

FINDING MEANING AND THE FUTURE: DIVING INTO THE NATURE AND PURPOSE OF ISLAMIC EDUCATION

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Abstract

Islamic education is not just about the transfer of knowledge, but much more than that. It is about integrating the fundamental concepts of Islam, such as tawhid, treatise, morals, and science in harmony with religious values. The goal is not just to produce knowledgeable Muslims, but to form individuals with noble character based on Islamic values. This research explores the nature of Islamic education and its goals. Using qualitative methods and literature study, this research collects data from various sources such as books, news, and journals. These data are then analyzed to produce in-depth conclusions. The results show that Islamic education not only aims to provide knowledge about Islamic teachings, but also to form Muslim individuals who are role models in daily life. By understanding the nature and purpose of Islamic education, it is hoped that Muslim communities can produce generations that contribute positively to the development of the world and the hereafter in accordance with Islamic teachings.

Keywords: *The Nature of Islamic Education, the Purpose of Islamic Education, the Future of Islamic Education.*

Abstrak

Pendidikan Islam bukan hanya tentang transfer ilmu pengetahuan, tapi lebih dari itu. Hakikatnya adalah merajut konsep-konsep fundamental Islam, seperti tauhid, risalah, akhlak, dan ilmu pengetahuan yang selaras dengan nilai-nilai agama. Tujuannya bukan sekadar mencetak Muslim berpengetahuan, tapi membentuk individu yang berkarakter mulia dan berlandaskan nilai-nilai Islam. Penelitian ini menyelami hakikat pendidikan Islam dan tujuan-tujuannya. Menggunakan metode kualitatif dan studi pustaka, penelitian ini mengumpulkan data dari berbagai sumber seperti buku, berita, dan jurnal. Data-data ini kemudian dianalisis untuk menghasilkan kesimpulan yang mendalam. Hasil penelitian menunjukkan bahwa pendidikan Islam bukan hanya bertujuan untuk memberikan pengetahuan tentang ajaran Islam, tetapi juga untuk membentuk individu Muslim yang menjadi teladan dalam kehidupan sehari-hari. Dengan memahami hakikat dan tujuan pendidikan Islam, diharapkan masyarakat Muslim dapat menghasilkan generasi yang berkontribusi positif dalam pembangunan dunia dan akhirat sesuai dengan ajaran Islam.

Kata Kunci: Hakikat Pendidikan Islam, Tujuan Pendidikan Islam, Masa Depan Pendidikan Islam.

INTRODUCTION

Education in Islam is firmly rooted in the Qur'an and the Hadith of Prophet Muhammad (PBUH) (Mustakim, 2012; Supriadi, 2019). Muslim scholars then developed and classified it into two main pillars, akidah (faith) and sharia (real charity) (Fakhruddin Siswopranoto, 2022; Indah, 2023; Nidawati, 2021; Syakhrani & Syahbudin, 2020). Education, as part of real charity, falls within the realm of sharia. More specifically, education is categorized as a sub-field of muamalah.

Islamic education has a solid foundation contained in the Qur'an. Its educational materials cover four main pillars: faith, worship, social, and science (Bakar, 2014). The assumption that doubts the existence of educational aspects in the Qur'an is firmly refuted by Abdul Rahman Saleh Abdullah. He pointed out the many occurrences of the words "Tarbiyah" (educating and nurturing) and "Ilm" (knowledge) in the Qur'an, which is proof that the Qur'an does not forget the concept of education (Fitriana, 2020; Silvia et al., 2023; Wati et al., 2022).

In addition to the Qur'an, the Hadith of the Prophet Muhammad SAW became the main source of Islamic teachings that are rich in educational values. In the form of statements, experiences, takrir, and stories of the Prophet, Hadith guides Muslims in treading the path of knowledge and noble morals. As the second source of teaching, Hadith provides a solid foundation for Islamic education. Through Hadith, we can understand how Prophet Muhammad (peace be upon him) educated his companions, instilled the values of faith, and guided them to happiness in this world and the Hereafter. The importance of Hadith in Islamic education is reinforced by experts such as: (Damayanti et al., 2021; Nawangsih & Achmad, 2022; Samad, 2021) they emphasize the role of the Hadith in providing further interpretation and elaboration of Islamic teachings, making them practical guidelines in everyday life.

Although the Qur'an and hadith are the main foundation, not infrequently other sources such as ijma', qiyas, ijtihad, and istihsan are also considered as the basis of Islamic education. However, it should be emphasized that the strongest foundation of Islamic education comes from the Qur'an and the hadith of the Prophet Muhammad (PBUH) (Ameer, 2022; Musyaffa' & Haris, 2022; Nasution et al., 2022; Nisa Pangesti Br Tarigan et al., 2022).

Education, as the key to human resource development, demands comprehensive insight. This is because education reaches all aspects of human life, both in the realm of thought and experience (Ikhwana et al., 2023; Yani, 2021). The discussion of education cannot be limited to experience alone, but requires broad and deep thinking. One figure who offers such a perspective is Imam Al-Ghazali, a prominent Islamic thinker, Sufi, and practitioner of education (Alhaddad, 2018; Hakim, 2022; Musyaffa' & Haris, 2022).

RESEARCH METHODS

This research uses qualitative methods with a literature study approach. Primary and secondary data are obtained from literature searches contained in books, news, journals that have relevance to this research, so this research is expected to be rich in references and also get a different point of view from previous research. After the data is collected, data analysis will be carried out and the data is grouped according to its type, then analyzed to get the expected conclusion.

RESULTS AND DISCUSSION

Understanding the Nature of Islamic Education

The concept of Islamic education is rooted in the meaning of the word "education" itself which is associated with Islamic teachings. To understand the nature of Islamic education, we need to trace its original meaning and compare it with the understanding of education in general.

In Islam, education has a complex and rich meaning, going beyond just the transfer of knowledge. The terms used to describe Islamic education vary, with each having different nuances and emphases. The two most commonly used terms are *al-tarbuyah* and *al-ta'lim*. *Al-tarbuyah* refers to the process of thoroughly nurturing and nurturing individuals, instilling moral values and noble character. *Al-ta 'lim* focuses on the delivery of knowledge and skills, preparing individuals for worldly life. The third term, *al-ta'dib*, has a broader and deeper meaning than *al-ta'lim*. *Al-ta'dib* is not only about the transfer of knowledge, but also about the formation of morals and ethics. This term emphasizes the importance of discipline and the formation of good character in the educational process. Although *al-tarbuyah* is more popular in the practice of Islamic education today, *al-ta'dib* and *al-ta'lim* still have an important role. These three terms

complement each other and provide a complete picture of the ideal Islamic education (Samsul Nizar, 2002; Azizi Batubara & Salminawati, 2022).

Islamic education can be interpreted as a system that equips individuals with the ability to navigate their lives according to Islamic ideals and values. These values animate and color their personalities, making them guidelines in every aspect of life, both worldly and ukhrawi. More clearly, Islamic Education is a comprehensive education system, covering all aspects of life needed by humans, as Islam is a guide in all aspects of life. In this context, there are three terms commonly used in Islamic Education, namely:

a. *Tarbiyah*

The word "education" not only refers to the teaching and learning process in schools, but has a much broader meaning. Its root word in Arabic, "*tarbiyah*", carries a rich and profound meaning. According to Abdurrahman Nahlawy, "*tarbiyah*" comes from three words, *Raba* (رَبَا يَرْبُو): It means to increase and develop. Education helps humans to continue to grow and develop, both physically and mentally. *Rabiya* (رَبَّى يَرْبِي) means to grow. Education helps people to reach their full potential and become a better person. *Rabba* (رَبَّى يُرَبِّي) means to repair or fix. Education helps humans to improve themselves and become a nobler person. Man needs education to achieve the perfection of his humanity. Being a true human being is not only a physical matter, but also about having noble qualities such as morals and ethics. The trust given by Allah SWT to humans is so great, even other creatures find it difficult to carry it. However, humans dare to assume this responsibility. This shows the extraordinary ability and potential of human beings. Etymologically, the word "*tarbiyah*" has a broad meaning, *Al-nama* (النَّمَاء): Develops and grows gradually. *Aslahahu* (إِصْلَاحُهُ): Correct and guide in case of deviation from Islamic values. *Tawalla amrahu* (تَوَلَّى أَمْرَهُ): Manage, take responsibility, and train. *Ra'ahu* (رَعَاهُ): Nurturing and leading according to one's potential and character. *Al-tanshi'ah* (التَّنْشِئَةُ): Educating and nurturing, both physically and non-physically. Education is a complex and thorough activity, covering all aspects of human life. Education aims to form people who are noble, intelligent, and able to contribute positively to society (Maragustam, 2010; Sassi, 2020).

Islamic education, philosophically, is rooted in the guidance of Allah Almighty, the great "Educator" for all His creation, including humans. The profound meaning is embedded in the term "*al-tarbiyah*", referring to the four pillars of a comprehensive educational approach:

- 1) Maintain and maintain the nature of students before adulthood (puberty).
- 2) Developing all potentials to perfection.
- 3) Directing the whole *fitrah* to perfection.
- 4) Carry out education in stages.

The process of formation in Islam, or *tarbiyah*, is based on several fundamental principles. First, Allah Almighty is the true educator. He is the creator of human nature, potential, and weakness, and best understands the nature of man himself. Therefore, learning the essence of man according to God's guidance is essential. Second, man has the responsibility to grow and develop all his dimensions perfectly. These dimensions include physical (material) and non-physical (immaterial) such as reason, heart, will, and will. This is a consequence of man's role as a servant of God and caliph on earth. The *tarbiyah* process must be based on the values and basis of the Qur'an and the Sunnah of the Prophet SAW, and go hand in hand with the *Sunnatullah* that has been outlined. Every *tarbiyah* activity aims to grow, improve, lead, or maintain every dimension in humans, both planned and natural. A well-planned *tarbiyah* requires an orderly, systematic, gradual, continuous, and flexible design. The subject as well as the object in *tarbiyah* activity is man himself. *Tarbiyah* is not only a transfer of knowledge, culture, traditions, and values, but also the formation of personality (transformative) which is carried out gradually. Through *tarbiyah*, humans are encouraged to become individuals of faith, noble character, and contribute positively to the universe.

b. *Ta'dib*

The term *Ta'dib* (تأديب) comes from the word "adaba" which means to train and discipline oneself to behave well and politely. In the context of education, *Ta'dib* is defined as an effort to create an environment that encourages and motivates individuals to behave and civilize according to the expected norms. *Ta'dib* is not only about teaching rules, but also instilling knowledge and recognition of the order of creation and God's place in man. This process is carried out gradually and

continuously, so that individuals can understand the values and behave in accordance with the prevailing norms (M. Jindar Wahyudi, 2006; Han & goleman, daniel; boyatzis, Richard; Mckee, 2019; Sardiyannah, 2020). Through *Ta'dib*, it is hoped that individuals can become individuals with noble character, civilized, and responsible. They are able to coexist with others and contribute positively to society.

c. Ta'lim

The term "*al-Ta'lim*" has been used since the beginning of Islamic education. Scholars agree that this word is more universal compared to "*al-Tarbiyah*" and "*al-Ta'dib*". Rashid Rida defines *al-Ta'lim* as the process of imparting various sciences to individuals without certain restrictions and conditions. Jalal added that the process of taklim is more common compared to tarbiyah because it has several reasons, *First*, When the Prophet (peace be upon him) taught reading the Qur'an, he not only wanted his students to be able to read, but also understand, ponder, and take responsibility for its meaning. This fosters self-awareness and readiness to receive wisdom and learn new knowledge. *Second*, *Taklim* is not only fixated on knowledge based on prejudice, taklid, delusion, or false stories. *Third*, *Taklim* covers aspects of knowledge, skills, and behavioral guidelines needed in life. Thus, according to Jalal, *taklim* covers the cognitive, affective, and psychomotor domains that last throughout life, not only in infancy and childhood, but also adults. Abrasyi argues that taklim is only part of tarbiyah because it concerns only the cognitive domain. While *al-Attas* considers taklim closer to teaching or transferring knowledge from teacher to student, and the scope of cognitive aspects does not provide a portion of fundamental introduction. Overall, taklim has a broad meaning and comprehensive scope in Islamic education. *Taklim* is not only fixated on knowledge transfer, but also includes character building, skill development, and individual personality building in line with Islamic values.

Sources and Basis of Islamic Education

Islamic Religious Education is the foundation of Universal Values for Human Life. Islamic religious education is not only about religious knowledge, but also about noble values that become the compass of life. These values are derived from the Qur'an, the Sunnah of the Prophet, and the teachings of the Companions, and take into account the

social benefit and thought of Islamic thinkers. The universal values contained in Islamic Religious Education become the foundation for individuals to act and interact in various aspects of life. These values are not only limited to the spiritual realm, but also include moral, social, and intellectual. As a standard of values, Islamic Religious Education helps evaluate activities and ensure they are aligned with noble goals. Thus, Islamic Religious Education plays an important role in forming individuals with noble morals, contributing positively to society, and achieving true happiness in the world and hereafter.

Islamic education has two foundations, the ideal basis derived from the Qur'an and Hadith, and the operational basis used to realize it. According to Hasan Langgulung, there are six operational foundations, namely historical, sociological, economic, political and administrative, psychological, and philosophical. However, there are criticisms of these six fundamentals. First, the six foundations are considered secular because they do not include a religious basis. Second, philosophy is made the mother of all foundations, which contradicts the Islamic principle that religion is the foundation of all things (M. Jindar Wayudhi, 2006; Annisyaroh, 2022; Fadriati, 2016). In Islam, religion is the framework for every activity, including education. Religion gives meaning and value to worship in every educational activity. Therefore, it is necessary to add a seventh basis in Islamic education, namely the religious basis.

Objectives of Islamic Education

The goal, like a compass for the explorer, directs the steps towards the goal to be achieved. Whether it's by individuals or groups, goals become a trigger for enthusiasm and the foundation for every effort made. In the context of Islamic education, the goal is not just an end result, but a comprehensive process of self-maturation. This goal is not only about achieving high grades or diplomas, but fostering faith, noble morals, and knowledge that is beneficial to oneself and society. According to Zakiah Darajat, the purpose of Islamic education is something that is expected to be achieved after the learning process is complete. This is in line with the opinion of Ramayulis and Pohan Nur Khomisah who see the purpose of Islamic education as a target to be achieved by individuals or groups who carry it out (Ramayulis, 2006; Pohan Nur Khomisah et al., 2022). However, more than just a definition, the purpose of Islamic education has a deeper meaning. This goal becomes the compass that leads Muslims to happiness in this world and the Hereafter. Through Islamic education, individuals are expected to be able to

become human beings, have noble morals, and contribute positively to the progress of the nation and state. In other words, the purpose of Islamic education is not just to achieve learning targets, but to build character and personality that is in line with Islamic values. This requires dedication, determination, and continuous effort from all parties involved in the educational process.

Islamic religious education aims to be noble, namely instilling piety, noble morals, and upholding the truth. This is done to form a personal and virtuous human being according to Islamic teachings. This goal is based on the understanding that Islamic Education is a guide to spiritual and physical growth based on Islamic teachings. This guidance is carried out with wisdom, directing, training, nurturing, and supervising the enactment of all Islamic teachings (Mohammad Arifin, 1994; Sundari et al., 2023). Islamic religious education has a special value system derived from the Qur'an and Hadith. This value system includes belief in Allah SWT, obedience and submission to all His commandments, and following the example of the Prophet (peace be upon him) (Zainuddin Alwi, 2003; Edy & Saepudin, 2023; Sembiring et al., 2023).

Education is like a long journey with a clear end goal. To achieve this goal, a solid directional map is needed, which in this case is represented by the formulation of educational goals. Formulating educational goals is not just setting targets, but also diving into the nature of education itself. Epistemologically, the formulation of educational goals is an essential foundation in defining education. This foundation is built on a deep understanding of people, nature, and science, and framed by fundamental principles. In the context of Islamic education, Hujair AH. Sanaky carries the term "vision and mission" to describe the purpose of Islamic education. This vision and mission is embedded in the concept of "*Rohmatan Lil 'Alamin*", which reflects the essence of Islamic education as mercy for the entire universe. Munzir Hitami, on the other hand, emphasized the close relationship between the purpose of education and the purpose of human life. The purpose of education, according to him, is inseparable from the influence of culture, outlook on life, and aspirations of individuals. More than just a theory, the formulation of the goals of Islamic education is a compass that directs the steps of educators and students (Hamdani Ihsan dan Fuad Ihsan., 2007). By understanding the nature and purpose of Islamic education, we can walk the path to the ideal vision and mission that has been outlined.

Education aims to form individuals who are qualified and have character, with broad insight and able to adapt to various environments. Education motivates individuals to develop in various aspects of life. Without education, individuals will be left behind in the progress of the times, where competition is getting tougher and the quality of education continues to grow (Ahmad Ahmadi dan Noor Salimi,. 1991; Kambali et al., 2019).

Pendidikan Islam bertujuan untuk mencapai keseimbangan menyeluruh dalam growth of human personality. This balance is achieved through the development of the soul, mind, rationality, feelings, and senses. Islamic education includes the development of all aspects of the nature of learners, including spirituality, intellect, imagination, physical, science, and language, both individually and collectively. The goal is to encourage all these aspects to develop towards goodness and perfection. The pinnacle of Islamic education is to achieve perfect submission to Allah Almighty, both personally and continuously, as well as in the context of humanity as a whole (Muhammad Arifin, 1994; Hidayat, 2023).

Education is not only about achieving high grades and diplomas, but about forming individuals with quality and character. The goal is to prepare people for the future, equipping them with broad insights and abilities to achieve ideals. Education fosters self-motivation to continue learning and developing in all aspects of life. In an era full of progress and fierce competition, education is the key to adapting quickly and appropriately to various changes. Without education, individuals will be left behind and left behind in the flow of progress. Quality education not only improves the quality of life of individuals, but also encourages the progress of the nation. Therefore, it is important for all parties to jointly improve the quality of education, so as to create a next generation who are qualified, have character, and are able to compete in the global arena (Pohan Nur Khomisah et al., 2022; Sundari et al., 2023).

The purpose of education is a change that is expected to occur in individuals who are educated after going through the educational process. This change includes individual behavior, both in personal life and in the life of society and the surrounding nature (Wicaksono & Azizah, 2022). Meanwhile, according to Omar Muhammad Attoumy Ash-Syaebani, the purpose of Islamic education has four main characteristics that distinguish it from other educational goals.

1. A religious and moral nature.
2. The nature of its comprehensiveness which covers all aspects of the learner's person or subject, and all aspects of development in society.
3. The nature of balance, clarity, absence of opposition between the elements and the way of their execution
4. Realistic and enforceable, emphasizing desired changes in behavior and in life, taking into account individual differences among individuals, societies and cultures everywhere and their ability to change and develop when necessary.

Islamic education not only instills Islamic values (internalization) in students, but also develops them to be able to apply these values flexibly and dynamically within the framework of the ideality of God's revelation (Khairani, 2013; Nabila, 2021; Wasmana, 2012). More than just the application of values, Islamic Education aims to produce individuals who are "mature" and "mature" in faith, piety, and practice of Islamic teachings. These individuals are expected to be true thinkers and practitioners who are able to dialogue with the times. In other words, Islamic education must be able to produce new "mujtahid" who are capable of navigating worldly and ukhrawi life continuously and interactively, without being compartmentalized between the two (Ahyani et al., 2021; Nasir, 2020).

H. M. Arifin underlined that the purpose of Islamic education is an ideal based on Islamic values. This goal is to be achieved gradually through an educational process based on Islamic teachings. Prof. H. M. Arifin, M. Ed. formulated the objectives of Islamic education in three dimensions of human relations as a "Caliph" on earth, namely:

1. Instilling an attitude of harmonious, harmonious, and balanced relationship with his God.
2. Forming an attitude of harmonious, harmonious, and balanced relations with its community.
3. Develop his ability to explore, manage and utilize the natural wealth of God's creation for the benefit of his welfare of life, and the lives of others and for the benefit of his community to him, based on an attitude of harmonious relationships.

The purpose of education is not only limited to the transfer of knowledge, but has a wider scope. According to Dra. Hj. Nur Uhbiyati and Dr. Zakiyah Daradjat, there are four main objectives of education, namely:

1. General goals, covering all aspects of humanity, namely attitudes, behaviors, appearances, habits, and views. These goals vary depending on age, intelligence, situation, and condition, but the skeleton remains the same. Education aims to form people to fear Allah SWT, although in a small and simple level.
2. In the educational process, there are goals to be achieved gradually. One is temporary goals, which are expected achievements after learners have undergone a series of planned learning experiences in the formal education curriculum. At this stage, the early signs of the formation of *Insan Kamil* with a pattern of piety have begun to be seen in students, although it is still in the early stages. This can be seen from some of the distinctive traits that begin to form in their personalities.
3. Operational goals are practical goals to be achieved through certain educational activities. In one unit of educational activity, materials have been prepared and are estimated to be able to achieve directed goals. This operational objective places more emphasis on developing certain abilities and skills in learners. Its operational traits stand out more than its passion and personality traits.
4. Islamic education is a learning process that lasts throughout human life, with the ultimate goal of achieving self-perfection (*Insan Kamil*) who fear Allah SWT. These goals are not static, but rather dynamic and can change depending on the individual's life journey, feelings, environment, and experiences. Therefore, Islamic education must continue to be carried out to maintain and improve the quality of piety and self-perfection.

Islamic education has a deep purpose, not just the transfer of knowledge. This goal can be broken down into two main aspects:

1. Theoretical objectives aimed at providing theoretical abilities to students.
2. Practical objectives that have a target on providing practical abilities to students.

Muhammad Athiyah al-Abrasyi, explained that the objectives of Islamic education consist of 5 targets, namely:

1. Forming noble morals.
2. Preparing for the life of the world and the hereafter.
3. Prepare to find wealth and maintain its usefulness.
4. Foster scientific spirit among students.
5. Preparing skilled professionals.

The Importance of Islamic Education Objectives

The purpose of education is a central issue in the educational process. It is due to the functions it bears (Wasmana, 2012).

First, education has an important role in directing educational actions. This shows how important it is to set clear and measurable educational goals. Without purposeful goals, the educational process will run in vain and not achieve optimal results. Errors in determining educational goals can result in the selection of inappropriate methods, so that educational benefits are not achieved. A clear educational goal becomes a compass that guides the teaching and learning process. With defined goals, educators can design curriculum, choose teaching methods, and evaluate learners' learning progress effectively. Without a clear purpose, education is like a journey without direction. The wrong direction can lead to unexpected results. Therefore, formulating educational goals clearly and measurably is a crucial first step in achieving educational success.

Second, education has an end goal that marks the end of the educational process itself. When the goal is achieved, the educational effort is completed. Efforts that stop before the goal is achieved, cannot be said to end, but fail. This failure can be caused by several factors, one of which is the unclear formulation of educational goals.

Third, the purpose of education has two sides that are interrelated and dynamic. On the one hand, educational goals limit the scope of educational endeavors, but on the other hand, they also encourage their development. This is because education is a continuous process, where the main business and the partial business are interrelated. Each business has its own purpose, with the principal business having a higher and general purpose, while partial efforts having a lower and specific goal.

Fourth, Education is like a map that leads us to our destination. Without a map, our steps may be hesitant and slow. As with education, without an understanding of its benefits, the enthusiasm for learning can fade. Imagine if we were told to walk a certain path without explanation. Doubt and confusion will hinder our steps. But, if we know that at the end of that road there is a beautiful garden and a friendly owner awaits, our steps will surely be full of enthusiasm. Education is like that beautiful garden. The knowledge and insight we gain are like refreshing and healthy fruits. The teacher who guides us is like a friendly gardener, always ready to help and guide us on the right path. With

education, we not only walk forward, but also with passion and enthusiasm. We know that every step we take will lead us to a brighter future.

Functions of Islamic Education

Islamic education has an important role in providing equipment that supports the smooth implementation of its duties. The facilities provided are not merely aids, but have a structured and institutional meaning and purpose (Fitria, 2023). The organizational structure of Islamic education is carefully arranged to guide the smooth process of education, from the top level to the bottom, and covers various interrelated aspects. Factors that affect education can synergize with each other and have a significant impact in realizing the desired educational goals (Zulkarnain S., 2003). Institutions have clear goals, and to achieve them, they build a structured and organized education system. This system ensures that the teaching and learning process takes place consistently and continuously, in accordance with human needs and development. Ultimately, the system aims to help learners reach their full potential (Aryanto et al., 2021). This gives birth to various types and paths of education, such as formal, informal, and nonformal, in society.

Islamic education is like a solid foundation that leads individuals to a complete Muslim personality and is in harmony with Islamic values (Martatik, 2019; Sumar, 2018). Its fundamental role not only reaches the individual, but also has a broad impact on the development of human civilization.

In the book *Philosophy of Islamic Education* written by Abdul Halim, the functions of education seen operationally are:

1. Tools for maintaining, expanding, and relating cultural levels, traditional and social values, and ideas of national societies;
2. Tools for change, innovation, and development. Broadly speaking, this effort is carried out through the potential of knowledge and skills possessed, as well as training productive human forces (students) in finding such a dynamic balance of social and economic change.

The function of education is not only a tool to sharpen the brain and improve the intelligence of students, but also to lead them back to the noble nature of humanity (Fakhruddin Siswopranoto, 2022; Syakhrani & Syahbudin, 2020; Wati et al., 2022). Islamic education is like a solid fortress that protects man's sacred nature, leading him to the straight path and avoiding error. This breed, like a newly planted seed, needs nurturing

and nurturing in order to grow into strong, fruitful shoots. The main function of Islamic education is to maintain and develop this nature, the nature that is embedded in every human being from birth. This nature is like a compass that leads people to the truth, keeping them away from error and darkness. Islamic education aims to strengthen the aqidah of faith that humans are born with. This faith is like a lamp that illuminates the way of life, guiding people in stepping and acting. Islamic education also seeks to deepen and strengthen this aqedah, so that humans are not swayed by temptation and doubt. With Islamic education, humans are expected to live their lives in accordance with their nature, pure nature and full of potential. This nature will lead humans to become individuals with noble morals, high morals, and always do good. Islamic education is not only about teaching religious knowledge, but also about building human character and personality that is in line with Islamic values. Islamic education instills a sense of love for Allah SWT, respect for fellow humans, and a sense of responsibility towards His creation. Through Islamic education, humans are expected to achieve true happiness, both in this world and in the Hereafter. Happiness created by a calm heart, a peaceful soul, and a meaningful life (Fawaz, 2019; Madekhan, 2020; Martatik, 2019; Sujana, 2019; Syibromilisi, 2021).

Education and teaching are like the key to saving and developing the innate human nature. Not only that, education and teaching also play an important role in cultivating the potential and strength of individuals to become individuals who benefit themselves and society. This function is in line with human nature as a servant of God and caliph on earth. Education and teaching become the guide to achieve this noble goal.

CONCLUSION

The conclusion of this study is that Islamic education is like a lantern that illuminates the path of human life, leading him to happiness in this world and the Hereafter. The essence of this education is to produce individuals who are obedient to worship, have noble morals, and contribute positively to society. More than just science, Islamic education instills a deep understanding of religious teachings, strengthens faith, and increases piety. This education is not only about memorization and academic values, but also the cultivation of strong character and spirituality. With this foundation, Muslim individuals are able to face life's obstacles with determination and conviction. In short,

Islamic education is like a moral compass that leads people to the path of goodness and happiness in this world and the Hereafter.

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