

## The Purpose of Islamic Education in Qur'anic Perspective

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### Abstrak

Penelitian ini bertujuan untuk menganalisis tujuan pendidikan Islam dalam perspektif al-Qur'an. Penelitian ini menggunakan pendekatan kualitatif dengan metode kajian pustaka. Hasil pembahasan menyimpulkan bahwa manusia sebagai makhluk yang memiliki akal sehat yang sempurna diamanahkan oleh Allah untuk menjadi *khalifah* (wakil Allah) yang bertugas menjaga, merawat, dan mengelola bumi beserta isinya. Termasuk tugas besar manusia adalah memahami manusia lainnya akan hakikat hidupnya, serta menuntun manusia lainnya untuk menemukan jati dirinya. Pendidikan Islam adalah salah satu wasilah yang sangat efektif untuk mencetak dan menyiapkan sumber daya manusia yang berkualitas, unggul, dan produktif. Pendidikan Islam adalah sebuah misi besar untuk membawa dunia ke arah yang lebih baik, adil, dan makmur. Dalam perspektif al-Qur'an, tujuan pendidikan islam tidak hanya mengasah kemampuan kognitif dan peningkatan sisi keilmuan semata, melainkan juga penanaman nilai-nilai akhlak, keimanan, sosial, dan menyentuh segala aspek kehidupan. Yang pada intinya pendidikan islam itu bertujuan untuk mengajarkan manusia bagaimana ia membangun hubungan baik dengan Tuhannya dan menebarkan manfaat kepada sesamanya dalam segala aspek kehidupan yang memungkinkan.

**Kata Kunci:** Tujuan, Pendidikan Islam, al-Qur'an

### Abstract

The aim of this research is to analyze the objectives of Islamic education in the study of the al-Qur'an. This research uses a qualitative approach with a literature review method. Based on the results of the discussion, humans as creatures with perfect common sense have been entrusted by Allah to become *khalifah* (God's representatives) who are tasked with guarding, caring for and managing the earth and its contents. Including the great task of humans is to understand other humans about the essence of life, and guide other humans to find their identity, and that is the best human being in the guidance of Rasulullah. Islamic education is one of the most effective tools for producing and preparing quality, superior and productive human resources. Islamic education is a big mission to bring the world to a better, fairer and more prosperous direction. From the perspective of the al-Qur'an, the aim of Islamic education is not only to sharpen cognitive abilities and improve the scientific side, but also to instill moral, religious, social and economic values. In essence, Islamic education aims to teach humans how to build a good relationship

with God and spread benefits to others in all possible aspects of life.

**Keywords:** The aim, Islamic Education, al-Qur'a

## INTRODUCTION

Islam is a religion plenary which regulates all aspects of human life. Islam not only regulates issues related to ritual worship and spiritual life, but Islam also regulates social, educational, economic, political and legal aspects. The Islamic religion is based on the Qur'an as the holy book and revelation of Allah revealed to the Prophet Muhammad. The Qur'an contains instructions and life guidelines for Muslims in carrying out their worship of Allah, various values and morals, as well as life principles needed to build a just, good and prosperous society.<sup>1</sup>

Universally, Islam is a religion that provides comprehensive and thorough life guidelines for Muslims in every aspect of their lives.<sup>2</sup> This makes Islam always relevant and can be applied in various contexts of time and place. The Qur'an is the main source of Islamic teachings which is a guide to life for Muslims. The Qur'an is the holy book of Islam as the word of Allah which was revealed to the Prophet Muhammad in stages over a period of approximately 23 years.<sup>3</sup> The Qur'an contains moral teachings, spiritual life, laws and commandments, as well as instructions for living a good and correct life in accordance with God's will.<sup>4</sup>

Muslim scholars and scholars study and interpret the Qur'an to gain a comprehensive and accurate understanding of Islamic teachings. They use scientific methods and in-depth Islamic knowledge to understand and explain the meaning and practical application of these teachings. In everyday life, Muslims take guidance from the Qur'an to guide their actions in worship, morals (ethics), education, social relationships, marriage, family life, business, politics, and in many other aspects of life. They practice these teachings in order to achieve blessings, achieve a more meaningful life, and gain Allah's approval.

In the educational aspect, the Qur'an plays an important role in setting educational benchmarks in Islam. Education in Islam does not only cover academic aspects, but also moral, spiritual, social and cultural. The Qur'an provides specific directions and guidelines regarding education, where knowledge and learning are revealed in the QS. al-'Alaq verses 1-5, which contains Allah's command to the

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<sup>1</sup> Muhammad Chirzin, *10 Tema Besar Al-Qur'an Sebagai Pedoman Hidup* (Jakarta: Gramedia Pustaka Utama, 2013), h. 1.

<sup>2</sup> Muhammad Khairan Arif, "Islam Rahmatan lil Alamin Dalam Perspektif Sosial Dan Budaya", *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam* 12, no. 2 (2021), h. 169.

<sup>3</sup> Manna' Khalil al-Qathtahn, *Mabahits fi Ulum al-Qur'an* (Kairo: Maktabah al-Shafa, t.th).

<sup>4</sup> Chirzin, *10 Tema Besar Al-Qur'an Sebagai Pedoman...*, h. 2.

Prophet Muhammad to read.<sup>5</sup> This shows the importance of education and learning in the life of a Muslim. The Qur'an also emphasizes the need to seek useful knowledge (knowledge that leads to goodness), and challenges humans to continue learning throughout their lives.

According to Adian Husaini, by considering the Qur'an and hadith as benchmarks for education, education in Islam is expected to involve several aspects; *First*, a holistic approach. Education in Islam includes the development of all aspects of an individual, including intellectual, moral, social and spiritual. *Second*, emphasis on ethical values: Islam encourages the formation of good character and noble morals through education. This includes understanding and practicing values such as honesty, compassion, hard work, fairness, tolerance, and respect for others. *Third*, emphasis on knowledge and learning. Islam values knowledge and learning as a means to increase understanding and improve the quality of life. Education in Islam includes the teaching of the Qur'an and religious knowledge, as well as scientific, social and humanities knowledge. *Fourth*, development of practical skills. Apart from theoretical knowledge, education in Islam also emphasizes the development of practical skills that are useful in everyday life, such as communication skills, leadership, work skills, and social skills.<sup>6</sup>

These Islamic educational values are implemented through the Islamic education system, including schools, universities and other Islamic educational institutions, and involve the role of educators, parents and society as a whole. Muhammad Zaim in his article explained that one indication of the success /achievement of educational goals is the appearance of good morals from the behavior of students which can be seen directly in daily life both in the school environment and outside the school environment. Because the success of education is not only seen from a cognitive perspective, moreover it is also seen from how students' attitudes and behavior in real social life are in accordance with the instructions of the Qur'an.<sup>7</sup> This research specifically explains how the values of Islamic teachings contained in the Qur'an can be realized in real life through the education and teaching process.

## RESEARCH METHODS

This research uses a qualitative approach with a library research method. This is used to collect and analyze data from written sources that are relevant to the

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<sup>5</sup> Eko Zulfikar, *Munasabah Al-Qur'an: Telaah Keterkaitan antara Kandungan Makna dengan Nama Surat-Surat Juz 'Amma*, (Surakarta: CV Djiwa Amarta, 2023), h. 167-170.

<sup>6</sup> Adian Husaini, *Pendidikan Islam, Mewujudkan Generasi Gemilang Menuju Negara Adidaya 2045* (Depok: Yayasan Pendidikan Islam At-Ta'qwa, 2018), h. 9.

<sup>7</sup> Muhammad Zaim, "Tujuan Pendidikan Perspektif al-Qur'an Dan Hadis (Isu Dan Strategi Pengembangan Pendidikan Islam)," *Muslim Heritage* 4, no. 2 (2019), h. 259.

research title, namely the objectives of Islamic education from the perspective of the Qur'an. The primary data source used is the verses of the Qur'an which talk about the aims of Islamic education. Meanwhile, secondary data sources consist of references originating from scientific articles, books, journals and references that are relevant to the topic discussed. The data analysis technique uses descriptive-analytical, namely describing, explaining and presenting data about the verses of the Qur'an which talk about the aims of Islamic education to then be analyzed critically.

## RESULTS AND DISCUSSION

### Understanding Islamic Education

If we refer to the meaning of education in the KBBI, education is the process of changing the attitudes and behavior of a person or group of people in an effort to mature them manthrough teaching and training efforts.<sup>8</sup> Ahmad Tafsir explained the definition of education, according to the Greeks, it was a human effort to help other humans become complete humans. To become a complete human being, there are three main criteria that must be considered: (i) being able to control oneself (emotionally), (ii) loving one's country, and (iii) having knowledge.<sup>9</sup> If we take the similarities then Sheikh Muhammad Naquib al-Attas provides a common thread between education and manners. According to him, education is a process of instilling values and manners. So, etiquette is something that must exist in the context of education and is also the purpose of education itself.<sup>10</sup> Islamic education shows a certain color of education, namely education with an Islamic color, Islamic education, namely education based on Islam, mainly based on information from the Qur'an and Hadith.

The word education, which in Arabic means *tarbiyah*, comes from the words *rabba-yarubbu-rabban* which means nurturing, leading. In terms of *tarbiyah*, it means a process of exploring and developing students potential (both physical, intellectual, social, aesthetic and spiritual), so that they can grow and be developed optimally, through nurturing, nurturing, nurturing, improving and managing them in a planned, systematic manner and sustainable.<sup>11</sup> Muhammad Athiyah al-Abrasyi defines *tarbiyah* as an effort to prepare individuals for a more perfect life, happiness in life, love of the country, physical strength, ethical perfection, systematic in

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<sup>8</sup> KBBI App, Cari kata "Pendidikan".

<sup>9</sup> Ahmad Tafsir, *Ilmu Pendidikan Islam*, (Bandung: Remaja Rosdakarya, 2020), h. 15.

<sup>10</sup> Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam a Framework for an Islamic Philosophy of education* (Kuala Lumpur Malaysia: ABIM, 1980), h. 22.

<sup>11</sup> Abuddin Nata, *Ilmu Pendidikan Islam* (Jombang: Kencana Prenada Media Group, 2010), h. 5-6.

thinking, sharp feelings, active in creativity, tolerance for others, are competent in expressing written and spoken language, and are skilled at creativity.<sup>12</sup>

Meanwhile, according to Muhammad SA Ibrahim, he stated that; Islamic education is an educational system that guides a person to direct his life in accordance with the great ideals of Islam, so that he can easily shape his life in accordance with the values of Islamic teachings. Meanwhile, according to Omar Mohammad al-Toumi al-Syaibany, he also defines Islamic education as a change that is desired and attempted by the educational process or educational efforts to achieve it, both in individual behavior and in his personal life, or in the life of society and in the natural surroundings. The individual lives, or in the process of education itself and the teaching process as a basic activity and as a proportion among basic professions in society.<sup>13</sup>

From the understandings regarding Islamic education above, it can be concluded that in general Islamic education which is centered on Islamic teachings and values contained in the Qur'an and hadith aims to increase understanding and awareness of humans so that they understand how he should live his life as a Muslim, and how he can build a good relationship with his God in obedience and piety in carrying out the teachings of his religion and can spread benefits to other humans.

### **Goals of Islamic Education In the perspective of the Qur'an**

In essence, the goals of Islamic education are holistic, and cannot be specific to one particular goal.<sup>14</sup> This goal is not only based on science and technology, but rather on establishing a connection between creatures, the universe and the Creator. The main goal is to raise human awareness that he is a creature created by God who has duties and functions that have been assigned to him. There are two main purposes for God to create humans on this earth. *First*, namely to worship and submit oneself completely to Allah the Creator.<sup>15</sup> *Second*, is to become caliph on this earth. This is as stated in the QS verse. al-Baqarah [2]: 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ  
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

<sup>12</sup> Muhaimin & Abdul Mujib, *Pemikiran Pendidikan Islam; Kajian Filosofis dan Kerangka Dasar Operasionalisasinya* (Bandung: Trigenda Karya, 1993), h. 130-134.

<sup>13</sup> Muhaimin, *Pemikiran Pendidikan Islam...*, h. 134-135.

<sup>14</sup> Andi Eliyah Humairah, et al., "Pembelajaran Holistik Dalam Perspektif Al-Qur'an dan Hadis", *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 3, no. 2 (2023), h. 223-239.

<sup>15</sup> Nida Shofiyah dan Sumedi, "Tujuan Penciptaan Manusia dalam kajian Al-Qur'an", *Zad Al-Mufassirin: Jurnal Ilmu Al-Qur'an dan Tafsir* 5, no. 1 (2023), h. 1-17.

"Remember when your Lord said to the angels: "Indeed, I will make a caliph on earth." they said: "Why do you want to make (caliph) on earth someone who will cause damage to it and shed blood, even though we always glorify you by praising you and purifying you?" God says: "Verily, I know what you do not know."

According to Ibn Kathir, caliph here means people who alternately inhabit, rule and build on the earth, as mentioned in Surah al-An'am verse 165, which means: "And he is Allah who made you alternately inhabit and rule the earth".<sup>16</sup> Muhammad Ali Al-Shabuni interpreted the word caliph as meaning Adam and his descendants who replaced Allah in carrying out His laws on earth.<sup>17</sup> This also means that humans are God's representatives on this earth whose task is to care for, organize and manage the earth and its contents.<sup>18</sup> One of the reasons God gave this great task to humans is because humans are the only creatures that are deemed capable of carrying it out compared to other creatures, and this is also in accordance with human capacity as creatures who have perfection in all aspects of creation compared to other creatures.

Starting from this understanding, humans from birth have carried the essence of goodness to carry out the role of civilization, specifically in order to achieve the creator's intention to become servants of Allah and *Khalifah* on earth. This provides awareness that the presence of education is a way of realizing the purpose of creation. The purpose of creation is the reason God created humans, but humans were certainly created with different tasks from each other. This task is what is called the mission of life, namely the specific role of humans in the world. This awareness process is the goal of Islamic education, and education will be a very effective medium for awakening people to carry out their duties as well as possible.<sup>19</sup>

Because basically, all humans are born not understanding anything. In the Qur'an, the concept that humans are born in a state of not knowing anything is often

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<sup>16</sup> Abu al-Fida' Ibnu Katsir, *Tafsir Al-Qur'an al-Adzim*, Terj. H. Salim Bahreisy dan H. Said Bahreisy (Surabaya: PT. Bina Ilmu, 1993), Jilid 1, cet-2, h. 81.

<sup>17</sup> Muhammad Ali Al-Shabuni, *Shafwah al-Tafasir*, (Beirut: Dar al-Fikr, t.th), Juz 1, h. 36. Concerning the word caliph which is interpreted by the word "successor", here there is a difference of opinion. There are three opinions on this matter. First, it says that humans as creatures replace other creatures that previously existed on earth. Some say that jinns, so humans replace genies. Second, they say that humans actually replace other humans, so they are not other creatures. So caliphate means a group of people replacing others. The third opinion gives the replacement process a more important role. A caliph is not just someone following someone else, but he is a caliph of Allah, Allah comes first, then the caliph acts in the name of Allah's command. See: Fakhrudin al-Razi, *Mafatih al-Ghaib*, (Cairo: al-Mathba'ah al-Husainiyyah, t.th), h. 1324. Muhammad al-Qurthubi, *al-Jami' Li Ahkam al-Qur'an*, (Kairo Dar al-Kutub al-Mishriyyah, 1950), jilid 1, h. 236.

<sup>18</sup> Zaim, "Tujuan Pendidikan Perspektif al-Qur'an...", h. 259.

<sup>19</sup> A. Mustika Abidin, "Pendidikan Moral Dan Relevansinya Dengan Pendidikan Islam", *Jurnal Paris Langkis* 2, no. 1 (2021), h. 57-67.

associated with the term "fitrah". This fitrah refers to the basic or innate condition of humans when they are born. In Islam, every baby is born in a state of fitrah, which means they are born pure and without sin, and have the tendency to know and worship one God.<sup>20</sup> This concept is based on QS. ar-Rum verse 30:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَافِلُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

*"And face your face straight towards the religion of Allah (the nature of Allah who has created humans according to that nature). There is no change in God's nature. That is the straight religion but most people do not know."*

This statement shows that the environment, education, and social influence will shape an individual's beliefs and behavior over time, but basically humans are born in a clean and pure condition. An English philosopher named John Locke believed that humans are born as a tabula rasa, or "sheet empty", without innate knowledge, then it is experience and sensory perception that imprint knowledge on humans over time.<sup>21</sup> This concept is also explained in detail in QS. an-Nahl verse 78 as follows;

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

*"And Allah took you out of your mother's womb while not knowing anything and He gave you hearing, sight and a heart so that you would be grateful."*

This verse emphasizes that knowledge is a gift from God and humans at birth have no knowledge at all; This knowledge comes later through teaching, education and experience. This is also confirmed by the view that God is the source of all knowledge, and humans are taught through various means, including revelation, teaching, and various life experiences.<sup>22</sup> Learning that occurs from infancy, childhood, to adulthood, is a process of interacting with the environment, which includes other people and objects, as well as internal affairs such as reflection and thinking. It allows humans to accumulate the knowledge and skills necessary to live and function in society at large.

Starting from the view above, education has a big role in bringing people to become complete human beings who are mature in thinking and acting. The word

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<sup>20</sup> Abd Muqit, et al., "Tuhan Dalam Fitrah Manusia Dan Faktor-Faktor Yang Merubahnya: Kajian Tematik Ayat-Ayat Dan Hadis Ketauhidan", *Jurnal Yaqzhan: Analisis Filsafat, Agama Dan Kemanusiaan* 7, no. 2 (2021), h. 152-168.

<sup>21</sup> Muhammad Isomudin, "Potensi Bawaan Manusia: Studi Komparatif Antara Teori Tabularasa Dan Konsep Fitrah", *Analisis: Jurnal Studi Islam* 21, no. 2 (2021).

<sup>22</sup> Wildan Sitorus, et al., "Menyingkap Ayat-Ayat Al-Qur'an Tentang Potensi Untuk Berpengetahuan Dalam QS. An-Nahl Ayat 78 dan Qs. As-Sajdah Ayat 7-9", *Jurnal Ilmu Pendidikan Islam* 21, no. 1 (2023).

education which is based on the word Islam has a very broad and comprehensive meaning, not only covering the benefit of the world, but also oriented towards the benefit of the hereafter. So, the goal of education can be said to be for the long term of the hereafter, and is very concerned with the benefit and welfare of the world. The purpose of education in this world is how humans can live their lives well by getting a job and a decent living to obtain and achieve long-term goals, namely those in the afterlife.

By referring to the above, humans get two happiness obtained in the world and also the happiness of being able to do good deeds according to religious teachings to provide eternal and eternal life. So, through wasilah education, a generation will be born that has all the criteria and values contained in the Qur'an and has the skills to manage the welfare of the world.<sup>23</sup> Allah says in QS. al-Nisa' [4]: 9:

وَلِيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

*“And let those fear (Allah) who think they may leave behind them weak offspring, of whom they fear for their welfare. Therefore, let them fear Allah, and let them speak with truthful speech”.*

Imam an-Nawawi said that this verse has a very broad meaning, and is not only specific to economic matters as in the *asbabun nuzul* of this verse. According to Imam An-Nawawi, the word "*dhi'afan*" in this verse can mean weak in terms of faith and piety, weak in knowledge, weak in morals, and also weak in terms of economics and social.<sup>24</sup> Apart from that, the meaning of the word *dhi'afan* can also be interpreted as not letting the generation left behind be in a weak state, whether weak intellectually, physically, in skills and various other aspects. For this reason, it is very important to provide the best education and keep away from all difficulties.<sup>25</sup> By referring to the explanation above, several objectives of Islamic education can be formulated from the perspective of the Qur'an, namely:

### **1. Have strong piety**

The definition of piety refers to awareness of God's presence in every word and deed, always feeling like you are under God's supervision. So that all words and actions will always lead to the values of Islamic teachings, and people will feel afraid of committing actions that are contrary to Islamic teachings. In the Qur'an

<sup>23</sup> Nabila Nabila, "Tujuan Pendidikan Islam," *Jurnal Pendidikan Indonesia* 2, no. 5 (2021), h. 870. <https://doi.org/10.36418/japendi.v2i5.170>.

<sup>24</sup> Faisal Ismail, *Paradigma Pendidikan Islam, Analisis Historis, Kebijakan, dan Keilmuan* (Bandung: Rosda Karya, 2017), h. 14–15.

<sup>25</sup> Eko Zulfikar, "Peran Perempuan Dalam Rumah Tangga Perspektif Islam: Kajian Tematik Dalam Alquran Dan Hadis", *Diya Al-Afkar: Jurnal Studi al-Quran dan al-Hadis* 7, no. 1 (2019), h. 79-100.



there are hundreds of verses that command humans to be devout. People who believe in Allah SWT are required to always be devoted to Him. This commandment of piety is intended so that humans can achieve goodness in life in this world and then, in the afterlife, they will obtain eternal happiness in life.

For this reason, Allah has given instructions to believers to be truly devout, namely by using all their efforts for what they have. In QS. Ali-Imran verse 102, Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

*"O you who believe! Fear Allah truly and truly fear Him and do not die unless you are a Muslim."* (QS. Ali-Imran: 102).

This verse also explains by Allah SWT how to attain maximum piety, namely quality piety by Islamizing all aspects and scope of life (*islamiyah-hayah*), because how can someone die as a Muslim if he has not always been a Muslim throughout his life. The quality of a person's piety determines the level of his glory before Allah SWT. The higher the quality of his piety, the more noble he is. In this case, Allah SWT says:

أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

*"O people! Indeed, We created you from a man and a woman, then We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious."* (QS. al-Hujurat: 13).

In this verse, it appears that the most noble in the sight of Allah is the most pious. This verse also reminds people to respect each other and not be proud of their lineage.<sup>26</sup> Allah SWT will not waste His servants who are intensely devoted. A person who fears Allah will be able to reap its fruits, both in this world and in the afterlife.

## 2. Have noble morals

One of the main goals of Islamic education is to improve and perfect noble morals or character. Noble morals are the result of character formation consisting of traits such as honesty, patience, empathy, compassion and integrity.<sup>27</sup> This learning does not only occur through formal education in educational institutions, but also

<sup>26</sup> Lukman Nul Hakim, et al., "Etika Sosial Perspektif Mufassir Nusantara: Kajian Qs. Al-Hujurat Ayat 9-13 Dalam Tafsir Al-Ibriz", *Al-Shamela : Journal of Quranic and Hadith Studies* 1, no. 1 (2023), h. 81.

<sup>27</sup> Muhammad Takrip, et al., "Tafsir Tarbawi: Perspective KH. Mishbah Musthafa about Islamic Education Values in QS. al-Inshirah", *Tarbawiyah: Jurnal Ilmiah Pendidikan* 7, no. 1 (2023), h. 58.

through example, advice and daily experiences in the family, community and other social interactions. In Islam, the Prophet Muhammad SAW is used as an *uswah hasanah* (good role model) because of his noble morals. He is often cited as the best example of practicing good morals, which Muslims are invited to emulate.

So Islamic education does not only aim at mastering knowledge alone, but also at overall self-development, so that individuals can contribute positively to society and their environment. This includes developing noble morals that refer to the Qur'an and Sunnah, which emphasizes the importance of being a person who is beneficial to other people and the environment. In a hadith from Abu Hurairah, Rasulullah SAW said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"Indeed, I was sent only to perfect moral righteousness." (HR. al-Baihaqi).<sup>28</sup>

The teachings brought by the Prophet Muhammad SAW, namely the religion of Islam, are the perfect religion for all mankind at all times. The Prophet Muhammad is the last and final Messenger of the prophets, sent by Allah to all mankind regardless of ethnic or national origin. One of the great missions of the Prophet Muhammad was to perfect human morals. So the Prophet was sent in the midst of a society that had jahiliyah behavior that was very far from Islamic values, full of idol worship, glorification of humans over other humans, slavery, conflict, bloodshed, and oppressive rulers. After the Prophet was sent, the world's conditions became fruitful. in accordance with the Islamic mission which comes as a light that guides humans to a path that is pleasing to Allah. Allah mentions the greatness of the morals of the Prophet SAW in the verse:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And indeed you really have great character." (QS. al-Qalam: 4).

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Indeed, there is (in) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and he mentions Allah a lot." (QS. al-Ahzab: 21).

### 3. Have knowledge and be able to put it into practice

The aim of Islamic education focuses on increasing knowledge which is not only limited to theoretical knowledge, but also its application in everyday life. This is based on the concept of monotheism, where every aspect of life must be in harmony with the values of monotheism. In Islam, knowledge is considered as light

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<sup>28</sup> Abu Bakar 'Ali al-Baihaqi, *al-Sunan al-Kubra* (CD Room: al-Maktabah al-Syamilah, Digital), Hadis no: 21301.

that provides enlightenment and is a ladder to get closer to Allah. Islamic education does not only target the intellectual aspect (aqal), but also the heart (qalb), soul (ruh), and physical (jasad), creating a balance between these four aspects.

Islam teaches that the consequence of a knowledgeable person is to practice the knowledge that is known. Because useful knowledge is knowledge that is accompanied by charity. So, people who have knowledge should put their knowledge into practice. Because people who have knowledge tomorrow on the Day of Judgment will be asked to be responsible for whether they have put the knowledge they have into practice or not.<sup>29</sup> Narrated from Abu Barzah al-Aslami, Rasulullah SAW said:

لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ وَعَنْ عِلْمِهِ فِيمَا فَعَلَ وَعَنْ مَالِهِ مِنْ أَيْنَ  
اِكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ وَعَنْ جِسْمِهِ فِيمَا أَبْلَاهُ

"A servant's two feet will not move on the Day of Resurrection until he is asked what he used his age for, what he used his knowledge for, where he got his wealth from and what he spent it on and what he used his body for." (HR. al-Tirmidhi, Abu Isa said, this hadith is hasan shahih).<sup>30</sup>

Muslims are obliged to seek knowledge. However, when knowledge has been achieved, he is required to put it into practice. Fudhail bin Iyadh said:

عَلَى النَّاسِ أَنْ يَتَعَلَّمُوا فَإِذَا عَلِمُوا فَعَلَيْهِمُ الْعَمَلُ

"It is mandatory for humans to learn. If they have knowledge then it is obligatory for them to practice it."

To the point that Salaf scholars are reluctant to increase their knowledge until they have actually put it into practice. Narrated from Ibn Masud he said:

كُنَّا إِذَا تَعَلَّمْنَا مِنَ النَّبِيِّ -صلى الله عليه وسلم- عَشْرَ آيَاتٍ مِنَ الْقُرْآنِ لَمْ نَتَعَلَّمْ مِنَ الْعَشْرِ الَّتِي نَزَلَتْ  
بَعْدَهَا حَتَّى نَعْلَمَ مَا فِيهِ. قِيلَ لَهُ: مِنَ الْعَمَلِ قَالَ نَعَمْ.

"If we learn ten verses of the Qur'an from the Prophet, we will not learn the next ten verses until we know its contents. Then asked, What do you mean by practicing it? He answered, Yes." (HR. al-Baihaqi).<sup>31</sup>

Likewise, someone who has knowledge is not called an alim (a person with knowledge) until he practices what he knows. In fact, even if someone reads

<sup>29</sup> Basri Mahmud, et al., "Appreciation of The Qur'an for Knowledge Able People (Study of Verses on science in the Qur'an)", *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 24, no. 1 (2023), h. 20-33.

<sup>30</sup> Muhammad bin Isa Abu Isa at-Tirmidzi, *Sunan at-Tirmidzi* (CD Room: al-Maktabah al-Syamilah, Digital), Hadis no: 2417.

<sup>31</sup> Al-Baihaqi, *al-Sunan al-Kubra*, Hadis no: 5495.

thousands of books, memorizes many hadiths and atsars, he will still be considered a person without knowledge. So, the condition for someone to be said to be pious (knowledgeable) is when he can put into practice the knowledge he has. Ali bin Abi Talib said:

يَا حَمَلَةَ الْعِلْمِ اعْمَلُوا بِهِ فَإِنَّمَا الْعَالِمُ مَنْ عَمِلَ بِمَا عَلِمَ وَوَافَقَ عِلْمُهُ عَمَلَهُ ، وَسَيَكُونُ أَقْوَامٌ يَحْمِلُونَ الْعِلْمَ لَا يُجَاوِزُ تَرَاقِيهِمْ يُخَالِفُ عَمَلُهُمْ عِلْمَهُمْ وَتُخَالِفُ سَرِيرَتُهُمْ عَلَانِيَتَهُمْ يَجْلِسُونَ حِلْفًا يُبَاهِي بَعْضُهُمْ بَعْضًا حَتَّى إِنَّ الرَّجُلَ لَيَغْضَبُ عَلَى جَلِيسِهِ أَنْ يَجْلِسَ إِلَى غَيْرِهِ وَيَدْعُهُ ، أَوْلَيْكَ لَا تَصْعَدُ أَعْمَاهُمْ فِي مَجَالِسِهِمْ تَلْكَ إِلَى اللَّهِ تَعَالَى

*"O holders of knowledge, you should put it into practice (knowledge that is known), because a pious person is one who practices what he knows and his knowledge is in accordance with his practice. There will be some people, they carry knowledge and their knowledge does not pass through their throats, their deeds are at odds with their knowledge, their inner being does not match their outer, they sit around in a meeting in a group and some of them brag about others, until there is one The man was angry with his friend because he moved to another place and left him."*

Knowledgeable people have many virtues. However, if this knowledge is not put into practice, it will not be useful for the owner. He is like a tree without fruit that produces nothing. Even knowledge that is not put into practice will become a proof against its owner on the Day of Judgment. So a student of knowledge should put his knowledge into practice. It is not just limited to studying, but should be followed by good deeds.

#### **4. Be a useful person for others**

In Islam, being a person who is useful to others is highly recommended, and has received a special title from the Prophet as "the best of humans". Therefore, educating generations in intellectual, spiritual, emotional, professional and moral matters is an effort to encourage the existence of those who make positive contributions to the surrounding environment.<sup>32</sup> This not only involves formal religious knowledge but also teaches universal values such as honesty, justice, cooperation, empathy, and social responsibility. Islamic education also emphasizes the development of noble character (morals), which directly contributes to a person's ability to benefit others. With this kind of education, the aim is to create a harmonious society, where each member strives to produce common prosperity, in line with Islamic teachings which prioritize social justice and the common good.

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<sup>32</sup> Eko Zulfikar, *Karakteristik Ulul Albab: Menuju Kepribadian Islami di Era Disrupsi Digital*, (Bogor: Guepedia, 2023), h. 123.

Mentioned in the Qur'an, those who are at this level receive a legitimacy from Allah as "the best of the people", as He says in the QS. Ali Imran verse 110 as follows:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ  
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

"You (Muslims) are the best people born to humans, (because you) command what is good and prevent what is possible, and believe in Allah."

Allah informed the people of the Prophet Muhammad that they are the best people. That's why Allah said: "You (Muslims) are the best people born to humans." (Ali Imran: 110). Imam Al-Bukhari said, he had told us Muhammad ibn Yusuf, from Sufyan ibn Maisarah, from Abu Hazim, from Abu Hurairah regarding His words: "You are the best people born to humans." (Ali Imran: 110) Abu Hurairah said, the meaning in question is the best of humans for humanity, you come and bring them shackled around their necks with chains, then they convert to Islam. The same thing was said by Ibn Abbas, Mujahid, Atiyyah al-Aufi, Ikrimah, 'Atha', and Ar-Rabi' ibn Anas. "You are the best people born to humans." (Ali Imran: 110) Namely the best people born to mankind. In other words, they are the best people and the most beneficial people for humanity. Therefore, in the next word it is stated: "Commanding (doing) what is right, and preventing what is evil."<sup>33</sup>

Believers are likened to bees, bees will not eat anything other than what is good, and nothing else comes out of their mouths other than good which is of great benefit to many people.<sup>34</sup> Meanwhile, in another hadith from Abu Hurairah, the Messenger of Allah said: "Whoever frees a believer from a worldly difficulty. So, Allah will free him from a difficulty on the Day of Resurrection. Whoever makes things easy for people who are in trouble. So, Allah will provide ease in this world and the hereafter. Whoever covers the disgrace of a Muslim. So, Allah will cover his disgrace in this world and the hereafter. Allah will always help His servant as long as the servant helps his Muslim brother," (narrated by Imam Muslim.)

Doing good deeds in everyday life has various examples, including helping and assisting other people when they are hit by a disaster as in the description of the hadith explained above. Then, we can respect fellow human beings, especially respecting those who are older than us, but also don't forget to respect those who are younger than us. Then, give something to other people, for example giving food and drink. Also, care for plants and animals in a good way, such as by feeding them, watering the plants, etc. The main thing we need to do so that we can be useful to other people is to determine first what we need to do or give. So, this cannot be

<sup>33</sup> Tafsir ibnu katsir via <https://tafsir.learn-quran.co/id>

<sup>34</sup> <https://berita.depok.go.id/berusaha-menjadi-orang-yang-bermanfaat>

separated from what we ourselves have. Therefore, this would be something that would not be possible if you wanted to provide benefits to other people. However, before that we don't have anything to give. For example, if we want to donate money to other people, the first thing we have to have is money.

Anyone who wants to give knowledge to others, what we must have or do first is that we must first know, understand the meaning of the knowledge, or can also give examples of that knowledge. So, it is impossible for this to be something useful if we don't have it first or perhaps know, understand, and so on. Becoming a useful human being can not only be beneficial to others but also be beneficial to yourself. The benefits for ourselves are that we become humble individuals, our lives will be happier physically and mentally, we will not be easily selfish, and one day we will reap the results of what we have planted before. Apart from that, Allah SWT will also reward people who always provide benefits to others by making their lives easier both in this world and in the afterlife. Then, Allah SWT will also help his life both in this world and in the afterlife. Don't forget that Allah SWT will also elevate his lineage and promise him heaven where he will return.

## **CLOSING**

In general, humans have two main goals in life, namely to worship and completely submit themselves to Allah and to carry out their duties as caliphs on earth who care for, manage and manage the earth and its contents. The main task of humans as caliphs is represented through education, as the most effective way to awaken and guide humans to become complete human beings who are guided by the values of Islamic teachings. The values of Islamic teachings contained in the Qur'an can be realized through teaching and educational activities and these values are the main goal of Islamic education. The values we mentioned above include; have piety, knowledge, noble morals, and are able to provide benefits to other humans.

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