

The Concept of Islamic Education in the Perspective of the Qur'an and Hadith

Amin Yusdian Faishol^{1*}, Ardiansyah Kusmawan², Fajar Saripudin³, Samsul Pajri⁴,
Yayat Hidayat⁵

¹⁻⁵STITNU Al Farabi Pangandaran

Email: ¹⁾ aminyusdian982@gmail.com

Received:	Revised:	Accepted:	Online:
December 20, 2024	December 30, 2024	January 14, 2025	January 25, 2025

Abstract

This study aims to explore the concept of Islamic education from the perspective of the Qur'an and Hadith. Islamic education is known as education that is not only oriented towards intellectual development, but also forms character based on Islamic values. This study uses a qualitative method with a library research approach, analyzing the main sources, namely the Qur'an and Hadith, as well as other related references. The results of the study show that the Qur'an and Hadith provide a comprehensive foundation for Islamic education, including education in monotheism, morals, manners, and the importance of knowledge. Concepts such as ta'lim (teaching), ta'dib (education in manners), and tarbiyah (education in universal values) play an important role in building humans who are balanced intellectually, spiritually, and morally. In addition, education through example, as exemplified by the Prophet Muhammad SAW, is an effective method in forming noble morals.

Keywords: Al-Qur'an, Hadith, Islamic Education

1. Introduction

Education is a planned process in improving students' knowledge. According to Law No. 20/2003, education aims to develop the potential of students to become human beings who are faithful, noble, healthy, knowledgeable, capable, creative, independent, democratic, and responsible. In Islam, education not only aims to educate intellectually, but also build faith and noble character based on the Qur'an and hadith. This is very much in line with Aristotle's statement that educating the mind without educating the heart is not education. Educating or cleaning the heart from bad things such as arrogance, envy, jealousy, and so on is very important in education, because the state of a person's heart greatly affects the behavior of that person. This is in accordance with Ibn Ataillah's statement in Kitab Al Hikam which states, what appears on the outside of a person is a reflection of his inner self. Therefore, education should not only focus on intellectual development but also focus on moral improvement.

In Islam, the Qur'an and hadith are the main guidelines for Muslims in their survival, Muslims believe that the Qur'an is the speech of Allah SWT. According to Manna Khalil Al-Qatthan in his book *Mabahits fi Ulumul-Quran* argues that the Qur'an is the Kalam Allah, which was revealed to the Prophet Muhammad SAW and becomes an act of worship for those who read it. While Hadith is believed by Muslims as everything that comes from the Prophet Muhammad SAW. According to the scholars of hadith they argue that the hadith is all the sayings, actions, confessions and circumstances of the Prophet Muhammad SAW. The Qur'an and Hadith are believed by Muslims to be the foundation of human life on earth. Therefore, in terms of education, the Qur'an and hadith can provide a conceptual basis for holistic education.



However, in practice, there is often a gap between the theory of Islamic education and its implementation, especially in the modern era which is full of challenges. Therefore, this study aims to explore the concept of Islamic education rooted in the Qur'an and hadith. This research is expected to provide a deeper insight into the principles of Islamic education, so that they can be applied in various educational contexts.

2. Methods

The type of research that the researcher carried out used qualitative methods in the form of library research. The main data sources that the researcher took were the Al-Qur'an and hadith, as well as books, articles and journals related to the Concept of Islamic Education in an Islamic Perspective. Data were analyzed using the content analysis method, with a focus on identifying the concept of Islamic education in the texts of the Al-Qur'an and hadith.

3. Results and Discussion

3.1. The Concept of Islamic Education in the Qur'an

3.1.1. Tawheed education (QS. Luqman: 13)

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

It means: "(Remember) when Luqman said to his son, while he was advising him, 'O my son, do not associate partners with Allah! Indeed, associating partners with Allah is a great injustice.'"

Verse 13 of Surah Luqman explains the teaching of Tawhid, which is the belief in the oneness of Allah and the prohibition of associating partners with Him. This verse tells the story of Luqman al-Hakim, a wise father who emphasized the importance of teaching Tawhid to his son. Committing shirk (associating partners with Allah) is a major sin that destroys faith and leads to disbelief. In addition to the teaching of Tawhid, Surah Luqman also contains lessons on morality, being dutiful to parents, worship, performing righteous deeds, and seeking knowledge.

Luqman is one of the inspirations for religious and moral aspects in the growth and development of children. The name Luqman continues to be widely discussed and controversial. Who is Luqman al-Hakim, as mentioned in the Qur'an? Certainly, we will not go that far, because the wisdom we derive is unquestionable from the content of the story. The Qur'an is the word of Allah and a guide for our lives (Al Ayyubi et al., 2024).

This study of aqidah is aimed at instilling values for character development. Humans have the obligation to continually improve the quality of their education, especially in the spiritual aspect. This is because mental quality is a crucial measure for building a better life. Efforts required to build spiritual quality include the implementation of Tawhid education.

3.1.2. Moral education

Moral education in Islam is an important part of religious education which aims to form the next generation with good morals. In Islam, good morals have a very high position, even more important than science. Here are some things related to moral education in Islam as Allah SWT says in (QS. Al-Ahzab: 21)

﴿٢١﴾ كَثِيرًا اللَّهُ وَذَكَرَ الْآخِرَ وَالْيَوْمَ اللَّهُ يَرْجُوا كَانِ لِمَنْ حَسَنَةً أَسْوَةٌ اللَّهُ رَسُولٍ فِي لَكُمْ كَانِ لَقَدْ

It means: "Indeed, in the Messenger of Allah you have an excellent example for those who hope for (the mercy of) Allah and the Last Day and who remember Allah much."

According to the researcher's analysis, from an Islamic perspective, the true concept of Islamic education can be summarized in three main points: *Ta'lim* (teaching knowledge), *Ta'dib* (education of manners), and *Tarbiyah* (education of universal life values). Humans are born into this world without any knowledge, and whatever steps humans take to ease their lives must be guided by a definite life guide, namely the Qur'an and the Hadith, which must also be applied in the world of Islamic education (Najamudin, 2019).

a) *Ta'lim* (teaching knowledge)

According to Surah Al-Ahzab verse 21, the *talim* in question is to emulate the characteristics of the Prophet Muhammad SAW. This verse instructs Muslims to emulate the Prophet Muhammad SAW in everything, including his words, deeds, and behavior.

b) *Ta'dib* (education of manners)

The word "*Ta'dib*" is Masdar from "*Adaba*" which means "the process of education". *Ta'dib*'s focus is on instilling moral character in students. According to Malaysian philosopher Muhammad Al Naqib Al Attas, *t'adib* is the process of instruction to recognize and acknowledge the power and greatness of God. This concept is formed from science, instruction and education. This word has been used since the time of Prophet Muhammad SAW. In a hadith from the book *Jami al-Ahadith wa al-Marashir*, he said:

تَأْدِيبِي أَحْسَنَ رَبِّي أَدَّبَنِي

It means, "My Lord has given me the best education."

Prophet Muhammad SAW is also a figure who should be emulated not only in his spiritual life, but also in his daily actions. Muslims are expected to practice the values he taught in social interactions, ethics, and daily behavior (Berita Hari ini, 2023).

c) *Tarbiyah* (education of universal life values)

QS Al-Ahzab verse 21 emphasizes the importance of *tarbiyah* as an educational process of universal life values sourced from the exemplary behavior of Prophet Muhammad SAW. By instilling personal values such as honesty, responsibility, intelligence, and love of truth, individuals should develop into spiritually and morally balanced individuals who can make a positive contribution to society.

Ibn Kathir in his tafsir states that verse 21 of Surah Al-Ahzab describes the persistence, heroism and wisdom of Prophet Muhammad (SAW) in all aspects of life. He explains that it warns Muslims of the importance of following their example of perseverance in struggle, while awaiting the help of the One who will come, may peace be upon him. The Messenger of Allah (peace and blessings of Allah be upon him) was an example for mankind in all matters, including on the battlefield. However, this parable only applies to those who pin their hopes not on this world, but on the mercy of Allah alone. Rather, they hope that the Day of Judgment will be a day of vengeance and will befall those who remember Allah much (Safitri, 2024).

3.1.3. The importance of knowledge

The command to learn and teach is found in verses 1 to 5 of Surah Al-Alaq in the Quran. It is known that Surah Al-Alaq was the first revelation sent down to Prophet Muhammad (PBUH). It contains the command to read and write, which can be interpreted as Allah's command to learn and teach others. In this context, reading becomes a key point in the process of teaching and learning. In

the first verse of Surah Al-Alaq, the phrase "*Bismi rabika*" contains the word "Iqra," which means "In the name of your Lord" and "To gather," while the meaning of the first word is purpose. This word implies that the motivation for learning begins with intention (Putri et al., 2023).

Surah Al-Alaq, verses 1-5, contains the important message about the significance of knowledge for humanity, namely the command to learn, read, and seek knowledge. Surah Al-Alaq is also the first revelation sent down to Prophet Muhammad (SAW) and emphasizes the importance of knowledge in human life. The following is an analysis of the importance of knowledge based on these verses.

a) First verse (command to read)

There is the word "*iqra*" which means "to read." So, the message of this verse is a command to read, learn, and research what exists in this world. Read everything in front of us and around us, whether it is written or unwritten. Anyone who reads this article must act in the name of God, listen to His voice, and seek His help.

b) Second verse (process of human creation)

There is the word "*alaqah*," which means "a clot of blood." This verse explains the process of human creation, from the formation of the physical body until it is ready to receive the soul. Allah created humans with extraordinary strength, and He wants to show us that humans are weak creatures and should not be arrogant.

c) Third verse (teaching with the pen)

In the third verse, the invitation to read appears again. In this case, Allah wants Prophet Muhammad and his followers to learn everything in this world. By reading written texts to expand our knowledge or reading books that provide valuable lessons and experiences, we can analyze through thinking about what is happening around us. However, we must remember that no matter how much knowledge we have, Allah remains the Almighty.

d) Fourth verse (knowledge given by Allah)

Allah shows His generosity by granting humans the ability to learn and understand. After understanding what is read, we need to write it down to preserve that knowledge (Zakya Rohmatul, 2024).

3.2. The Concept of Islamic Education in Hadith

3.2.1. The importance of seeking knowledge

Knowledge is a very vital aspect of our lives. It has the power to elevate human dignity, but on the other hand, it can also be used for bad purposes. Given the importance of knowledge, the Prophet Muhammad (SAW) encouraged his people to seek it as far as China. This emphasis on long distances shows how hard we should strive for knowledge. By developing knowledge, we will become a smart and knowledgeable person.

Being a knowledgeable person is a great advantage. In the eyes of Allah, because they have a higher degree than those who are not knowledgeable. Because knowledgeable people can provide benefits to many people. Knowledgeable people also make good and wise leaders. In addition, people with knowledge can bring civilization to a better direction.

Therefore, let us pursue knowledge as high as possible, in order to become intelligent people who are able to serve others and especially serve ourselves. Do not give up in seeking knowledge. The threat is upon us. If you are a seeker of knowledge, take advantage of the opportunity. Because there are so many people who really want knowledge, but unfortunately we don't get the same opportunity (Muthia Izza R. Bima, 2021).

Sunan Ibn Majah No. 220 confirms that seeking knowledge is an obligation for every Muslim and an important step in spiritual and social life. With the demands of knowledge, one not only fulfills

personal responsibilities but also contributes to the good of society as a whole. Useful knowledge will guide individuals to act wisely and in accordance with Islamic teachings.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَوَضِعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمَقْلَدِ الْخَنَازِيرِ الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ

It means: "From Anas bin Malik, he said: The Messenger of Allah (PBUH) said: 'Seeking knowledge is an obligation for every Muslim. And the person who places knowledge in the hands of those who are not qualified is like someone who puts pearls, diamonds, and gold around the neck of a pig.'" (Hadith from Sunan Ibn Majah No. 220 - Book of Introduction) (Ramadhani, 2023).

3.2.2. Education by example

The Prophet Muhammad SAW is a figure sent by Allah SWT to bring the teachings of Islam to mankind. Education through example (*uswah hasanah*) is one of the most effective educational methods applied by the Prophet Muhammad SAW. Therefore, the Prophet Muhammad SAW is often known as the best educator who not only conveys teachings verbally, but also provides real examples in every aspect of life. This is confirmed by Allah SWT in His word:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

It means: "Indeed, in the Messenger of Allah you have an excellent example for those who hope for (the mercy of) Allah and the Last Day and who remember Allah much." (Surah Al-Ahzab: 21)

Imam Jalaluddin Al-Mahalli in his book Tafsirul Jalalain interpreted Surah Al-Ahzab verse 21 by adjusting the context of the time when this verse was revealed, namely during the Khandaq war. Imam Al-Mahalli explained that this verse is an appeal from Allah SWT to the Muslims at that time that a good example is in the Prophet Muhammad SAW. The example referred to here is to follow the Prophet Muhammad SAW in all situations. This applies to those who fear Allah SWT and the last day and those who always remember Him. Imam Al-Mahalli interpreted the *lafaz yarjullâha* which means the basic meaning of "hoping for Allah SWT" with "fear of (the punishment of) Allah SWT".

3.2.3. The importance of morals

Sunan At-Tirmidzi No. 1082 emphasizes that morals are a fundamental aspect of a Muslim's life. Morals not only reflect one's faith but also play an important role in building harmonious social relationships, especially in the context of family. Therefore, the development of morals should be a priority in the education and daily life practices of Muslims (Sunan At-Tirmidzi No. 1082)

"خَيْرُكُمْ أَحْفَقُكُمْ"

Meaning: "The best of you are those with the best manners."

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ خُلُقًا قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عَيْسَى حَدِيثُ أَبِي هُرَيْرَةَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Sunan Tirmidhi 1082: It has been narrated to us by Abu Kuraib, who said that 'Abdah bin Sulaiman narrated to us from Muhammad bin 'Amr, who narrated to us from Abu Salamah from Abu Hurairah, who said: The Messenger of Allah (PBUH) said: "The most perfect of the believers in faith are those with the best character. The best among you are those who are best to their wives." Abu Isa said: "A similar hadith has been narrated from Aisha and Ibn Abbas." He added: "The hadith of Abu Hurairah is a *hasan sahih hadith*."

This hadith emphasizes the importance of good character and treating one's spouse with kindness and respect, highlighting these qualities as central to the strength of a believer's faith." (Basuki, 2022).

3.3. Relevance of Islamic Education to Modern Education

Islamic education has a strong relevance to modern education, especially in the context of moral development, ethics, and the integration of knowledge. Some key aspects of this relevance include:

a) Holistic Understanding

Islamic education emphasizes a holistic approach that encompasses intellectual, spiritual, moral, and social aspects. This aligns with modern education, which increasingly values character development and social skills. Islamic education focuses not only on academic achievement but also on shaping good personalities (Fakultas Agama Islam UMA, 2024).

b) Ethics and Morality

One of the main pillars of Islamic education is the emphasis on ethics and morality. Values such as honesty, tolerance, and justice form the foundation of Islamic education. Amid the challenges of modernization, which often neglects these values, Islamic education offers solutions for shaping the character of a better youth generation (Qomariyah & Maghfiroh, 2024).

c) Integration of Tradition and Modernity

Figures like Gus Dur emphasized the importance of integrating traditional education with modern education. This creates an education system that not only preserves Islamic teachings but also adopts a rational and innovative modern approach. The concept of neomodernism in Islamic education strives to combine traditional knowledge with modern knowledge, resulting in a more comprehensive approach (Rahmawati et al., 2020).

d) Independence and Critical Thinking

Islamic education encourages students to think critically and independently. This is highly relevant in the modern era, where the ability to analyze information and make sound decisions is essential. Islamic education teaches students to not just passively accept knowledge but to actively engage in the learning process (Rohmah, 2012).

e) The Role of Islamic Boarding School (Pesantren) in Modern Education

Pesantren education in Indonesia shows significant relevance to modern education. Pesantren must adapt to the times through the latest teaching methods and technology, without neglecting the core essence of Islamic education itself. This is crucial for ensuring that Islamic educational institutions remain relevant and do not fall behind in the face of contemporary educational developments (Wahyudin, 2014).

The relevance of Islamic education to modern education lies in its ability to provide a holistic approach to learning, emphasizing ethical and moral values, as well as the integration of tradition and innovation. Thus, Islamic education not only remains relevant but also can make a significant contribution in facing the challenges of the modern era.

4. Conclusion

Based on the explanation above, it can be concluded that Islamic education, as taught in the Qur'an and Hadith, provides a holistic and comprehensive guide for the development of individuals who are faithful, knowledgeable, and of noble character. The Qur'an emphasizes the education of monotheism, ethics, and the importance of knowledge, as reflected in verses such as QS. Luqman: 13, QS. Al-Ahzab: 21, and QS. Al-Alaq: 1-5. The Hadith of the Prophet Muhammad (SAW) also reinforces

the importance of seeking knowledge, education through exemplary behavior (*uswah hasanah*), and the development of noble character. Furthermore, the concept of Islamic education encompasses three main elements: *ta'lim* (teaching knowledge), *ta'dib* (education of manners), and *tarbiyah* (education of universal values). These three elements integrate intellectual, moral, and spiritual aspects in education, which are highly relevant to the needs of modern society. Islamic education also encourages character and ethical development, making a significant contribution to the formation of a moral and civilized society.

5. References

- Al Ayyubi, I. I., Masfuroh, A. S., Noerzanah, F., Muhaemin, A., & Apriyanti, N. S. N. (2024). Konsep Pendidikan Anak Usia Dini Perspektif Q.S Luqman Ayat 13-19. *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 3(1), 31-41. <https://doi.org/10.58363/alfahmu.v3i1.181>
- Basuki, M. (2022). *Sunan Tirmidzi*. Muhamad Basuki.
- Berita Hari ini. (2023). *Ta'dib: Pengertian, Macam-macam, serta Hubungannya dengan Tarbiyah dan Ta'lim*. Kumparan. <https://kumparan.com/berita-hari-ini/tadib-pengertian-macam-macam-seerta-hubungannya-dengan-tarbiyah-dan-talim-20IN1BqonOW/full>
- Fakultas Agama Islam UMA. (2024). *Relevansi Filsafat Pendidikan Islam dalam Konteks Pendidikan Modern: Menjaga Tradisi Sambil Beradaptasi dengan Tantangan Zaman*.
- Muthia Izza R. Bima. (2021). *Pentingnya Menuntut Ilmu*. Sekolah Islam Athirah.
- Najamudin. (2019). Konsep Pendidikan Uswatuh Hasanah dalam Al-Quran surat Al-Ahzab Ayat 21-22 (Kajian Tafsir Tahlili). *Jurnal Aksioma Ad-Diniyah*, 7(1), 1-28.
- Putri, A., Alfiansyah, M., Panjaitan, S. A., Siregar, A. R. P., & Br Ginting, A. M. (2023). Perintah Belajar dan Mengajar dalam Q. S. Al-'Alaq Ayat 1-5 Menurut Tafsir Ath-Thabari. *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam Dan Keagamaan*, 7(3), 158. <https://doi.org/10.47006/er.v7i3.16141>
- Qomariyah, N., & Maghfiroh, M. (2024). Relevansi Konsep Pendidikan Islam Perspektif Buya Hamka Di Era Society. *Rabbani: Jurnal Pendidikan Agama Islam*, 4(2), 128-147. <https://doi.org/10.19105/rjpai.v4i2.8700>
- Rahmawati, U., Naza, M. A., Zakaria, R., & Mushofihin, A. (2020). Relevansi Pendidikan Islam Perspektif Gus Dur di Era Milenial. *Jurnal MUDARRISUNA*, 10(1), 526-538.
- Ramadhani, Y. (2023). *Daftar Dalil di Al Quran dan Hadits Keutamaan Menuntut Ilmu*. Tirto.Id.
- Rohmah, S. (2012). Relevan. *Forum Tarbiyah*, 10(1), 269-279.
- Safitri, A. G. (2024). *Surat Al Ahzab Ayat 21: Pentingnya Meneladani Rasulullah SAW*. Detikhikmah.
- Wahyudin. (2014). Relevansi Pendidikan Esantren Dengan Pendidikan Modern_ Nizham_2014. *Nizham*, 3(02), 88-106.
- Zakya Rohmatul. (2024). *Menggali Makna yang Terkandung dalam Surat Al-alaq Ayat 1-5*. Alfatihah.