Ta'dib-Based Islamic Education Shapes Morals in The Era of Industrial Revolution 4.0

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ABSTRACT

The purpose of this writing is to explain *ta'dib*-based Islamic education that shapes morals in the era of the Industrial Revolution 4.0. This is done to formulate educational concepts so that they can be used to shape morals. This research method is library research by collecting data from documentation using the descriptive-analysis method. Based on the presentation and results of the discussion, it can be concluded that the appropriate concept of Islamic education is the concept of *ta'dib*. Because in the concept of *ta'dib* there are the concepts of *ta'lim* and *tarbiyah*. The concept of *ta'dib* unites faith, knowledge, and charity to form morals. The concept of the ideal human according to the concept of *ta'dib* is: 1) Producing manners towards oneself. 2) *Adab* in relationships between human beings. 3) Etiquette in the context of science. 4) *Adab* in the context of relationships with nature. 5) *Adab* towards language. 6) *adab* in the context of the spiritual realm.

Introduction

Currently is the era of the fourth industrial revolution which has created advances in various fields of science and technology (Janíková, M., & Kowaliková, 2017). In education 4.0 the emphasis is on technical and scientific nature so that it prioritizes critical thinking, digital-based, the use of sophisticated information technology, data analysis, mathematics, physics and robots (Garrett, 2014). So this era of industrial revolution 4.0 has had a tremendous impact on civilization, requiring humans to adapt so that they have to learn new skills and at the same time change the way of life, the way of interacting and learning (Angelianawati, 2019). So many people ask what is eternal in this life, one answer is change. Charles Darwin said that only survivors can adapt to change (Pusposari, L. F., Efiyanti, A. Y., Negeri, I., Malik, M., 2018).

Furthermore, the era of industrial revolution 4.0 is an era without borders, so that humans can see the world in seconds, minutes, hours via the internet, digital media, video streaming

and social media on gadgets or smartphones. Research conducted by UNICEF together with the Ministry of Communication and Information explained that 30 million Indonesian children and teenagers are active gadget users. They spend five hours a day on gadgets. Furthermore, Indonesia Hottest Insight also conducted a survey, the results showed that 40% of Indonesian children were skilled in using digital technology.

In detail, it shows that 63% of children have a FB account to update their status and upload their selfies. There are 9% of children who have a Twitter account, and 19% of children play online games on the internet from their gadgets (Vena Nur Litasari, Ratna Handayani Pramukti, Nur Alfi Farikhah, 2019). It is something to be proud of that children and teenagers in Indonesia are not behind in technology so that during the corona pandemic like this they can carry out learning using an online system and access study materials on the internet. However, the most dangerous thing is that easy access to information can change the morality of the younger generation, such as accessing porn sites which can inspire free sex, murder, rape and even drugs (Muhammad, 2020). According to research in 2012 alone, the estimated number of drug users worldwide ranged from 162 million to 324 million people or around 3.5% -7% of the world's population. Apart from that, around 183,000 people died due to drug abuse and as many as 40% were people of productive age, namely 15-64 years (Kurniawan, D., Yuliawati, R., & Hamdani, 2017).

This is a challenge in the world of education at this time to realize the National Education System Law Number 20 of 2003 article 3 which states that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to make the life of the nation intelligent, aimed at developing the potential of students. to become a human being who believes and is devoted to God Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen in all matters (Ifadah, 2019). The formulation of national education goals is the basis for forming students who have good hard skills, soft skills and also have noble morals. So, with the industrial revolution 4.0 era which has open information, it is hoped that students will still be able to behave as desired by national education law.

So Islamic education should not be underestimated because it can help realize the nation's ideal civilization. Helps fortify students' morals from things that can damage their behavior. One alternative that can be done is to optimize Islamic education materials in schools (Djaelani Stiakin, 2013)(Ningsih, Y. E., & Rohman, 2018). There are several things that can be done to improve Islamic education in the industrial era 4.0. First, Muslims must be able to utilize technological means as a tool of struggle. This means that technological facilities need to be used as a tool for Muslims' struggle to improve the quality of education and not vice versa as a

barrier to creative thinking and action for change for progress. Second, the Ummah requires an overhaul of the Islamic education system, starting from the paradigm, framework concept and evaluation. Basically, all academics in the Islamic education system must have a sense of development in a better direction so that existing educational institutions become laboratories for a harmonious future (Ibrahim, R., & Umar, 2016).

Islamic education is expected to be able to produce people who always strive to perfect their faith, piety, and noble character. Noble character includes ethics, manners, or morals as a manifestation of education. Humans with noble character are expected to be able to face the challenges, obstacles and changes that arise in social interactions, both small and large, so that they can carry out the duties of God's caliph on this earth (Febrianto, A., & Shalikhah, 2021).

Method

This research uses library research by obtaining and compiling data from various references related to the topic discussed, namely *Ta'dib*-Based Islamic Education Shaping Morals in the Era of Industrial Revolution 4.0. The researchers took this data from documentation in the form of research journals and supporting articles. The discussion method uses a descriptive-analysis method, namely explaining and elaborating the main ideas relating to the topic being discussed. Then present it critically through primary and secondary library sources related to the theme.

Results and Discussion

Islamic Education Based on Ta'dib

In Islamic education there are 3 terms used, namely *tarbiyah, ta'lim, ta'dib*. If explored further, these three terms have their own meaning in relation to Islamic education.

The word *tarbiyah* comes from *fiil madhi* which consists of three letters, namely r*abba - yarbu* which means increasing or developing. Apart from that, there are many words found in the Koran that are allied to the word *tarbiyah* such as *rabbayani, nurabbi, yurbi*, *Rabbani* if you count them 224 times. For example, in Surah Al-Isra verse 24 :

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

Meaning: "And be humble with them out of mercy, and pray, "My Lord! Be merciful to them as they raised me when I was young." (Q.S. Al Isra' :24).

According to al Maraghy, *tarbiyah* includes development, maintenance, care, management, imparting knowledge, providing instructions, guidance, perfection and a feeling of ownership towards students (Ma'zumi, M., Syihabudin, S., & Najmudin, 2019). In fact, according to Qadhi

Baidhawi and Muhammad Jamaludin al-Qosimi *tarbiyah* is the process of delivering something gradually to achieve maximum goals. Ibnu Sina also believes that *tarbiyah* is habituation, meaning doing one action repeatedly over a long period of time(Jaya, 2020).
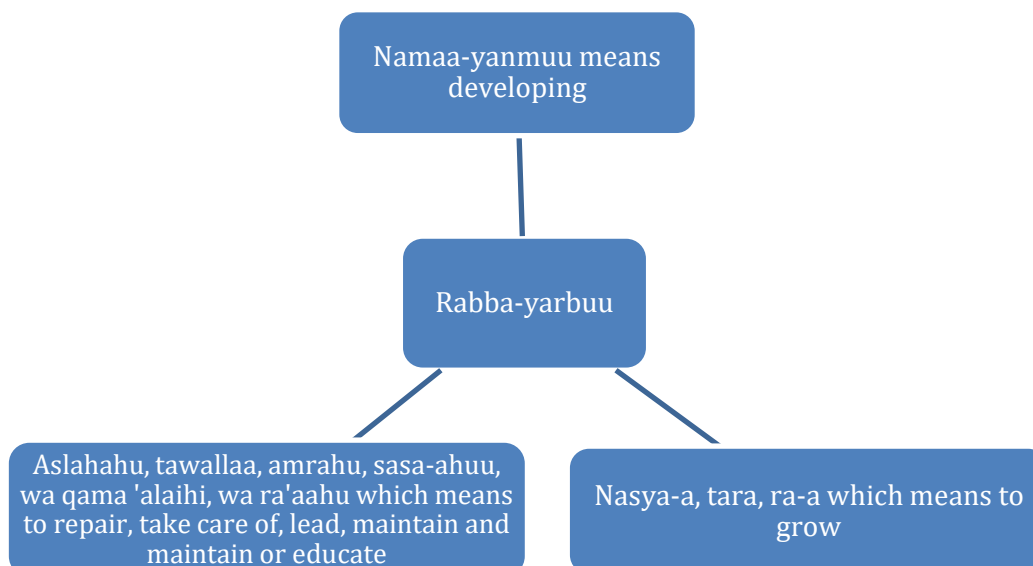

Fig 1. The linguistic meaning of *tarbiyah* (Jaya, 2020)

Meanwhile, according to al-Attas, *tarbiyah* means nurturing, directing, feeding, developing, causing growth, guarding, making it successful, taming. The concept of *tarbiyah* is one of the concepts in Islamic education, but according to Al-Attas, the meaning of language is not sufficient to convey the concept of education in the Islamic sense. The term *tarbiyah* does not contain the basic elements of knowledge, intelligence and virtue which are essentially elements of actual education (Sanusi, 2017). As in the example of the word *nurabbika* in the story of the prophet Musa in Surah al Syu'ara verse 18, "(Pharaoh) answered, "Didn't we take care of you in our circle (family), when you were still a child and you lived with us for a while? years from your age. This emphasizes the process of nurturing, feeding, nurturing until you grow up. The term *tarbiyah* here does not directly cover the involvement of science as an important aspect of education.

The origin of the word *ta'lim* is *'allama-yuallimu-ta'lim* which means teaching in the nature of giving or conveying understanding and skills. The word *'allama* or words related to it are mentioned in the Koran more than 105 times. For example, the word *ta'lim* was used by Allah to teach the names of the universe to the prophet Adam (Hestirani, 2020).

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

Meaning: "He taught Adam the names of all things, then He presented them to the angels and said, "Tell Me the names of these, if what you say is true?" (Q.S. Al-Baqarah: 31).

According to Mahmud Yunus, *ta'lim* is something related to teaching and training. Meanwhile, Rasyid Rida defines *ta'lim* as a process of transmitting various knowledge to the individual's soul without any specific limitations or conditions (Jaya, 2020).

Then, according to Abdul Fattah, *ta'lim* is a process of providing insight, knowledge, understanding, responsibility and instilling trust, then *ta'lim* concerns aspects of the knowledge and skills that a person needs in life as well as guidelines for good behavior. *Ta'lim* is a process that is continuously pursued since birth, because humans are born not knowing anything, but they are equipped with various potentials that prepare them to achieve and understand knowledge and make use of it (Ma'zumi, M., Syihabudin, S., & Najmudin, 2019). So if we look at several definitions of *ta'lim*, the meaning is narrower, only limited to the process of transferring a number of values between humans, preparing students to master the values transferred cognitively and psychomotorically.

The word *ta'dib* comes from the words addaba-yuaddibu-*ta'dib* which means disciplined education, obedience and submission to warning rules or purification punishments (Hidayat, 2018). There are also those who interpret it as polite, civilized, etiquette, etiquette, manners, morals, morals, ethics (Muhibin & Hidayatullah, 2020). According to Ibn Manzhur *ta'dib* is the equivalent of the word *'allama* which means the way God taught His prophet,

Terminologically, it is defined as an educational process aimed at developing students' character and culminating in a process of moral refinement. as the Prophet said in a hadith

$$ أَدَّبَنِي رَبِّي فَأَحْسَنَ تَأْدِيبِي $$

Meaning: "My God has educated me with a very perfect education"

Then, in terms of al Attas, it means *ta'dib*, recognition and recognition of the reality that science (knowledge) and everything that exists consists of a hierarchy that corresponds to categories and levels and that each person has their own place in their relationship. with reality as well as capacity, physical, intellectual and spiritual potential (Hidayat, 2018). Through this *ta'dib*, al-Attas wants to make education a means of transforming noble moral values originating from religious teachings into humans. So the term *ta'dib* is more suitable to be used in Islamic educational discourse compared to *ta'lim* and *tarbiyah*. Because *ta'dib* includes elements of knowledge (ilm), teaching (*ta'lim*) and nurturing (*tarbiyah*) (Sanusi, 2017). In *tarbiyah* the focus is on guiding children so that they are empowered and grow and develop physically and mentally perfectly. Meanwhile, *ta'lim* is the focus of conveying correct knowledge, understanding, understanding, responsibility and instilling trust in children. Then

the emphasis of *ta'dib* is education which aims to produce individuals who are civilized and have noble morals.

So, education that uses the concept of *ta'dib* can produce individuals who are able to know God so that noble morals will emerge in them because basically humans are rational creatures and have the potential to do good. If we look at history, the word *ta'dib* is used for educational activities carried out in royal palaces whose students were crown sons, princes or potential successors to the king. So education takes place to prepare future leaders. Therefore, the existing material includes language lessons, speeches, writing, the history of heroes and great commanders in numbers, absorbing their experiences of success, swimming, archery and horse riding (Jaya, 2020).

Concept of Morals

There are two approaches that can be used to define morals, namely the linguistic approach and the terminology approach. From a linguistic point of view, morals come from Arabic, namely isim mashdar (infinitive form) from the words akhlaqa, yukhliqu, ikhlaqan, in accordance with the scales (wazan) tsulasi majid af'ala, yuf'ilu if'alan which means al-sajiyah (characteristics), ath-thabi'ah (behavior, tabi'at, basic character), al-'adat (customs, customs), al-maru'ah (good civilization), and al-din (religion) (Nurhayati. (n.d.)., 2018).

Meanwhile, according to Ibn Miskawaih's terminology, morals are a state of a person's soul that encourages him to carry out actions without considering his thoughts first. Meanwhile, according to Imam al Ghazali, morals are traits that are embedded in the soul from which actions can occur easily without requiring any further mental considerations.

Then, according to Abu Bakr al-Jazariri, morals are an institution that resides in the heart where voluntary actions, right and wrong behavior emerge. Zakiah Darajat also believes that morals are behavior that arises from a combination of the heart and conscience, feelings, thoughts and habits that combine to form a unified moral action that is lived out in the reality of daily life. Apart from that, Sofyan Sauri believes that morals are behavior that is visible when someone has implemented the Shari'a based on Islamic aqidah. Muhammad Nasih Ulwan also defines morals as a series of basic moral principles and virtues of attitude and character that children must have and make habits from the time they are beginners until they become amukallaf, namely ready to sail the seas of life (Martin et al., 2020).

More complete explanation was expressed by Naquib Al-Attas, morals are a discipline of the body, soul and spirit which emphasizes the recognition and recognition of the correct position regarding its relationship to physical, intellectual and spiritual potential. Then he continued that Islamic education must provide direction in life so that humans are safe in this

world and the afterlife. An educated person is a good person. What is meant by good is *adab* in a comprehensive sense which includes a person's spiritual and material life which always instills the quality of goodness. The concepts of morals and education are derivatives of human thinking about the concept of religion. So, morals are the cultivation of manners which is known as *ta'dib*. Al-Attas mentioned that the ideal example of a person who has good morals is the Prophet Muhammad SAW (Permady et al., 2023).

So, it can be concluded from the definition of morals that has been explained by scientists as an institution that is a characteristic in a person's soul that encourages him to carry out actions without requiring mental considerations and emphasizes recognition and recognition of the correct position regarding his relationship with his potential, body and even body in accordance with Islamic beliefs.

Industrial Revolution 4.0 and its Challenges

According to Davies in the European Parliamentary Research Service, the term industry 4.0 was born from the idea of the fourth industrial revolution that occurred in history, namely that the industrial revolution occurred four times. The first industrial revolution occurred in England in 1784 with the invention of machines and their mechanisms began to replace the role of humans. The second revolution occurred at the end of the 19th century where production machines powered by electricity were used to mass produce goods. The third industrial revolution was marked by the discovery of computer technology for manufacturing automation. Meanwhile, today we have entered the industrial era 4.0 where interconnection and data analysis give rise to ideas for integrating technology with various industrial fields (Prasetyo & Sutopo, 2018).

Referring to the Big Indonesian Dictionary (KBBI), industrial revolution consists of two syllables, namely revolution and industry. Revolution means rapid change, while industry means efforts to implement the production process (Tim Redaksi, 2011). So it can be concluded from the existing explanation that the industrial revolution was a rapid change in production which initially used human power and was then replaced by high-tech machines. Apart from that, in the industrial revolution there was a process of change that occurred in the social and cultural systems in society. In social changes, such as changes in society from an agrarian view to an industrial society. Then in culture, the entry of foreign culture into a nation, such as European culture entering Indonesia, such as dyeing hair, tattooing the body and so on.

The term industrial revolution 4.0 was first used by Prof. Klaus Martin Schwab, founder of the Executive Chairman of the World Economic Forum. This industrial revolution provides new business lines, jobs and professions using artificial intelligence or robots. So this era changes

the way humans work from manual to automation or digitalization. So innovation is a must if you want to continue to exist in the world of work.

The use of computerization and automation of recording in all digital-based fields makes the industrial revolution 4.0 also called the digital revolution. There are several challenges in this era, first, information technology security. Second, the reliability and stability of production machines, third, the lack of adequate skills. Fourth, the loss of many jobs due to the change to automation (Muhammad Yahya, 2018). If you look at cases in Indonesia, you will find extraordinary distribution. In the past, if you wanted to eat, people had to leave the house to buy it. Now with the Go-Food application, people no longer need to leave the house, just open the application and then order, after a few minutes the food will arrive at the front of the house. Even public transportation such as public transportation and motorbike taxis are no longer competitive with Go-Jek or Go-Car.

The form of human, machine and data connectivity that occurs in this era is known as the internet of things. So, with modern technology it is possible to create communication from various countries and even to remote villages via video and audio-visual media such as television and the internet. As a result, this media can be used as a tool by a group of people to instill good values or, conversely, damage moral values to influence and control someone's mindset.

So, the challenge in the world of education in the industrial era 4.0 is to instill educational values. According to Syamsuar, the application of educational values developed is: 1) children are educated and trained by working while learning. Cognitive intelligence, thinking and reasoning processes are developed as widely as possible; 2) cultivating children's personalities with Indonesian personalities so that they become confident, responsible, brave and independent; 3) lessons are not only given during study hours, but also at any time outside of school, such as in the community and family environment; 4) examples of good deeds are always taught because they are more successful in developing good character. This is what differentiates humans from machines in the industrial era 4.0. Reflianto stated that values education is basically sought to improve the nation's morals. Values education teaches about values and morals so that it has an impact on the good morals that anyone should have. So it is these morals that can prevent increasing cases of crime, moral degradation and the use of illegal drugs by the younger generation. So it is very necessary for Islamic education to form good morals so that students or the younger generation can determine good and bad values to improve their quality of life (Syamsuar & Reflianto, 2019).

In reality, the more rapid the flow of technology, the more students become complacent and have poor morals. It is proven by the large number of social media applications that

bullying, accessing pornographic sites and other online crimes are increasingly mushrooming. So this is where the role of Islamic education is to shape morals so that students are not complacent or even fall into negative things because of increasingly rapid technological developments.

The position of teachers in schools has an important role in introducing various realistic moral problems so as to help students towards developing a better life. Teachers can discuss the phenomenon of immoral cases with students as examples and then work out how to respond to them. The values that are starting to be eroded due to industrial transformation 4.0 are as follows (Syahri et al., 2021):

1. Cultural values are values related to culture, characteristics of the social environment and society. Education can help students to see social cultural values systematically by developing a healthy balance between openness and skepticism.

2. Formal juridical values are values related to political, legal and ideological aspects. The socio-political value of a teaching material is the content of values that can provide guidance to humans to behave and behave socially or have good politics in their lives.

3. Religious values are the most fundamental values in the appreciation of human life in the presence of the Creator. Like the many inventions of high-tech machines that help humans, it seems that humans don't need God to face their life problems. So, this religious value needs to be instilled in students so that they have a vertical relationship with the creator.

Ta'dib-Based Islamic Education Shapes Morals in The Era of Industrial Revolution 4.0

During the industrial revolution 4.0, matters relating to the formation of good morals are given less attention. In schools, for example, there is less material about morals than other general material such as mathematics, science, IT and so on. So many students are cognitively smart but sometimes have poor morals. So the formation of morals is the result of coaching and does not happen by itself, therefore we need to emulate and emulate the Prophet Muhammad who is a role model for Muslims. As information explained in the Koran, Surah Al Ahzab: 21

$$لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا$$

Meaning: Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day and remembers Allah often. (Q.S. Al Ahzab: 21).

Then it is complemented by the prophet's hadith which states that his mission is to perfect

noble morals. According to the Prophet Muhammad, a person with the most perfect faith (*akmalu al-mu'minin imanan*) is a person with the best morals (*ahsanuhum khulqon*). From this, it can be ascertained that the activities of the Prophet SAW in the form of teaching the Qur'an (*yu'allimu al-kitab*) and wisdom and purification of the people are direct manifestations of the role of *ta'dib*. Thus, according to Al-Attas, since the beginning of the arrival of Islam , *adab*, conceptually has been filled with correct knowledge (*'ilm*) and sincere and appropriate actions (*amal*) and is actively involved in the intellectual discourse of the Sunnah of the Prophet Muhammad SAW (Husnaini, 2021).

According to Al Attas, education is actually the sowing and instilling of manners in humans, which is called *ta'dib*. In Al-Attas' view, Islamic education must first provide knowledge to humans as students in the form of knowledge about humans followed by other knowledge. That way he will know his true identity. If he knows his true identity then he will always remember and be aware and be able to position himself, both towards fellow creatures, especially towards the Khaliq of Allah SWT. (Sanusi, 2017)

So if we review the meaning of *ta'dib* according to Al-Attas, it is the recognition and acknowledgment of the reality that science (knowledge) and everything that exists consists of a hierarchy that corresponds to categories and levels and that a person has their own place. -each in relation to reality as well as capacity, physical, intellectual and spiritual potential.

The meaning of "recognition and recognition" here is to re-know the old agreement with Allah in the womb as explained in Surah Al-A'raf verse 17. Where Allah SWT has bound the children of Adam with a testimony that Allah is their god and there is no god but Allah. .

In the concept of *ta'dib*, morals are a discipline of the body, soul and spirit which emphasizes the recognition and recognition of the correct position regarding its relationship to physical, intellectual and spiritual potential. So that a person who is said to be educated is a good person, what good means here is having manners in a comprehensive sense which includes a person's spiritual and material life which tries to instill the quality of goodness that is accepted.

 So, the term *ta'dib* contains three elements: namely building faith, knowledge and charity. Faith is a confession whose realization must be based on knowledge. On the contrary, knowledge must be based on faith. In this way, faith and knowledge are manifested in the form of charity.

Based on the concept of *ta'dib*, the ideal human being who wants to be achieved is as follows:

Firstly, *Adab* towards oneself begins when a person recognizes that he consists of two elements, namely reason and animalistic qualities. When a person's mind masters and controls

animal qualities, he means he has put them in their proper place, and therefore he has put himself in the right place. Such a situation is justice for him, and if it is not, it means something unjust (zhulm al-nafs). In fact, humans are alhayawanu natiq or rational animals. What differentiates animals from humans is their intellect. So, the role of reason here is very important to make humans fully human. An example is if someone becomes an official and then he does not use his wits, in fact he is controlled by animalistic qualities such as greed, cruelty then he will use any means to achieve his ambitions.

Second, in the context of relationships between humans, *adab* means ethical norms applied in social etiquette. In this case, a person's position is not based on the criteria of strength, wealth or lineage, but is based on the provisions of the Koran based on its criteria of knowledge, reason and noble deeds. In this criterion, a person's position is determined by his attitude of humility, affection, respect, care, etc. towards his parents, siblings, relatives, neighbors' children and leaders. This shows that someone knows their position in establishing a relationship with them. If humans understand this concept they will have good morals towards others. A student will respect his teacher, neighbors will respect each other's neighbors and there will be no bullying on social media.

Third, in the context of science, *adab* means an intellectual discipline that recognizes and recognizes the existence of a hierarchy of knowledge based on the criteria of levels of nobility and nobility which enables it to recognize and acknowledge that knowledge based on revelation is more noble than knowledge based on reason, that fardhu 'ain (religious knowledge) is far away. higher than fardhu kifayah (rational, intellectual, and philosophical knowledge), and that everything that contains instructions for life is far more noble than everything that is used in life. Manners towards science will produce appropriate and correct ways of learning and applying various different fields of science. In line with this, respect for scholars and teachers is an application of respect for science.

Table 1. The science of fardu'ain

The science	Including
Al-Qur'an	The concept of the Koran, history of the Koran, asbabun nuzul, its collection and distribution and science to understand the Koran
Sharia science	The jurisprudence, Islamic laws and laws, Islamic principles, and practices (iman, Islam, ihsan)
Theology	Discussion of God, His essence, His attributes, and names as well as His actions (tawhid)
Islamic metaphysics (*tasawwuf*)	psychology, cosmology and ontology, valid elements in Islamic philosophy
Linguistics	Arabic, grammar, lexicography, and literature

Fourth, in the context of relationships with nature, *adab* means the discipline of practical reason in dealing with the hierarchy that characterizes the universe so that a person can make the right decisions regarding the values of everything, both in the capacity of signs from God, the source of knowledge, as well as something useful for human spiritual and physical development. *Adab* towards nature and the environment means that a person must place plants, rocks, mountains, rivers, valleys, lakes, stars and their habitats in their proper places. So if this concept is carried out, environmental destruction such as littering, illegal logging, reckless exploitation of nature, causing landslides, will not occur.
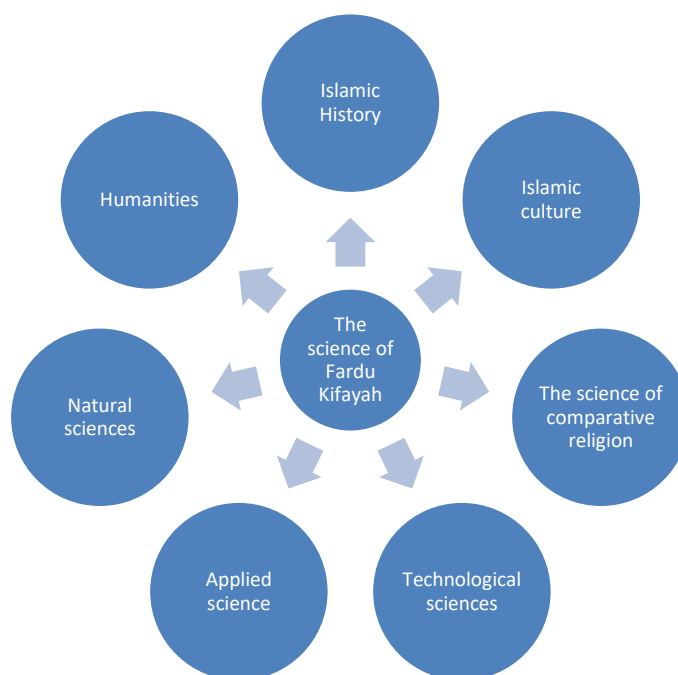

Fig 1. The science of *Fardu Kifayah*

The five *adab*s regarding language mean the recognition and acknowledgment of the correct and appropriate place for each word, both in writing and in conversation so that there is no confusion in meaning, sound and concept. That is why in Arabic literature is called adâbiyyah, because it has the function of being the guardian of civilization and collecting teachings and statements that can educate the human soul and society with *adab* so that they both occupy a high place as humans and civilized society.

In the sixth context of the spiritual realm, *adab* means recognition and recognition of the levels of nobility that are the nature of the spiritual realm; introduction and recognition of various spiritual stations based on worship. Recognition and recognition of spiritual disciplines that have truly surrendered the physical or animal soul to the realm of spirituality or reason. For example, the concept in Sufism is that there are *maqam takhalli, tahalli and tajalli*

(Akhmad Hasan Saleh, 2022). The concept of *ta'dib* in Islamic education is an effort to form noble morals, especially in students, so that in the era of the industrial revolution 4.0, they can become strong people in facing the challenges of rapid changing times, not easily carried away by the current.

Conclusion

The era of the industrial revolution is an inevitability that needs to be faced by everyone, especially by the world of education. Apart from having a positive impact on the ease of life with various super sophisticated discoveries in the field of technology, it also has a negative side in the development of morals in the world of education. So *ta'dib*-based education is a solution to the formation of noble morals. Because the concept of *ta'dib* combines three elements, namely faith, knowledge and charity. Faith must be based on knowledge and knowledge must be based on faith. then both will produce pious deeds that are visible in good morals.

Declarations

Author contribution	:	Fauzi Rochman was responsible for the entire research project. He also led the writing of the manuscript and the collaboration with the second author. Sulistiono Shalladdin Albany, Muhammad Mursyid participated in the data collection, transcription and analysis. They also revised the manuscript. All of author approved the final manuscript.
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