The Concept of Ta'lim-Based Learning:
An Exploration of Increasing Students' Critical Reasoning

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Abstract Teenagers at this time are easily influenced by hoax news, so that it can lead to incorrect understanding. This indicates that in general teenagers just follow it without thinking critically in understanding the news circulating. With a qualitative approach to the design of the literature study, this study found several essential things. First, the lack of critical thinking in adolescents is due to factors from learning patterns that tend to be rote and this is incomplete in the view of the ta'lim concept. Second, the concept of ta'lim provides flexibility for students to continue to develop their critical thinking skills. Thus, the educational process is not just a transfer of knowledge but more than that, every student is required to use every potential that exists such as the potential to listen, see, and most importantly the potential to think critically.

Keywords: *Learning, Ta'lim, Critical thinking*

Abstrak Remaja pada saat ini sangat mudah terpengaruh oleh berita hoax, sehingga dapat menimbulkan pemahaman yang tidak benar. Ini menandakan pada umumnya remaja hanya mengikuti saja tanpa berpikir kritis dalam memahami berita yang beredar. Dengan pendekatan kualitatif desain studi literatur penelitian ini menemukan beberapa hal esensial. Pertama Kurangnya berpikir kritis pada remaja karena faktor dari pola pembelajaran yang cenderung ke hafalan dan ini kurang lengkap jika dalam pandangan konsep ta'lim. Kedua, Konsep ta'lim memberikan keleluasaan pada siswa untuk terus mengembangkan kemampuan berpikir kritisnya. Sehingga, proses pendidikan tidak hanya sekadar transfer ilmu pengetahuan melainkan lebih dari itu, setiap siswa dituntut untuk menggunakan setiap potensi yang ada seperti potensi mendengarkan, melihat, dan yang terpenting potensi berpikir kritis.

Kata Kunci: *Pembelajaran, Ta'lim, Berpikir kritis*

Introduction

Adolescence is described as one of the most exciting transitions in human life (Labola, 2018). Adolescence, according to Piaget's theory, is a formal operational period, in which at this time the development of cognitive structures experiences the peak of development so that adolescents are able to think logically about aspects of hypothetical problems, verbally, are able to use scientific reasoning and can accept other people's views (Idris, Wahyuni, & Rahman, 2013).

Therefore, in this growth period it is also said that adolescence is a period of extraordinary potential, which, if managed properly, is able to create positive impacts as well (Rahayu, 2020; Sejati, 2019). Adolescence (especially in high school) is a phase of life in which adolescents are trying to find their true identity, but on the other hand there is a tendency to be easily influenced by various ideas offered to them (Sary, 2017).

Many high school students have made it through childhood to adulthood very well. However, there are not a few that in the process there are several obstacles that cause the development of these students to be disrupted. Either from external or internal factors. The environment faced by students is very diverse and unstable (Badaruddin, 2015; Zahara, 2018).

Seeing the various theories put forward, one can see how good the potential is in adolescents. However, on the other hand, teenagers are easily swayed by various kinds of thoughts. The Jakarta Institute for Islamic Studies and Peace in its research from 2010 to 2011 revealed that 48.9% of high school and junior high school students who were the research sample agreed on radicalism. The research also found that many young people support radical actions in the name of religion (Sary, 2017).

This data was also confirmed by the Head of the National Agency for Combating Terrorism, Badan Nasional Penanggulangan Terorisme (BNPT) in the portal Antaranews.com which revealed that radicalism that leads to terrorists is disseminated through online media (cyberspace) with the main target being teenagers. Apart from being easily exposed to terrorist ideas, youth are also vulnerable to becoming perpetrators of spreading fake news (hoaxes), as stated by Alois Wisnuhardana as the Head of Social Media Management Center in republika.co.id that several perpetrators of spreading hoaxes were successfully disclosed by The police officers still have the status of students (Susilawati, 2017).

Many factors influence why teenagers can become easy targets for terrorist ideas, become perpetrators as well as victims of existing fake news, one of which is students' lack of critical reasoning power so that they easily fall into the pit of their own destruction. As stated in one of the articles that the root of radicalism which leads to a form of terrorism is caused by religious dogma which is narrowly understood by its adherents. Because, in the Al-Quran itself, textually there are many verses that give birth to terrorist movements. Like the order to kill infidels wherever they are that is understood textually, without any critical understanding of the meaning of the verse (Mokh Iman Firmansyah, 2017; Muchith, 2016).

The ability to carry out this analysis-synthesis process is part of the student's intellectual intelligence. An understanding of intellectual intelligence is very important, considering that this intelligence is described as the ability to argue, reason, analyze, read, so that adolescents are able to manage various information in their surroundings analytically (Labola, 2018). The same thing was conveyed by that cognitive development becomes urgent when students are faced with problems that require thinking skills (Asriati, 2012; Hikmawati, 2018).

Based on the data above, it can be seen that students also need understanding and habituation to awaken their critical reasoning power so that they are not easily carried away by the flow of the harmful era, so that the potential for "golden age" in adolescents can be actualized (Ahmad Ilham Wahyudi, 2021; Prasetiawan, 2019). One school in Makassar has researched efforts to prevent students from being exposed to misleading notions by building the habit of thinking before deciding something. In the learning process at school, they do not only use the lecture method which tends to be one way, but the teachers apply the two-way learning method, in which students are required to play an active role in expressing their ideas. Students are also required to be active in managing a variety of information from many sources. This is intended not only to add to the experience of students in gaining knowledge, but also to increase the reasoning power of critical thinking-have good analytical and synthesis skills (Sary, 2017).

Such a learning process in Islam itself is known as the ta'lim method. For this reason, this research aims to provide insight to the public about how the concept of taklim is conceptually explored in relation to increasing the development of critical reasoning power in students. The hope is that learning using the ta'lim method can minimize students (especially in the adolescent phase) from falling into things that actually lead them to negative radical notions.

Methods

The research approach used by the author is qualitative, namely conceptually exploring how ta'lim concept-based learning improves students' reasoning. The design used is a literature study. That is, the data is described and elaborated through various opinions from experts. By using a qualitative approach, the authors hope that this research can provide an accurate rationale for the concept. This design has been carried out by many other researchers (Mokh Iman Firmansyah, 2019; Rahmawati et al., 2021).

Literature study is an activity to collect clues related to research originating from literature, scientific journals, and authors. This literature study serves to obtain theoretical sources so that researchers have a strong and accurate theoretical basis as a scientific result (Herman, 2019).

The data in this study were taken from books and journals that were relevant to the research writer. The data analysis technique used in this research is qualitative data analysis, namely in this study contains opinions expressed by experts regarding

ta'lim-based learning, these data are used as a basis to strengthen the author's argument in analyzing the effect of ta'lim concept-based learning in increase in student reasoning.

Results and Discussion

A. *Ta'lim: Opening the Veil of a Knowledge*

Etymologically, *ta'lim* comes from the first form of *fi'il tsulasi mazid* which has one additional letter with the *tasydid* characteristic in its *"fa" fi'il* namely *'allama-yu'allimu-ta'liman'* which means a teaching, the word basically comes from from *fi'il tsulasi mujarad* form 4 namely *'alima-ya'lamu-'ilman* which means to know (Ridwan, 2018). In the Qur'an there are many words that have the same meaning as *ta'lim*, especially in the *fi'il* form, which is about 41 verses with 25 *fi'il madhi* and 16 *fi'il mudhari*, while the *isim* form has only one verse in the Qur'an namely in the QS. Ad-Dukhan: 14 whose pronunciation is *mu'allamun* (Jaya, 2020).

So, etimologically *ta'lim* can be interpreted as teaching humans to gain knowledge (Mokh Iman Firmansyah, 2019). In tafsir al-Manar of Rasyid Ridha, *ta'lim* is defined as a process of obtaining knowledge for every human being without being limited by certain rules (Imroatun & Ilzamudin, 2020).

Teaching as a way to transfer knowledge is not limited by anything that can hinder it except death. That means seeking knowledge begins early when humans are born into the world. There are no age, gender, race, even religion requirements because studying is an obligation for all human beings.

In line with what was conveyed by Abdul Fattah Jalal regarding the concept of *ta'lim*, namely a process that runs continuously in human education (Mokh Iman Firmansyah, 2019). The first time a baby is born into the world, he does not know anything and this is where his education begins through the intermediary of the parents by using the potential that God has given, namely the mind, heart, ears as tools to hear and eyes to see. Allah The Almighty said in QS. An-Nahl [16]: 78 which means *"And Allah brought you out of your mother's belly knowing nothing and He gave you hearing, sight, and a heart so that you are grateful"*.

In addition, *ta'lim* is not only limited to the process of knowing but how humans can really understand the knowledge they have and the skills to practice it, because "knowing" is not enough where it can cause prejudice against knowledge (Shah, 2008).

In the concept of Islamic education there are three terms consisting of *tarbiyah, ta'lim,* and *ta'dib*, all three of which have the same meaning, namely a form of teaching, education, towards human development both in terms of physique, expertise, knowledge, to manners in behaving. However, all three still have a different focus in the meaning of education itself. As is the case with *ta'lim* whose scope of meaning is broader than *tarbiyah*, because *ta'lim* is not just studying to know but understands and can be accountable for knowledge by practicing it, so that the ultimate goal of education can be achieved, namely cleansing the soul (*tazkiyatun nafs*) to know and be

closer to God. Imam Al Ghazali in his book *Bidayatul Hidayah* said that knowledge can be said to be of benefit to humans if it has been practiced. Then a deep understanding is needed because how can you practice it if you only know it (Djunaid, 2014).

Ta'lim cannot be separated from two aspects, namely fa'il and maf'ul, fa'il is the subject or actor who provides teaching, while *maf'ul* is further divided into two, namely the object or target to be taught and the object as the material or message being taught. The verses of the Qur'an which contain the words *'allama-yu'allimu-ta'līman* mostly show that the agent of teaching is Allah The Almighty and some others are angels, apostles, and humans in general (Setiawan, 2013).

In essence the teacher, the educator of human is Allah The Almighty. The angels and Apostles are only intermediaries to convey what Allah has taught and commanded. It did not end there, the educational process after the death of the Prophet continued along with the expansion of Islamic territory, starting from Khulafa ar-Rasyidin to the formation of Islamic dynasties so that the scholars' who were called the heirs of the Apostles were born (Harun, 2019).

As previously stated that there is a relationship between *ta'lim* and *ta'dib*, in studying knowledge is not only used intellect but also the heart because if the heart is clean it will give birth to good morals in one's life. In addition, a clean heart also makes it easier for humans to accept the knowledge that is taught. Morals or *adab* are things that are no less important to be considered by the students of knowledge, to get the blessings of knowledge, one must respect the knowledge itself and the person who conveys it, namely the scholar or teacher (Sholeh, 2016).

Indirectly it can be understood that in the process of *ta'lim* the teacher is someone who conveys knowledge or teaching to students. The teacher conveys a variety of knowledge and to understand that, students must be able to listen properly as if there was only a transfer between the teacher and students. Even though the concept of ta'lim is not like that, at the beginning it was stated that humans were given the potential by God to be able to hear and see as well as reason to think.

What is conveyed by the teacher in the form of explanations or writing will be received by the senses of hearing and sight as the initial means of knowing some information. Then it is received by the brain and processed by reason, so that students not only hear and see but also process what the teacher has conveyed by using reason as a tool for thinking. That way students will not be passive but active, such as daring to ask questions and express opinions based on what they have understood. In addition, students become more creative and have the ability to solve social problems in their surroundings (Setiawan, 2013).

In the process of *ta'lim* the teacher has a very important role not only conveying knowledge but looking for ways to educate students so that they are ready to live life in the future with various challenges and problems in various fields be it social, religious, political, cultural, economic, and so forth.

B. *Why Critical Thinking?*

Humans are perfect creatures created by God with various strengths and potentials, which distinguish them from other creatures. Humans are often equated with apes and there is even a theory that justifies that humans come from apes because of similarities in physical terms. Even though they have similarities, humans are still far more perfect, especially by being given reason by God which is the difference between animals and humans.

Humans are not automatically able to use reason to think well, one way to improve the development of thinking can be done through education. Especially now that the era is increasingly developing, technology is starting to emerge so rapidly that many educational institutions are starting to implement a critical thinking system in their curriculum. In line with what was conveyed by Baeti that a student's thinking ability is influenced by the learning style used in the educational process at school (Rokayana, 2017).

Countries that have paid attention to and have started implementing this critical thinking system are like those in the Americas, Asia, and Europe, in order to make their students human beings who are able to face various world problems and challenges well while minimizing the occurrence of social problems in life.

In Indonesia itself the application of the concept of critical thinking in education has been carried out both implicitly and explicitly, especially when the 2013 curriculum was implemented where students were required to be more active not only to accept the material presented by the teacher. Students are also free to express themselves to ask questions and express opinions, the task of a teacher is to guide students in discussion activities so that they can run as they should.

Thinking is an activity that is abstract in nature meaning that it cannot be seen outwardly which is carried out to produce knowledge, ideas or opinions, ideas, decisions, and information for others. Meanwhile, what is meant by critical thinking is the process of believing and believing in something by using high-level knowledge and requiring reasons or causes for the existence of this information.

In line with what was conveyed by Facione, critical thinking is self-regulation in deciding something that results in interpretation, analysis, evaluation, and inference, as well as exposure using evidence, concept, methodology, criteria, or contextual considerations on which decisions are made (Nuryanti, Zubaidah, & Diantoro, 2018).

Elaine defines critical thinking as the ability to convey an idea systematically. According to Facione there are six parameters used in critical thinking, namely when a person can define, then conclude, analyze, and describe the information obtained and is able to control himself in maintaining commitment to the goals he achieves (Rokayana, 2017).

Thus a person is said to have the ability to think critically when he is able to process the information obtained scientifically/systematically. Do not easily accept and believe information before checking it first. So that the development of the ability to think critically in humans, one of which is through its application in the teaching and

learning process in educational institutions can minimize the spread of fake news and ideas that can damage people's minds and beliefs. It is clear then that critical thinking skills are a must in this 21st Century and an important goal in education.

C.   *Exploration of Ta'lim Concepts on Increasing Students' Critical Reasoning Power*

Students with an age starting from 16 years can already be categorized as teenagers, as according to the opinion of experts who say that the adolescent phase is in the age range of 16-21 years (Fattahudin, Januarto, & Fitriady, 2020). Adolescence is a transitional phase in which changes occur from childhood to adulthood, these changes can be physical or psychological changes. Apart from being known as a phase of change, youth is always synonymous with various potentials, such as the potential for courage and high enthusiasm (Dianaanda, 2019).

The courage and enthusiasm possessed by adolescents can become a positive potential if it is directed at good and useful things. However, on the other hand it can also be a negative potential if it is wrong to place this potential. Such as the courage and enthusiasm used to carry out acts of terrorism, such as the case of a suicide bombing that was carried out by an 18-year-old teenager at the JW Marriot hotel (M. Iman Firmansyah, 2015; Kosasih & Firmansyah).

The existence of acts of terrorism committed by teenagers shows that the level of ability of adolescents to use critical reasoning is still low so that all kinds of doctrines can easily enter. Therefore, the critical thinking skills of students who are in the adolescent phase need attention. Adolescents who are used to thinking critically can distinguish between factual information and hoaxes so that they will not easily swallow any information they get, but they will find out more deeply and understand it first (Pujiono, 2012).

In addition, critical reasoning will make teenagers wiser in making their choices and can intelligently take advantage of all kinds of potential they have. Thus, the critical thinking skills of students who are in the adolescent phase are very important, considering that youth is an investment of a nation which will one day become the successor and leader of that nation.

In improving adolescents' critical thinking skills, education is very important, because in the educational process adolescents are faced with a problem that must be resolved through critical thinking skills (Redhana, 2013). Meanwhile, in the world of Islamic education there is a concept of education with the term "*Ta'lim*". The concept of *ta'lim* education is not only aimed at gaining knowledge. But more than that, every student is required to be able to understand knowledge and be responsible for it.

The concept of *Ta'lim* gives flexibility to students to continue to develop their critical thinking skills. Thus, the educational process is not just a transfer of knowledge but more than that, every student is required to use every potential that exists such as the potential to listen, see, and most importantly the potential to think critically.

In the concept of *ta'lim*, when the teacher provides information, either orally or in writing, the information will be captured by the five senses which will then be received by the brain and processed by the mind for criticism. Thus, students do not only hear or see information but process the information using reason. Thus, through the concept of ta'lim, the critical thinking skills of each student will increase and the ability to solve problems will also increase.

D. *Ta'lim: Harmonizing Critical Thinking and Religious Literacy*

Religious literacy, besides for pushing interest to read, also make student practice for criticizing sources information which related to religion or values which has he got, in various forms of sources, either in visual or digital sources. The attempt was made through deep understanding to sources of knowledge, various alternative score which available could be chosen, and applied as shape self realization (Nurzakiyah, 2018).

This confirms that literacy of religion is the concept which not only meant to read, but more to understanding religion deeply, so that it becomes base of thinking and rationalization of behavior. Therefore, there are four things which important to do for solidify literacy of religion. Those are: (1) usage and provision of media supporters, (2) growth of reading interest, (3) existance of student organization, and (4) culture of discussion (Kadi, 2020).

The importance of religious literacy is very reasonable, considering that several phenomena in society show the rapid dynamics of information. These dynamics have a rapid impact on change perception Public, formation stereotype, threat to unity and unity nation, as well astaperedconflict totribe and religion. Because phenomenon the, so considered urgent for Public for own literacy so that could evaluate areligiouswith more critical and analyze content from information sources. For this reason, efforts to strengthen literacy can be achieved in various ways. For example literacy of religion could be achieved through system education formal, specifically through income literacy technology and media into curriculum school. Literacy based religion technology and media as well could taught through education non formal, as maintenance seminar, course training, education Al-Qur'an, forum religious as Majelis Taklim and forum of teenagers and youth organization (Arnus, 2018).

In practice, efforts to strengthen religious literacy are important to consider the type of knowledge targeted. Three types of knowledge from Habermas (Nudin, 2020) can be an important consideration. *First* technical knowledge seeing students only as statues whose formation depends on the will of sculptor. Student becomes passive person, only accept information without the need to know why the information need to be studied.

Second, practical knowledge with its focus highlights the aspect why something happen. Knowledge practical help student analyze assumption and motive which form reality. Knowledge practical no give answer which deep on connection Among knowledge context (eg society, politics and leadership, etc.). Thus, type

knowledgethisno possible student know set aspect and practice which strengthen domination structural certain.

Third, critical knowledge which provides opportunities for students to understand social reality so that everything becomes more just. Critical knowledge takes a deeper look at the paradigms that make up reality/context.

To harmonize the achievement of critical thinking targets, the *ta'lim* paradigm is appropriate to apply. According to Az-Zajjaj, *ta'lim* is method of God to teach "science" and "technology" to para prophet and man. However, in Islam, the estuary is morality. This is what is called the harmonization of faith, knowledge, and charity. Knowledge according to Islam is base faith which strong and at a time guidelines charity for increase quality life man by pleasure God Almighty Draft philosophical *ta'lim* Al-Qur'an in a manner special used for show knowledge knowledge and technology which could replicated and developed for realize enhancement spiritual muta'allim. Knowledge knowledge and technology could excavated through literacy,no only through culture oral and rote, and could developed throughaactivity that builds enthusiasm criticalfromflavor want to knowin a mannerintellectual and power imagination which creative (Syihabudin & Najmudin, 2019). The end result of critical thinking is noble behavior. This is where the harmonious side of critical thinking will encourage the character of religious literature, in which religious values are the foundation.

This harmonization is being increasingly optimistic because conceptually *ta'lim* emphasis on target deployment knowledge, absorb outlook and understanding, increase not quite enough answer, and self chastity (*tazkiyat al-nafs*) from all stain for prepare circumstances always ready in all thing which beneficial for studied and widely used in life.Besides that, knowledge *ta'lim* no limited on study empirical external course, too teach mastery theory which need repetition oral, knowledge practical and acquisition life skills. This involve planting knowledge, understanding, and application behavior moral in relationship with Lord and fellow (Imroatun & Ilzamudin, 2020).

Jalal (1988) confirmed that *ta'lim* has universal meaning. Jalal connects his opinion with Prophet Mohammed Pbuh. which teach people Islam for read Al-Qur'an, so that make they no only proficient in read but also intelligent in read through contemplation, which involve knowledge, understanding, not quite enough answer, and faith. From process "read" the, Messenger of Allah bring people Islam on process *tazkiyat al-Nafs*, that is process purify self from all dirtiness and bring man to condition peak experience inner. This experience possible to see allandaccept it with wisdom (Firmansyah, 2019b).

This universal *ta'lim* concept can in turn strengthen religious literacy and the character displayed. Musdah Mulia sees that religious literacy can strengthen important characters. *First*, religious literacy forms humanization. Religious literacy here aims to humanize humans and at the same time increase human dignity. This can minimize discriminatory practices, exploitation, violence, and injustice. Muslims with extensive religious literacy can be seen from their religious nature. They have an empathetic, generous, kind and peaceful humanity. *Second*, religious literacy aims to liberate people

from poverty, hunger and oppression. As a result, there is no segregation based on economic and social status (Nurhaliza, 2021).

Conclusion

In Indonesia, the application of the concept of critical thinking in education has been carried out. This was explicitly seen when the 2013 curriculum was implemented where students were required to be more active. They not only accept the material delivered by the teacher, but are free to express themselves to ask questions and express opinions. So, the teacher's task is to guide students in discussion activities so that they have critical thinking skills.

Thinking is an activity that is abstract in nature, meaning that it cannot be seen outwardly which is carried out to produce knowledge, ideas or opinions, ideas, decisions, and information for others. Critical thinking is the ability to convey an idea systematically. Thus a person is said to have the ability to think critically when he is able to process the information obtained scientifically /systematically.

The concept of *ta'lim* gives flexibility to students to continue to develop their critical thinking skills. Thus, the educational process is not just a transfer of knowledge but more than that, every student is required to use every potential that exists such as the potential to listen, see, and most importantly the potential to think critically.

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