

THE PURPOSE OF EDUCATION FROM THE HADITH PERSPECTIVE

Linda Suanti

Jurusan Ilmu al-Qur'an dan Tafsir STAI-PIQ Sumbar

Email: lindasuanti31@gmail.com

Abstract

This paper seeks to uncover the signals of educational goals contained in the Prophet's hadith. Among them are to become a pious servant of God, a responsible leader, and a perfect human being, and to obtain salvation in this world and the hereafter. In this paper, the author uses the Maudhu'i method, which collects traditions that speak about one theme and then discusses them comprehensively from various aspects. The author attempts to present and explain the purpose of education carried out towards students in order to have intellectual intelligence, be able to interact with society, and be able to become a man of faith and piety based on the guidance of the Prophet's hadith.

Keywords: Education, Perspective, Hadith.

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A. INTRODUCTION

In a job, the goal serves as the end point of the effort, the direction of the effort, and the starting point for the next goal. It also determines the social style that will be produced. So, the goal is the end point of an effort and the star point for the next activity, as a direction so as not to be wishy-washy. Based on these thoughts, the purpose of education has three functions that are normative in nature, namely the purpose of determining the direction of the educational process, the purpose of stimulating the educational process, and the goal of value as a criterion in assessing the educational process.

The objectives of Islamic education are formulated based on philosophical values whose basic framework is contained in the philosophy of Islamic education. Hence, it is synonymous with Islamic goals.¹ The purpose of Islamic education in general is for students to become pious servants of Allah, responsible leaders, and perfect human beings, obtaining salvation in the world and the hereafter. Islamic education aims to make learners able to socialize with the surrounding community well, be physically and mentally healthy, and have comprehensive intelligence—intellectual, emotional, moral, and spiritual intelligence. Smart mathematically, kinesthetically, linguistically, theoretically, applicatively, faithful, devout, tawakkal, noble, and a number of other noble

¹Hasan Langgulung, *Peradilan Paradigma Dalam Pendidikan Islam Dan Sains*, (Jakarta: Gaya Media Pratama, 2002), h. 56

traits In other words, the purpose of Islamic education is broad, as broad as the perfection known to man within the limits of humanity. This includes having morals with the morals of Allah SWT by imitating His *al-asma' al-husna'*. So, the purpose of Islamic education is the widest, deepest, and most comprehensive. The only thing that is necessary is the operationalization of these educational goals, including the application of educational theories and values that have been proclaimed by Islam.

B. RESEARCH DESIGN AND METHODS

Research design is a technique and procedure in a research design that will produce a research model that will be used as a research guide (Noor, 2016). The method used in this research is a literature review. Literature reviews are a systematic and explicit method for identifying, evaluating, and synthesizing research results and critical thinking results that have been produced by researchers and practitioners. Literature reviews aim to analyze and synthesize existing knowledge related to the topic to be studied to find gaps for the research to be carried out (Rahayu, Syafril, Wekke, & Erlinda, 2019).

C. RESULT AND DISCUSSION

Islamic education during the time of the Prophet Muhammad also included the things mentioned above. However, the deepening and the emphasis are certainly not in accordance with the present era.² These objectives will be discussed further.

1. Definition of Education

In the Big Indonesian Dictionary, it is explained that education comes from the words educate, educate, or maintain and provide training (teaching, guidance, leadership) to recognize the morals and intelligence of the mind; "educator" is a person who educates; education is the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts; process, method, act of educating..³

Nasir Baki, in his book *Islamic Learning Methods*, explains that education is a process that contains elements of teaching, training, and guidance with a special focus on the transfer of various knowledge, religious and cultural values, and skills that are useful to be applied by individu (teachers or educators) to individuals who need that education. There is a tendency in today's society to think that education is only available in school.

²Samsul Nizar dan Zainal Efendi Hasibuan, *Hadis Tarbawi Membangun Kerangka Pendidikan Ideal Perfektif Rasulullah*, (Jakarta: Kalam Mulia, 2011), Cet.II; h. 11-12

³Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2002), Ed. III, Cet. II; h. 263.

Children have received enough education at school, ranging from skill education to moral education. In reality, school is only one part of education. The dependence of parents in educating children on schools results in neglecting education at home and in the community, whereas education at school should be in accordance with education at home. At least there are similarities because education can be obtained anywhere and anytime, including at home and in the community, because education applies to all and applies throughout life.⁴

From the above understanding, it can be concluded that education in general is to provide students with various kinds of knowledge and skills and to instill an attitude of religious life for prosperity in this world and in the hereafter. Education can be seen in three types, namely: (1) academic education; related to science (studies) such as language, social sciences, mathematics, and natural sciences; education given to boys and girls together in one room; minimum (lowest) basic education required for all citizens; secondary formal education level, after basic education; (2) religious education; activities in the field of education and teaching with the main objective of providing religious knowledge and instilling an attitude of religious life; (3) vocational education: education that prioritizes the ability of students to carry out certain types of work; this type of education is organized to continue and develop students' professional attitudes to enter the workforce.

2. The Purpose of Education

a) The good of the world and the hereafter

حدثنا زهير بن حرب حدثنا اسما عيل -يعني ابن عليّة عن عبد العزيز وهو ابن صهيب قال سأل قتادة اناسا اي دعوة كان يدعوا بها النبي صلى الله عليه وسلم اكثر؟ قال اكثر دعوة يدعوا بها يقول اللهم اتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار (رواه مسلم)⁵

Meaning:

Told us Zuhair ibn Harb, told us Ismail—that is, ibn Ulaiyyat—from 'Abdul Azis, and he is ibn Suhaib—he said, "Qatadat asked Anas, "What prayer did the Prophet use most often? Anas replied, "Most of the Prophet's prayers were Allahumma atina fi al-dunya hasanat, wa fi al-akhirati hasanat, and waqina 'adhab al-nar. (O Allah, grant us good in this

⁴ Nasir A. Baqi, *Metode Pembelajaran Agama Islam (Dilengkapi Pembahasan Kurikulum 2013)*, (Yogyakarta; Eja-Publiser, 2014), h. 145-146

⁵Abi Al-Husaini Muslim ibn Hajjaj, *Shahih Muslim*, (Berut: Dar al-Kutub al- 'Ilmiyah, 261 H), h. 1037.

world and good in the hereafter, and keep us from the punishment of hell.” (HR Muslim).

The asbabu al-wurud of this hadth is that the Messenger of Allah (blessings and peace of Allah be upon him) visited a companion who was as thin as a bird's eye (due to illness). The Messenger of Allah (peace and blessings of Allah be upon him) asked him, "Do you pray or ask anything of Allah? He said: "Yes, I pray or ask Allah: 'O Allah, the punishment that You will inflict on me in the Hereafter will be hastened for me in this world. The Messenger of Allah (peace and blessings of Allah be upon him) said, "Subhanallah, you will not be able to bear it. Why don't you say, "O Allah, give us good in this world and good in the hereafter, and keep us safe from the punishment of Hell?" So the man prayed with him. Allah cured him. (HR Muslim).

Hasanat means achieving happiness, goodness, prosperity, peace, and success. The world and the hereafter are the places to feel the hasanat. 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. The world, as the realm of trials Many challenges and obstacles were faced. Humans are faced with two paths: the path of piety and the path of disobedience. The world and its contents are made beautiful by human eyes. In general, humans expect the richness of life in the world. Treasure, throne, position, women, and children are among the things that sometimes lead a person to be complacent or deceived, who eventually forgets and is forced or not forced to look for shortcuts, even though it is forbidden. The world is a place of sorrow, except for those who have faith and piety.⁶

In the era of reform, education must be able to develop learners into human resources who are faithful and pious, independent, creative, and future-minded. Learners who have a full personality will be able to plan their life journey and realize it effectively so that it is more meaningful both for themselves and for others in society, the nation, and the state.⁷

Humans are given reason as a tool for problem solving, considering which is the best way. Not only for reason, humans are given a heart as a tool to feel the substance of Allah swt. through remembrance and taking lessons from the creation and the existence of the universe. In addition to reason and heart, humans are endowed with lust. God created Satan as a balancing tool and a test for humans who can stand the test and have steady faith. It is not uncommon for humans to fall into the abyss of disgrace and then die.

⁶ Samsul Nizar, *op.cit.*, hal. 13

⁷ Qodri Azizy, *Membangun Integritas Bangsa*, (Jakarta: Renaisan, 2004), Cet. Ke 1, hal. 65

Finally, in the afterlife, they receive the punishment of Allah swt. Herein lies the importance of the formulation of the objectives of Islamic education: to achieve happiness in this world and the hereafter.⁸

b) Worship of Allah SWT.

The worship referred to here is servitude to Allah, swt. Since man is a creation of Allah, it is only right that he should humiliate himself before Allah. The word "worship" comes from the word 'abada-yabudu-abdan, which means servant (slave). This word consists of three letters, namely al-'ayn, al-ba', and al-dal. It means layin (weak) and dzillu (despised). As for 'abada ya'budu 'ibadatan, it shows servitude in the form of worshipping Allah swt. The word al-'ibadat is taken from the word 'abd. It means a lowly human being for his lord, the owner of all his affairs. Everything in the heavens and on earth does not come to Allah except as 'abd (as a servant). So 'ubudiyat is the servitude of oneself to Allah, more than the servitude of a slave to his master. Since Allah's ownership over humans and other creatures is that of a creature, there is nothing absolute about His ownership.

Since Allah's ownership of humans is absolute, then humans must learn as much as possible to be able to worship Allah swt. with the best worship. Thus, Islamic education is also directed to focus on fostering human beings to become total and sincere servants of Allah. Since the beginning of Islam, education for self-sacrifice has emerged as the main goal. The Prophet Muhammad, throughout his life, directed people to love Allah swt. more than anyone else.⁹ This is found in the hadith of the Prophet (SAW). Hadith narrated by Bukhari from Mu'az ibn Jabal ra., which means as follows:

“Telling us Hudbat ibn Khalid, telling us Hamman, telling us Qatadat, telling us Anas ibn Malik, from Mu'az ibn Jabal ra., he said, "I rode with the Messenger of Allah. There was no distance between me and him except the size of an inch. He said, "O Mu'az ibn Jabal! I replied, "Labaika ya Rasulullah wa sa'daika (I fulfill your call and I am happy to help you). After walking for a while, he again said, "O Mu'az bin Jabal! I replied, "Labbaika ya Rasulullah wa sa'daika. A few moments later, he again said, "O Mu'az bin Jabal! I replied, "Labbaika ya Rasulullah wa sa'daika. He said, "Do you know what rights Allah has over His servant? I replied, "Allah and His Messenger know better. He said, "The right of Allah over His slave is that He be worshipped and not associated with anything. After a while, he again said, "O Mu'az bin Jabal! I replied, "Labbaika Rasulullah wa

⁸ *Ibid.*

⁹ Samsul Nizar, *op.cit.*, hal. 14

sa'daika. He said, "Do you know what is the right of a slave to Allah if he fulfills all these (rights of Allah)? I said, "Allah and His Messenger know best. He said, He does not torture them."¹⁰(HR. Bukhari).

The above hadith is one of hundreds of hadiths that teach companions and other people to devote themselves to Allah SWT. Hasan Langgulung states that the purpose of education is the purpose of life, as reflected in QS. al-An'am 6: 162, which states that, "Say: Verily, my prayer, my worship, my life, and my death are only for Allah, the Lord of the worlds. Servitude here actually aims to achieve happiness for the person who serves himself, both physically and spiritually, all for Allah. All human beings individually and collectively devote themselves to Allah, which is the main purpose of Islamic education itself.

c) Be a Responsible Leader

The term leader in Islamic political history is known by three popular terms: al-amir, al-khalifat, and al-imam. There is another popular hadith that mentions Ra'in as a leader. Islamic education aims to educate learners who have the qualifications for these four terms. Generally, education experts set al-khalifat as the goal of Islamic education because the basic verse used as a foundation is QS. al-Baqarah/2:30 states that: Remember when your Lord said to the Angels: "Indeed, I want to make a caliph on earth. They said, "Why do you want to make a Caliph on the earth who will make mischief on it and shed blood, while we are always praising you and sanctifying you? God said, "I know what you do not know".¹¹

Qurtubi says that the khalifah found in Surah al-Baqarah, verse 30, means fa'il, i.e., the one who replaces the previous person on earth, apart from angels. It can also mean maf'ul, which means to be replaced. It means someone who takes the place of someone else in some matter. Caliph can mean great or supreme ruler (al-sulthan al-'azam). According to Al-Maududi, the caliph is the supreme leader in religious and world affairs as a successor to the Messenger.

The evidence that explains that the purpose of education is to educate a person to become a responsible leader is based on the following hadith of the Prophet:

¹⁰ Muhammad Ibn Ismail Ibn Ibrahim Ibn Bazdabah Al-Bukhari al-Ju'fi, *Shahih al- Bukhari*, ditahqid oleh Musthafa Dib al-Baga, ([tt.]: Dar Ibn Katsir, 1987), hal. 1043

¹¹ Kementerian Agama Republik Indonesia, *al-Qur'an dan Terjemahannya*, (Jakarta: Ditjen Bimas Islam dan Penyelenggaraan Haji, 2004), hal. 162

وعن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: كُنْتُمْ رَاعٍ وَكُنْتُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْأَمِيرُ رَاعٍ، وَالرَّجُلُ (12) رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ، فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ. (متفق عليه)

From Ibn Umar ra. From the Prophet, he said: You are leaders, and you will be held accountable for your leadership. A ruler is a leader; a husband is the leader of his entire family; and a wife is the leader of her husband's house and children. You are leaders who will be held accountable for your leadership.”¹³

Term راع: As mentioned above, the term ra'in basically (linguistically) means shepherd, if examined more deeply راع is a person who can guard and be trusted to take care of what is entrusted to him (for example, children and wife), and he is required to be fair, able to carry out his duties according to them, and full of responsibility.¹⁴

Leader is from the root word 'lead', the verb lead, which means to guide or lead others. The word leader means a person who functions or has the nature of leading, guiding, or leading a person or group of people to follow in his footsteps.¹⁵

Based on the above hadith, every Muslim should be aware that he is a leader who must be responsible for his leadership. To realize a responsible leader, education is needed that is oriented towards the formation of responsible leaders, namely qualified leaders capable of reform and able to lead the people to the path of truth. Leaders who are responsible, trustworthy, honest, and provide benefits for the people Thus, Islamic education from the perspective of hadith aims to foster students to become responsible human beings and have qualifications as caliphs on earth.

d) Developing Learners' Self-Potential

The advantages of humans over other creatures are their multipotency and multidimensionality. Human multidimensionality consists of the body and the soul. In the structure of the body and spirit, God gives a set of basic abilities that have a tendency to develop, called potentiality or disposition in psychology. According to the school of behaviorism, it is called prepotence reflexes (basic abilities that automatically develop). In the Islamic view, the basic ability is called fitrah. In Indonesian, it is called potential.

¹²Abu Husain Muhammad bin Hajjaj, *op.cit.*, hal. 1185

¹³Imam Nawawi. *Terjemah Riyadhus Shalihin*, (Jakarta: Pustaka Amani), hal 303-304

¹⁴Ibnu ‘Alan al-Shidqi, *Dalilul Falihin Syarah Riyadlus Sholihin* , bab Haqqul Zauj ‘ala Mar’ah, (Beirut: Darul Kutub ‘Ilmiyah, 2015) hal: 322

¹⁵Muhammad khozin Dahlan, dan Muhammad Sya’roni, *Teori Dan Gaya Kepemimpinan Di Dunia* (Multazam, Jombang: 2012) hal: 9

According to Jalaluddin, broadly speaking, human beings consist of four main potentials that Allah bestows on them by fitrah, namely, the naluriyah potential (hidayat al-ghariziyat), which is a primary drive that functions to maintain the integrity and continuation of human life. Second, sensory potential (hidayat al-hissiyat), the human opportunity to recognize the outside world. Third, the potential of reason (hidayat al-aqliyyat) gives humans the ability to understand symbols, abstract things, and distinguish right from wrong. Fourth, religious potential (hidayat al-diniyyat) in the form of an urge to serve something that he considers to have a higher power.

Meanwhile, according to H.M. Arifin, there are several psychological components in the fitrah, namely: (1) basic ability for religion (al-din al-qayyimat); (2) mawabih (talent) and qabliyyat (tendency or tendency); and (3) instincts and revelation. According to Hasan Langgulung, fitrah can be seen from two angles, namely: first, in terms of human innate instincts or God's characteristics that become human potential from birth. Second, seen in terms of revelation revealed by God to His Prophet; (4) the basic ability to practice religion in general, not only limited to Islam; (5) in the fitrah any psychological component, because the fitrah is defined as a pure, clean, receptive condition of the soul, 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 tools and the phase after, around five thousand years ago. With the invention of reading and writing tools, human civilization progressed quickly. This is because civilizations born after the invention of literacy no longer start 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 that can and should 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 will be reduced.

In the hadith, it is stated that every human being is born in a state of having fitrah. This nature can be developed according to the educational environment that surrounds them,

as stated in the following hadith:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُجَارِيَانِهِ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَرَأَيْتَ لَوْ مَاتَ قَبْلَ ذَلِكَ قَالَ اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا أَبِي كِلَاهُمَا عَنْ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ فِي حَدِيثِ ابْنِ نُمَيْرٍ مَا مِنْ مَوْلُودٍ يُولَدُ إِلَّا وَهُوَ عَلَى الْمِلَّةِ وَفِي رِوَايَةِ أَبِي بَكْرٍ عَنْ أَبِي مُعَاوِيَةَ إِلَّا عَلَى هَذِهِ الْمِلَّةِ حَتَّى يُبَيِّنَ عَنْهُ لِسَانُهُ وَفِي رِوَايَةِ أَبِي كُرَيْبٍ عَنْ أَبِي مُعَاوِيَةَ لَيْسَ مِنَ الْمَوْلُودِ يُولَدُ إِلَّا عَلَى هَذِهِ الْفِطْرَةِ حَتَّى يُعَبِّرَ عَنْهُ لِسَانُهُ¹⁶

Meaning: Abu Hurairah reported that the Messenger of Allah (blessings and peace of Allah be upon him) said: "No child is born but in a state of fitrah, so it is his father who makes him a Jew, or a Christian, or a polytheist. Then someone asked him, "O Messenger of Allah, what do you think if the baby dies before that? So he said, "Allah knows better what they do. Abu Bakr ibn Abu Shaibah and Abu Kuraib both said: Abu Mu'awiyah narrated it from another route, and Ibn Numayr narrated it from [my father], both from Al A'masy, with this sanad in the hadeeth of Ibn Numayr, which reads: "Not every child is born except in a state of being on the millah (Islam). This is also narrated by another route. And in the narration of Abu Bakr from Abu Mu'awiyah: "Except on this millah (religion of Islam), And in the narration of Abu Kuraib from Abu Muawiyah, No child is born except on this fitrah, until he utters it with his tongue." [Muslim]

Abdurrahman Saleh 'Abdullah, commenting on the above Hadith, said that the Hadith emphasizes that the fitrah that the child is born with is greatly influenced by the environment. Therefore, the influence of education is very large in efforts to develop potential. Potential can be likened to institutions in plants. It will only become apparent when it is nurtured, cared for, guided, and developed, like the talent that every human being has. Indeed, human nature is endowed by creation with basic potential abilities.

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 who is born is pure and clean, carrying the potential and talent that each child has. So it is the two parents who determine for their children whether they want to be Muslims, Christians, Muslims, or disbelievers. And also, the development of potential or talent depends on the parents of each child.

The word of Allah swt., explaining about fitrah in QS. Al-Rum / 30: 30, states as follows: So set your faces straight to the religion of Allah; (stay on) the fitrah of Allah who

¹⁶Abu Husain Muslim bin Hajjaj, *op.cit.*, hal.2010

created man according to that fitrah. There is no change in the fitrah of Allah. That is the straight religion, but most people do not know. 19. So Fitrah Allah: It means the creation of Allah. Humans are created by Allah to have religious instincts, namely the religion of monotheism. If there are humans who do not have the religion of monotheism, then it is not natural. They do not have the religion of monotheism only because of the influence of the environment.

D. CONCLUSION

Based on the above discussion, it can be concluded as follows:

1. The purpose of education in Islam is formulated by philosophical values whose basic framework is contained in the purpose of human creation.
2. The purpose of education serves as the end point of the effort, directing the effort and being the starting point for the next goal.
3. The purpose of education from the hadith perspective is to achieve the good of the world and the hereafter, to worship God, to be a responsible leader, and to cultivate the potential possessed by humans as a form of God's gift to humans.

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