

**THE CONCEPT OF INTIQALUL TA'ALLUM IN ISLAMIC
RELIGIOUS EDUCATION: AN ANALYSIS OF MUHAMMAD
ANWAR AL-SYARQOWI'S THOUGHT**

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Abstract

*Intiqalul Ta'allum, or transfer of learning, is a foundational concept in Islamic education that elucidates how knowledge, skills, and values acquired through learning can influence behavior and performance across different contexts. Although this concept is essential for strengthening the holistic competencies expected in Islamic Religious Education (PAI), including cognitive understanding, spiritual sensitivity, and moral conduct, scholarly discussions specifically examining Intiqalul Ta'allum from the perspective of Islamic thinkers remain limited. This article analyzes the conceptual framework of Intiqalul Ta'allum formulated by Muhammad Anwar al-Syarqowi and investigates its theoretical and pedagogical implications for PAI learning. Using a qualitative library research method, the study explores al-Syarqowi's seminal work *Al-Ta'allum: al-Nadhariyyat wa al-Tathbiqiyyah*, supported by contemporary studies on transfer of learning and Islamic pedagogy. The findings reveal that al-Syarqowi views Intiqalul Ta'allum as an integrated process in which prior learning influences subsequent learning through general principles, specific-task similarities, and mediational cognitive processes. His framework expands the notion of transfer beyond cognitive knowledge, highlighting the movement of affective dispositions, spiritual values, and behavioral habits into real-life contexts. Within PAI, this concept underscores the importance of embedding religious teachings through meaningful learning experiences, sustained practice, and exemplary teacher conduct. Intiqalul Ta'allum thus provides a transformative pedagogical foundation that connects religious instruction with character formation, enabling students to demonstrate Islamic values consistently in school, family, and community settings. This perspective affirms the critical role of PAI in shaping learners who are intellectually capable, ethically responsible, and adaptive to contemporary social and moral challenges.*

Keywords: *Intiqalul Ta'allum, transfer of learning, Islamic education, al-Syarqowi, PAI*

Introduction

Education holds a central position in enhancing human quality and shaping the moral foundations of a nation. In today's global and digital era—marked by rapid technological change, value pluralism, and increasing moral challenges—education is required not only to deliver cognitive knowledge but also to transfer values, cultivate habits, and develop 21st-century competencies (lalu khotibul umam, 2021; OECD, 2021). Both the 2013 Curriculum and the Merdeka Curriculum emphasize the integration of knowledge, values, and character through the Profil Pelajar Pancasila framework, which includes faith, piety, noble character, independence, critical thinking, and creativity (Boywan Zalukhu, 2023a). This paradigm shift aligns with the view of Muhammad Anwar al-Syarqowi, who argues that schools must function not merely as centers of instruction but as institutions that cultivate morality, habits, and life skills (anwar muhammad as-syarqowi, 2012).

In Islamic education, the integration of religious knowledge and general sciences is essential for developing competitive and well-balanced learners (Sahroni, 2025). However, studies indicate that Islamic Religious Education (PAI) often remains focused on the cognitive mastery of texts—such as memorizing verses, hadiths, or doctrinal concepts—while its impact on students' real-life behavior remains limited (Rustan Efendy, 2022). This gap becomes more apparent among today's learners, who navigate a digital environment dominated by instant culture and diverse value systems. Recent research highlights that effective education in the digital era requires learning approaches that enable the transfer of knowledge, values, and skills into authentic contexts through practice, habituation, role-modeling, and meaningful experiences (Salomon & Perkins, 2020; Taufiq & Fauzan, 2022; UNESCO, 2023).

To address these challenges, the concept of *Intiqalul Ta'allum* (transfer of learning) offers an important theoretical framework in Islamic education. Al-Syarqowi explains that *Intiqalul Ta'allum* encompasses not only the transfer of cognitive knowledge but also the movement of attitudes, habits, values, and psychomotor skills across contexts (anwar muhammad as-syarqowi, 2012). This concept carries significant implications for PAI, particularly in ensuring that Islamic values extend beyond theoretical understanding and manifest in students' daily behavior at school, home, and within society. Despite its relevance, scholarly investigations that specifically examine *Intiqalul Ta'allum* from al-Syarqowi's perspective remain limited.

Given this gap, the present article aims to provide a comprehensive analysis of the concept of *Intiqalul Ta'allum* as formulated by Muhammad Anwar al-Syarqowi and to explore its relevance for strengthening Islamic Religious Education. This study seeks to enrich the literature on Islamic pedagogy and offer a robust theoretical foundation for developing transformative PAI learning models that meet contemporary educational demands.

Method

This study employs a library research design, utilizing a comprehensive collection of textual sources as the primary basis for examining the concept of *Intiqalul Ta'allum* from the perspective of Muhammad Anwar al-Syarqowi. As a qualitative inquiry, the study adopts a naturalistic approach that enables the researcher to explore meanings, ideas, and conceptual frameworks using ready-made data without conducting fieldwork (suharsimi arikunto, 2003). The primary source of data is al-Syarqowi's seminal work *Al-Ta'allum: al-Nadhariyyat wa al-Tathbiqiyyah* (2012), supported by secondary sources including books, scholarly journals, policy documents, and other relevant literature such as works by Rustan Efendy (2022), Boywan Zalukhu (2023a), and Sahroni (2025). To strengthen contemporary relevance, the study incorporates recent research on transfer of learning and Islamic pedagogy from international literature, including OECD (2021), Salomon and Perkins (2020), UNESCO (2023), and recent studies on learning transfer in Islamic education (Taufiq & Fauzan, 2022).

Data were collected through documentation techniques, involving the identification, selection, and examination of books, journal articles, educational regulations, and scientific documents directly related to the research topic. The collected data were then analyzed using content analysis and thematic analysis. These analytical techniques include data reduction, thematic categorization, interpretation, and synthesis of primary and secondary findings to build a comprehensive understanding of al-Syarqowi's concept of *Intiqalul Ta'allum*. The analysis was conducted systematically by connecting al-Syarqowi's theoretical framework with contemporary transfer-of-learning theories, thereby producing an academically rigorous and contextually relevant interpretation suited to the current needs of Islamic education. This approach enables the study to present a deep, structured, and theoretically grounded explanation of the concept under investigation.

Results and Discussion

Learning is a fundamental process that leads to behavioral changes resulting from an individual's interaction with the environment. These changes encompass cognitive, affective, and psychomotor domains and are reflected in thinking abilities, habits, attitudes, and skills. In Islamic tradition, learning is regarded as a lifelong obligation, as reflected in various prophetic sayings emphasizing the pursuit of knowledge from birth to the end of life. Modern education expands this concept by positioning learning as a means of preparing individuals to navigate social, cultural, and technological changes. Learners are viewed as active subjects who must connect prior knowledge with new experiences. Consequently, schools are required to move beyond rote memorization and provide opportunities for students to access, integrate, and apply knowledge in diverse contexts.

Intiqolul Ta'allum or Transfer of Learning

Intiqolul Ta'allum refers to the learner's ability to transfer learning outcomes from one context to another. This transfer demonstrates that learning experiences extend beyond their initial use and influence understanding in new situations. Transfer may involve cognitive knowledge, motor skills, intellectual abilities, or values acquired through previous experiences. Muchlis Sholihin and Winkle describe transfer as the application of learning to new domains or real-life situations outside the classroom. Transfer can be positive, when prior learning facilitates new learning, or negative, when it hampers adaptation to new situations.

Muhammad Anwar al-Syarqowi (2012) elaborates this concept through four forms of transfer: general transfer, specific transfer, meditational processes transfer, and bilateral transfer. General transfer involves applying universal principles to new contexts, while specific transfer occurs when two tasks share structural similarities. Meditational processes transfer highlights the role of mental processes in mediating understanding, and bilateral transfer describes the transfer of motor skills between similar body parts. These ideas align with contemporary theories such as near and far transfer and high-road transfer articulated by Salomon and Perkins (2020) and OECD (2021).

The success of transfer is influenced by factors such as the depth of the learning process, the breadth of learning outcomes, the similarity between contexts, learners' intrinsic characteristics, and teachers' pedagogical competence. Laily Irmayanti (2024) emphasizes the teacher's role in fostering meaningful and contextual learning experiences that support effective transfer.

Intiqolul Ta'allum in Islamic Religious Education

In Islamic Religious Education (PAI), *Intiqolul Ta'allum* is significant because its educational goals extend beyond mastery of content to internalization of Islamic values manifested in students' behavior. According to al-Syarqowi, value transfer represents the highest form of learning transfer, involving the application of ethical and moral principles in daily life. This appears when values such as honesty, discipline, responsibility, and empathy learned in the PAI classroom become part of students' behavior at home, school, and in society.

Transfer in PAI occurs in two forms: knowledge transfer and value transfer. Knowledge transfer involves the application of concepts such as creed, worship, and ethics in understanding other subjects or real-world situations. Value transfer manifests as religious character shaping students' attitudes and habits. Rustan Efendy (2022) asserts that character education cannot rely solely on memorization; rather, it requires habituation, modeling, and sustained practice. This aligns with Boywan Zalukhu (2023), who highlights the role of PAI in supporting the development of the Pancasila Student Profile in the Independent Curriculum.

The integration of religious and general sciences, as noted by Acep Nurlaeli (2020), strengthens transfer within PAI by connecting Islamic teachings with fields such as science, technology, and the arts. Theoretically, al-Syarqowi's concept positions *Intiqolul Ta'allum* as a transformative mechanism that converts religious knowledge into character, skills, and social behaviors applicable in real life. Thus, PAI functions not only as a means of transmitting religious knowledge but also as a transformative educational process that prepares learners to be religiously grounded, morally upright, and capable of facing contemporary challenges.

This study offers novelty by providing a comprehensive reconstruction of the concept of *Intiqolul Ta'allum* based on the thought of Muhammad Anwar al-Syarqowi, a topic that has rarely been elaborated systematically in contemporary Islamic education literature. While the theory of transfer of learning has been widely discussed within Western educational psychology, scholarly exploration of transfer learning from the perspective of modern Islamic scholars remains limited. This study fills that gap by mapping al-Syarqowi's four models of learning transfer—general transfer, specific transfer, meditational processes, and bilateral transfer—and integrating them with recent findings from OECD, UNESCO, and contemporary research in Islamic pedagogy. This approach not only introduces a renewed interpretation of al-Syarqowi's ideas but also situates them within the global intellectual discourse on twenty-first-century competencies.

This study makes both theoretical and practical contributions to the development of Islamic Religious Education (PAI). Theoretically, it presents a conceptual model that positions *Intiqolul Ta'allum* as a transformative mechanism linking religious knowledge to values, skills, and student character—an understanding that enriches contemporary Islamic educational discourse. Practically, the study offers a pedagogical framework that PAI teachers can implement to strengthen the transfer of knowledge and values through habituation, role modeling, interdisciplinary integration, and experiential learning. Thus, this research strengthens the role of PAI in cultivating learners who are religiously grounded, adaptive, morally upright, and prepared to face global educational challenges.

Conclusion

The concept of *Intiqolul Ta'allum* in Islamic Religious Education (PAI) represents a transformative framework that emphasizes the transfer of learning outcomes not only in the cognitive domain but also in the affective, psychomotor, and moral-spiritual dimensions. The findings of this study affirm that, in the view of Muhammad Anwar al-Syarqowi, *Intiqolul Ta'allum* is a process of transferring the influence of learning experiences from one context to another, which may produce either positive or negative effects depending on the quality of learning experiences and the learner's readiness to internalize and apply them. This understanding expands the meaning of learning as a

holistic process that encompasses character formation, habituation, and the development of students' adaptability in facing the demands of contemporary life.

Within the context of PAI, *Intiqolul Ta'allum* serves as a foundational element in integrating religious knowledge with general sciences, fostering the internalization of Islamic values through habituation, role modeling, and authentic learning experiences, and strengthening character in alignment with the Pancasila Student Profile. This concept encourages instructional practices that extend beyond the mastery of normative content and lead to observable behavioral changes, moral refinement, and the cultivation of twenty-first-century competencies such as critical thinking, moral literacy, and socio-emotional skills. Thus, this study concludes that *Intiqolul Ta'allum* is a key component in positioning PAI as an educational process that is relevant, applicable, and responsive to global social dynamics, capable of shaping learners who are religiously grounded, morally resilient, and prepared to face present and future challenges.

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