

Aims of Education in Hadist

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ABSTRACT

Islamic religious education is the most important thing in the education system in Indonesia. Because Islamic religious education is education that contains moral, intellectual and spiritual education. Islamic education has goals that are based on religious teaching sources, one of which is the hadith. Hadith is the second source of guidance after the Koran in Islam. The results of this article are the definition of education, the goals of education in Islam, and the goals of education in the hadith. The purpose of this writing is to examine the objectives of Islamic education contained in the Hadith of the Prophet SAW.

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INTRODUCTION

Islamic religious education is the most important thing in the education system in Indonesia. Because Islamic religious education is education that contains moral, intellectual and spiritual education. Islamic education has goals that are based on religious teaching sources, one of which is the hadith. Hadith is the second source of guidance after the Koran in Islam. The aim of Islamic education is to create human beings with human integrity, both spiritual and physical. Those who can live and develop naturally because of their trust in Allah SWT. Goals are a very important factor, because this is the direction to be achieved in education.

It cannot be denied that the purpose of education is related to the purpose of life. Education is developed in the context of helping human development to have skills in surviving and carrying out life tasks which are often referred to as functional goals and practical goals, which include skills, skills and abilities. In Islamic teachings, all human activities aim to create people who believe and are devout. Thus, if students have faith and piety, it means their goal has been achieved. When related to Islamic education which aims to produce students who are believers, the manifestation of that goal is the students' morals. The morals of students refer to the curriculum applied in education carried out in various institutions, both formal and non-formal educational institutions.

Philosophically, all education must be based on the goals to be achieved. In the perspective of maqasidy education, the goals that become the direction of education should be oriented towards three levels of benefit, whether individual (al-shalah al-fardly), communal (al-shalal al-jama'iy), or civilization (al-shalah). Al-'umraniy). This expression has an axiom, if an Islamic education process does not lead to a trilogy of benefits, then the education can be considered to have failed.

To realize educational goals, you must have quality educational institutions equipped with competent educational resources. In everyday life, the indicator of achieving the goals of Islamic education is to produce students who are able to get along well with fellow humans, as well as practicing good and evil towards fellow humans. Students who have been nurtured and trained by Islamic education patterns are students who are successful in life. Because they have the ability and strong will to live a life armed with Islamic knowledge that is approved by Allah and His Messenger.

METHOD

The nature of the research in this writing is descriptive which was carried out using a normative juridical approach. The type and source of data used is secondary data. Data collection was carried out mainly using document study techniques (library research and online research) by inventorying the required secondary data, whether in the form of primary, secondary or tertiary legal materials, then carrying out historical searches and synchronizing the legal materials. The primary legal material used consists of statutory regulations, especially those relating to Indonesian state fiscal policy from an Islamic economic perspective during the time of Caliph Umar Bin Affan. The secondary legal materials that will be used include: scientific works, research results and literature related to the substance of the research. Tertiary legal materials, namely materials that support information on primary and secondary legal materials, including data from newspapers, journals, dictionaries, encyclopedias

RESULTS

Definition of education

In this sophisticated era, education has become a basic need for every individual. In fact, the government has required its citizens to have the right to education for 12 years and it is recommended that more than that. In simple terms, education can be a means for individuals to avoid ignorance. The higher the education, the greater the knowledge you will gain. What is the actual meaning of education? Why is education important for our lives and those of future generations?.

According to Ki Hajar Dewantara, education is guiding all the natural strengths that exist in children so that they as humans and as members of society can achieve the highest safety and happiness.

- According to Crijns and Rekosiswoyo, education is help provided by anyone responsible for a child's growth to bring him to an adult level.
- According to GBHN 1973, education is essentially a conscious effort to develop the personality and abilities of students inside and outside school and lasts a lifetime.

There are several basic concepts regarding education, namely:

1. That education lasts a lifetime (long life education). This is because educational efforts actually begin from the moment humans are born from the mother's womb until they die.
2. Educational responsibility is a shared responsibility between family, community and government.
3. For humans, education is an obligation because from education, humans can have developed abilities and personalities.

So it can be concluded from these opinions that education is a conscious effort, not a haphazard act so that one can become a responsible and independent adult human being. Education is not only synonymous with the school environment, but also within the family environment and community environment.

Aims Education

The main aim of education is to become a medium for developing potential and educating humans so they are ready to face life in the future. Education in a country can be said to be one of the most important things to pay attention to and improve. Education has the following objectives:

- To achieve a better life.
- To form humans and all Indonesian citizens who have attitudes and behavior in accordance with the values of Pancasila.

To achieve this, there must be maturity within oneself. There are several indicators used to say that an individual has become an adult, namely:

1. Independent, can live alone, does not depend on other people for his life, and can make decisions about his life.
2. Responsible for his actions.

3. Understand the norms and morals that apply in society.

Aims Education In Islam

Al-Ghazali wrote the goals of education in accordance with the outlook on life and the values contained therein, namely in accordance with his philosophy, providing moral guidance and cleansing the soul to form individuals who are characterized by piety. Hujair AH Sanaky mentioned the term goals of Islamic education with the vision and mission of Islamic education. According to him, Islamic education has an ideal vision and mission, namely rahmatan lil'alamin. Apart from that, the basic philosophical concept of Islamic education is deeper and concerns multidimensional life issues, namely education which is inseparable from the duties of the human caliphate, or more specifically as the preparation of caliph cadres in order to build a prosperous, dynamic, harmonious and sustainable human life. . As indicated by Allah in the Koran.

Munzir Hitami believes that the goals of education cannot be separated from the goals of human life, even though they are influenced by various cultures, views of life, or other desires. Looking at the verses of the Qur'an or hadith which indicate the purpose of human life which is the goal of education. The goals of Islamic education put forward by Ibnu Khaldun, which were summarized and concluded by 'Athiyyah al-Abrasyi in his book *al-Tarbiyah al-Islamiyyah wa Falalitikuha*, are the goals of education that lead to the goals of the afterlife and the world. The goal of the afterlife in question is that Islamic education is directed and oriented towards a life of charity and getting closer to God. Meanwhile, the purpose of education in this world is about how humans can live their lives well in getting a job and a decent living to obtain and achieve long-term goals, namely the afterlife. In this way, humans get two happinesses that are obtained in the world by living a decent and happy life and being able to do good deeds according to religious teachings to provide for eternal and eternal life.

Kiai Hasyim said that the purpose of education is to apply the knowledge gained, because charity is the fruit of knowledge itself. Practicing knowledge also makes life more useful and provides provisions for the afterlife. Luck will certainly be obtained by those who use knowledge as a basis for charity, and make charity the goal of seeking knowledge. In fact, the goals of education which lead to devotion to God Almighty are also included in the constitution of the Unitary State of the Republic of Indonesia in the Constitution, Guidelines for the Appreciation and Practice of Pancasila and the Outline of State Policy (GBHN) prepared by the State Secretariat. In this formulation, it clearly illustrates that the Indonesian nation was built on a religious socialistic culture, where mutual cooperation is a basic spirit and is built on religious values. That is what education wants to achieve as an instrument for forming a superior generation. Talking about the goals of Islamic education which are related to culture, education must contain three principles. First, the autonomous principle, where education provides maximum awareness, knowledge and ability to choose. Second, the principle of equity (fair) means that anyone can study Islam no matter what their background. The three principles of survival, meaning that knowledge must continue to be passed down from generation to generation. Scientific genealogy is important to pay attention to because education is responsible for scientific preservation.

Quraish Shihab explained that the aim of Islamic education is to develop humans, both personally and communally, so that they can carry out their respective functions as His servants and caliphs on earth, building this world in accordance with Allah's decrees. Another opinion from M. Natsir is that Islamic life education has the same goal, namely servitude to Allah SWT. Servitude is not for the benefit of those who are worshiped, but rather is necessary for the happiness of the afterlife for those who worship. By Zaim, the objectives conveyed by Natsir were classified into two. First, to form a full-fledged human being who will eventually become closer and closer to Allah SWT. And second, to form a complete human being who finds happiness in this world and in the afterlife. This is in line with the goals of Islam as mentioned by Ibn Khaldun, namely ukhrawi goals which are oriented towards self-servation to Allah so that one can survive in the afterlife, and worldly goals where humans can benefit others and can face life in the world properly.

There are three important points in the objectives of Islamic education. First, forming a balanced and harmonious relationship between the servant and his God. Second, forming balanced and harmonious relationships between communities. Third, develop the ability to explore, manage and utilize the natural wealth created by Allah SWT. for his welfare and the benefit of worshipping Him. Of these three things, the culmination is worship of Allah SWT.

Hadist For Educational Purposes

Education is based on the Qur'an and as-Sunnah, where Islam educates individuals to become human beings who believe, have noble and civilized morals which then gives birth to a dignified society, this theory is based on the words of Allah:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

Meaning: It is not appropriate for believers to go all out (to the battlefield). Why not leave some people from each group among them to deepen their knowledge of religion and to warn their people when they have returned to it, so that they can guard themselves?

The verse above shows that it is not appropriate for all individual believers (Muslims) to go to war to fight the Kuffar using weapons, but there should be one person among each group who seeks appropriate education in order to return to their community and educate them so that they always protect themselves and their families from the flames of Hell. Apart from that, Rasulullah SAW also emphasized that every Muslim individual, both men and women, is obliged to receive a proper and good education, as said by him SAW:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبَ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Meaning: From Anas bin Malik he said: Rasulullah SAW said: Seeking knowledge is an obligation for every Muslim individual. (H.R. Ibnu Majah)

The words of the Prophet Muhammad:

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ

Meaning: Whoever walks the path to seek knowledge, Allah will make easy for him the path to heaven.

A. Hasanat means achieving happiness, goodness, prosperity, peace and success in this world and the hereafter. The hadith that explains it is as follows:

“Telling us Zuhair ibn Harb, telling us Isma’il-ibn ‘Ulaiyyat from ‘Abdul’Aziz and he is ibn Shuhaib he said, “Qatadat asked Anas, “What prayer did Rasulullah SAW use most often?” Anas answered, “Most of the prayers of the Prophet Saw were, Allahumma atina fi al-dunya hasanat, wa fi al-akhirati hasanat, waqina ‘adzab al-nar. [O Allah, give us goodness in this world and goodness in the hereafter, and protect us from torment of hell.” (HR. Muslim).

The hadith above shows that one of the goals of education in the hadith is to achieve happiness in this world and the hereafter. The world is like a natural trial in human view, and Allah made the world and its contents beautiful. Beauty is certainly a challenge, an obstacle that must be faced. Sometimes a person makes this worldly world forever because he has become lulled with what is around him, including wealth, position, and women, so he falls into a path that Allah is angry with. For this reason, we must remember that there is still life after this and of course we must equip ourselves with faith and piety. If this is achieved then life will be prosperous. forget that worldly life is only temporary.

B. Ubudiyat to Allah SWT

The term leader in the history of Islamic politics is known by three popular terms, namely al-amir, al-khalifat, and al-imam. In the hadith there is another popular hadith which mentions ra’in as a leader. Islamic education aims to educate students who have the qualifications of these four terms. Generally, education experts set al-khalifat as the goal of Islamic education, because the basic verse used as the basis is the QS. Al-Baqarah (02: 30) states that: Remember when your Lord said to the Angels: “Indeed, I want to make a caliph on the face of the earth.” They said: “Why do you want to make (the caliph) on the earth a person who will cause mischief? On him and shed blood, even though We always glorify You by praising You and sanctifying You?” God says: “Indeed I know what you do not know”.

Qurtubi, said that the caliph in Surah al-Baqarah, verse 30, means fa’il, namely a person who replaces a previous person on earth, other than an angel. It can also mean maf’ul, namely replaced. This means someone who takes someone else’s place in some matters. Caliph can mean great or supreme ruler (al-sulthan al-‘azam). According to Al-Maududi, the caliph is the highest leader in religious and world affairs as a substitute for the Prophet. Previously on earth, apart from angels. It can also mean maf’ul, namely replaced. This means someone who takes someone else’s place in some matters. Caliph can mean great or supreme ruler (al-sulthan al-‘azam). According to Al-Maududi, the caliph is the highest leader in religious and world affairs as a substitute for the Prophet.

The purpose of humans living on this earth is to worship Allah SWT. Because Allah’s ownership of humans is absolute, humans must learn as much as possible to be able to worship Allah SWT, with the best possible worship. In this way, Islamic education is also directed to focus on developing humans to become pious servants of Allah SWT. Education with the aim of worship and getting closer to Allah SWT has been the main goal of education since Islam existed. As the Messenger of Allah always reminded humans to always love Allah SWT more than they love anyone other than Him.

C. Responsible Leader

Every leader must be responsible for his leadership. Every person is their own leader and will be held accountable for what they have done in the world. To realize and create a leader who has responsibility, education is needed that explains the goals of education in the formation of a responsible leader, namely a quality leader, able to lead by directing the path of goodness and truth, trustworthiness, honesty, and providing benefits to the people. So, Islamic education in the Hadith view aims to be able to develop and direct its students to become responsible people and have the appropriateness to become a caliph on earth.

To create a responsible leader, education is needed that orients educational goals towards the formation of responsible leaders, namely leaders who are qualified, capable of reform, capable of leading the people to the path of truth. Leaders who are responsible, trustworthy, honest and provide benefits to the people. So, Islamic education from a hadith perspective aims to develop students to become responsible human beings and have the qualifications to be caliphs on earth. God created humans as the most perfect creatures among His other creations. Humans are multipotential and multidimensional creations (physical and spiritual). According to Jalaluddin, humans have 4 potentials that have been bestowed by Allah SWT, including:

1. Instinctive potential is a basic impulse so that humans are able to maintain integrity and continue their lives.
2. Sensory Potential is one of the potentials that gives humans the opportunity to get to know the outside world.

The advantage of humans over other creatures is human multipotency and multidimensionality. The human dimension consists of physical and spiritual dimensions. In this physical and spiritual structure, God provides a set of basic abilities that have a tendency to develop, in psychology it is called potentiality or disposition. According to behaviorism, these are called prepotence reflexes (basic abilities that automatically develop). In the Islamic view, these basic abilities are called fitrah. In Indonesian it is called potential. According to Jalaluddin, in general, humans consist of four main potentials that are naturally bestowed by Allah on them, namely first, instinctive potential (*hidayat al-ghariziyat*) which is a primary impulse that functions to maintain the integrity and continuity of human life. Second, sensory potential (*hidayat al-hissiyat*), the opportunity for humans to get to know the outside world. Third, the potential of reason (*hidayat al-aqliyat*), gives humans the ability to understand symbols and abstract things, analyze and differentiate between right and wrong. Fourth, religious potential (*hidayat al-diniyyat*), in the form of encouragement to serve something that is considered to have higher power.

Meanwhile according to H.M. Arifin, there are several psychological components in this nature, namely: (1) basic religious abilities (*al-din al-qayyimat*); (2) *mawabih* (talent) and *qabliyyat* (tendency or tendency); (3) instinct and revelation (revelation).

According to Hasan Langgulung, nature can be seen from two aspects. The advantage of humans over other creatures is human multipotency and multidimensionality. The human dimension consists of physical and spiritual dimensions. In this physical and spiritual structure, God provides a set of basic abilities that have a tendency to develop, in psychology it is called potentiality or disposition. According to behaviorism, these are called prepotence reflexes (basic abilities that automatically develop). In the Islamic view, these basic abilities are called fitrah. In Indonesian it is called potential. According to Jalaluddin, in general, humans consist of four main potentials which are naturally bestowed by Allah on them, namely first, instinctive potential (*hidayat al-ghariziyat*) which is a primary impulse which functions to maintain the integrity and continuation of human life. Second, sensory potential (*hidayat al-hissiyat*), the opportunity for humans to get to know the outside world. Third, the potential of reason (*hidayat al-aqliyat*), gives humans the ability to understand symbols and abstract things, analyze and differentiate between right and wrong. Fourth, religious potential (*hidayat al-diniyyat*), in the form of encouragement to serve something that is considered to have higher power.

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According to Hasan Langgulung, fitrah can be seen from two aspects, namely:

First, the aspect of human innate instincts or God's qualities which become human potential from birth. Second, seen from the perspective of the revelation that God sent down to His Prophet; third, the basic ability to be religious in general, not only limited to Islam; The fourth aspect of fitrah is any psychological component, because fitrah is defined as a condition of the soul that is pure, clean, receptive, open to external influences, including education. The history of mankind can generally be divided into two main phases, namely the phase before the invention of writing instruments and the phase after, around five thousand years ago. With the discovery of reading and writing tools, human civilization progressed quickly and rapidly. This is because civilizations that were born after the discovery of reading and writing tools no longer started from scratch.

Civilizations that study past civilizations and can be read by those who come later. From the statement stated above it can be concluded as follows:

1. Humans are creatures who can and must be educated.
2. With education, religious potential and human potential will develop normally and naturally.
3. With education, human dignity will be maintained and will continue to increase towards "perfection".
4. With education, bad human traits can be reduced.

CONCLUSION

Education is a conscious effort, not a haphazard act so that one becomes a responsible and independent adult human being. Education is not only synonymous with the school environment, but also within the family environment and community environment. In the word of Allah SWT, it is explained that it is not appropriate for all individual believers (Muslims) to go to the battlefield to fight the Kuffar using weapons, but there should be one person among each group who seeks proper education in order to return to their community and educate them so that always protect themselves and their families from the flames of Hell.

The aim of education as behind the understanding of the hadith of the Prophet SAW which is studied philosophically is so that humans can know themselves better in the sense of humanizing humans, so that they are truly able to become caliphs on earth. In education there is a process of stages that require patience in dealing with it so that sincerity becomes the main requirement as explained by Islamic scholars. With knowledge, a person can do good deeds easily which can also easily lead him to Allah SWT's heaven.

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