# Educational Goals from Perspective Hadith

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## Abstract

This article tries to reveal the signals of educational goals contained in the hadith of the Prophet SAW. Among them are becoming a devout servant of Allah, a responsible leader becoming a perfect human being, and achieving salvation in this world and the hereafter. This research uses a qualitative method with a thematic analysis approach, namely collecting hadiths that talk about one theme and then discussing them thoroughly, from various aspects. The author attempts to present and explain the aims of education for students so that they have intellectual intelligence, can interact with society, and become people of faith and piety based on the guidance of the hadith of the Prophet SAW.

## INTRODUCTION

In a job, the goal functions as the end point of effort, directs effort, and is the starting point for the next goal. Goals also determine the social style that will be produced. So, goals are the endpoint of an effort, and the starting point for subsequent activities, as a direction so as not to be wishy-washy (Sartika, 2019). Based on this thinking, educational goals have three functions, normative in nature, namely the goal of determining the direction of the educational process, the goal of stimulating the educational process, and the goal is a value and as a criterion in assessing the educational process.

The objectives of Islamic education are formulated from philosophical values whose basic framework is contained in the philosophy of Islamic education. Therefore, it is identical to the goals of Islam. The aim of Islamic education in general is for students to become pious servants of Allah, responsible leaders, perfect humans, and obtain salvation in this world and the hereafter (Halimah, 2022; Hatta, 2019; Imelda, 2018). Islamic education aims to ensure that students can socialize with the surrounding community well, are physically and spiritually healthy, and have comprehensive intelligence, intellectual, emotional, moral, and spiritual intelligence.

Including also having morals that are by the morals of Allah SWT, by setting an example *al-asma' al-husna'* his. So, the goals of Islamic education are the broadest, deepest, and most comprehensive. What remains necessary is that the operational goals of education can be achieved, including the application of educational theories and values that have been proclaimed by Islam. Islamic education during the time of Rasulullah SAW also included the things mentioned above. However, the deepening, emphasis is certainly not by contemporary times. These objectives will be discussed further.

**METHODS**

This research uses a qualitative method with a thematic analysis approach. According to Lawless & Chen, (2019); Fryer, (2022) this research approach design can be carried out to discuss certain problems, issues or topics originating from the literature collected as a whole and then take themes that are appropriate to the required data. After the author has collected all the data, the next step is to select the necessary data according to the theme raised in this article. The next step is to discuss the collected data and then divide the discussion themes. Then, to strengthen the analysis and discussion, the author also refers to books, expert opinions and various findings from previous researchers related to this issue and topic (Kasmar et al., 2019; Azzahra et al., 2021; Ath-Thukhi et al., 2022).

**RESULT AND DISCUSSION**

**Understanding Education**

In the Big Indonesian Dictionary, it is explained that education comes from the words educate, or maintain and provide training (teachings, guidance, leadership) to know morals and intelligence of the mind; "educator" is a person who educates; while "education" is the process of changing the attitudes and behavior of a person or group of people to mature humans through teaching and training efforts; educational processes, methods, actions (Fahdini et al., 2021; Utari et al., 2020).

Nasir Baki in his book Islamic Learning Methods, explains that education is a process that contains elements of teaching, training, and guidance with a specific focus on the transfer of various knowledge, religious and cultural values, and skills that are useful for application by individuals (teachers or educators) to individuals who need that education. There is a tendency in today's society that education is only in schools. Children have received sufficient education at school, from skills education to moral education. In reality, school is only one part of education (Hanipudin, 2019; Sulastri et al., 2022; Zuhri & Deri, 2022). The dependence of parents on educating their children at school results in neglect of education at home and in the community, even though education at school should be in line with education at home, at least there are similarities because education can be obtained anywhere and at any time, including at home and in the community because education applies to all and applies throughout life.

From the definition above, it can be concluded that education in general is to provide knowledge to students with various kinds of knowledge, and skills, and instill an attitude of religious life, for prosperity in this world and in the afterlife. Education can be seen from three types, namely; i) academic education; those related to science (studies) such as language, social sciences, mathematics, and natural sciences; education provided to boys and girls together in one room; minimum (lowest) basic education required for all citizens; secondary formal education level, after basic education; a religious secondary school which prioritizes mastery of specific knowledge about the teachings of religion; ii) religious education; activities in the field of education and teaching with the main target of providing religious knowledge and instilling religious attitudes; iii) vocational education; education that prioritizes students' abilities to carry out certain types of work; This type of education is organized to continue and develop students' professional attitudes to enter the workforce.

**Educational Goals**

First, the good of this world and the hereafter.

حدثنا زهير بن حرب حدثنا اسما عيل ‒يعني ابن علية عن عبد العزيز وهو ابن صهيب قال سأل قتا دة

اناسا اي دعوة كان يدعوا بها النبي صلى الله عليه وسلم اكثر؟ قال اكثر دعوة يدعوا بها يقول اللهم اتنا فى

الد نيا حسنة وفى الأ خرة حسنة وقنا عذاب النار (رواه مسلم)

Meaning: *Narrated us Zuhair ibn Harb, narrated to us Ismail- namely Ibn 'Ulayat- from 'Abdul 'Azis- and he was ibn Shuhaib- he said, "Qatadah asked Anas, "What prayer did the Messenger of God SAW do? Anas replied, "Most of the sholawat of the Prophet SAW is, Allahumma atina fi al-dunya hasanah, wa fil-akhirati hasanah, waqina 'azab al-nar. (Oh God, give us goodness in this world and goodness in the afterlife, and protect us from the torment of hell)" (HR. Muslim).*

*Hasanat* the meaning is to achieve happiness, goodness, prosperity, peace, and success. This world and the afterlife mean a place of feeling *hasanat* the. This is seen in the following hadith: The above hadith shows that one of the goals of education in the hadith is to achieve happiness in this world and the hereafter (Nabila, 2021; Nasution, 2019; Rohman, 2021). The world, as a trial realm. There are many challenges and obstacles to face. Humans are faced with two paths, the path of piety and the path of disobedience. The world and its contents are made beautiful in human eyes. In general, humans expect wealth in life in the world. Wealth, throne, position, women, and children are among the things that sometimes lead someone to be complacent, deceived, and ultimately forget and be forced or not forced to look for shortcuts, even if they are forbidden. The world is a place of sorrow, except for those who have faith and piety.

In the era of reform, education must be able to develop students into human resources who are faithful and devout, independent, creative, and have an outlook on the future. Students who are complete individuals will be able to plan their life journey and make it happen effectively so that it is more meaningful both for themselves and for other people, society, nation, and state (Halim et al., 2023; Herlina, 2020). Humans are given a reason as a tool for problem-solving, considering which way is best. Not only the mind, humans are given the heart as a tool to feel the essence of Allah SWT, through dhikr and taking iktibar from creation, the existence of the universe. Apart from reason and heart, humans are blessed with lust, He created Satan as a balancing tool, and a test for humans, who can withstand the test and whose faith is stable. It is not uncommon for people to fall into the abyss of disgrace and then die. Finally, we arrive in the afterlife to receive the punishment of Allah SWT. Herein lies the importance of formulating the goals of Islamic education, to achieve happiness in this world and the hereafter.

Second, worship God. The worship referred to here is self-devotion to Allah SWT. Because humans are God's creation, they should humble themselves before God. The word "worship" comes from the word *'abada-ya'budu-'abdan* which means servant (slave). This word consists of three letters, namely *al-'ain, al-ba',* and *from-from.* Means *line* (weak), and *Dzillu* (despicable). As for *Eternal worship*, showing devotion in the form of worship to Allah swt. It is said *al-'ibadat* is taken from the word 'united States of America. This means that a humble man, for his master, the owner of all his affairs, everything in the heavens and on earth will not reach Allah except as 'united States of America (as a boy). So *'Ubudiyat* is self-devotion to Allah SWT, more than a servant's devotion to his master. Since God's ownership of humans and other creatures is the ownership of creatures, there is no absolute ownership of him.

Because God's ownership of humans is absolute, humans must learn as much as possible to be able to worship God Almighty, with the best possible worship. Thus, Islamic education is also directed to focus on developing humans to become servants of Allah SWT (Fitri & Idris, 2019). Education to enslave oneself, from the beginning of Islam, emerged as the main goal. Rasulullah SAW throughout his life ordered humans to love Allah SWT, more than anyone other than Him. This is found in the hadith of the Prophet SAW.

Qurthubi, said that the meaning of the caliphate is in Surah al-Baqarah verse 30 do, namely people who replace previous people on earth, other than angels. It could also be meaningful *maf'ul*, i.e. replaced. This means someone who takes someone else's

place in some matter. Caliph can mean great or supreme ruler (*al-Sultan al-Azam*). The Caliph is the highest leader in religious and world affairs as a substitute for the Prophet (Bakhtiar & Nurhayati, 2020; Bara et al., 2022; Siregar, 2018).

Third, become a responsible leader. The term leader in the history of Islamic politics is known by three popular terms, namely *al-Amir, al-Khilafah, and al-Imam.* In this hadith, there is another popular hadith that mentions *Rain* as a leader. Islamic education aims to educate students who have the qualifications of these four terms. Generally, education experts determine *al-Khilafah* as the goal of Islamic education (Mundiri & Bariroh, 2019), because the basic verse used as the basis is QS. al-Baqarah/2: 30 states:

Meaning: *Remember when your Lord said to the Angels: "Indeed I want to appoint a caliph on the face of the earth." they said: "Why do you want to make (caliph) on earth someone who will destroy it and shed blood, while we always glorify you by praising and purifying you?" Allah says: "Indeed I know what you do not know".*

As mentioned above the term *Rain* basically (linguistically) means shepherd, if you look deeper shepherd is a person who can look after and is trusted to look after what is entrusted to him (for example children and wife), and he is required to act fairly and be able to carry out according to his duties and with full responsibility. A leader is from the basic word leader, the verb to lead which means to guide or lead other people, the word leader means someone who functions or has the characteristic of leading, guiding, or leading someone or a group of people to follow.

Based on the hadith above, every Muslim should have the awareness that he is a leader, who must be responsible for his leadership. To create a responsible leader, education is needed that is oriented towards the formation of responsible leaders (Zakki et al., 2023), namely leaders who are qualified, capable of reform, able to lead 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.

Fourth, develop students' self-potential. The advantages of humans over other creatures are multipotential and multidimensional. Human multidimensionality consists of physical and spiritual. In this physical and spiritual structure, God provides a set of basic abilities that have a tendency to develop, which in psychology is called potentiality or disposition. According to behaviorism, these are called prepotency reflexes (basic abilities that automatically develop). In the Islamic view, these basic abilities are called fitnah. In Indonesian it is called potential. In general, humans consist of four main potentials that are naturally bestowed by Allah on them, namely first, instinctive potential. *Hidayat al-ghariziyah* is a primary impulse that functions to maintain the integrity and continuation of human life (Muthoifin & Fahrurozi, 2018; Pasinringi, 2023; Septemiarti, 2023). Second, sensory potential *hidayat al-hissiyat*, is the opportunity for humans to get to know the outside world. Third, the potential of reason *hidayat al-aqliyyat*, gives humans the ability to understand symbols, abstract things, analyze and differentiate between right and wrong. Fourth, religious potential *hidayat al-diniyat*, in the form of an urge to serve something that is considered to have a higher power.

Meanwhile, according to H.M. Arifin, there are several psychological components of this nature, namely; i) basic religious abilities *al-din al-qayyimah*; ii) *mawahib* (talent) and *qabliyah* (tendency or predisposition); iii) instinct and revelation (revelation). According to Hasan Langgulung, fitrah can be seen from two aspects, namely: *First*, aspects of human innate instincts or God's qualities that become human potential from birth. *Second*, seen from the perspective of the revelation sent down by God to His Prophet; iv) basic ability to be religious in general, not only limited to Islam; v) in fitrah there are any psychological components 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 zero (Natuna & Sabli, 2022; Priyatna, 2019). 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: i) humans are creatures who can and must be educated, ii) with education, religious potential and human potential will develop normally and naturally, iii) with education, human dignity will be maintained and will continue to improve towards "perfection", iv) with education, bad human traits can be reduced.

From the description of the hadith above which has been commented on by 'Abdurrahman Saleh 'Abdullah, the author can provide a second comment that every child born is pure and carries the potential, and talent, that each child has (Hude, 2018; Mudin et al., 2021; Zega & Suprihati, 2021). So it is the parents who decide whether their child will become a Muslim, Christian, Magian, or infidel, and also the development of potential or talent depends on each child's parents.

The word of Allah SWT., explains nature in QS. Al-Rum: 30 states the following which means: so turn your face directly to the religion of Allah; (remain in) the nature of God who has created humans according to that nature. there is no change in God's nature. (Namely) straight religion; but most people don't know about it. So Fitrah Allah: This means Allah's creation. Humans were created by God with religious instincts, namely the religion of monotheism. If there are people who don't believe in monotheism, then that's not right. they don't believe in monotheism, it's just because of environmental influences.

## CONCLUSION

For character education students it is very necessary to form and develop individuals with character in accordance with the noble values of the ideology of the Indonesian State. The application of character education among students does not only have to be done with formal education but can also be done with informal and non-formal education. This research succeeded in revealing seven important themes that can be carried out in an effort to build the character of students at the guesthouse. The seven themes are house rules, social activities, spiritual activities, togetherness activities, daily worship practices, national day commemorations, and channeling an interest in reading. With the implementation of these seven themes, students are expected to be able to become smart scholars who are characterized by the noble values of the ideology of the Indonesian nation. At least this research can be used as a basis and reference for subsequent researchers to examine this issue in different contexts and issues.

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