



Purpose of Islamic Education

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Abstract

Education cannot be separated from the essence of education itself. Philosophically, Islamic education is defined as education with a universal paradigm, namely in the context of humanization and liberalization of humans, the creation of sacral values, humanity and nature in an integrated manner in order to fulfill the devotion of its duty to humanity and humanity is a kind of dedication of the Caliph on earth. This research aims to analyze the goals of Islamic education in the world and beyond. The research method used is literature review. Based on the results of the research, as a conscious effort of Islamic education that can guide and educate students to understand and learn Islamic teachings, therefore there are certain goals to be achieved. Broadly speaking, Islamic education has two objectives, namely general objectives and special objectives. The general goal of Islamic education is to achieve happiness in the hereafter (Ukhrawi) which is the ultimate goal of human life. Although there are many definitions for the specific purpose of Islamic education, they are adapted to the needs of a particular place and time. Usually, this particular purpose is to benefit the life of the (secular) world. In this journal, it will be explained that Islam urges its purpose to pay attention to education. In explaining it, I took verses from the Quran about the purpose of education, as well as related hadiths. In his analysis, he did not forget the various approaches of Muslim scholars to be a comparison and addition to the treasure of the study of the goals of Islamic education.

Keywords: Education, Islam, Purpose.

INTRODUCTION

Education is very necessary as a process that can build human potential towards progress in all aspects. Education according to Islam or Islamic Education, which is education that is understood and developed from the fundamental teachings and values contained in its basic sources, namely the Qur'an and Al-Sunnah. Islamic education is an education that aims to form the Muslim person as a whole, develop all human potential, both physical and spiritual, and foster a harmonious relationship of every human person with Allah, man and the universe. (Putra Daulay, 2009)

Talking about the purpose of education, of course, it is inseparable from the essence of education itself. Philosophically, Islamic education is defined as an education with a universal paradigm, namely the creation of integrative values of divinity, humanity and nature in the context of humanization and liberalization of human beings so that they can carry out their duties and functions as caliphs on earth as a form of devotion to Allah and fellow humans. (Sholihah, M., Aminullah, A., & Fadillah, F., 2019) Therefore, education as a vehicle in the process of changing individual behavior must certainly have a goal, where the goal is a direction to be achieved.

Education is a system that must be carried out in an integrated manner with other systems to achieve the goal that has been set, namely improving the quality of human life in all aspects of life. (Syafe'i, I., t.t.) Judging from the process, education will take place continuously

in line with the dynamics of changing the socio-cultural setting of the community from time to time.

The family is the earliest educational environment that a child goes through, even though the education he receives is without a written curriculum. However, all parents want their children to grow up to be good people, so parents try to educate their children with good knowledge, namely religious education. In Islamic education, if parents want their children to have good morals, then parents need to educate their children with moral education or ethics in their family environment. This is so that his children have good morals, and can get along with good morals as well. If the child has been given ethical education in the family, then the child will also have good morals. (Nabila, 2021)

Islamic education, when viewed from the point of view of importance, is a very urgent education for human life, because it is directly related to all the potentials it has, changing a civilization, social society and human factors towards progress is needed an education, because education is a system that can contribute to a new paradigm.

Islam came comprehensively to form education based on the Qur'an and as-Sunnah, where Islam educates a person to become a person of faith, noble and civilized character which then gives birth to a dignified society, this theory is based on the word of Allah:

It's a matter of fact that it's a matter of time, i'm going
'to be a li'aw, i'm going to be a li'a'i

Meaning: "*It is not proper for the believers to go all (to the battlefield), why not go from each of them some people to deepen their knowledge of religion and to warn their people when they have returned to it, so that they can take care of themselves*" (QS. At-Taubah: 122).

Basically, Islam itself strongly upholds education, and does not discriminate between education for men and women. As the hadith of the Prophet which means: From Anas bin Malik he said: The Prophet PBUH said: "*Seeking knowledge is a struggle for every individual Muslim.*" (H.R Ibn Majah).

After conducting this research, readers can better understand the impact of Islamic values on individual students obtained from Muslim educators through the process of focusing and achieving results (products) by Muslims who believe and fear God Almighty. Reflecting noble, healthy, knowledgeable, capable, creative, independent, democratic and responsible morals, so that they can develop into obedient servants of Allah, and have balanced knowledge with the next generation, so as to make Muslims whole, they are fully committed to Allah SWT.

METHOD

This research is a *Literature Review* research, by analyzing research that examines or critically reviews knowledge, ideas, or findings contained in the body of *academic-oriented literature*. Data collection is carried out using the *content analysis* method, which is research that is an in-depth discussion of the content of written or printed information in relevant mass media.

RESULTS AND DISCUSSION

1. Definition of Islamic Education and

Purpose

Before discussing what the purpose of Islamic education is, let's first mention what education is. Etymologically, education comes from the word "*paedagogy*" Greek language consisting of the word "*São Paulo*" means child and "*Agogos*" means to guide. So *paedagogy* means guidance given to children. Meanwhile, in terms of education, it is an addition of skills or development of science and human beings as a result of training, study or experience. (Munir, 2018)

Jhon Dewey (2003: 69) explained that "Education is the process of forming fundamental skills intellectually and emotionally towards nature and fellow humans". So in simple terms, education is a conscious and planned effort by the educated to those who will be educated towards a change in personality or behavior that is good and directed. This means that we can conclude that Islamic education is a conscious and planned effort by educated people to be educated, so that those who are educated become a person with a Muslim personality as a whole.

Furthermore, the definition of purpose, goal is an ideal atmosphere that is to be realized. In general, education can be interpreted as a method to develop skills, habits, and attitudes that are expected to make a person better. According to Dr. Zakiyah Darajat, the purpose of Islamic

education as a whole is a person who becomes insane kamil, which means that a person who is spiritually and physically complete can live and develop reasonably and normally because of his trust in Allah SWT.

The goal must be stationary, meaning that it has achieved or achieved everything that is striving for. In Islamic teachings, all human activities aim to achieve people who believe and are devout. Thus, if students have faith and piety, it means that their goals have been achieved. When associated with Islamic education which aims to produce students who are believers, the embodiment of the teaching is the morality of the students. The morals of students refer to the curriculum applied in education which is carried out in various institutions, both formal and non-formal educational institutions.

Principles in Formulating the Purpose of Islamic Education

The purpose of Islamic education is actually inseparable from the principles of education that are sourced from the Quran and al-Hadith. According to (Ilyasir, F., 2017) There are at least five principles in formulating the purpose of Islamic education, including the following:

First: the principle of integration (tauhid), which is a principle that sees the existence of a form of unity between the world and the hereafter. Therefore, education

will put a balanced portion to achieve happiness in this world and the hereafter.

Second: the principle of balance, which is a form of consequence of the principle of integration. A proportionate balance between spiritual and physical content, between general science and religious science, between theory and practice, and between values related to aqidah, shari'ah and morals.

Third: the principle of equality and liberation. This principle was developed from the value of monotheism, that God is One. Therefore, every individual and even all living things are created by the same creator (Allah). Differences are just an element to strengthen unity. Through education, humans are expected to be free from the shackles of ignorance, ignorance, poverty and their own lust.

Fourth: the principle of continuity and sustainability (*istiqamah*). From this principle, the concept of *long life education is known*. Because education does not know the limit of the end time during its life.

Fifth: the principle of benefit and priority. If the spirit of monotheism has been crystallized in a person's behavior, morals and morals, with the cleanliness of the heart and. A trust that is far from dirt will have the fighting power to defend things that are beneficial. Thus, the principle of the purpose of Islamic education is identical to the principles of life of every Muslim, namely

faith, piety, noble character, Muslim personality, righteous people, in order to carry out the mandate of Allah as a caliph on earth and worship in achieving His pleasure.

Taking into account the above principles of Islamic education, Islamic education must be developed in accordance with the revelation guidelines that are expected to be able to overhaul the social and cultural order of Islamic education so that they can become energetic thinkers, productive producers, creative developers or workers who have high spirits who are coated with the provisions of faith, piety and noble morals. (Nuria Sundari, et al., 2023)

The development of a Muslim's faith is the basic capital for the formation of a Muslim society. Therefore, the personal development of Muslims must be followed up towards the development of an Islamic society. Mosques can be used as a means of fostering an Islamic community (Hemawati, H., Sakura, P., & Rizal, S., 2021). Such conditions will eventually create a society that has a balanced orientation in their lives, namely the orientation of the world and the orientation of the hereafter, the orientation of wealth, achievement and devotion to the Divine. As stated by A.M. Saefuddin, the education system to form a whole human being (*human kamil*) must be directed to two interrelated dimensions, namely the dimension of horizontal dialectic and the dimension of vertical submission (Winarti,

E., 2018).

In addition, the purpose of Islamic education in the current postmodern era should be used as a seedbed for tolerance to maintain harmony and peace. The Quran and Hadith as the main source of Islamic education must be reinterpreted and combined with other approaches. One approach that can be integrated is to internalize socio-cultural values in learning. This approach offers a synthesis to deal with the seeds of intolerance that have begun to grow in the nation's young generation. With the internalization of these values, it is hoped that social harmony will be created that can be used by the young generation of Muslims in social life (Rohman, M., & Hairudin, H., 2018)

Purpose of Islamic Education

Education is a process of activities towards a goal, because work without a clear goal will cause uncertainty in determining the process. Especially in the educational process that targets the psychological life of students who are still at the level of development, the goal is the most important factor in the educational process. Therefore, with a clear purpose, the subject matter and the methods used, get a pattern and content as well as potential that is in line with the ideals contained in the educational objectives. The purpose of Islamic education

contains in it certain values in accordance with the Islamic view itself which must be realized through a directed and consistent process using various physical and non-physical means that are the same as the values.

The ideality of the goals in the Islamic education process contains Islamic values that are to be achieved in the educational process based on Islamic teachings gradually. Thus, according to (Suwarno, S., 2020) The purpose of Islamic education is the description of Islamic values that are to be realized in the student at the end of the educational process. In other words, the purpose of Islamic education is the realization of Islamic values in the personality of students obtained from Muslim educators through a process that focuses on achieving results (products) with Islamic personalities who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens, so that they are able to develop themselves into obedient servants of Allah and have knowledge knowledge that is balanced with the hereafter so that a complete Muslim human being is formed who has a total spirit of tawakkal to Allah SWT.

The purpose of Islamic education has a main or main purpose and a supporting purpose. In other words, it has a certain

concentration that must be pursued and achieved first before other concentrations. The following will be explained the purpose of Islamic education according to several experts. In this case, al-Abrasyi prioritizes the achievement of perfect morals as the goal of Islamic education. So the objectives of Islamic education in general are:

To help the formation of noble morals. The Muslims have agreed that moral education is the soul of Islamic education, and that achieving perfect morals is the true goal of education.

Preparation for the life of this world and the life in the hereafter. Islamic education gives full attention to these two lives as a goal among the basic general goals. Because that is indeed the highest and last goal of education.

Preparation for seeking sustenance and maintenance of beneficial aspects. Islamic education is not all purely religious, moral or spiritual, but pays attention to the usefulness of the objectives of the curriculum and its activities. Fostering a scientific spirit in students and satisfying the desire for meaning to know and allow them to study science as just science. Fostering a scientific spirit in students and satisfying the desire for meaning to know and allow them to study science as just science.

The purpose of Islamic education according to Ibn Khaldun which is summarized and concluded by Athiyyah al-

Abrasyi in his book *al-Tarbiyah al-Islamiyyah wa Falasifatuha* is the purpose of education that leads to the goals of this world and the hereafter, the purpose of the hereafter that the purpose of Islamic education is directed and oriented to life to do good and get closer to God, so it can be said that the goal of education for the long term, However, short-term education in this world also needs to be considered. So, the purpose of education in this world is how humans can live a good life by getting a decent livelihood and work to obtain and achieve the real goal, which is in the hereafter. That way humans get two happiness, namely in the world by living a decent and happy life and being able to do charity according to Islamic teachings for the provision of eternal life.

Regarding the purpose of Islamic education, Muhammad Athiyyah Al-Abrasyi argues that:

The purpose of Islamic education is morality. According to (Sajadi, 2019) Ethics education is the spirit of Islamic education. Islam has concluded that the education of ethics and morals is the spirit (soul) of Islamic education, and the real goal of Islamic education is to achieve perfect morals. However, it does not mean that we do not attach importance to physical education, intellect, science and other practical sciences, but that we actually pay attention to aspects of moral education as well as to other sciences. Children need

strength in the body, intellect, knowledge, and also need education in ethics, taste and personality. Thus, the purpose of Islamic education is to educate ethics and the formation of the soul.

Paying attention to religion and the world at the same time. Actually, Islamic education is not only limited to religious education and is not limited to the world alone. The Prophet PBUH once hinted to every Muslim to work for his religion and his world at once, as he said: "*Do good deeds for your world as if you will live forever and do good deeds for your hereafter as if you were going to die tomorrow.*" That is why

Quraish Shihab argues that the purpose of Islamic education is to nurture human beings individually and in groups so that they are able to carry out their functions as His servants and caliphs, in order to build this world in accordance with the concept set by Allah. According to (Baiti, R., & Razzaq, A., 2017) In line with the above opinion, M. Natsir said that the service to Allah which is the purpose of life and the purpose of education, is not a servitude that benefits the worshipped, but a servitude that brings happiness to the worshipper, a servitude that gives strength to the one who enslaves himself. The one who enslaves himself, his whole spiritual and physical life to Allah for his victory in the broadest sense, that is the purpose of man in the world (Junaedi, M., 2017) According to

(ZaimZaim, M., 2019)explains that the purpose of Islamic education is classified into: first, to form a complete person who can ultimately get closer to Allah Swt.; Second, to form a retired person to obtain happiness in life in this world and the hereafter. According to (ZaimZaim, M., 2019) Ibn Khaldun formulated that the purpose of Islam is divided into two types, the first is the ukhrowi oriented goal, which is to form a servant to perform an obligation to Allah. Second, the worldly oriented goal is to form human beings who are able to face all lives that are more worthy and beneficial to others.

There are several verses of the Qur'an that allude to the purpose of education, along with verses of the Qur'an and hadith along with their explanations. Among them is in QS. Al-Dzariyat verse 56, which means: "*And I did not create the jinn and mankind except to devote themselves (worship) to Me.*" That is why

'Wa'maa khaleeqat al-ja'a'l-ja'a'l-aa'a'l-'aa'a'a'l-'aa

This verse very clearly tells us that the purpose of the creation of jinn and humans is none other than to serve Allah SWT. In the movement and life of human beings must always be intended to serve Allah. The main purpose of education in Islam according to the Qur'an is to form people who are aware of their main duties in

this world in accordance with the origin of its creation, namely as *abid*. So that in carrying out the educational process, both from the side of educators or students, it must be based on devotion to Allah SWT alone. From the above explanation, it can be concluded that education is very important, and education is also a way to worship Allah.

Furthermore, the purpose of education as a caliph on earth is found in QS. Al-Baqarah verse 30-

"Remember when your Lord said to the angels: I am about to make a caliph on earth. They said: Why do you want to make (the caliph) on earth a man who will cause damage to it and shed blood, when We are always praying to you and purifying you? The Lord said: "Surely I know what you do not know." That is why

In the commentary of Ibn Kathir it is stated that the caliph in Surah al-Baqarah verse 30 means the people who change to inhabit and include their power and development. In this verse God conveys His decision to the angels about the plan for the creation of man on earth. Conveying them is important, because angels will be burdened with many tasks concerning humans. Some will be in charge of recording human deeds, some will be in charge of maintaining them, some will guide them and so on. This delivery could be after the creation of the

universe and its readiness to be inhabited by the first man (Adam) comfortably.

In carrying out our duties as caliphs, of course, we must have knowledge, both the knowledge of the world and the hereafter. To prosper the world, of course, we must have world knowledge, such as economic, social, political, and other sciences. But the knowledge of the world alone is not enough, because our real purpose on earth is to devote ourselves to Allah SWT. So the knowledge of the world and the hereafter cannot be separated. For example, if a person only has worldly knowledge then he will focus on the world only, he can justify all means to obtain the world, not thinking about whether he will be judged in the hereafter. Meanwhile, if we only focus on worship, for example, never working, living in worship all the time, it is also an inappropriate action. The action we should take should be to seek the happiness of the world to pursue the hereafter, become a person who is as successful as possible, as rich as possible, and then convert our success to seek the pleasure of Allah, such as giving inservice for the benefit of the ummah, establishing organizations to advance the ummah, helping our brothers and sisters, and many other positive activities with value in the hereafter.

Furthermore, the purpose of education is to achieve happiness in this

world and the hereafter as the Prophet PBUH said below.

Meaning: "*Whoever desires good in this world will have knowledge, whoever desires happiness in the hereafter will have knowledge, whoever desires both will have knowledge. (HR. Bukhaari-Muslim).*" That is why

From this hadith, we can conclude that if we want to achieve prosperity in this world and happiness in the hereafter, it should be with knowledge, knowledge is obtained from seeking knowledge, with education. Knowledge cannot come by itself, we are the ones who should pick up the knowledge by digging, gaining as much knowledge as possible, and demanding knowledge should begin with sincere intentions, sincere because of Allah SWT so that when we get his knowledge we can use it for good and get closer to Allah SWT, not even more knowledgeable the farther away from Allah SWT.

CONCLUSION

Education comes from the Greek word "*paedagogie*" which consists of the words "*paes*" meaning child and "*agogos*" meaning to guide. So *paedagogie* means guidance given to children. Meanwhile, in terms of education, it is an addition of skills or development of science and human beings

as a result of training, study or experience. Islamic education is a conscious and planned effort by educated people to be educated towards a change in personality and behavior that is good and directed so that it can reflect the true personality of Muslims.

There are five principles in formulating the goals of Islamic education, namely the principle of integration (tauhid), the principle of balance, the principle of equality and liberation, the principle of sustainability, and the principle of benefit and virtue.

The purpose of Islamic education is to improve good personality (morals). How we as Muslims should behave, whether we can be arbitrary, or not care about anything. Of course, that is not what Allah taught the Prophet PBUH. The Prophet PBUH is a person with the best morals, everything is reflected in the head, hadith, the Qur'an, which shows the nobleness of his morals. That is actually one of the goals of Islamic education. Then Islamic education aims to balance between the world and the hereafter. Actually, Islamic education is not only limited to religious education and is not limited to the world alone. The Prophet PBUH once urged every Muslim to work for his religion and his world at once, as he said: "*Do good deeds for your world as if you will live forever and do good deeds for your hereafter as if you were going to die tomorrow.*"

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