



## Islamic Education in Building Personal and Community

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### ABSTRACT

Islamic education is a conscious effort to direct and develop one's talents in terms of physical and spiritual. This study aims to gain an understanding of how Islamic education builds personal and community. The method used in this study is literature review. The results of the discussion of this study show that the types of Islamic educational institutions are not only in Madrasas, but in homes, mosques, Taklim assemblies and Islamic boarding schools. This research can be concluded that Islamic education in building personal and community is needed. Because personal building such as character building, spiritual awareness, skills and knowledge, independence and empowerment are all taught in Islamic education. Then in building communities taught social solidarity, balance between individuals and communities, tolerance of diversity and just and responsible leadership requires Islamic education.

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## **INTRODUCTION**

Education is an inseparable part of human life. Because education has become a hot topic in the midst of society even though he does not understand education, even wherever and whenever education is always discussed and even debated. Even in the most developed countries, education must be a very crucial issue and there must be some critics who criticize. This shows that the talk about education will not stop while there is still life on this earth. (Fitriana, 2020)

Basically, Islamic education is the most important means to bring people to achieve their life goals. Through education, an individual's life can become a person who is able to stand alone and interact in company with others constructively. Education is able to shape and build a great civilization in its time. (Farm, 2017)

Islamic education, according to its characteristics as religious education, ideally functions in the preparation of high-quality human resources, both in mastering science and technology and in terms of character, moral attitudes, and the appreciation and practice of religious teachings. In short, Islamic education ideally functions to nurture and prepare students who are knowledgeable, technological, highly skilled, and at the same time have faith and pious deeds. (Emawati, 2018).

## **THEORETICAL REVIEW**

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## **METHODOLOGY**

The method used in this study is literature review. Literature review is a systematic, explicit, and reproducible method for identifying, evaluating, and synthesizing the results of completed work and by researchers, academics and practitioners. (Nugraheni & Pamungkas, 2022). The author's activity is to collect Islamic educational books, magazines and articles.

## **RESULT**

Islamic education has a very important role in shaping individuals in order to achieve their life goals holistically. Islamic education not only focuses on

academic aspects, but also includes moral, spiritual, social, and intellectual development. This type of Islamic educational institution is not only in Madrasas, but in homes, mosques, Taklim assemblies and Islamic boarding schools.

## DISCUSSION

### A. *The Nature of Islamic Education*

Islamic education according to Yusuf Qardhawi argues, Islamic education is a whole person education; his mind and heart, his body and spirit, his morals and skills. Meanwhile, according to Hasan Langgulung, Islamic education is a process of preparing the younger generation to fill roles, transfer Islamic knowledge and values that are aligned with human functions to do charity in the world and reap the results in the hereafter.

In general, Islamic education can be defined as a process or effort made consciously to foster, direct and develop optimally human nature or potential in all aspects, both physical and spiritual based on the values of Islamic teachings to obtain happiness in life in the world and the hereafter by acting out its functions as Abdullah and Khalifatullah. (Fitriana, 2020)

With regard to the purpose of Islamic education, Muhammad Athiyyah Al-Abrasyi argued that:

1. The purpose of Islamic education is morals. Ethics education is the soul of Islamic education. Islam has concluded that ethics and moral education is the spirit (soul) of Islamic education, and the real purpose of Islamic education is to achieve a perfect morals. However, this does not mean that we do not attach importance to physical education, reason, science or other practical sciences, but that we actually pay attention to aspects of moral education as well as to other sciences. Children need strength in physique, reason, knowledge, and also need education in ethics, taste and personality. Thus, the purpose of Islamic education is to educate ethics and soul formation.
2. Pay attention to religion and the world at the same time. Indeed, the scope of Islamic Education is not only limited to religious education and is not limited to the world alone. The Prophet (peace be upon him) once instructed every individual of Muslims to work for his religion and the world at once, as he said: "Be charitable for your world as if you were going to live forever and do charity for your hereafter as if you were going to die tomorrow. (Nabila, 2021)

Quraish Shihab explained that the purpose of Islamic education, is to nurture human beings, both personally and communally so that they can carry out their respective functions as His servants and caliphs on earth, building this world according to the decrees of Allah. Another opinion of M. Natsir, that Islamic education of life has the same goal, namely servitude to Allah SWT. Servitude is not for the benefit of the worshipped, but rather the need for the happiness of the hereafter for the worshipper.

By Zaim, the objectives conveyed by Natsir were classified into two. First, to form a full human being who at the estuary will be closer and closer to Allah SWT. and second, to form a full human being who gets happiness in this world

and in the hereafter. This is in line with the purpose of Islam as mentioned by Ibn Khaldun, namely the *ukhrawi* goal which is oriented towards servitude to Allah in order to be saved in the Hereafter, and the worldly goal where man can benefit others and can face life in the world properly. (Rosyidin & Muhammad, 2022)

In addition to the formulation of goals that have been stated above, some thinkers have divided the purpose of education into several parts. For example, Ibn Khaldun, as quoted by Nur Uhbiyati, divided the objectives of Islamic education as follows:

1. Preparing a person from a religious perspective, that is, teaching religious shiars according to the Qur'an and Sunnah, because in that way the potential of faith is strengthened, as well as other potentials which, if ingrained, then it seems to become *fitrah*.
2. Prepare someone morally.
3. Prepare someone in terms of society or social.
4. Prepare someone in terms of vocational or work.
5. Preparing a person in terms of thinking, with which a person has certain skills or skills that can sustain his work.
6. Prepare someone in terms of art, such as music, poetry, calligraphy, building art, and so on. (Firmansyah, 2022)

In order for the purpose of Islamic religious education in moral development, religious education functions:

- a) Development, namely increasing the faith and devotion of students to Allah SWT which has been instilled in the family environment. Basically, first of all, the obligation to instill faith and devotion is carried out by every parent in the family. The school functions to develop it in students and through guidance, teaching and training so that faith and devotion can develop optimally according to their level of development.
- b) Channeling, which is channeling students who want to explore the field of religion so that they can develop optimally
- c) Improvement, namely correcting mistakes, shortcomings and weaknesses of students in belief, understanding, and experience of teachings in everyday life.
- d) Prevention, namely counteracting negative things from foreign environments or cultures that can endanger or hinder their development towards a complete Indonesian person.
- e) Adjustment, namely to shape students to be able to adapt to their environment, both physical environment and social environment and be able to change the environment in accordance with Islamic teachings.
- f) Source of value, which is to provide life guidelines to achieve happiness in the world and the hereafter.
- g) Teaching, that is, conveying functional religious knowledge. (Syibromilisi, 2021)

From the function of Islamic education, it can be concluded that it is to increase faith and devotion, channel by developing talents, correct errors in understanding teachings, prevent negative things from the environment, adjust

to the environment, provide life guidelines for happiness in the world and the hereafter, and convey functional religious knowledge.

### ***B. Types of Islamic Educational Institutions***

There are various types and types of Islamic Educational Institutions that play an important role in the dissemination of religious values and education of Muslims. According to Rahmat Hidayat, there are several types of Islamic Education Institutions that we know today, namely as follows: (Fauzi & Nursikin, 2023)

#### **1. Family**

A very important and fundamental educational institution is the family. The family is considered as one of the real forms responsible for guiding and educating children. In fact, the child first receives education and direction in the family environment. Children's lives are significantly influenced by the family, so the family has a major role in shaping the morals and perspectives of children's lives. In addition, the family also has a great influence on the character and perseverance of the child, because the child often imitates the behavior shown by parents and other family members. (Fauzi & Nursikin, 2023)

In Islam, the family is known as usrah, nasl, 'ali, and nasb. Family can be obtained through offspring (children, grandchildren), marriage (husband, wife), milk, and independence. The importance and virtue of the family as an Islamic educational institution is required in the Quran. (Mudzakkir, 2008a)

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: "O believers, guard yourselves and your families from the fires of hell whose fuel is man and stone. His guardians were harsh and harsh angels. They do not disobey God what He commands them and always do what is commanded". (Q.S. al-Tahrim: 6). (Religion, 2019)

#### **2. Mosque**

Literally, a mosque is a "place to prostrate". However, in the sense of terminology, a mosque is defined as a special place to carry out worship activities in a broad sense. In Indonesian, a mosque is defined as a house of prayer for Muslims. In English, the word mosque is a translation of the word mosque. (Mudzakkir, 2008b)

A mosque is a Muslim place of worship. Masjid means a place of prostration, and small mosques are called musholla, langgar or surau. In addition to places of worship, mosques are also the center of Muslim community life. Activities to celebrate holidays, discussions, religious studies, lectures and study of the Qur'an are often carried out in mosques. Even in Islamic history, mosques have played a role in social activities. Building a mosque should be different from building a house or any dwelling. Because the mosque is a place of worship, the spiritual nuances that color the mosque building must be considered. (Fatih & Anisa, 2021)

### 3. Madrasah

Madrasah is isim masdar from the word darasa which means school or place to study. In later developments, madrasah was often understood as a religious-based educational institution. Schools are often understood as educational institutions based on science in general. Madrasah as an educational institution is a phenomenon that is evenly distributed throughout the country, both in Islamic countries, and other countries in which there is an Islamic community. (Nata, 2010)

Madrasah is an Islamic educational institution, which integrates Islamic sciences and general sciences, invites truth and shapes good student behavior. Many educational programs offered by Madrasah include memorizing the Qur'an, learning to be a lecturer, learning Islamic music such as nasyid and so on. Now the challenge is whether the program in Madrasah has answered the needs in the community and to provide satisfaction to the community, when entrusting their children to the madrasah is the right choice or not. (Sumarto et al., 2019)

### 4. Taklim Assembly

Amri Marzali stated, "Majlis taklim is a gathering of people to listen to Islamic lectures or lectures from a convert." Meanwhile, according to Mujamil, majlis taklim is a study association, so the motive is to seek religious knowledge and get rewards from Allah, so that the participants are growing rapidly in various regions, especially among housewives who feel thirsty for spiritual flush. (Rifa'i, 2019)

### 5. Islamic Boarding School

Islamic boarding school is an Islamic educational institution that grows and is recognized by the surrounding community with a dormitory system whose students receive religious education through a recitation system or madrasah, which is fully under the sovereignty and leadership of one or several kyai with characteristics that are charismatic and independent in all respects. Pesantren as Islamic educational institutions in Indonesia, almost entirely established by the community, and in this reform era increasingly exists with its regulations through Law No. 20, 2003, and Government Regulation No. 55, 2007 pesantren have become part of the national education system. (Lucia Maduningtias, 2022)

## ***C. Personal Building through Islamic Education***

### 1. Character Building

Character building is a process of instilling character values to students which includes components of knowledge, awareness or willingness and action to implement these values. Character building here is meant to be a way of applying the system with the process of familiarizing students to train the good qualities that exist in them so that the process can become a habit in children. (Fu'ad, 2014)

Islamic religious education for students is felt to be very important in shaping and developing student character. Religious and moral education must integrate and interact with each other through the social realities that develop in society. Education is believed by people as the process of forming the human person from childhood to old age which contains the belief that education becomes a process that is never completed. Because in reality, education that contains religious values is ultimately able to form a whole person. (Choli, 2019)

Islamic education emphasizes the formation of good character, based on values such as honesty, justice, and compassion. Thus, each individual is expected to be a person who has high morality.

## 2. Spiritual Awareness

Islamic education helps individuals develop spiritual awareness, understand the purpose of life, and strengthen a relationship with God. This provides a strong foundation for mental and emotional stability.

In cultivating develop Spiritual Intelligence with tips: Everyone has a unique and different vocation and spiritual awareness. But the goal is the same, which is to seek a sense of peace and inner calm. Everyone has a different way to achieve spiritual intelligence, for example, through prayer, meditation, positive affirmation of oneself (affirmations), singing spiritual songs, reading inspirational books, vacationing in the outdoors, to volunteering. (Indriyani, 2022)

## 3. Islamic Skills and Knowledge

The concept of education both formal, informal and non-formal in the perspective of Islamic Education is basically not only aimed at equipping students to have knowledge and skills, but also have emotional, social and spiritual intelligence. This is what will shape them into human beings with *insān kāmil* character. Related to this, in the philosophy of Islamic education known terms *tarbiyah*, *ta'līm* and *ta'dīb*. The term *ta'dīb* is actually the most appropriate because it not only contains the concept of knowledge transfer, but also value transfer to students. (Mukti & Imron Rosadi, 2022)

Through the study of the Quran, Hadith, and Islamic sciences, Islamic education provides in-depth knowledge of religious teachings. It includes an understanding of religious rituals and practical applications in everyday life.

## 4. Independence and Empowerment

Islamic education teaches self-reliance by developing the potential of individuals and empowering them to achieve their life goals. This empowerment is not only material, but also spiritual and social.

On the other hand, student entrepreneurship education at Sirojul Huda Islamic Boarding School in order to increase economic empowerment whose main focus is on making brooches. This activity helps the independence of the students and Sirojul Huda Islamic boarding school where the empowerment is carried out with the concept of the people, for the people, and by the people. (Adawiyah, 2018)

#### **D. Building Community through Islamic Education**

##### **1. Social Solidarity**

Social solidarity in Islamic teachings is a relationship between human beings who are bound to cooperate with each other by assuming common responsibilities and overcoming all the burdens of life. (Sumual et al., 2020).

In the relationship of social life taught by Islam to abandon and eliminate the feeling of malice, selfishness and selfishness. Social solidarity in society can unite fellow Muslims by working hand in hand under any circumstances.

Islamic education encourages the formation of social solidarity within the community. We are taught to care for others, help those in need, and work together for the common good.

##### **2. Balance between Individual and Community Rights**

This principle of balance must be fought for in life, especially through the educational process. The balance in question is:

- a) A balance between the interests of the world and the afterlife.
- b) A balance between physical and spiritual needs.
- c) Balance between individual and social interests.
- d) Balance between Science and Charity. (Achmadi, 1992)

Islamic principles of justice teach a balance between individual rights and community rights. It forms a just society, where the rights of every individual are respected and safeguarded.

##### **3. Tolerance and Respect for Diversity**

Islamic religious education is a conscious and planned effort in preparing students to know, understand, internalize, and believe in the teachings of Islam, accompanied by guidance to respect adherents of other religions in relation to inter-religious harmony to the realization of national unity and unity. To foster this attitude, education is the most appropriate, especially Islamic religious education to be used as a place to sow seeds of tolerance, harmony in life and sincere appreciation for the reality of cultural-religious diversity of society.

Because Islamic education, which is a subsystem of national education, is one of the most effective media to produce a generation that has a view that is able to make diversity a part that must be appreciated constructively. (Supriyatno, 2016)

Islamic education teaches the values of tolerance and respect for diversity. This is essential for creating inclusive and harmonious communities, where differences are valued as wealth.

##### **4. Fair and Responsible Leadership**

A leader must be wise and fair in dividing work and in solving problems related to individuals or small groups in the organization. The command to be just and wise is not only for leaders but for all human beings individually, considering that each individual is essentially a leader, this is in accordance with the hadith of the Prophet which means:

*Abdullah bin Umar, he said: The Prophet said: "You are all leaders and responsible towards the people he leads. A king leads his people and will be asked about his leadership. A husband leads his family, and will be asked about his leadership. A mother leads the home of her husband and her children, and she will be asked about her leadership. A slave managed his master's property and would be asked about its management. Remember that you all lead and will be held accountable for that leadership" [Al-Bukhari put this hadith in book 49; Slave. Chapter 17; He hated the act of torturing slaves.]*

From a management point of view, based on the context of these verses and hadiths requires that a leader must be a person who is fair, honest and wise and responsible for what is in the organization. (Suadi, 2022)

The concept of leadership in Islam emphasizes justice, responsibility, and service to society. Islamic education contributes to the formation of leaders who are responsible and able to benefit the community. Islamic education as a vehicle for personal and community development has great potential to create individuals with integrity and strong and harmonious communities. Therefore, an active role in the learning and implementation of Islamic values is the main key in achieving this goal.

## **CONCLUSIONS AND RECOMMENDATIONS**

Islamic education is a conscious effort to direct and develop one's talents in terms of physical and spiritual. The purpose of Islamic education is to prepare oneself in terms of religion, morals, society, work, thought and music. While the function of Islamic education is to increase faith and devotion, channel by developing talents, correct errors in understanding teachings, prevent negative things from the environment, adjust to the environment, provide life guidelines for happiness in the world and the hereafter, and convey religious knowledge based on its function. Types of Islamic educational institutions are families, mosques, madrasas, majlis taklim and Islamic boarding schools.

How to build personal through Islamic education by means of character building, where Islamic education and character must blend and relate to each other through the reality that occurs in life that develops in society. Education is believed by people as the process of personal formation of a person from childhood to old age. Spiritual awareness is believed to make the heart peaceful and can control emotions. Skills and knowledge, independence and empowerment are all taught in Islamic Education.

Then in building communities through Islamic Education is taught social solidarity, balance between individuals and communities, tolerance for diversity and fair and responsible leadership.

## **FURTHER STUDY**

This scientific research article aims to find out how to build personal and community through Islamic education. And if there are other studies that require scientific articles, this can be used to add references. However, the limitations of the researcher only explain about building personal and community related to

Islamic Education briefly. Thus, if there are shortcomings and things that are not pleasing please be forgiven. Hope it is useful for readers.

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