REINTERPRETATION OF THE GOALS OF ISLAMIC EDUCATION ACCORDING TO PROF. HM ARIFIN

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Abstract

This study aims to reinterpret the objectives of Islamic education according to Prof. HM Arifin by situating his ideas within the context of contemporary educational challenges, particularly in integrating the dimensions of faith, knowledge, morality, and social responsibility. The research employs a qualitative library-based method with a conceptual and philosophical approach, using primary data derived from the works of Prof. HM Arifin and secondary data from journal articles, books, and relevant studies on the philosophy and objectives of Islamic education, which are analyzed through content and interpretative analysis. The findings indicate that the objectives of Islamic education according to Prof. HM Arifin is oriented toward the formation of a holistic human being (insān kāmil) through balanced intellectual, spiritual, moral, and social development, so that education is understood not merely as a process of knowledge transfer but also as a means of character formation grounded in divine values while encouraging active human participation in social life. This reinterpretation affirms that Prof. HM Arifin's thought remains relevant in addressing modern educational problems, such as pragmatic tendencies, moral degradation, and the dichotomy between religion and general knowledge, and recommends that future research develop comparative and empirical studies to assess the implementation of these concepts in contemporary educational practice.

Keywords:Islamic Education; Objectives of Islamic Education; M. Arifin.

Abstract

This study aims to reinterpret the goals of Islamic education according to Prof. HM Arifin by placing his thoughts in the context of contemporary educational challenges, particularly in integrating the dimensions of faith, science, morals, and social responsibility. This study uses a qualitative method through literature study with a conceptual and philosophical approach, with primary data derived from the works of Prof. HM Arifin and secondary data from journal articles, books, and relevant research on the philosophy and goals of Islamic education, which are analyzed using content analysis and interpretative techniques. The results of the study indicate that the goals of Islamic education according to Prof. HM Arifin are oriented towards the formation of a complete human being (insān kāmil) through balanced intellectual, spiritual, moral, and social development, so that education is not only understood as a process of transferring knowledge, but also as a means of forming a personality based on divine values while encouraging an active role of humans in social life. This reinterpretation confirms that Prof. HM Arifin's thoughts. HM Arifin remains relevant to address modern educational problems, such as the tendency towards pragmatism, the degradation of moral values, and the dichotomy between religious knowledge and general knowledge, and recommends that further research develop comparative studies and empirical research to assess the implementation of these concepts in contemporary educational practices.

Keywords: Islamic Education; Objectives of Islamic Education; M. Arifin.

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INTRODUCTION

Islam, as a religion, obliges all its followers to seek knowledge. This obligation to seek knowledge is enshrined in the first verse revealed by Allah SWT to the Prophet Muhammad, Surah Al-Alaq, verses 1-5. One of the lessons that must be taught to humans is the obligation to read. After acquiring the ability to read and write, humans then progress to the process of gaining knowledge of previously unknown things, as Allah has taught them.(Dayusman & Nazaruddin, 2025).

From the results of the process of knowing things that were previously unknown and spread out in the universe, humans are able and can believe with full awareness. Through the process of reading and writing as commanded in the letter al-Alaq 1-5 humans become believers and will occupy and occupy a higher degree, as in the letter al-Mujadalah verse 11. From the knowledge that has been possessed, leads humans to think and be able to analyze the natural phenomena that exist around them based on dhikr to Allah SWT to produce various types of technology for the welfare of human life in this world and the hereafter. To be able to achieve this is certainly not easy, but must go through approaches or methods that are appropriate to the desired needs, namely methods that encourage humans to be able to actualize all their spiritual abilities, in order to achieve complete educational and teaching success, namely humans who have faith, knowledge and deeds in accordance with the values of Islamic teachings. The verse above (Surat al Mujjadi; 11) apart from being a form of Allah SWT's promise to people with knowledge to be raised to a higher level, is also an obligation for Muslims to build and establish Islamic educational institutions.(Saihu, 2019).

This stems from the concept of education in Islam itself, where Islamic education itself shows a certain picture of education, namely education with an Islamic nuance or Islamic education or education based on Islam. In the National Education System Law, it is stated that the definition of education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-

control, personality, intelligence, noble morals, and the skills needed by themselves, society, the nation and the state.(Arifin, 2022).

This definition implies that education encompasses a guidance process that encompasses the elements of educators, students, goals, and so on. Education itself is a fundamental human phenomenon, possessing a constructive nature in human life, and requiring scientific reflection in the form of accountability for the actions of educating and being educated.(Fai et al., 2023).

Therefore, throughout the history of societal growth, education has become a priority in advancing community life in line with the demands of the times. Achieving this requires a precise, clear, and well-defined formulation of the goals of education itself. Because the goals of education are a form of quintessence, or in other words, pedagogical reflection.(Saputro, 2016).

Objectives in the education system play a crucial role, as they serve as guidelines and references for learning planning, teaching steps, and assessment guidelines for learning success. A good objective is one that is based on the paradigm, outlook on life, philosophy of human life, the educational institution that organizes it, and the philosophy of the country where the educational institution exists.(Niyah, 2019).

Starting from here, researchers are interested in conducting research on the goals of Islamic education according to Prof. HM Arifin, an educational figure who dedicated his life to education.

RESEARCH METHODOLOGY

This research uses a qualitative descriptive approach, which produces descriptive data in the form of written texts and observed behavior within a specific context and is examined in a comprehensive, holistic, and comprehensive manner. The approach employed is grounded theory with an inductive technique, drawing conclusions based on empirical data to address the research focus and develop a theoretical understanding appropriate to the context being studied.

This type of research is a library study that emphasizes the use of written sources relevant to the goals of Islamic education. The primary data sources come

from the works of Prof. M. Arifin, particularly the book "The Science of Islamic Education," as well as other literature related to the research topic.

The data analysis technique used is inductive analysis, a process that begins with the data obtained and then develops relationships or conclusions. Data is analyzed repeatedly to gain in-depth understanding and produce consistent conclusions.

RESULTS AND DISCUSSION

Islamic Education: Concepts and Foundations

Education in society is a crucial tool for fostering critical social change. Therefore, an education system is needed that can accommodate these needs through a transformative approach to achieving the goals of Islamic education. The success of education is inseparable from the education system itself and the active role of students as subjects of learning. Education functions as an agent of change, providing solutions to various problems through the integration of knowledge and practice.(Bunyamin, 2021).

Education is a conscious effort by educators to develop the physical and spiritual aspects of students toward the formation of their core personality. This process is carried out through teaching, guidance, and training. Islamic education has a distinctive characteristic: the gradual internalization of Islamic teachings into the human personality, in accordance with the pattern of human development. Personality is understood as the entirety of human life, reflected in everyday behavior.(Faizah, 2021).

Islamic education can be interpreted as a process of personality formation based on the values of Islamic teachings, so that students are able to understand and practice these values in everyday life as part of society, with the aim of achieving happiness in this world and the hereafter.

To achieve these goals, Islamic education requires a solid foundation, both conceptual and operational. The foundation of Islamic education is based on the Islamic worldview, derived from the Qur'an and Hadith, which serve as the basis for determining educational goals, strategies, and methods. Islamic education is

understood as the process of developing good morals and character and developing intellectual abilities for a balanced life.(Puspitasari & Binti Maunah, 2024).

Epistemology of the Goals of Islamic Education

As God's creation, humans are given the task and responsibility of acting as caliphs on earth. In carrying out this role, humans are endowed with potential that can develop according to the needs and developments of the times. Education serves as a conscious and planned means to develop this potential, particularly in increasing faith and devotion to God.(Mustaghfiroh, 2015).

The goals of Islamic education align with the goals of Islam, namely to achieve human happiness in this world and the hereafter. This goal must be realized operationally through the educational process. Islamic education is aimed at developing individuals and communities with noble morals, high ethics, and an awareness of their role as God's creatures.

The goals of Islamic education are also tailored to each level of education to facilitate the achievement of general and specific goals. These goals can be classified into theoretical and practical. Theoretical goals focus on mastering knowledge, while practical goals emphasize practical skills as a foundation for living in society.(Budianto & Fadholi, 2021).

Operationally, the objectives of Islamic education are structured in a hierarchical manner and integrated into the learning program, ranging from specific instructional objectives, general instructional objectives, curricular objectives, institutional objectives, to general or national objectives. This grouping aims to facilitate the systematic and progressive implementation of education toward the ultimate goal of Islamic education.(Anggraini, 2018).

The general goal of Islamic education is to develop individuals with a deep understanding of Islamic teachings and the ability to practice them in their daily lives. Islamic education emphasizes not only academic aspects but also the development of faith, noble morals, intellectual intelligence, skills, and social responsibility, so that students become individuals who are beneficial to society.

Education and Human Nature

Education is a systematic program that aims to transmit knowledge, skills, values, and culture from one generation to the next through planned methods, strategies, and curricula.(M, 2017). Education is developing from traditional forms to more complex systems in response to developments over time.

To achieve optimal educational goals, education must align with human nature. Nature is understood as the fundamental potential bestowed upon humans by God at birth, encompassing physical, spiritual, and spiritual aspects. This nature is dynamic and develops through interaction with the environment.(Makki, 2019).

From an Islamic educational perspective, nature is the foundation for bringing about changes in students' attitudes, behavior, and personalities. Effective education is one that recognizes and considers human nature in every learning process.(Syarif, 2018)Education needs to encourage holistic learning, strengthen moral values, and foster students' self-awareness of their social roles and responsibilities.

Education based on human nature will help students develop holistically and in a balanced way. This education not only produces intellectually intelligent individuals but also individuals with moral, emotional, and spiritual strength. Therefore, Islamic education based on nature plays a crucial role in shaping individuals who are able to understand themselves, build healthy social relationships, and contribute positively to community life.(Mahmudi, 2019).

In Islam, humans are understood as creatures created by Allah SWT, consisting of physical and spiritual elements. In both of these elements, Allah provides potential and tendencies that can be enhanced and developed according to human needs. This is emphasized in QS. Ar-Rūm [30]: 30, which states that humans were created according to Allah's natural disposition and that there is no change in His creation. In addition, the concept of fitrah is also explained through the Prophet's hadith: "Every child is born on the basis of fitrah; it is his parents who make him a Jew or a Christian" (Narrated by Abu Hurairah). Fitrah in this hadith can be understood as an innate factor that can be influenced by the

environment; in fact, fitrah does not develop optimally without environmental influence. Therefore, the interaction between fitrah and the environment is dynamic throughout human life.

Based on this explanation, fitrah can be interpreted as the basic potential possessed by every individual and can be developed optimally through education and learning processes. In the study of educational psychology, fitrah is related to the nativist view, which emphasizes the influence of innate potential. However, in practice, human development is also influenced by the environment. Therefore, education plays a crucial role in directing students' potential toward goodness and truth, because without education, humans can be drawn into wrong life choices. Through education, students are guided to be able to make good choices based on the principles of religious, cultural, social, and national life.(Shidqiyah, 2024).

Human nature refers to basic instincts and tendencies from birth, such as the tendency towards goodness, the search for the meaning of life, and the need to build balanced relationships with the environment and others. Therefore, education functions to support the actualization of nature through: (1) optimal development of students' potential; (2) formation of moral and ethical understanding to form good character; and (3) instilling skills and knowledge as provisions for living, developing, and making a positive contribution in society. In the context of Islamic education, the concept of nature is related to the goal of education to bring about changes in behavior, attitudes, and personality after a person undergoes the educational process. Nature also emphasizes that humans basically have positive tendencies, both in physical, spiritual (cognitive and affective), and spiritual aspects, and recognizes the heart as an important component in humans.

Thus, effective education is education that recognizes and considers human nature in every learning process. Education should encourage holistic learning, strengthen moral values, and foster self-awareness in students through opportunities to understand their roles and responsibilities in society.(Mildan & Khulasoh, 2024). Education that aligns with nature will help students grow holistically and develop their potential according to their nature, thus producing

individuals who are not only intellectually intelligent, but also morally, emotionally, and spiritually strong. Ultimately, nature-based education has a positive impact in shaping students who have better self-understanding, are able to build healthy social relationships, and play a role in realizing goodness in society.

Man and the Universe: An Analysis of Creation

Humans and the universe are an inseparable unity created by Allah SWT. The two are interconnected and complement each other in the order of life. Humans are endowed with reason as the primary distinguishing feature of all creatures, and are entrusted with the role of caliph on earth. To optimally fulfill this role, humans require the necessary resources, and that resource is education. Through education, humans can pass on noble values to the next generation, both within the family and in society at large.(Ermawati, 2020).

In various studies, humans are understood as beings that can be recognized physically and empirically. However, the essence of humankind extends beyond the physical. According to Ludwig Binswanger, humans are beings capable of maintaining their existence in the world. From an Islamic perspective, humans are God's creations, endowed with reason and the ability to manage and control other creatures. Humans are monodualist, consisting of physical and spiritual elements that are integrated and inseparable. The physical represents the physical dimension, while the spiritual encompasses the spirit and soul, which are the core of humanity.

As time goes by, the study of humankind continues to deepen. This is due to the limitations of human knowledge itself, which demands continuous and comprehensive study. Humans cannot be understood from a single perspective but must be studied holistically, involving various disciplines.(Heri Lim, 2020).

Humans are essentially living beings with a body and soul. Materialism views humans as a purely material reality, a part of the material elements in the universe. However, this view differs from the Islamic perspective, which affirms that humans are God's most noble creations, not created by chance, but by His will and power.

The debate over the creation of the universe is also an important part of Islamic philosophy and theology. Al-Ghazali argued that the universe was created from nothing, thus, it is not eternal, but rather created by God. Conversely, Al-Farabi and Ibn Sina stated that the universe is eternal because it was created by God in the pre-eternal era. Ibn Rushd argued that the universe is composed of eternal matter and form, but its eternity differs from God's eternity. Meanwhile, Ibn Tufail emphasized that the universe is a result of God's will and was created without being bound by the dimension of time.

According to Al-Ghazali, the universe encompasses everything other than Allah SWT. This vast expanse of nature holds many secrets, both in terms of its creation process and the diversity of creatures that inhabit it. The Quran confirms this in Surah Ali Imran, verse 190, which states that in the creation of the heavens and the earth and the alternation of night and day, there are signs for men of understanding. This verse demonstrates that the universe is a sign of Allah SWT's greatness and holds a wealth of knowledge for those who contemplate it.

The universe can be understood as a learning medium for humans to understand the essence of the Creator. By exploring and understanding nature in depth, humans will come to know Allah SWT as the creator of the universe. Therefore, creation analysis is an effort to understand how and why something was created, whether in the context of science, religion, or philosophy.(Muhammad Nur Hadi & Achmat Mubarok, 2021).

In the context of education, humans shape their personalities through the process of cultural transmission. Education serves as a means of transmitting values, knowledge, and norms from one community to another. Through education, humans are able to distinguish between good and bad values and develop their potential to become individuals with noble morals. The nature of humans in the educational process can be explained through several theories, namely nativism theory, which emphasizes innate factors; empiricism theory, which emphasizes the role of the environment; and convergence theory, which combines innate and environmental factors in human development.

Creation analysis also has important implications, including deepening understanding of the meaning of life, fostering ethical awareness and human responsibility toward others and the environment, and encouraging scientific exploration of the origins and dynamics of the universe. Understanding the creation of humans and the universe is an integral part of human life views, both from a religious and scientific perspective.(I Made Arika Dharma Kusuma, 2024).

Humans, the universe, and education are three interrelated elements. Humans are essentially caliphs on earth, endowed from birth with the potential to manage life and the natural world around them. With the intellect bestowed by Allah SWT, humans possess superiority over other creatures and are able to develop knowledge to manage their lives. Therefore, education is the primary means of actualizing this potential, enabling humans to fulfill their roles responsibly and draw closer to Allah SWT, the Creator of the universe.

Re-Interpretation of the Goals of Islamic Education from the Perspective of Prof. HM Arifi

HM Arifin is one of the most influential Islamic educational thinkers in Indonesia. He was born on August 2, 1954, in Bogor and was known as an educator (lecturer) at UIN Syarif Hidayatullah Jakarta. Despite his passing, his thoughts and works remain important references in the study of Islamic educational philosophy. Among HM Arifin's influential works are *The Science of Islamic Education*, *Philosophy of Islamic Education*, *Selected Chapters on Islamic Education*, *Reciprocal Relationships in Education in Schools and Families*, *Principles of Thought on Religious Guidance and Counseling*, *Psychology and Several Aspects of Human Spiritual Life*, and *Uncovering the Mysteries of the Teachings of Major Religions*.

As an Islamic educational thinker, HM Arifin believes that the goals of Islamic education should not be understood narrowly, only in terms of religious rituals. He believes that Islamic education should be directed toward holistic human development, encompassing the dimensions of faith, morality, social awareness, and intellectual development. This view aligns with the essence of

humans as social beings with an obligation to seek knowledge, as reflected in Allah SWT's first command to the Prophet Muhammad (peace be upon him) to read. The command to read is interpreted as an encouragement to acquire knowledge through education and then apply it in life, enabling Muslims to become strong and advanced.(Firmansyah, 2022).

The Quran also emphasizes the importance of education in Surah Al-Mujadalah, verse 11, which implies the obligation to establish and develop adequate Islamic educational institutions. This verse demonstrates that humans have a significant responsibility to educate the next generation through a planned process of guidance, teaching, and development. Education without clear objectives will lose its direction, especially education that touches on the psychological aspects of humans, which are still in the developmental stage. Therefore, objectives are the most crucial factor in the entire educational process.

The goals of Islamic education can be understood as ideal targets that determine the direction of educational implementation. These targets contain Islamic values that must be realized through a focused, consistent educational process supported by various resources. As time goes by, Islamic education is required to adapt to social changes, societal needs, and technological advances. Education not only functions to foster practical skills but also must develop students' theoretical and practical abilities scientifically.(Trisoni, 2016).

The formulation of the goals of Islamic education was also emphasized at the World Islamic Education Congress in Islamabad in 1980, which stated that Islamic education aims to realize the Muslim personality as a whole through the harmonious development of physical and spiritual potential, based on the balance of faith and knowledge, so that a complete Muslim human being is formed who completely surrenders to Allah SWT. However, the goals of education can vary according to the views of educators and educational institutions, so that it is necessary to formulate the goals of Islamic education that are based on comprehensive Islamic values.(Ninsiana, 2018).

In line with this view, M. Tholhah Hasan formulated the goals of education in three main aspects: preserving and protecting human nature, developing the

potential of human nature, and harmonizing the natural creation of humans with the natural nature of religion as a guide to life. In this context, HM Arifin emphasized that the goal of Islamic education is the embodiment of the absolute and eternal ideals of Islam, sourced from the normative values of Allah SWT, which are not bound by changes in culture and time.

Therefore, the goals of Islamic education need to be continually reinterpreted to ensure they are accurately understood by educators, students, and educational stakeholders. Reinterpretation of the goals of Islamic education is understood as a response to social change and developments while maintaining fundamental Islamic values. HM Arifin offers a new direction by integrating Islamic values with the needs and challenges of modern society, ensuring that the goals of Islamic education remain relevant and effective.

In HM Arifin's view, the goal of Islamic education emphasizes not only the development of individual human nature, but also the formation of character, spiritual intelligence, and social responsibility. Islamic education must be able to produce individuals with noble morals, a sense of divinity, and the ability to play an active role in community life. Thus, the goal of Islamic education is directed toward the creation of a complete human being with a balance between faith, knowledge, and good deeds, and oriented toward happiness in this world and the hereafter.(Mukhlis et al., 2024).

Furthermore, in a modern context, Islamic education is required to integrate Islamic teachings with science and technology, encourage critical and analytical thinking, and instill humanitarian values such as tolerance, justice, and respect for diversity. With a philosophical approach to education, the goals of Islamic education serve as a corrective against deviations in educational practice, ensuring that the educational process remains on its ideal path.

Thus, HM Arifin's reinterpretation of the goals of Islamic education emphasizes that Islamic education plays a strategic role in shaping individuals who are faithful, knowledgeable, moral, and beneficial to society. Islamic education is relevant not only to meet the needs of today's humanity but also those of the future, by integrating faith, science, and technology as a means to achieve

well-being in this world and spiritual happiness in the afterlife.

CONCLUSION

Islamic education aims to develop individuals who are faithful, pious, and knowledgeable. The goals of Islamic education are not limited to religious aspects but also encompass the development of morals, ethics, and intellectual abilities. Islamic education integrates spiritual aspects with character building, knowledge strengthening, and social contribution, thus producing individuals who are able to deeply understand religious values and apply them in their daily lives. Islamic education instills morality through values such as simplicity, honesty, justice, and compassion, and emphasizes ethical behavior expected in social interactions. Furthermore, Islamic education also emphasizes intellectual development, encompassing critical thinking, scholarship, and a broad understanding of various fields of knowledge. Thus, Islamic education is aimed at developing individuals who not only master religious aspects but also possess strong character, sound moral understanding, and adequate intellectual abilities, as well as being able to contribute positively to society and their environment.

The reinterpretation of the goals of Islamic education emerged in response to contemporary developments and social dynamics. Prof. HM Arifin offers a renewed understanding of the goals of Islamic education by integrating Islamic values with contemporary needs and challenges to remain relevant to the demands of the times. Islamic education aims not only to ground religious values but also to bridge those values with the realities of the modern world. The goals of Islamic education, according to this perspective, must be holistic, namely to shape individuals who are faithful and pious while also being able to adapt and contribute to an increasingly complex social and global environment. This reinterpretation emphasizes the integration of Islamic values with the social context and needs of modern society, including strengthening tolerance, developing knowledge, and innovation within the framework of essential Islamic values.

HM Arifin's thinking also directs the expansion of the scope of Islamic education goals so that they are not limited solely to religious aspects, but also include social, economic, and political aspects related to the realities of modern society. This requires a deep understanding of social and economic challenges and how Islamic values can contribute to solving these problems. In this context, reinterpreting the goals of Islamic education is an effort to align Islamic principles with changing times, while simultaneously making adjustments so that the goals of Islamic education remain relevant and effective in forming individuals with noble morals, religious insight, and benefit society. Thus, the reinterpretation of the goals of Islamic education according to HM Arifin emphasizes the role of Islamic education in forming balanced and qualified individuals in various aspects of life.

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