International Journal of Education, Vocational and Social Science
https://e-journal.citakonsulindo.or.id/index.php/IJEVSS
E-ISSN : 2963 4954
IJEVSS

Epistemology Of Islamic Education From The Perspective Of The Language Of The Qur'an And Hadith: Semantic Analysis Of Tarbiyah, Ta'lim, And Ta'dib

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Abstract

This study examines the epistemology of Islamic education through a semantic analysis of three main terms in the Qur'an and Hadith: tarbiyah, ta'lim, and ta'dib. Using Toshihiko Izutsu's semantic theoretical framework, this study analyzes the basic meaning, relational meaning, and semantic field of these three concepts to reconstruct the worldview of Islamic education. The method used is qualitative research with a library research approach and Qur'anic semantic analysis. The results show that tarbiyah is oriented towards the holistic development of human potential, ta'lim emphasizes the centrality of knowledge in Islamic civilization, while ta'dib emphasizes the formation of adab as the highest goal of education. These three concepts form an integrative and complementary epistemological system of Islamic education. The implications of these findings demand the reconstruction of the contemporary Islamic education curriculum that combines intellectual, spiritual, and moral dimensions in a balanced manner.

Keywords: Tarbiyah, Ta'lim, Ta'dib, Semantics of the Qur'an, Epistemology of Islamic Education

INTRODUCTION

Islamic education is one of the main pillars in the formation of human civilization, oriented towards the integral development of intellectual, spiritual, moral, and social potential. In Islamic tradition, education is understood not only as a process of knowledge transfer, but also as a

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process of character formation and the instillation of divine values that guide humans toward existential perfection as servants and caliphs of God on earth (Chan, 2023). Therefore, the epistemology of Islamic education cannot be separated from the primary sources of Islamic teachings, namely the Qur'an and Hadith, which serve as the normative and conceptual foundations for the entire structure of Islamic education.

Although Islamic education has been the subject of extensive study across various disciplines, debate continues over the most representative terminology to describe the essence of Islamic education (Kasim & Yusoff, 2014). Some scholars use the term tarbiyah as the primary concept of Islamic education because it is considered to reflect the gradual process of fostering and developing human potential. Meanwhile, others emphasize the concept of ta'lim (religious education), as education is essentially a process of transmitting knowledge and developing human intellectual capacity (Salman et al., 2026). On the other hand, a number of contemporary Muslim thinkers, most notably Syed Muhammad Naquib al-Attas, propose the concept of ta'dib as the most appropriate term to describe Islamic education because it encompasses the dimensions of knowledge, etiquette, and character formation comprehensively (Selo et al., 2015).

These differences in terminology demonstrate that the concept of Islamic education actually has complex semantic dimensions and cannot be understood in isolation. Each term has distinct linguistic roots, contexts of use, and philosophical implications (Atsa'lawi & Mukhlisin, 2026). In the Qur'an, the root words rabbā–yurabbī, which give rise to the term tarbiyah, convey the meaning of growing, nurturing, and developing gradually. Meanwhile, the root words 'allama–yu'allimu, which form the basis of the term ta'lim, emphasize the imparting of knowledge and teaching. The term ta'dib, derived from the root words adaba–yu'addibu, conveys the meaning of developing manners, ethics, and moral awareness, which are the highest goals of Islamic education (Ninoersy & Isnayanti, 2025).

The study of these three terms has become increasingly important amidst the contemporary educational crisis, marked by the dominance of materialistic and pragmatic paradigms in modern educational practices. Education is often reduced to an instrument for acquiring job skills and economic gain, while the moral, spiritual, and character-building dimensions receive insufficient attention (Sassi, 2023). This situation demands an effort to reconstruct the epistemology of Islamic education, sourced from the Qur'an and Hadith, to present a more holistic educational paradigm oriented toward the development of the whole person (Arsyad et al., 2022).

In this context, the semantic approach becomes an important methodological instrument

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for uncovering the conceptual meaning of educational terminology in the Qur'an and Hadith. Semantic analysis not only seeks to trace the lexical meaning of a word, but also examines the development of meaning, the relationships between concepts, and the worldviews contained therein (Rifai et al., 2025). Through this approach, the terms tarbiyah, ta'lim, and ta'dib can be understood more deeply as representations of the epistemological structure of Islamic education established by revelation. Thus, this study aims to analyze the semantic meaning of these three terms, describe their conceptual relationships, and formulate an epistemological construction of Islamic education that is relevant to the challenges of contemporary education (Kurniannur et al., 2026).

Research Methodology

This study uses a qualitative approach with a library research method. The primary data sources in this study are the Qur'an and the books of Hadith mu'tabarah, especially those containing verses and narrations related to the concepts of tarbiyah, ta'lim, and ta'dib. Secondary data sources include the works of classical scholars such as Mufradāt Alfāẓ al-Qur'ān by Al-Rāghib al-Aṣfahānī, Maqāyīs al-Lughah by Ibn Fāris, Lisān al-'Arab by Ibn Manẓūr, as well as various tafsir books such as Tafsīr al-Qur'ān al-'Aẓīm by Ibn Kathīr and Mafātīḥ al-Ghayb by Fakhr al-Dīn al-Rāzī. In addition, contemporary works on Islamic education are also used, especially The Concept of Education in Islam by Syed Muhammad Naquib al-Attas and Uṣūl al-Tarbiyah al-Islāmiyyah by Abdurrahman An-Nahlawi (Sarianto et al., 2024).

Data analysis was conducted using the semantic theoretical framework of the Qur'an developed by Toshihiko Izutsu as outlined in his work, God and Man in the Qur'an: Semantics of the Qur'anic Weltanschauung and Ethico-Religious Concepts in the Qur'an(Mustofa et al., 2025). Within this theoretical framework, semantic analysis is conducted through four stages. First, basic meaning analysis, which traces the root words and etymological meaning of each terminology. Second, relational meaning analysis, which examines the relationship of each term with other concepts that form the semantic field in the Qur'an (Memon, 2013). Third, semantic field analysis, which identifies the network of meanings that form the conceptual system of Islamic education. Fourth, weltanschauung or Qur'anic worldview analysis, which reveals the worldview of Islamic education formed from the semantic relationships between these concepts(Rasyidin et al., 2025).

The validity of the study was maintained through source triangulation, namely by confirming semantic findings from various classical Arabic dictionaries, tafsir books, and contemporary scientific literature in the field of Islamic education and Qur'anic linguistics. Data

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analysis techniques used descriptive-analytical and comparative methods, where each concept was analyzed in depth and then compared to find an integrative relationship between the three. The results of the analysis were then synthesized to produce an epistemological model of Islamic education based on Qur'anic semantics that can provide theoretical contributions to the development of contemporary Islamic education. This study is entirely textual analysis and does not involve human subjects as respondents.

RESULTS AN DISCUSSION

Semantic Analysis of the Concept of Tarbiyah in the Qur'an and Hadith

In the treasury of Islamic education, the term tarbiyah is one of the most frequently used concepts to represent the meaning of education. Etymologically, the word tarbiyah comes from the root word ر ب و (rabā-yarbū), which means to grow, develop, increase, and improve. This root word indicates a gradual developmental process toward perfection (Salma, 2025). Ibn Fāris, in Maqāyīs al-Lughah, explains that this root word contains the meaning al-ziyādah wa al-numuw, meaning to increase and develop, which implies a continuous and ongoing development process (Rasyidin et al., 2025).

Semantically, the term tarbiyah has a very close relationship with the word Rabb which is one of the most dominant names of Allah in the Qur'an (Setiawad & Amalih, 2026). The word Rabb does not just mean God, but also contains the meaning of the preserver, organizer, educator, and developer of all His creatures (Permana et al., 2025). In Surah al-Fātiḥah verse 2, Allah says:

ٱلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

The concept of Rabb al-'Ālamīn in this verse indicates that Allah educates all creatures through a gradual process of creation, maintenance, development, and perfection. According to al-Rāghib al-Aṣfahānī in Mufradāt Alfāẓ al-Qur'ān, the meaning of Rabb contains the element al-inshā' ḥālan faḥālan ilā ḥadd al-tamām, which means guiding something gradually until it reaches perfection. This definition fully reflects the essence of Islamic education, which is gradual, comprehensive, and oriented towards perfecting human potential (Riwanda, 2023).

From Toshihiko Izutsu's semantic perspective, the word Rabb forms a semantic field related to the concepts of creation (khalq), preservation (ri'āyah), guidance (hidāyah), and purification (tazkiyah). This network of meanings demonstrates that education, from a tarbiyah perspective, is not merely the transfer of knowledge but also encompasses the process of developing all human potential toward existential perfection as a servant of God (Arfan et al., 2024). This meaning is reinforced by Surah al-Isrā' verse 24:

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وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

This verse uses the word rabbayānī to describe the process of parental care for children from infancy. The use of this term indicates that tarbiyah encompasses elements of affection, nurturing, guidance, and gradual development. In Izutsu's analysis, this term forms a field of meaning that encompasses affection, protection, habituation, character formation, and developmental support, thus making education according to the Qur'an humanistic and compassionate (AM et al., 2026).

In the Hadith tradition, the dimension of tarbiyah is also evident in the educational practices of the Prophet Muhammad (peace be upon him), who not only taught knowledge to his companions but also nurtured their personalities through exemplary behavior, habituation, and consistent moral supervision (Habsy et al., 2024). Therefore, epistemologically, the concept of tarbiyah emphasizes that the goal of Islamic education is to develop all human potential, encompassing physical, intellectual, spiritual, moral, and social aspects. Education is not understood as a momentary activity, but as a continuous process that continues throughout human life, leading to the perfect human being (Maemonah et al., 2023).

Semantic Analysis of the Concept of Ta'lim in the Qur'an and Hadith

The second concept that underpins the epistemology of Islamic education is ta'lim. Etymologically, this term derives from the root word ع ل م ('alima-ya'lamu), which means to know, understand, and recognize. From this root word are born various important terms in the Qur'an such as 'ilm, 'ālim, ma'lūm, and ta'lim (In'ami & Wekke, 2025). Ibn Manẓūr in Lisān al-'Arab explains that this root is one of the most productive roots in Arabic and has a very high frequency of use in the Qur'an, demonstrating the central position of knowledge in Islamic teachings (Shodikin et al., 2025).

In the Quran, the concept of ta'lim (Islamic study) holds a central position because it is directly related to the process of transmitting knowledge. One of the most fundamental verses is Surah al-Baqarah, verse 31:

عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

This verse shows that the ability to acquire and develop knowledge is a primary characteristic of humans that distinguishes them from other creatures. From Izutsu's semantic perspective, the word 'ilm forms a network of meanings related to 'aql (reason), fikr (thought), ḥikmah (wisdom), and bayān (ability to explain). This semantic relationship indicates that humans attain their position as God's vicegerents on earth due to the cognitive abilities bestowed upon

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them by God (Rohmawaty & Junaidi, 2026). Therefore, Islamic education must develop the ability to think, reason, and understand reality comprehensively.

The relevance of the concept of ta'lim is further strengthened through Surah al-'Alaq verses 1–5 which is the first revelation revealed to the Prophet Muhammad ﷺ:

الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ

In Izutsu's semantic approach, there is a very close network of meanings between iqra' (reading), qalam (writing), and 'ilm (knowledge) (Memon et al., 2021). These three form the paradigm of Islamic literacy, which places the culture of reading, writing, research, and the development of knowledge at the core of civilization. This demonstrates that since the first revelation, Islam has laid a strong epistemological foundation for the scientific tradition (WORLDVIEW, 2021).

In the hadith of the Prophet Muhammad (peace be upon him), the dimension of ta'lim (Islamic study) is evident through the various teaching activities carried out by the Prophet. He said: "Innama bu'ithtu mu'alliman," which means that one of the primary missions of prophethood is the dissemination of knowledge. However, ta'lim in Islam is not solely oriented towards cognitive aspects but also aims to shape spiritual and moral awareness (Ridho et al., 2025). Epistemologically, the concept of ta'lim emphasizes that knowledge is a primary instrument in the development of civilization. Therefore, Islamic education must be able to integrate knowledge, ethical values, and a divine orientation into a unified system(Padli et al., 2025).

Semantic Analysis of the Concept of Ta'dib in the Qur'an and Hadith

The third concept that holds a crucial position in the epistemology of Islamic education is ta'dib. Etymologically, this term derives from the root word أ د ب (adaba–yu'addibu), which means politeness, manners, ethics, and civilization. Ibn Manẓūr, in Lisān al-'Arab, explains that adab is all forms of behavior that reflect noble morals and refined character (Muhammad & Desari, 2023). This term encompasses both an internal dimension of moral awareness and an external dimension of behavior that reflects Islamic values in everyday life.

Although the term ta'dib does not appear explicitly in the Qur'an as tarbiyah and ta'lim, the substance of this concept is spread in various verses that talk about morality, wisdom, justice, trustworthiness, and piety (Busthomi et al., 2024). One example is Surah Luqman verses 17–19 which tells the story of Luqman's will to his son which is full of moral values, both in relationship with Allah and in social interaction. In the semantic field of the Qur'an, the concept of adab is closely related to akhlaq, ihsān, taqwā, ḥikmah, and 'adl (Aslamiyah, 2025).

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The concept of ta'dib gained strong legitimacy through the Prophet's hadith: "Addabanī Rabbī fa aḥsana ta'dībī," which literally means "My Lord has educated me and perfected my education." Although the sanad status of this hadith is debated by some scholars, its meaning has been widely used by Islamic educational thinkers to explain that the highest goal of education is the formation of perfect adab (Fahraini, 2026).

Syed Muhammad Naquib al-Attas, the thinker who most consistently promoted the concept of ta'dib, asserted that this term is more representative than tarbiyah or ta'lim. According to him, education is not merely a process of growth or teaching knowledge, but rather a process of instilling etiquette so that a person can place things according to their proper place in the order of life. Al-Attas also emphasized that the loss of etiquette is the root of the crisis of modern civilization, where humans have lost the ability to place themselves, knowledge, and everything else in their proper place (Jamil & Atika, 2026).

Surah al-Hujurāt, verses 11–13, also provides a rich description of social etiquette in Islam, including prohibitions against belittling others, criticizing others, and prejudice. From a Qur'anic semantic perspective, these concepts form a network of meanings of social etiquette that constitutes an important goal of Islamic education. Thus, ta'dib becomes an axiological orientation that complements the pedagogical dimension of tarbiyah and the epistemological dimension of ta'lim within a unified educational system (Mubarokah et al., 2026).

Analysis of the Verses of the Qur'an using Toshihiko Izutsu's Semantic Method

According to Toshihiko Izutsu, semantic analysis of the Qur'an does not stop at its basic meaning, but must explore the relational meaning formed through the relationship of a concept to other concepts within the Qur'anic language system. Through this approach, we can discover a weltanschauung, namely the worldview that the Qur'an constructs regarding the realities of life, including education. Izutsu emphasizes that every keyword in the Qur'an is not merely a linguistic symbol, but a carrier of values and concepts that shape the structure of Islamic thought as a whole (Karim et al., 2024).

In the semantic analysis of QS. Al-Fātiḥah [1]: 2, the word Rabb comes from the root word (ر ب ب) which means to maintain, guide, develop, improve, and perfect something gradually. According to Izutsu, the meaning of a word must be seen in its network of relations. In the Qur'an, the word Rabb is closely related to khalq (creation), hidāyah (guidance), rizq (providing sustenance), tazkiyah (purification), and raḥmah (compassion) (Choiriyah et al., 2026). This relationship shows that education in Islam is not just teaching, but a process of comprehensively

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developing humans towards perfection before Allah.

A semantic analysis of QS. Al-Baqarah [2]: 31 shows that the word 'allaama comes from the root word (ع ل م). The basic meaning of this word is to know, understand, and recognize. Meanwhile, its relational meaning is related to al-'aql (reason), al-ḥikmah (wisdom), al-bayān (ability to explain), and al-qalam (literacy). This semantic relationship shows that humans obtain their position as caliphs because of the cognitive abilities bestowed by Allah, so Islamic education must develop the ability to think, reason, and understand reality critically and systematically (A. Putra & Desiana, 2021).

Regarding QS. Al-'Alaq [96]: 1–5, Izutsu's semantic analysis found a triangular relationship between iqra' (reading), qalam (writing), and 'ilm (knowledge). The three form the paradigm of Islamic literacy which since the first revelation has placed the culture of reading, writing, research, and the development of knowledge as the core of Islamic civilization. This suggests that Islamic education is inherently literacy-centric and encourages a strong scientific tradition (S. Susanti, 2020).

In analyzing the concept of ta'dib through QS. Luqmān [31]: 17–19, although the word ta'dib is not mentioned explicitly, the substance of adab is very dominant in the entire narrative. In the semantic field of the Qur'an, the concept of adab is related to morals, wisdom, piety, ihsan, and trust. According to Izutsu, the meaning of a concept must be read within the entire conceptual structure of the Qur'an. Therefore, adab is not merely outward politeness, but a deep moral awareness born from the recognition of the position of humans before Allah and His fellow creatures (Arbani et al., 2022).

Analysis of Hadiths on Education from a Semantic Perspective

A semantic study of educational hadiths provides an additional dimension that strengthens the epistemological construction of Islamic education. The first hadith that serves as an important foundation is: Ṭalabu al-'ilmi farīḍatun 'alā kulli muslimin, which means seeking knowledge is an obligation for every Muslim. Semantically, this hadith connects the concept of knowledge with worship, obligations, and religious responsibilities. This means that learning in Islam is not merely an optional academic activity, but a religious obligation equal to other ritual acts of worship. This demonstrates the high status of knowledge in Islamic epistemology (Mubarokah et al., 2026).

The second highly relevant hadith is: "Innamā bu'ithtu mu'alliman," which emphasizes that the primary function of the Prophet Muhammad's (peace be upon him) mission is education. Semantically, the term mu'allim in this hadith is related to wisdom, tazkiyah, irshad, and da'wah.

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This demonstrates that Islamic education encompasses both intellectual and spiritual development, not merely the teaching of knowledge. The Prophet, as a mu'allim, not only transferred knowledge but also shaped character, provided spiritual guidance, and instilled Islamic values through consistent example (Jayanti et al., 2026).

The third hadith related to adab is: "Akmal al-mu'minīna īmānan aḥsanuhum khuluqan," which means the believer with the most perfect faith is the one with the best morals. This hadith firmly emphasizes that the indicator of educational success is not merely intellectual intelligence, but also the quality of morals that reflect a person's faith. From the perspective of Islamic educational epistemology, this hadith affirms ta'dib as the highest goal that cannot be separated from the educational process as a whole (Umar, 2025).

The fourth hadith, "Khayrakum khayrakum li-ahlihi," meaning "the best of you are those who are best to their families," demonstrates that education in Islam is based on exemplary behavior (uswah hasanah). The values learned in the educational process must be manifested in concrete behavior in daily life, particularly within the family, the smallest unit of society (Firdaus et al., 2025). A semantic analysis of these four hadith confirms that the prophetic tradition consistently combines the dimensions of tarbiyah, ta'lim, and ta'dib in a holistic and integral educational system (Hakiki et al., 2026).

The Semantic Relationship between Tarbiyah, Ta'lim, and Ta'dib in the Epistemology of Islamic Education

A comprehensive semantic analysis of tarbiyah, ta'lim, and ta'dib shows that these three concepts are not contradictory entities, but rather complement each other and form a unified, integral system of Islamic educational epistemology (Supiarmo et al., 2025). Tarbiyah is oriented towards the holistic development of human potential, ta'lim is oriented towards the transmission and development of knowledge, while ta'dib is oriented towards the formation of adab and morality as the highest goal of education. All three represent three inseparable dimensions: pedagogical, epistemological, and axiological (Yunita et al., 2025).

From Izutsu's semantic perspective, these three concepts form an interconnected network of meanings. Tarbiyah is related to the concepts of rabb, fitrah, and tazkiyah; ta'lim is related to the concepts of 'ilm, hikmah, and qalam; while ta'dib is related to the concepts of akhlaq, ihsan, and taqwa. These three networks of meaning converge at a common point, namely the formation of al-insān al-kāmil, a human being who is intellectually, spiritually, and morally perfect. Thus, the worldview of Islamic education cannot be understood partially through just one concept (Aisyah

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et al., 2025).

From an epistemological perspective, Islamic education that emphasizes only religious instruction (ta'lim) has the potential to produce intellectually intelligent individuals but lacks moral and spiritual orientation. Education that focuses solely on tarbiyah (education) may develop human potential but lacks the intellectual depth necessary for building civilization (Habiburrahman, 2022). Conversely, ta'dib (religious education) without a strong foundation in knowledge and optimal development of potential will also not produce individuals capable of optimally fulfilling the functions of the caliphate. Therefore, balance and integration of these three aspects are essential in the Islamic educational paradigm (Dadman et al., 2026).

The synthesis of these three concepts produces an epistemological model of Islamic education that can be formulated as follows: Islamic education is the process of developing all human potential (tarbiyah) through the transmission and internalization of knowledge (ta'lim) directed at the formation of noble manners and morals (ta'dib), in order to realize humans who know God, develop civilization, and carry out the function of the caliphate responsibly (Habiburrahman et al., 2025). This model reflects a holistic, integrative worldview of Islamic education rooted in revelation (Arifuddin et al., 2025).

Epistemological Implications for the Development of Contemporary Islamic Education

The findings of this study have significant implications for the development of contemporary Islamic education. First, in terms of curriculum construction, every subject and Islamic education program must be designed to integrate the three dimensions of tarbiyah (education), ta'lim (religious instruction), and ta'dib (religious guidance) in a balanced manner (F. K. A. Putra et al., 2024). The curriculum should not be solely oriented toward cognitive academic achievement but should simultaneously develop the spiritual, moral, and social dimensions of students. Each competency developed must contain mutually reinforcing knowledge, values, and morals (Mokoagow et al., 2026).

Second, in terms of strengthening Quranic literacy, the concepts of iqra' and qalam (literary text) contained in ta'lim (Islamic study) demand the development of various forms of literacy in Islamic education, including reading literacy, writing literacy, digital literacy, and information literacy (Zainuddin & Habiburrahman, 2024). In the era of digital transformation, the ability to sort, analyze, and critically utilize information is a vital competency. Islamic education must equip students with these skills without losing their value orientation and spirituality (Zahid, 2025).

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Third, in terms of character development based on ta'dib (religious teaching), character education must be an integral and inseparable part of the entire learning process, not merely an additional or extracurricular program. Values such as honesty, trustworthiness, responsibility, discipline, and social awareness must be integrated into every aspect of school life and become part of the institutional culture. Teachers need to recognize their roles as murabbi (character builders) and mu'addib (instillers of manners), not merely as mu'allim (teachers of knowledge) (Kamridah et al., 2025).

Fourth, in facing the digital era and globalization, Islamic education needs to develop digital literacy based on Islamic values, encompassing media ethics, critical awareness of information, and the use of technology for the purposes of da'wah and learning (Habiburrahman, 2017). The tarbiyah paradigm teaches that every development of the era must be responded to with proportional development of potential; the ta'lim paradigm emphasizes the importance of mastering science and technology; while the ta'dib paradigm ensures that technological mastery remains within the framework of Islamic values and etiquette (Darmawan et al., 2026).

Fifth, strengthening the teacher's role as a central figure in Islamic education must be reflected through three simultaneous functions: the murabbi (leader) as a character builder and developer of students' potential; the mu'allim (leader) as a teacher and transmitter of knowledge; and the mu'addib (leader) as a promoter of manners and a moral molder (Husaini et al., n.d.). These three functions are inseparable and must be carried out simultaneously in every educational interaction. This implication demands a more comprehensive reform of the teacher education and training system, oriented toward developing holistic educators (Firdaus & Yanuardi, 2026).

CONCLUSION

Based on a semantic analysis of Quranic verses and hadiths containing the concepts of tarbiyah, ta'lim, and ta'dib using Toshihiko Izutsu's theoretical framework, this study yields several important conclusions. First, these three terms constitute the main foundation of Islamic educational epistemology, complementing each other and forming an integral educational system (Nurhayati, 2022). Through a semantic approach, it was discovered that each concept cannot be understood partially but must be analyzed within a network of meanings (semantic field) that forms the overall worldview of Islamic education (Toku et al., 2026).

Second, the concept of tarbiyah, rooted in the word Rabb, signifies the gradual and comprehensive development, maintenance, and refinement of human potential. This concept

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emphasizes that Islamic education is a process of developing all dimensions of humanity, encompassing intellectual, spiritual, moral, emotional, and social aspects. Therefore, tarbiyah represents a fundamental pedagogical and humanistic dimension in Islamic education (Rochmat et al., 2023). Meanwhile, the concept of ta'lim, centered on the word 'ilm, emphasizes that Islamic education has a strong orientation toward the development of reason, a culture of literacy, research, and the pursuit of knowledge. Thus, ta'lim becomes the epistemological foundation for the formation of a knowledgeable society capable of developing a civilization based on the values of revelation (Vilianita et al., 2022).

Third, the concept of ta'dib, which contains the meaning of instilling adab and internalizing moral values, emphasizes that the ultimate goal of Islamic education is not only to produce intellectually intelligent humans, but also humans who possess adab, noble morals, and a full awareness of their responsibilities as servants of God and caliphs on earth. Thus, ta'dib becomes an axiological orientation that perfects the pedagogical and epistemological dimensions of tarbiyah (Islamic education) (SUBIAKTO & ANANDA, 2023). The worldview of Islamic education built through a semantic analysis of these three terms stands on four main principles: tauhid (monotheism) as an ontological foundation, knowledge as an epistemological instrument, adab as an axiological orientation, and the development of human potential as a pedagogical goal (Nurislamiah & Setyawati, 2026).

Fourth, the implication of this research finding is the need to reconstruct the contemporary Islamic education curriculum that not only emphasizes academic aspects and technical skills, but also integrates the dimensions of tarbiyah, ta'lim, and ta'dib in a balanced and proportional manner. Teachers need to fulfill three functions simultaneously as murabbi, mu'allim, and mu'addib. With this holistic, integrative, and transformative paradigm, Islamic education is expected to produce a generation that is knowledgeable, character-based, civilized, and able to face global challenges without losing its Islamic identity and foundation. Further research is needed to apply this epistemological model in curriculum design and learning practices at various levels of Islamic education(L. Susanti et al., 2023).

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