

Exploring the Quranic Foundations of Islamic Education

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Abstract

This study elucidates the concept of Islamic education, emphasizing the formation of a well-rounded and holistic individual through various objectives. Seven key aspects of education in Islam are discussed, namely, education in spirituality and morality, education in intellect and knowledge, physical education, psychological education, aesthetic education, skill-based education, and social education. The primary objective of Islamic education is to shape a Muslim who possesses noble character, physical and spiritual health, intelligence, proficiency, and God-consciousness. This concept reflects the view that education in Islam must encompass the entire spectrum of an individual's life, from the spiritual to the social dimensions. The research methodology for this study involves the analysis of Quranic texts to identify verses related to the objectives of Islamic education. Additionally, a literature review of the thoughts of scholars and Islamic sources is used to reinforce the understanding of the concept of Islamic education. This research approach supports a profound comprehension of the objectives of education in Islam and how this concept is reflected in religious teachings and the perspectives of Muslim communities. This study asserts that education in Islam is not confined solely to religious understanding but encompasses all aspects of life. With a deeper understanding of the objectives of Islamic education, it is hoped that better guidance can be provided for the development of an education system that aligns with Islamic values and principles.

Keywords: Islamic Education, Objectives, Spirituality, Morality, Holistic Development

Abstrak

Penelitian ini menguraikan konsep pendidikan Islam, dengan menekankan pembentukan individu yang berdimensi luas dan holistik melalui berbagai tujuan. Tujuh aspek kunci pendidikan dalam Islam dibahas, yaitu pendidikan dalam spiritualitas dan moralitas, pendidikan dalam akal dan pengetahuan, pendidikan jasmani, pendidikan psikologis, pendidikan estetika, pendidikan berbasis keterampilan, dan pendidikan sosial. Tujuan utama pendidikan Islam adalah membentuk seorang Muslim yang memiliki karakter mulia, kesehatan fisik dan spiritual, kecerdasan, keahlian, dan kesadaran akan Allah. Konsep ini mencerminkan pandangan bahwa pendidikan dalam Islam harus mencakup seluruh spektrum kehidupan individu, dari dimensi spiritual hingga sosial. Metodologi penelitian ini melibatkan analisis teks-teks Quran untuk mengidentifikasi ayat-ayat yang terkait dengan tujuan pendidikan Islam. Selain itu, tinjauan literatur terhadap pemikiran para sarjana dan sumber-sumber Islam digunakan untuk memperkuat pemahaman terhadap konsep pendidikan Islam. Pendekatan penelitian ini mendukung pemahaman yang mendalam tentang tujuan pendidikan dalam Islam dan bagaimana konsep ini tercermin dalam ajaran agama dan pandangan masyarakat Muslim. Penelitian ini menegaskan bahwa pendidikan dalam Islam tidak terbatas hanya pada pemahaman agama tetapi mencakup semua aspek kehidupan. Dengan pemahaman yang lebih mendalam tentang tujuan pendidikan Islam, diharapkan bahwa panduan yang lebih baik dapat diberikan untuk pengembangan sistem pendidikan yang sejalan dengan nilai dan prinsip-prinsip Islam.

Kata kunci: Pendidikan Islam, Tujuan, Spiritualitas, Moralitas, Pengembangan Holistik

1. Introduction

Basically, education has a foundation, goals, directions, or targets to be achieved so that its planning is sound and effective. Goals are the targets to be achieved by an individual or a group of people engaged in any activity. In general, the goal of education is the desired change sought and strived for through the educational process or educational efforts to achieve it, both in the behavior of individuals and in their personal lives, or in the life of society and the environment in which the individual lives, or in the process of teaching as a fundamental activity and as a proportion among the fundamental professions in society. The general aim of education is to bring about the positive changes expected of learners after undergoing the educational process, whether in terms of changes in individual behavior and personal life, in society, or in the surrounding environment where the learners live. The aim of education is a core issue in education and the essence of all pedagogical thinking.

The basis of Islamic education is the Quran and the Sunnah of the Prophet Muhammad (peace be upon him). It is on these two pillars that the fundamental concept of Islamic education is built in order to achieve the goals of Islamic education. The starting point is the concept of a human being according to Islam, as described in both the Quran and the Hadith. This concept should be reflected in the objectives. Only then do the efforts come into play in order to attain the established concept.

From this concept, the materials to achieve the goals, packaged within the curriculum and syllabus, are derived. Following that, the question of how to deliver these materials arises, leading to the development of teaching methods. In order for these methods to be effective and efficient, the provision of resources and facilities is necessary. Furthermore, to measure whether what has been delivered has been understood by the learners and the extent of their absorption of the material provided, evaluation is required.

As for the foundation of Islamic education, it can be understood from the words of Allah

يَأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَئِكُمْ أَلْأَمِرُ مِنْكُمْ فَإِنْ تَنْزَعُمُ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Translation : "O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger if you believe in Allah and the Last Day. That is the best [way] and best in result." (Quran, Surah Al-Nisa, 4:59)

From this verse, it can be understood that all affairs of the Muslim community must adhere firmly to the Quran and the Sunnah. Thus, the foundation of Islamic education is the Quran and the Sunnah. However, these two primary sources only contain basic principles, and Islamic education remains open to the element of ijtihad while adhering firmly to the values contained in the Quran and Sunnah as the main foundational values of Islamic education. Therefore, the Quran and Sunnah serve as the main basis and foundation in Islamic education.

Education, at its core, is driven by a foundation, goals, direction, or targets to be achieved, making its planning effective and efficient. Objectives represent the aims to be attained by individuals or groups engaged in an educational endeavor. In general, the objective of education is the desired and strived-for change brought about by the educational process, whether in an individual's behavior and personal life or in the broader context of societal life and the environment in which individuals reside. The overarching objective of education is to bring about positive changes in learners after they have undergone the educational process. These changes encompass not only individual behavior and personal life but also the broader social and environmental context in which learners live. Educational objectives are, in essence, the heart of education, the essence of all pedagogical thought.

The foundation of Islamic education lies in the Quran and the Sunnah of the Prophet Muhammad (peace be upon him). It is upon these twin pillars that the fundamental concept of Islamic education is built in pursuit of Islamic educational objectives. The starting point is the Islamic concept of a human being, as delineated in the Quran and hadith (the sayings and actions of the Prophet). This concept must be vividly reflected in the objectives. Subsequently, efforts are made to attain the established concept. The Quran and

the Sunnah serve as the bedrock and primary source for Islamic education. Although these two primary sources contain fundamental principles, Islamic education remains receptive to the element of *ijtihad* (independent juridical reasoning) while steadfastly adhering to the values inherent in the Quran and Sunnah as the central foundational values of Islamic education. Consequently, the Quran and Sunnah become the cornerstone and foremost foundation of Islamic education.

The translation of these educational objectives into tangible curriculum and syllabus content is the next step. It is essential to determine what material will be imparted to realize these objectives. Furthermore, the question arises of how to effectively transmit this material, giving rise to the development of pedagogical methods. To ensure the efficacy and efficiency of these methods, the provision of appropriate resources and facilities becomes a necessity. Moreover, evaluating whether the material has been comprehended by the learners and the extent of their absorption of the provided content necessitates a robust evaluation process. The comprehensive framework of Islamic education thus encompasses curriculum development, pedagogical strategies, resource allocation, and rigorous assessment to ensure the objectives are met.

2. Methods

The research methodology adopted for this study is rooted in a comprehensive analysis of Quranic texts. The primary focus is on identifying and extracting verses from the Quran that are directly related to the objectives of Islamic education. These verses serve as the foundational source material for understanding the profound essence of education in the Islamic tradition. The Quranic texts are examined meticulously to decipher the underlying principles and goals that underpin Islamic education. This rigorous scriptural analysis forms the bedrock upon which the study's findings are established.

This research methodology extends beyond a mere examination of Quranic verses. It encompasses a thorough literature review that delves into the perspectives and insights of scholars and authoritative Islamic sources. This multifaceted approach ensures a holistic and comprehensive understanding of the concept of Islamic education. By integrating the wisdom and interpretations of scholars with the Quranic teachings, the study enriches its findings, providing a well-rounded exploration of the objectives of Islamic education. This methodology is essential for capturing the depth and breadth of Islamic educational goals as perceived within the global Muslim community.

The research methodology employed in this study is twofold, with a primary focus on Quranic analysis and a complementary exploration of scholarly literature and Islamic sources. By intertwining these approaches, the study endeavors to offer a profound and comprehensive insight into the objectives of Islamic education. It uncovers the spiritual and moral dimensions of education as prescribed in the Quran while incorporating the wisdom of Islamic scholars, thus providing a holistic view of this vital aspect of Islamic tradition.

3. Results and Discussion

Objectives are something expected to be achieved after a certain effort or activity is completed. Objectives should be stationary, meaning they have already achieved or attained everything that was strived for. To achieve these objectives, various efforts are made, which are known as "*ikhtiyar maqsudi*," the endeavor to reach the intended goal.

3.1 The Objectives of Islamic education

The objectives of Islamic education, when viewed from the perspective of the division of human tasks and functions on a philosophical basis, as formulated by Omar Muhammad, can be categorized into three distinct aspects. *Firstly*, there are individual objectives, which relate to the concepts of individuals, learning, and their personalities. These individual objectives are concerned with the desired changes in behavior, activities, achievements, and personal growth of individuals. They encompass the preparation required for individuals in both worldly and spiritual aspects.

Secondly, there are social objectives, which pertain to the life of society as a whole, the general behavior of society, and everything related to societal life, including the desired changes, growth, enrichment of experiences, and progress that are aimed for.

Thirdly, there are professional objectives, which are associated with education and teaching as fields of knowledge, art, profession, and activities within the broader spectrum of societal activities. These professional objectives underscore the role of education as an essential element within the larger framework of society. In summary, the objectives of Islamic education are multifaceted, encompassing the development of individuals, the betterment of society, and the advancement of education as a field of knowledge and practice within the broader societal context.

In a philosophical context, the objectives of Islamic education refer to various tasks and functions of humans, which can be divided into three main domains, as formulated by Omar Muhammad. Firstly, there are individual objectives related closely to the concept of individuals, the learning process, and personal development. This involves the desired changes in individual behavior, activities, achievements, and the desired growth within themselves. Additionally, these objectives encompass preparing individuals to face life's challenges in both the worldly and hereafter contexts.

Secondly, there are social objectives related to the aspects of society as a whole. This includes the desired changes in the behavior of society in general, growth, enrichment of experiences, and progress in the social context. These objectives reflect the role of Islamic education in shaping a better and more ethical society.

Thirdly, there are professional objectives related to education and teaching as sciences, arts, professions, and as a part of social activities. Islamic education also plays a role in the development of knowledge, arts, and professions, contributing to the overall activities of society. Thus, the concept of the objectives of Islamic education encompasses philosophical dimensions that are individual, social, and professional, with broad-ranging impacts on individual and societal development.

Zakiah Daradjad formulates the objectives of Islamic Religious Education, depicting a profound and sustainable vision of education. In her concept, the primary objective of Islamic Religious Education is to nurture individuals into devout beings with a deep understanding of Islamic teachings, capable of wholeheartedly applying them in every aspect of their lives. This encompasses actions, attitudes, and principles that align with the values of Islam.

Delving deeper, these objectives have crucial dimensions. Firstly, the goal of Islamic Religious Education is to equip individuals with a strong comprehension of Islamic teachings. This includes in-depth knowledge of religious concepts, laws, and values inherent in Islam. This understanding forms a solid foundation for individuals to practice their faith effectively.

Furthermore, this objective leads to the practical application of religious teachings in everyday life. This involves attitudes and actions that reflect the moral and ethical values taught by Islam. Individuals emerging from this education are expected to lead lives filled with virtue, integrity, and honesty.

In achieving these objectives, it is essential to adopt an intensive and effective approach to religious instruction. This involves teaching methods that motivate, deepen understanding, and encourage active practice of religious teachings. In this educational journey, religious instruction is not merely about theoretical comprehension but also about cultivating character and real-world deeds that align with the principles of Islam.

In his study, Omar Muhammad al-Toumy as-Suaibani explains various principles that underlie comprehensive and broad-minded Islamic education. Firstly, the principle of universality (syumuliyah) is the foundational basis that considers all aspects of religion, encompassing faith, worship, morality, and transactions, as well as human aspects like the physical, spiritual, and psychological dimensions. Secondly, the principle of balance and moderation emphasizes the importance of achieving equilibrium in various aspects of an individual's life and fulfilling individual and community needs in a balanced and moderate manner.

Thirdly, the principle of clarity highlights the importance of teachings and laws that provide clarity about the state of the human soul, offering clear guidance in their lives and behavior. Fourth, the principle of realism and practicability indicates that Islamic education must be practical and applicable in everyday

life, in line with the realities of life. Fifth, the principle of desired change underscores the need to transform the individual's structure in various aspects, including physical, mental, social, knowledge, thinking, skills, values, and attitudes of learners to achieve dynamic educational objectives.

The dynamic principle of accepting change and development emphasizes the importance of flexibility in Islamic education to adapt to changing times and societal demands.

The aim of Islamic education is the crystallization of Islamic ideals within the personality of students. Moh. Athiya El-Abrasyi, in his book, summarizes five primary objectives of Islamic education. Firstly, Islamic education aims to facilitate the formation of noble character. This signifies that education in the Islamic context is not only about the acquisition of knowledge but also crucial in shaping good character and high ethics in individuals. Secondly, the objective of Islamic education is to prepare for life in this world and the hereafter. This reflects Islam's vision of a comprehensive life, where education must prepare individuals to face the challenges of this world while also considering the hereafter as an inseparable aspect of life. Thirdly, Islamic education also aims to prepare for livelihood and the maintenance of beneficial aspects. This indicates that education in Islam should provide skills and knowledge that can be applied in daily life, including earning a living and maintaining well-being. Fourthly, another goal is to instill a scientific spirit in students and satisfy their curiosity in exploring knowledge. This reflects the importance of research, exploration, and in-depth understanding in Islam. Education should encourage students to become critical thinkers and enthusiastic seekers of knowledge. Fifthly, Islamic education also aims to prepare students professionally and technically. This emphasizes the importance of practical skills in society, which can help individuals succeed in their chosen professions or careers. The Quran contains many verses describing the ideal human being it aspires to.

However, the Quran also asserts that this perfect human is not achieved automatically but through a process of development and formation. There are several main objectives in this process: Firstly, one of the primary goals is to create individuals who are truly obedient and devoted to Allah ('abd). This refers to the formation of a deep relationship between humans and their Lord, where individuals recognize Allah's greatness as the Creator and Sustainer and submit fully to His will. Secondly, the Quran also aims to prepare individuals to be khalifah, leaders, or representatives of Allah on Earth. This indicates human responsibility to care for and preserve the universe and to govern communal life in accordance with religious principles.

Furthermore, another goal is to build and nurture akhlakul karimah, which means good and noble character. The Quran provides clear guidance on ethics, morality, and values that should be applied in everyday life. Additionally, the Quran underscores that the ultimate aim of this process is to achieve happiness in both this world and the hereafter. This suggests that submission to Allah, wise leadership, good character, and physical development are factors that support the attainment of complete happiness in human life. Lastly, the Quran also emphasizes the importance of preparing humans physically, including bodily health, so that they can perform their duties effectively in this life.

Thus, the Quran illustrates the ideal human figure it aspires to, affirming that the achievement of these objectives through the process of development and formation is essential to attain perfection and happiness in life.

3.2 The Aspects of the Objectives of Islamic Education from the Perspective of the Quran

Based on the data in the table, the average student can use Edlink very well, this is shown from statement number 1 with a score of 4.39 on a scale of 5 which is the highest score in the table. And also students are satisfied with the learning strategies used. However, lecturers should pay more attention to giving feedback. The use of literacy strategies with the feedback method for students will make it easier for them to understand information and improve the quality of their activities or learning (Carless and Boud 2018).

The concept of Islamic education underscores various aspects that need to be instilled in individuals. Firstly, there are objectives related to religious and moral education, which encompass the development of a deep connection with God and the formation of good and moral character. Secondly, there are objectives related to intellectual and scientific education, emphasizing the importance of profound understanding and

knowledge in various fields. Thirdly, the aspect of physical education is another goal, emphasizing the health and physical fitness of individuals. Fourthly, psychological education becomes a significant focus, encompassing the development of emotions, motivation, and psychological well-being. Fifthly, aesthetic education highlights the appreciation of art and aesthetics as part of education. Sixthly, objectives related to skill-based education include the development of practical skills that can be applied in daily life. Finally, the social aspect serves as another objective, teaching values such as cooperation, empathy, and social responsibility. Overall, the concept of Islamic education involves the formation of well-rounded and holistic individuals, with a focus on spiritual, intellectual, physical, emotional, aesthetic, skill-based, and social dimensions.

The goal of Islamic education is the crystallization of the ideal values of Islam within the personality of the students. It aims to shape a complete Muslim who not only possesses noble moral character but also maintains strong physical and spiritual health, sharp intelligence, and proficient skills. All of this is underpinned by a profound awareness and devotion to Allah SWT. This perspective aligns with the thoughts of Al-Abrasyiy, who delineates five primary objectives of Islamic education. Firstly, moral education is at the core of Islamic education, while also considering other aspects like physical education, intellectual development, and skill enhancement. Secondly, Islamic education takes into account the needs of students to succeed in both the worldly and hereafter domains. Thirdly, it emphasizes the importance of providing comprehensive benefits, encompassing religious, moral, and psychological aspects. Fourthly, knowledge is acquired not solely for academic purposes but to achieve deep understanding and enhance moral character. Lastly, professional education is a crucial objective, preparing individuals to earn a lawful livelihood. In summary, this concept illustrates the vision of holistic Islamic education, aiming to nurture individuals who are balanced in various dimensions of life, from spiritual aspects to practical skills, with the ultimate goal of achieving success in both this world and the hereafter.

The objectives of Islamic education are indirectly mentioned frequently in the Quran. Among the objectives of Islamic education mentioned in the Quran are:

3.2.1 To nurture individuals as 'servants of Allah.'

Based on various references, worship is indeed categorized as one of the objectives of education in the perspective of the Quran. The term "ibadah" is derived from the verb "عبد-يعبد-عبادة," which means to worship, serve, or humble oneself before Allah. Meanwhile, "عبدية" as its noun form is interpreted as a commitment to fulfill promises, uphold boundaries/laws, be content with what exists, and endure losses. Worship as an educational objective can be seen in several verses that use the verb "يعبدون" in the form of "fi'l mudhari ghaib muzakkar-jama'," although in reality, there are many verses that use this term in various derivative forms.

The objective of education in the context of worship, for example, is contained in the words of Allah (swt):

وَمَا حَلَّفْتُ الْجِنَّ وَالإِنْسَنَ إِلَّا لِيَعْبُدُونَ

Translation : "I did not create the jinn and mankind except to worship Me."

The word "يعبدون" in this verse begins with the letter "ل," which, in the science of Nahw (grammar), is a type of lam kay (interpreted as "to" or "so that"). Therefore, in simple terms, this verse emphasizes that the creation of humans is nothing other than "to" or "so that" they worship Allah. Imam Ahmad Mustafa Al-Maragi states that the word "ليعبدون" as the purpose of the creation of jinn and humans in this verse means "ليرفوناني," which means that they (jinn and humans) get to know Me. Because if they were not created, they would never have recognized the existence of Allah and would not have acknowledged His Oneness. According to Al-Maragi, this is also in line with the hadith qudsy (divine hadith) that says: "كنت مخفيا فأردت أن أعرف فخلقت الخلق في عرفوني" (I was a hidden treasure, and I wanted to be known, so I created creation, and it is through Me that they know Me). In this sense, it becomes even clearer that one of the orientations of the objectives of Islamic education is to provide individuals with the ability to fulfill their role as 'Abd Allah (servants of Allah).

3.2.2 Guiding humanity to become Khalifah

The objective of education as an effort to nurture individuals to become khalifah is encompassed in several Quranic verses that contain the term "خليفة." To designate stewards, the Quran mentions it in various forms such as "خليفة" as in Q.S. Al-Baqarah/2:30 and Q.S. Shad:26, in the plural form "خلاف" as in Q.S. Al-An'am:65, Q.S. Yunus:14, 73, Q.S. Fatir:39, and occasionally in the form of "خلفاء" as in Q.S. Al-A'raf:69, 74. In the Arabic language, the word "khalifah" is defined as someone who replaces the one before him (الذى يستخلف من قبله) or takes someone else's place or position.

Nurturing individuals to become Khalifah is an educational objective found in several verses that use the term "khalifah," such as in the words of Allah, which state:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِلُ الْدِمَاءَ وَتَخْنُونَ
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Translation : "When your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority.' They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?' Allah said, 'Indeed, I know that which you do not know.'" (Quran, Al-Baqarah/2:30)

According to Rashid Rida, the second interpretation suggests that the intended steward in this verse is Prophet Adam and his descendants (مجموع ذريته). They are tasked with teaching and conveying the laws of Allah to all of humanity in human language, and they are chosen to represent and replace Allah in carrying out this mission. In this sense, it becomes even clearer that one of the orientations of education is to equip individuals with the ability to fulfill their role as Khalifah.

3.2.3 Fostering a Strong Generation

Another goal of Islamic education is to prepare a strong generation. Preparing students to have strong physical abilities is one of the objectives of education in the Quranic perspective. This can be seen as a consequence of human beings' role as stewards and their purpose of worshiping Allah, which requires them to have strong physical bodies.

In the Quran, there are indeed several verses that allude to the need for preparing a physically strong generation. For example, in the verse where one of the two women speaking to their father ;

قَالَتْ إِحْدَاهُمَا يَابْتِ أَسْتَعِرُهُ إِنَّ خَيْرَ مَنْ أَسْتَعِرْتُ الْقَوِيُّ الْأَمِينُ

Translation : they say, "O our father, hire him. Indeed, the best one you can hire is the strong and the trustworthy." (Quran, Surah Al-Qasas, 28:26)

Historically, this verse narrates an incident between the Prophet Moses (peace be upon him) and the family of the Prophet Shu'ayb (peace be upon him). One of Shu'ayb's daughters suggested to her father that they should hire Moses as their worker, considering him to be "qawiyun-amin" (strong and trustworthy).

This perspective is also reinforced in Jalalain's interpretation (Tafsir Jalalain). It is mentioned that one of Shu'ayb's daughters recommended hiring Moses to tend to their flock because of his physical strength (لقوته) and trustworthiness (أمانته). Based on these considerations, one of the goals of Islamic education is to prepare a strong generation, characterized by professionalism and trustworthiness.

3.2.4 Attaining Happiness in this World and the Hereafter

The pursuit of success and happiness in both the worldly life and the hereafter requires a sound educational process, and this is one of the goals of Islamic education. The concept of achieving success and happiness in both realms is conveyed in a saying of the Prophet Muhammad (peace be upon him):

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : أَخْدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْكَجِي فَعَالَ : كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرٌ سَيِّئٌ . كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرُ الصَّبَاحَ وَ إِذَا أَصْبَحْتَ فَلَا تَنْتَظِرُ الْمَسَاءَ وَحْدُ مِنْ صِحَّتِكَ لِمَرْضَكَ وَ مِنْ حَيَاةِكَ لِمَوْتِكَ (رَوَاهُ الْبُخَارِي)

Translation : Ibn Umar (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) took hold of his shoulders and said, "Be in this world as though you were a stranger or a traveler along a path." Ibn Umar used to say, "When evening comes, do not expect to live until morning, and when morning comes, do not expect to live until evening. Take from your health for your illness, and from your life for your death." (Sahih al-Bukhari)

Some people consider the balanced pursuit of happiness in both this world and the hereafter as one of the objectives of education in the Quranic perspective. Implicitly, this can be seen in several Quranic verses, such as in the verse where Allah says:

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقَنَا عَذَابَ الْنَّارِ

Translation : "And among them is he who says, 'Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.'" (Quran, Surah Al-Baqarah, 2:201)

In interpreting this verse, Al-Maragi suggests that some people pray, "O our Lord, grant us a good and happy life in this world and a content and blessed life in the Hereafter." As for the goodness in the Hereafter mentioned in the verse, according to him, it refers to the happiness of enjoying the blessings of paradise and the happiness of seeing Allah on the Day of Judgment. He further explains that seeking goodness in this world can be achieved by pursuing the means that lead to it, such as good efforts, a well-structured way of life, and positive social interactions. Seeking goodness in the Hereafter, on the other hand, involves sincere faith, righteous deeds, and adorning oneself with noble character. Based on this understanding, one of the goals of Islamic education is happiness in both this world and the hereafter.

4 Conclusion

In summary, education is fundamentally anchored in a set of principles and guided by specific objectives. These objectives represent the desired transformations that individuals or groups should undergo through the educational process. The overarching aim of education is to bring about positive changes, encompassing both individual behaviors and broader societal contexts. Educational objectives are, in essence, the heart of pedagogical thought and guide the entire educational process.

Islamic education, firmly rooted in the Quran and the Sunnah of Prophet Muhammad (peace be upon him), derives its fundamental concept from these sources. This concept is then translated into tangible curriculum content and effective pedagogical methods to achieve the defined objectives. The Quran and Sunnah serve as the unwavering cornerstones of Islamic education, while allowing room for ijihad, ensuring that the education system remains true to its foundational values. This comprehensive framework of Islamic education encompasses curriculum development, pedagogy, resource allocation, and rigorous assessment, all aimed at realizing the educational objectives laid out in the Quran and Sunnah.

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