

The Urgency of Ta'dib in Tahfiz Al-Qur'an at Smp Tahfiz Ma'had Yasin Kudus (A Review of the Educational Thought of M. Naquib Al-Attas)

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ABSTRACT: This research intends to reveal the urgency of the practice of ta'dib in SMP (Junior High School) Tahfiz al-Qur'an at Tahfiz Ma'had YASIN Kudus. The type of study used in this paper is qualitative; the author conducts the stages of obtaining the resulting data, including conducting interviews and observing and providing supporting documentation. The approach uses descriptive phenomenology. The author tries to explain the results of data from informants related to the urgency of ta'dib in supporting the process of memorizing the Qur'an (Tahfiz) at SMP Tahfiz Ma'had YASIN Kudus. This is very important because it is closely related to building moral manners in students to Kalamullah. One form of ta'dib towards the Qur'an is to read it as often as possible in a tikkar or repeat it as much as possible. The final result of this research shows that students of SMP Tahfiz Ma'had YASIN Kudus practice this ta'dib concept. When viewed from the perspective of Muhammad Naquib al-Attas's thought, ta'dib is central to the process of education and learning. In this context, Adab refers to discipline towards the physical and spiritual, emphasizing the position of physical and spiritual potential. Ta'dib is also intended to control the mind and soul to achieve something positive in both aspects, to show the correct behaviour and avoid the wrong behaviour.

KEYWORDS: Ta'dib, Akhlak, Tahfiz

I. INTRODUCTION

The educational process strongly influences the quality of human beings they experience (Binzel & Carvalho, 2017). Education is an essential element that needs to be examined because it provides various spiritual and intellectual contributions, imagination, and innovation towards something better. Then, through education, I can also achieve perfection in action and behaviour especially in Islamic education (Rasyidin, 2014, p. 3).

Today's Islamic education must be distinct from the ideas of educational figures in the past. The history of the journey of Islamic educational thought is formed through its interaction and integration with civilizations around the development of Islam. Islamic education has always been an interesting subject to investigate and discuss. The meaning of Islamic education has undergone various shifts in the context of changes in society and times (Balakrishnan, 2017).

Then, every individual human being will also face life in an environment that is subject to rules. These rules exist to regulate behaviour, especially in the context of education, in this case, school education. The lack of rules in the context of education can result in moral contradictions in students who have yet to receive adequate guidance. Cultivating tail values and manners, especially in students, is essential to forming ideal students in mindset, speech, and behaviour. Along with the times, challenges in school education always exist, especially related to the norms of manners as an essential aspect in achieving a noble future (Sevia, Shelly, and Sutopo, 2021, p. 1).

Applying ta'dib here is a critical need to create good manners in students. The tab method is designed to involve all students in controlling morals and evening violations that may occur. This is even more relevant in the context of Tahfiz al-Qur'an, the main focus of education at SMP Tahfiz Ma'had YASIN Kudus. In this formal school environment based on boarding school, it is necessary to have elements of ta'dib in daily life and discipline to form an educated character. The ta'dib process must be realized, from planning and implementation to evaluation. It is possible to observe changes in students through observation and practice behaviour.

The concept of ta'dib is one of Muhammad Naquib al-Attas' thoughts. Muhammad Naquib al-Attas's thinking is relevant to current conditions in the context of the definition of education. This is due to a shift in meaning in Islamic education that requires renewal and refreshment. In this case, ta'dib itself.

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The Tahfiz al-Qur'an is a gift given to the people of Sayyidina Muhammad Saw. It not only has extraordinary virtues. However, reaching the level of memorization requires ta'dib to the Qur'an. Al-Imam Abu Zakaria Yahya suggested that maintaining memorization and appreciating the Qur'an can be done by constantly reading it. Even some of the previous salaf are used to memorize the Qur'an once in two months, some once a month, then once in ten days, some are eight days khatam, mostly once in seven days. Many recite the Qur'an in one night alone, up to three or even eight times daily. That is proof of the adab care of the Qur'an al-Karim (Imam Abu Zakaria Yahya bin Syaraf An-Nawawi, 2014, p. 49).

The Qur'an is a miracle from Allah Swt that holds various lessons and instructions for humanity, especially in Islam. The authenticity and sanctity of the Qur'an have been guaranteed and maintained by Allah Swt. through the khamilul al-Qur'an and Tahfiz al-Qur'an (Lilik Indri Purwati, n.d., p. 18). Therefore, research and development on Tahfiz al-Qur'an is in the current fundamental. Most Islamic educational institutions in Indonesia, both formal and non-formal, are enthusiastic about the Tahfiz al-Qur'an program. All of this reflects the high interest of the Indonesian Muslim community in memorizing the Qur'an al-Karim and teaching the next generation to be Khamilul al-Qur'an (Nurul Hidayah, n.d., p. 1).

The progress of Islamic education through Tahfiz al-Qur'an is also reflected in this positive phenomenon. Excellence in memorizing the Qur'an has many benefits, including that a person has been equipped with the primary knowledge for preaching. After mastering one of the sciences sourced from the Qur'an al-Karim, one is automatically ready to preach and teach his knowledge to the people. The memorizers of the Qur'an also maintain its authenticity, even though the authenticity has been guarded by Allah Swt. until yaumul qiyamah. Thus, those who have the intention to distort the Qur'an are certainly in vain because they will not have the opportunity to do this despicable act (Raisya, 2019, p. 188).

Learning activities and the process of Tahfiz al-Qur'an emphasize cognitive intelligence when remembering the verses of the Qur'an. The process of Tahfiz al-Qur'an includes many aspects, such as psychological and psychometric. However, there are often various obstacles when attempting the process of Tahfiz al-Qur'an, including time constraints, memorization ability, the risk of losing previously acquired memorization, and obstacles such as laziness and lack of confidence in one's abilities. Therefore, students need self-confidence to successfully motivate their learning process to reach the specified target (Purwati, n.d., p. 15).

In addition, the students themselves need to motivate themselves. This form of ta'dib also applies to murobbi or teachers. They must motivate because, as is known, motivation is the action and encouragement of students so that they are always ready and willing to learn. The role of the teacher is vital in motivating, especially regarding Tahfiz al-Qur'an.

A person's motivation can arise and develop. For example, motivation is a driver in learning activities that maintains and ensures the continuity of teaching and learning activities to achieve the desired goals. Thus, motivation has a significant impact on one's learning outcomes. Withn will need motivation to learn to achieve success (Shilphy A Oktavia, n.d., p. 15) However, this still prioritizes tail so the common goal can be directed properly and correctly.

II. LITERATURE REVIEW

Tahfiz al-Qur'an comes from the words "Tahfiz" and "al-Qur'an." "Tahfiz" stems from the Arabic word "hafidza-yahfadzu-hifdzan", or in Indonesian, means "memorization." The meaning of "hafiza" is that it involves the process of memorization, which is the opposite of forgetting. Hence, it includes always remembering and having only a little forgetfulness (Yunus, 1990, p. 105).

Abdul Aziz Abdul Rauf said memorization is "the effort of copying something, either in the form of reading or hearing." In this context, any work repeated a lot will eventually stick because it involves repetition, which can be done through reading or listening (Abdul Aziz Abdul Rauf, 2004, p. 49).

The process of collecting the Qur'an through the memorization method occurred in the early phase of the spread of Islam because the Qur'an was delivered through the oral method at that time. The utilization of memorization as a way to preserve the Qur'an is considered a very appropriate and accountable method. In its development, many factors can facilitate a person in the process of Tahfiz al-Qur'an.

The ta'dib concept is one of the most essential instruments in Muhammad Naquib al-Attas' thinking in Islamic education. In al-Attas' perspective, Islamic education is defined as ta'dib, not tarbiyah or ta'lim. al-Attas argues that the most appropriate and accurate synonym for education is ta'dib. According to him, ta'dib includes both tarbiyah and ta'lim or even both. The essence of education is actually to instil adab in learners (Albar Adetary Hasibuan, 2016, p. 44).

So it is necessary to practice ta'dib, which educators must cultivate so that their students can become ideal students and be realized in social life and learning matters. SMP Tahfiz Ma'had YASIN Kudus is one of the Islamic-based educational institutions, or in this case, "pesantren." It is a school with the basis of morals and manners that have characteristics and focus on memorizing the Quran. The practice of ta'dib in building moral manners has been optimally pursued by the foundation and the teaching staff to obtain common noble ideals. In addition, the practice of ta'dib also seeks to uphold the formation of a qur'ani personality so that students not only memorize the Qur'an, but can also understand and even practice the contents of the Qur'an.

The author found several previous studies concerning the theme of ta'dib. First, previous research from Albar Adetary Hasibuan related to "Ta'dib as a Concept Analysis of the Thought of M. Naquib al-Attas." The paper contains The most appropriate meaning

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for the word education, which is not from the word *tarbiyah* or *ta'lim*, but M. Naquib al-Attas chose the word *ta'dib*. For him, the basis of thought and behaviour comes from understanding the chosen word. In this case, he chose the word *ta'dib* to present the word education as an educational concept. There is a similarity between al-Attas's concept of education and perennial education. The equation is that these two concepts both want to return to understanding the concept of *turats* (classical or past) and believe that ideal education is precisely like the concept of *turats* education. This concept has given birth to the golden era of Islam, commonly called the Golden Age. The concept of al-Attas's *ta'dib* is something familiar, but he discovered, brought up and conceptualized it again according to the times. This is because, today, the hegemony of the West has almost eliminated the true image of Islam (Albar Adetary Hasibuan, 2016, p. 52).

Then, it is also explained that if the concept of *ta'dib* is applied optimally in the national education system, then anything that hinders the progress of education is automatically destroyed. This concept is very worthwhile in the context of education in modern Indonesia. This is because all values range from ('*adl*) justice, (*wisdom*) wisdom, and ('*amal*) charity. Everything is included in the word *tab*. These tools can undoubtedly create the soul of *al-Insan al-Kamil*, according to al-Attas' thinking. Although it is wishful thinking and challenging to realize, such things should still be a top priority, and they should always try their best (Albar Adetary Hasibuan, 2016, p. 53; Hidayatullah & Arif, 2022).

Then, the author also found a scientific work from Sri Wulandari entitled; "The Concept of Ta'dib According to al-Attas in the Development of Character Education Curriculum 2013 (Field Study at K-13 Pilot Project School SMPN 3 South Tangerang)." It explains that the concept of *ta'dib*, according to Muhammad Naquib al-Attas, is the habituation and practice of manners of a human being that has a continuous correlation between modern science and its practical procedures. The provision of knowledge is given to gain confidence to carry out morals or behaviour, which includes spiritual, social, knowledge and skills aspects that are commendable.

Second, the efforts to apply the concept of *ta'dib* to the development of character education in the 2013 curriculum at SMPN 3 South Tangerang have produced relatively good results, namely that each student has reflected the values of good character building and praiseworthy morals. So that students can practice the knowledge they master very well and maximally. In this sense, SMPN 3 South Tangerang has carried out its obligation to help improve the quality of students in various school activities according to each student's competence. All of this is a provision for them when they enter society (Wulandari, 2019, p. 117) (Binzel & Carvalho, 2017).

Referring to previous studies as supporters of the focus of the study, here shows the difference and novelty, which is related to the focus of *ta'dib* which the author writes on the impact or impact of *ta'dib* "good and polite morals" in Tahfiz al-Qur'an at Tahfiz Ma'had YASIN Kudus Junior High School which is explained descriptively. At the same time, the two previous studies focused more on applying the concept of *ta'dib* only. So that this research can be a *mausu'ah* or encyclopedia expansion of the word *ta'dib* itself. As a result, the practice of *ta'dib* will be genuinely implemented by all students, educators, and *murobbi* at SMP Tahfiz Ma'had YASIN Kudus.

III. RESEARCH METHODS

This research uses qualitative research methods with the application of field techniques and the support of theory. In data collection, measures such as interviews, observation, and documentation are used as approaches (Cohen et al., 2018; Sugiyono, 2012). The main focus of this research is the students, who can be called the *santri* of Tahfiz Ma'had YASIN Kudus Junior High School. The author observes the phenomena related to the students' *ta'dib* practice in Tahfiz al-Qur'an. Interviews have been conducted to dig up information and explore the title of this paper. Meanwhile, documentation is supported in describing the incident.

This research uses a descriptive approach, in which the discussion will explain or describe the data it collects in detail. Phenomenological aspects reinforce this descriptive approach to understanding the relationship between *ta'dib*, and Tahfiz *deport* al-Qur'an (Farid, Muhammad, and Adib, Muhammad, 2018, p. 17). The primary sources that are the focus of the research are students and educators at Tahfiz Ma'had YASIN Kudus Junior High School. At the same time, the sources of reference that reinforce are books and journals about the thoughts of Muhammad Naquib al-Attas regarding *ta'dib*.

In proving the authenticity of the data, the author applies triangulation techniques and relies on references as support for the research focus. This approach is taken to show the accuracy of the information obtained by the author. In addition, the author will analyze the data by reducing, presenting, and concluding the data (Farid, Muhammad, and Adib, Muhammad, 2018; Lexy J. Moleong, 2013; Umriati, and Hengki Wijaya, 2020, p. 105). The information that will be the subject of analysis related to the implementation of *ta'dib* in Tahfiz al-Qur'an at Tahfiz Ma'had YASIN Kudus Junior High School will be strengthened by referring to the perspective of Islamic education views presented by Muhammad Naquib al-Attas.

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IV. RESULTS AND DISCUSSION

4.1. Islamic Education Thought of M. Naquib al-Attas

Muhammad Naquib al-Attas is one of the *ahlu bait* who comes from the lineage of Sayyidina Hussein, Ra. His full name is Syed Muhammad Naquib bin Ali bin Abdullah bin Muhsin bin Muhammad al-Attas. He was born in Bogor, West Java, on September 5, 1931. He is the younger brother of Syed Hussein al-Attas (a famous scientist and sociologist at the University of Malaya, Kuala Lumpur, Malaysia). His father was Syed Ali bin Abdullah Al-Attas, and his mother was Syarifah Raguhan al-Idrus. The official family tree of Naquib al-Attas contained in his collection explains that he is the 37th order of the Prophet Muhammad and is a descendant of the blue-blooded nobility (Jawahir, 1989).

The application of the Islamic education system offered by Muhammad Naquib al-Attas in everyday life is certainly different from the education system formed based on individuality and sociality. In the education system applied by Muhammad Naquib al-Attas, he chose and used the term *ta'dib* (Aljunied, 2019).

Ta'dib itself comes from the word *adab*. *Adab* is the central concept of the active education and learning process. *Adab* is also defined as an order to the human body and spirit so that all the potential in humans can come out optimally and maximally. *Adab* has a meaning as an order to the human mind and soul, where the goal is to achieve praiseworthy morals from the mind and soul. Correct treatment is always more comfortable than inappropriate or wrong actions. This is so that individuals can avoid behaviours that degrade themselves. (Aristyasari, n.d., p. 263; Bates, 2019).

Education is not limited to activities under the material dimension syndrome or worldly things. Instead, education should include participation in metaphysical and immaterial activities. Aristyasari said the actual concept of *tarbiyah* or *ta'lim* focuses on engaging in physical activities such as nurturing, guarding, protecting and material education (involving worldly things). The meaning of these two words follows the orientation of Western education, which does not consider transcendent or immaterial elements. On the other hand, using the word *ta'dib* in the context of Islamic education already includes all elements in shaping praiseworthy morals.

According to Ismail SM's quote from Al-Attas, the purpose of education in the Islamic sphere is to apply good behaviour to each individual, both as a private person and a social person. He emphasized the focus of Islamic education on developing human resources to become *al-Insan al-Kamil*. Muhammad Naquib Al-Attas emphasizes the essence of the purpose and urgency of education in Islam, namely, creating people who have "very good" character " (Idriz, 2020; SM, 2001).

In the context of *al-Insan al-Kamil*, goodness refers to harmony as a civilized human being, covering both material and spiritual aspects of life. Before achieving human status, individuals have collectively made a covenant (*mitsaq*) with Allah SWT. This shows that we have been given completeness through spiritual knowledge capabilities before being created or having a physical existence (Naquib Al-Attas, 1992, p. 55).

Islamic education aims to produce individuals with noble morals and worship Allah while forming the framework of worldly life per the provisions established to honour his faith (Naquib Al-Attas, 1992, p. 85). If we scrutinize al-Attas' concept of education, we can see that the primary purpose of education is to create or reach the perfect human being.

In order to produce *al-Insan al-Kamil*, or the perfect human being, human values become a critical aspect in achieving educational goals. These values include being an actual human being, such as being an obedient and responsible citizen or realizing individuals with spiritual values. Then, realize human values that are not only limited to the material dimension or are fixed or so-so in their contribution to society and the state (Aristyasari, n.d., pp. 263–264; Lutfauziah et al., 2023).

In addition, the goal of education is not to focus on the development of the individual as a single entity but to realize the role of the individual as a social being or society. Positive individual growth is considered the foundation for a good society. Man is considered civilized when he realizes his individuality has an appropriate relationship with God, society, and nature (Abdel-Latif, 2020).

4.2. The Urgency of Ta'dib in Tahfiz Al-Qur'an at Tahfiz Ma'had YASIN Kudus Junior High School

The urgency of *ta'dib* in the process of Tahfiz al-Qur'an for students at SMP Tahfiz Ma'had YASIN Kudus is critical in education. The author will try to describe the results of interviews with Tahfiz educators or teachers, *murobbi* and some students (*santri-santriwati*).

For educators or Tahfiz teachers, *ta'dib* is very important in the process of Tahfiz al-Qur'an. At that time, it was essential to emphasize morals because the Qur'an teaches *akhlakul karimah*. So that people who memorize can at least practice what they have memorized daily, students who memorize must emphasize their morals and imitate the Qur'an and the Prophet Muhammad Saw. Tahfiz teachers and *murobbi* are also needed every day so that students can imitate educators' *Aaliyah* (state and behaviour)—usually, the educators *muroja'ah* with the students themselves listening. Then, as far as observations here, students who are *ta'dib*, God willing, are weighty and earnest in memorizing and are self-conscious when memorizing (Miftahuddin, personal communication, Desember 2023).

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Learning here, especially in the Tahfiz program, uses the talaqqi method. Tahfiz teachers and murobbi meet face-to-face with students. The students recite or deposit the memorization directly to the teacher and murobbi. Ziyadah (adding memorization) to murobbi after Asr and Maghrib, while for muroja'ah (repeating memorization), there are also two times: during school hours to the Tahfiz teacher and after maghrib to murobbi. The students are taught ta'dib in everyday life, not only when memorizing. Such as ta'dhi (respect) to elders, being kind to fellow students, and not being allowed to complain or say dirty words. This, without being realized by some students, can impact the Tahfiz process. Suddenly, it is facilitated in making memorization deposits or smooth when muroja'ah (Ahmad Kholili Zuhri, personal communication, Desember 2023).

In line with Ahmad Kholili Zuhri and Muhammad Dhiyaul Furqan, they added that in addition to maintaining ta'dib with an attitude of tawadhu', students are taught to always do good to parents or teachers. In order to make them happy. So every time they want to carry out the Tahfiz exam or the Juz upgrade exam, students ask for prayers from the teacher, murobbi and friends. It turns out that this has an effect. It can calm the mentality and facilitate during the juz increase transmits exam, both the one and five juz exams, in one sitting (Muhammad Dhiyaul Furqan, personal communication, Desember 2023).

During the period of memorization or Tahfiz al-Qur'an, it is true that there is an impact or effect of ease felt by students who are ta'dib. But part of their efforts. Aura Zuhaira thinks the opposite of Ustad Miftahuddin's opinion. Then Abidah Nindhita added how urgent ta'dib is in Tahfiz al-Qur'an because the students here are inevitably taught about good morals (Aura Zuhaira dan Abidah Nindhita, personal communication, Desember 2023).

Ta'dib is also taught directly by the murobbiahs. Alifah Royani revealed that she gave many examples, such as asking to listen to muroja'ah every day, being invited to pray in jama'ah, and cleaning the bathroom. This makes many santri ewuh (embarrassed), then makes many santri self-conscious to apply ta'dib to anyone, even the Qur'an. The urgency of ta'dib for many santri becomes necessary because memorization is more straightforward if you do not have adab. Saidah Indra Maharani said, a student of class VIII-B who has memorized 30 Juz. (Alifah Royani dan Saidah Indra Maharani, personal communication, Desember 2023).

According to Ahda Syamila Rahmalia, the murobbiah always keep the room clean, always muroja'ah after every prayer, have good manners with their elders, tell students who make mistakes gently, not harshly, and speak in a subtle way, not by yelling. The students are happy and feel motivated to follow the morals of the murobbi. Ahda considers ta'dib in Tahfiz al-Qur'an very urgent. Morals significantly affect students while memorizing the Qur'an, and morals can also apply to the attitudes contained in the content of the contents of the Qur'an Qur'an (Ahda Syamila Rahmalia, personal communication, Desember 2023).

The majority of students (santri-santriwati) agree that morals are essential. Naila Althofunnisa explained that a person's character is very influential in the memorization process. If someone's morals are correct or wrong, it will hinder their process of memorizing and will be easy. When we maintain morals with the teacher or murobbi, memorizing will facilitate everything. Alhamdulillah, here we are taught always to be respectful and ta'dhim to those older than us (Naila Althofunnisa, personal communication, Desember 2023).

Muhammad Ashfa Taqwimul Hakim, one of the murobbi at SMP Tahfiz Ma'had YASIN Kudus, emphasized that it is essential for murobbi-murobbiah to have good manners, especially for Quran memorizers. We have been given an example by the Great Prophet Muhammad Saw., as the bearer of noble revelations with good morals, so it is appropriate for us as his ummah, especially the memorizers of the Qur'an, to imitate his actions (behaviour). لسان الحال أفصح من لسان المقال or "giving an example will stick in the heart more than just instructions." So we, as murobbi, should set a good example to the students. Ta'dib is very effective during the process of memorizing the Qur'an because memorizing the Qur'an requires a clear heart. Moreover, praiseworthy (good) morals come out of an apparent heart (Muhammad Ashfa Taqwimul Hakim, personal communication, Desember 2023).

From some of the explanations above, it is also interesting that ta'dib has real implications for Tahfiz al-Qur'an or memorizing. Without us realizing it, by memorizing the Qur'an, we participate in understanding the basis of learning the Qur'an directly. Ahmad Salim asserts that memorization is the foundation of the stages of learning the Qur'an. The Qur'an was gradually revealed to the Prophet Muhammad PBUH for approximately twenty-two years. The aim was to give individuals with varying levels of intelligence and busy or spare schedules the opportunity to maintain memorization. The Qur'an is a source of learning for Muslims, a guideline, and a primary reference for them (Ahmad Salim Badwilan, 2010, p. 13).

4.3. Analysis of Ta'dib in Tahfiz Al-Qur'an at Tahfiz Ma'had YASIN Kudus Junior High School against the Review of Muhammad Naquib al-Attas' Educational Thought

Muhammad Naquib al-Attas's educational thinking has a distinctive feature: education must reflect human values and not just the scope of the state. Establishing an Islamic educational institution must refer to the concept of a perfect human being and should be an example and guide for every human being. The Prophet Muhammad Saw is considered a figure who reflects al-Insanu al-Kamil or a perfect human being. Therefore, Islamic education should place the Prophet Muhammad Saw as an example to bring up individuals with good morals. This is because the Prophet Muhammad Saw became a role model and was not sent except to perfect the morals of the universe (Abu Muhammad Iqbal, 2015).

Muhammad Naquib al-Attas provides two offers of the character and form of ideal Islamic education, namely:

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4.3.1. Curriculum

The curriculum offered by al-Attas is exciting. He returned to the turrets, which were thick with tabs. He offers a curriculum model. Together, we often know that the curriculum is a set of subjects that contain student learning plans in a period of education level Pendidikan (Hanny & Rizal, 2020; Lutfauziah et al., 2023). He used the concept of ta'dib by dividing knowledge into two categories. Knowledge that is fardhu 'ain and knowledge that is fardhu kifayah. The fardhu 'ain sciences involve activities such as reading and interpreting the revelation or kalam of Allah; the Qur'an, understanding the Sunnah or hadith of the Prophet, studying Islamic shari'a (fiqh and law), the science of creed or theology (in the form of kalam science), metaphysics, and linguistics (Wan Daud, 1998, p. 275).

The second category of knowledge is fardhu kifayah. These include social sciences, natural sciences, technology, western culture, and Islamic history. However, these sciences are not obligatory for every individual Muslim to learn. However, the responsibility (consequence) still falls on the entire Muslim community if not a single Muslim understands them. Hence, Islamic educational institutions are expected to cover both categories of knowledge in their curriculum.

In applying this curriculum, from puberty until their lives, humans must follow a curriculum that involves these two types of knowledge. This curriculum is dynamic and flexible. This curriculum can go hand in hand with an individual's intellectual and spiritual abilities and balance and follow society's conditions. Teaching these two categories of knowledge is expected to be maintained at least until university-level learning.

Not coincidentally, the form of the curriculum offered by al-Attas has more or fewer similarities with Tahfiz Ma'had YASIN Junior High School. Tahfiz Ma'had YASIN Junior High School was established in 2019 and received a license to provide education in 2020. This junior high school is a development of the YASIN Islamic Boarding School, located in the Sunggingan area, Kudus. The founder of this YASIN Islamic boarding school is K.H. Abdullah Zaini Nadhirun (deceased) in 1985 AD.

The curriculum from the Ministry of Education and Culture (Kemendikbud) for class VIII and class IX still uses the 2013 Curriculum. As for class VII, it uses the Merdeka Belajar Curriculum. The advantage of this school is that it equips its students with Tahfiz Al-Qur'an takhassus (<https://Smp.Yasin.Sch.Id/Profil/>, n.d.). There are also additional lessons in studying the yellow book, characteristic of Islamic boarding schools. Then there are computer or informatics skills and Islamic arts according to their interests and talents, such as calligraphy or tilawah. Especially for tilawah, the children are taught directly by the school principal, who is known as an international Qori'.

Indirectly, the curriculum used in Tahfiz Ma'had YASIN Junior High School uses the concept of two categories of knowledge: fardlu 'ain and fardhu kifayah. The first category of knowledge includes reading, memorizing and interpreting the Holy Qur'an, understanding al-Sunnah al-Nabawiyah, studying the science of fiqh and usul fiqh, and the science of lughah (the origin of a language or word). These three are embodied in the subjects of Tahfiz al-Qur'an, tajweed, the art of recitation, tafsir, arbain hadith, fiqh and Arabic: nahwu, sharaf and speaking practice.

Among the most striking of the concept of fardhu 'ain science is in the subjects of Qiro'ah (tahsin reading or muraja'ah) and Tahfiz (memorizing the Qur'an), which have a minimum of two hours of lessons every day except Friday and Saturday. Moreover, SMP Tahfiz Ma'had YASIN has a Tahfiz exam. This Tahfiz exam is carried out using tasmi' one juz or five juz once sitting listened to or tested by murobbi or teachers from other classes during the Tahfiz exam period or period that the deputy principal of the curriculum section has determined. Students taking the Tahfiz matt exam have received a recommendation letter from their respective Tahfiz matt, maybe mentors. This automatically means these students can be categorized as capable of taking the Tahfiz exam (Muhammad Ashfa Taqwimul Hakim, personal communication, Desember 2023).

The purpose of the Tahfiz exam is to create an environment that is conducive, focused and supportive in constantly maintaining when memorizing the Qur'an and to find out and improve the memorization ability of students by measuring the achievement of 3 criteria, namely tajweed, the perfection of memorization, and suitability of tempo (tadwir). This also includes ta'dib to the Qur'an.

The Tahfiz al-Qur'an exam in its learning is not only related to memorizing the Qur'an per-juz, but this is Qur'anic education through the role of the Qur'an itself, it turns out that it can provide a solution to the moral crisis in the current generation and is applied to children from an early age and is expected to be able to improve the quality of education and create human beings with good morals (Arifin, 2019, p. 3). For this reason, the Tahfiz exam must be able to make students better from outside and within themselves, with various methods used by educators to motivate the memorizers of the Qur'an to maintain adab and be motivated to always memorize and compete in improving their memorization (Ramadi, 2021, p. 15).

In this case, the author chose SMP Tahfiz Ma'had YASIN Kudus as the centre of the research object because this school is based on pesantren (mandatory residence at Pondok Pesantren YASIN 2 Kudus), which has a superior Tahfiz program, by organizing systematic and integrated Tahfiz al-Qur'an education. Moreover, there is a Tahfiz exam to measure and know the quality of student memorization. However, with this Tahfidz exam, many students are increasingly motivated to improve the quality of memorization to the quality of self (in this case, morals or ta'dib).

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As for the fardhu kifayah sciences includes all general and religious subjects other than the fardhu 'ain sciences, such as the NUs and the art of calligraphy. Therefore, there is no doubt that the curriculum at Tahfiz Ma'had YASIN Kudus Junior High School has many similarities to the concept of curriculum in the thought of Muhammad Naquib al-Attas.

4.3.2. Methods

One of the approaches applied by al-Attas to the world of Islamic education includes three methods: the method of tawhid, the method of metaphor, and the use of stories. These three methods are said to be the ways that Allah Swt. Uses in teaching His servants and are considered more effective in conveying moral treatizes and virtues. There is also the tafsir method and the ta'wil method. These two additional methods are also used in researching the universe and have been recognized as legitimate methods in the realm of science. Wan Mohd said that Muhammad Naquib al-Attas has argued that all these methods should be applied to researching the greatness of His creation and studying it scientifically. The universe is considered like an open 'book'. Because of its nature, its interpretation and wisdom will never be exhausted (Wan Daud, 1998, p. 310).

Several methods are applied in Tahfiz Ma'had YASIN Kudus Junior High School. Such as the method of tawhid and the use of stories; in junior high school, tawhid subjects are taught, which contain material on the attributes of Allah Swt to Islamic theological thought. Then the habituation of prayer by reading asma'ul husna every morning before KBM (Teaching and Learning Activities) can mentally strengthen awareness of monotheism in Islam. Even on the sidelines of the second-semester vacation, there is a strengthening of hours of learning religious knowledge, as happened during the second-semester vacation in 2023; the santri was taught the book "Ngudi Susilo" by KH. Bisri Musthofa (Rembang) until finish.

The approach applied by al-Attas in the metaphor method is slightly present in teaching mathematics at Tahfiz Ma'had YASIN Kudus Junior High School. Through lesson plans, the teachers try to practice this method. Usually, in natural science lessons, for example, the teacher determines the content and objectives of the lesson; then the students practice what the teacher says. Moreover, let them express and be creative to develop new and more profound things according to their inclinations. This metaphorical thinking makes students make initial contact with the new content provided by the teacher. Then, they experiment independently with analogous concepts and understandings the students have mastered and understood (Nadya Aruma, personal communication, Desember 2023).

V. CONCLUSIONS

The implementation of ta'dib in Tahfiz al-Qur'an at SMP Tahfiz Ma'had YASIN Kudus to form a personality with good manners is carried out thoroughly and by the specified proportions. The Foundation, Principal, teaching staff, murobbi-murobbiah, and santri guardians have agreed upon the above strategies and steps. Then, it is implemented to ensure a common understanding of the method. Ta'dib and moral norms that include ethical values are expected to be carried out by all students.

Applying the values of good manners is very important, especially for students, because respectful and civilized attitudes towards people can bring positive benefits in the form of happiness and tranquillity for oneself and others. Not having good manners is the same as refusing to get appreciation and respect from the surrounding environment.

In general, the purpose and review of al-Attas's thoughts at Tahfiz Ma'had YASIN Kudus Junior High School are visible. The concept of ta'dib offered, starting from the curriculum system and methods, has been implemented well at Tahfiz Ma'had YASIN Kudus Junior High School. It is proven that it does not prioritize the physical aspect or material education. However, it has been emphasized under the immaterial syndrome, and the concept of ta'dib is prioritized over the Western concept. This can indirectly revive the value of religiosity without advocacy from the West.

The Islamization of knowledge promoted by al-Attas and the concept of Islamic education that he conveyed aim to create perfect human beings. These namely individuals are aware of their existence. Then, how *hablum minallah* and *hablum minannas* are always balanced is always sought at SMP Tahfiz Ma'had YASIN Kudus because it reflects an effort to realize the rise of Islamic civilization.

VI. ACKNOWLEDGMENT

This research was completed with total funding by the authors. The authors would like to thank everyone involved in this research for their support in completing this paper, especially for the author's Institution.

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