Ta'lim Management Through the Integration of Verses 30-35 Surah of Al-Baqarah and Hadith: a Historical and Textual Analysis

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Abstract: *This study examines the management of ta'lim through an integrative analysis of Surah Al-Baqarah verses 30-35 and thematic hadith. The research aims to describe ta'lim as an Islamic education management concept that transcends the mere transfer of knowledge, emphasizing holistic education encompassing cognitive, moral, and character development. This study employs a literature-based thematic analysis (maudu'i) that integrates the Qur'an and Hadith as foundational sources. The findings reveal that ta'lim is an integral process in Islamic education that combines knowledge transmission with character formation, guided by divine teachings. The concept emphasizes the unity of cognitive and affective domains, forming a balanced approach to education. This research further demonstrates the relevance of ta'lim in contemporary educational contexts, particularly in formal and non-formal institutions such as pesantren and madrasah. The study's unique contribution lies in its integrative perspective, which highlights the synergy between Qur'anic verses and hadith in shaping a holistic Islamic education framework. It offers a renewed understanding of ta'lim as the foundation for comprehensive human development.*

Abstrak: Penelitian ini mengkaji manajemen ta'lim melalui analisis integratif terhadap Surah Al-Baqarah ayat 30-35 dan hadis tematik. Penelitian ini bertujuan untuk mendeskripsikan ta'lim sebagai konsep manajemen pendidikan Islam yang tidak hanya berfokus pada transfer pengetahuan, tetapi juga menekankan pendidikan holistik yang mencakup pengembangan kognitif, moral, dan karakter. Studi ini menggunakan analisis tematik berbasis literatur (maudu'i) dengan mengintegrasikan Alquran dan Hadis sebagai sumber utama. Hasil penelitian menunjukkan bahwa ta'lim adalah proses integral dalam pendidikan Islam yang menggabungkan penyampaian ilmu pengetahuan dengan pembentukan karakter, yang berlandaskan ajaran ilahi. Konsep ini menekankan kesatuan antara domain kognitif dan afektif, sehingga menciptakan pendekatan pendidikan yang seimbang. Penelitian ini juga menunjukkan relevansi ta'lim dalam konteks pendidikan kontemporer, terutama di lembaga formal dan non-formal seperti pesantren dan madrasah. Kontribusi unik dari penelitian ini terletak pada perspektif integratif yang menyoroti sinergi antara ayat-ayat Alquran dan hadis dalam membentuk kerangka pendidikan Islam yang holistik. Studi ini menawarkan pemahaman baru tentang ta'lim sebagai fondasi bagi pengembangan manusia secara komprehensif.

INTRODUCTION

Education in Islam has an essential role in shaping people into human beings in terms of morality, intellect, and spirituality (Sahin, 2018). Islamic education is more than simply knowledge transmission; it also includes character and moral development based on tawhid concepts (Pallathadka, et al., 2023). In this setting, the idea of ta'lim from the Qur'an and Hadith serves as the basic foundation, emphasizing the spiritual, moral, and material aspects of education. The concept of ta'lim in the Qur'an and Hadith is significant, stressing that education is spiritual, moral, and materialistic. The Quran Surah (Al-Baqarah) verse 31 offers an overview of the role of science in the development of human civilization. The verse describes Allah teaching Prophet Adam alahissalam the names of things as a metaphor for humanity's ability to study and create science. This demonstrates that education in Islam is revelation-based, with knowledge derived from Allah SWT's revelation and oriented towards the betterment of humanity (Hazaa & Faisal, 2024; Lahmar, 2020). Thus, knowledge is acquired not just for worldly purposes, but also to achieve the ultimate aim in life, namely bliss in the hereafter.

The Prophet emphasized the significance of education as a societal and individual requirement in numerous traditions, saying, "Whoever takes the path to seek knowledge, Allah will facilitate his way to heaven" (HR Muslim) (Abdul Baqi, 1995). Education is the path to success in the world and the hereafter. Education in Islam holds the principle of balance between cognitive, affective, and psychomotor dimensions, which later gave birth to the concept of holistic education (Hyland, 2018; Rianawaty, et al., 2021). However, in the context of modern education management, the application of ta'lim values often faces serious challenges. Education today tends to be partial by emphasizing cognitive aspects such as academic achievements but neglecting character development and practical skills (Liu, et al., 2024; Restad & Mølstad, 2020; Podorova, et al., 2019). This phenomenon can be seen in the formal education system, both at school and university levels, which is oriented towards exam results and academic rankings. As a result, many graduates have intellectual intelligence but are weak in aspects of morality and practical skills needed in social life.

Some previous studies have discussed the concept of ta'lim in the perspective of Islamic education. For example, research conducted by Nata (2002) and Huda, et al., (2024), shows that ta'lim is often narrowly understood as the process of teaching knowledge. In traditional contexts, such as in pesantren and madrasah, ta'lim focuses more on the transfer of religious knowledge without giving sufficient attention to the affective and psychomotor dimensions. Meanwhile, Pratiwi et al., (2024), emphasizes the importance of ta'lim in shaping the ability to distinguish between right and wrong, which confirms the importance of moral and ethical education. However, these studies have not fully answered how the concept of ta'lim can be integrated into modern education management holistically.

Against this background, there is a gap between the idealism of the concept of holistic Islamic education and the fragmented practice of modern education. This encourages this research to explore more deeply how the concept of ta'lim in the Quran QS.2 (Al-Baqarah) verse 31 and Hadith can be implemented in modern education management. This research not only aims to understand the meaning of

ta'lim as a basic concept of Islamic education but also offers concrete solutions to its application in formal and non-formal educational institutions.

With a thematic study approach (maudu'i), this research will integrate the concept of ta'lim from the Qur'an and Hadith as a theoretical, conceptual, and philosophical foundation in education management. The main focus of this research is how ta'lim-based education can accommodate three main dimensions, namely the cognitive (knowledge), affective (character and morals), and psychomotor (practical skills) dimensions. In addition, this research also aims to address the challenges faced in applying the concept of ta'lim in the modern era, such as the lack of integration of Islamic values in the curriculum, the dominance of academic approaches, and the lack of innovation in teaching methods.

This research is expected to make a significant contribution to the development of a more holistic Islamic education management. The integration of ta'lim values in education management will produce students who are not only intellectually intelligent but also have noble morals and skills that are relevant to the needs of the times. In addition, this research also seeks to answer key questions: How is the concept of ta'lim in QS. Al-Baqarah verses 30-35 can be implemented in modern education management? What are the challenges in its implementation? And what solutions can be offered so that ta'lim-based education can produce a generation that excels in all aspects of life?

This research provides a systematic framework to overcome problems in contemporary education management through an integrative approach between the Qur'an and Hadith. The emphasis on holistic education based on ta'lim is a relevant and applicable solution to facing the challenges of education in the era of globalization, where the formation of the whole person is the main goal of Islamic education.

METHOD

Analytical description and theme analysis (maudu'i) are given priority in this qualitative study's literature review methodology. The data analysis and processing steps commence with data collection, derived from examining the Qur'an—specifically QS. Al-Baqarah verses 30-35—Hadiths of the Prophet Muhammad, and secondary literature sources including books, scientific journals, and pertinent prior research. Furthermore, the data is augmented by observations and interviews conducted in various official and informal educational institutions adopting the notion of ta'lim. Subsequently, data reduction is performed by filtering information relevant to the research objectives, including the concept of ta'lim in the Qur'an and Hadith, the principles of educational management in Islam, and the application of ta'lim-based educational management in contemporary educational institutions. Irrelevant or redundant information is removed to preserve the research's emphasis.

Moreover, the display of data involves the organization of reduced information according to certain topics, including the integration of cognitive, emotive, and psychomotor elements in education, as well as a comparative analysis of old and current methodologies. Data presentation is conducted methodically through analytical explanations to enhance comprehension of each conclusion. Thematic

analysis and analytical description were performed to identify the principal topics of the notion of ta'lim in QS. Al-Baqarah verses 30-35 and its applicability to contemporary education. This subject pertains to the values of educational administration, including equity, integrity, and openness.

The analytical description aims to elucidate the data comprehensively, delineating the link between the notion of ta'lim and its implementation in contemporary educational administration, encompassing both theoretical and practical dimensions. Ultimately, the process of analysis and conclusion formulation. Triangulation is accomplished by contrasting evidence from many sources: the Qur'an, Hadith, and secondary literature (books, journals, prior studies). Furthermore, interviews and observations are employed to enhance the validity of data obtained from the literature.

Upon thematic and descriptive analysis of the material, scholars derive findings that address the issue formulation, exemplified by the idea of ta'lim in QS. Al-Baqarah verses 30-35. The significance of the ta'lim idea in contemporary education encompasses the cognitive, emotional, and psychomotor growth of students, with the formulation of aim-oriented educational management models aimed at cultivating student character and competencies in the modern day.

This study substantiates its analysis using primary and secondary literature, utilizing data from the Qur'an and Hadith alongside secondary sources such as scientific publications and journals. Thematic Study highlights the principal subject of ta'lim management as derived from Quranic verses QS. Al-Baqarah 30-35, underscoring the significance of knowledge as divine revelation and human accountability, while also merging scientific inquiry with ethical and spiritual principles in the context of education management, the Quran and Hadith provide basic principles such as justice, equality, transparent management, and noble morals in carrying out the education process. The method used should be accompanied by references, and relevant modifications should be explained. Procedure and data analysis technique should be emphasized in literature review article.

RESULT AND DISCUSSION

RESULT

Term Education Management in Q.S. Al-Baqarah; 30-35

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةًۗ قَالُوْٓا اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۗ قَالَ اِنِّيْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ۝وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ اَنْۢبِئُوْنِيْ بِاَسْمَآءِ هٰٓؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝قَالُوْا سُبْحٰنَكَ لَا عِلْمَ لَنَآ اِلَّا مَا عَلَّمْتَنَاۗ اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ ۝ قَالَ يٰٓاٰدَمُ اَنْۢبِئْهُمْ بِاَسْمَآئِهِمْۚ فَلَمَّآ اَنْۢبَاَهُمْ بِاَسْمَآئِهِمْۙ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّيْٓ اَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْاَرْضِۙ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ ۝ وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَۗ اَبٰى وَاسْتَكْبَرَۖ وَكَانَ مِنَ الْكٰفِرِيْنَ ۝ وَقُلْنَا يٰٓاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَاۖ وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ۝

In some of these verses found several verses that discuss the planning of Allah SWT in preparing for human life.

1. The Term Planning is Expressed in Verse 30 as *Inni Ja'ilun*

The term states that Allah SWT planned the creation of humans as part of the cycle of life in heaven and on earth. In the verse, Allah SWT states that humans have a great task as leaders and managers on earth (Gazi, 2020; Fathih, et al., 2024). The concept of planning education management aims to achieve educational goals effectively and efficiently (Rumble, 2019). Educational planning has an important role and is at an early stage in the educational management process, which serves as a guideline for the implementation, control, and supervision of education (Saitis & Saiti, 2018; Oplatka & Lapidot, 2017).

Planning in the context of management is essentially the process of making decisions on several alternatives regarding goals and ways that will be implemented in the future to achieve goals, including assessing the situation and desired conditions, and determining what needs to be prepared to achieve the desired conditions later (Bryson, 2018; Galvis, 2018). Education is not just a transfer of knowledge, but also planning learners to become responsible leaders in the world, who understand the purpose of their lives as caliphs. In the context of education management, this emphasizes the importance of character education and social responsibility in the curriculum. Students - the most appropriate term for learners at various levels in schools/madrasas - must be educated to not only excel in the academic field but also have moral and social responsibilities as leaders in society (Tan, et al., 2018; Abdullah, et al., 2019). The success of character education cannot only depend on educational management planning but must involve cultural aspects and real practices in schools and the surrounding environment (Zurqoni, et al., 2018; Dewi & Alam, 2020; Suri & Chandra, 2021).

Allah SWT actually in the Quran QS. 59 (Al-Hasyr) verse 18 states that the concept of planning in education is stated;

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚوَاتَّقُوا اللّٰهَ ۗاِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْن

The term *wal tandzur ma qoddamat lighod* means planning or preparation for the affairs of life and death in the future. Ali As-Shobuni in his Tafsir states that every human child is obliged to pay attention (*wal tandzuri*) to the deeds in the sense of attitudes, insights, and skills carried out during life to later prove their validity in the future (the day of resurrection) (As-Shobuni, 1981). Ahmad Musthafa Al-Maraghi states that the phrase ghad - the Arabic expression tomorrow/doomsday - emphasizes the direction from Allah to humans is planning to face tomorrow. It is called tomorrow because of the proximity of the time to be faced (Al-Maraghi, 1946). From the perspective of these two mufassirs, "*wal tandzur ma qoddamat lighod*" contains a deep concept of careful life planning to face the future, both on the scale of daily life and in preparation for the last day. Humans are reminded to reflect on their deeds, think about the steps taken in life, and ensure that every action is well-prepared for the eternal afterlife. This confirms that wise planning and preparation in every aspect of human life, be it spiritual, moral, or life skills, should be the first step in management.

Table 1. Relevance of the Concept of Planning in Modern Education

Ta'lim QS.59:18	Practical Relevance to Modern Education
Planning (*wal tandzur*)	The importance of careful planning in education management to achieve goals. For example, planning a character program in the school curriculum.
The necessity of self-reflection	Regular evaluation of student and teacher progress to ensure effective learning.
Tomorrow *(ghad)*	Curriculum development that prepares students for the challenges of the future world of work and life.

In the context of modern educational management, the concepts of strategic planning and regular evaluation play a crucial role in ensuring the effectiveness of educational implementation. Strategic planning focuses on setting long-term goals that encompass both academic achievement and the development of students' character, preparing them to face future challenges (Fusarelli, et al., 2018; Grant & Baden-Fuller, 2018). According to Schleicher, comprehensive educational planning plays a vital role in creating a clear and measurable framework, ensuring that all resources are effectively utilized to achieve the desired outcomes (Schleicher, 2019). Furthermore, regular evaluation serves as a key instrument to measure the success of educational programs. Evaluation is conducted through various methods, such as examinations, observations, and character assessments, aiming to monitor students' cognitive, affective, and psychomotor development. These evaluation results assist educational policymakers in identifying areas that require improvement and further adjustment (Darling-Hammond, et al., 2020)

Thus, the integration of strategic planning and regular evaluation in educational management not only ensures the enhancement of educational quality but also fosters students' academic competence alongside moral and social responsibility.

2. The Process of Teaching Knowledge (*Ta'lim*)

Quran QS.2 (Albaqarah) verse 31 states, وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا (And He taught Adam the names of all things), which refers to Allah teaching Prophet Adam knowledge. Ibn Rushdi and Mochammad Asep Nurrochmat state that the term "*allama*" means knowledge. This term is in the form of *fi'il* (verb) which refers to the act of teaching or giving knowledge. Similar terms are also found in the form of *mashdar* al-'ilm (Rusydi & Nurrochmat, 2023). In Quran QS. (Al-Mujadilah) verse 11, and the term *yu'allimukum* in the Quran QS.2 (Al-Baqarah) verses 129, 151, and 282 which emphasize the process of *ta'lim* (teaching) in Islam includes the provision of broad and comprehensive knowledge. Rasyid Ridha states that *ta'lim* in Tafsir Al-Manar is a reaction to instill knowledge into a person's soul without any limits or conditions (Pratiwi et al., 2024). Ta'lim is an effort to distinguish something from others and recognize the signs that are different from others and have the correct knowledge and understanding of something. Hamid also states that *ta'lim* is an artificial noun (masdhar) derived from the word *allama* (Hamid, 2006). In this case some experts have different views. Teaching (*ta'lim*) focuses more on the education

of cognitive aspects, such as teaching subjects such as Mathematics (Baier, et al., 2019; Semeraro, et al., 2020; Capone & Lepore, 2022).

In the context of education management, this means that an educator or education manager must facilitate comprehensive teaching to learners and include cognitive, affective, and psychomotor aspects. The Cognitive aspect is that Allah gave deep knowledge to Prophet Adam *alaihiisalam* by teaching him the names of everything, which means a focus on teaching that includes insight and understanding. The Affective aspect is the teaching of Prophet Adam *alaihissalam* is not theoretical, but also contains moral and spiritual aspects, as explained in the tafsir. While the Psychomotor aspect is the application of the knowledge taught, as shown by Prophet Adam *peace be* upon him when answering the angel's question. This refers to the practical application of knowledge in life.

3. Developing Human Intelligence and Uniqueness is Called Part of Organizing or Management

The concept of ta'lim in this verse also shows the uniqueness of humans as intelligent beings, with the ability to learn and apply knowledge. In verses 31-33, the angels are confronted with Prophet Adam's ability to mention the names that have been taught to him by Allah SWT, while the angels do not have this knowledge. This shows that humans are given the unique ability to master knowledge through the process of ta'lim. The verses of QS. Al-Baqarah: 31-33 which talks about Allah's teaching to Prophet Adam about the names of things and the dialogue between Allah and the angels regarding knowledge, reflect important concepts in the management of educational organizations. In this context, the verses guide the role of teaching, evaluation, and knowledge management as part of an effective management system.

Term *al-Asmaa'* as an integral part of the independent curriculum described. Allah SWT planned the *ta'lim* process by teaching Prophet Adam *alaihissalam* the names of all things (*al-asmaa'*) which will be the basis of human knowledge. This indicates that *al-asmaa'* is curriculum planning that fulfills affective, cognitive, and psychomotor elements, and curriculum materials are taught clearly and thoroughly. Good curriculum planning involves mapping the needs of students and setting strategies for the development of knowledge (Darmadi, 2020).

Term *anbi uuni bi asmaa' as an* evaluation and control function in Education. The word *anbi uuni bi asmaa'* describes the evaluation function in education management. Allah SWT tested the angels to see if they could name the objects that had been taught to Prophet Adam (*peace be upon him*). The importance of the evaluation function is to ensure that the knowledge taught is understood by students, namely to measure their level of achievement and identify areas that require improvement (Zeng, et al., 2018; Yan, et al., 2018; Ismail, et al., 2022). The evaluation function also serves as a control of the implemented curriculum (Sumardi, 2021; Harsono, 2019). This confirms that the management function of educational organizations in Islam has been exemplified from the beginning in the story of Prophet Adam *alaihissalam* as mentioned in these verses.

4. Evaluation and Testing in Education

These verses also highlight the importance of evaluation in the educational process. Allah not only taught Prophet Adam *alaihissalam*, but also tested him by asking the angels to mention the names that had been taught to Adam (*peace be upon him*). When they could not answer, Prophet Adam was asked to prove his knowledge. This confirms that evaluation is an integral part of *ta'lim*. In education management, this shows that the evaluation and testing process is an important element in measuring the extent to which students have understood and can apply the knowledge taught (Adom, et al., 2020; Dai, et al., 2019; Supena, et al., 2021). This evaluation can be done through various methods such as exams, practical tests, or observations in daily activities (Palm, 2019; Cerqueira, et al., 2020).

Thus, education management can be defined as an activity in mobilizing and guiding all existing resources, to achieve predetermined educational goals (Nwanakezie & Ogona, 2021; Masnawati & Darmawan, 2022). The mobilization of these resources aims to obtain the achievement of goals by education, as contained in the 3 M (*man, money, and material*), and all that the above management wants to achieve is not only limited to the scope of schools/madrasah or leaders in Islamic universities but all fields or institutions need it (Glover & Levačić, 2020; Pusvitasari, 2021).

Table 2. Evaluation and Control Process in Education

Evaluation Function	Practical Implementation
Comprehension Evaluation	Exams, quizzes, assignments that measure students' cognitive understanding.
Moral Evaluation (Affective)	Observation of students' attitudes in daily activities (e.g., discipline, honesty, empathy).
Practical (Psychomotor) Evaluation	Skills practice in the field, collaborative projects, and student skill development.

Evaluation in education that covers cognitive, affective and psychomotor aspects provides a holistic approach to assessing student development. By integrating these three evaluation functions, education management can ensure that students not only excel in academics, but also have good morals and practical skills that are useful in real life. This evaluation supports the concept of Islamic education that emphasizes the balance between knowledge, morality and skills, as stated in *QS. Al-Baqarah: 31* and supported by various thematic *hadith*.

The Concept of *Ta'lim* in the Qur'an and Thematic Hadiths

1. *Ta'lim in the Qur'an*

Ta'lim comes from the Arabic root عَلَّمَ - يُعَلِّمُ - تَعْلِيمًا (*'allama - yu'allimu - ta'liman*), which means to teach, educate, or impart knowledge to others. The root of this word is also related to the word *'ilm* (knowledge), which means knowledge. In the context of language, *Ta'lim* is closely related to the act of imparting knowledge or education from one party to another. The word *allama* with all its

derivations is mentioned in the Qur'an 854 times, used in various contexts. As stated in QS. Ar-Rahman/55: 1-4 teaching al-hikmah, taurat, and gospel, QS. Al-Imran/3: 48 teaching man what he does not know, QS Al-Alaq/96: 5 and QS. Al-Baqarah/2: 239 and sometimes it is used that humans are subjects, such as Prophet Moses teaching magic to the followers of Fir'aun in QS. Al-Syu'ara/26: 49 and QS Thaha/20: 71, and sometimes it is also used that Jibril *alahissalam* as a subject who teaches revelation to the Prophet Muhammad SAW in QS An-Najm/53: 5 (Djunaid, 2014). From some of these expressions, it seems that the word *ta'lim* in the Qur'an indicates something in the form of knowledge given to someone.

In Islamic terms, *Ta'lim* refers to the process of education and teaching that involves the transfer of knowledge, skills and moral values. In the Islamic tradition, the concept of *Ta'lim* not only focuses on intellectual education, but also includes spiritual and ethical teaching aimed at forming a human being who is physically and mentally balanced. *Ta'lim* in the context of the Quran and hadith is often associated with the process of educating people to understand religion, act in accordance with the Shari'ah, and practice the knowledge gained. *Ta'lim* is also referred to as character education which aims to improve the quality of educational outcomes and processes that refer to noble morals, student character in an integrated, balanced, and intact manner in accordance with the various standards of graduate competencies in each educational unit (Hazaa, 2024; Qulyubi, et al., 2023; Suciati, et al., 2023).

Character development is a form of encouragement to build behavior, develop a character mindset towards students with the aim of preparing them to become good individuals, equipping them with commendable traits, preventing them from dangerous behavior while supporting emotional and social learning (Mujahid, 2021; Lavy, 2020). Ki Hadjar Dewantara - the father of educational philosophy - stated the principles of education/ta*'lim* by example, including: *Ing Ngarsa Sung Tuladha*, *Ing Madya Mangun Karsa*, and *Tut Wuri Handayani* (Khoiriyah & Salim, 2024).

Many notes write the meaning of *ta'lim* as a holistic dimension of education that includes moral, intellectual, and social development. Education in Islam is not only limited to the transfer of knowledge but also includes the cultivation of sustainable moral and moral values. This view is presented by many education experts, some of whom have a *background* as contemporary *mufassirs*, including Rasyid Ridha, Al-Maraghi, who see *Ta'lim* as a comprehensive educational process that includes moral, spiritual, and intellectual education. *Ta'lim* in the Quran serves as a tool to form humans who are not only knowledgeable but also civilized (Al-Maraghi, 1946), he said that *Ta'lim* should always be connected with wisdom and that the *ultimate* goal of *Ta'lim* is to bring people closer to Allah while preparing them to face the challenges of the modern world.

Shihab emphasizes that *Ta'lim* includes the cultivation of moral and spiritual values that must underlie every educational process. For Shihab, effective education in Islam is education that produces individuals who are noble and responsible for society. The term *ta'lim* is found in Surah Ali Imran verse 3 page 48 in the form of *ta'lim* to Prophet Isa and Musa *peace be upon them* (Erdawati, 2024). The interpretation of this verse is very clear about writing and reading, analyzing and

deciding correctly and precisely, and he also taught him the Torah and revealed to him the Gospel. In the interpretation of QS. An-Nisa: 113, Shihab again added that the meaning of the unknown knowledge bestowed on the Prophets and Messengers is a very deep knowledge that prevents someone - Prophets and Messengers - from falling into error and misguidance (Shihab, 2002).

2. Term *al-'Ilm* in Sahih Al-Bukhari and Muslim in *Kitab* al-Ilm

"خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ"

"The best of you are those who learn the Qur'an and teach it" (HR. Bukhari No. 5027)

The term *ta'lim* is grounded in the Qur'an and Hadith and is geared towards tangible deeds. *Sahih Muslim* records many traditions that highlight the importance of seeking knowledge as an obligation of every Muslim. These Hadiths emphasize that *Ta'lim* is not only important for the life of the world, but also for the life of the hereafter. Imam Muslim in *Kitab al-Ilm* mentions the Hadith of the Prophet Muhammad which reads;

" إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ"

"Verily, Allah does not take away knowledge from people all at once, but Allah takes away knowledge by taking away the lives of scholars." (HR Muslim No. 2673)

Both traditions show the importance of knowledge and the Prophet's method of teaching knowledge to the companions which includes learning methods and good attitudes in demanding knowledge by obtaining learning from scholars.

DISCUSSION

Integration of Modern Islamic Education Curriculum Based on the Concept of *Ta'lim*

The integration of Islamic education curriculum based on the concept of *ta'lim* in QS Al-Baqarah verse 31 presents the values of modern Islamic education. In the verse, Allah SWT teaches Prophet Adam *(peace be upon him) the* names of things (*al-asmaa'*) which hints at three core principles in *ta'lim* (teaching):

1. Direct Knowledge Provision from Reliable Sources

This verse emphasizes the importance of teaching that goes beyond the delivery of information but involves active interaction between teachers and students. This is relevant to *student-centered learning* applied in modern education, where the learning process is more focused on the formation of knowledge and the development of essential competencies.

2. Strengthening Intellectual and Spiritual Capacity

Qur'an Surah Al-Baqarah 31 shows Allah's teaching of Prophet Adam AS not only about material but also about wisdom and deep understanding. This shows the multidimensional aspect of *ta'lim* that integrates intellectual and spiritual abilities, creating a curriculum that brings together worldly and heavenly knowledge. This

novelty confirms the importance of a curriculum model that integrates general and religious knowledge holistically.

3. Development of Knowledge Potential and Mandate

The concept of *ta'lim* in this verse also reflects the principle of developing human potential as khalifah. In the modern context, curriculum integration based on this concept involves a teaching approach that prepares students to assume social and scientific responsibilities, which is an innovation in the Islamic education curriculum so that students are ready to face the challenges of the globalization era.

These three principles hint that educational management based on the concept of *ta'lim* is the main formula in the process of implementing education and teaching in the contemporary era. That Allah SWT in QS Al-Baqarah verse 31 describes explicitly how the process of transferring *knowledge* to Prophet Adam (*peace be upon him)* is carried out as a role model in transferring knowledge in the present era. The teaching method is visualized directly, namely the Prophet Adam *peace be upon* him and the Angels and Iblis who accompanied him witnessed firsthand the teaching procession of Allah SWT to the Prophet Adam *peace be upon him*. The curriculum provided is *al-asmaa'* as a symbol of knowledge that only Prophet Adam (peace be upon him) knows. That way the direct teaching method or what is called *student-centered learning* is part of the leading curriculum in the current era (Woods & Copur-Gencturk, 2024; Dong, et al., 2019).

There are characteristics of an integrated curriculum, among others: *First*, is a rounded whole. *Second*, break through the boundaries of the subject. *Third*, based on the needs of children. *Fourth*, based on modern opinions about how to learn. *Fifth*, it takes a long time. *Sixth*, *life-centered* (connecting lessons at school with daily life with children's experiences). *Seventh*, using reasonable encouragement in children. *Eighth*, promotes social development in children. *Ninth*, planned jointly by teachers and students. That integration implies fusion, coordination, harmony, and wholeness. *An integrated curriculum* denies the boundaries of various subjects and presents learning materials in a unique or whole form. *An integrated curriculum* is implemented through unit teaching.

The integrated curriculum concept presented can be seen currently developing in pesantren-based educational institutions which in essence contains a combination, coordination, harmony, and comprehensiveness of all fields of knowledge. Pesantren although its development began in the early 20th century. With the spirit of preserving pure science based on the teaching of the Qur'an and Hadith, some pesantren have adapted to integrate a universal science-based curriculum. This effort has also been undertaken by madrasah-based educational institutions. With its scientific dichotomy until now, madrasah provides a portion of religious and general subjects in a percentage that has changed from time to time. In contrast to modern pesantren in the present era, some pesantren-while some still preserve their traditional curriculum made a breakthrough by combining religious and general curricula in one integrated curriculum. Adjustments often occur when curriculum integration is implemented.

The integration of the concept of *ta'lim* with the principles of modernist Islamic education is essential to creating a dynamic and effective learning environment without losing the essence of Islamic education. Interactive and innovative teaching methods are applied while still upholding the basic principles of Islam. This integration is important in the context of globalization and rapid technological development. This is not just about adopting technology but also ensuring that the essence of Islamic education is maintained. Traditional methods such as halaqah and talaqqi are combined with modern technology such as e-learning and educational apps to create a more engaging and interactive learning environment for santri, which motivates them to learn with more enthusiasm. Technology allows santri to access subject matter anytime and anywhere, providing greater flexibility in learning (Abidin, 2020; Ilaina & Humaidi, 2022). In addition, technology allows for more intensive interaction between students and teachers, as well as between students and each other, through online discussions and learning forums (Vlachopoulos & Makri, 2019; Serrano, et al., 2019).

Table 3. Integration Ta'lim in Education and Thematic Hadith

Dimensions	Qur'anic Reference (QS. Al-Baqarah: 31)	Thematic Hadith	Implementation in Modern Education
Cognitive	Allah taught Prophet Adam the names of all things.	"*Seeking knowledge is an obligation upon every Muslim*" (Ibn Majah).	Focus on academic learning: science, mathematics, and literacy.
Affective	Knowledge carries spiritual and moral responsibilities.	"*The best among you are those who learn the Qur'an and teach it*" (Bukhari)	Integration of character education: values, ethics, and morals.
Psychomotor	Adam applied the knowledge by naming things practically.	"*The strong believer is better and more beloved to Allah...*" (Muslim).	Practical application: hands-on projects, skills training, leadership.

The cognitive dimension highlights the acquisition of knowledge and critical thinking. The *hadith* from Ibn Majah, which stresses the obligation of seeking knowledge for every Muslim, aligns with the importance of education as a lifelong process. Meanwhile, the affective dimension emphasizes values and spirituality, as indicated by the *hadith* in Bukhari, which underscores the importance of teaching and learning the Qur'an as the foundation of moral and ethical education. Lastly, the psychomotor dimension focuses on practical skills and actions, as exemplified by the *hadith* in Muslim, which encourages strength and excellence in action, highlighting the importance of applying knowledge to real-world situations.

Implementation of the *Ta'lim* Concept in Education Management Strategy

The concept of *ta'lim* in Islamic education focuses on the teaching process that includes the transfer of knowledge and the formation of values and morals, based on the spiritual relationship between teacher and student. In implementing this concept into a holistic education management strategy, several key steps can be taken;

1. Holistic Curriculum Development

In a *ta'lim-based* curriculum, the purpose of education is not only to transfer knowledge but also to educate personality and spirituality. The curriculum should include subjects that are not only academic, but also build ethics, morals and social skills. This requires an interdisciplinary approach that involves religious and general sciences in equal portions. According to Al-Attas, holistic education aims at the cleansing of the soul and the development of the intellect, which means that religious knowledge is an important basis in the curriculum (Al-Attas, 1999).

2. *Ta'dib* Approach in Education Management

This approach refers to the cultivation of manners as the main foundation in Islamic education, where the purpose of *ta'dib* is to foster civilized behavior in the learning process and management of educational institutions. In the context of education management, *ta'dib* serves as a foundation in building discipline, a sense of responsibility, and good relationships between educators and learners. According to to Al-Faruqi, *ta'dib* is an important component in Islamic education that must be integrated in every policy and procedure of educational institutions (Al-Faruqi, 1982).

3. The Teacher's Role as Spiritual and Academic Mentor

The concept of *ta'lim* places teachers as educators who are not only teachers of material, but also role models who guide students through moral and ethical examples. Education management should provide space for teachers to guide students more deeply through a mentoring or *muraqabah* approach. Here, a more personalized relationship between teacher and student needs to be fostered, which can be done through individual consultation and mentoring sessions (Spencer, et al., 2019; Keiler, et al., 2020).

4. Management of an Islamic Learning Environment

The implementation of *ta'lim* also requires creating an environment that supports spiritual, moral and social aspects. This can be achieved by implementing school policies that emphasize Islamic values, regulating interactions between students with an ukhuwah approach, and encouraging activities that instill a sense of social responsibility. This Islamic environment, is important in shaping students' personalities in cognitive and spiritual aspects (Chanifah, et al., 2021; Kurniati & El-Yunusi, 2023).

5. Evaluation of Value-Based Education

Educational evaluation in the *ta'lim* perspective is not only assessing academic results, but also moral and social aspects. Therefore, there is a need for evaluation indicators that consider achievement in attitude and behavior according to Islamic values. Qualitative evaluation, such as direct observation and attitude assessment, can be an integral part of this strategy to ensure holistic and sustainable education (Bascopé, et al., 2019; Acosta & Queiruga-Dios, 2022).

This *ta'lim* approach, if applied thoroughly, can create an educational environment that is not only focused on academics, but is also able to educate students in morals, spirituality, and Islamic values, towards a more holistic educational goal.

CONCLUSION

This research makes a significant contribution to the integration of ta'lim concepts from the Qur'an and Hadith into modern education management. By focusing on the cognitive, affective, and psychomotor dimensions, the study offers a comprehensive framework that ensures balanced student development. Drawing from QS. Al-Baqarah: 31-35, the research highlights the importance of intellectual growth, moral character, and practical skills as interconnected components of holistic education. This approach bridges the gap between religious teachings and contemporary educational needs, addressing the limitations of academic-centric models while promoting ethical and practical competency.

A key practical contribution of this research is the development of a holistic evaluation system that assesses students' knowledge, behavior, and skills. Moving beyond traditional academic assessments, this framework emphasizes moral and spiritual growth alongside intellectual achievements. It also advocates for curriculum reform that integrates religious and general sciences, fostering an interdisciplinary approach to education. Teachers play a central role as mentors and moral guides, helping shape students' character through personalized mentorship and the cultivation of adab (ethical behavior), which is critical in managing modern educational environments.

Additionally, the research addresses contemporary challenges in Islamic education, such as the lack of integration of values into curricula and outdated teaching methods. By proposing innovative solutions—such as value-based learning environments, project-based learning, and personalized mentorship—it provides strategies to prepare students for the demands of globalization. This ta'lim-based education model ensures that students not only achieve academic excellence but also develop noble morals and practical skills, empowering them to become responsible and capable individuals who contribute meaningfully to society.

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