatuhā bi al-Sa'ādah 'inda Ibn Qayyim al-Jawziyyah (Hadi Ihsan et al., 2021) and also Lukman Banfatin regarding Education, Tadabbur, Tazkiyah, Tafaqquh, and Hidayah (Banfatin, 2024) and M Ma'zumi regarding Education From The Al-Qur'an And Al-Sunnah Perspective: Study of the Terms Tarbiyah, Taklim, Tadris, Ta'dib and Tazkiyah (ma'zumi et al., 2019). The three previous studies explained education. Almost the same as the theme of this article's discussion, namely, about tazkiyah and its relation to seeking Knowledge, but the novelty of this article is in the Knowledge used in understanding the verses of the Qur'an about tazkiyah and Salim, namely, with the rules of tandem and takfir.

After the previous study on tazkiyah and ta'lim above, the sentences of tazkiyah and ta'lim and their relationship to education have been widely discussed since both sentences are the main elements in seeking Knowledge. Thus, the novelty in this study is in the use of taqdim and ta'khir in the sentences of tazkiyah and ta'lim in the Qur'an, which are then associated with the effectiveness of seeking Knowledge. Then, how do these two sentences explain seeking Knowledge? And what is the secret of the precedence and end of these two sentences in their mention in the Qur'an? And how is it related to seeking Knowledge?

In this research, the author examined the tandem and their words tazkiyah and ta'lim in the Al-Qur'an for the effectiveness of seeking Knowledge. Researchers found four verses in the Al-Qur'an show signs of tandem and takhir in tazkiyah and ta'lim. This research also discussed the relationship between the priority of the word tazkiyah over ta'lim for the effectiveness of studying. Consequently, a Muslim with good character and broad Knowledge can be created. Thus, this research aims to determine the relationship between the precedence of the words tazkiyah and ta'lim and their relationship with the pursuit of Knowledge.

RESEARCH METHOD

The method used in this study is qualitative research with library research, namely by collecting literature data from the library and then collecting theories related to the problem being researched. The theories obtained are then analyzed (Suryana, 2010). In terms of data collection technique, it employed a documentation method through written or electronic documents. The data is then explained descriptively-analytically by presenting data from the interpretations of the Qur'an and analyzed according to the context of the verses (Habibullah et al., 2024), so the researcher tried to collect verses related to tazkiyah and ta'lim that coexisted with each other, whether the word tazkiyah came first, then ta'lim, or vice versa. Meanwhile, in understanding the context of the verse, researchers used tandem (introduction) and takfir (ending) studies, namely, to find out changes in the wording of the interpretation of the verse

(Wardah & Fikri, 2023) and then analyze the data so that the basic characteristics of the collected data are depicted, then continue by interpreting the results to find the relationship between the variables and presenting them in narrative form (Habibullah et al., 2024) so that researchers examined the contextualization of tandem and ta'khir from the verses of tazkiyah and trim, since each verse in the Qur'an has its meaning, and then analyzed it with the current educational phenomenon.

RESULTS AND DISCUSSION

Understanding Taqdim and Takhir

Taqdim and Takhir are two mashdars that are interrelated and complementary. Taqdim and Takhir come from wazan fa'ala (فعل), namely: (قدّم-يقدم تقديمًا). Thus, taqdim (تقديم), according to language, means to prioritize, to prioritize, or to prioritize. While their (تأخير) comes from the word 'Akhara (أخر), which becomes (أخر - يؤخر، تأخيرا), which means delay or postponement ('Umar, 2008). Taqdim and takhir, in terminology, are when the elements of a sequence violate their original order in the context so that what should come first becomes final and vice versa (As-Sya'ir, 2013). According to Ahmad Mukhtar, taqdim and takhir are changes in the natural order of parts of a sentence for rhetorical purposes such as increasing importance, diminishing it, or causing danger ('Umar, 2008). In some verses of the Qur'an, there are two or more words or sentences that commonly go unitedly, especially this word begins with another word, commonly vice versa; this form is called tandem (introduction) and takfir (ending), and it is not a coincidence, but there is a secret in it since each arrangement of words in the Qur'an contains its context.

The Meaning of Tazkiyah and Ta'lim

One of the main concepts of Islamic education is tazkiyah (purification of the soul) and Salim (teaching). Several verses of the Qur'an are stated together, indicating the crucial relationship between the dissemination of Knowledge and spiritual cleansing. This research analyzed both terms' linguistic and contextual meanings in four verses using classical and contemporary tafsir literature and related academic research. Namely, Surah Al-Baqarah verses 129 and 151, Surah Al-Imran verse 164, and Surah Jumu'ah verse 2.

The word "Tazkiyah" in terms of language comes from the word "زكي". Ibn Faris, a linguist, said that the letters "ز", "ك", and the special letters in the word indicate that it means purification or elevation (Faris, 1979). The meaning of the word Tazkiyah, according to Al-Baghawi, is to purify and develop with goodness, and the meaning of Zakat is not far from purification and development (Al-Baghawi, 1997). Then, according to Imam at-Thobari, Tazkiyah is cleansing (purifying) from shirk and worshiping idols to increase obedience to Allah. (Al-Tabari, 1992) In line with Imam at-Thabari, Al-

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Maraghi also interprets Tazkiyah as purifying souls from shirk and immoral acts that creep in to destroy morals and dominate the rules of society (Al-Maraghi, 1946)

The commentary of al-Alusi says that purification (Tazkiyah) is placed after it since it follows those stages. It is the first thing that is acquired by an individual who is prepared to adhere to it. It falls under the category of cleansing that is placed before purification since removing harm is better than bringing about benefit. Next, Ta'lim is placed since an individual only needs it after he has believed. What remains is the issue of why Ta'lim is placed before Tazkiyah in Surah Al-Baqarah. Perhaps this is a sign of the superiority of Tazkiyah, as we indicated there, so consider it (Al-Alusi, 1994)

One of the reasons for the precedence of the word tazkiyah from ta'lim in this verse is in line with the purpose for which the Messenger was sent on earth, namely to purify from error, then after that comes the characteristic of teaching the Book and Wisdom since it arises from the purification of humans by following the Prophet of Allah so that after that he will teach and understand what is contained in the Book of Allah and what is required by Divine Wisdom. Thus, the Prophet's first position after prophethood was the verses that showed prophethood, then after that, they taught them the Book physically and mentally, understanding and coaching, then with that teaching and coaching, they achieved wisdom, which is accuracy in words and deeds, so that humans at that time became preserved and pure from everything that damaged them (Al-Masiri, 2005). While the word "Ta'lim" comes from the word "علم". Ibn Faris, a linguist, said that "علم" with the letters ل, ع, and م is one true root, which indicates a trace or sign that distinguishes something from another. One example is Knowledge (Faris, 1979)

The meaning of At-Ta'lim, according to Al-Maraghi, is to teach the Qur'an and the secrets behind the Shari'a and maqashid among Muslims and to be an example in words and deeds. (Al-Maraghi, 1946) Then, Ibn Kathir interpreted the word at-Ta'lim as teaching about goodness, realizing it, and protecting oneself from bad things to avoid falling into them (Kathir, 1419). Meanwhile, ar-Razi interpreted the word at-Ta'lim as follows: ta'lim al-kitab is teaching them the Al-Kitab (Quran), which contains the sharia, laws, and secrets. While Salim al-hikmah is something more towards bringing benefits and advantages (Ar-Razy, 1981) Meanwhile, Muhammad Rasyid Ridha defines ta'lim as the process of transmitting various Knowledge to the individual's soul without any specific limitations or provisions (Ridha, 1403).

Contextualization of taqdim and ta'khir of the words tazkiyah and ta'lim

In Surah al-Baqarah verse 129, the words tazkiyah and ta'lim are stated simultaneously with the word ta'lim being prioritized then tazkiyah:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

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In the letter of al-Baqarah verse 129, the context of this verse is the reminder of the completeness of the prayer of the Prophet Ibrahim for the inhabitants of the Kaaba to Allah to send a messenger from them, namely from the descendants of Ibrahim, who were Arabs from the descendants of Bani Isma'il. Allah SWT answered the prayer of the Prophet Ibrahim by sending a messenger from his descendants, namely the Prophet Muhammad, who was blessed and given greetings by Allah to all humanity. The Prophet Muhammad has also conveyed about himself that he is a descendant of the Prophet Ibrahim (Al-Qasimi, 1997). In this verse, the word Ta'lim is prioritized over the word Tazkiyah. According to Ibn 'Urfah, the word Ta'lim is prioritized by the principle of prioritizing Knowledge first and then practicing it, and Knowledge is a requirement for good deeds. Therefore, he said: "Everything can be achieved by an ignorant guardian except knowledge, since knowledge will not be obtained except through education." ('Urfah, 2008).

Sheikh Muhammad bin Abdul Salam said that this verse is the context of the assembly, where education comes first, so the verse was revealed to special individuals who were in front of the assembly of Knowledge and were scientific experts. In this case, education becomes more crucial. When Tazkiyah came first, the verse was revealed in a place where the majority were lay individuals, so Tazkiyah became more crucial for them ('Urfah, 2008). Sheikh Sayyid Tantawi said that this sequence of sentences is arranged at the highest level of rhetoric and wisdom since the beginning of spreading the message by reading the Quran, then by teaching its meaning, and then by teaching useful Knowledge through which purification and cleansing from all that is not worthy of being carried either openly or covertly is achieved (Thantawi, 1997)

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

In Surah al-Baqarah verse 151, the context of this verse explains the recognition of the great gift given by Allah to Muslims through sending an apostle to provide guidance, improve religious teachings, and give wisdom to enrich their lives. This verse highlights the importance of being thankful for God's extraordinary grace (Al-Qasimi, 1997). In this verse, Tazkiyah is prioritized over Ta'lim, while in Ibrahim's prayer, Ta'lim is prioritized over Tazkiyah due to the difference in the meaning of purification. What is meant here is purification from disbelief, as has been explained, and there is also an affirmation that they are the choice of clean individuals. This appears after the teaching of religious laws and their implementation (Yusuf, 1993)

In this verse, the word "Tazkiyah" (تَزْكِيَّتِكُمْ) is given precedence over "Ta'lim" (يُعَلِّمُكُمْ), and Al-Alusi in commentary states, "Tazkiyah is placed before Ta'lim in this verse and after it in Ibrahim's prayer, due to the difference in meaning in both places. Each situation has its specialty." It is also said, "Tazkiyah is equipping an individual

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according to his work strength and educating him, which comes from equipping himself with theoretical Knowledge resulting from education that begins with reading the Qur'an. However, Tazkiyah is in the middle between reading and the education resulting from it, to indicate that both reading and the education resulting from it, are great blessings worthy of gratitude. However, if the order of creation is considered in Ibrahim's prayer, the understanding will emerge that both are one blessing. (Al-Alusi, 1994).

Ibn Ashur said that the word Tazkiyah is placed before Ta'lim here in contrast to what happened in the previous verse in the story of Ibrahim's words (Al-Baqarah: 129) since the situation here expresses gratitude to the Muslims. Therefore, what shows the benefits obtained from reading the verses for them is placed, namely the benefits of purifying their souls that they care about, and their efforts in achieving it with enthusiasm and speed to give good news about it. In Ibrahim's prayer, the sentences are placed according to the order in which what is contained in them occurs, although there are differences in beauty. ('Assyria, 1984).

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

In the letter of Ali-Imran verse 164, the context of this verse is when the Prophet Muhammad was reminded that he was a mercy that Allah sent to humanity, and it was a gift from Allah to the Muslims since he recited to them the verses of Allah, opened the potentials of light for them, and gave them an abundance of places of guidance, cleaned them from the filth of disbelief and misguidance, taught them the Qur'an and Al-Hikmah, opened their dark hearts to areas of light and guidance, and awakened their sleeping minds to connect with this universe and pay attention to the existence and pay attention to some things that have been created by the power of the Great Creator and which are covered by his vast Knowledge (Al-Khatib, 1970)

According to Al-Alusi, it is stated that this order is visible since the Prophet Muhammad opened the paths to monotheism, invited to it, taught what was needed after knowing about it, and added stronger proofs. Therefore, the recitation of the Qur'an was placed at the beginning since it is part of preparing the path. Then, purification is placed after it since it follows those stages, and it is the first thing acquired by an individual preparing to adhere to it. It falls under the category of cleansing that is placed before purification since getting rid of harm is superior to bringing about benefit. Next, Ta'lim was placed since an individual only needs it after he has believed. What remains is the issue of why Ta'lim was placed earlier than Tazkiyah in Surah Al-Baqarah. Perhaps this is a sign of the superiority of Tazkiyah (Al-Alusi, 1994).

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

In the letter al-Jumu'ah verse 2, the context of this verse discusses the importance of the role of the Prophet Muhammad as a bearer of revelation, bearer of morals, the Qur'an, and Al-Hikmah, and calls for an exit from error to the right path. It is also clear that Allah Ta'ala has answered the prayer of Prophet Ibrahim when he asked with his words in the letter of al-Baqarah verse 129. The compilation of this noble verse of the Qur'an and those similar to it is at the highest level of rhetoric and wisdom since the first stage in conveying the message is by reading the Qur'an, followed by cleansing the souls from dirt, then continued by teaching the Book and Wisdom since both of them occur after the reading of the Qur'an and the purification of the soul (Thantawi, 1997)

According to Ibn 'Asyur, It begins with reading the Qur'an since the first stage in delivering da'wah is delivering revelation. Then he follows up by cleansing their souls since da'wah begins with cleansing from spiritual dirt, namely shirk, and all evil deeds and characteristics. Then he continues with Ta'lim (teaching) the Book (Qur'an) to them, since after being delivered to them, the Book (Qur'an) will explain its goals and meanings to them ('Assyria, 1984).

One of the reasons for the precedence of the word tazkiyah from ta'lim in this verse is in line with the purpose for which the Messenger was sent on earth, namely to purify from error, then after that comes the characteristic of teaching the Book and Wisdom since it arises from the purification of humans by following the Prophet of Allah so that after that he will teach and understand what is contained in the Book of Allah and what is required by Divine Wisdom. Thus, the Prophet's first position after prophethood was the verses that showed prophethood, then after that, they taught them the Book physically and mentally, understanding and guiding them, and then they achieved wisdom, which is accuracy in words and deeds so that humans at that time became preserved and pure from everything that damaged them (Al-Masiri, 2005). In these four verses, they can be arranged as follows:

Table 1. Context of Qur'anic Verses Related to Tilawah, Ta'lim, and Tazkiyah

Letter & Verse	Process sequence	Context of the verse
Al-Baqarah 129	Tilawah-Ta'lim-Tazkiyah	Prayer of Prophet Ibrahim
Al-Baqarah 151		A pleasure for Muslims
Ali Imran 164	Tilawah-Tazkiyah-Ta'lim	God's gift to the believers
Al-Jumuah 2		Prophet Muhammad's mission as Ummiyin

In these four verses, there is a concept of education according to the Qur'an: Tilawah, Tazkiyah, and Ta'lim. In this research, the researcher only focuses on Tazkiyah and Ta'lim. Firstly, Tazkiyah is the purification of the soul from all forms of evil and sin,

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as well as the growth of good nature within it, which leads to the steadfastness of the soul and the attainment of the level of Ihsan (Ahmad, 2011a) while self-purification here is highly crucial to prepare oneself and the mind in the process of receiving Knowledge.

Second, Ta'lim transfers Knowledge or information from the teacher to the student, who only receives what the teacher conveys (Aziz, 1979) Then Ta'lim can also be interpreted as the transfer of Knowledge from books or the teacher's thoughts into students' thoughts. In the four verses above, character and moral development must be prioritized in an Islamic education concept compared to Knowledge. This ensures that the Knowledge gained can be used correctly and by Islamic values. Based on the analysis, the results showed that Tazkiyah and Ta'lim are two crucial concepts in Islamic Education that complement each other. Teaching science prepares students to receive and practice Knowledge according to its essence, while self-purification makes their lives conform to the teachings prescribed by Islam.

The Relationship between Tazkiyah and Ta'lim in Seeking Knowledge

Education is a method and system to improve the quality of human life in all areas of life (Al-Ghazali, 2005). Moral education is the essence of education. Morals regulate behavior. Noble morals are when human behavior follows Islamic principles in all aspects of life, as implied in the hadith of Aisyah ra, which states that "The morals of the Messenger of Allah SAW are the Qur'an" (HR. Muslim). Meanwhile, education that does not include moral education is only technical or life skills (Haq, 2015)

In Islam, the basis of morality is the Qur'an and Hadith. Good and bad in Islamic morality are measured by good and bad according to both sources, not good and bad according to human standards. Since if the measure is human, then good and bad can be different (Marjuki, 2009). Therefore, in Islam, there is a concept called Tazkiyah. Tazkiyah Nafs is an effort to purify or cleanse the soul and foster and improve the soul towards a good life. Its meaning is not only limited to their an-nafs but also to tanmiyat an-nafs (growing the soul) in a better direction (Jaya, 1994).

In the process of Tazkiyah Nafs Education, the heart so that an individual becomes worthy of receiving Knowledge. At that time, there will be no obstacles between the individual and guidance, since obstacles and obstacles such as pride and arrogance can prevent an individual from seeking Knowledge. Ibn Abbas said, "Sin creates narrowness in the soul, darkness in the face, and shrinking in the heart," resulting from sin. Therefore, the owner of sin will be unable to develop himself with Knowledge or understand deeply (Al-Hasan, 1963)

Tazkiyah-based education is crucial to forming a generation that is not only cognitively intelligent but also has character. This is because this education not only teaches students to avoid bad things in their daily lives but also provides them with clear moral guidance to act with high ethics in their individual social and digital lives

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(Hamdi et al., 2024). As for Abu Abdullah Muhammad bin Idris Al-Shafi'i, "I complained to Waki' about my poor memorization, so he advised me to abandon sins and told me that Knowledge is light, and the light of Allah is not given to a sinner." Thus, the light of Allah and sin will never unite in an individual's heart since where one of them is in the heart, there is no place for the other (Multaqo Ahlu al-Hadith, 2010)

In the Book, *Ihya' Ulumuddin* explains the obligations in tazkiyah an-nafs along with the duties and responsibilities of students of Knowledge in studying, including prioritizing the purity of the soul, being willing to go abroad in search of Knowledge, not being proud of Knowledge and to oppose teachers, and to know the position of Knowledge (Al-Ghazali, 2005). Therefore, tazkiyah an-nafs is highly crucial in achieving success in moral education. Apart from teachers, students also have to do tazkiyah an-nafs. This shows that tazkiyah an-nafs is the most appropriate way to build moral education.

Implications of the Concepts of Tazkiyah and Ta'lim in Islamic Education

In Islamic education, the concept of Tazkiyah, which means purification of the soul, and Ta'lim, which also means teaching Knowledge, are two crucial concepts that complement each other. Both significantly influence the formation of a comprehensive education system balanced between intellectual, spiritual, and moral development. The following are the implications of both concepts in Islamic education: First, Integration of Knowledge and Morals in the Education Curriculum. Ta'lim, or Knowledge, should be combined with Tazkiyah, or moral and spiritual development. Al-Attas formulated that education must be integrated and integrated. Therefore, students are required not only to be taught about religious education but also to be taught rational, intellectual, and philosophical Knowledge (Syafa'ati & Muamanah, 2020). The implication in education is that the curriculum created by the government should combine science with moral values, such as honesty, trustworthiness, etc.

Second, the Role of Teachers as Murabbi (Spiritual and Intellectual Educators). From the perspective of Islamic education, teachers not only provide Knowledge, but also act as murabbi, namely guiding students in morals and building their spirituality. Education is not only about providing theoretical Knowledge but also about building character that is by faith. This concept is based on the idea that education is a process of tazkiyah (purification) and tarbiyah (moral education) to bring students closer to Allah (Hasan et al., 2024). In the Book *Ta'lim Muta'allim*, Shaykh Az-Zarnuji emphasizes several crucial characteristics that an ideal teacher should have: Al-A'lam (more learned/knowledgeable), Al-Awra' (self-protection), Old/mature; Authoritative; Al-Hilm (polite and gentle); and Patient. It is crucial to form an effective teacher who can guide their students appropriately (Zain et al., 2024).

One of the school education systems that implements the values of Tazkiyah and Ta'lim in education is Madrasah Aliyah Insan Cendekia (MAN IC). a boarding school initiated by BJ. Habibie. The establishment of the Insan Cendekia School follows in the footsteps of BJ Habibie, who, on December 7, 1990, served as head of the Indonesian Muslim Intellectuals Association (ICMI). Numerous ICMI members then pursued careers as officials or ministers. The idea became a reality six years later, in 1996 when the school was established as the Insan Cendekia General High School (Silva et al., 2024).

Islamic sciences are integrated with general sciences in the curriculum of Education at MAN Insan Cendekia. This science is integrated and connected in classroom and out-of-class activities. Therefore, the curriculum is designed to include activities outside the classroom. Classroom activities become an integral part of dormitory activities. At the level of curriculum implementation, the time limit between formal learning in the school and non-formal education in the dormitory is eliminated. In other words, there is no longer a difference between learning in the dormitory and learning in the classroom. Curriculum learning can be conducted in the school, library, laboratory, mosque, dormitory, or madrasah campus. (Saepudin, 2018). Therefore, the curriculum at MAN Insan Cendekia Serpong has the following principles: Following National Education Standards Based on Indonesian Islam, Respecting the Diversity of the Archipelago, Linking theory, practice, and transformation, balancing aspects (cognition, affection, and psychomotor), balancing intelligence (intellectual, emotional, spiritual, and social).

The achievements of MAN Insan Cendekia are beyond doubt; this school has achieved brilliant achievements at the national and international levels, both in academic and non-academic fields. They have completed several achievements, including National Science Olympiad (OSN): General Champion of OSN 2019, 2020, and 2022; National Science Competition (KSN): General Champion of KSN 2021 and 2022; International Mathematics Olympiad (IMO): Silver Medal IMO 2023; and International Science and Technology Olympiad (ISEF): General Champion of ISEF 2022. This concept of education is in line with the idea of Tazkiyah and Ta'lim taught by the Qur'an, where education emphasizes equality between Intellectual (IQ), Emotional (EQ), and Spiritual (SQ) intelligence. The implication is to build an education system that not only shapes an individual to be smart but also individuals who are kind, have noble morals, and are useful to society.

CONCLUSION

After discussing the words tazkiyah and ta'lim relating to the study of Knowledge with tandem and takfir, it was found that among the concepts taught in the Qur'an regarding education are tazkiyah and ta'lim. If these words are stated side by side with tandem (introduction) and takfir (end), they will show several meanings since they align with the Prophet's aim to purify or expel humanity from error. Apart from that, tazkiyah (purification of intentions and actions) will be easier to receive Knowledge since Tazkiyah Nafs can give peace of mind, making it easier to receive Knowledge. Therefore, it is appropriate for Knowledge students to purify themselves (intentions and actions) before receiving Knowledge. This study showed how crucial sincere intentions and the principle of good deeds are in seeking Knowledge since the behavior obtained in seeking Knowledge will be carried over until one puts it into practice. If goodness is brought, it will have a good impact, and vice versa. Furthermore, researchers are suggested to complete, this discussion by analyzing tazkiyah and ta'lim from various other approaches such as Sufism and others.

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