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

Raden Fadli Daulay^{1✉}, Asnil Aidah Ritonga²

State Islamic University of North Sumatra Medan, Indonesia^{1,2}

E-mail: fadlidaulay48@gmail.com¹, asnilaidah@uinsu.ac.id²

Abstrak

Pendidikan merupakan suatu kegiatan yang direncanakan, di dalamnya terdapat berbagai komponen, sehingga pembelajaran harus mempunyai tujuan yang ingin dicapai. Al-Qur'an memberikan perhatian yang signifikan terhadap pembelajaran, salah satunya adalah tujuan pendidikan dalam Al-Qur'an jika dilihat dari tujuan, kegunaan, dan tugas manusia itu sendiri sehingga penulis merumuskan tujuan pendidikan sebagai berikut: (1) tujuan pendidikan adalah mencari keridhaan Allah (2) Ubudiyah, tujuan ini mengantarkan manusia sebagai hamba yang menyembah Sang Pencipta hanya untuk mengabdikan kepada Allah. (3) Tujuan pendidikan adalah untuk bertakwa kepada Allah. (4) Tujuan pendidikan sebagai khalifah fi al-Ardh, tujuan pendidikan juga pada bagian ini harus mampu mengemban misi mensejahterakan bumi atau menjadi pemimpin di muka bumi.

Kata Kunci: Al-Qur'an, Tujuan Pendidikan, Tafsir Tematik.

Abstract

Education is a planned activity, in which there are various components so that learning must have a goal to be achieved. The Qur'an gives significant attention to learning, one of which is the purpose of education in the Qur'an when viewed from the goals, uses, and tasks of humans themselves so that the authors formulate educational goals as follows: (1) The purpose of education is to seek the pleasure of Allah (2) Ubudiyah, this goal is to deliver humans as servants who worship the Creator only to serve Allah. (3) The purpose of education is to be devoted to Allah. (4) The purpose of education as caliph fi al-Ardh, the purpose of education is also in this section must be able to carry out the mission to prosper the earth or become a leader on earth.

Keywords: Al-Qur'an, Educational Goals, Thematic Interpretation.

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✉ Corresponding author :

Email : fadlidaulay48@gmail.com

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INTRODUCTION

Education is a way to shape the character and personality of students, both physically and spiritually, from behavior that does not get better, for example like this we teach students not to drink while standing, besides drinking while standing makes digestion unhealthy but drinking while standing is also prohibited. by Prophet Muhammad SAW. teaching students to live clean because clean will make the body healthier, teaching students to live to help each other is one form of the educational process. The purpose of education is to get changes made from the education process (Syafe'i, 2015). The change to be achieved is where everything reaches the most basic point in the lives of living beings, especially humans (Kambali, *et.al.*, 2019:1-19; Nabila, 2021:867-875).

The Qur'an strongly urges people to continue to study and gain knowledge of the facts. This issue is strengthened in the word of Allah SWT which initially provided solid support for mankind to read and learn (Lubis, *et.al.*, 2020). The verse also explains that through the word of God, humans teach humans to understand and teach them everything that we don't know. Islam also explains that the Qur'an is the word of Allah when everything befalls guidance, which guides human life to be happy both in this world and in the hereafter. The content that contains all the things listed in it is a matter of education (Rizal, 2018).

Primary age children are a fundamental level for the growth and development of each individual (Assingkily & Hardiyati, 2019:19-31). For this reason, from the very beginning, children must be directed to the noble goals of Islamic education. The main aspect that must be brought closer to children is how the worldview of monotheism in Islamic education can be internalized in children. Thus, noble attitudes or morals will be reflected in the behavior of children. Islamic education is generally responsible for educating children. This is based on the role of each individual in carrying out his duties as a servant of Allah as well as the caliph of Allah on earth.

The phenomenon shows that elementary-age children are often trapped in the mirage of life through today's technological sophistication. How come? Children often dance due to the TikTok application, and it is not uncommon for criminal acts to be committed by elementary-age children. This is certainly based on the lack of parental supervision of children, and the responsibility of parents and educators in educating children with Islamic values has not been fully fulfilled (Assingkily, *et.al.*, 2019; Sukatin, *et.al.*, 2020:185-205).

Indeed, previous researchers have discussed a lot about the goals of Islamic education. This can be seen from various studies that can be accessed through the Google Scholar page, including Ibrahim's (2015) research on the relevance of multiculturalism education to the goals of Islamic education, Rohman & Hairudin's (2018:21-35) research on the goals of Islamic education and its relationship to values Socio-cultural values in society, research by Saihu (2019:197-217) on the concept of Islamic education goals according to Murtadha Mutahhari, research by Zaim (2019) on the goals of Islamic education in terms of developing issues and community needs, and Ali's (2016) research on the goals of Islamic education from the perspective of Muhammadiyah educational institutions (Charity Business).

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 through Google Scholar, DOAJ, SINTA, and other credible search pages (Assingkily, 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 Education

The meaning of education according to the KBBI is starting from the meaning of students which has the meaning of protecting/guarding and sharing an exercise or teaching, guiding, superiors concerned with the moral and cognitive minds of children. Furthermore, there are also those who say that education is a process of changing the behavior and morals of each person or group of people in an effort to educate humans by teaching and training, gradually, and how to educate (Nasution, 2019).

Muhibbin shared that education is an attitude or stage of behavior in order to acquire knowledge. Muhibbin also shared a more complex interpretation, which is a stage in a certain way until humans acquire knowledge, descriptions, and methods of behavior that match what we need. The education process also cannot take place within the school environment, but also in institutions outside of school (formal and informal), for example in the area of residents, families, and different educational institutions (Syah, 2010).

The definition of education above still discusses education in general, the next thing we discuss is Islamic education not only there, but Islamic education has a more complex and rooted interpretation, because it is related to the duties and responsibilities of mankind both to the Creator, to fellow human beings, human beings and the environment around us as well as the source of Islamic teachings. Al-Toumy al-Syaibany explained that Islamic education is a stage of behavior change that occurs both for oneself and the surrounding environment through the stages of teaching as a form of individual activity and as an activity in society or the people (Fuad, 2015:424-446).

For Abdul Mudjib and Yusuf Mudzakir, Islamic education is the stage of distributing knowledge to students through teaching, habits, tutorials, nurturing, supervising, and transferring skills to achieve goals and life skills both in this world and in the hereafter. So it can be concluded that Islamic education is a process of changing knowledge, culture, and values and improving students' abilities so that students have characters that can achieve happiness in life in this world or in the hereafter suitable for the teachings of the Islamic religion. The function of Islamic education is to help improve the skills of students so that they match the skills possessed from birth, as well as the human imperative to do positive actions.

This requirement must be supervised, given direction, and given guidance and equipment to achieve the full component with Education. There are also positive actions that are meant here are actions that can be accepted by all people who come from the lillahitaala value and whatever we live is only because of Allah SWT (Arifin, 2003). From this understanding, it can be concluded that humans and education cannot be separated like a house and the foundation of a house, because a house will stand upright if there is no foundation, as well as education without humans, education is impossible, and humans if there is no education. No Education is impossible he will be useful to others.

Educational Goals

There are several basic frameworks that humans carry from birth, namely body, spirit, and ideas. One of them is the body, it grows in accordance with the sunnah of Allah SWT which means that if the human consumes adequate nutritious food, he will develop and grow the benefits of developing himself through a stage of

education. Everything is a unified whole and cannot be separated. Therefore, the purpose of education cannot ignore one of the lower human factors so that all of them can grow and be well-maintained.

The failure of education in implementing these elements produces invalid results for humans to carry out their position as caliphs. Next, what is the purpose of Islamic education itself? for Jalaluddin there is also the purpose of Islamic education itself must be formulated from the philosophical values that exist in the philosophy of Islamic education. The purpose of Islamic education for him is inclined to the goals of Islam itself (As-Suyuti, 2006).

But this comment gave rise to disagreement among experts. Those who disagree with the idea of departing from the paradigm of the philosophy of science is the basic framework of science that must come from empirical experience, not from origins whose truth is clear and difficult to prove empirically because scientific studies are not included. Basically, Islam is not like that. For HA R Gibb his opinion was quoted by Jalaluddin, he said that Islam is not just a complete system of civilization, so Islam is a teaching that comes from Allah. The purpose of Islamic education is not only from the world aspect but also comes from the hereafter and functions, so the goals of Islamic education are all interrelated for the life of the world and the hereafter.

Meanwhile, the goals of education for Ibn Taimiyah, as reported by Majid 'Irsan al-Kaylani, the goals of Islamic education are focused on 4 aspects, namely: (1) the achievement of monotheism education through the continuation of the dharma of the verses of Allah SWT (anfus) (2) introduction to the knowledge of Allah SWT. By describing the truth of His creatures (3) acknowledging the power (qudrah) of Allah by describing the type, number, and light of His creation and (4) knowing what Allah SWT has done (Sunnah of Allah) regarding (nature) reality and its type of behavior (Ash-Shiddiqey, 2000).

The Purpose of Education in the Qur'an

The purpose of education in the perspective of the Qur'an is basically the ultimate goal. Asy-Syaibani (1979) explained, if what we see and what is interpreted by an expression is related to the ultimate goal of Education with the Qur'an (Islam), then from that we do not want to experience contradictions from other meanings, and against Islam. This comment invites us to return everything to the final goal, which is preparation for both this world and the hereafter. The last objective which is defined here is that there is no limitation on its application to institutions such as schools, madrasas, Islamic boarding schools, mosques, and so on, and must also be carried out by the entire pesantren environment.

Saputro (2016:259-284) commented that the universal goal of Islamic education is to make humans the servants of Allah. The intention of self-serving is to worship Allah. Islam directs that man be educated so that he is able to control his life goals as determined by Allah. The purpose of human life for the Qur'an is only to worship Allah, according to the word of Allah in Surah Al-Dzariyat verse 56, meaning: And I did not create the jinn and humans except that they may serve Me. (Surat al-Dzariyat: 56) We can also understand this verse which means that worship is an obligation that must be carried out by humans, and also a task that must be done to Allah SWT by humans.

Worship in this case is not just obedience or mere submission, but more than that it is a feeling that must be based on faith so that a feeling arises in the soul that he is aware of whom he is devoting himself to. He realized and believed that devotion was sole to the Creator, namely Allah Ta'ala (Shihab, 2002). This verse realizes that all human activities are only carried out for Allah according to and in line with Surah Al-Bayyinah verse 5, Meaning: Even though they are not ordered except to worship Allah by purifying obedience to Him in (carrying out) the straight religion, and so that they establish prayer and pay zakat, and that is the straight religion.

Tafsir At-Tabari explains that this verse means that it is not that Allah urges Jews and Christians, and they are also people of the book except that they worship Allah. His Word "مخلصين له الدين" by purifying obedience to Him in practicing religion," meaning by purifying obedience to Allah by not confusing obedience to their Lord with shirk. Instead, the Jews doubled down on their God by claiming that Uzair was the son of Allah. The

Christians are the same, by saying that Al-Masih is the son of God, and they are reluctant to acknowledge the prophethood of Muhammad SAW (Syakir, 2007).

From the explanation of the interpretation above, we can conclude that humans themselves are not ordered and also not burdened with tasks but only worship Allah alone, and in worshipping the teachings of Islam are clear and firmly instruct that in matters of worship there should be no other interference, meaning may not associate partners with Allah in terms of worship and other activities, the intention is solely for Allah ta'ala, both in terms of worship of mahdhah or ghairu mahdhah, a Muslim can also fulfill his worldly and material needs but provided that it does not conflict with the teachings Prophet Muhammad brought.

Worship is a form of obedience that culminates in what we believe to control body and soul with a mastery whose meaning cannot be touched. Therefore, obedience and obedience to both parents and also people who are higher in rank than us cannot be called worship (Shihab, 2002). Then if asked to whom worship and surrender are done? The verse explains that worship is only aimed at Allah ta'ala because He is the One who created the heavens and the earth and all that is in them, and also created living things and humans. The target of Islamic education itself is to regulate human knowledge/awareness of itself, and the Islamic system of society makes it responsible for social life.

In order to be able to make other people aware of all the natural surroundings that exist on the creation that Allah SWT did and develop it for other humans. More important than that is knowledge of Allah who created the universe and prostrates before Him, by doing what He commands and what He forbids (Arifin, 2003). While the opinion of Quraish Shihab he analyzed in his interpretation, the purpose of education itself in the Qur'an is to guide humans individually or in groups so that they can carry out all their duties as servants of Allah and as leaders, with the aim of establishing this world in line with the concepts already established. determined by Allah with a more complex meaning and is often written in the Qur'an to always fear Allah SWT alone (Shihab, 2002).

Verses of the Qur'an about the Purpose of Education

The purpose of education is also explained in the Law of the Republic of Indonesia No. 20 of 2003 in the national education system (SISDIKNAS) paragraphs 1 and 2 state that the meaning of national education is to develop skills and shape dignified human character and civilization in the context of educating the nation's life, it also aims to develop the potential of students to become human beings of faith. and devoted to God Almighty, noble character, healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen (Law Number 20 of 2003, concerning the National Education System, 2003).

Thus, the following authors mention the verses of the Qur'an related to the purpose of education by using the maudu'i interpretation method, namely collecting the verses of the Qur'an from various suras related to purpose education, after that the author also interprets the verse or by analyzing the contents of the verse concretely so that it is known that this is the verse that refers to the interpretation of the Qur'an, the following verses include: QS. Al-Baqarah verse 207, QS. Ali Imran verse 102, QS. Al-Bayyinah verse 5, QS. Al-Dzariyat verse 56 and QS. Al-Baqarah verse 30 (Abdullah, 2004).

1. Surah Al-Baqarah verse 207

Meaning: And among mankind, some sacrifice themselves for seeking the pleasure of Allah; and Allah is Forbearing to His servants. Asbabun nuzul surah Al-Baqarah verse 207 for Imam Ibn Munzir in the book of interpretation of Jalalain said *وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ* (and among mankind, some sacrifice themselves) the meaning is to sacrifice it for the sake of obedience to Allah *لِتَبَعًا* (to sue) or seek *مَرْضَاتِ اللَّهِ* (God's pleasure). His name was Shuhaib when he was persecuted by the polytheists, he also emigrated to Medina and left for them his property *رَغْوًا فَتُأْتِيهِمْ* (and Allah is Most Forbearing to His servants), so that He will show them to things that are pleasing to Him. This verse was revealed to befall Abdullah bin Salam and his friends when they raised Saturdays and did not like camels after converting to Islam (As-Suyuti, 2006).

While in Tafsir Ibn Kathir explains from QS. Al-Baqarah verse 207 was narrated from Ibn Abbas this verse was revealed based on a group of people from the hypocrite group when they discussed and insulted Khubaib and his companions who were killed in the incident of ar-Raji'. Furthermore, Allah SWT revealed this verse for those who criticize the hypocrites and praise Khubaib and his companions. *وَ مِنَ النَّاسِ مَنْ يَشْتَرِي نَفْسَهُ* (and among humans, some sacrifice themselves only to seek the pleasure of Allah ta'ala).

From the explanation of the two interpretations above, the author can conclude that the verse describes a servant who is willing to sacrifice himself to achieve obedience and the pleasure of Allah, even though it will burden his life and his close relatives, and if it is associated with educational goals, it is clear that in seeking knowledge or education one must also seek the pleasure of Allah first, so that the knowledge he seeks is useful, a blessing for himself and others. In addition, we can also understand that goodness in any aspect without a foundation of knowledge, is impossible to materialize because goodness in the world includes prosperity, peace, prosperity, and others. Moreover, goodness in the hereafter can't be realized if there is no knowledge possessed by someone.

2. Surah Ali Imran verse 102

Meaning: O you who believe, fear Allah, truly fear Him; and never die except in a state of Islam. In the interpretation of Muhammad (2009), it is explained that in this verse there is one problem: Imam Bukhari narrated from Murrâh, from Abdullah, he said that the Messenger of Allah said, meaning: The true piety is to obey Him and not to sin, remember and not forget Him, be grateful and not disobey Him.

So here the author takes the interpretation of taqwa from the root meaning which means: stay away, avoid, or even protect yourself. In this case, Quraish Shihab explained, if the command sentence "Ittaqullah" literally means avoid, stay away, or keep yourself from Allah, surely this meaning is not straight and impossible for creatures to do (Shihab, 2002). Because how can a creature avoid Allah or stay away from Him, on the contrary, He (Allah) is with you wherever you are. Therefore, it is necessary to insert words or sentences to straighten the meaning. For example, the word torment or its meaning, so the command to be pious has the meaning of an order to avoid Allah's torment, both in this world and in the hereafter.

The message from Surah Ali Imran verse 102 also says that it is about one's piety to the Creator, namely Allah SWT. It is understandable that in fact, this verse is not only about piety alone, but we can also relate it to the values of educational goals that we can pick and analyze further in this verse. From the explanation above, it is clear that we as humans need education and teaching, with the aim that we know what we must live and what we should not live.

3. Surah Al-Dzariyat Verse 56

Meaning: And I did not create the jinn and humans except that they may serve Me. Tafsir At-Tabari explains that The scholars have different opinions in interpreting the verse. Some say that it means that I did not create humans who will be happy with the jinn and humans who will be unhappy (except those who will be happy) unless they commit immorality (Syakir, 2007). The highest opinion is the opinion narrated by Ibn Abbas, that the purpose of the creation of the jinn and humans is only to worship Allah and obey His commands.

When someone asks, "What about the disbelievers, when they are made to obey His commands?" the answer is: "Even if they are unfaithful, they must obey, that is, obey God's commandment over them, because God's statute applies to all His creation. They cannot fight their destiny. Their unbelief is only in the form of actions ordered by God, but their obedience to His decrees remains unshakable (Syakir, 2007).

Therefore, QS. Al-Dzariyah verse 56 tells us very clearly that the purpose of creating jinn and humans is nothing more than to "serve" God Almighty. In motion and life, humans still have to serve God. The main aim of education which can be cited in Islam according to the Qur'an is to produce human beings who are aware that their main task in this world is to be consistent with the source of its creation, as a servant. Therefore, the

implementation of the educational process, both on the part of educators and students, must be based on devotion to God Almighty.

Humans in their creation only worship God. Worship is indeed very meaningful in Islamic teachings, but the word *لِيَعْبُدُونِي* means to worship, devotion, and worship. Indeed, God does not intend to be worshiped or worshiped by humans alone. God is perfect and does not desire anything. Therefore *وَنَعْبُدُكَ* the word here is more appropriate if given another meaning than worship, devotion, worship, and or worship. It is more appropriate if the word is given the meaning of submission and obedience and the word *عَبْدٌ* indeed has the meaning of submission and obedience so that the verse becomes "I did not create jinn and humans except to submit and obey Me, refers to God's word about *الْأَلِيَعْبُدُونِي* not only let them worship Me. "Ali bin Abi Talha narrated from Ibn Abbas: that is, except that they want to submit to worship Me, either voluntarily or under forced circumstances. On the other hand, Ibn Juraj said: it is for them to know Me. Overriding the verse, Ar-Rabi'I bin Anas said that it means nothing but worship.

Devotion in the Islamic perspective is often interpreted as worship. This is when worship is not only in the form of obedience and submission, but more than that it is a form of submission and obedience whose climax arises a sense of greatness in one's body and soul to whom the service is aimed. Worship has an impact on the heart, that belief will arise to the creator where only he (God) has the highest unreachable and unrestricted power (Shihab, 2002). As we also know that there are two categories of worship in fiqh, namely the first worship of mahdah and the second worship of ghoiru mahdah. Mahdah worship in the form of prayer, fasting, zakat, pilgrimage that has been determined by Allah. While *ghoiru mahdah* is the opposite.

So in terms of the scientific ideas of Islamic education, in general, the scholars agree on the ultimate goal of education itself to worship Allah SWT alone. Through the process that is lived from the whole order of life of the creatures of the mind, including the heart, body, spirit, and morals. So that education can become a very urgent process not only to develop self-potential but also so that students can reach a further level, namely devoting themselves to God.

From the explanation above, we can conclude that education is a very important process, which every human being must go through, and education is also a means to worship God. Because through the purpose of education itself, humans can distinguish which one is correct in a structured manner. So that whichever one with the abilities he has, to be used for the benefit of mankind, more than that as a way to worship so that he is closer to God.

CONCLUSION

Based on the writing of the paper above, the author can draw an important conclusion, namely, basically through the educational goals carried out in the correct and directed stages, so that humans can understand and make themselves aware of the abilities they have. So with the potential he has, he can also use it for the benefit of the wider community. Apart from that, it is also used as a way to worship God and make himself a leader in this world. With the education he gets, humans will have various kinds of knowledge to be a provision of fields and fields for life in this world and the hereafter, because it is with humans who get an education so that they carry the message from God, but on the contrary without education.

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