

## Philosophical Thoughts about the Goals of Islamic Education

**Lazuardi<sup>1</sup>, Muhammad Yusuf Pulungan,<sup>2</sup> Herawati Harahap<sup>2</sup>**

<sup>1,2,3</sup>Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan,  
Indonesia

Email: [lauzuardi@uinsyahada.ac.id](mailto:lauzuardi@uinsyahada.ac.id); [myusufpulungan@uinsyahada.ac.id](mailto:myusufpulungan@uinsyahada.ac.id);  
[herawati.myway123@gmail.com](mailto:herawati.myway123@gmail.com)

### **Abstract**

*Islamic education has a profound and holistic dimension, focusing not only on the transfer of knowledge but also on character formation, morality, and spiritual awareness. The background of this study arises from the tendency in current educational practices to emphasize cognitive aspects while frequently neglecting affective and psychomotor domains. The purpose of this research is to examine the philosophical understanding of the goals of Islamic education through the perspectives of prominent scholars such as Ibn Khaldun, Ibn Sina, and Ibn Qayyim Al-Jauziyyah. This study employs a qualitative method with a library research approach, in which various primary and secondary sources were critically analyzed. The findings indicate that Islamic education aims to develop a complete human being (insan kamil) who is knowledgeable, virtuous, and conscious of his responsibilities as God's vicegerent on earth. It also seeks to establish a balance between worldly and spiritual well-being. The discussion reinforces the importance of integrating spiritual values, ethics, and scientific knowledge within the Islamic education system to address the challenges of the modern era. This research provides a conceptual contribution to the development of a comprehensive theory of Islamic education. Future researchers are encouraged to conduct empirical studies examining the implementation of Islamic educational goals in formal and non-formal educational institutions to evaluate their effectiveness in shaping learners' character.*

**Keywords:** Islamic Education; Educational Goals; Philosophy of Education; Insan Kamil; Moral Values.

### **Abstrak**

*Pendidikan Islam memiliki dimensi yang mendalam dan holistik, tidak hanya berfokus pada transfer pengetahuan, tetapi juga mencakup pembentukan karakter, akhlak, dan kesadaran spiritual. Latar belakang penelitian ini berangkat dari adanya kecenderungan dalam praktik pendidikan yang lebih menekankan aspek kognitif, sementara aspek afektif dan psikomotorik kerap terabaikan. Tujuan dari penelitian ini adalah untuk mengkaji pemahaman filosofis tentang tujuan pendidikan Islam melalui pandangan tokoh-tokoh besar seperti Ibnu Khaldun, Ibnu Sina, dan Ibnu Qayyim Al-Jauziyyah. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan (library research), di mana berbagai literatur primer dan sekunder dianalisis secara kritis. Hasil kajian menunjukkan bahwa pendidikan Islam bertujuan untuk membentuk manusia seutuhnya (insan kamil) yang berilmu, berakhlak mulia, dan memiliki kesadaran akan tanggung jawab sebagai khalifah di muka bumi. Pendidikan Islam juga diarahkan untuk mencapai keseimbangan antara kebahagiaan duniawi dan ukhrawi. Pembahasan menegaskan pentingnya integrasi antara nilai-nilai spiritual, etika, dan ilmu pengetahuan dalam sistem pendidikan Islam agar mampu menjawab tantangan zaman modern. Penelitian ini memberikan kontribusi konseptual bagi pengembangan teori pendidikan Islam yang komprehensif. Disarankan kepada peneliti selanjutnya untuk mengembangkan studi empiris yang mengkaji implementasi tujuan pendidikan Islam dalam berbagai konteks institusi pendidikan formal maupun nonformal, guna melihat efektivitasnya dalam membentuk karakter peserta didik secara nyata.*

**Kata Kunci:** Pendidikan Islam; Tujuan Pendidikan; Filsafat Pendidikan; Insan Kamil; Nilai Moral.

## Introduction

Islamic education is an integral process in shaping a complete human personality, not simply a means of transferring knowledge. In Islamic teachings, education aims to develop all human potential, including intellectual, spiritual, moral, emotional, and social, based on divine values. The ultimate goal of Islamic education is to produce a perfect human being, a complete human being who is not only intellectually intelligent but also possesses noble morals and a high spiritual awareness.(Muhammad Syaiful Islam, 2024). In order to achieve these goals, a philosophical approach is very necessary, especially in understanding the epistemological (nature of knowledge), ontological (nature of humans), and axiological (values and goals of education) aspects.

Philosophical thinking on Islamic education has been extensively developed by both classical and contemporary figures. Al-Ghazali emphasized the importance of tazkiyatun nafs (purification of the soul) in the educational process, while Ibn Sina emphasized the importance of a psychological approach to educating children.(Puspitasari & Yuliana, 2022)Ibn Khaldun viewed education as a means of fostering civilization and social development, while Syed M.N. Al-Attas emphasized the goal of education as the instillation of good manners. Fazlur Rahman advocated the integration of Islamic sciences with modern sciences as a form of educational renewal. Their thinking became a crucial foundation for rebuilding the direction of Islamic education relevant to the modern era.

Amidst the currents of globalization and the dominance of secular education systems, Islamic education faces serious challenges, particularly in maintaining moral and spiritual values. A system that emphasizes only cognitive aspects and academic achievement, without regard for character development, has created a void in the personality of students. Therefore, a reconstruction of the philosophical thinking of Islamic education is urgent. Islamic education must be developed as an alternative educational model that is oriented not only toward worldly achievements but also toward the happiness of the hereafter and social responsibility.(Septoyadi & Akbar, 2023).



This research aims to examine philosophical thinking about the goals of Islamic education through the views of thinkers such as Ibnu Khaldun, Ibnu Sina, and Ibnu Qayyim Al-Jauziyyah. Ibn Khaldun emphasized the importance of social awareness and contribution to (Ansari & Qomarudin, 2021; KM Arif, 2018; Azizah, 2022; Fai et al., 2023; Sri, 2016; Syahril, 2025; Zubair & Syafi'i, 2022), Ibn Sina emphasized the balance between body, mind and morals (Ansari & Qomarudin, 2021). Meanwhile, Ibn Qayyim viewed education as a means to preserve human values and prevent moral decadence. These thoughts demonstrate that Islamic education is comprehensive and encompasses all aspects of human life.

Although numerous studies have addressed the goals of Islamic education, many educational institutions have yet to fully implement these values in practice. Affective and psychomotor aspects are often overlooked, even though they are crucial to shaping students' character. As Abuddin Nata points out, Islamic education must be able to bring about change in individual, social, and professional aspects. Kamil (Asafila & Maragustam, 2024; Poloso, 2018; Sari, 2024). Therefore, it is necessary to strengthen the understanding of the goals of Islamic education, both theoretically and practically.

This literature review is expected to provide a deeper understanding of the direction and implementation of Islamic education in accordance with the philosophical values of Muslim figures. This research is also expected to serve as a reference for educators, practitioners, and policymakers in developing a more meaningful and sustainable education system, with the ultimate goal of developing perfect human beings who contribute to the advancement of the community and civilization.

## Research methods

The research method in this article on the objectives of Islamic education adopts a literature study approach that aims to collect, analyze, and synthesize information from various written sources. Data sources include primary data such as official documents and works of Islamic education figures, as well as secondary

data including books, journal articles, and papers. Data collection techniques are carried out through a literature review by identifying and reading relevant literature, and grouping information based on themes, including individual, social, and professional educational objectives. Data analysis uses a thematic analysis approach to highlight key themes and compile narratives that reflect expert views, while synthesizing the results to provide a comprehensive picture of the objectives of Islamic education. Thus, this research is expected to make a significant contribution to the development of more effective Islamic education that is in line with Islamic values.

## **Results and Discussion**

### ***Understanding Islamic Education***

In the context of Islamic education, the terms commonly used to describe the concept of education are al-tarbiyah, al-ta'dib, and al-ta'lim. Of these three terms, al-tarbiyah is the most frequently used in Islamic educational practice, while al-ta'dib and al-ta'lim are rarely used, even though both terms have been used since the early development of Islamic education.

Although these three terms have similar meanings, they are essentially distinct, both textually and contextually. First, the term al-tarbiyah. The term al-tarbiyah is derived from the word rabb, which means to grow, develop, nurture, care for, regulate, and maintain its sustainability or existence. Broadly speaking, Islamic education, as defined by the term al-tarbiyah, encompasses four main approaches: 1). Preserving and nurturing the natural instinct of students as they grow and develop toward adulthood. 2). Developing all potential to achieve perfection. 3). Directing all aspects of natural instinct toward that perfection. 4). Implementing the educational process in stages.(A. Arif, 2008).

Fahr al-Razy defines the term "rabbayani" as a broad form of Islamic education. This term refers not only to verbal (cognitive) education but also encompasses education that focuses on behavioral (affective) aspects. Similarly,



Sayyid Quthb interprets the term as an effort to care for students' physical well-being and help them achieve mental maturity, reflected in noble morals (al-karimah).(Quthb, nd)

From the explanation above, it can be concluded that education must proceed through a planned, systematic process, with clear goals to be achieved, and involving implementers who understand specific theories. Therefore, the term al-tarbiyah is more appropriate to describe the meaning of Islamic education, as it encompasses all cognitive, affective, and psychomotor aspects.

**Second, The term Ta'lim.** The term al-Ta'lim has been used since the early development of Islamic education. Scholars argue that this term is more universal than al-Tarbiyah or al-Ta'dib. Rasyid Ridha defines al-Ta'lim as the process of imparting knowledge to individuals without any specific limitations or provisions. Jalal argues that the process of ta'lim is broader than tarbiyah. He provides the following reasons: 1). When the Prophet Muhammad (peace be upon him) taught the Qur'an to Muslims, his goal was not only for them to be able to read, but also for them to read with understanding, comprehension, awareness, and responsibility. This includes instilling trust and cleansing the soul (tazkiyah al-nufus), so that they are ready to receive wisdom and learn everything that is beneficial to them. 2). The word ta'lim is not only related to the attainment of knowledge limited to mere prejudice or imitation, or knowledge that comes from fairy tales, fantasies, or false stories. 3). Ta'lim encompasses aspects of knowledge and skills necessary in life, as well as guidelines for good behavior. Thus, according to Jalal, ta'lim includes cognitive, affective, and psychomotor dimensions, and applies throughout life, not limited to childhood, but also includes adults.(Hasanuddin et al., 2022)

Thus, the meaning of ta'lim in the context of Islamic education encompasses not only intellectual aspects but also moral attitudes and actions that emerge from the learning process. Ta'lim not only means mastering and developing knowledge, but also encompasses developing attitudes and behaviors aligned with the knowledge gained, in order to navigate daily life.



**Third** The term "Ta'dib" (religious guidance). The word "ta'dib" implies an effort to create supportive conditions, encouraging students to adopt polite and good attitudes and behavior, in accordance with expectations. The primary focus of ta'dib is on developing Muslim individuals with noble morals. This understanding is based on the saying of the Prophet Muhammad (peace be upon him):

أَدَّبَنِي رَبِّي فَأَحْسَنَ تَأْدِيبِي

*Meaning: "God has educated me, so He has perfected my education" (HR Al-Aksary from Ali ra).*

An explanation of education in an Islamic context as an effort to ensure a person knows and understands specific teaching methods can be found in the concept of ta'dib. This concept encompasses teaching strategies that help students develop their knowledge and abilities. An educator, for example, can lead by example, provide rewards and praise, and teach through repetition. This concept of ta'dib is expected to shape individuals with noble morals and uphold the values of the Islamic faith.(Nur et al., 2023).

From these three Arabic terms, we can see that the word al-tarbiyah has a broader meaning and is more appropriate for describing education than al-ta'dib and al-ta'lim. Ta'lim focuses more on teaching, which is related to knowledge, intelligence, and skills, as explained in the verse mentioned above. Education itself encompasses more than just teaching. On the other hand, the word al-ta'dib refers more to moral and character education. Etymologically and terminologically, the terms tarbiyah, ta'lim, and ta'dib essentially have similar meanings, namely, they are used to describe a process aimed at cultivating and developing all human potential towards maturity, both physically, intellectually, and spiritually. The process of developing these potentials is the core and primary goal of education.(Hidayah, 2023).

Islamic education is a series of processes of transformation and internalization of knowledge and values to students through the growth and development of their natural potential, both spiritual, intellectual and physical

aspects, for the sake of harmony and perfection of life in all its aspects in accordance with the values of Islamic teachings.

### ***The Goals of Islamic Education According to Experts***

A goal is something ideal that you want to realize (Zuhairini, 1995). A goal is something that is expected to be achieved after an effort or activity is completed. Therefore, education, because it is an effort and activity that progresses through stages and levels, has gradual and tiered goals. The goal of education is not a fixed, static object, but rather the entirety of a person's personality, encompassing all aspects of their life. (Daradjat; Zakiah & et al., 2016).

The objectives of education as stated in Law Number 20 of 2003 concerning the National Education System are: Developing the potential of students to become human beings who believe in and fear God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. (Law of the Republic of Indonesia, No. 20, 2003).

In line with this, the goal of Islamic education is a planned effort to develop individuals who are intellectually intelligent, possess good morals, and possess a high level of spiritual awareness. Islamic education aims to develop human potential holistically, encompassing physical, mental, and spiritual aspects. This aligns with the view that education should guide individuals to understand and practice religious teachings and the moral values contained in the Quran and Hadith. Thus, the goal of Islamic education goes beyond simply transferring knowledge, but also focuses on developing character and behavior in accordance with Islamic principles. (Hasanuddin et al., 2022).

### ***The Goals of Islamic Education According to Ibn Khaldun***

According to Ibn Khaldun, the purpose of education can be seen through two main orientations: the afterlife orientation and the worldly orientation. The afterlife orientation focuses on strengthening an individual's faith and spirituality. In his view, education should include the teaching of the Quran and Islamic



teachings aimed at developing good character and morals. By studying the Quran, individuals not only learn moral and ethical values but also strengthen their faith in God. This is important because Ibn Khaldun believed that a strong faith will help individuals live according to Islamic principles and become responsible members of society.(Hidayah, 2023).

On the other hand, according to Ibn Khaldun, the worldly orientation of education aims to prepare individuals to contribute to social and economic progress. He viewed education as a crucial aspect of society, producing not only knowledgeable individuals but also skilled individuals in various fields. Worldly education encompasses the acquisition of practical skills and knowledge relevant to societal needs. Thus, educated individuals can meet their needs and play an active role in community development and improving the overall quality of life.

Ibn Khaldun also emphasized the importance of thinking activities in education. He argued that education should encourage individuals to think critically and creatively so they can develop their potential and contribute to the advancement of science and technology. In his view, education is not merely the transfer of knowledge, but also a process involving the connection between theory and practice. With this approach, individuals will be better prepared to face real-world challenges and adapt to changes occurring in society.

According to Ibn Khaldun, the goal of Islamic education is to raise human awareness of the problems facing society and to provide the skills to solve them. Education is expected to be not only theoretical but also practical, thus guiding individuals to act as agents of change and social reconstruction, in accordance with the ever-evolving demands of the times.(Sri, 2016).

In general, the goal of education, according to Ibn Khaldun, is to create balanced individuals with knowledge, skills, good morals, and strong faith. Education must integrate these two aspects so that individuals can function optimally in society and contribute to social and economic progress, while maintaining their relationship with God. With this approach, Islamic education,





according to Ibn Khaldun, is an effective means of developing a quality and responsible generation.

### ***The Goals of Islamic Education according to Imam Al-Ghazali***

The aim of Islamic education according to Imam Al-Ghazali can be explained by considering several important aspects which form the basis of his thinking. First, Al-Ghazali emphasized that education must aim at taqarrub, namely getting closer to Allah SWT. Ideal education should include serious effort (mujahadah) and the habit of doing good deeds, which are carried out consistently and repeatedly. (Zaenudin & Rifki, 2023). Education is not merely a process of transferring knowledge, but also a spiritual journey that guides individuals to understand and experience God's presence. Through education, it is hoped that individuals will be able to consciously perform worship, both obligatory and recommended, which will ultimately bring true happiness in this world and the hereafter.

Imam Al-Ghazali emphasized the importance of developing human potential. He believed that every individual is born with a good innate nature, and education serves to explore and develop this potential. Therefore, education must encompass various fields of knowledge taught in stages, enabling individuals to understand and apply them in their daily lives. Al-Ghazali also emphasized the importance of developing good character, namely individuals with noble morals and free from reprehensible traits, because good morals reflect strong faith and form the basis for harmonious social relationships.

Imam Al-Ghazali argued that education should prepare individuals to carry out worldly duties professionally. He believed that everyone has a responsibility as a caliph on earth, and education should prepare them to carry out this duty to the best of their ability. Therefore, education should not only prioritize intellectual aspects but also shape attitudes and behaviors that reflect Islamic values.

Overall, the goal of education according to Al-Ghazali is to create balanced individuals, intelligent in knowledge, strong in morality, and close to God, so that

they can make a positive contribution to society and achieve true happiness. Education, according to Al-Ghazali, is thus a holistic process involving the development of knowledge, morality, and spirituality to form a perfect human being from an Islamic perspective.(Musyaffa Ali & Abdul, 2022).

### ***The Goals of Islamic Education According to Ibn Sina***

According to Ibn Sina, the goals of Islamic education are broad and encompass various important aspects of individual development. First, Ibn Sina emphasized that education should aim to develop a person's full potential. This includes physical, intellectual, and moral development. He believed that education should focus not only on imparting knowledge but also on developing high character and morals. Therefore, education should produce individuals who are not only academically intelligent but also possess good morals.

Furthermore, Ibn Sina believed that education should prepare individuals for life in society. This means that education must be relevant to the social and economic needs of the community. He emphasized the importance of teaching skills and expertise that align with students' talents and potential, so they can make effective contributions to society. Education, according to Ibn Sina, should help individuals discover and develop reliable skills, so that they become not only job seekers but also job creators.

Ibn Sina also emphasized the importance of continuing education. He distinguished between home and school education, which complement each other. Early home education should focus on building faith and character, while school education should emphasize developing knowledge and skills. Selecting qualified teachers is crucial in this regard, as they serve as role models and guides who can help students reach their full potential. A pious, knowledgeable, and wise teacher will be able to guide students towards optimal development.

Finally, according to Ibn Sina, the goals of education also encompass a pragmatic dimension. The curriculum implemented must address the needs of society and the relevance of the knowledge taught. Education should aim to ensure

that the knowledge and skills acquired can be applied in everyday life. Thus, education is not merely a transfer of knowledge, but also a means of preparing individuals to adapt to changing times and meet societal demands. Through this approach, Ibn Sina sought to create individuals who are balanced, knowledgeable, virtuous, and able to make positive contributions to social life.(Rohman, 2013).

### ***The Goals of Islamic Education according to Ibnu Qoyyim Al-Jauziyyah***

According to Ibn Qayyim Al-Jauziyyah, the goal of education is closely focused on developing character and moral values in accordance with Islamic teachings. He argued that education should play a role in protecting human nature from harmful influences that can damage the soul and morals. In his view, education is not simply the transfer of knowledge, but rather a development process aimed at creating individuals with high spiritual and moral awareness. Therefore, the primary goal of education is to shape individuals who are grateful to Allah SWT and live their lives in accordance with Islamic principles.

Ibn Qayyim believes that the development of faith in education is the most crucial thing. He believes that education must begin with the formation of a strong faith, which is the basis for all aspects of life. Through good education, individuals are expected to be able to understand and appreciate religious teachings, and live their lives with full responsibility and awareness of the nature of life. The formation of this faith also functions to prevent individuals from deviant behavior and keep them away from sin, so that they can become consistent servants in giving thanks to Allah.

Furthermore, Ibn Qayyim emphasized the importance of recognizing each individual's talents and abilities. He argued that education should be tailored to each student's potential and interests, thereby making the teaching and learning process more effective. By understanding students' abilities, educators can provide appropriate guidance to help them develop their full potential. This approach will not only improve the quality of education but also produce individuals ready to make positive contributions to society according to their talents and interests.



In terms of curriculum, Ibn Qayyim proposed that education must be holistic, which includes not only academic aspects, but also character and moral formation. He emphasized that the educational curriculum must involve the formation of faith, knowledge and soul development. With this approach, it is hoped that education can produce individuals who are not only intellectually intelligent, but also have strong personalities, have noble character, and are ready to make a positive contribution to society. Therefore, the aim of education according to Ibnu Qayyim Al-Jauziyyah is to create a generation that is balanced between knowledge and moral values, so that they can live a quality life and provide benefits to the people.(Ansari & Qomarudin, 2021).

### ***The Goals of Islamic Education according to Buya Hamka***

According to Hamka, the goals of Islamic education can be seen through two main aspects: happiness in this world and the afterlife. For Hamka, education is not merely the transmission of knowledge, but also the process of character and moral formation in students. He believes that education must be able to guide individuals to become devout servants of God, who not only understand religious teachings but also practice them in their daily lives. Therefore, the primary goal of Islamic education is to shape individuals with faith, piety, and high morals, so that they can make a positive contribution to society.

Hamka believes that developing each individual's potential is crucial in education. He believes that everyone is born with unique innate qualities and potential, which need to be nurtured through a good education. Therefore, Islamic education must be designed to optimize this potential, both intellectually, emotionally, and spiritually. Islamic education, according to Hamka, must go beyond simply pursuing academic achievement; it must also focus on developing attitudes and behaviors that align with Islamic values. With a holistic approach, Hamka hopes that students will grow into balanced individuals, able to face life's challenges with wisdom.



Hamka also emphasized the importance of collaboration between educators, parents, and the community in achieving educational goals. He argued that effective education requires harmonious cooperation between these three parties. Educators, in this case teachers, must actively guide and educate students, while parents play a crucial role in supporting the educational process at home. The community must also play a role in creating a conducive environment for educational development. With synergy between these three elements, the goals of Islamic education will be more easily achieved.

According to Hamka, a relevant curriculum and learning materials that are appropriate to the development of students are essential. He believes that an Islamic education curriculum must be able to meet the challenges of the times and the needs of society. The material taught must be not only theoretical but also practical.

### ***The Goals of Islamic Education according to KH Hasyim Asy'ari***

According to KH. Hasyim Asy'ari, the goals of Islamic education are profound and encompass various aspects, including spiritual, moral, and intellectual aspects. First and foremost, the primary goal of education, in his view, is to draw closer to Allah SWT. Education is not merely a process of transferring knowledge, but also a tool for developing good character and morals. In this context, education is expected to help individuals understand and practice religious teachings in their daily lives. Therefore, every seeker of knowledge is expected to apply their knowledge in behavior that reflects Islamic values, such as tawakkal (religious obedience), wara' (forbearance), and gratitude.

Next, KH. Hasyim Asy'ari emphasized the importance of the relationship between knowledge and good deeds. He argued that acquired knowledge must be accompanied by good deeds. Islamic education aims not only to produce academically intelligent individuals, but also individuals with moral and spiritual awareness. Hasyim Asy'ari emphasized that educators must be able to instill ethical values in students, so that they are not only intelligent but also possess noble



character. This is crucial for producing a generation that is not only able to compete globally but also committed to making a positive contribution to society.

Furthermore, KH. Hasyim Asy'ari also emphasized the importance of holistic education. He believed that education should encompass all aspects of life, including physical, mental, and spiritual aspects. He believed that good education should shape individuals holistically, enabling them to function effectively in society. Therefore, educators are expected to pay attention to students' overall development, not only academically but also socially and emotionally. With this approach, Islamic education is expected to produce balanced individuals who are able to adapt to changing times and remain steadfast in upholding Islamic values.

Finally, according to KH. Hasyim Asy'ari, the goal of Islamic education also encompasses efforts to create a civilized and moral society. Education is expected to shape individuals who care not only for themselves but also for their environment and the surrounding community. By instilling social and humanitarian values, Islamic education aims to produce a generation with a strong sense of social responsibility. This aligns with the principles of Islamic teachings, which emphasize the importance of mutual assistance, respect, and love for others. Thus, Islamic education serves not only to achieve personal success but also as a means to build a better and more harmonious society.(Haryanti, 2013).

### ***The Goals of Islamic Education according to KH Ahmad Dahlan***

According to KH Ahmad Dahlan, the goals of Islamic education are broad and encompass various aspects aimed at developing individuals holistically. First, the formation of noble character. Education must produce individuals who are not only intellectually intelligent but also possess high morals. This aligns with Islamic teachings, which prioritize morality and ethics as essential components of a Muslim's life. Therefore, the goal of Islamic education is to create individuals who not only understand religious teachings but are also able to practice them in their daily lives. Second, Islamic education must encompass a broad mastery of knowledge, both in the realm of religion and general science. KH Ahmad Dahlan

believed that education must combine spiritual and worldly aspects. Therefore, the educational curriculum must include the teaching of the Quran and Hadith, as well as general sciences such as reading, writing, arithmetic, and natural sciences. Through this approach, it is hoped that students will be able to understand and integrate knowledge with religious values, so that they can make an effective contribution to society. Third, education must simultaneously develop students' intellectual and spiritual abilities. In KH Ahmad Dahlan's view, education is not merely the imparting of knowledge, but also the process of character development and the development of individual potential. Therefore, the goal of Islamic education is to produce graduates who are not only intelligent but also possess a strong social conscience and are ready to play a role in the advancement of society. Fourth, the goal of Islamic education includes efforts to prepare individuals to face the challenges of the times. KH Ahmad Dahlan argued that education must equip students with the ability to adapt to changes and the dynamics of life. Therefore, Islamic education must teach the values of democracy, cooperation, and social responsibility. Thus, graduates of Islamic education are expected to become agents of change who can bring progress to society, both in the spiritual and material dimensions.(Mainuddin & Septiani, 2022)

In addition to the opinions of the experts above, there are other opinions about the goals of Islamic education, including according to Abuddin Nata, there are three characteristics of the goals of Islamic education that are expected to bring changes to students, such as: First, Individual Goals: These relate to the personal aspects of students, including their learning and psychological development. The expected changes include improvements in behavior, increased activity, achievements in the learning process, and mental growth that prepares them to face the challenges of life in this world and the hereafter. Second, Social Goals: These include the interaction of students in society as a whole. The expected changes are increased experience and progress in the structure of social life. Third, Professional Goals: These goals relate to education and teaching, which include aspects of science, art, professions, and relevant activities in society.(Nata; Abuddin, 1997).



Meanwhile, according to Abu Achmad, the goals of Islamic education are divided into four categories: 1). Goals Highest: This is an absolute and universal goal, known as "Insân Kâmil" (Perfect Man). This goal reflects the achievement of being a servant of Allah who worships Him and illustrates the eternal truth in Islam. 2). General Objectives: These goals are more specific than the highest goals, encompassing various aspects of education that are to be achieved in a broader context, including the formation of good character and morals. 3). Specific Objectives: These are more focused goals, which aim to achieve specific results in the educational process, such as mastery of skills or knowledge relevant to the needs of individuals or society. 4). Interim Objectives: These goals are short-term and can change according to the educational context and situation. Interim goals usually relate to specific achievements in a shorter period of time.

These four categories are interrelated and contribute to the achievement of the overall goals of Islamic education, where each category plays an important role in shaping the ideal individual in accordance with Islamic teachings. (Abu, 1992)

While the formulation of Islamic education resulting from the 1980 world Islamic education seminar in Islamabad is:

"Education aims at the balanced growth of total personality of man through the training of man's spirit, intellect, the rational self, feeling and bodily sense. Education should, therefore, cater for the growth of man in all aspects, spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively, and motivate all these aspects toward goodness and attainment of perfection. The ultimate aim of education lies in the realization of complete submission to Allah on the level of individual, the community and humanity at large"

Education aims to achieve balanced development of the whole human personality, through the development of spiritual, intellectual, rational, emotional, and sensory aspects. Therefore, education should support human growth in various areas, including spirituality, intelligence, imagination, physical development, scientific knowledge, and language skills. This applies to both individuals and groups, with the aim of directing all these aspects towards goodness and perfection.



The ultimate goal of education is to achieve complete devotion to Allah SWT, both at the personal level, the community level, and society as a whole.(Zaim, 2019).

From the opinions of several experts regarding the goals of Islamic education above, it can be understood that objective Islamic education includes the following things: 1) Directing humans to achieve happiness in this world and the hereafter

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Meaning: "Among them there are also those who pray, "Our Lord, give us goodness in this world and goodness in the afterlife and protect us from the punishment of hell." (QS Al-Baqarah: 210).

Goodness (hasanah) in any form will not be realized without a foundation of knowledge. Whether it's worldly goodness such as well-being, peace, prosperity, and so on, or goodness in the afterlife, all require sufficient knowledge. After all, all desires and aspirations will not be achieved without the proper effort and understanding to realize them.

Islamic education teaches that true happiness lies not only in material attainment, but also in closeness to God and the practice of His teachings. Therefore, education is expected to shape individuals who are not only successful in this world but also prepared for the afterlife, with the goal of achieving eternal happiness in the hereafter.

The fundamental goal of Islamic education is to guide humans toward happiness in this world and the hereafter. In this context, happiness is understood not only as material attainment or worldly pleasures, but also encompasses spiritual, moral, and social well-being. Islamic education serves as a means to shape individuals who are not only intellectually intelligent but also possess good morals and a high level of spiritual awareness. This aligns with the principle that education should guide individuals to understand and fulfill their roles as servants of God and caliphs on earth.



Furthermore, Islamic education emphasizes the importance of balance between this world and the afterlife. Education must integrate both worldly and spiritual aspects, enabling individuals to achieve success in both. The teachings of the Prophet Muhammad (peace be upon him) encouraged his followers to seek knowledge and strive in this world, while maintaining a good relationship with God and performing acts of worship. With this approach, Islamic education is expected to produce individuals who not only make positive contributions to society but also have an awareness of the afterlife, enabling them to achieve eternal happiness in the afterlife.

The goals of Islamic education, which lead to happiness in this world and the hereafter, reflect a holistic and comprehensive vision. Islamic education focuses not only on intellectual development but also on character and spirituality. Thus, Islamic education serves as a means to create balanced individuals who are able to live meaningful lives, contribute to society, and ultimately achieve true happiness in this world and the hereafter. 2) Cultivating an attitude and soul that consistently worships Allah. As Allah SWT says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: "And I did not create jinn and humans except so that they would worship Me." (QS. adz-Dzariyat: 56).

Islamic education has the primary goal of developing an attitude and soul that consistently worships God. This is the foundation of the entire educational process in Islam, where every aspect of education is directed toward developing individuals who are not only intellectually intelligent but also possess a high level of spiritual awareness. In this context, worship is understood as more than mere ritual; it encompasses all aspects of life, carried out with a sincere intention to serve God. Therefore, Islamic education serves as a means to shape the character and morals of students, enabling them to live with a full awareness of their spiritual responsibilities.



In the Qur'an, Allah SWT emphasizes that the purpose of human creation was to worship Him, as stated in the QS. Al-Dzariyat verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: "And I did not create jinn and humans except so that they would worship Me." (QS. adz-Dzariyat: 56).

This verse demonstrates that worship is the essence of human existence, and Islamic education plays a crucial role in instilling this understanding in students. Through education, individuals are taught to recognize and understand the essence of worship, both ritualistic, such as prayer and fasting, and social, such as doing good to others and protecting the environment. Thus, Islamic education aims not only to educate individuals who are devout in ritual worship, but also to actively contribute to society.

Furthermore, Islamic education emphasizes the importance of developing good morals and character as part of worship. Therefore, education focuses not only on mastering knowledge but also on developing attitudes and behaviors consistent with Islamic teachings. Through education, students are taught to cultivate admirable qualities such as honesty, simplicity, and concern for others. By instilling these attitudes, Islamic education strives to create individuals who are not only devout in their worship of Allah but also capable of living with integrity and social responsibility.

The goal of Islamic education, which is to cultivate an attitude and soul that consistently worships God, reflects a holistic approach to individual development. Islamic education not only prepares students to face worldly challenges but also equips them with a profound understanding of the essence of worship and spiritual responsibility. With this approach, Islamic education is expected to produce balanced individuals capable of living meaningful lives, making positive contributions to society, and ultimately achieving happiness in this world and the hereafter. (Zaim, 2019)



In addition, Islamic education also emphasizes the importance of piety and spiritual awareness, which is reflected in QS. Ali Imran: 191:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ

Meaning: "(namely) those who remember Allah while standing, sitting or lying down, and think about the creation of the heavens and the earth (saying), "Our Lord, You did not create all this in vain. Blessed are You. Protect us from the punishment of hell." (QS Al-Imran: 191).

This verse inspires us to always remember Allah in every aspect of life, including education. Education is not merely about seeking knowledge, but also a means to achieve spiritual perfection and fulfill our duties as servants of Allah. 3) To guide people towards noble morals. The primary goal of Islamic education is to perfect individual morals, as stated in the hadith of the Prophet Muhammad (peace be upon him):

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Meaning: "Indeed, I was sent only to perfect noble morals." (HR. Al-Baihaqi)

Islamic education not only emphasizes cognitive development but also intensively strives to develop students' affective and psychomotor skills. The Hadith of Bukhari, which emphasizes the importance of developing noble morals, strengthens the argument that character education is at the heart of Islamic teachings. Thus, Islamic education serves as a vehicle for solid character formation, producing individuals who are not only knowledgeable but also possess noble morals and are able to contribute positively to society. (Mustaghfiroh, 2015).

The goal of Islamic education, which emphasizes the development of noble morals, is a crucial element in shaping individual character. In Islam, good morals reflect one's faith and are an integral part of worship. Islamic education focuses not only on mastering knowledge but also on developing students' character and morals. Therefore, the primary goal of Islamic education is to create individuals who are



not only intellectually intelligent but also possess good morals and are able to make positive contributions to society.

Islamic education teaches moral and ethical values derived from the Quran and Hadith. Through the educational process, students are expected to understand and internalize these teachings in their daily lives. Values such as honesty, justice, compassion, and responsibility form the basis for interacting with others. By instilling these values, Islamic education aims to shape individuals who not only consider their own interests but also care about the welfare of others and the surrounding environment.

Islamic education also emphasizes the importance of role models in developing noble morals. The Prophet Muhammad (peace be upon him) is recognized as a good role model for humanity. Therefore, in education, providing concrete examples of good behavior is crucial. Teachers and educators are expected to be role models for students, enabling them to emulate and adopt good morals in their daily lives. In this way, Islamic education serves as a means of transmitting moral values from one generation to the next.

Education that emphasizes good morals also plays a role in fostering a harmonious and prosperous society. Individuals with good morals tend to behave positively in social interactions, which can create an environment of mutual respect and support. In this regard, Islamic education serves as a tool for building a civilized and ethical society. Thus, the goal of Islamic education is not limited to individual development but also to the formation of a better society.

The goal of Islamic education, which focuses on developing noble morals, reflects a holistic vision of character formation. Education in Islam serves to equip individuals with knowledge and skills while simultaneously fostering noble morals. With this approach, Islamic education is expected to produce a generation that is not only academically intelligent but also possesses high integrity, morality, and social responsibility. This is crucial for creating a just, prosperous, and sustainable society in accordance with Islamic teachings. 4). To shape the personality of a



perfect human being. The goal of Islamic education is described by Allah in the following verse:

يُهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

Meaning: "O you who believe, fear Allah with true piety to Him and do not die unless you are a Muslim." (QS Al-Imran: 102).

Based on this verse, the primary goal hoped to be achieved through Islamic education is to develop the personality of a perfect human being, a human being who is perfect both spiritually and physically. A perfect human being is an individual who can live well and develop naturally thanks to their devotion to Allah SWT. This means that Islamic education aims to produce individuals who are beneficial to themselves and society, and who have a passion for practicing and developing Islamic teachings, both in their relationships with Allah, fellow human beings, and their surroundings.

Dying in a state of surrender to Allah as a Muslim, which is the culmination of piety and the end of the life process, reflects the ultimate goal of Islamic education. Thus, the eternal human being who dies and will face his God is the final goal to be achieved through Islamic education (Daradjat; Zakiah & et al., 2016).5). Leading humans to become caliphs of Allah fi al-Ardh. The aim of Islamic education which leads to the formation of humans as caliph fil ardhi (caliph on earth) is one of the basic aspects in Islamic educational thinking. This concept comes from the teachings of the Koran, where Allah SWT created humans to be leaders and managers of the earth. In QS. Al-Baqarah verse 30, Allah says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِیْفَةً

Meaning: "And remember when your Lord said to the angels, 'Indeed, I will make a caliph on earth.'"

The statement that humans will be caliphs (khalifah) indicates that they have a great responsibility to manage and prosper the earth according to His guidance. Islamic education plays a crucial role in preparing individuals to carry out their



duties as caliphs. Through education, individuals are taught to understand their responsibilities towards nature, society, and all of Allah's creation. Islamic education focuses not only on mastering knowledge but also on developing good character and morals. Thus, students are expected to become intelligent and wise individuals in making decisions regarding resource and environmental management.

As caliphs, humans are expected to fulfill certain roles, such as maintaining the balance of nature, upholding social justice, and contributing to community development. Islamic education emphasizes the importance of moral and ethical values in every individual's actions. By instilling these values, Islamic education aims to create individuals who are not solely oriented toward personal interests but also care about the welfare of others and the environment. The principles of justice, compassion, and social responsibility in Islamic teachings underpin this.

Furthermore, Islamic education also teaches that as caliphs, humans must possess broad vision and critical thinking skills. A good education equips individuals with analytical and problem-solving skills, enabling them to address challenges in society and the environment. Thus, Islamic education aims not only to shape individuals who worship God but also individuals who are able to actively contribute to the development and management of the earth.

Furthermore, the purpose of human creation is to act as a vicegerent on earth, fulfilling the task of prospering and preserving the earth, and bringing a mission of mercy to all creation. The legal basis for this purpose can be found in QS. al-An'am: 165:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوكُمْ فِي مَا آتَاكُمْ  
 إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

It means: "It is He who made you caliphs on earth and He elevated some of you above others, that He may test you in what He has given you. Indeed, your Lord is swift in punishment. Indeed, He is Oft-Forgiving, Most Merciful."



This goal seeks to transform students into God's vicegerents, responsible for utilizing and managing the earth, preserving it, and embodying the Islamic principle of blessing for all creation. Thus, students are expected to utilize the universe for their own benefit, for the benefit of humanity, and for the benefit of all living beings.(Zainuddin, nd).

Overall, the goal of Islamic education, which aims to shape humans as caliphs (khalifah fil ardhi) on earth, reflects a comprehensive and integrative vision. Islamic education not only prepares individuals academically but also morally, socially, and environmentally. With this approach, it is hoped that Islamic education will produce individuals capable of effectively fulfilling their roles as caliphs, thereby realizing a just, prosperous, and sustainable society in accordance with the teachings of Allah SWT.

## Conclusion

The aim of Islamic education is gradual and comprehensive, aiming to shape individualsWhichintelligent, noble, and spiritual. This education not only provides knowledge, but also forms a strong character based on the Qur'an and Hadith.The main goal is to achieve happiness in this world and the hereafter, grow faith, and form a perfect person as a person who carries out the duties as a caliph on earth. Various expert opinions confirm this.To realize these goals, it is important for all Islamic education practitioners to make these goals their main guideline. Besides that,Continuous training for educators is essential so that they can implement the goals of Islamic education effectively in the learning process.

## Reference

- Abu, A. (1992). Islam as a Paradigm of Educational Science, Aditya Media.
- Ansari, A., & Qomarudin, A. (2021). The Concept of Islamic Education According to Ibnu Sina and Ibnu Qayyim Al Jauziyyah. Islamika, Vol.3(2), pp.134-148.<https://doi.org/10.36088/islamika.v3i2.1222>



- Arif, A. (2008). Introduction to Islamic Education (S. Ibad, Ed.; 1st ed.). Kultura.
- Arif, KM (2018). Ibn Khaldun's Theories of Islamic Education. *Akademika*, 7(02), 114–130. <https://doi.org/10.34005/akademika.v7i02.318>
- Asafila, I.M., & Maragustam, M. (2024). The Concept of Islamic Education by Abuddin Nata: Relevance and Application in Contemporary Islamic Education. *Journal of Islamic Thought*, 4(1), 50–61. <https://doi.org/10.22373/jpi.v4i1.23554>
- Azizah, RN (2022). The Relevance of Ibn Khaldun's Learning Method and Islamic Religious Education. *Zawiyah: Journal of Islamic Thought*, 8(1), 51. <https://doi.org/10.31332/zjpi.v8i1.3621>
- Daradjat; Zakiah, & et al. (2016). *Islamic Education (XII)*. PT. Bumi Aksara.
- Fai, FRR, H. Mansyur, M., & Ulya, N. (2023). The Goals of Islamic Education According to Ibn Khaldun and Their Relevance in Assalam Modern Islamic Boarding School. *TSAQAFATUNA: Journal of Islamic Education*, 5(1), 75–83. <https://doi.org/10.54213/tsaqafatuna.v5i1.207>
- Haryanti, N. (2013). Implementation of Kh. Hasyim Asy'Ari's Thoughts on Educator Ethics. *Epistemé: Journal of Islamic Science Development*, Vol.8(2), pp.339-450. <https://doi.org/10.21274/epis.2013.8.2.439-450>
- Hasanuddin, Mawaddah, Sestia, LL, & Yusuf, M. (2022). The Nature and Purpose of Islamic Education. *Bacaka: Journal of Islamic Religious Education*, Vol. 2(2), pp. 204-213. <https://doi.org/10.51454/religi.v2i2.1142>
- Hidayah, HH (2023). Definition, Sources, and Basis of Islamic Education. *As-Said Journal*, Vol.3(1), pp.21-33.
- Mainuddin, & Septiani, LD (2022). The Concept of Islamic Education from Ahmad Dahlan's Perspective. *Tajdid Journal of Islamic and Humanitarian Thought*, Vol. 6(1), pp. 1-13. <https://doi.org/10.52266/tajdid.v6i1.812>
- Muhammad Syaiful Islam. (2024). Islamic Education Thought by Seyyed Naquib Al-Attas. *Al-Fadlan: Journal of Islamic Education and Teaching*, 2(1), 25–36. <https://doi.org/10.61166/fadlan.v2i1.39>
- Mustaghfiroh, H. (2015). Reconstruction of Islamic Educational Philosophy (Restoring the Goals of Islamic Education Based on the Goals of Creation

and the Goals of the Message). *Edukasia: Journal of Islamic Educational Research*, Vol. 10(1), pp. 89-104. <https://doi.org/10.21043/edukasia.v10i1.786>

Musyaffa Ali, M., & Abdul, H. (2022). The Essence of the Goals of Islamic Education from the Perspective of Imam Al-Ghazali. *Dar-El-Ilmi Journal of Religious Studies, Education and Humanities*, Vol. 9, pp. 1-15. <https://doi.org/10.52166/darelilmi.v9i1.3033>

Nata;Abuddin. (1997). *Philosophy of Islamic Education I*. Logos Badge of Knowledge.

Nur, A., Harahap, H., Nisyah, SC, Ritonga, AA, & Darlis, A. (2023). The Concept of Tarbiyah, Ta 'lim, Ta 'dib and Other Terms in the Qur' an. *Al-Muaddib; Journal of Islamic Social Sciences*, Vol. 9(1), pp. 9-20. <https://doi.org/10.21274/epis.2014.9.1.67-84>

Poloso, R. (2018). Epistemology of Islamic Education from the Perspective of Abuddin Nata. *Farabi*, 15(2), 82–102. <https://doi.org/10.30603/jf.v15i2.645>

Puspitasari, E., & Yuliana, ATRD (2022). Syed Muhammad Naquib al-Attas' Concept of Islamizing Science and its Relevance to Islamic Education. *Al-Misbah (Jurnal of Islamic Studies)*, 10(2), 91–108. <https://doi.org/10.26555/almisbah.v10i2.6484>

Qutb, S. (nd). *Tafsir Fi Dzilal Al-Qur'an Juz XV (XV)*. Dar Al-Ahyat.

Rohman, M. (2013). The Concept of Islamic Education According to Ibn Sina and Its Relevance to Modern Education. *Epistemé: Journal of the Development of Islamic Sciences*, 8(2). <https://doi.org/10.21274/epis.2013.8.2.279-300>

Sari, N. (2024). THE CONCEPT OF ISLAMIC RELIGIOUS EDUCATION ACCORDING TO ABUDDIN NATA. *Taushiah: Journal of Law, Education and Society*, 13(1), 144–156. <https://doi.org/10.30743/taushiah.v13i1.9128>

Septyoyadi, Z., & Akbar, A. (2023). The Concept of Ta'dib According to An-Naquib Al-Attas And Humanism According to Paulo Freire and their Relevance with Islamic Education. *Al-Abshar: Journal of Islamic Education*



Management, 2(1), 1–25. <https://doi.org/10.58223/al-abshar.v2i1.66>

Solehuddin, M., & Abidin, Z. (2022). Ibn Khaldun's Concept of Islamic Education and Its Implications in the 4.0 Era. *Journal of Islamic Education*, 12(2), 18–29. <https://doi.org/10.38073/jpi.v12i2.939>

Sri, S. (2016). The Concept of the Goals of Islamic Education According to Ibn Khaldun from the Perspective of Reconstructionist Educational Philosophy. *Jurnal Pendidikan Tuntas*, pp. 1–98. <https://doi.org/10.37459/tafhim.v10i2.3427>

Syahril, S. (2025). THE RELEVANCE OF THE FRAGMENTS OF AL-GHAZALI, IBN KHALDUN AND IBN SINA'S THOUGHT IN THE DEVELOPMENT OF CONTEMPORARY ISLAMIC EDUCATION. *Ambarsa: Journal of Islamic Education*, 5(2), 140–159. <https://doi.org/10.59106/abs.v5i2.335>

LAW OF THE REPUBLIC OF INDONESIA NUMBER 20 OF 2003 CONCERNING THE NATIONAL EDUCATION SYSTEM D (2003). <https://doi.org/10.30649/ph.v18i2.151>

Zaenudin, J., & Rifki, M. (2023). The Nature of Truth: A Comparative Study of the Thoughts of Al-Ghazali and John Dewey. *Al-Muaddib: Journal of Social and Islamic Sciences*, Volume 9 (Number 1), pp. 91–100. <https://doi.org/10.31604/muaddib.v1i1.101>

Zaim, M. (2019). EDUCATIONAL OBJECTIVES FROM THE PERSPECTIVE OF THE QURAN AND HADITH (Issues and Strategies for Developing Islamic Education). *Muslim Heritage*, Vol. 4(2), pp. 239–260. <https://doi.org/10.21154/muslimheritage.v4i2.1766>

Zainuddin. (nd). PURPOSE OF ISLAMIC EDUCATION PERSPECTIVE HUMAN KAMIL Zainuddin. *JARIAH; Addariya Risalah Journal*, pp. 1–8. <https://doi.org/10.36781/tarbawi.v10i2.199>

Zubair, NF, & Syafi'i, I. (2022). Islamic Education System According to Ibn Khaldun's Ideal View: Implications for Contemporary Islamic Education. *TARBAWI*, 10(2), 117–130. <https://doi.org/10.36781/tarbawi.v10i2.199>



Zuhairini. (1995). Philosophy of Islamic Education. PT. Bumi Aksara.

