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Educational Objectives for Children in The Qur'an (The Study of Thematic Interpretation)

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Abstrak

Penentuan tujuan adalah suatu perencanaan yang harus ditetapkan sejak awal, jika tidak maka kehidupan akan tanpa arah hanya mengikuti arus kehidupan saja. Tujuan diartikan sebagai arah atau sasaran. Pendidikan merupakan upaya yang direncanakan sebagai bekal insan di masa depan. Jadi tujuan pendidikan merupakan hal penting sebagai sasaran yang sudah ditetapkan sebelumnya untuk melalui jalur pendidikan agar berguna kelak pada dirinya. Penelitian ini bertujuan untuk menganalisa tujuan pendidikan bagi anak dalam al-Qur'an berbasis pendekatan tafsir tematik. Hasil penelitian ini menguraikan bahwa tujuan pendidikan Islam berarti upaya dalam memperoleh hasil yang pada akhir tujuannya untuk beribadah hanya kepada Allah SWT sebagai landasan utama agama Islam. Tujuan pendidikan dibagi menjadi empat dimensi yakni tujuan pendidikan jasmani berupa kekuatan fisik yang wajib dimiliki setiap individu sebagai khalifah di bumi. Tujuan pendidikan rohani yang semua upaya yang dilakukan manusia bertujuan akhir yakni peningkatan iman kepada Sang Pencipta. Tujuan pendidikan akal yang berarti pencarian kebenaran pada kitab Al-Qur'an dengan beberapa tahap yakni ilmiah, empiris, dan filosofis. Tujuan pendidikan sosial yang artinya pendidikan yang ditempuh dapat berguna pada semua aspek kehidupan, khususnya bagi anak sejak usia dasar.

Kata Kunci: Al-Qur'an, Anak, Tujuan Pendidikan Islam.

Abstract

Goal setting is a plan that must be set from the start, otherwise, life will be directionless just going with the flow of life. A goal is defined as a direction or goal. Education is an effort that is planned as a human provision in the future. So the purpose of education is important as a predetermined target to go through the educational path so that it will be useful for him later. This study aims to analyze the purpose of education for children in the Qur'an based on the thematic interpretation approach. The results of this study describe that the purpose of Islamic education itself means efforts to obtain results which in the end the goal is to worship only Allah SWT as the main foundation of Islam. The purpose of education is divided into four dimensions, namely the purpose of physical education in the form of physical strength that must be possessed by every individual as a caliph on earth. The purpose of spiritual education is that all human efforts have the ultimate goal of increasing faith in the Creator. The purpose of mind education means the search for truth in the Qur'an with several stages, namely scientific, empirical, and philosophical. The purpose of social education means that the education taken can be useful in all aspects of life, especially for children from elementary age.

Keywords: Al-Qur'an, Children, Goals of Islamic Education.

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INTRODUCTION

Goals can be said to be the final foundation after going through a long process and filled with many sacrifices. Goals according to terminology are defined as targets that must be obtained by individuals or groups in carrying out an activity. Azis (2016) said that the goal is the final result that is expected to be achieved after going through the struggle process. Goals will never be separated from their relationship with humans (Syafe'i, 2015). If re-analyzed, humans were created to have a purpose, namely only to worship Allah SWT, although much influenced by many cultures and points of view, that is what Akrim (2019) said about the basic goals of education. Basically, everything that happens in this world must have a direction or purpose.

Goals cover all areas, especially education. Education is a place for exchanging knowledge, both official and unofficial (Saepuddin, 2019). Education is required to have a purpose. The formulation of educational goals is an important aspect because, without any educational goals, it will oscillate without a clear direction (Nabila, 2021). The purpose of education, in general, is to develop the ability of students, to make every human being have a noble character, to follow the commands of Allah SWT, to be knowledgeable, creative, independent, healthy in body and soul, and capable (Ministry of Education and Culture, 2003).

The purpose of education in Islam, in general, is focused on improving the quality of faith, understanding, and application by individuals that reflect Islamic teachings. The purpose of Islamic education has been stated in the vision and mission in accordance with "Rahmatan Lil 'Alamin" namely Islam as a mercy for human life (Zainab, 2020:168-183; Karyanto, 2017). Islamic teachings are contained in the Qur'an which discusses a lot about all kinds of areas of life, one of which is education (Arifudin, 2011).

If you understand the Qur'an only on the surface without going deep into it, of course, you only see the education system that is taught about good and bad morals, but basically, the Qur'an also inspires the birth of the basic concept of education (Samsudin, *et.al.*, 2021:29-43). The discovery of the basic concept of education is inseparable from the existence of *ijtihad-ijtihad* carried out by Islamic scholars. The concept of education is basically still based on the verses of the Qur'an which will initially raise the question, what is the purpose of education. The purpose of education in the verses of the Qur'an is implicit, therefore a deeper analysis of the goals of education in the verses of the Qur'an is needed (Soekmawati, 2019:204-214).

The phenomenon shows that the ideals of Islamic education with a worldview based on monotheism have not been fully reflected in academic services, learning climate, and the quality of graduates of Islamic educational institutions. According to (Praselia, 2020:21-37), this is due to the ineffectiveness of practitioners of Islamic educational institutions in directing all components towards the goals that have been set together. In addition, strengthening Islamic values is seen as important as the main basis for generations to reflect morality in their daily lives.

Indeed, the study of the purpose of Islamic education in the Qur'an has been previously studied from various points of view. Starting from discussing the relevance of Islamic education goals with multiculturalism education (Ibrahim, 2015), socio-cultural values (Rohman & Hairudin, 2018:21-35), the concept of Islamic education goals according to figures (Saihu, 2019:197-217), issues and strategies for the development of Islamic education (Zaim, 2019), the study of the Koran (Rizal, 2018), dissects the goals of education based on Islamic organizations (Ali, 2016).

Observing the relevant research above, it was found that there was a gap analysis between this research and the previous one, namely from the aspect of this study specifically aimed at children, then this research was based on a thematic interpretation approach. In this article, we will discuss the basic concept of the purpose of education and what verses of the Qur'an contain the meaning of the purpose of education, so that every individual has an awareness of the importance of education in life, especially for elementary-age children.

METHOD

This study examines the objectives of Islamic education. The scope of the discussion is aimed at the goals of Islamic education for elementary-age children. This study describes the theme based on a thematic interpretation approach. The data sources and study analysis materials were obtained from scientific literature based on articles, books, proceedings, and final assignments (thesis, thesis, dissertation). The reference source, the author accesses Google Scholar, DOAJ, SINTA, and other credible search pages (Assingkiy, 2021). Thus, this research is categorized as qualitative research with a literature study method (Zed, 2008). In conducting data analysis, the researcher first classifies the data according to the topic of discussion, then the researcher analyzes the data. The method that the author uses in the analysis of this research is a descriptive-analytical method with a focus on the goals of Islamic education for elementary school-aged children. In this case, the researcher says, describes, classifies, describes the study of educational orientation (objectives) objectively based on research.

RESULTS AND DISCUSSION

Definition of Educational Goals

Education in a broad sense is life and life is also said to be education which is the definition according to Lodge in the philosophy of education book. Pack said education is an emphasis on education that is applied to a teaching system in which it contains guidance in terms of cognitive and habits. Whitehead puts a different emphasis on education, namely the emphasis on skills that use knowledge. The understanding of education in general that has been embedded in the human mind is found in Greene's opinion, namely the efforts made by humans in taking education as a provision for themselves for life in the future which will later leave messages of life (Purnomo, 2016).

The purpose of education, in theory, is also the same as the goal of Islamic education, namely something that is to be obtained both during the process and at the end of the process which contains several aspects of knowledge (cognitive), skills (psychomotor) and personality aspects (affective). The purpose of education in its simplest sense is something to be obtained by taking the education. The purpose of Islamic education according to H.M Arifin is to nurture children based on the true values of the Shari'a. The views of Imam Al-Ghazali and Ahmad D. Marimba have something in common, namely the purpose of education which is both the end goal is to worship Allah SWT to be happy in this world and the hereafter (Hawi, 2014).

Educational Goals

Educational activities are all aimed at one goal, namely the goal to be obtained while the process is happening or after the process ends. Educational scientists are widely distributed in all corners of the world. Some educational goals in some parts of the first country, the United States of America views that the purpose of education is as a forum for self-realization, relating to other human beings, economic efficiency, and responsibility. Second, West Germany views education as a form of self-skill, socializing in society and politics, giving lessons to children as beings who need other people, and providing a good understanding of religion. Third, Indonesia itself has a goal in the world of education which is stated in Law no. 20 of 2003 concerning the education system, namely as a place to develop students' abilities to become human beings who are beneficial to themselves and their country and remain human beings who believe in God Almighty (Anwar, 2017).

The educational goals that Langgulung said were grouped into three parts, namely the highest goals which have meaning of absolute goals that will not change even though the cycle of time continues, general goals are defined as goals that include all people who receive lessons whose goals are found during the educational process in progress, and special goals mean goals that combine the highest goals with general goals, namely goals whose foundations will remain unchanged by educational efforts through the development of aspects of knowledge, skills, behavior, and habits (Syar'i, 2020).

The purpose of Islamic education is inseparable from the purpose of human creation. According to Maskawih from the sentence, he said that humans are composed of two elements, namely the soul and spirit that make humans able to live. In education, if humans get good experiences and lessons, it will have an impact both on themselves and their environment and with knowledge, they can be said to be perfect beings. So the purpose of education is defined as the efforts made by humans in seeking knowledge to make themselves perfect humans. Ramayulis & Nizar (2009) argue that Islamic education affects all periods of life both now and in the future where humans are not only based on faith but also need future science and technology. Between faith and knowledge and technology will influence each other to obtain happiness in this world and the hereafter (Abdullah, 2018).

The purpose of Islamic education when viewed from several definitions according to experts, all of them say that the purpose of Islamic education is an effort to obtain results when the educational process is still running or the process has ended which aims to fear Allah SWT as the main basis by developing an education system under technological developments and science.

The Purpose of Education in the Qur'an

Islamic education has hope in the education system that it can instill the value of faith in every human being to be devoted only to Allah SWT, instill social values in society, improve self-esteem for the better, develop a caring attitude, and reflect good morals in the environment. The point is that the purpose of education reflects what Islam really is (Anwar, 2014).

There are four dimensions of educational goals according to Abd Al-Rahman Shaleh Abdullah in his book entitled "Educational Theory a Qur'anic Outlook" as follows: (Yahya, 2015)

1. Physical Education Goals (*al-ahdaf al-jismiyah*)

The purpose of this physical education is a further explanation based on the opinion of Imam Nawawi who interprets "al-qawiy" namely the strength of faith based on physical strength. Associated with the creation of humans as caliphs on earth through skills described by physical activity.

2. The purpose of spiritual education (*al-ahdaf al-ruhaniyah*)

Committed to only fear Allah SWT from birth to death picks up and applies morals that are in accordance with Islamic teachings, namely imitating the attitude of the Prophet as a reflection of the contents of the Qur'an.

3. The purpose of mind education (*al-ahdat al-aqliyah*)

Seek the truth based on the signs given by Allah SWT in the Qur'an to get the message contained in the verse that will have an impact on increasing faith in Allah SWT.

4. Social education goals (*al-ahdaf al-ijtimaiyah*)

The formation of individuals with personalities is not only useful for themselves but also useful for society, the environment, the nation, and the country.

In achieving a good goal in education, what needs to be done is to improve the education system itself, both in terms of facilities and facilities and individuals because the education system is the main factor that can improve the quality of human beings which will have an impact on the environment. Surahs in the Qur'an that explain the purpose of education are contained in Surah Al-Baqarah verses 10, 126, 247; Al-Anfal verse 60; Ali-Imran verses 19, 137, 138, 139; Al-Takatsur verses 5, 7; Al-Waqiah verse 95; Ad-Dzariyat verse 56, Al-Hajj verse 38, 39,41; Al-Fath verse 29; Hud verse 61 (Trinurmi, 2015).

The purpose of physical education (*al-ahdaf al-jismiyah*) which describes faith is based not only on the strength of the spirit but also requires physical strength, namely humans were created on earth as caliphs. This goal is stated in the Surah Al-Baqarah verse 247, which means: "Their prophet said to them: "Verily Allah has appointed Thalut to be your king". They replied: "How does Thalut rule us, even though we have more right to control the government than him, while he is not given enough wealth?" The Prophet (them) said: "Verily Allah

has chosen your king and bestowed upon his extensive knowledge and a mighty body." Allah gives rulership to whom He wills, and Allah is Extensive in His provision, All-Knowing."

From the meaning of this verse, it is known that Allah teaches humans that people who have a strong physique and sufficient knowledge are worthy of being leaders on the face of the earth. In Ibn Kathir's interpretation of Surah Al-Baqarah verse 247 when the Bani Israel wanted a leader from their own group, the Prophet appointed Thalut as their leader who was an ordinary people not from the royal family. But the people themselves did not accept what the Prophet said. They said, "How can Tahulut be king when they have more right to rule than him". So the Prophet replied that Allah had chosen him to be Thalut to be a king who was given knowledge and a strong body that is nobler, stronger, more patient, and more perfect in knowledge (Ghoffar & Muth'i, 2004).

In the verse above, the message can be drawn that a leader must have several personal characteristics, namely physical strength to carry out the duties of a leader, having extensive knowledge in making wise decisions, having a healthy body and intelligent mind, and remaining confident in Allah. Allah SWT hopes for His guidance and help. Humans become a good caliph or leader on earth if they have the four qualities above and these traits can be accepted through education and efforts to improve themselves. Hujair AH Sanaky is of the view that the best vision and mission is "Rohmatun Lil 'Alamin" namely Islam as mercy in solving problems related to education that cannot be separated from the human task of being caliph on earth and if the caliph has the advantages stated in the verse then it is not impossible to realize a world that is democratic, prosperous, peaceful, and prosperous.

The purpose of spiritual education (*al-ahdaf al-ruhaniyah*) is the result that is determined from the beginning to the end but still aims to increase faith in worshiping Allah SWT and it is an obligation that every human being must have in determining the ultimate goal of education. This is in accordance with the verse that recommends remaining guided by Islam, namely in the book of the Qur'an Surah Ali Imran verse 19, which means: "Indeed the religion (which is blessed) with Allah is only Islam. There is no difference between those who have been given the Book except after knowledge has come to them, because of the envy (that exists) between them. Whoever disbelieves in the signs of Allah, then indeed Allah is swift in reckoning."

An-Nuur's interpretation explains that every religion brought by the Prophet is actually a religion with an Islamic spirit, namely one that teaches about behaving justly, obediently, surrendering, peacefully, and uniting Allah SWT. The point is that from the beginning, humans were created on earth until the end of the day, Islamic teachings are absolutely followed. The real Muslims are those who carry out the provisions of Allah and leave the prohibitions with full pleasure and faith (Ash-Shiddieqy, 2000). The narration of Ibn Abbas by Ibn Jarir in the words of Allah *innahu* which is given and *anna* is *fattah* which contains that Allah, angels, and people of knowledge declare that the religion that is blessed is Islam (Thalhah, 2010).

The purpose of spiritual education in Islam is very different from the education in the west. Western education aims to make each individual develop himself to be useful for himself, his environment, and his country without being related to religion as in the United States. Meanwhile, the purpose of education according to Islam must be based on Islamic teachings. With the embedding of Islamic teachings in oneself, the search for knowledge in education will create people who are tough, have broad knowledge, and believe that the truth of Islam is absolute so that it can be useful for the benefit of the people.

The purpose of intellectual education (*al-ahdat al-aqliyah*) is said to be a goal because it uses the human mind to seek the truth through the signs given by Allah to find the message contained in the verse. The stages in conducting mind education are:

1. The truth that is achieved through science (*ilm al-yaqin*) in surah At-Takatsur verse 5, which means: "Do not be like that, if you know with sure knowledge".

Tafsir Al-Munir explained that the verse contains an interpretation so that humans reflect on the warnings given by Allah to think more deeply in order to survive in the hereafter (Az-Zuhaili, 2013). Doing reflections

to be rethought is an analytical way of thinking, namely scientific thinking, so something is considered the right thing if it has been done more in-depth thinking and can meet the standards of the scientific stage.

2. The truth that is achieved through empiricism, namely the real truth, is contained in the Surah At-Takatsur verse 7, which means: "And indeed you will really see it with 'ainul yaqin".

Tafsir Al-Munir explains that what you see with your own eyes is what you will believe, namely seeing the Hell of Hell. So avoid all actions that lead to bad and evil deeds (Az-Zuhaili, 2013). The empirical truth contained in this verse is contained in the word 'ainul yaqin which means seeing with your own eyes only brings strong belief.

3. The truth that is achieved through metaempirical truth or philosophical truth (haqq al-yaqin) is stated in Surah Al-Waqiah verse 95, which means: "Indeed (what is mentioned) is a true belief".

The interpretation of Al-Qurtubi explains what is told is a true and pure belief. Al haqq may be based on al yaqiin which means the same thing, the only difference is the pronunciation. Al-Mubarrad said that 'ainul yaqiin with mahdhul yaqiin means leaning something on something itself. Basrah scholars also say haqqul amril yaqin au al khabar al yaqiin means something that is sure and true is news that can be believed (Hifnawi, 2007).

The purpose of social education (al-ahdaf al-ijtimaiyah) is the purpose of education to form individuals who have good personalities in their social life living in society and as citizens. This goal is stated in Surah Al-Hajj verses 38-41. The essence of Surah Al-Hajj verses 38-41 has the following educational objectives: (a) Forming students who are pious and maintain trust and are always grateful; (b) Have confidence in yourself that Allah always helps those who help Allah's religion; and (c) Individuals who are not only useful for themselves but also useful for their environment, namely spreading and reminding the community to always do good and help fellow human beings.

CONCLUSION

Based on the explanation above, it is concluded that the purpose of Islamic education means efforts to obtain results which in the end the goal is to worship only Allah SWT as the main foundation of Islam. The purpose of education is divided into four dimensions, namely the purpose of physical education in the form of physical strength that must be possessed by every individual as a caliph on earth. The purpose of spiritual education is that all human efforts have the ultimate goal of increasing faith in the Creator. The purpose of mind education means the search for truth in the Qur'an with several stages, namely scientific, empirical, and philosophical. The purpose of social education means that the education taken can be useful in all aspects of life, especially for children from elementary age.

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