

Concept of The Goals of Islamic Education Based on The Interpretation of Five Verses of The Qur'an

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Article History	Abstract
<p>Received : 17 Januari 2025 Revised : 03 Maret 2025 Accepted : 10 April 2025</p>	<p><i>This research explores the concept of educational goals in Islam as derived from the interpretation of five key verses of the Qur'an. Education in the Qur'anic perspective aims to develop the holistic potential of human beings physical, spiritual, and intellectual so they can fulfill their role as servants of Allah ('abd) and His vicegerents (khalifah) on earth. The study employs a qualitative research design with a normative-juridical approach, emphasizing library research. Data sources include classical and contemporary tafsir works, scholarly articles, and educational literature. Data were collected through document analysis and processed using descriptive analysis techniques, which involve data reduction, categorization, and synthesis. The findings reveal that the Qur'an views education as a medium for cultivating intellectual capacity ('aql), elevating moral and social status through knowledge, and achieving ultimate well-being in both the worldly and spiritual realms. The five examined verses highlight essential objectives: servitude to Allah, fulfilling the responsibility as khalifah, nurturing critical thinking, advancing knowledge, and seeking divine pleasure. This study concludes that Islamic education must integrate these Qur'anic values to form holistic, ethical, and balanced individuals capable of contributing positively to society.</i></p>
	<p>Keywords: Human Potential, Educational Goals, Al-Qur'an</p>

INTRODUCTION

In today's rapidly changing era, the global education system faces challenges such as moral degradation, consumerism, materialism, and the weakening of spiritual and ethical values among younger generations (Azra, 2020; Zarkasyi, 2021). The rise of technology and digital culture, while offering numerous benefits, often leads to the erosion of character and a lack of moral awareness, as seen in increasing violence, intolerance, and individualism among students (Robaeah et al., 2023, 2024; Supriatna et al., 2023; Yusuf et al., 2022; Rosdianti et al., 2023). This condition highlights the urgent need for an educational model rooted in Qur'anic values that emphasize spiritual

strength, intellectual growth, and noble character (Pebriansyah et al., 2023; Turwanto, 2023).

The Qur'an contains numerous verses that underscore the importance of education as a means to cultivate all aspects of human potential physical, intellectual, and spiritual so that humans can fulfill their purpose as *'abd Allah* (servants of God) and *khalifah fi al-ardh* (representatives of God on earth). As stated in QS. Al-Baqarah (2:30), humans are entrusted with the role of maintaining balance and harmony on earth. Education, therefore, must go beyond cognitive achievements to include the formation of holistic and ethical individuals (*insan kamil*).

Previous studies, such as those by Hasriadi et al and Hadi, have discussed the concept of Islamic education objectives and their application in modern contexts (Hadi et al., 2024; Hasriadi et al., 2023). However, these studies often focus on general educational principles without a deep analysis of the Qur'anic verses that specifically define educational goals. This study addresses this gap by exploring the interpretation of five key Qur'anic verses that articulate the fundamental objectives of education, including servitude to Allah, the role of khalifah, the cultivation of intellect, and the pursuit of divine pleasure.

By critically examining these verses, this study seeks to demonstrate how Qur'anic educational values can be implemented to counter contemporary educational crises and moral decline. This topic is particularly important because it offers a holistic framework for developing human potential that aligns with both spiritual and intellectual dimensions, ensuring that education remains relevant and transformative in addressing current and future challenges.

RESEARCH METHODS

This study adopts a qualitative approach with a library (literature review) research design, specifically analyzing Qur'anic verses and related tafsir texts to explore the educational objectives prescribed in Islam. Primary sources for this research include the Qur'an (with authorized translation) and classical tafsir texts, which serve as the foundational material for interpreting Islamic educational goals. These sources enable a grounded understanding of spiritual, moral, and intellectual aims articulated within the Qur'an framework.

Secondary sources consist of recent peer-reviewed journal articles that contextualize and support the research. Notable studies within the last five years include Reformulation of the Goals of Islamic Education by Edi Suharsongko and Exploring the Goals of Islamic Education: Building the Character and Spirituality of the Future Generation by Qolbiyah et al., which examine Islamic education's aims in response to contemporary societal and pedagogical challenges (Fitriani & Januari, 2023; Suharsongko, 2023). Additionally, Abu Fatih's "The Goals of Islamic Education in Indonesia from the Perspective of the Qur'an" (2023) provides direct insight into

Qur'anic interpretations of educational objectives in the Indonesian context (Tanuri, 2023). Data collection involves systematic reading and annotation of these materials. Analysis is carried out using a descriptive-analytical method presenting content from primary sources, interpreting meanings, and linking them with secondary theoretical frameworks to derive comprehensive, culturally relevant conclusions.

RESULTS AND DISCUSSION

The Purpose of Education in the Qur'an

Definition of Purpose

Ramayulis explained that for the terms "purpose" or "target" or "purpose", in Arabic it can be expressed by *ghayat* or *ahdaf* or *maqasid*. Meanwhile, in English, the term "purpose" can be stated as "goal" or "purpose" or "objective" or "aim" (Oblinger-peters et al., 2025; Pratomo & Shofwan, 2022). In general, these terms contain the same meaning, namely the direction of an action or what is to be achieved through effort or activity (Ramayulis, 2013).

Definition of Educational Objectives

According to Suardi, educational goals are a set of educational outcomes achieved by students after participating in educational activities. All instructional activities are intended to help students learn and are directed towards achieving these educational goals. In this context, the purpose of education is one of the elements of the education system which plays an important role. Therefore, each member of the teaching staff must understand the overall educational goals (M.Suardi, 2012; Muhammadiyah et al., 2022; Woodcock et al., 2022).

Given the diversity, morality, individuality/personality, sociality, and culture as a whole and integrated, education must function to realize (grow) diverse human potential. In other words, education makes people more likeable. Education is also necessary for people to reach their full potential as individuals and to fully develop as innately well (Bahroun et al., 2023; Major et al., 2021; Rahmat, 2013).

Law Number 2 of 1989 reaffirms that the aim of national education is to develop the whole Indonesian human being, including human beings who believe in and fear God Almighty, have noble character, are knowledgeable, and are skilled, physically and mentally. healthy, have a strong and independent personality, and have a sense of social and national responsibility (Sujana, 2019).

Forms of Educational Goals in the Qur'an

Education, from the perspective of the Quran, has a noble and comprehensive purpose, encompassing spiritual, intellectual, and moral aspects. Here are some of the aims of education in the Quran:

1. So that Humans Become Servants of Allah SWT.

Allah SWT says in the Qur'an surah Az-Zariyat verse 56.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

It means: "And I did not create the jinn and humans except that they should serve Me. In another verse Allah SWT says which means: "O people, worship your Lord, who created you and those before you, so that you may be pious". (Departemen agama RI, 2022)

2. So that humans are able to carry out their functions as Khalifah of Allah fi al-Ardh.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

It means: "And remember when your Lord said to the Angels: "Indeed, I want to make a caliph on earth." they said: "Why do you want to make (the caliph) on earth someone who will make mischief on it and shed blood, even though we always glorify you by praising you and purify you?" God said: "Surely I know what you do not know." (QS. Al-Baqarah 2:30) (Al-Qur'an, 2019).

According to Quraish Shihab, the word caliph originally meant "a person who replaces or replaces those who preceded him". Based on this premise, some interpret the term caliph as a substitute for Allah SWT in upholding His will and enforcing His decrees, but not because Allah SWT is unable to place humans in God's position, but because Allah SWT wishes to test humans and show respect for them.

3. So that humans think and use their minds

Allah SWT says in the Qur'an as follows:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

It means: "Verily, in the creation of the heavens and the earth, the alternation of night and day, the ark that sailed on the sea brought what was useful for humans, and what Allah sent down from the sky in the form of water, then with that water He revived the earth after it died (dry) and He spread out on the earth all kinds of animals, and the moving of the winds and clouds that are controlled between the heavens and the earth; indeed (there are) signs (oneness and greatness of Allah) for people

who think ". (QS. Al-Baqarah 2:164).

Quraish Shihab explained that this verse asks individuals to consider and reflect on a number of things, namely:

- a. Reflect on the process of creating the world and the sky. The sky is made up of slowly and regularly rotating celestial bodies, including the sun, moon and countless constellations.
- b. Consider how day and night alternate. In particular, it is the rotation of the earth and its axis that creates day and night and their variations in length and shortness.
- c. Think about a ship providing goods to people while you meditate. This demonstrates both today's sophisticated transportation methods and previous modes of transportation that relied solely on wind and all its effects.
- d. Consider the water that Allah gave to the earth in liquid and solid forms. In particular pay attention to the rain cycle that occurs repeatedly, starting from sea water which evaporates, condenses, cools, then turns into rain. He also pays attention to wind and its functions, both of which are essential for the survival and comfort of human, animal and plant life.

Based on the verse above, it can be understood that the purpose of education in the Koran is for humans to think and use their minds. So according to Abuddin Nata that intelligent people are people who do two things, namely: tazakkur, namely remembering (Allah SWT), and tafakkur, namely thinking about (the creation of Allah Swt) (Nata, 2012).

4. So that humans have knowledge and elevate their degrees

Allah SWT says in the Qur'an as follows:

أَمْ مَنْ هُوَ قَائِمٌ أَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ
وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

It means: "(Are you a polytheist who is luckier) or is he one who worships at night prostrating and standing, while he fears the (punishment of) the hereafter and hopes for the mercy of his Lord? Say: "Are there people who know and people who don't know?" Verily, it is the intelligent person who can receive lessons". (Departemen agama RI, 2022).

Abuddin Nata explains that in the verse above, by praying at night, fearing Allah's wrath in the hereafter, and asking for mercy from Allah SWT, it can be seen that there is a connection between knowledgeable people (knowledge & scholars) and this attitude is one of the characteristics of ulul albab, or those who use their minds to develop knowledge and use their hearts to direct and use that knowledge for the purpose of increasing faith and noble moral heights (Nugraha, 2021).

5. The purpose of education is to seek the pleasure of Allah

Allah SWT says in the Qur'an as follows:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

It means: *‘‘And among humans there are those who sacrifice themselves for seeking the pleasure of Allah; and Allah is Forgiving to His servants’’*. (QS. Al-Baqarah 2:107) (Departemen agama RI, 2022)

Interpretation of Verses and Explanations Relating to Educational Objectives

1. Interpretation of QS. Al-Baqarah: 21. So that Humans Become Servants of Allah SWT.

Quraish Shihab also explained regarding the verses above, in verse 56 of surah Adz-Dzariyat it is explained that And I did not create jinn and humans for one benefit that would return to Myself. I did not create them but so that the purpose or outcome of their activities was worship me. In verse 21 of surah al-Baqarah it is also explained that O all people who hear this call, worship, that is, submit, obey with great respect, and be in awe of your Lord, the Preserver and Guide, because He created you and those before you. you, that you may be pious (Shihab, 2017).

Meanwhile, another reference is (And I did not create the jinn and humans except that they worship Me) the understanding in this verse does not contradict the fact that unbelievers do not worship Him. Because actually the purpose of this verse is not to ensure its existence. It is the same as the meaning contained in your words, "I sharpen this pen so that I can write with it." And the truth is sometimes you don't use it (Imam Jalaludin Muhammad bin Ahmad Mahalli dan Syaikh Jalaluddin Abdurahman bin Abi Bakar Suyuti, 2010).

The verses of QS. Al-Baqarah: 21 and QS. Adz-Dzariyat: 56 indicate that the main purpose of human creation is to worship and become servants of Allah SWT. This is in line with the essence of the goal of Islamic education, namely to form humans who are faithful, pious, and have noble morals, so that all their activities have the value of worship. Quraish Shihab emphasized that devotion to Allah is a form of total obedience, including in developing human intellectual, spiritual, and moral potential (Mawangir, 2017). In the context of education, this interpretation reminds us that the teaching and learning process is not only aimed at producing intellectual intelligence, but also to form individuals oriented towards the values of God.

Current education, especially in the modern era, often places greater emphasis on cognitive aspects, academic competition, and technical skills, while moral and spiritual development tends to be marginalized. The phenomenon of moral degradation, intolerant behavior, and character crisis among the younger generation demonstrates the imbalance between intellectual achievement and the

strengthening of humanitarian values and piety. This contrasts with the concept of Islamic education, which prioritizes a balance between knowledge, faith, and good deeds.

Referring to the interpretation of QS. Al-Baqarah: 21, the ideal goal of education is to shape human beings with the character of servants of God, namely individuals who are intellectually intelligent, spiritually mature, and have noble morals. Education should not merely pursue worldly achievements, but must be directed towards developing the character of a perfect human being who is able to interpret life as a devotion to God. In the current context, good education is education that integrates mastery of knowledge with the internalization of spiritual values, ethics, and social awareness. For example, the modern curriculum needs to be enriched with a character education approach based on Qur'anic values to be able to produce a generation that is resilient in facing global challenges while still adhering to Islamic morality.

2. QS. Al-Baqarah: 30. The Purpose of Education as a Caliph on Earth

In the interpretation of Ibn Kathir it is stated that the caliph in surah al-Baqarah verse 30 means people who alternately inhabit and cover their power and development. As Allah says in surah Al-An'am verse 165 (Salim Bahreisy dan Said Bahreisy, 1987). In this verse, Allah informs the angels about His choice regarding the creation of humans on Earth. It is very important to submit to them because angels will have various responsibilities involving humans. Someone will be in charge of recording human actions, maintaining them, guiding them, and so on (Dwivedi et al., 2023). This delivery was possible after the universe was created and ready for Adam, the first human, to live peacefully there (Shihab, 2017).

According to Ibn Kathir, the term *khalifah* in Surah Al-Baqarah verse 30 refers to humans who succeed one another, inhabiting and managing the earth, exercising authority, and contributing to its development (Salim Bahreisy & Said Bahreisy, 1987). This interpretation highlights humanity's role as stewards of the earth, entrusted with responsibilities to maintain order, justice, and prosperity in accordance with divine guidance. As supported by Surah Al-An'am verse 165, Allah appoints humans as inheritors of the earth, testing them with the responsibilities they carry. Dwivedi et al. explain that even angels were assigned specific roles related to humans such as recording deeds and providing guidance emphasizing the magnitude of human responsibility (Dwivedi et al., 2023). Shihab further notes that the creation of Adam was preceded by the preparation of the universe as a suitable and harmonious environment for human life (Shihab, 2017).

In the context of education, the concept of *khalifah* underscores the need to cultivate individuals who are not only knowledgeable but also responsible for the welfare of others and the sustainability of the environment. Education must prepare humans to fulfill their role as *khalifah fi al-ardh* (vicegerents on earth) by fostering

moral integrity, leadership skills, and a deep understanding of their duties toward Allah, society, and nature (Hasbiyallah & Nasir, 2023; Tambak et al., 2023).

Modern education often prioritizes technical skills and economic competitiveness while overlooking the holistic development of moral character and social responsibility. This imbalance leads to challenges such as environmental degradation, social inequality, and moral crises. Based on the interpretation of *khalifah*, education should not merely focus on intellectual achievements but also on nurturing a sense of stewardship and accountability.

An education system inspired by the *khalifah* concept should aim to create individuals who combine intellectual excellence with ethical awareness and leadership for the common good. This involves integrating spiritual values with modern knowledge to address contemporary issues such as climate change, technology ethics, and global justice while remaining grounded in Qur'anic principles of justice, mercy, and responsibility.

3. Q.S. Al-Baqarah: 164. So that people think and use their minds

Knowing that the heavens were formed by the height, breadth, and reach of the celestial bodies, and that the earth was made wide, the alternation of night and day with variations in length and their advantages, ships and boats plying the seas carrying cargo in the form of humans and various kinds of goods that are useful for humans, and what Allah sends down from the sky in the form of water, then with that water He revives the earth with various kinds of plants; and the clouds that gather and are directed to hang between heaven and earth; all of that is actually a sign of the greatness of Allah for people who understand and use their minds to absorb lessons.

The description of the heavens, the vastness of the earth, the alternation of night and day, the movement of ships across the seas, the life-giving water from the sky, and the growth of plants all these are manifestations of Allah's greatness and wisdom. These phenomena, as described in the Qur'an, invite humans to contemplate and recognize the harmony and balance of the universe. The clouds that are suspended between the heavens and the earth, the cycles of rain and vegetation, and the natural laws governing these processes are not random occurrences but signs (*ayat*) meant for those who reflect and use their intellect (*ulul albab*).

This understanding is closely related to the goals of education in Islam: to cultivate intellectual, spiritual, and moral awareness. Education is not merely the transfer of information but a means to develop *tafakkur* (deep contemplation) and *tadabbur* (reflection on signs of creation). Modern science, when viewed through the lens of these Qur'anic signs, becomes a path to understanding the majesty of Allah and appreciating the interconnectedness of all creation. For example, the study of natural sciences, astronomy, or marine sciences can lead students to realize

the divine wisdom embedded in natural laws.

Unfortunately, contemporary education often separates knowledge from spiritual values. While students learn about natural phenomena like rain cycles or planetary motion, they are rarely encouraged to see these as signs of divine power. This secular approach limits the holistic understanding of knowledge as both a scientific and spiritual pursuit. A good education system should integrate these dimensions, encouraging learners to see that studying the natural world leads to increased faith, gratitude, and responsibility as *khalifah* (stewards) of the earth.

4. Interpretation of QS. Az-Zumar: 9. So that Humans Have Knowledge and Raise Their Degrees

(Do people) read Amman, and can be read Aman (who worships), who stands up for charity, especially praying (at night) in prayer (while he is afraid of the Hereafter), especially afraid of punishment on that day (and hoping for mercy), especially heaven (Rabbnya), whether he is the same as a disobedient person for committing *kufir* or other sinful acts.

Another Qiraat states that the word Amman is pronounced Am Man separately, indicating that Am means Bal or Hamzah Istifham. Question: Are there people who know and people who don't? No, of course not, the same goes for the distinction between fools and believers. Humans receive advice from (only intelligent individuals, i.e. reasonable people), which actually refers to people who can take lessons.

The phrase “*Amman*” can be read as “*Aman*” (one who worships), referring to those who stand for good deeds, particularly those who pray during the night, fearing the punishment of the Hereafter and hoping for the mercy of their Lord (i.e., Paradise). This contrasts with a disobedient person who commits acts of disbelief (*kufir*) or other sins. In another qira'at (variant reading), the word “*Amman*” is divided into “*Am Man*”, where *Am* functions as *Bal* or as a hamzah istifhām (a question particle), which conveys the rhetorical question: “Are those who know and those who do not know equal?” Clearly, they are not equal just as fools and believers are not the same. The passage emphasizes that only those with intellect (*ulul albab*) are receptive to advice and guidance. It underlines the Qur'anic principle.

5. Q.S. Al-Dzariyat: 56. The purpose of education is to worship Allah

QS. Al-Dzariyat verse 56 very clearly informs us that the purpose of Jinn and humans alike was created solely to "serve" Allah SWT. The goal of all human actions and steps should always be to serve Allah. According to the Qur'an, the main goal of Islamic education is to create conscious individuals who understand their main role in this world according to the purpose for which they were created, namely as *abid*. Therefore, the educational process must be based on devotion to

Allah SWT both from the perspective of educators and students (Akhyar et al., 2024).

QS. Al-Dzariyat verse 56 explicitly states that both jinn and humans were created with the sole purpose of *servicing* and worshipping Allah SWT. This verse provides the foundational philosophy of Islamic education: every step of human action should align with the ultimate goal of worship and submission to Allah. Education, therefore, is not a neutral or purely worldly pursuit but a means of shaping individuals who are aware of their role as *'abid* (servants of Allah) and *khalifah* (stewards on earth).

According to Akhyar et al. (2024), the main goal of Islamic education is to develop conscious individuals who recognize their true purpose in life-fulfilling their role as *'abid* by cultivating a life centered on obedience, gratitude, and responsibility. This requires that the educational process, from both the perspective of educators and students, be grounded in devotion to Allah SWT. An educator is not merely a transmitter of knowledge but a guide who nurtures faith, moral integrity, and an awareness of divine purpose.

In modern educational systems, the ultimate purpose of learning is often confined to achieving economic success, technological advancement, or intellectual prestige, with little emphasis on spiritual and moral formation. Such an approach risks producing individuals who excel academically but lack a clear sense of life's higher purpose. By realigning education with the principle outlined in QS. Al-Dzariyat: 56, schools and educators can ensure that intellectual and professional achievements are integrated with spiritual consciousness and ethical values.

The objectives of Islamic education, according to Ibn Taimiyah as quoted by Majid 'Irsan Al-Kaylani, include: (1) To achieve monotheistic education by studying Allah's verses, both in His revelations and in physical verses (afaq). (2) understand Allah's wisdom through the truth of His creatures; (3) understanding Allah's power (qudrah) through the types, number, and creativity of His creatures; and (4) understand what Allah (swt) has done (Sunnah Allah) regarding reality (alam) and its forms of behavior, d) developing new theories or modifying existing theories (Masri, 2017).

CONCLUSION

QS. Al-Dzariyat: 56, QS. Al-Baqarah: 21, and QS. Al-Baqarah: 30 clearly emphasize that the main goal of humans is to become *'abid* (servant of God) at once *caliph* (responsible leaders/managers of the earth). The natural human potential bestowed by God is the primary asset for fulfilling these two roles. This potential can only be properly developed through education grounded in divine values. Education must guide humans to realize the true nature of their creation: to serve God, develop noble morals, and optimize their role in preserving and prospering the earth.

In the context of today's education, these verses serve as the basis for the idea that the goal of good education is to produce individuals who are not only intellectually intelligent but also spiritually mature, possessing character, and committed to humanity and environmental sustainability. A learning environment that emphasizes the integration of knowledge, faith, and good deeds is key to educational success. Therefore, education must be returned to the *initial plan*-nya, namely as a means of maximizing the potential of human nature so that it can carry out the mandate as a servant of Allah and caliph on earth.

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