

Reconstructing *Ta'dib* Philosophy: A Theoretical Framework for Modern Islamic Boarding School System

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Abstract

This study explores the philosophy of *Ta'dib* as the foundational framework for the Islamic education system, emphasizing moral and character development alongside intellectual growth. This research employed a *literature review* method by analyzing classical and contemporary sources to explore key Islamic educational concepts' meanings, implications, and differences, including *tarbiyah*, *ta'lim*, and *Ta'dib*. Through a comprehensive examination of relevant books, journal articles, and scholarly works, the study identified *Ta'dib* as a holistic concept emphasizing moral and character development in Islamic education. The findings reveal that *Ta'dib* extends beyond formal education by cultivating individuals with noble morals, ethical conduct, and a deep understanding of Islamic values. Unlike *tarbiyah* and *ta'lim*, which focus on knowledge transfer and spiritual development, *Ta'dib* serves as a comprehensive moral compass for shaping character and guiding behavior. The study highlights the relevance of *Ta'dib* in addressing contemporary educational challenges, particularly in nurturing ethical leadership and fostering community cohesion. Quranic schools embody *Ta'dib*-based education and are exemplary models of integrating character formation with Islamic teachings. This research concludes that the philosophy of *Ta'dib* provides a sustainable and effective framework for Islamic education. It recommends that educational institutions adopt *Ta'dib*-centered curricula to address students' moral, spiritual, and intellectual needs, ensuring they become responsible individuals who embody Islamic principles daily.

Keywords

Islamic education; Philosophy; *Ta'dib*

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1. INTRODUCTION

Islamic boarding school in Islam has an important role in shaping the character and morality of individuals through Islamic traditions (Abbas et al., 2021). As educational institutions that have been established for centuries, especially Islamic boarding schools or *Pesantren*, these institutions have deep roots in instilling religious values through an approach that integrates science and morals. This approach includes the example of the sheikh or *kyai*, discipline on behavior and daily life, learning the classical Islamic texts, and developing student independence (Zarkasyi, 2015b). However, amid increasingly strong globalization and rapid technological developments, Islamic educational



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institutions face the challenge of maintaining relevance while maintaining their Islamic identity. This requires serious efforts to reformulate the concept and practice of Islamic education to remain in line with the needs of the times (Zarkasyi, 2020).

One of the main challenges is how modern Islamic educational institutions can balance traditional values and the demands of the modern world (Munajah, 2021). The philosophical principles of education in Islamic institutions are based on Islamic values, the tradition of science, and the overarching purpose of individual formation (Primarni et al., 2022). The principles of Islamic education philosophy, based on the Qur'an and Sunnah, such as honesty, patience, and compassion, are the main foundation in the formation of students' morals (Abdurrahman & Saputra, 2021). At the same time, these institutions must also be able to respond to the needs of the times by providing education relevant to global challenges, such as mastery of technology, critical thinking skills, and broad insights into various disciplines (Sa'idah & Haq Annajih, 2019).

On the other hand, the rich Islamic intellectual tradition is also one of the strengths that needs to be developed. The Islamic intellectual tradition offers a diverse range of classical scholarly works that span disciplines such as tafsir, hadith, usul al-fiqh, and theology. These works not only provide scientific insights but also serve as inspiration to develop critical thinking and innovation. By teaching students to understand and apply these works, Islamic institutions can build a solid intellectual foundation, which allows students to engage in scientific dialogue at the global level actively (Hasanah, 2015).

Teaching methods in modern Islamic institutions or modern Islamic boarding schools have also undergone significant transformations (Budiharso et al., 2023). The pedagogical approach is now more focused on the active participation of students through discussions, group work, and project-based learning. It aims to develop analytical thinking and problem-solving skills that are indispensable in facing the challenges of modern life. Teachers no longer only play the role of conveyors of knowledge, but also as facilitators who help students discover their potential and develop their talents optimally (Mustakim, 2021).

In addition to the intellectual aspect, education in modern Islamic institutions emphasizes character development and social skills. The learning process is not only directed at mastering science, but also at forming a personality that is responsible, independent, and able to socialize well. Integrity, hard work, and concern for others are integral to the educational process (El Iq Bali & Fadli, 2019). With this approach, Islamic institutions produce intellectually capable individuals with strong personalities and ready to contribute to society (Purwadhi & Komara, 2024).

However, various challenges arise in the implementation of education in modern Islamic institutions (Supriyanto et al., 2020). One of the biggest challenges is balancing traditional Islamic values and the reality of the increasingly complex modern world. Many Islamic institutions are still struggling to find an effective approach in integrating these two aspects, so that students can grow into spiritually, intellectually, and socially balanced individuals (Muhsan & Haris, 2022). Therefore, there is a need for a conceptual reconstruction based on the principles of Islamic educational philosophy, such as the concept of *Ta'dib* initiated by Syed Muhammad Naquib al-Attas (al-Attas, 1993).

The concept of *Ta'dib*, introduced by al-Attas, emphasizes the importance of cultivating adab as the core of education (Sassi, 2018). According to al-Attas, education is not only about knowledge transfer, but also the formation of character and morals based on an introduction to God, oneself, and the environment (Suroto & Jamin, 2023). In this context, Islamic education aims to produce knowledgeable and civilized individuals who respect human values and understand their responsibilities to God and society.

Considering this background, the reconstruction of the concept of *Ta'dib* in the modern Islamic education system has become very relevant to answer the challenges of the times. This concept can be a foothold to reformulate the goals, methods, and curriculum of Islamic education to suit the needs of

students in the modern era, without losing the spiritual and moral essence that is the core of Islamic education. This study explores how the philosophy of *Ta'dib* can be applied in the modern Islamic education system to create individuals who are not only intellectually intelligent but also possess noble morals and refined manners.

2. METHODS

This study uses a literature review approach to examine the concept (Snyder, 2019). *Ta'dib* in the philosophy of Islamic education initiated by Syed Muhammad Naquib al-Attas and its relevance in the modern Islamic education system. This approach was chosen because the main purpose of the research is to conduct an in-depth exploration and analysis of various sources of literature, both in the form of books, journal articles, and other documents relevant to the philosophy of Islamic education and its implementation. This research is qualitative, descriptive, and designed to understand the core concepts and their applications theoretically and reflectively.

The data sources in this study include primary, secondary, and additional literature. Primary literature includes the original works of Syed Muhammad Naquib al-Attas, such as *Islam and Secularism*, *Prolegomena to the Metaphysics of Islam*, and other writings discussing *Ta'dib*. Secondary literature consists of books, journal articles, conference proceedings, and other scientific works that discuss the philosophy of Islamic education, the implementation of *Ta'dib*, and the relevance of this concept in the modern Islamic education system. Meanwhile, additional sources include Islamic education policy documents, empirical research results, and literature addressing globalization's challenges to Islamic education. To ensure the relevance and quality of the sources, the researchers selected primary literature based on Syed Muhammad Naquib al-Attas' foundational contributions to *Ta'dib*. Secondary sources, including peer-reviewed books and articles, were evaluated for academic credibility, citation frequency, and alignment with the research focus. Additional sources, such as policy documents and empirical studies, were included for their practical insights, ensuring a comprehensive and balanced analysis of *Ta'dib* in modern Islamic education.

Data was collected through literature searches in various online databases, such as Google Scholar, JSTOR, and ProQuest, as well as digital libraries that provide access to resources related to Islamic educational philosophy. Keywords used in the search include "*Ta'dib*", "Syed Muhammad Naquib al-Attas", "philosophy of Islamic education", "modern Islamic education", and "relevance of Islamic education". The literature obtained is then selected based on inclusion criteria, such as the theme's relevance, publications in the last 20 years (except for classical literature, which is the main basis), and the source's reliability. Exclusion criteria are applied to literature that is irrelevant, unreliable, or does not have a significant contribution to the discussion.

The collected data was analysed using a thematic analysis approach (Clarke & Braun, 2017). The analytical steps include organizing the data by grouping the literature based on the main theme, such as the definition and basic concepts of *Ta'dib*, the goals and principles of *Ta'dib*, and the relevance of these concepts in modern Islamic education. After that, key themes in the literature were identified, such as the importance of adab in education, the challenges of modern Islamic education, and the integration of Islamic values in the curriculum. Data from various sources were then synthesized to reveal the relationship between the *Ta'dib* concept and modern Islamic education's needs, highlighting the similarities, differences, and literature contributions to the research objectives.

3. FINDINGS AND DISCUSSIONS

Findings

Implementation of the Reconstruction of Ta'dib Philosophy in the Modern Islamic Boarding School System

Reconstructing the philosophy of education in the educational system of modern Islamic boarding schools is essential as a response to contemporary challenges. Islamic educational institutions can respond to the developments of the modern age, such as technology and modern information, which can give a new dimension to their presence in Indonesia. The general public commonly believes that Islamic boarding schools are far behind in technology, especially regarding the use of information technology in education. Today's modern Islamic institutions are not just educational establishments teaching religious sciences, but they also teach comprehensive sciences, including information technology for teaching. As a result, Islamic institutions must take advantage of this opportunity and move away from technological backwardness. They need to update the information they use continually.

Three key aspects need to be reconsidered in reconstructing the education system in Islamic institutions: (1) How do we learn? (how people learn); (2) What do we learn? (what people learn); (3) When and where do we learn? (Where and when people learn) (Arif, 2013). Therefore, the foundation of Islamic thinking must be derived from the existing shari'ah guidelines.

First, in exploring "how we learn more deeply," we must consider learning methods that align with students' developmental needs. Traditional Islamic institutions may have adopted more conventional teaching methods, but expanding the vision towards interactive and collaborative learning models, which depend on technology, can provide a positive update while still adhering to Quranic and Sunnah principles.

Second, in the context of "what we learn," expanding the curriculum to include understanding contemporary issues, technological skills, and social skills is essential. While the school maintains strong traditional values, integrating modern knowledge can enhance students' preparedness to face the challenges of the present time. Therefore, a balanced curriculum should be developed, combining religious values and relevant general knowledge, making students strong Muslims capable of competing worldwide.

Third, when considering "when and where we learn," flexibility in schedules and learning environments should be a primary concern. Islamic institutions could consider utilizing technology for remote learning, allowing students to access educational materials from anywhere. While physical gatherings in Islamic institutions are still important, technology and modern learning methods can open doors to innovations that support a more inclusive learning experience.

By reflecting on these aspects, Islamic institutions can better face the future more effectively and meaningfully, ensuring that students are equipped with religious knowledge and the necessary skills and understanding to tackle the complexities of the current world. Reconstruction in the education system of Islamic institutions becomes essential to ensure the continuity of traditional values while continuously responding to the demands of the evolving age.

Wali Songo Ngabar Islamic Education Institute is one of the successful examples of modern Islamic institutions integrating knowledge, good deeds, and ethics into their educational process. Located in East Java, Indonesia, this institute has established a comprehensive and strong approach to education. One of its successes is implementing an interdisciplinary approach that includes teaching modern sciences alongside deep religious education. The success achieved by Wali Songo Ngabar Islamic Education Institute in integrating knowledge, good deeds, and ethics into education is also evident in other Islamic institutions such as Darussalam Modern Islamic Boarding School (Muhammad Yusron

Maulana El-Yunusi, 2023), Muftahul Huda Al-Azhar in Citangkolo in Banjar (Ahyani et al., 2023), Darul Najah Institute in Jakarta (Manaf & Rokimin, 2023), and other modern Islamic schools.

One example of a modern Islamic boarding school is Wali Songo Ngabar, which employs skilled and dedicated teachers who teach subjects such as mathematics, biology, and languages, along with deep Islamic teachings. They combine interactive and collaborative teaching methods, allowing students to understand and apply scientific concepts daily. For example, they use smart cards (Anwar et al., 2023) Implement Quran memorization programs (Asmadi et al., n.d.), and apply human resource management in Islamic education based on service (Diantoro, 2020).

In the context of human resource development, it is hoped that Islamic institutions can produce Muslim intellectuals who always act according to the teachings of the Quran and Hadith. These intellectuals should be able to position themselves as a generation capable of being role models in their community, fearing Allah alone and not fearing His creation. They strive to create prosperity and peace, avoid spreading fitnah, and be courageous in supporting truth and justice. They do everything solely to seek Allah's pleasure, as they truly know that everlasting happiness exists in the hereafter. They are characterized by honesty, trustworthiness, da'wah, and openness, practicing humility and constantly thinking about finding something new and beneficial for humanity, driven by a strong curiosity.

In addition to scientific education, Islamic boarding schools emphasize good deeds as a core part of their teaching. They encourage students to participate in social activities and community service. Students are taught to serve the surrounding community by helping those in need, teaching children in villages, and participating in environmental projects. These activities are a practical embodiment of good deeds applied in daily life. Modern Islamic boarding school also prioritizes shaping students' characters and ethics. They encourage good character values, such as honesty, care, and humility. Students are expected to live according to Islamic ethical principles, creating an ethical environment within the school.

Modern Islamic boarding schools have produced students skilled in knowledge, good deeds, and ethics through this comprehensive educational approach. They have deep knowledge and are ready to contribute positively to society and become agents of change that benefit humanity. The success of this institution is clear evidence that education that integrates knowledge, good deeds, and ethics has a significant positive impact on shaping individuals' characters and ethics.

Discussions

Ta'dib Philosophy as the Basis of the Islamic Education System

Islamic boarding schools or *Pesantren*, as educational institutions rooted in Islamic principles, possess a rich history and play a crucial role in shaping the character of their students as Muslim individuals (Samsudin, 2020). The origins of the Islamic boarding school system can be traced back centuries, particularly in regions such as Indonesia and other Islamic countries (Gumilang & Nurcholis, 2018). These institutes are generally recognized for their focus on religious education and instilling moral values (Yapono, 2015), alongside general knowledge in the modern Islamic boarding school system (Zarkasyi, 2015a). They have historically served as significant centers for preserving and disseminating Islam, with curricula encompassing the study of the Quran, Hadith, and other Islamic sciences. Beyond Islamic theology, these institutes also emphasize the practice of religious rituals and moral principles in daily life (Mita Silfiasari & Ashif Az Zhafi, 2020). Research findings at modern Islamic institutes demonstrate the inclusion of religious and general knowledge education while fostering student behavior in alignment with Islamic principles.

The findings of this research indicate that modern Islamic boarding school systems are committed to developing an educational approach that responds to contemporary advancements. This commitment includes fostering character development through the integration of Quranic values such as discipline, independence, and contributions to the broader society (Muslih et al., 2021). Over time,

the Islamic boarding school system has evolved and adapted to address challenges and changes in the modern world while maintaining its traditional heritage. Despite their adaptations, these principles remain fundamental to shaping individual character and moral standards within the Muslim community.

In Indonesia, for instance, the system of Islamic boarding school system has grown over centuries, gaining prominence alongside the spread of Islam. These institutions have played a significant role in disseminating the religion and embedding its roots in Indonesia. Although their primary focus is religious education, Indonesia's Islamic boarding school system has traditionally incorporated Arabic, Islamic jurisprudence, and theology. Students are taught the Quran and Hadith and are expected to apply these teachings in their daily lives (Ningsih et al., 2023). This approach supports the notion that the comprehensive methodology employed by the modern Islamic boarding school system aims to foster a deep understanding of faith while developing noble character (Rahmah, 2022). Importantly, the role of character building in the Islamic boarding school system is not confined to Indonesia and Southeast Asia. In Egypt, for example, similar institutions known as "*kuttab*" play a vital role in educating the younger generation about Islam (Kalmbach, 2020).

The concept of "*Ta'dib*" plays a crucial role in shaping the Islamic education system, serving as a foundation for developing students' intellectual and moral aspects. While the terms "*tarbiyah*" and "*ta'lim*" have gained attention in educational discussions, "*Ta'dib*" stands out as a philosophy deeply intertwined with character formation, ethical guidance, and adherence to Islamic values (al-Attas, 1980, 1993). The practice of *Ta'dib* in Quranic schools aims not only to impart knowledge but also to cultivate a strong moral foundation based on the teachings of the Quran and Hadith. This approach ensures that students grow to embody the values of honesty, integrity, and respect for others, while maintaining a profound connection with their faith. As we explore the significance of *Ta'dib*, it becomes clear that it is a holistic educational philosophy, emphasizing the importance of nurturing both the mind and the soul through Islamic teachings (Suroto & Jamin, 2023).

The first concept is "tarbiyah". Although "*tarbiyah*" has become widespread, it still appears to be a contentious issue. Among contemporary Islamic education experts, some prefer the terms "*ta'lim*" (teaching) or "*Ta'dib*" (disciplining) instead. The definitions of these terms will be presented, along with arguments and counterarguments from their proponents and critics. The term "*tarbiyah*" as a reference to Islamic education is relatively new. According to Muhammad Munir Morsi, this term emerged in the context of educational reform in the Arab world during the second quarter of the 20th century. Therefore, its use in the modern educational sense cannot be found in classical references. What can be found instead are terms such as "*ta'lim*," "*ilm*" (knowledge), "*adab*" (manners), and "*tahdhib*" (refinement) (al-Attas, 1993).

In practice, *tarbiyah* is capable of instilling a special spirit in the hearts of Muslim community members, particularly when they are experiencing a decline in faith and wish to return to righteousness. Therefore, the researcher agrees with Ibn Qayyim Al-Jawziyyah regarding the importance of *tarbiyah*. Consequently, the focus in learning should be placed on the types or topics of *tarbiyah* that should be emphasized, which are as follows: Faith-based education (*tarbiyah al-iman*), this type of education aims to strengthen the heart to grow in love for and faith in Allah, instilling feelings of fear, hope, and love. Examples include constantly remembering death, frequent supplication with hope in Allah alone, avoiding hypocrisy in words and actions, and maintaining gratitude in all circumstances. Spiritual education (*tarbiyah al-ruh*), the purpose of this education is to spiritually build individuals so they can face life with ease and grace. Examples include increasing remembrance and prayer, daily self-reflection before sleeping, and adhering to and respecting all commands and prohibitions of Allah; Intellectual education (*tarbiyah al-fikr*), this education aims to discern between what is considered lowly and what is elevated, between the worst and the least harmful. An example is engaging in thoughtful reflection while reading the Quran; Emotional education (*tarbiyah al-shu'ur*) aims to cultivate emotions as the strongest driving force in humans, such as instincts, sorrow, joy, anger, fear, and love. Examples include

instilling full awareness of Allah's blessings and abundant provisions, conveying the understanding that loving Allah is a requirement of faith, and earnestly praying to Allah for overcoming difficulties; Moral education (*tarbiyah al-akhlaq*),

This education seeks to enhance human morality. Examples include training and habituating individuals to do good, presenting a negative image of reprehensible ethics, and purifying the heart from worldly attachments. Social education (*tarbiyah al-ijtima'iyah*), the goal of this education is to foster a good upbringing for the community. For example, local communities could establish a charity fund at the mosque and regularly contribute daily or weekly; Aspirational education (*tarbiyah al-tamuh*). This type of education aims to instill in every Muslim a love for dreams and patience in achieving them, recognizing the future success they will attain. It also involves training oneself to work diligently. For example, accepting all knowledge learned with clarity about its source and taking responsibility to develop the taught knowledge; Physical education (*tarbiyah al-jism*), the aim of this education is to care for the rights of the body comprehensively. Examples include seeking medical treatment when ill, meeting nutritional needs, and engaging in physical exercise. Sexual education (*tarbiyah al-jima'*), this education focuses on understanding the proper and lawful benefits of sexual relations according to Islamic teachings. Examples include raising awareness about the dangers of adultery and its harms, cultivating the habit of lowering the gaze as a societal norm, and discussing these matters appropriately (Suharyat, 2022).

The second concept is "*ta'lim*". According to Abd al-Fattah Jalal, the process of *ta'lim* is more comprehensive than *tarbiyah*'s. Education is not limited to external knowledge nor confined to traditional learning. It also includes theoretical knowledge, repeated oral instruction, and encouragement to implement that knowledge. Within the framework of Islamic education, the term *ta'lim* is broader and more general than *tarbiyah*, as Allah sent Prophet Muhammad (peace be upon him) as a teacher (al-Attas, 1980, 1993).

The educational concepts within *ta'lim* include continuous or lifelong learning and holistic development. Education is a lifelong process that begins at birth and continues until death, involving the development of hearing, sight, and heart functions. Holistic development means that education is not limited to activities that enhance knowledge in the cognitive domain but also includes activities that develop physical movement and emotional well-being in children. Knowledge confined to the cognitive domain alone will not motivate individuals to apply it, and such knowledge is often acquired based on assumptions or imitation (Vilianita et al., 2022).

Based on research findings regarding the impact of the concept of *ta'lim*, it is concluded that education embodies the process of learning and teaching (with the presence of a teacher and student). This means it involves transferring knowledge so that the learner becomes well-informed. Education is not limited to lecture-based methods or oral delivery but also incorporates tools, devices, and communication media to achieve greater effectiveness in reaching educational goals. Thus, education is not confined to lectures or the mere transmission of information through speech; it also involves using learning tools and devices as an integral part of the learning process. Creative and diverse teaching methods must be employed to enhance the effectiveness of achieving educational goals (Puspitasari & Yuliana, 2022).

The third concept is *Ta'dib*. The philosophy of *Ta'dib* serves as the moral foundation that provides direction and purpose for Quranic schools in shaping students' character. Through the principles of *Ta'dib* in their teachings, Quranic schools aim to nurture morally upright individuals with a profound understanding of Islamic teachings. In this context, the history of Quranic schools serves as tangible evidence of the implementation of the philosophy of *Ta'dib* in educational practices, reinforcing the role of these institutions in preserving and fostering the intellectual and moral richness of Islam (al-Attas, 1980, 1993).

This demonstrates that the history and philosophy of *Ta'dib* in Quranic schools are two sides of the

same coin, complementing each other to create a unique educational environment rooted in Islamic values and focused on character building based on ethical and religious morals. The philosophy of *Ta'dib* in the context of Islam is a profound and significant concept in the education of Quranic schools. The term *Ta'dib* is derived from the Arabic root word "*Aduba*", meaning education or character formation. In the Islamic context, *Ta'dib* refers to efforts to develop an individual's character based on Islamic values, ethics, and noble morals. This highlights that the application of the concept of *Ta'dib* in Islamic educational institutions, particularly in Quranic schools, goes beyond formal education. Education grounded in the philosophy of *Ta'dib* is a comprehensive process designed to guide students to become individuals with good morals, proper conduct, and the ability to practice Islamic values in their daily lives (Sassi, 2018).

Reconstruction of Ta'dib Philosophy in the Modern Islamic Boarding School System

The concept of *Ta'dib*, as outlined by Syed Muhammad Naquib al-Attas, is an educational idea in Islam aimed at shaping students to become *insan kamil* (a complete human being). Such individuals are fully aware of their responsibilities towards Allah, the ultimate truth, and understand and fulfill their duties toward themselves as servants and caliphs on Earth (Muhammad Syaiful Islam, 2024). *Ta'dib's* philosophy explains that after a person is introduced to their position in the cosmic order through the educational process, they are expected to apply their knowledge wisely in society, guided by moral values and Islamic teachings (Sanusi, 2016). In other words, using knowledge and technology must be grounded in ethical values and religious teachings.

The reconstruction of the *Ta'dib* concept in the modern Islamic boarding school system combines traditional teachings with modern elements in their education systems. These institutes consistently uphold strong religious and moral values while ensuring their students are equipped with relevant knowledge and skills for the modern world. Consequently, the modern Islamic boarding school system has successfully undergone the necessary transformations to remain relevant in a changing world without abandoning the traditional values that distinguish it. One of the notable aspects of this formulation is the diversification of curricula in the Islamic boarding school system. While Islamic teachings remain at the core of education in Quranic schools, these modern institutions also offer a variety of subjects, such as modern sciences, mathematics, languages, and information technology. This enables students to gain broader and more diverse knowledge, equipping them to compete in an increasingly complex modern world.

Furthermore, the Islamic boarding school system has adjusted its teaching methods. They combine traditional educational approaches with more modern elements. Interactive teaching methods, the use of technology in education, and the practice of critical thinking have been integrated into the modern Quranic school system. This way, students are taught to understand concepts more deeply, reflect on the meanings of religious teachings, and comprehend the impact of values in daily life (Zarkasyi, 2020).

Additionally, the modern Islamic boarding school system has expanded the scope of education to include social responsibilities and community service. They encourage students to participate in activities that contribute to the well-being of their surrounding communities. This reflects the commitment of the Islamic boarding school system to shape individuals who not only focus on their self-development but also care about the welfare of society as a whole (Zarkasyi, 2015a).

The concept of *Ta'dib* involves the character and manners of the educator, requiring the educator to possess noble morals to serve as a role model for the learners. Additionally, this concept consistently emphasizes the importance of paying attention to the character and manners of the learners as they strive to acquire knowledge, ensuring that they can apply their knowledge correctly and appropriately. Learners must be sincere in their intentions when seeking knowledge, aiming to earn the pleasure of Allah and purify their hearts (Sassi, 2018). Moreover, this concept includes classifying knowledge or a hierarchical knowledge structure within the curriculum. One such classification can be observed in the aspect related to human duties, where knowledge is divided into *fard 'ayn* (obligatory for each

individual) and *fard kifayah* (obligatory for the community).

The concept of *Ta'dib* in the modern Islamic boarding school system is no longer limited to teaching religious teachings alone, but also includes modern knowledge and in-depth education. These institutes teach students to deeply understand their religion while possessing broad knowledge of modern sciences. They also encourage the practice of good deeds and social responsibility, leading to the formation of individuals who care about the welfare of society and are ready to contribute to its social development (Zarkasyi, 2020).

The relevance and sustainability of the Islamic boarding school system in the evolving era are essential, as they play a crucial role in preserving religious values and ethics in an increasingly complex society (Budiharso et al., 2023). Through formulating a philosophy of *Ta'dib*, the Islamic boarding school system can play a strong role in shaping individuals who know, practice good deeds, and possess noble morals. They create generations of Muslims capable of adapting to the modern world without losing the roots of their traditional values. Therefore, reconstructing the philosophy of *Ta'dib* in the modern Islamic boarding school system is an important endeavor for shaping a bright future for Islam and the communities they serve.

The implications of reconstructing the concept of *Ta'dib* in Islamic education, especially in the spotlight of modern religious academies, are as follows: *First*, implications for the goals of Islamic education. The goals of Islamic education are directed toward producing highly qualified human resources, distinguished in intellectual fields, with the most important aspect being the constant guidance of moral and religious values. *Second*, implications for the formulation of Islamic education curricula. The formulation of curricula should include the concept and influence of "divine" values. These values should not be understood in a dualistic manner, limited to a specific field of science related to value issues. Instead, the inclusion process should extend across all areas of knowledge, imparting the spirit and spirituality of Islamic morals and ethics. *Third*, implications for Islamic teaching methods. The teaching methodology should better represent the learning process (*tarbiyah*) rather than merely the teaching process (*ta'lim*). In addition to critical thinking, cultural nourishment should be emphasized, enriching the learner's spiritual and ethical development.

The analysis above indicates that reconstructing the philosophy of education in modern Islamic institutions is an important effort in shaping a generation of Muslims who possess knowledge, action, and virtuous ethics. Islamic schools play a significant role in education, focusing on knowledge, action, and ethics. Islamic schools must face the challenges of the modern age and seize the opportunities available to strengthen their ongoing role in building students' characters and ethics and preserving Islamic values in an increasingly complex society.

4. CONCLUSION

In conclusion, this study underscores the pivotal role of the *Ta'dib* philosophy in shaping the Islamic education system by integrating moral, spiritual, and intellectual development. By emphasizing *Ta'dib* as a holistic educational framework, this research directly addresses the objective of exploring its relevance in modern Islamic education, particularly in the context of Islamic boarding schools (*Pesantren*). The findings suggest that educational institutions can implement *Ta'dib*-based principles by designing curricula prioritizing character formation, ethical conduct, adherence to Islamic values, and academic achievement. To ensure practical application, policymakers and curriculum developers are encouraged to align educational policies with *Ta'dib*, emphasizing moral leadership, community engagement, and ethical problem-solving. This approach can equip students with the values and competencies to navigate contemporary society's moral and ethical challenges. As a recommendation for future research, scholars could explore the implementation of *Ta'dib* in specific educational settings, assess its impact on student behavior and achievement, and examine strategies to integrate *Ta'dib* more

effectively in modern Islamic boarding schools. Future studies may also investigate how *Ta'dib* can address emerging challenges, such as digital literacy, globalization, and preserving Islamic identity in diverse cultural contexts.

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