

The Purpose of Education from the Perspective of Hadith in Instilling Islamic Values Dynamically in Daily Life

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Abstract

One of the main problems in today's education world is the tendency of society to view education solely as a means to achieve worldly interests, such as position, career, or rank. This narrow view has obscured the true meaning of education, which should be a means of character building, strengthening moral values, and seeking enlightening knowledge. To address this, we need to restore the essence of education as a process of humanizing humans, which is in line with the noble values of religious teachings. This paper is a library research study using text analysis and an interpretive approach. The data analysis method used is content analysis (content analysis Based on the description of the objectives of Islamic education, it can be concluded that education according to the hadith aims to form strong faith and piety, instill noble morals and positive character, direct students towards happiness in this world and the hereafter, optimize human potential as a whole, and instill Islamic values dynamically in everyday life.

Keywords: Objectives, Education, Hadith

Introduction

The problem that is causing the failure of education today is the human tendency to see education as a worldly goal such as position, work, rank, and so on.¹ This paradigm shifts the true meaning of education, which should be a process of character formation, the development of moral values, and the pursuit of enlightening knowledge.² When education is viewed solely as a ladder to social and material status, the learning process loses its essence. Schools and universities focus more on achieving

¹ Muhammad Latif Mukti Rosyidin Muhammad Abror, "The Goals of Islamic Education in the Perspective of Hadith," *Nabawy Journal of Hadith Studies* 2, no. 2 (2022): p. 164.

² Ki Hajar Dewantara, *Thoughts, Conceptions, Exemplary Behavior, and Attitudes of Independence* (Yogyakarta: UST Press, 2004) p. 55

grades than on developing whole people.³As a result, graduates are born who are academically intelligent, but poor in empathy, integrity, and social responsibility.⁴

Education has become transactional; the amount paid is equal to the promised opportunity for success. To remedy this, we need to restore the spirit of education as a path to humanizing humanity.⁵It's not just a labor-producing machine. True education is a long-term process that shapes wise individuals capable of contributing not only to the workplace but also to building civilization.⁶

Education in Islam has a deeper dimension than simply the transfer of knowledge. It is a means to develop a perfect human being, a person who harmonizes the spiritual, intellectual, moral, and social aspects of their life.⁷A proper understanding of the goals of Islamic education is a crucial foundation for the direction and methods of education itself. Without this understanding, education can lose its orientation, become trapped in academic routines, and fail to instill divine values.⁸

Divine values are the primary foundation for developing a perfect human being, one who is not only intellectually intelligent but also possesses faith, piety, and noble morals. Islamic education aims to shape individuals based on the value of tawhid, namely the total recognition and submission to Allah ﷻ as the one and only God.⁹In addition to monotheism, the value of piety (taqwa) is a key pillar in the goals of Islamic education. Piety reflects awareness and obedience to God, which encourages individuals to carry out His commands and avoid His prohibitions in daily life. Thus, education plays a role in developing a strong spiritual character and an ethical life.¹⁰

The value of trustworthiness is also a crucial part of the goals of Islamic education. Humans are positioned as caliphs on earth, responsible for protecting and preserving God's creation. Education is geared toward enabling students to carry out this duty with full responsibility and honesty.¹¹Islamic education aims not only to equip students with knowledge but also to develop noble morals and ethics in accordance with Islamic teachings. According to Al-Ghazali, knowledge without morals is useless, so moral development is an integral part of the goal of Islamic education.¹²

³Paulo Freire, *Education of the Oppressed* (Jakarta: LP3ES, 2005) p. 73

⁴Darmaningtyas, *Education that Impoverishes* (Yogyakarta: Galangpress, 2004) p.38

⁵Ki Hajar Dewantara, *Part Two: Education in the Works of Ki Hadjar Dewantara Parts I-III* (Yogyakarta: Majelis Luhur Taman Siswa, 1962). p. 10

⁶Mochtar Buchori, *Education Between Ideals and Facts* (Jakarta: Grasindo, 2001) p.29

⁷ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM), 1979) h.3

⁸Daradjat Zakiah, *Islamic Education* (Jakarta: Bumi Aksara, 2004) pp. 34-35

⁹ Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*, 1979.12-13

¹⁰ Langguling Hasan, *Fundamentals of Islamic Education* (Jakarta: Pustaka Al-Husna, 2000) p.28-30

¹¹Abuddin Nata, *Islamic Perspectives on Education* (Jakarta: Kencana, 2013) p. 125

¹² Al-Ghazali Abu Hamid, *Ihya' 'Ulum al-Din* (Beirut: Dar al-Fikr, Volume IV, 2005)p.53

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The goal of education must be stable, meaning it has achieved or attained everything it has strived for. In Islamic teachings, all human activity is aimed at achieving a faithful and pious person. Therefore, if students have faith and are pious, their goal has been achieved.¹³

Philosophically, all education must be based on the goals to be achieved. From an educational perspective, the goals that become the direction of education should be oriented on three levels of benefit, both individual (The whole world), municipal (The shalal and the jama'iy), or civilization ((the salah and the umraniyy)) This expression has an axiom: if an Islamic educational process does not lead to the trilogy of benefits, then the education can be considered to have failed.¹⁴

Literature Review

The purpose of education in Islam extends far beyond the boundaries of intellectual achievement or vocational competence. It encompasses the holistic development of the human being spiritually, morally, intellectually, and socially under the guidance of divine revelation. Within this paradigm, hadith plays a crucial role as a primary source of educational philosophy, complementing the Qur'an. The hadiths of the Prophet Muhammad provide a framework that emphasizes not only the acquisition of knowledge but also the purification of the soul (*tazkiyah al-nafs*) and the cultivation of moral and spiritual consciousness. Education, in this light, is a means to achieve human perfection (*insān kāmil*) and closeness to Allah (*taqarrub ilā Allāh*).

According to Al-Ghazālī, true education must aim at transforming the inner self rather than simply transferring information. In *Iḥyā' 'Ulūm al-Dīn*, he distinguishes between knowledge that leads to salvation (*'ilm al-dīn*) and knowledge pursued for worldly status or material gain (*'ilm al-dunyā*). The former nurtures the heart and moral awareness, guiding the learner toward *ma'rifat Allāh*—spiritual knowledge of God. This view aligns closely with the prophetic tradition that states, “The most beloved of deeds to Allah are those that are consistent, even if small,” implying that education must be steady, ethical, and continuous in nurturing character. Furthermore, Syed Muhammad Naquib al-Attas views education (*ta'dīb*) as the process of instilling *adab*, or the recognition and proper ordering of knowledge and behavior according to one's relationship with Allah, the self, and society. He argues that the crisis of modern education stems from the loss of *adab* a condition in which knowledge is separated from morality and divine purpose. Therefore, an Islamic educational framework grounded in hadith must restore the unity between intellect and faith, knowledge and ethics.

The hadiths themselves provide explicit guidance on the objectives of education. One narration in *Ṣaḥīḥ al-Bukhārī* states, “Faith has over sixty branches,

¹³Nuria Sundari et.al, “The Goals of Islamic Education in the Qur'an and Hadith,” *Indonesian Multidisciplinary Journal* 2, no. 7 (2023): 1428, Nuria Sundari1, Mawaddah Warrahmah2, Ahmad Nurkholiq.

¹⁴Rosyidin Muhammad Abror, “The Goals of Islamic Education from the Perspective of Hadith.”

and modesty (ḥayā') is a branch of faith." This statement highlights that education should cultivate both belief and behavior, combining internal faith with external ethical expression. The Prophet also said, "I was sent to perfect noble character (innamā bu'ithtu li utammima makārim al-akhlāq)," positioning morality as the highest goal of his mission and, by extension, the ultimate aim of Islamic education. These hadiths emphasize that faith and character are not separate but mutually reinforcing dimensions of the educational process.¹⁵ Moreover, the hadith about fitrah—"Every child is born upon the fitrah" implies that all human beings are created with an innate predisposition toward truth, morality, and faith. Education's primary task, therefore, is to nurture and protect this fitrah from external corruption. Ibn Khaldun, in his *Muqaddimah*, reinforces this view by asserting that education should develop human potential in harmony with one's nature. For him, knowledge and civilization (‘umrān) are inseparable, and education is the bridge between individual virtue and societal advancement. Thus, from both prophetic and philosophical perspectives, education serves not only personal development but also the moral and cultural elevation of society.

The dynamic internalization of Islamic values *ghars al-qiyam al-Islāmiyyah* requires an approach that adapts to the changing circumstances of modern life while maintaining fidelity to timeless principles. Education should not be static or dogmatic; rather, it should respond to new challenges through critical reflection rooted in revelation. Abuddin Nata explains that value internalization in Islamic education must occur across three domains: cognitive (knowing), affective (feeling), and psychomotor (doing). This triadic model ensures that Islamic teachings are not confined to abstract theory but embodied in daily practice.

This dynamic approach resonates with the Prophet's own educational methods. He taught through dialogue, observation, repetition, and lived example, creating a transformative learning environment that appealed to both intellect and emotion. His companions learned not merely by listening to words but by observing his character (*khuluq al-nabī*). This experiential method aligns with contemporary pedagogical theories emphasizing character-based and value-driven learning. Hence, integrating hadith into educational philosophy bridges classical Islamic thought and modern educational psychology.

From an epistemological standpoint, hadith provides an authentic framework for constructing knowledge that unites reason and revelation. In contrast to Western secular epistemology, which often separates facts from values, hadith-based education insists that true knowledge must lead to ethical conduct. The Prophet frequently linked knowledge (*‘ilm*) with responsibility (*amānah*), warning against scholars who use knowledge for personal gain. In one narration, he said, "The most severely punished person on the Day of Judgment will be a scholar whom Allah did not benefit by his

¹⁵ Yousef Alduraywish, John Patsavellas, and Konstantinos Salonitis, "Critical Success Factors for Improving Learning Management Systems Diffusion in KSA HEIs: An ISM Approach," *Education and Information Technologies* 27, no. 1 (2022): 1105–31, <https://doi.org/10.1007/s10639-021-10621-0>.

knowledge.” This statement underlines the ethical accountability of knowledge—a principle at the heart of Islamic pedagogy.

Education based on hadith thus emphasizes moral purpose and spiritual awareness. It fosters *taqwā* (God-consciousness) as the ultimate indicator of success, as reflected in the Qur’anic verse: “Indeed, the most noble of you in the sight of Allah is the most righteous of you” (Al-Ḥujurāt [49]:13). A person’s worth is not determined by intellectual ability or social position but by moral integrity. Consequently, Islamic education must orient all intellectual activities toward achieving divine pleasure and social harmony. In addition, Islamic education recognizes that moral formation cannot be achieved in isolation. It requires community interaction and social responsibility. The Prophet emphasized collective moral growth when he said, “The believers, in their mutual love and compassion, are like one body; if one part suffers, the whole body feels pain.” This hadith implies that the purpose of education extends to building a moral community (*ummah ṣāliḥah*) that embodies Islamic values collectively. Educational institutions, therefore, serve not only as centers of learning but as moral ecosystems that cultivate empathy, justice, and cooperation.

Dynamic value internalization also necessitates that education prepares individuals to engage ethically with modernity. Globalization, technological advancement, and social media have reshaped moral perceptions, often detaching knowledge from ethical and spiritual grounding. Islamic education, guided by hadith, must reintroduce divine consciousness into the digital and intellectual spaces of contemporary life. It must produce learners who are technologically competent yet morally anchored, intellectually independent yet spiritually humble, the hadith-based purpose of education culminates in achieving *sa’ādah al-dārayn*—happiness in both this world and the hereafter.¹⁶ This dual success integrates material progress with spiritual fulfillment. Education should equip individuals with knowledge and skills that improve life while ensuring that every pursuit remains aligned with divine guidance. As Al-Attas asserts, the ultimate goal of Islamic education is not to create material success but to restore the harmony between the intellect (*‘aql*), the soul (*rūḥ*), and revelation (*waḥy*). When these elements coexist in balance, human beings fulfill their purpose as servants (*‘abd*) and vicegerents (*khalīfah*) of Allah on earth. In conclusion, hadith provides a living, dynamic foundation for Islamic education that transcends time and context. It offers a balanced vision where knowledge, faith, and morality coexist in a unified framework. Through dynamic internalization, Islamic values become not just doctrines but living principles that shape conduct, identity, and civilization. Therefore, the purpose of education, according to hadith, is to form individuals who are intellectually enlightened, ethically grounded, and spiritually attuned—embodying Islam dynamically in every aspect of daily life.

¹⁶ Bongani T. Gamede, Oluwatoyin Ayodele Ajani, and Olufemi Sunday Afolabi, “Exploring the Adoption and Usage of Learning Management System as Alternative for Curriculum Delivery in South African Higher Education Institutions during Covid-19 Lockdown,” *International Journal of Higher Education* 11, no. 1 (2021): h. 73, <https://doi.org/10.5430/ijhe.v11n1p71>.

Method

This paper is a library research using text analysis and an interpretive approach. The data analysis method used is content analysis (content analysis). The goal is to develop or implement existing theories. In this case, hadiths about the goals of education that contain the word knowledge are processed, analyzed, and interpreted to obtain results as a form of relevance of the hadith to the values of Islamic education, especially those related to the goals of Islamic education. This research is a library research that focuses on text analysis using an interpretive approach. The data analysis method used is content analysis, which aims to examine the implied and explicit meanings of hadith texts relevant to the theme of education. This research is not only descriptive in nature, but also serves as the development and implementation of existing theories in the treasury of Islamic education.

The main focus of this research is hadiths related to the goals of education, particularly those containing the word 'ilm (knowledge). These hadiths were collected, processed, and then analyzed using an interpretive approach to discover their substantive meaning. The results of this analysis were then interpreted within the framework of Islamic educational values.

Through this process, results or conclusions are obtained that show the relevance of hadith with the purpose of Islamic education. Research findings show that the hadiths about knowledge not only emphasize the importance of theoretical knowledge, but also direct the formation of morals, the development of human potential, and the strengthening of the spirituality of students. Thus, this research provides an important contribution in clarifying the normative basis of the purpose of Islamic education, as well as asserting the position of hadith as an integral source of value in the formulation of the vision and mission of Islamic education.

Results and Discussion

A. Understanding the Goals of Islamic Education

Educational objectives are a crucial component of the education system because they serve as the primary direction and foundation for the entire learning process. Generally speaking, educational objectives can be defined as the ultimate goals to be achieved through educational activities, across the cognitive, affective, and psychomotor domains. Education aims not only to transfer knowledge but also to shape the character, personality, and moral values of students, enabling them to live independently and responsibly in society.

According to Al-Ghazali, Islamic education is the process of forming a perfect human being who is balanced between the world and the hereafter through the mastery of morals and knowledge. The main purpose is taqarrub to Allah ﷻ, not the

search for financial position, with the achievement of worldly and ukhrawi happiness as a result.¹⁷

According to Mudyahardjo, the goal of education is the direction to be taken in the educational process, namely helping students to grow and develop optimally according to their potential.¹⁸ Meanwhile, Ki Hajar Dewantara emphasized that education aims to guide all of a child's natural strengths so that they as human beings and members of society can achieve the highest possible safety and happiness.¹⁹

Ahmad D. Marimba defines the goal of education as conscious guidance or leadership by educators towards the physical and spiritual development of students towards the formation of their primary personality.²⁰ Furthermore, according to him, the purpose of education is to form human beings who fear God Almighty, have noble character, speak, believe in themselves, and are useful for the community and the nation.²¹

From this definition, Ahmad D. Marimba emphasizes that education aims not only to shape intelligent individuals, but also individuals who are faithful, moral, and socially responsible. Education must produce complete human beings, namely those who possess a balance between the physical and spiritual, as well as spiritual and social responsibility.

Thus, the definition of the goals of Islamic education encompasses a comprehensive transformation to form a complete human being who is faithful, knowledgeable, virtuous, and useful—with a balance between this world and the hereafter as the foundation.

B. The Goals of Islamic Education According to the Hadith

I. Growing Faith and Piety

a. Hadith about Faith

Here are the hadiths related to the purpose of Islamic education to grow faith and piety according to the Hadiths:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ، قَالَ : حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ ، قَالَ : حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " الْإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

¹⁷ Mustapa Devi Syukri Azhari, "The Concept of Islamic Education According to Imam Al Ghazali," *Journal of Education and Teaching Review* 4, no. 2 (2021), <https://doi.org/10.31004/jrpp.v4i2.2865>.

¹⁸Redja Mudyahardjo, *Introduction to Education: A Preliminary Study of the Basics of Education in General and Education in Indonesia* (Jakarta: Raja Grafindo Persada, 2001).

¹⁹Ki Hajar Dewantara, *Thoughts, Conceptions, Exemplary Behavior, and Attitude of Independence* (Yogyakarta: Supreme Council of the Tamansiswa Association, 2024) p.24

²⁰Ahmad D. Marimba, *Introduction to the Philosophy of Islamic Education* (Bandung: Al-Ma'arif, 1980) p.19

²¹ Marimba...h.21

Abdullah bin Muhammad narrated to us, said Abu Amir Al Aqadiy narrated to us Sulaiman bin Bilal from Abdillah bin Dinar from Abi Saleh from Abi Hurairah RA from the Prophet ﷺ said: Faith is more than sixty parts, and shyness is part of faith.(H.R. Bukhari)

The above hadith explains that faith has more than sixty parts, while shame is part of faith. Al Qadhi lyadh said:²²These parts consist of the activities of the heart, tongue, and body. The linguistic definition of faith is confession, while in Islamic law, confession is confession of the heart and tongue; its accuracy and perfection are through obedience. Therefore, stating that the number of faith is sixty or more parts or seventy or more parts is like mentioning the foundation of branches. Faith is the foundation, while deeds are the branches.²³

The word " بضع " as defined by Al Qazzaz means an indefinite number between three to nine. ²⁴Al Asma'i said that "بضع" means numbers between two and ten and numbers twelve to twenty.²⁵So in essence, the scholars have different opinions about the meaning of the number "بضع".

While the word "الحياة" in language is change and broken, a person is covered with fear until it makes him feel ashamed. While according to Sharia, it is the nature that encourages a person to leave evil, and prevent and prevent from negligence in fulfilling the rights of God,²⁶Shyness is a commendable quality in Islam that holds a special place in the teachings of the Prophet Muhammad (peace be upon him). This hadith emphasizes that shyness is not a weakness, but rather an expression of a Muslim's moral and spiritual awareness.

Shame in Islam is not just a feeling of discomfort or reluctance towards others, but is deeper than that: it is an inner attitude that arises from the appreciation of divine values and the awareness of Allah's supervision.²⁷ A person who has the nature of shame will refrain from reprehensible actions, maintain honor, and show manners in words and actions.

Faith is the primary foundation of human life. In Islamic teachings, faith is not merely a belief in the heart, but is also reflected in words and actions. Therefore, cultivating faith from an early age through adulthood is crucial for one to be able to navigate life in the right direction.

Faith gives humans great spiritual strength. When someone has strong faith, they tend to be more patient, honest, and responsible in facing life's challenges. In a

²²Al Hafidz Ahmad Ibn Ali Ibn Hajar Al Asqalani, Fath Al Bari (tt: Sahibus sumuwwi Al Makki Al Amir Sulthan bin Abdul Aziz Ali, n.d.) h.68

²³Badruddin Abi Muhammad Mahmud Bin Ahmad Al 'Aini, Umdah Al Qari Syarh Shahih Al Bukhari (Bayrut: Dar Al-kutub Al-Alamiyyah, 2001) p. 208

²⁴Al-Asqalani, Fath Al-Bari, n.d....h. 67

²⁵Al 'Aini, the Umdah of the Qari, the Syrah of the Shahih of Al Bukhari.208

²⁶Al-Asqalani, Fath Al-Bari, n.d....67-68

²⁷Ibn Al-Hajjandj Al-Qushairi Muslim, Sahih Muslim (Beirut: Dandr IhandandAl-Turandth Al-'Arabi, 1991)h.63

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social context, faith also shapes a character with noble morals, care for others, and refrain from actions that harm others.²⁸

Amidst the rapid flow of modernization and globalization, many moral and spiritual values are beginning to be displaced. Therefore, cultivating faith is an urgent need to develop a resilient and virtuous personality.²⁹ Faith that is firmly embedded in a person will be a fortress in facing the negative influences of the times, including hedonism, individualism, and identity crises.³⁰

Therefore, efforts to instill faith must be carried out continuously, both through family education, formal educational institutions, and the social environment. Habitual worship, learning religious values, and role models from parents and teachers are effective ways to foster and maintain faith in the younger generation.³¹

b. Hadith about piety

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ ، حَدَّثَنَا عُبَيْدُ اللَّهِ ، قَالَ : حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : قِيلَ : يَا رَسُولَ اللَّهِ ، مَنْ أَكْرَمُ النَّاسِ ؟ قَالَ : " أَتْقَاهُمْ

Told us Ali bin Abdillah, told us Yahya bin Said, told us Ubaidillah, said told me Said bin Abi Said, from his father, from Abu Hurairah RA, it was said: O Messenger of Allah, who is the noblest person? The Prophet spoke the most noble among them. (HR Bukhari)

Piety is a core value in Islamic teachings that reflects the quality of the relationship between humans and their God. Piety comes from Arabic "etcand" which means to guard or protect. In a religious context, piety means protecting oneself from Allah's punishment by obeying all His commands and avoiding His prohibitions.³²

This hadith demonstrates that the noblest person is the one with the highest level of piety. Piety surpasses all other indicators of dignity and nobility. Symbols of modernity and prosperity cannot overpower piety. This means that even if someone possesses advanced technological skills and abundant wealth, if they lack piety towards Allah, they cannot truly be considered among the noblest.³³

Piety is not only manifested in worship rituals, but also in everyday ethical behavior such as honesty, trust, love, and justice. A pious person will always guard his tongue, restrain his anger, and be fair in all situations.³⁴

²⁸Asep Supriadi, "The Importance of Faith in Building National Character," 10, no. 2 (2021): 130–145., "Journal of Islamic Education 10, no. 2 (2021): 130–45.

²⁹Hamka, *Modern Sufism* (Jakarta: Pustaka Panjimas, 1984) p.45

³⁰ M. Quraish Shihab, *Al-Qur'an Insights: Maudhu'i Interpretation of Various Ummah Issues* (Bandung: Mizan, 2007) p.201

³¹Ministry of Religion of the Republic of Indonesia, "Growing Faith from an Early Age," accessed August 9," accessed August 9 (Jakarta, 2025).

³²Abu Hamid, *Ihya' 'Ulum al-Din*...324

³³ Umar Bukhari, *Hadis Tarbawi: Education in the Perspective of Hadith* (Jakarta: Amzah, 2015)h. 29

³⁴ M. Quraish Shihab, *Al-Qur'an Insight: Maudhu'i Tafsir on Various Issues of the Ummah*...p150

The purpose of Islamic education is also explicitly emphasized by Islamic scholars and thinkers, such as Ibn Miskawayh, Al-Ghazali, and Al-Attas, that the essence of education is the formation of a perfect human being who is knowledgeable, civilized, and God-fearing.³⁵

Piety is an indicator of successful Islamic education because it reflects the integration of knowledge, faith, and good deeds. An Islamically educated person possesses not only intellectual intelligence but also spiritual and moral intelligence, which is reflected in their behavior. They are able to use their knowledge as a means to draw closer to God and benefit others.³⁶

What is a pious person like? The most competent authority to answer this question is the Quran. The Quran clearly states at least three criteria for a pious person: Surah Al-Baqarah (2): 3-4, Al-Baqarah (2): 177, and Ali Imran (3): 133-135. Based on these verses, the criteria for pious people can be classified into three aspects: having a strong faith, performing worship well, and having noble morals.³⁷

2. Cultivating Noble Morals and Positive Character

One of the goals of Islamic education is to produce graduates with noble morals and positive character. The following hadith explains this.

حَدَّثَنَا عُمرُ بْنُ حَفْصٍ ، حَدَّثَنَا أَبِي ، حَدَّثَنَا الْأَعْمَشُ ، قَالَ : حَدَّثَنِي شَقِيقٌ ، عَنْ مَسْرُوقٍ قَالَ : كُنَّا جُلُوسًا مَعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو يُحَدِّثُنَا ؛ إِذْ قَالَ : لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا مُتَفَجِّحًا ، وَإِنَّهُ كَانَ يَقُولُ : " إِنَّ خَيْرَكُمْ أَحْسَنُكُمْ أَخْلَاقًا

Meaning: Narrated to us Umar bin Hafsa, narrated to us my father, narrated to us Al A'masy he said narrated to me Syaqiq from Masruq said: we sat with Abdillah bin Amr he narrated to us saying: Messenger of Allah ﷺ is not a vile person and not a person who has ever done vile things, in fact he said "Indeed the best among you is the one with the best morals". (H.R. Bukhari)

This hadith informs us that the Prophet Muhammad (peace be upon him) possessed good character, was neither a vile person nor a person who committed atrocities. This hadith also explains that he highly valued those with noble morals, stating that those with good morals are the best. This means that every Muslim must have good morals, as the measure of a good person is their good character.

In Islam, morals occupy a very high position. The Prophet Muhammad ﷺ said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

³⁵ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: ISTAC, 1991)h.17

³⁶Nata Abuddin, *Islamic Perspectives on Learning Strategies* (Jakarta: Kencana, 2010).56-57

³⁷ Bukhari, *Hadith Tarbawi: Education in the Perspective of Hadith...31*

Meaning: "Indeed, I was sent to perfect noble morals.

This hadith shows that the mission of the apostles is inseparable from morals. Without morals, knowledge dries up, worship becomes empty, and life becomes chaotic. Good morals create a harmonious relationship between humans and their God (ḥabl min Allandh), fellow human beings (ḥabl min al-nands), and the surrounding environment.³⁸

In the thought of Muhammad 'Athiyah al-Abrasy, morality is the core and highest goal of Islamic education. He asserted that education not grounded in morality will lose its direction and fail to shape a complete human being. In his book, "التربية الإسلامية وفلسفتها (Islamic Education and Its Philosophy), al-Abrasy states:

إن الغاية الأولى من التربية الإسلامية هي خلق الرجل الفاضل، ثم يأتي بعد ذلك الرجل القوي الذكاء، القوي الجسم

"The main goal of Islamic education is to form people with noble character, and then people who are strong in mind and body."³⁹

From this statement, it is clear that noble morals (الخلق الفاضل) are a priority in Islamic education, surpassing intellectual and physical aspects. This demonstrates the importance of the moral dimension in developing students' personalities. Al-Abrasy also emphasized that role models are the most effective method for instilling morals in the younger generation.⁴⁰

Morals are the main foundation in human life. It is the true measure of a person's nobility, more than mere intelligence, wealth, or position. In various religious and cultural traditions, morality has always been considered the most noble element in personality development. A person with knowledge but no morals will easily slip into injustice, arrogance, or abuse of power. Conversely, someone with noble morals will benefit themselves, society, and even civilization.⁴¹

Amidst the global moral crisis, the importance of morality is increasingly pressing. Advances in technology and information do not necessarily correspond to advances in ethics. Corruption, intolerance, violence, and other crimes often arise not from a lack of knowledge, but from weak morals.⁴² Therefore, moral education must be a top priority in families, schools, and society.⁴³

3. Achieving Happiness in this World and the Hereafter

³⁸Yusuf Al-Qaradawi, *The Faith and the Life* (Beirut: Al-Risalah, 1982), p. 104

³⁹Muhammad Athiyah Al-Ibrasy, *The Book of Islamic Laws and Falsafatuha* (Kairo: Dar Al-Fikr Al-Arabi, 1998), p. 12

⁴⁰ Al Ibrasy... 66

⁴¹ Al Ibrasy...71

⁴²Darmaningtyas, *Education that Impoverishes*.⁴⁰

⁴³Ki Hajar Dewantara, *Part Two: Education in the Works of Ki Hajar Dewantara Parts I-III*.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ، حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ عُثَيْبَةَ - عَنْ عَبْدِ الْعَزِيزِ - وَهُوَ ابْنُ صُهَيْبٍ - قَالَ : سَأَلَ قَتَادَةُ أَنَسًا : أَيُّ دَعْوَةٍ كَانَ يَدْعُو بِهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرَ ؟ قَالَ : كَانَ أَكْثَرَ دَعْوَةٍ يَدْعُو بِهَا يَقُولُ : " اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً ، وَفِي الْآخِرَةِ حَسَنَةً ، وَقِنَا عَذَابَ النَّارِ

Meaning: Zuhair bin Harb told me that Ismail, namely Ibn Ulayyah, from Abdul Aziz and he Ibn Suhaib, said: Qatadah asked Anas: What prayer did the Messenger of Allah ﷺ often say? Anas said: The prayer that the Prophet often said was Ya Allah, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire. (Ya Allah, grant us goodness in the hereafter, and save us from the fire of hell) (H. R Muslim)

The hadith contains the understanding that among the prayers that the Prophet often recites is a prayer for the good of the world and the hereafter, as well as being saved from the fire of hell. Praying is one of the noblest forms of worship in Islam, which illustrates the total dependence of a servant on Allah ﷻ. Among the best prayers taught by Allah in the Qur'an is the prayer for the good of this world and the hereafter, as found in Surah Al-Baqarah verse 201:

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Meaning: "O our Lord, give us good in this world and good in the hereafter, and protect us from the torment of hell." (QS. Al-Baqarah: 201).

This prayer not only reflects the balance between physical and spiritual needs, but also demonstrates that Islam teaches its followers to not neglect worldly affairs while still preparing for the afterlife. This prayer symbolizes the ideal of a believer who is not solely materialistic but also does not neglect eternal happiness and salvation in the afterlife.⁴⁴

Scholars of tafsir (interpretation of the Quran), such as Ibn Kathir, also explain that "worldly good" encompasses all forms of benefit, such as health, lawful sustenance, a righteous spouse, beneficial knowledge, and so on. Meanwhile, "the good of the afterlife" includes entering paradise, salvation from the punishment of the grave, and ease at the time of reckoning.⁴⁵

Praying with a focus on the good of this world and the hereafter is also a form of acknowledgment of human limitations. In the prayer, we entrust all affairs to Allah ﷻ as the One who knows best what is best for His servants. This creates inner peace and firmness of faith in going through the various tests of life⁴⁶

Islamic education is a comprehensive process in forming people who believe, have knowledge, and have noble morals. Its purpose is not only limited to cognitive

⁴⁴At-Thabari Muhammad bin Jarir, Jami' al-Bayan fi Ta'wil Ay Al-Qur'an, ed. Ahmad Muhammad Syakir (Beirut: Dar Al-Ma'arif, 1997, p. 1559)

⁴⁵Ibn Kathir Abu Fida' Al-Hafidz, Tafsir Al-Qur'an Al-Azhim (Bairut: Dar Al-Fikr, 2005), p. 227

⁴⁶Al-Ghazali Abu Hamid, Ihya' 'Ulum al-Din, vol. 4 (Beirut: Dar al-Ma'rifah, 2005), p. 350.

achievement, but also includes spiritual and moral development, in order to achieve happiness in this world and in the hereafter.⁴⁷

Imam Al-Ghazali, in his monumental work *Ihya Ulumuddin*, emphasizing that education aims to purify the soul and bring oneself closer to Allah ﷻ.⁴⁸ He sees knowledge as not just a means of seeking social status, but as a way to obtain salvation in the afterlife.

Ibn Khaldun also provided a deep view on education. In *Introduction*, he emphasized that education plays an important role in the formation of civilization (*Umran*), as well as a medium for conveying religious values which are the basis of society's morals.⁴⁹

4. Developing human potential

Humans have an advantage over other creatures, namely their multi-potential and multi-dimensional nature. These dimensions are physical and spiritual. Within this physical and spiritual structure, God has provided a set of basic abilities that have a tendency to develop. In Islam, these basic abilities are called *fitrah* (natural disposition). In our language, they are called potential.⁵⁰

According to Jalaluddin, in general, humans consist of four main potentials which are naturally bestowed upon them by Allah, namely, first, instinctive potential (*hidayat al-ghariziyat*) is a primary drive that functions to maintain the integrity and continuation of human life. Second, sensory potential (*hidayat al-hissiyat*), the opportunity for humans to know the outside world. Third, the potential for reason (*hidayat al-aqliyyat*), gives humans the ability to understand symbols, abstract things, analyze and distinguish between right and wrong. The four religious potentials (*religious hidayat*), in the form of an urge to serve something that is considered to have a higher power.⁵¹

Meanwhile, according to H.M. Arifin, "there are several psychological components in this nature, namely; (1) basic ability to be religious (The religion of the *Qayyimat*); (2) *mawahib*(talent) and *qabliyyat*(tendency or inclination); (3) instinct and revelation (revelation). According to Hasan Langgulung, *fitrah* can be seen from two aspects, namely: first, the aspect of human innate instinct or God's attributes which have been human potential since birth. Second, seen from the aspect of revelation sent down by God to His prophet: (4) basic ability to be religious in general, not only limited to Islam; (5) in *fitrah* there are psychological components whatever, because *fitrah* is

⁴⁷Langgulung Hasan, *Islamic Education and Social Change* (Jakarta: Pustaka Al-Husna, 1986) p.45

⁴⁸Abu Hamid, *Ihya' 'Ulum al-Din*...35

⁴⁹ Ibn Khaldun, *The Muqaddimah: An Introduction to History*, trans. Franz Rosenthal, ed. N. J. Dawood (Princeton: Princeton University Press, 2005)h.303-405

⁵⁰Ahmad I Saehuddin, *Hadith Education: The Concept of Hadith-Based Education* (Bandung: Humaniora, 2016) p.90

⁵¹ Samsul Nizar and Zainal Efendi Hasibuan, *Hadis Tarbawi: Building an Ideal Educational Framework from the Prophet's Perspective* (Jakarta: Kalam Mulia, 2011) p. 19

interpreted as a condition of the soul that is pure, clean, receptive, open to external influences, including education.⁵²

Regarding this human nature, the Prophet's hadith explains that every human being born into this world possesses a natural disposition, and this natural disposition can be developed according to the educational environment surrounding them. This is as explained in the Prophet's saying:

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ ، حَدَّثَنَا جَرِيرٌ ، عَنِ الْأَعْمَشِ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " مَا مِنْ مَوْلُودٍ إِلَّا يُلَدُّ عَلَى الْفِطْرَةِ ، فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُشْرِكَانِهِ " . فَقَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ ، أَرَأَيْتَ لَوْ مَاتَ قَبْلَ ذَلِكَ ؟ قَالَ : " اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ

Meaning: Zuhair bin Harb narrated to us, Jarir narrated from Al 'Amasy from Abu Salih from Abu Hurairah, who said: The Messenger of Allah ﷺ said: No baby is born except in a state of fitrah, then his parents make him a Jew, a Christian, or a polytheist. Then a man asked, O Messenger of Allah! What if the child dies before (before becoming a Jew, a Christian, or a polytheist)? Allah is All-Knowing of what they do. (Narrated by Muslim)

This hadith demonstrates that humans are endowed with pure spiritual and moral potential from birth. This innate nature includes the ability to distinguish between good and evil, recognize truth, and a propensity to worship Allah. Commenting on the hadith, Abdurrahman Saleh Abdullah emphasized that the innate nature of a child is greatly influenced by the environment. Therefore, education plays a significant role in developing this potential. Potential can be likened to the organs of plants. Its manifestation only becomes apparent when nurtured, cared for, guided, and developed, or the talents inherent in each individual. Humans are naturally endowed by Creation with basic potential abilities.⁵³

5. Internalizing Islamic values dynamically

Islamic values are the primary foundation for shaping a Muslim's character and morality. Islamic teachings encompass not only ritual aspects of worship but also encompass all dimensions of life, including social, economic, political, and cultural ethics. Therefore, internalizing Islamic values is crucial as a process of instilling Islamic principles in the hearts and behavior of every individual.

In the modern context, the challenges of internalizing Islamic values are increasingly complex. The tides of globalization and modernization bring with them secular values that sometimes conflict with Islamic principles. Therefore, the roles of formal education, the family, and the social environment are crucial in instilling Islamic values consistently and adaptively.⁵⁴

Sayyed Al-Attas stated that internalizing Islamic values is a crucial process in shaping the character of Muslim individuals and communities. Islamic values, such as

⁵²Samsul Nizar and Zainal Efendi Hasibuan...19-20

⁵³Samsul Nizar and Zainal Efendi Hasibuan... 20-21

⁵⁴Zakiah, Islamic Education... 56

honesty, justice, compassion, responsibility, and trustworthiness, are not merely normative teachings but must be internalized and embodied in daily behavior. This internalization process begins with an individual's spiritual awareness of the existence of Allah SWT, continues with the habituation of deeds in accordance with Islamic teachings, and ultimately becomes an ingrained habit within a Muslim.⁵⁵

Al-Attas further explained that Islamic education should aim to form good human beings (al-insandn al-sirthat), not just intellectually skilled human beings. Therefore, Islamic education must be able to transfer values, not just knowledge alone.⁵⁶

Regarding the internalization of Islamic values, the following hadith explains this.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ ، حَدَّثَنَا جَرِيرٌ ، عَنْ مَنْصُورٍ ، عَنْ أَبِي وَائِلٍ ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ ،
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ ، وَإِنَّ
الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّيقًا ، وَإِنَّ الْكُذْبَ يَهْدِي إِلَى الْفُجُورِ ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ ، وَإِنَّ
الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا "

Meaning: Uthman bin Abi Syaibah told us. Narrated to us Jarir from Mansur from Abi Wail from Abdillah Ra. from the Prophet ﷺ said: Verily honesty leads to goodness, and goodness brings a person to heaven, and verily acts honestly until he is called an honest person. And indeed that lie leads to evil and evil leads a person to hell. The truth is that someone who lies is recorded in the sight of God as a liar. (H.R. Bukhari)

The above hadith emphasizes the importance of honesty in Islam as a path to goodness and Paradise, and warns of the harmful consequences of lying. The Prophet Muhammad (peace be upon him) explicitly linked honesty with a high standing with Allah, namely: shiddiq, a title also given to Abu Bakr ra. On the other hand, the Prophet warned of the bad consequences of lying, which would lead the liar to hell.

Imam An-Nawawi in his explanation of the hadith of honesty as quoted in Fathul Bandri Citing the opinions of several scholars, he emphasized that the hadith contains a strong encouragement to always maintain honesty in all words and actions. Besides motivating people to cultivate honesty, this hadith also serves as a stern warning to anyone who habitually lies or takes lies lightly. Because anyone who underestimates lies will gradually become accustomed to lying until they are eventually known as a liar.⁵⁷

Honesty is positioned as the foundation of morals that leads a person to salvation and glory, while lying is seen as a path to moral destruction and torment in the afterlife. In the context of dynamic internalization of Islamic values, this hadith

⁵⁵ Al-Attas, The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education, 1991... 5

⁵⁶ Al-Attas... 9

⁵⁷ Al Hafidz Ahmad Ibn Ali Ibn Hajar Al Asqalani, Fath Al Bari (Bairut: Dar Al Ma'rifah, n.d.) h.508

shows that values such as honesty are not just norms that are taught, but must be lived out in everyday life through a continuous process: from understanding (cognitive), feelings (affective), to real actions (psychomotor).⁵⁸This process is dynamic because it does not occur instantly, but rather through continuous practice and spiritual awareness. The Prophet described people who consistently tell the truth and strive to maintain honesty (I guess *ḥarrand ash-shi.e*) will reach a noble level, namely *shiddiq*, a person who is true in all aspects of his life.

Conversely, the Prophet Muhammad (peace be upon him) warned that those who habitually lie will slide into poverty, and from poverty into hell. This demonstrates that negative values like lying can also be internalized if not controlled early on. Therefore, internalizing Islamic values must involve awareness and active effort to choose, instill, and practice positive values like honesty, while rejecting and distancing oneself from destructive values like lying, thus, this hadith serves as an important foundation for Islamic character education. It guides Muslims to build a strong personality through honesty as the primary gateway to moral development, and demonstrates how Islamic values should be progressively and sustainably instilled in both individual and social life.⁵⁹

⁵⁸Ahmad Tafsir, *Educational Science in an Islamic Perspective* (Bandung: Remaja Rosdakarya, 2004) p. 71

⁵⁹ Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*, 1991... 10

Conclusion

Education in Islam has a deeper dimension than simply the transfer of knowledge. Education is a means to shape the perfect human being, a person who harmonizes the spiritual, intellectual, moral, and social aspects of his or her life. A proper understanding of the goals of Islamic education is a crucial foundation for the direction and methods of education itself. Without this understanding, education can lose its orientation, become trapped in academic routines, and fail to instill divine values. Based on the description of the objectives of Islamic education, it can be concluded that education according to the hadith aims to form strong faith and piety, instill noble morals and positive character, direct students towards happiness in this world and the hereafter, optimize human potential as a whole, and instill Islamic values dynamically in everyday life.

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