

Vision, Mission And Objectives Of Education In Hadith Perspective

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Abstract

The vision and mission of Islamic education in the hadith are not only as slogans or as decorations and school wall displays, but really must be used as the basis for bringing the educational institution towards improvement accompanied by innovations in it. The very basic goal of Islamic education is to create human beings to become true servants of Allah. That is to make his whole life devoted only to Allah SWT. Besides that, the purpose of Islamic education is to create a balanced life between the life of the world and the hereafter. Islamic education also aims to develop human potential to become a perfect human being (insan kamil).

A. Introduction

Islamic law, as it has been understood, has two main references, namely the Qur'an al-Karim which is the origin of religion, the source of the straight path and the greatest and eternal miracle of the Prophet Muhammad of all time, and the hadith of the Prophet Muhammad which it contains the procedures and shari'ah of the Prophet which is a theoretical explanation and applicable practice for the Qur'an.¹

That is, the main reference source begins with the first source, namely the Qur'an, and then proceeds to the next source, namely the hadith. Talking about hadith, there are many arguments in the Qur'an²

¹ Abdul Choliq Muchtar, *Hadits Nabi dalam Teori dan Praktek*, (Yogyakarta : TH Press, 2004), h. xii

² “Barangsiapa yang mentaati Rasul itu, Sesungguhnya ia telah mentaati Allah. Dan barangsiapa yang berpaling (dari ketaatan itu), Maka Kami tidak mengutusmu untuk menjadi pemelihara bagi mereka” (Q.S. al-Nisa 4 : 80); “Katakanlah: "Jika kamu

and hadith³ which state the authenticity of hadith as a source of law and the obligation to follow and practice it. Apart from being the second source of law after the Qur'an, hadith also has three important roles in the Qur'an.

First, bayan al-ta'kid, which strengthens what has been mentioned in the Qur'an without adding to it with other details or explanations. Second, bayan al-tafsir, which explains the Qur'an either by specifying the global or by takhshish (making special) something general from the Qur'an. And third, bayan al-taqrir, which refers to (stipulates) a new law that is not mentioned in the Qur'an, or a law that is not denied or stipulated by the Qur'an.⁴

The ability of hadith in establishing a law that is not contained in the Qur'an does not mean that it is completely separated from the Qur'an, but it is always in contact with the Qur'an because it is included in its

(benar-benar) mencintai Allah, ikutilah aku, niscaya Allah mengasihi dan mengampuni dosa-dosamu." Allah Maha Pengampun lagi Maha Penyayang" (Q.S. Ali Imran 3 : 31)

³ Sahabat Muadz ibn Jabal pernah ditanya oleh Rasulullah SAW ketika beliau hendak mengutus ke Yaman : "apabila engkau menghadapi suatu perkara, dengan apa engkau memutuskannya?" Jawab Muadz : "Dengan Kitabullah." Kemudian Rasulullah SAW bertanya kembali, "Jika engkau tidak menemukan hukumnya dalam Kitabullah?" Jawab Muadz : "Dengan Hadits Rasulullah SAW." Kemudian Rasulullah SAW bertanya kembali, jika tidak ada dalam Hadits Rasulullah SAW?" Jawab Muadz : "Aku berijtihad." Setelah itu, Rasulullah SAW menepuk dadaku seraya berkata : "Segala puji bagi Allah yang telah menetapkan utusan yang cocok dengan apa yang diridhoi Allah SWT dan Rasulullah SAW" (H.R. Abu Daud dan Tirmidzi)

⁴ Yusuf Qardhawi, Kajian Kritis Pemahaman Hadits; Antara Pemahaman Tekstual dan Kontekstual, terj. A. Najiyullah, judul asli "al-Madkhal li Dirasah al-Sunnah al-Nabawiyah, (Jakarta : Islamuna Press, 1994), Cet. I, h. 83-84; Lihat juga Zulheldi, Memahami Hadits-hadits yang Bertentangan; Kajian Kritis Terhadap Hadits-Hadits Basmalah dalam Sholat Jahr dan Solusinya dari Perspektif Ilmu Hadits, (Ciputat : Nuansa Madani, 2001), h. 5. Fungsi hadits yang ketiga ini diperselisihkan. Ada kelompok yang menolak, seperti Imam Abu Hanifah, dan ada juga yang membenarkan, seperti Imam Syafi'i berdasarkan sifat ma'shum (terpelihara dari kesalahan) yang dimiliki oleh Nabi SAW. Lihat, misalnya, Muhammad Quraish Shihab, Membumikan al-Qur'an, (Bandung : Mizan, 1992), Cet. II, h. 122-124

global teachings, because most of the explanations in the Qur'an the Qur'an is a general or global form.

B. Discussion

1. Vision of Education in Hadith

The vision of education in hadith explicitly is relatively difficult to find - to say there is none, considering that vision and hadith have different characteristics, the vision usually cannot be written more clearly explaining the detailed description of the system it is aiming for, due to changes in knowledge and a situation that is difficult to predict over a long period of time,⁵ while the hadith is more of a practical operation, even the hadith is often a spontaneous reaction, sometimes answers to friends' questions, warnings, instructions and examples of behavior.

However, the vision of education can still be formulated through interpretation and excavation of Islamic teaching sources, both the Qur'an and hadith, and because the nature of the vision is always related to the description of the future that is to be realized, the excavation begins with revealing information about the sources. source of universal Islamic teachings, and of course has a relationship with an educational ideal that wants to be realized in Islam, as well as the ideals inherent in the apostolic vision, starting from the Prophet Adam AS to the Prophet Muhammad SAW, namely building a human life that obey and submit to Allah, according to His word: "*Dan (Ingatlah) Ibrahim, ketika ia Berkata kepada kaumnya: "Sembahlah olehmu Allah dan bertakwalah kepada-Nya. yang demikian itu adalah lebih baik bagimu, jika kamu Mengetahui"*".⁶

⁵ Saujana, Pengertian Visi dan Misi, <http://handpage.blogspot.com/p/pengertian-visi-dan-misi.html>, diakses tanggal 04 November 2014

⁶ Q.S. al-Ankabut 29 : 16

The words obey and submit to God have a very broad meaning, namely carrying out all of God's commands in all aspects of life, such as in economic, social, political, cultural, scientific and other aspects, including education that puts its vision based on the value of obedience and submission. to God, namely the values of faith, piety, honesty, justice, humanity, equality, togetherness, tolerance, help and so on.

In addition, another limitation, as explained by Abuddin Nata,⁷ that the vision of education is actually attached to the long-term goals and objectives of Islam itself, is to create mercy for all mankind, in accordance with the words of Allah SWT :*"Tidaklah Kami utus engkau (Muhammad) melainkan agar menjadi rahmat bagi seluruh alam"*.⁸ The word grace shows sincere affection and reaches out to all aspects of human life to be used in various activities, so that it can be carried out properly with God's grace.

Imam al-Maraghiy interprets the verse of mercy, namely that Allah did not send Prophet Muhammad SAW with the Qur'an, as well as various parables from religious teachings and laws which are the basis for reference to achieve happiness in this world and the hereafter, but rather to be a mercy and guidance. for them in all matters of the life of this world and the hereafter.⁹ That means, the vision of education which is based on realizing grace for all nature, actually shows that education has a big, complex, multi-dimensional, and long-term responsibility.

Based on the two explanations above, the vision of education in Islam is actually closely related to efforts to realize a superior, harmonious, safe, peaceful, physically and spiritually prosperous life. In the author's opinion, a vision like this is like a key that will open all doors of goodness,

⁷ Abuddin Nata, Op. Cit., h. 42

⁸ Q.S. al-Anbiya' 21 : 107

⁹ Lihat Imam al-Maraghi, Tafsir al-Maraghy, Jilid VI, (Beirut : Dar al-Fikr, tp.th.), h. 78

harmonization, peace and prosperity, so that the essence of a good life that is a symbol of excellence and resolution of mankind will be easily realized, as stated by the Prophet Muhammad:

حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ أَنْبَأَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ حَدَّثَنَا
مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ حَدَّثَنَا حَفْصُ بْنُ عُبَيْدِ اللَّهِ بْنِ أَنَسٍ عَنْ أَنَسِ بْنِ
مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنَ النَّاسِ مَفَاتِيحَ
لِلْخَيْرِ مَعَالِيْقَ لِلشَّرِّ وَإِنَّ مِنَ النَّاسِ مَفَاتِيحَ لِلشَّرِّ مَعَالِيْقَ لِلْخَيْرِ فَطُوبَى
لِمَنْ جَعَلَ اللَّهُ مَفَاتِيحَ الْخَيْرِ عَلَى يَدَيْهِ وَوَيْلٌ لِمَنْ جَعَلَ اللَّهُ مَفَاتِيحَ الشَّرِّ
عَلَى يَدَيْهِ

Meaning: It has told us Al Husayn bin Al Hasan Al Marwazi said, has told us Muhammad bin Abu 'Adi said, has told us Muhammad bin Abu Humaid said, has told us Hafsh bin Ubaidullah bin Anas from Anas bin Malik he said; The Prophet sallallaahu 'alaihi wasallam said: "Indeed, among mankind there are those who open the keys to good and close the evil. And among humans there are also those who open the keys to evil and close the good. So lucky for those whom Allah has made as the keys to good through His hands, and woe to the one whom Allah has made the keys to evil through His hands." (Narrated by Ibn Majah)¹⁰

In addition, the vision of education in Islam, in fact, always gives direction to the path of perfection and the achievement of the target of happiness in life in the world and the hereafter, so that by itself education in Islam seems to have magnetic energy for mankind, besides that, because this model of education turns out to be believed to contain values in empowering and humanizing humans. These magnetic energies are at least constructed by Islamic teachings which accentuate the principle of

¹⁰ CD-ROM, Ensiklopedi Hadits Kitab 9 Imam, dalam Sunan Ibnu Majah, Kitab Mukaddimah, No. 233

simplifying affairs and avoiding complicating matters, as revealed by the words of the Prophet SAW:

حَدَّثَنَا يَحْيَى حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِيهِ عَنْ
جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا وَأَبَا مُوسَى إِلَى الْيَمَنِ
قَالَ يَسِّرًا وَلَا تُعَسِّرًا وَيَسِّرًا وَلَا تُنْفِرًا وَتَطَاوَعًا وَلَا تَخْتَلِفَا

Meaning :Yahya has told us Waki 'from Syu'bah from Sa'id bin Abi Burdah from his father from his grandfather that the Prophet sallallaahu 'alaihi wasallam sent Mu'adz and Abu Musa to the land of Yemen and he said: "Make it easy (affairs) and do not make it difficult. Give good tidings and do not make people run away (not interested) and work together the two of you and do not quarrel. " (HR Bukhari) 11

In addition, the perfection of the mosaic of Islamic teachings brought by the Prophet Muhammad, has also provided a clue, that education in Islam has a high taste and personality, meaning how education can lead humans to be so noble. This is as stated in the hadith as follows:

حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ سَمِعْتُ عَاصِمَ بْنَ رَجَاءِ بْنِ حَيَوَةَ يُحَدِّثُ عَنْ دَاوُدَ بْنِ جَمِيلٍ عَنْ كَثِيرِ بْنِ قَيْسٍ قَالَ كُنْتُ جَالِسًا مَعَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ فَجَاءَهُ رَجُلٌ فَقَالَ يَا أَبَا الدَّرْدَاءِ إِنِّي جِئْتُكَ مِنْ مَدِينَةِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَدِيثِ بَلْعَنِي أَنْكَ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا جِئْتُ لِحَاجَةٍ قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي

¹¹ CD-ROM, *Ensiklopedi Hadits Kitab 9 Imam, dalam Shahih Bukhari, Kitab Jihad dan Penjelajahan*, No. 2811

السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالْحَيَاتَانِ فِي جَوْفِ الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ
عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ وَإِنَّ الْعُلَمَاءَ
وَرِثَتُهُ الْأَنْبِيَاءِ وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا وَرَثُوا الْعِلْمَ فَمَنْ
أَخَذَهُ أَخَذَ بِحِطِّهِ وَأَفْرِحِ حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ الدَّمَشْقِيُّ حَدَّثَنَا الْوَلِيدُ
قَالَ لَقِيتُ شَيْبَةَ بْنِ شَيْبَةَ فَحَدَّثَنِي بِهِ عَنْ عُثْمَانَ بْنِ أَبِي سَوْدَةَ عَنْ أَبِي
الدَّرْدَاءِ يَعْنِي عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَعْنَاهُ

Meaning : Has told us Musaddad bin Musarhad has told us Abdullah bin Daud I heard 'Ashim bin Raja bin Haiwah narrate from Daud bin Jamil from Katsir bin Qais he said, "I once sat with Abu Ad Darda in the Damascus mosque, then came a man said to him and said, "O Abu Ad Darda, indeed I have come to you from the city of the Messenger of Allah - peace and prayer of Allah be upon him- because of a hadith that came to me that you narrated from the Messenger of Allah - peace and prayer of Allah be upon him-. And I did not come except for that." Abu Ad Darda then said, "I heard the Prophet sallallaahu 'alaihi wasallam say: "Whoever treads a path to seek knowledge, Allah will make it easy for him to go to heaven. Indeed, the angels lower their wings as a pleasure to seeker of knowledge. People of knowledge will be asked to forgive by the inhabitants of the heavens and the earth to the fish that are on the seabed. The advantages of attacking the pious over the worshipers are like the virtue of the moon on a full night over all the stars. The scholars are the inheritors of the prophets, and the prophets did not inherit dinars and dirhams, they only pass knowledge. Whoever takes it then he has taken a large share." Has told us Muhammad bin Al Wazir Ad Dimasyqi has told us Al Walid he said; I met Syabib bin Syaibah and then he told me from Uthman bin Abu Sauda from Abu Ad Darda from the Prophet sallallaahu 'alaihi wasallam with its meaning." (Narrated by Abu Dawud)12.

The hadith above seems to provide an illustration, that the peak of a harmonious life and true true happiness will be obtained in heaven, and

¹² CD-ROM, *Ensiklopedi Hadits Kitab 9 Imam, dalam Sunan Abu Daud, Kitab Ilmu, No. 3157*

that model life - not only in the hereafter an sich, in the world as well - will be able to be reached and felt through the path of knowledge, In addition, the expanse of the aura and charisma of those who have and study knowledge also makes the angels willing to lower their wings as a form of respect for the owner and the learner of knowledge. In fact, people who are knowledgeable themselves have been sworn in by the Prophet as heirs of the prophets who have inherited many advantages, not only knowledge but also high morals and character.

From the description of the description or interpretation of the hadiths above, it is simplistic if agreed, the author tries to provide a formulation of the vision of education, namely "The Realization of Superior, Authoritative and Character Education Institutions". Superior,¹³ philosophically, because education extracted from Islamic teachings is the best education because it applies throughout life,¹⁴ sustainable,¹⁵ balanced¹⁶ and guides humans to happiness in the world and the hereafter; authoritative,¹⁷ because education originating from Islamic teachings has an appeal and can influence and shape a person to become muttaqin, Muslim, mu'minin, mukhlisin, inclusive, egalitarian, democratic, humane,

¹³ Lebih tinggi (pandai, baik, cakap, kuat, awet, dan sebagainya) dari yg lain-lain; utama (terbaik). Lihat Depdiknas, *Kamus Besar Bahasa Indonesia*, <http://bahasa.kemdiknas.go.id/kbbi/index.php>, diakses tanggal 04 November 2014

¹⁴ Tuntutlah ilmu dari ayunan sampai liang lahat (*Muttafaq alaih*). Lihat Sri Chalida, Visi, Misi dan Tujuan Pendidikan menurut Hadits, dalam Abuddin Nata (Penyunting), *Perspektif Hadits tentang Pendidikan*, (Jakarta : UIN Jakarta Press, 2006), h. 73

¹⁵ Seseorang itu dianggap seorang yang alim dan berilmu selama ia masih terus belajar, apabila ia menyangka bahwa ia sudah serba tahu, maka ia sesungguhnya seorang jahil (Hadits). Lihat Abuddin Nata dan Fauzan (ed.), *Pendidikan dalam Perspektif Hadits*, (Jakarta : UIN Jakarta Press, 2005), h. 109

¹⁶ Orang yang paling baik di antaramu adalah orang yang tidak meninggalkan akhirat karena kehidupan dunia dan tidak pula meninggalkan kehidupan dunia karena akhirat serta tidak menjadi beban bagi orang banyak (H.R. Khatib dari Anas). Lihat Sri Chalida, *Op.Cit.*, h. 70

¹⁷ Pembawaan untuk dapat menguasai dan mempengaruhi,, dihormati orang lain melalui sikap dan tingkah laku yg mengandung kepemimpinan dan penuh daya tarik. Lihat Depdiknas, *Kamus Besar Bahasa Indonesia*, <http://bahasa.kemdiknas.go.id/kbbi/index.php>, diakses tanggal 04 November 2014

dignified and so on; while having character,¹⁸ because education that is sourced from Islamic teachings is essentially extracted from the sources of the most perfect Divine personality, which is summarized in Asma al-Husna.

2. Educational Mission in Hadith

An understanding of the educational mission is something important to know, because the sending of the Prophet Muhammad to this earth is indeed a human need as learning creatures in order to elevate the dignity of human beings themselves. In addition, the task of humans on earth, also essentially lies in the task of worshiping Allah - in a broad sense - in various aspects of life.

To be able to carry out this task properly, it is necessary to have a kind of "tongue" from Allah to His servants. For this reason, Muhammad Rasulullah then received a mission or mandate to convey God's message, including on the issue of education as a manifestation of Islamic teachings to mankind. The educational mandate or mission carried out by the Prophet SAW includes:

a. Cultivating a strong aqidah

Aqidah is a term to express "belief" or a firm and strong faith from a believer who has bound himself to the Creator. The meaning of faith in Allah, actually has the core of monotheism, which is in the form of a belief, a statement, an attitude of oneness of Allah, and also putting aside worship other than Allah.¹⁹ This teaching regarding faith is the main mission of the Prophet when he was sent to the world, as stated in the word of God: "And We did not send any Apostle before you (Muhammad)

¹⁸ Berkepribadian, berperilaku, bersifat, dan berwatak. Lihat Juansyah, *Pengertian Karakter*, <http://juansyah.wordpress.com/2012/07/29/pengertian-karakter/>, diakses tanggal 04 November 2014

¹⁹ Kaelany HD., *Islam Agama Universal*, (Jakarta : Midada Rahma Press, 2009), h. 65

but We revealed to him that there is no god (right) but Me, so worship you. all about me." ²⁰

In the early history of the development of Islam, the teaching of the oneness of God (tawhid) became the first main mission of the Prophet Muhammad SAW that must be conveyed to his people. Tawhid occupies the most special hierarchical structure in the entire Muslim religious system and building. The validity of all their series of religious ceremonies is very dependent on the existence of monotheism. In addition to influencing the validity of religious rituals, monotheism also functions to control the movements, actions and dynamics of humanity.

b. Perfecting morals

Discussing the issue of morality, which comes to mind is a series of behaviors that tend to be understood as something that is only outward in nature. However, the scope of meaning contained by the term morality is not that narrow. The meaning of morality in a broad framework can actually be related to the prophetic teachings of the Prophet which focuses its mission on the moral aspect. As mentioned in the hadith: "Indeed I was sent to perfect morals (noble character)". ²¹ In another hadith it is stated that, "There is nothing heavier in the scales of charity than good character".²²

Moral which is the plural form of the word *hulq* and which is never found in the Qur'an except in its singular form, etymologically it is often interpreted as character, habit, temperament or even religion.²³ Referring to the first etymological limit, morality is more understood as behavior

²⁰ Q.S. al-Anbiyaa' 21 : 25

²¹ H.R. Muslim

²² H.R. Abu Daud

²³ Ibn Manzur, *Lisan al-'Arab*, Juz IV, (Beirut : Dar Ihya' al-Turats al-Arabi, 1992), h. 193-194

and behavior, while if it is understood in terms of the second language understanding, morality does not only include behavior, but also involves all religious content, both faith, worship and morals which are understood as a branch of Islam.

Based on the two etymological boundaries above, morality is understood in a more general framework, namely, that the scope of morality is not only in one's behavior in relation to others, but includes various aspects, starting from morals towards God, to fellow creatures (humans, animals, plants and inanimate objects), as a manifestation of akhlaq diniyah.

c. Creating an academic-scientific atmosphere

Long after the Prophet died, the Islamic world found a momentum of extraordinary progress (golden age). At that time, Muslims were not only superior in religious knowledge, but also in general science, culture and civilization. This situation occurs because in it there is a scientific tradition and a very strong and effective academic atmosphere.²⁴ The academic atmosphere is at least a valuable legacy of the Prophet Muhammad. Why not, that long before that the Messenger of Allah had often - through the hadiths found and scattered in the midst of society - ordered, encouraged and motivated his people to seek knowledge. As narrated by Ibn Mas'ud, the Messenger of Allah said: "Seek knowledge and teach it to others. Seek inheritance and teach it to others. Study the Qur'an and teach it to others. I will die. Knowledge will decrease and there will be more trials, so that there is a difference of opinion between

²⁴ Abuddin Nata, *ilmu...*, *Op.Cit.*, h. 233

two people about an obligation, they do not find anyone who can complete it.²⁵

Given the importance of science in the hadith above, once learned, knowledge must be taught to others. The Prophet was worried that if he had died and people did not care about science, then no one would understand religion anymore, so the people would be confused.

In addition to the command to seek knowledge in the hadith above, there is another hadith that is more explicit about the obligation to seek knowledge, namely: "Seeking knowledge is obligatory for every Muslim".²⁶ The word 'mandatory' here shows that science is really important in human life, this is because science is the pillar of life, the basis for the awakening of the people, a cultural milestone and a means of achieving progress, both individually and in society.²⁷ That is, only with human knowledge is able to translate the teachings of his religion in all aspects of life. Therefore it is also logical if God argumentatively promises glory to people who have knowledge.²⁸

3. The Purpose of Education in Hadith

In the *ushuliyah* adage it is said that "*al-umuru bi maqashidiha*", meaning that every action and activity must be oriented to a predetermined goal or plan.²⁹ As a planned activity, education must have clear goals to be achieved. It is hard to imagine, if there is an activity without having a clear goal.

Thus the importance of this goal, not a few education experts formulate it seriously. This is understandable, considering that the

²⁵ (H.R. ad-Darimi, ad-Daruquthni dan al-Baihaqi)

²⁶ (H.R. al-Baihaqi, ath-Thabrani, Abu Ya'la, al-Qudha'i, dan Nu'aim al-Ashbahani)

²⁷ Umi Sumbulah, Op.Cit., h. 192

²⁸ Lihat misalnya al-Qur'an Surat 58 ayat 11

²⁹ Ramayulis dan Samsul Nizar, Op.Cit., h. 117

purpose of education has a very important position, Marimba, for example, mentions that there are four functions of educational objectives. First, the goal serves to end the effort; second, the purpose of functioning to direct the effort; third, the goal can serve as a starting point for achieving other goals; and fourth, the function of the goal is to give value (nature) to the business.³⁰

Next, we return to the main problem, namely how is the formulation of educational goals according to the hadith? To answer this question, at least according to the author's opinion, there are three formulations that can be put forward in explaining the purpose of education according to the hadith, which include:

a. Producing a perfect human

The term human complete or insan kamil, appeared in Islamic literature in the 7th century H and was first used by Ibn 'Arabi. Then the term soon spread through his followers, such as Shadr al-Din al Qunawi (667H), Jalal al-Din Rumi (672) and Mahmud Sabistari (after 710 H).³¹ According to Muhyiddin Ibn 'Arabi, Insan Kamil is a perfect human being in terms of form and knowledge. Perfection in terms of his form is because he is a perfect manifestation of the image of God, in which the names and attributes of God are reflected in their entirety. As for perfection in terms of knowledge is because he has reached the highest level of consciousness, namely realizing the unity of his essence with God, which is called

³⁰ Ahmad D. Marimba, *Pengantar Filsafat Pendidikan Islam*, (Bandung : PT. Al-Ma'arif, 1962), h. 45-46; lihat juga Abuddin Nata, *Filsafat Pendidikan Islam 1*, (Jakarta : Logos Wacana Ilmu, 1997), Cet. I, h. 45-46

³¹ Laili Masruroh, *Manusia Paripurna*, <http://laili-masruroh.blogspot.com/2013/01/manusia-paripurna.html>, diakses tanggal 16 November 2014

ma'rifat.³² The perfection of the human being is basically due to the fact that God himself is perfect in *tajalli* ³³ through the nature of Muhammad (al-haqiqah al-Muhammadiyah). The essence of Muhammad is the perfect receptacle of God's *tajalli*.³⁴

b. Produce human functioning caliph

The word caliph according to Quraish Shihab comes from the root word *khulafa'* which means behind or leaving something behind, the word caliph is often interpreted as a "substitute" or something that occupies the place of something else. He further elaborated by quoting the opinion of Al-Raghib Al-Isfahani that the word "replace" means doing something on behalf of the person being replaced due to the absence of the place, death, inability of the person he replaces, or due to respect for the one who replaces him.³⁵ Hamka in interpreting the verse about the caliph:

"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

³² Yunasril Ali, *Manusia Citra Ilahi*, (Jakarta : Paramadina, 1997), h. 60

³³ *Tajali* merupakan istilah tasawuf yang berarti "penampakan diri Tuhan" yang bersifat absolut dalam bentuk alam yang bersifat terbatas. Istilah ini berasal dari kata *tajalla* atau *yatajalla*, yang artinya "menyatakan diri". *Tajali* merupakan poin poros dalam pemikiran Ibn 'Arabi. Sebenarnya, konsep *tajali* adalah pijakan dasar pandangan Ibnu Arabi mengenai realitas. Semua pemikiran Ibn 'Arabi mengenai struktur ontologis alam berkisar pada poros ini, dan dari situ berkembang menjadi sistem kosmik berjangkauan luas. Tidak ada bagian dalam pandangan Ibnu Arabi tentang realitas yang bisa dipahami tanpa merujuk pada konsep utama ini. Keseluruhan filsafatnya, secara ringkas, adalah teori *tajali*. Bagi Ibn 'Arabi pengertian *tajalli* tidak terbatas pada penampakan Tuhan bagi orang-orang yang mengalami *kasyf* (keterbukaan tabir dari mata batin mereka), tapi lebih dari itu. Menurutnya, pengetahuan *kasyf* memberi informasi bahwa alam adalah *tajalli* Tuhan dalam bentuk yang beraneka ragam, sesuai dengan ide-ide tetap (tentang alam) dalam ilmu Tuhan. Bentuk *tajalli* dengan *tajalli* yang lain tidak pernah persis sama, bentuk suatu *tajalli* tidak pernah berulang, dan *tajalli* itu akan berlangsung terus tanpa henti. Lihat Kang Obed, Takhalli, Tahalli dan *Tajalli*, <http://kangobed.blogspot.com/2012/11/takhalli-tahalli-dan-tajalli.html>, diakses tanggal 16 November 2014

³⁴ Asmaran, *Pengantar Studi Tasawuf*, (Jakarta : PT Raja Grafindo Persada, 2002), h. 354

³⁵ Quraish Shihab, *Membumikan ...Op.Cit.*, hal. 157

caliph) on earth a person who will do mischief on it and shed blood, while we always glorify you by praising you and purifying you?" God said: "Indeed I know what you do not know."³⁶

He explained that in order not to cause a misunderstanding, the word caliph should not be translated because there is no equivalent. The term caliph does not mean that humans have the same position as God, but humans as trustees as creatures who are given the potential of reason and with certain commands are expected to be able to study and reveal the secrets of nature and use them for the benefit of mankind.³⁷

Thus, it can be understood that the caliph is a position mandated by Allah, the Lord of the universe, to humans to manage and lead the universe that Allah has created to prosper human life. With the potential that has been given by God, it is hoped that humans can keep this nature in balance so that it can be inherited properly by the next generation. The Prophet SAW once said:

c. Achieving success in this world and the hereafter

There is no one goal that is most sought after by mankind except success. Everyone wants to live a successful life, because success symbolizes happiness. Even if traced, almost every action that a person does is aimed directly or indirectly at achieving happiness and success. Many philosophers and psychological scientists who make long reviews offer the concept of happiness and how to achieve happiness. Aristotle, for example, said that happiness is a peaceful life and it occurs when a person can reach his maximum potential.³⁸

³⁶ Q.S. al-Baqarah 2 : 30

³⁷ Hamka, Tafsir *Al-Azhar*, Jilid I, (Jakarta : PT. Pustaka Panji Mas, 2001), h. 207-209

³⁸ Fatih Syuhud, *Hidup Bahagia dalam Islam*,
<http://www.fatihsyuhud.net/2012/08/hidup-bahagia-dalam-islam/>, diakses tanggal 16 November 2014

Talking about the measure of success, generally humans only look around the world's affairs. If his rank increases, if his career increases, if his salary increases, his wealth is abundant, if he is elected as a leader, he has many followers and the like. That's the measure of success according to some people. The picture of success as mentioned earlier, is that success is measured from a material point of view. It is undeniable that the material really complements one's success. However, the truth is that material is only a small part of success or complementary to success is not the only success, and even then if the material is managed with religious instructions. If not, it will be bankruptcy and not success.

One of the privileges of Islam is that it does not recognize the existence of a dichotomy between material and immaterial (non-material), nor is there a separation between the affairs of the world and the hereafter. Regarding the affairs of the world and the hereafter, both are prioritized without one of them being ruled out. Islam places the principle of balance between material and immaterial success and between worldly success and hereafter success. The principle of balance between the world and the hereafter is reflected in the prayer words that are always offered by a Muslim, namely the *khoiruddunya wal Akhirah* prayer as mentioned in the Qur'an. Ta'ala says: "Our Lord, grant us good in this world and good in the hereafter and protect us from the torment of hell".³⁹ Allah, please be success my religion, because it is the bulwark of the safety of my affairs. Succeed for me my world, because it is my place of work (where my life is). Succeed for me my hereafter, because it is the place of my return. Make

³⁹ Q.S. al-Baqarah 2 : 201

the time of my life an addition to every good, my death the breaker of every bad thing".⁴⁰

The essence of successful humans is not humans who are crowned (chosen) by the majority of humans as successful people. This is because human judgment is strongly influenced by their respective backgrounds, motivations and tendencies. Considering it all, determining human success only based on human determination is very relative. Successful humans in the Islamic perspective are humans who obey Allah by submitting to carrying out His commands and staying away from His prohibitions. By obeying orders and staying away from Allah's prohibitions, he is elevated to the level of piety which is the highest degree before Allah SWT. Allah says: "Indeed, the most honorable of you in the sight of Allah is the one who is most pious among you. Verily Allah is All-Knowing, All-Knowing".⁴¹

C. Conclusion

Based on the brief description as mentioned above, at least a conclusion can be drawn as a closing note, namely:

1. The vision, mission and goals of education, in general it can be said, is a concept of continuous education planning and is accompanied by actions that are in accordance with what is planned.
2. The vision of education in the hadiths is explicitly difficult to find, however, the vision of education can still be formulated through interpretation and excavation of sources of Islamic teachings, both al-Qur'an and hadith.
3. The vision of education in the hadith is actually inherent in the apostolic vision, which is to build a human life that is obedient and

⁴⁰ H.R Bukhari

⁴¹ Q.S. al-Hujuraat 49 : 13

submissive to Allah. In addition, the vision of education is actually attached to the long-term ideals and goals of Islamic teachings themselves, namely to realize mercy for all mankind, so that the educational vision can be formulated, and the vision is the realization of superior, authoritative and noble educational institutions. character.

4. One of the criteria in formulating the vision is the fulfillment of the indicator elements of the achievement of the vision. And indicators of achieving the vision of education as mentioned above include: indicators of the formation of pious humans, believers, humans with knowledge, humans with noble character and strong humans.
5. The mission of education according to the hadith includes the mission of instilling a strong faith, perfecting morals, uniting the people, creating an academic-scientific atmosphere and realizing an egalitarian attitude.
6. The purpose of education according to the hadith includes the goal of producing perfect humans, humans who function as caliphs and humans who can achieve success in this world and the hereafter.

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