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## Aspects of Islamic Education

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### ABSTRACT

*Education is very important for human because education is a very wide knowledge. So, Islamic education not only looking to one aspect, its aspects of faith, worship, and morals, but its almost a whole thing and even wider than that. This article aims to analyze the aspects of Islamic education. The method that used in this writing is the literature study method, which is the data collection method is directed at finding data and information through documents, written documents, images, and electronic documents that can support the writing process. The results of the study show that the aspects of Islamic education are interrelated and form an integrated system based on the Qur'an and Sunnah as well as the opinions of the scholars who aim to form collective piety and have a noble goal, to create good and kind humans and have quality in the spiritual-religious and intellectual.*

### ABSTRAK

*Pendidikan merupakan hal yang sangat penting bagi kehidupan manusia, karena pendidikan merupakan cakupan yang sangat luas. Dengan demikian, pendidikan Islam yang sesungguhnya tidak hanya memperhatikan satu aspek saja, seperti aspek akidah, ibadah dan akhlaknya saja, melainkan harus mencakup seluruhnya bahkan lebih luas dari itu. Tulisan ini bertujuan untuk menganalisis tentang aspek-aspek pendidikan Islam. Metode yang digunakan dalam penulisan ini, yaitu metode studi pustaka, di mana metode pengumpulan datanya diarahkan pada pencarian data dan informasi melalui dokumen-dokumen, baik dokumen tertulis, gambar, maupun dokumen elektronik yang dapat mendukung proses penulisan. Hasil penelitian menunjukkan bahwa aspek pendidikan Islam antara satu dan yang lainnya saling berkaitan dan membentuk suatu sistem terpadu yang berlandaskan dalam al-Qur'an dan as-Sunnah serta pendapat para ulama yang bertujuan untuk membentuk kesalehan kolektif serta memiliki tujuan yang mulia, yaitu membentuk manusia yang baik dan memiliki kualitas dalam bidang spiritual-religius dan intelektual.*

### INTRODUCTION

The aspect of education in Islam is something that needs to be known by everyone, because there are many aspects of education in Islam and in general that have long been applied by scientists. As Muslims, we should know about the aspects of education in Islam so that they can be used as a foundation in forming a quality and advanced system and institution. The progress and decline of a nation depend on how far the nation pays attention to the education process for its people, because education can direct the nation towards a better direction in the future, today's education process will determine the fate of a nation in the future. The success of development and progress of a nation is determined by reliable resources. Therefore, efforts made to improve the quality of human resources that can be relied on for this nation and are ready to face the demands and changes of the times must continue to be carried out and must be subject to the level of Islamic education in order to be able to continue to survive in global competition, therefore it is necessary to pay attention to aspects of Islamic education so that the

quality of human resources in the country is good and in fact progress is determined by the educational factors that exist in a nation.

Islamic education is basically an effort to foster and develop human potential, so that the purpose of his presence in this world as a servant of Allah and at the same time the task of the caliph of Allah is achieved as well as possible. The potential in question includes physical potential and spiritual potential such as reason, feelings, will, and other spiritual potential. In its form, Islamic education can be an effort of the people together or an effort of a community institution that provides educational services and can even be an effort of humans themselves for themselves (Shaleh, 1994).

Education is very much needed nowadays, especially Islamic education. Islamic education means Islamic education, namely education that contains aspects of the Islamic religion. Because Islam is a religion of mercy because it was revealed through a prophet who is mercy, namely the Prophet Muhammad SAW. Aspects of Islamic education must be applied to every educational institution, especially education based on Islam so that the principles of education based on Islamic teachings are clearly visible. On the other hand, as Muslims who have a holy book as the greatest miracle of all time, of course there are various lessons that can be learned from it, especially in the field of education. The Qur'an is a revelation from Allah that was revealed to the Prophet Muhammad through the intermediary of the angel Gabriel, in which there is guidance from Allah for people who want to take that guidance (Khalaf, 1971).

Azyumardi Azra explained that good education can be seen from the existence of clear learning objectives as an important element in the learning process, creating individuals who are devoted to Allah SWT and can achieve a happy life in this world and the hereafter. The advancement of science and technology has had no small impact on human attitudes and behavior, both as religious humans and as individual and social beings (Mahyuddin, 1999). Islamic education is basically an effort to foster and develop human potential, so that the purpose of their presence in this world as servants of Allah and at the same time the task of Allah's caliph is achieved as well as possible. The potential in question includes physical potential and spiritual potential such as reason, feelings, will, and other spiritual potential. In its form, Islamic education can be an effort by the people together or an effort by community institutions that provide educational services and can even be an effort by humans themselves for themselves.

Education in Islam is part of the da'wah activity, and this last word is revealed in the Qur'an. It provides a model for the formation of a person's personality, family, and society. The target to be achieved is the formation of noble morals, as well as having high knowledge and being obedient in worship. The noble morals referred to here concern aspects of the individual, family, and society, both in relations between humans and the natural environment as well as relations with Allah the creator of the universe (horizontal and vertical aspects). From here it is hoped that intellectual Muslims will be realized (Yusuf, 1988) which in turn will be realized in the akhlak al-karimah as a form of Muslim human (Gettenh, 1997).

## **METHOD**

This study uses a qualitative research method with a literature study type. Literature study to obtain various scientific information to describe various problems studied so that it can describe the reality and events studied so that it is easier to find data that matches the facts. This literature study comes from various sources, including scientific articles, books, supporting documents that can increase the study or treasury in discussing problems and solutions in depth with comprehensive and the data produced is scientific and descriptive.

## **FINDINGS AND DISCUSSION**

Islamic education as a system is an activity that contains aspects of objectives, curriculum, teachers, educational methods, infrastructure, administrative environment, and so on. Between one and the other are interrelated and form an integrated system. Furthermore,

Abudin Nata stated that the aspect of the material content of Islamic education, in general, includes three aspects, namely faith, worship and morals.

Aqidah is the essence or main point in the Islamic religion, the essence of which is to affirm that Allah is the only God and the only one who has the right to be worshiped or worshipped, affirming that the Prophet Muhammad is the messenger of Allah who must be emulated by a Muslim, and knowing, believing, and practicing the pillars of Islam and the pillars of faith. The term "Aqidah" or often spelled "akidah" comes from the Arabic word al-'aqdu, which means "bond. Based on information from the Great Dictionary of the Indonesian Language (KBBI), the meaning of aqidah or what is absorbed into aqidah is basic belief. According to Islamic teachings, a person's understanding of Aqidah must come from the Qur'an and hadith.

Most Muslims are certainly familiar with the word "Aqidah". Because this term always appears in Islamic religious lessons. However, not everyone understands correctly what Aqidah is and its function in life. In general, the meaning of aqidah is a strong bond or belief in someone towards what they believe. In Islam, aqidah includes faith in Allah SWT and His attributes. In terms of language, Aqidah can be interpreted as a bond or belief. While in terms of aqidah is a strong belief in a substance without the slightest doubt. So, it can be concluded that Islamic Aqidah includes all the pillars of faith, namely faith in Allah, Angels, Books, Messengers, the Day of Judgment, and faith in Qada and Qadar which in essence, the meaning of Aqidah is a certain belief without the slightest doubt. Therefore, adhering to the correct Aqidah is an obligation for Muslims (Nata, 2001).

### **Scope of Creed**

*Illahiyyat* (divinity), which contains discussions relating to Illah (Allah) in terms of His attributes, His names, and the a'f'al of Allah. Also related to this is everything that servants must believe in God. Then, *Nubuwwat* (prophecy), which discusses everything related to the Prophets and Apostles regarding their characteristics, their glory, their duties, and the need for their decisions. Connected with it is something related to saints, miracles, karamah, and heavenly books. *Ruhaniyyat* (spirituality) is a discussion of everything related to non-material nature (metaphysics) such as jinn, angels, demons, and spirits.

*Sam'iyat* (issues that are only heard from the shari'a), namely discussions related to life in the barzakh realm, life in the afterlife, the state of the grave, signs of the Day of Judgment, ba'ts (resurrection from the grave), mahsyar (gathering place), hisab (calculation), and jaza' (retribution) (Daradjat, 2001). So, it can be concluded that the basics of Islamic faith refer to the Qur'an and hadith. Allah SWT mentions many things in His word related to the main points of faith, such as the names and attributes that He has, about angels, the books of Allah, the Day of Judgment, heaven, hell, and others. Islamic faith has several goals, including Cultivating and developing the basis of divinity that exists since birth, maintaining humans from polytheism, Avoiding the influence of misleading minds.

Worship linguistically (etymologically) means to humble oneself and submit. Meanwhile, according to *syara'* (terminology), worship has many definitions, but the meaning and intent is one. This definition includes Worship is obeying Allah by carrying out His commands through the words of His Messengers. Worship is humbling oneself to Allah Azza wa Jalla, which is the highest level of submission accompanied by the highest feeling of mahabbah (love). Worship is a term that includes everything that Allah Azza wa Jalla loves and pleases, whether in the form of words or deeds, spiritual or spiritual. This third is the most complete definition. Worship is divided into worship of the heart, verbal, and body parts. The feelings of khauf (fear), raja' (hope), mahabbah (love), tawakkal (dependence), raghbah (happy), and rahbah (fear) are qalbiyah worship (which relates to the heart). Meanwhile, tasbih, tahlil, takbir, tahmid and thanksgiving verbally and by heart are oral and heart worship.

Meanwhile, prayer, zakat, hajj and jihad are qalbiyah (physical and heart) bodily worship. And there are many other kinds of worship related to heart, verbal and bodily practices. The educational aspect of worship, the main task in living life in this world is to

worship Allah SWT, worship of Him is proof of a servant's devotion to his Lord, Worship is a form of love for Allah SWT by carrying out all His commands and avoiding all His prohibitions according to the Shari'a. There is. Because every element of worship that we do must of course rely on the Al-Qur'an and Sunnah, by studying and practicing it, of course to learn through education (Tafsir, 2012).

The purpose of worship is to create a harmonious relationship between creatures and their Creator, namely Allah SWT, as a form of gratitude to Allah for creating, maintaining, appointing humans as caliphs on earth, and allowing humans to take advantage of what nature provides, to measure the extent of obedience of Allah's creatures in carrying out His commands. The obedience of a servant in carrying out Allah's commands will affect their fate in the world and in the hereafter for the life to come. Worship can provide a sense of security, peace, and calm, because Allah can take care of every matter of His servants. to eliminate arrogance because only Allah the Almighty has all perfection as a form of expression that humans are only weak creatures and need every help and strength from Allah SWT.

The word Akhlaq in Indonesian can be interpreted as morals, ethics, character, manners, temperament, and morality. The term Akhlak is also often equated with the term ethics. In the Great Dictionary of the Indonesian Language, the word akhlak is interpreted as manners or behavior. The word akhlak, although taken from Arabic (which can be interpreted as nature, temperament, habits, even religion), but this word is not found in the Qur'an (Shihab, 1999). Akhlak is one of the aspects of Islamic education, in addition to aspects of faith, morality, social, physical, and other aspects that can support Islamic education to be implemented properly. Islamic teachings are full of moral, amaliah, social teachings, both in the form of recommendations and prohibitions or permissibility, all of which we know as Islamic law.

People will not internalize and practice Islamic Sharia if they are only taught but taught through an educational process. The Prophet has invited people to believe and do good deeds and have good morals according to Islamic teachings using various methods and approaches. Islamic education is not only theoretical, but also practical. Islamic teachings do not separate faith and good deeds. Therefore, Islamic education is simultaneously faith education and charity education (Daradjat, 1992). Morals are the implementation of faith and worship, a person's faith and worship are not perfect if they are not applied in the form of good actions (habits), with the principle that what we do is based on Allah's commands and surrenders to Him in accordance with the word of Allah SWT in QS al -An'am/6: 162: "(Say: Indeed, my prayer, my worship, my life and my death are only for Allah, the Lord of the worlds)" (Department of Religion RI, 216).

The worship that is carried out, whether special worship or general worship is a means of training the soul and forming morals. This is in line with the goals of Islamic education and the goals of the Islamic mission itself, namely, to enhance moral values to achieve good morals. Therefore, the factor of moral nobility in Islamic education is considered the main key in determining the success of education, which according to the Islamic perspective functions to prepare humans who can organize a prosperous life in the world and in the hereafter (Said, 1996).

This is where the role of Islamic educational philosophy is to formulate a principle, foundation, or guidance of good morals from an early age. So that good deeds arise spontaneously. To understand religion properly and well, education is needed, especially religion that covers all aspects of human relations with humans, humans with society, even humans with the environment. Thus, education and morals cannot be separated. Education of good morals is the soul of Islamic education. Achieving perfect morals is the main goal of education.

So, it can be concluded that morality is the ability of the soul to produce an act spontaneously without thought or coercion, or an act that is born from the urge of the soul in the form of good and bad deeds. Morality is the main foundation in the formation of a complete human personality, the formation of a child's personality with morality is the main thing that

parents must do to foster and educate children. According to the explanation above, it can be understood that morality is a manifestation of faith, ikhsan and Islam as a reflection of a person's nature and soul that occurs spontaneously and patterned then gives birth to behavior that is firmly established and does not depend on considerations because of certain desires, therefore moral education is needed especially to carry out self-reckoning from despicable moral actions that lead him to sin against Allah SWT, parents and between fellow humans and other creatures of Allah SWT. Morality is included in the important aspects of education in Islam.

## CONCLUSION

Based on the description above, it is concluded that education as an effort to foster and develop human personality from spiritual and physical aspects must also take place gradually. In essence, education is a process that takes place continuously and sustainably. Based on this, the tasks and functions that need to be carried out by Islamic Education are education of the whole person and last throughout life. As an activity that moves in the process of fostering Muslim personality, Islamic education requires principles or foundations that are used as a foundation for work. Therefore, the most important basis for Islamic education is the Qur'an and the hadith (Sunnah of the Prophet).

There are 3 types of aspects of Islamic education, namely First, the Aqidah Aspect in the world of education, the aqidah aspect is often referred to as the cognitive aspect. Thus etymologically, aqidah means belief or conviction that is truly settled and attached to the human heart. Second, the Aspect of Worship in the world of education, the aspect of worship is often referred to as the psychomotor aspect. The moral aspect in the world of education is often referred to as the affective aspect, namely religious belief, moral awareness and social responsibility. Third, the Aspect of Worship in the world of education, the aspect of worship is often referred to as the psychomotor aspect.

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