

## The Importance of Islamic Education

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### ABSTRACT

The present study is an attempt to investigate the concept, perspective, aim and objectives and the sources of education in Islam. Education is the responsibility of each and every individual in Islam. To acquire knowledge has been made compulsory by divine commandment. The purpose of education in Islam is to associate and balance physical and spiritual development of humankind. Moreover, Islam deals with the universal education and education for practical life and moral values.

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## 1. Introduction

Education is exploring the unknown, discovering new ideas, communicating with the world around us. It is finding own self, recognizing human needs and communicating that recognition to others. Moreover, it is an effective instrument for bringing about changes of a man, a society and people to the direction determined by a state's authority. To acquire knowledge by human being is predominantly addressed in Islam. Islam has its distinct attitude towards education that education is the instrument by which people can be trained in the Islamic way of life. Islam teaches every aspects of human life which are essentially important for day to day life of a person. Al Qur'ân and Al Hadith contain all possible solutions that a man can use his knowledge and wisdom.

## 2. Literature Review

Education comes from Latin word "educare, educere or educatum" which means to lead pupils or to draw out there latent talents. The word "educare" also means rearing where "educere" means to bring out and "educatum" means to practice. Arabic language defines three etymological meaning of education. Ta'lim from the root 'alima (to know, to be aware, to perceive, to learn) which is used to denote knowledge being sought or imprinted through instruction and teaching. Tarbiyah from the root raba (to increase, to grow, to rear) implies a state of spiritual and ethical nurturing in accordance with the will of God. And Ta'dib from the root aduba (to be cultured, refined, well-mannered) suggests a person's development of sound social behavior. What is meant by sound requires a deeper understanding of the Islamic conception of human being. The universally accepted meaning of education today is growth, i.e. continuous unfolding of one's potentialities; it is a life-long process. This sounds as an echo of the Hadith- "acquiring knowledge from the cradle to the grave".

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Many scholars have defined Education in their own ways According to Socrates, "Education is the mean that helps in searching the truth". According to Aristotle, "Education is a process necessary for the creation of sound mind in the sound body". Imam Ghazali defines, "Education is a process which enables an individual to distinguish between the true and the false, the good and bad and the right conduct and the evil doing". The celebrated English poet John Milton interprets it as a device to fit a man to perform justly, skillfully and magnanimously all of the offices, both private and public, peace and war. World book of encyclopedia denotes education as the process by which people acquire knowledge, skills, habits, values or attitudes.<sup>8</sup> In a nutshell, education is the systematic way of utilization of knowledge. It is an understanding to the meaning of the past and linking the potentials of the future.

As an academic discipline Islamic Education implies a thinking system, directly or indirectly, originating from the Islamic values. Several scholars in the field of Islamic education attempt to define Islamic education among which MuhibAldin, Dr. Saied, Abu al Rahman and Dr. MugdadYalgin are the orators. MuhibAldin Abu Salih defines Islamic education as the rearing and formation of an ideal Muslim individual whose life is brought to bear on the Islamic ideal in his different bodily, intellectually and mentally. The content and methods of his education being closely bound by the ideology of Islam. Abu Salih precisely presented Islamic Education as the rearing and preparation of the Muslim for his earthly and immortal life. Dr. Saied characterized Islamic Education in a fairly means. He indicates Islamic Education as the interrelated ideas and concepts which are systematized in one intellectual scheme itself based on an Islamic ideological and moral framework. Such ideas, intellectual and moral are ideologically bound and are passed to the Muslim learners through strategic and methods of instruction which cause him in the end to behave in an Islamic way.

Abd al Rahman Al Nahlawi identifies Islamic education as a group of practical and verbal actions inspired by knowledge of the Qur'ân and Sunna and based on them in matters to do with faith. Dr. MugdadYalgin mentioned Islamic education as an independent educational system which has its distinct basic aspects, objectives and methods, all inspired by the fundamental philosophic principals of Islam. It is a process which produces human resources following the Islamic teaching; especially spirituality and morality. It is the device for enabling an individual to attain full stature and realize his divine nature. It is an attitude and code of conduct for human life. Islamic education deals with many subjects, i.e. Islamic theology, sociology, geography, philosophy, Islamic culture and civilization.

"And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may guard themselves against evil".

Abu Abd-Allâh Al-Qartabi, the renowned Quranic scholar mentioned the significance of the above verse of the Holy Qur'ân as the foundation of Islamic education policy. The goal of that education described as seeking "tafaqquh fid deen", translated above (by Fickthall) as the sound knowledge in religion. It can also be translated as the sound understanding of religion. Islamic education glorifies the understanding of religion and spreading of Islam as a religion of all mankind. Islamic education aiming at understanding the teaching of Holy Qur'ân as the first step of education and establishes the relation of humankind with the Almighty Allâh. The purpose of Islamic education is not to cram the pupil's head with facts but to prepare them for a life of purity and sincerity. This total commitment to character-building based on the ideals of Islamic ethics is the highest goal of Islamic education. The supreme goal of Islamic education is to provide experiences which are based on the fundamentals of Islam as embodied in the Holy Qur'ân and Sunnah which cannot be changed. Beside these, Islamic education provides experiences in the form of knowledge and skills.

These experiences are likely to be changed in accordance with the changes in society. Without Islamic education it is in certainty that knowledge without the basis in faith and religion is merely incomplete education. Islamic education teaches the commitment towards the basic values which have been prescribed in religion and scripture. It also focuses on the sense of accountability towards Almighty Allâh so that men can pass their lives as a faithful servant. Because it involves the 'assimilation of Divine attributes' leading to a life of 'unity, power, freedom, truth, beauty, goodness, love, and justice'. International brotherhoods can be flourished by the lessons from Islamic education irrespective of differences in generations, occupations and social classes amongst the persons who are knit together by a common religion and faith. Islamic education reminds the consciousness of the Divine Presence in the universe and brings humankind nearer to an understanding of God and of the relation in which man stands to his creator. It is imperative to mention that these aims of Islamic education can clearly be distinguishable from the so called modern system of education which is based on Western philosophy of life. The approach of Islamic education was endorsed in the first World Conference on Muslim Education held in Mecca in 1977 in the quoted words:

“Education should aim at the balanced growth of the total personality of man through the training of man’s spirit, intellect, his rational self, feelings and bodily senses. Education should cater therefore for the growth of man in all aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to Allâh on the level of the individual, the community and humanity at large.”

### **3. Methodology**

#### **3.1. Data Reduction**

The data that has been obtained from the field is quite a lot, for that should be recorded carefully and in detail. The data is a lot, complicated, and complex identified and classified. Next, the data is summarized, then choose. Margono, Educational Research Methodology, (Cet. II; Jakarta: Rineka Cipta, 2003), p. 36. just the main things, focusing on the important things, and looking for themes and the pattern.<sup>8</sup> Thus the reduced data provides an overview clear for further processing, including the data collection process if needed.

#### **3.2 Presentation of data**

After being reduced, the next step is presenting the data. In research, the presentation of data is done in the form of brief descriptions with clear text narrative. In addition, researchers also use tables so that the data has been reduced organized, arranged in a pattern of relationships.<sup>9</sup> and in the end it will be easier to understand.

### **4. Results and Discussion**

Religious education is a very important factor to save children, youth or adults from the bad influence of foreign culture which is contrary to Islamic culture which currently influences the Indonesian people, especially the younger generation. Advances in science and technology today make society compete to be able to have the highest knowledge through education. So that society, in this case parents, will try hard every time he can continue his education to a higher level. It happens because parents have realized that in order to survive and compete in this era now and in the future, children must have broad insights,

Islamic education has 3 (three) stages of activity, namely: (1) recitations; recite verses Allah, (2) Tazkiyah; purify the soul, (3) Ta'limul Kitab wa sunnah; teach the bible and wisdom. Religious education can change the ignorant community into good people. Islamic education is characterized by the formation of a complete understanding of Islam and thorough, maintenance of what has been learned, development of the knowledge that obtained and to remain on the sharia rails.

The main goal in Islamic education is for humans to have an idea about Islam that is clear, intact and comprehensive. Interaction within humans gives influence to appearance, attitude, behavior and deeds so as to produce good morals Good. This morality is necessary and must be trained through the practice of reading and studying the Qur'an, night prayer, shoum (fasting) sunnah, always stay in touch with family and community. The more often he does the exercise, the more charity and the easier it is to do good. Besides that, practice will lead him to have a habit which eventually became a way of life daily.

Three important things that must be seriously and consistently taught to students are:

(1) Aqidah/faith education; to produce the next generation of young people tough in imtaq (faith and piety) and avoid misleading streams or actions young people such as radical Islamic movements, drug abuse, brawls and association free (freesex) which is very worrying lately, (2) religious education; For taught to children to build a young generation who have commitment and accustomed to worship, such as prayer, fasting, reading the Koran. The role of parents and teachers are very necessary in providing examples and good role models for children and students, (3) Akhlakul-karimah education; to give birth to a generation of rabbani, or generation of pious, intelligent and noble character. Therefore the role of parents and educators both in the school environment and outside the school is needed.

### **5. Conclusion**

1. Islam is a disciplined code of life. In Islam, there are equality, tranquility, fraternity, generosity, love and friendship. Everything is from Islamic moral values. Islam encourages the acquisition of knowledge and its use for the benefit of humanity. Education should take guidance from religion for the achievement of ultimate goal of human being that is Allâh’s satisfaction. So, Education in Islam is a comprehensive matter, which brings about harmonious development of mind, body and soul. Because the focus of education in Islam is both on morals as well as on knowledge and wisdom. Morality purifies human mind and creates the relationship between mind and body.

2. Islamic religious education functions in the family and society to form human beings who have faith and piety to Allah SWT in order to create a good life both in family and in society.
3. Islamic religious education is the foundation upon which the moral and ethical education system is built, in the context of the development of Indonesian people as a whole and Indonesian society everything.
4. Religious education in the community environment plays an important role in life society and to improve the morale of the nation and the State.

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