

THE PURPOSE OF EDUCATION AND ITS MEANING IN ACCORDANCE WITH ISLAM'S TEACHINGS

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ABSTRACT

This research is aimed at finding out the purpose of Islamic education contained in the Qur'an. The research method used is the maudu'i tafsir method, with a descriptive qualitative approach and type of library study research. Thus, the prophet Muhammad (peace be upon him) said: "The prophecy of Allah is that the people of the world and of the Hereafter should be worshippers of all things. The Qur'an repeats many verses about those who are given knowledge with faith and worship. He who has knowledge and faith gives birth to a man who fears him, and he will be exalted in the rank of his Lord.

Keywords: Purpose of Islamic Education, Al-Quran.

INTRODUCTION

Education and teaching are the activities of the individual as a profession among the professions that exist in the society (Sitopu et al., 2024; Afni et al., 2024; Antika et al., 2024). The educational objectives are classified into the objectives of the society: individual objectives that relate to the improvement of individual abilities such as knowledge, change of behavior, growth of maturity, and the readiness that must be in achieving individual happiness in the world and the future (Tubagus et al., 2023; Aslan & Shiong, 2023; Muharrom et al., 2023). As for education, it is an attempt to

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glorify humanity in filling the human dimension with humanity's real orientation through the development of ideas (thoughts, creations, tastes, qualities and works) optimally in order to realize the human person fully (Nurhayati et al., 2023; Nurdiana et al., 2023; Erwan et al., 2023; Prayitno, 2009). The term education is not confined to the classroom but covers all aspects of human life.

Thus, the objects of the formal science of Islamic education are normative efforts (according to the teachings and values contained in the phenomenon of *kauniah*) that help the process of development of students (as a human) and social units (as the life of society) to a better level (Muhaimin, 2006). It is in accordance with the needs of the basic components of human nature: body, spirit and mind (Shaleh, 1990). These three components require touches that are filled with the sense of purity to meet their basic needs, namely their *fitrah* as creatures with the best of creation (Sarmila et al., 2023; Sulastri et al., 2023; Haddar et al., 2023).

The substance of human truth and the dimension of humanity are entirely normative, referring to the values of happiness living in this world and in the Hereafter (Aslan & Pong, 2023; Tuhuteru et al., 2023; Astuti et al., 2023). The purpose of the standard education is to be the focus of the human being (individual) involved in the educational activities, namely the pupils and educators. (Prayitno, 2009). This normative approach outlines two main objectives of knowledge after the educational process, namely: (1) the ethical-religious objectives that are oriented towards the attempt to keep man away from misery and lead him to good, and (2) the *ukhrawi* objective that is oriented to the salvation of man from punishment due to lack of knowledge and obedience to his Lord. (Arif, 2008).

It takes material in education to a good goal (Usman, 2010). The purpose of education is basically nothing but the direction to be achieved for the realization of the purpose of human life in accordance with the merit and dignity of humanity, with all its content, that is, the optimum development of human reality, human dimension and vision. (Prayitno, 2009). Furthermore, to shape mankind to be good is not only the responsibility of education in the narrowest sense but also of all kinds of rational and social education in which the parable education of the Qur'an is included. (Usman, 2010).

Therefore a little more we need to understand Islamic concepts that are filled with educational nuances without excluding one side. The Qur'an as the main guidance book of Islam and human beings deserves to get the primary attention in this issue of education. Here we can see four purposes of education in the Quran: 1. He is the Creator of the world, and he is the Lord of all things. (Al-Jamali, 1986).

The four purposes of this education are to illustrate the extent to which the Quran is concerned in matters of education. The purpose of Islamic research covered in the Qur'an is not only a question of dogma, worship but also it deals with other aspects that are also very important such as the development of intellectuality,

development of understanding and regulation of human behavior and emotions. Not only that, it also concerns values in social responsibility as well as individuals in the concept of self-slavery to God. (Usman, 2010).

Al-Syaibni describes and classifies the purpose of Islamic education as follows:

1. The purpose of education is a desired change, achieved through an educational effort, either in the behaviour of the individual for his personal life, or in the life of the community and its environment, in which the individual lives or in a process, with the behavior of the society in general, and with what relates to this life of change, growth, enrichment of experience, and the desired progress.
2. Professional goals related to education and teaching as a science, art, profession and as an activity between the activities of society. (Syahidin, 2009).

Furthermore, Rasyid Ridha expresses the formula of the goal of education according to Muhammad Abduh the achievement of the mind and soul to the limits that enable them to perfect happiness in life and after death. The power that everyone has is not the same degree, there are low and there are high. There is a difference between God's will and the will of mankind. Now what can be changed by human effort is what needs to be done by education. Reason is simple and empty from science. Reason needs to be activated so that it can be used more effectively by inserting science into it. Furthermore, when reason has contained science, then man can distinguish what is good and what is bad, what is wrong and which is right. He is the light of light, that he may enlighten men, that they may see good and evil. (Syahidin, 2009).

According to the above opinions, the researchers assume that the following verses are relevant and correspond to the theme that has been determined. This research is expected to make a theoretical contribution to the world of education and society in general.

RESEARCH METHOD

The approach used is a qualitative approach, a type of research study of the library with a method of research is the method of tafsir maudu'i. Tafsir maudu'i is to gather every verse that has the same purpose and theme, after that when possible organized based on chronological descent with consideration of the cause of descent. The next step is to decipher it by exploring the entire aspect that can be scratched. (Anwar, 2009). M. Alfatih Suryadilaga, stated that this method of maudu'i is also known as a thematic method because its discussion is based on the specific themes of the Qur'an as determined by the mufasir (Suryadilaga & Dkk, 2005). In the same context, the Maudhu'i method is the method of interpreting the Qur'an by choosing a specific topic to be sought for explanation in the Quran related to the topic. (Mahyudin, 2018). Then they searched for an explanation of each other, and then they came to a conclusion based on their understanding. (Muhaimin, 2006).

There are two kinds of methods of Maudu'i, the two types of Maudou'i interpretation are: 1. Studying a letter with a universal study (tidak parsial). Therein is the first mission, then the second mission, and there is the connection between the one part and the other part, so that the face of the letter is like a perfect and complementary shape; and the whole Qur'an speaks of the same subject. They're all put under one title, and then interpreted as maudu'i. (Anwar, 2009).

But the method chosen in this paper is the second one, which is to gather the same verses in a single theme. When the signs are found according to the selected theme, then each of them is interpreted one by one. The Quran is a translation of the Qur'an, and the Quran is one of the most important translations of the Quran.

RESULT AND DISCUSSION

The concept of the purpose of education in Islam according to Ash-Shaibani is the desired change through the educational process (Umar, 2020). The expected change is the increasing knowledge of a person after going through the educational process to be able to change personal behavior, society, the environment and even educational devices included in it. The word science, according to Raharjo, outlines the words of Franz Rosenthal, that the root of the word 'a-l-m in Arabic has no similarity with the semitic root. The word 'knowledge in language' means knowledge of signs or signs. The term 'known signs' means the phenomena of nature with all its contents. (Abdullah dkk., 2004). One of the purposes of Islamic education is faith and knowledge. (Umar, 2020). Therefore, the mastery of science is the goal of education that must be achieved. More than that, the application of science itself is more important, including the dissemination of science.

The purpose of Islamic education forms the personality of a student who is strong physically, spiritually and spiritually, that is, a mature Muslim personality. (Khon, 2020). The primary objective of education in Islam is to educate children, to be a strong man of faith, strong in faith, capable of worship, able to communicate well with others, have the skills of work and able to nurture themselves and their families. (Mahyudin, 2018). These are the signs of the Qur'an.

Al-Baqarah (2) verses 145.

... If you follow their desire after knowledge has come to you, you will be among the wrongdoers.. (QS. 2: 145) (Kemenag, 2019).

Allah warns them not to turn away from the truth and go astray, for the argument is for the one who knows better than the other. (A. bin M. bin A. bin I. Alu Syaikh, 2019).

Al-Baqarah (2) verses 247

They said, "Allah has chosen him to be your king and has given him knowledge and a mighty body." (QS. 2:247). (Kemenag, 2019)

Thalut is more knowledgeable than you, and more powerful, and stronger in battle, and better in knowledge than you are. Therefore he was worthy to be a king, because he had knowledge, and had good form, and was strong both physically and mentally. (A. bin M. bin A. bin I. Alu Syaikh, 2019).

Al-Imran (3) verses 61.

Who has disputed with you concerning Jesus?), ... (QS. 3:61) (Kemenag, 2019).

Abu Haritsah bin 'Al-Qamah, as bishop and leader of the study (the Christians of Najran), who was originally Arab, came from Bani Bakar bin Wa'il, but he entered into Christianity so that he was highly praised and glorified by the Romans and their kings. They built churches for him and dedicated themselves to him because they knew his firm embrace. The Prophet (peace and blessings of Allah be upon him) knew what had been written before him, but he continued to embrace the Christian religion, because he felt that he was honoured by his followers. (A. bin I. Alu Syaikh, 2019a).

Yusuf (12) verses 22

And when he was grown up, We gave him wisdom and knowledge. ... (QS. 12:22) (Kemenag, 2019).

We have given him wisdom and knowledge. (A. bin I. Alu Syaikh, 2019c).

Al-Kahfi (18) verses 66

Moses said to Khidhir, "Shall I follow you so that you may teach me the truth of all that you have been taught?" (QS. 18: 66) (Kemenag, 2019).

He said to him, "Can I follow you?" This is a question of gentleness, not of compulsion. That is what a disciple should ask a wise man. And Moses said, "Shall I follow you?" He said to you, "So that you may teach me the truth of what you have been taught?" (A. bin I. Alu Syaikh, 2019d).

Tahaa (20) verses 114

..., And say, "My Lord, add me knowledge.." (QS. 20:114) (Kemenag, 2019).

Say: "O my Lord, give me more knowledge from Thy presence, and the Prophet (peace be upon him) will increase his knowledge until the day of his death." Praise be to Allah over all things. (A. bin I. Alu Syaikh, 2019e)

Al-Anbiya (21) verses 79

And We gave each one of them wisdom and knowledge., ... (QS. 21:79) (Kemenag, 2019).

Ibn Abi Hatim said from Humaid that when Yasa bin Mu'awiyah asked for a judge to be married, Hasan came to her and wept. He said: "What makes you cry?" He said, "O Abu Sa'id, it has come to me that there are some judges; one who is wise, then he is wrong, and he is in the Fire. (A. bin I. Alu Syaikh, 2019e) The Prophet (peace and blessings be upon him) said: "If a judge judges, and his judgment is correct, he shall have his reward; and if he is judged, and he is wrong, he will have one reward." He who knows the truth and judges with it will be in Paradise, and he who punishes people with foolishness will be to Hell. And he who knows it and disputes with it is to Hell." (A. bin I. Alu Syaikh, 2019e).

Al-Hajj (22) verses 54

And that those who have been given knowledge may know that it is the truth from your Lord.. (QS. 22:54) (Kemenag, 2019).

And that those to whom knowledge is given may know that it is the truth from your Lord, and then believe. (A. bin I. Alu Syaikh, 2019e).

An-Naml (27) verses 15

We gave knowledge to David and Sulaiman.;... (QS. 27:15) (Kemenag, 2019).

We have given knowledge to David and Solomon, and they say, "Praise be to Allah, who has made us superior to most of His believing servants." Allah says: "We have written a letter in which Allah has not given mercy to His servants, and He has praised Allah for it except that His praise is greater than His mercy, even though you do not know it, except in the Book of Allah which has been revealed." (A. bin I. Alu Syaikh, 2019f).

Al-Qasah (28) verses 80

Those who were given knowledge said, "A great calamity is upon you.,... (QS. 28:80)

When the scientist heard their words, he said to them, "Woe to you! The reward of Allah is better for those who believe and do good deeds." Allah says: "I have prepared for my servants that which the eyes have not seen, the ears have not heard, and the hearts have not passed through. And if you will, read: "No one knows what is hidden from them.."(A. bin I. Alu Syaikh, 2019f)

Al-Ankabut (29) verses 49

It is a clear revelation in the breasts of those who are given knowledge.. ... (QS. 29:49)

He said: "The Qur'an is clear in the breasts of those who have knowledge. Indeed We have made the Qur'an easy for a reminder, so are there those who take the reminder? (QS. Al Qamar: 17). Surely the Qur'an is clear in the breasts of those who

have knowledge. It's from Qatadah and Ibnu Juraij. And I said, "This is what Ibn 'Abbas' al-Aufi has revealed, and that is what ad-Dahhak has said, and it is more sacred." (A. bin I. Alu Syaikh, 2019f).

Saba' (34) verses 6

Those who have been given knowledge think that what has been revealed to you from your Lord is the truth, and that it guides to the path of the Almighty, the Praiseworthy.. (QS. 34:6) (Kemenag, 2019).

Those who know Allah and His command, know that the Qur'an which Allah has sent down to His Messenger is the truth, and there is no doubt in it. (Al-Qarni, 2008). From the point of view of educational purposes, this is perfectly consistent with Usman's view, that the purpose of educating and teaching lies in its direction towards good and truth for mankind, and both are intended to develop the potential of reason. (A. bin I. Alu Syaikh, 2019f).

Shad (38) verses 45

And remember Our servants, Abraham, Isaac, and Jacob.. (QS. 38:45) (Kemenag, 2019)

And remember Our servants, Abraham, Isaac, and Jacob, who have great deeds and knowledge. All these things are good deeds, knowledge, strength in worship, and a glorious heart. (A. bin I. Alu Syaikh, 2019g). "He who has great deeds, who has power, and knowledge, who knows what to do." (A. bin I. Alu Syaikh, 2019g).

Al-Mujadilah (58) verses 11

... Allah will exalt those of you who believe and those who are given knowledge. (QS. 58:11) (Kemenag, 2019).

O you who believe, when you are commanded to meet in the congregation to ask your brother to sit together, then let a Muslim sit together so that his brother can sit in the assembly, then Allah will extend your provision and reward. When you are asked to leave for a cause, then dissolve. Then Allah will exalt the believers among you according to their degree of faith. Knowledge comes after the congregation is fulfilled, so that those who have knowledge are better informed than they. God is all-knowing. He has no equal. He has forgotten nothing. God will reward every man according to his deeds. (Al-Qarni, 2008).

Allah will exalt those who believe among you and those who are given knowledge in a degree. Allah is All-Knowing of what you do. Do not think that if one of you gives a favor to his brother, whether he comes or he goes and he goes, then he will diminish his right. And Allah will not waste it, nor will He reward him in this world and in the Hereafter. He said, "God will raise up those who believe among you and

those who are given knowledge, and Allah is All-Knower of what you do." (A. bin I. Alu Syaikh, 2019b).

He said to him, "Who do you raise for the people of the valley?" He said, "I raised for them Ibn 'Abzi, one of our free servants." He said: "Have you raised a former servant for their ruler?" He replied, "O Muhammad! He is a reader of the Qur'an, an understanding of the pharaohs and a wise man." HR. Muslim of Az-Zuhri (A. bin I. Alu Syaikh, 2019b).

In Surah al-Baqarah 145 Allah explains the argument of those who have knowledge. Those who have knowledge are the rulers of the world and the Hereafter, and those who understand the truth in the hereafter. So it is very easy for them to deny contradictory arguments. The Prophet (peace and blessings be upon him) is the one who has been given knowledge and instilled in it knowledge as it is in the Qur'an. The same is true of the other suras. As the purpose of education has been shown before is to create a praiseworthy akhlak and leave a corrupt akhlak, so is what is listed in the above verses as in al-Mujadalah verses 11, Muhammad verses 16, and there are verses in the same topic. Ahmad Mudjab Mahalli in his book Hadith Shahih al-Bukhari, describes a man who has not had much knowledge, little understanding of the meaning of ethics (Mahalli, 2001).

The Prophet (peace and blessings be upon him) said: "Do not be jealous except for two persons. To whom Allah has given wealth, then it is used in the right way, and to whom He has given wisdom, then the truth is used and it is taught to others." (Mahalli, 2001).

I have heard the Prophet (peace be upon him) say, "God does not withdraw knowledge from the hearts of men, but he destroys those who have knowledge." (para ulama). When the scholars are extinct, the people will raise the foolish organs as leaders to be referenced to solving problems. And the fools will give fatwa without knowledge, so that they will go astray and mislead." (Mahalli, 2001).

CONCLUSION

When a learning process or educational program is in order then educational objectives will be one of the priorities must be taken into account. The purpose of education plays an important role. Those who believe in the world and the Hereafter are the only ones who have the right to be faithful and to be worshippers of God.

The Qur'an repeats many verses about those who are given knowledge with faith and worship. He who has knowledge and faith gives birth to a man who fears him, and he will be exalted in the rank of his Lord..

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