

THE FUNDAMENTALS OF ISLAMIC EDUCATION

Reni Cahyati¹, Meilan Kiftya Ningsih², Chairani³

^{1, 2, 3} Islamic Religious Education, Universitas Muhammadiyah Sumatera Utara, Indonesia
renicahyati35@gmail.com, ningsihmeilan5@gmail.com, chairanihasibuan955@gmail.com

ABSTRACT

Abstrak: Dasar-dasar pendidikan Islam merupakan acuan sumber nilai kebenaran dan kekuatan yang dapat menghantarkan pada aktivitas yang dicita-citakan. Al-Qur'an sebagai sumber pertama dan utama dalam ajaran islam mengajarkan dan mengajak manusia untuk selalu menggunakan akal dan pikirannya. Pendidikan Islam didasarkan pada unsur-unsur nilai yang terkandung dalam ajaran Islam. Salah satu tujuannya adalah untuk mendidik masyarakat tentang iman yang benar untuk menjadi Muslim sejati. Tujuan dalam penelitian ini untuk menilai efektivitas pendidikan Islam dalam mencapai tujuan-tujuan pendidikan yang ditetapkan. Penelitian ini bertujuan untuk mengetahui bagaimana dan bagaimana melakukan suatu evaluasi, sehingga dalam proses belajar mengajar suatu sekolah dapat dilihat perkembangan yang terjadi, sehingga seorang pendidik dapat memilih metode dan metode pembelajaran apa yang cocok untuk mengajar peserta didik sehingga peserta didik dapat mengerti dan juga memahami pembelajaran yang diberikan oleh guru. Sehingga evaluasi ini sangat penting dilakukan di sekolah Metode yang digunakan dalam penelitian ini menggunakan metode penelitian studi pustaka, dari jurnal, internet, dan sumber lainnya yang relevan. Hasil penelitian menunjukkan bahwa dasar-dasar pendidikan Islam memiliki komponen yang sangat penting dalam pendidikan serta untuk mencapai tujuan pendidikan yang baik.

Kata Kunci: *Pendidikan, Efektivitas, Islam*

Abstract: The fundamentals of Islamic education are the reference point for the source of truth and strength that can lead to the desired activities. The Quran, as the first and primary source in Islamic teachings, teaches and invites humans to always use their intellect and thinking. Islamic education is based on the elements of values contained in the teachings of Islam. One of its goals is to educate the public about the true faith to become true Muslims. The purpose of this research is to assess the effectiveness of Islamic education in achieving established educational goals. This research aims to find out how and how to conduct an evaluation, so that in the teaching and learning process of a school can be seen the developments that occur, so that an educator can choose what learning methods and methods are suitable for teaching students so that the students can understand and also understand the learning provided by the teacher, so this evaluation is very important to be carried out in schools. The method used in this research is a literature review, gathering information from journals, the internet, and other relevant sources. The research findings show that the fundamentals of Islamic education have very important components in education and in achieving good educational goals.

Keywords: *Education, Effectiveness, Islamic*



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A. INTRODUCTION

Education plays a crucial role in developing civilization. It is very important, for example, in the development of Islamic civilization. Achieving Islamic civilization is impossible without the use of Islamic education. Therefore, the initial process of education has been established in the Qur'an. Throughout history, several Islamic educational figures have emerged, providing guidance in shaping and nurturing personality ethics, resulting in the creation of a strong and resilient culture.

Islamic education is the most important element for humans to increase their faith in Allah, as the more people understand the fundamentals of Islamic education, the more likely they are to know and understand the creation of a believing servant. Living in this world without knowing the fundamentals of Islamic education makes it difficult for people to get closer to Allah, let alone become faithful servants (Hidayah, 2023).

(Budiman & Suharto, 2021) In essence, Islamic education is a discipline that teaches individuals to become perfect beings in all aspects. In pursuing this goal, the implementers must derive their sources entirely from the aspirations revealed by Allah and the practices of Prophet Muhammad. Islam carries the mission of mercy to the universe, emphasizing that humans should fulfill the trust given to them and maximize their potential as stewards of the earth.

As perfect beings endowed with intellect, Allah has bestowed upon humans several aspects such as the intellect for thinking, the heart for doing good, and physical health for creativity. Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals and skills needed by themselves and society.

With increasingly advanced developments, discussions about the concepts that are the basis of education itself are getting wider and wider and have significant scope for constant review. There are three reasons behind the creation of this: One, education involves students, educators and those responsible for education, where this is a dynamic figure. There are two needs for educational innovation to keep pace with developments in science and technology. Three, the demands of globalization in everything. These three reasons include challenges that must be answered by the world of education, so that humans continue to live their lives in this dynamic, innovative and comprehensive condition. Human subjects When studying education, various concepts emerge which become the basis for guidance and theories which cause the emergence of various kinds of innovations in accordance with their discourse and perspective. One of them is the basic concept of Islamic education which is built on the dogmatic values of Islam as divine revelation without ignoring other component sources in education.

Islamic education is based on six things, namely the Qur'an is the main source of Islamic teachings, the Sunnah is the words, actions and approval of the Prophet on the words and actions of his friends, the agreement of the ulama (Ijma'), the benefit of the people (mashalih al -murlah), community customs (urf) and ijtihad (results from experts in Islam. These six sources are arranged and used hierarchically, where references to Islamic education are

sequential starting from the most important source, namely the Al-Quran and then on to other sources which does not violate or contradict the main source. Meanwhile, the basis of Islamic education is monotheism. In the structure of Islamic teachings, monotheism is a teaching that fundamentally and underlies all aspects of the lives of its adherents, without exception to aspects of education.

In this case, experts are of the opinion that the basis of Islamic education is monotheism through the basics formulated in the following terms: One, monotheism and worship. As has been explained and known together, the wisdom of human creation is worship of Allah SWT and the main door to the implementation of worship is knowledge which requires an education process. Two, tauhidurrasul fit arrives'. Rasulullah Saw as a master of Islamic education in theory and practice has covered various aspects of life. Three, the unity of faith and reason is a representation of the visible and the invisible, with each having a different function and must complement each other. Four, one religion brought and taught by the Messenger of Allah and the prophets is one, namely monotheism. Five, the unity of their human personality was created from the earth and ultimately became a body which was breathed into by the spirit as the essence of its firah. Six, the unity of the individual and society, that is, every human being complements each other

B. METHODS

In this research, the method used is literature review. Literature review is all the efforts made by the researcher to gather relevant information about the topic or issue being studied. This information can be obtained from scientific books, research reports, scholarly articles, theses and dissertations, regulations, provisions, yearbooks, encyclopedias, and other written sources, both printed and electronic. The main characteristics of literature review, according to Zed (2008), include: 1. Researchers deal directly with texts or numerical data rather than direct knowledge from the field or eyewitness accounts of events, people, or other objects. 2. The literature is ready to use, meaning researchers don't go anywhere unless they deal directly with source materials available in the library. 3. Literature data is generally secondary sources, meaning researchers obtain materials from second-hand sources and not original data from first-hand sources in the field. 4. The condition of literature data is not limited by space and time.

In this study, the author utilized a literature review (Library Research), where the author made every effort to gather accurate and relevant information related to the topic or issue under investigation. This information can be obtained from scholarly books, accredited journals, and credible sources (Aqil, 2020). The characteristics of library research include: 1. Researchers directly examine existing texts or data, rather than conducting field research or relying on witnesses who have seen the events, people, or other objects. 2. Library data is readily available, meaning researchers do not have to physically go to a location but can directly face the source material. 3. Library data is mostly secondary sources, meaning researchers obtain materials secondhand rather than firsthand in the field. 4 Library data is not

limited by spatial or temporal boundaries for access. (Azizah & Purwoko, 2017)

C. RESULT AND DISCUSSION

Islamic education is based on six main principles: the Quran as the primary source of Islamic teachings, the Sunnah which includes the sayings, actions, and approvals of the Prophet and his companions, the consensus of scholars (ijma'), the welfare of the community (mashalih al-mursalah), the tradition or customs of the society ('urf), and ijtihad which is the result of the expertise of Islamic scholars. The hierarchy of using these six sources is regulated in such a way that it begins with the Quran as the primary source, followed by other sources, ensuring they do not contradict the Quran.

The foundation of Islamic education is tawhid, which is a fundamental concept in Islamic teachings and serves as the basis for all aspects of the life of Muslims, including education. Scholars have stated that tawhid is an inseparable foundation of Islamic education. Based on this foundation, the following points can be summarized. The first the oneness of the Messenger in teaching. The Prophet Muhammad, peace be upon him, is a prominent teacher in Islamic education in both theory and practice, covering all aspects of life that are beyond human comprehension. The second, The unity of faith and reason. Faith and reason each represent the unseen and the seen, with their own respective domains that complement each other. Third One religion. The religion brought by the prophets is one, which is the religion of monotheism. The prophets and messengers made monotheism the primary focus in education and the most valuable legacy. Fourth The unity of human personality. Humans are created from clay and endowed with a spirit as the core of their innate nature." Fifth Tauhidullah in worship. As we all know, the purpose of human creation is to worship only Allah Subhanahu wa Ta'ala, and education is the primary key in performing this worship.

The basic concept of Islamic education encompasses the paradigm of how Islamic education involves ta'dib, tarbiyah, and ta'lim. These three concepts have different emphases. Formulating these concepts is crucial to achieve the desired educational goals. This does not mean creating new concepts or choosing among the three basics, but rather organizing these concepts as a foundation for carrying out the educational process. Therefore, it is important to understand these three concepts of Islamic education in order to determine the right direction or process of education to bring humans to their essence, which is to become individuals capable of fulfilling trust and realizing a society order in a life that is pleasing to Allah SWT. This includes the understanding of the science of Islamic education, the objects of Islamic education, the goals of the science of Islamic education, as well as the duties and functions of Islamic education (Sudarto, 2020).

The comprehensive Islamic education is inherently linked to the concepts of "ta'lim, tarbiyah, and ta'dib," which must be understood collectively. These terms bear deep significance in relation to humanity, society, and the connection with the Divine. They encompass the scope of Islamic education, including informal, formal, and non-formal education. Based on this framework, this writing will elucidate the educational objectives in

accordance with the fundamental concepts of education through "ta'lim, tarbiyah, and ta'dib".

Definition of Ta'lim, Tarbiyah, and Ta'dib

The term "ta'lim" is derived from the Arabic root word "allama, yu'allimu, ta'lim." In the Quran, "ta'lim" is mentioned as both a noun and a verb. As a noun, the word related to "ta'lim" appears only once as "muallamun" in Surah Ad-Dukhan (44):14. As a verb, the word associated with "ta'lim" appears in two forms: the past tense verb "madliy" is repeated 25 times in 25 verses from 15 surah, and the present tense verb "mudlari" appears 16 times in 8 surah.

According to Hans Wher, "ta'lim" can mean providing information, giving advice, giving instructions, providing guidance, teaching, training, schooling, education, and apprenticeship. Mahmud Yunus simply defines "ta'lim" as activities related to teaching and training.

Rasyid Ridha defines "ta'lim" as the process of teaching various fields of knowledge to individual souls without specific limitations or conditions. However, Quraisy Shihab provides a different interpretation, defining the word "yu'allimu" in Surah al-Jumu'ah (QS. 62:2) as filling the minds of disciples with knowledge related to metaphysical and physical phenomena.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

The word "ta'lim" is frequently mentioned in the Qur'an and Hadith. It is used by Allah to teach the names of creatures in the universe to Prophet Adam (QS. Al-Baqarah 2:31).

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

Al-Qur'an and its explanation (QS. Ar-Rahman 55:2), teaching sacred books such as the Torah, Gospel, and Al-Hikmah (QS. Al-Maidah 5:110), various teachings including dream interpretation, unknown knowledge, magic, making of chain armor, and revelations from God (refer to QS. Yusuf 12:101; Al-Baqarah 2:239; Al-Kahfi 18:65; Al-Anbiya' 21:80; At-Tahrim 65:5)."

According to Abdul Fattah Jalal, "ta'lim" is the process of imparting knowledge, understanding, and responsibility so that the human soul becomes clean and ready to receive wisdom and able to learn beneficial things, including skills. Thus, in the Qur'an, the word "ta'lim" indicates the teaching process involving the conveyance of knowledge, wisdom, the content of the holy books, revelation, and previously unknown knowledge.

The meaning of tarbiyah

The term "tarbiyah" is not explicitly found in the Quran and Sunnah. However, there are related terms such as al-rabb, rabbayani, nurabbi, yurbi, and rabbani. To understand the etymological meaning of the word "tarbiyah" in the context of education, we can refer to its root in "Mu'jam al-Faazul al-Qur'an al-Karim", which comes from the verb "rabawa" becoming "rabaa". This word has three main meanings: First, "rabaa-yarbuu" with the meaning of increase or growth, as stated in several verses of the Quran such as Surah Ar-Rum (30):39, Surah Al-Baqarah (2):276, Surah Al-Hajj (22):5, Surah Al-Fushilat (41):29, Surah Ar-Ra'd (13):5, and Surah An-Nahl (16):92. Second, "rabaa-yurbii" with the wazan Khafaa-yukhfii which means to develop and nurture, based on Surah Al-Baqarah (2):276. Third, "rabba-yarubbu" with the

wazan Madda-yamuddu which means to improve, nurture, and teach, found in Surah Al-Isra (17):24 and Surah As-Syu'ara (26):18.

Etymologically, "tarbiyah" has various meanings, including education, development, teaching, command, personality development, nurturing, and childcare. Although not directly mentioned, the related concepts as explained in the Quran provide a basis for understanding the process of holistic individual development and nurturing in Islamic teachings. Tarbiyah comes from the root words "raba, yarbi, tarbiyah" in Arabic. This term embodies the process of nurturing, caring for, and developing a person in the physical, mental, and spiritual aspects. Tarbiyah in the context of Islamic education encompasses the cultivation of character, morality, and spirituality in an individual to enable them to reach their full potential and function as obedient servants of Allah SWT.

Remember the importance of Tarbiyah as a means of nurturing and cultivating growth, as outlined in (QS.Al-Baqarah:276).

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

Allah says, 'And He will give increase (or multiply) for Sadaqat (deeds of charity, alms, etc.)'. The word "Yurbi" is derived from the root word "raba asysya'i, yarbuu, arbaahu, yarbiihi", which carries the meaning of 'to multiply' and 'to make it abundant'. It can also be read as "yurabbi", which, if so, comes from the word "tarbiyyah" (Muhammad Nasib Ar-Rifa'i, 2012).

Definition of Ta'dib

The word "ta'dib" comes from the root word "addaba, yuaddibu, ta'dib", which means education, discipline, obedience, compliance with rules, admonition, punishment, or purification (Jaya, 2020). Others also define "ta'dib" as courteous, polite, manners, etiquette, morals, and ethics (Abdul Mujib and Yusuf Mudzakir, 2006). According to al-Zarkany in Rasyidin, efforts to cultivate etiquette and ta'dib can be categorized into four types:

1. Ta'dib al-akhlaq, which is spiritual etiquette education in truth, requiring an understanding of the nature of truth in which everything has its own truth and all creations have specific purposes.
2. Ta'dib al-khidmah, which is spiritual etiquette education in servitude. As servants, humans must devote themselves to Al-Malik with proper etiquette.
1. Ta'dib al-syari'ah, which is spiritual etiquette education in sharia, the manners of which have been determined by God through revelation.
2. Ta'dib al-shuhbah, which is spiritual etiquette education in companionship, involving mutual respect and noble behavior among peers (Al-Rasyidin, n.d.).

Other than learning, nurturing, and discipline, Islamic education is based on the principles of faith (aqidah), Islamic law (shari'ah), and morality (akhlaq).

Aqidah is the main foundation of Islamic teachings. As a result, it is the core principle of an individual's beliefs and convictions, which serves as the basis for their daily attitudes and behavior. A person's status as a Muslim or non-Muslim is determined by their aqidah; if someone adheres to the Islamic aqidah, then all their actions are considered the deeds of a Muslim.

Conversely, if not, then none of their deeds are considered as those of a Muslim.

The basis of aqidah education, according to the interpretation of Ibn Kathir, is found in Surah Luqman (31), verse 13.

وَإِذْ قَالَ لُقْمَنُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنِي لَا تَشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

The education of faith is the top priority given by Luqman to his children. Similar to a building, education requires a solid foundation to withstand and stand firm. The monotheistic faith (Tawhid) instilled by Luqman as the basis is a commendable step and should be taken as an example. The quality of a building, no matter how good its architecture is, will not matter if its foundation is not strong or even fragile. Therefore, the building will not be able to withstand storms and strong winds.

The Islamic Sharia is a system that regulates human behavior to achieve the pleasure of Allah SWT. Sharia consists of regulations set by Allah SWT, which people use as a guide to organize their lives. Structurally, Islamic Sharia is divided into two parts. The first is Sharia in the specific sense (ibadah mahdhah), and the second is Sharia in the general sense (ibadah ghairu mahdhah).

In this verse, Luqman advises his son to perform prayers perfectly according to the manner accepted by Allah. Prayer is a duty that contains the pleasure of Allah, because those who perform it communicate and obey Him. Prayer can also prevent someone from doing evil and despicable deeds. Therefore, when someone performs prayers perfectly, their soul will become pure, both in times of happiness and difficulty. Prayer acts as an expiation for the sins of those who perform it.

Etymologically, "akhlaq" comes from the word "khalafa", originally "khuluqun", which means behavior, nature, or tradition, or it also means creation, making, or the result of creation. According to Imam al-Ghazali in his book *Ihya Ulum al-Din*, akhlaq is a reflection of inner behavior from which actions easily arise without requiring thought and consideration. So, etymologically, akhlaq refers to behavior, customs, nature, or a system of formed behavior.

D. CONCLUSION

The foundation of Islamic education is tawhid, which is a fundamental concept in Islam and serves as the basis for all aspects of the life of Muslims, including education. Scholars state that tawhid is an inseparable foundation of Islamic education. The Quran explains that one of the broad aims of education is to guide humans to worship. Additionally, the Quran states that the purpose of education is to guide humans to become khalifah, meaning that learners must be prepared to fulfill their role as khalifah properly (Nasution, 2019). The concept of "ta'lim, tarbiyah, and ta'dib" serves as the primary framework for implementing the process of Islamic education, aiming to shape individuals who are faithful, noble in character, and function optimally in a society that is pleasing to Allah SWT. Furthermore, verses 12-19 of surah Luqman in the Quran contain the basic principles of Islamic education, including aqidah, Sharia, and akhlaq. Aqidah education focuses on the concept of tawhid or faith in Allah (Bolotio et al., 2020). It is recommended

that this journal can be used as a learning resource for readers and that it can be beneficial to many parties, especially for the authors and readers. We hope that every Muslim can practice all the commands established in Islam, particularly in following its commands and avoiding its prohibitions.

THANK YOU NOTE

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