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Research Article

Tracking The Lore Of Educational Objectives In Islamic Perspective Tense

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Abstract. Islamic education is a form of manifestation of the ideals of Muslims to preserve Islamic values for the next generation, so that the cultural-religious values aspired to can function and develop in society, so that Islamic educators try to form Muslim personalities that are in accordance with Islamic education goals. Islamic education is also based on the highest goal, which is to want students to be a blessing to all creatures. With this grace, it is expected to be able to spread the values of compassion by always advising one another on truth and patience. This research method uses library research and is descriptive, analytic and comparative. Source of data used in this research comes from primary and secondary data. Islamic education as in general education, trying to shape the human person must go through a long process, with results that cannot be known immediately. Many Islamic education experts provide an understanding of the purpose of education. There are those who formulate that the goal is something that is expected to be achieved after a business or activity is

completed. While others say that the goal may point to futurity that is located at a certain distance that cannot be achieved except by trying to go through a certain process.

Keyword; Educational, Islamic perspective, Tracking

Abstrak. Pendidikan Islam merupakan wujud perwujudan cita-cita umat Islam untuk melestarikan nilai-nilai Islam bagi generasi penerus, agar nilai-nilai budaya-keagamaan yang dicita-citakan dapat berfungsi dan berkembang di masyarakat, sehingga pendidik Islam berusaha membentuk kepribadian muslim yang sesuai dengan dengan tujuan pendidikan Islam. Pendidikan Islam juga dilandasi oleh tujuan tertinggi, yaitu ingin agar anak didik menjadi rahmat bagi seluruh makhluk. Dengan rahmat tersebut diharapkan mampu menyebarkan nilai-nilai kasih sayang dengan selalu saling menasehati dalam kebenaran dan kesabaran. Metode penelitian ini menggunakan penelitian kepustakaan dan bersifat deskriptif, analitik dan komparatif. Sumber data yang digunakan dalam penelitian ini berasal dari data primer dan sekunder. Pendidikan Islam sebagaimana pendidikan pada umumnya, berusaha membentuk pribadi manusia harus melalui proses yang panjang, dengan hasil yang tidak dapat diketahui dengan segera. Banyak ahli pendidikan Islam yang memberikan pengertian tentang tujuan pendidikan. Ada yang merumuskan bahwa tujuan adalah sesuatu yang diharapkan tercapai setelah suatu usaha atau kegiatan selesai. Sementara yang lain mengatakan bahwa tujuan bisa menunjuk pada masa depan yang terletak pada jarak tertentu yang tidak dapat dicapai kecuali dengan berusaha melalui proses tertentu.

Kata Kunci; Pendidikan, Perspektif Islam, Pelacakan

INTRODUCTION

Education is an activity to develop all aspects of human personality that lasts a lifetime (long live education). In other words, education does not only take place in the classroom, but also takes place outside the classroom. Education is not only formal, but includes non-formal as well. Education is also a process in developing human potentials (abilities, capacities) that are easily influenced by the environment and habits in which students grow and develop.

Education is an effort to transfer and transform knowledge and internalize cultural values in all aspects and types to the next generation. Likewise Islamic education, among Muslims Islamic education is a form of manifestation of the ideals of Muslims to preserve Islamic values for the next generation, so that the aspired cultural-religious values can function and develop in society, so that the Islamic educators try to form Muslim personalities that are in accordance with the goals of Islamic education.

Arifin's word, the term aim or target or intent, in Arabic is expressed by *ghaya* or *ahdaf* or *maqasid*. Whereas in English, the term "goal" is expressed by "goal" or "purpose" or "objective" or "aim". In general, these terms contain the same meaning, namely "the direction of an action or what is to be achieved through effort or activity." (M. Arifin, 1991). Zakiah Darajat said that the goal is something that is expected to be achieved after the activity is completed. It is different with M. Arifin, that goal shows the futurity (future) which lies at a certain distance which cannot be achieved except by means of effort through a certain process.

Although there are many opinions about the notion of purpose, in general this understanding is centered on efforts or actions carried out for a particular purpose.

(Ramayulis, 2008). Meanwhile, Ahmad D. Marimba, said that the goal has an important position. He divides the goal into four functions, namely; First, the goal serves to end the effort. An effort that has no purpose does not have any meaning. Thus a new business ends when the final goal has been achieved; Second, the purpose serves to direct the effort. Without anticipation (foresight) towards the goal, there will be many deviations and the activities carried out will not run efficiently; third, goals can serve as a starting point for achieving other goals, namely new goals or follow-up goals from the first goal; fourth, the function of the goal is to give value (nature) to the business. (Ahmad D. Marimba, 1962).

Based on the explanation above, it can be understood that the goals of Islamic education are very important to achieve. However, the process of achieving it has many problems, including: 1. What is the concept of educational goals in Islam, 2. What is the process of achieving them? 3. What are the hopes of the people in this goal and what are the facts that emerge? To be more directed in this paper, the author focuses on the three issues above.

RESEARCH METHODOLOGY

In this study using library research and is descriptive, analytic and comparative. Source of data used in this research comes from primary and secondary data. In collecting data using library books, journals, magazines, articles, interviews (interviews) and documentation methods. The data analysis used in this research is deductive with a normative descriptive approach. This type of research focuses on library research. In its operation, this research emphasizes more on review and reference. (M Suyuti Ali, 2000).

Sources and Data Collection Techniques

Interviews are data collection techniques that are carried out to obtain information directly from respondents by conducting question and answer questions about the problem being studied. At this stage interviews were conducted with the parties directly involved in order to obtain clear sources on the problem being studied, especially experts who are experienced in the field of Islamic education who focus on the goals of Islamic education.

Literature study is an activity to examine the theories that underlie research, both theories relating to the field of study studied and methodology. The literature study also examines empirical matters originating from previous findings. The activities carried out at this stage of the literature study were to dig up information about the development of Islamic education goals in Indonesia based on literary sources obtained from books, scientific journals, websites on the internet, papers and reading sources related to the research title.

Literature study is a theoretical data collection technique about something related to a problem. This technique is used to find or obtain a supporting theoretical basis that has something to do with a problem being researched. According to another view, this technique is also called copying technique.

Data analysis technique

Analyst is an attempt to find answers to questions from the formulation that has been arranged. The brief description of the steps taken to analyze the data in this study is as follows:

- a. Unitization of data, namely data that is grouped based on the frame of mind.
- b. Categorization of data is arranged according to the formulation of the problem and research objectives.
- c. Interpretation of data based on theory which is then interpreted.

In the process, researchers use deductive and inductive analysis. The deductive method is used in order to obtain a general description of the goals of education in Islam. Meanwhile, the inductive method is used in order to obtain an overview of the dialectical process between realities faced by teachers and educators in Indonesia.

RESULTS AND DISCUSSIONS

Zuhairini said in a book on educational philosophy, goals are something ideal to be realized. (Zuhairini, 1995). Meanwhile, Syaibani said that the purpose of education in a simple concept is: "changes that are desired and attempted by the educational process or educational effort to achieve goals, both in individual behavior and in personal life, or in community life and in the natural surroundings where the individual lives, also on the process of education itself as an individual and basic human activity in society. (Omar Mohammad al-Toumy al-Syaibany, 1979).

Abuddin Nata said there are three characteristics of Islamic education goals that are expected to bring changes to students, namely:

- a. Goals are individual in nature, namely matters related to individuals, such as individual students, learning (learning), and student psychology. The expected changes are of course in the behavior of students, their activities and achievements in learning, in their psychological growth and development, and in their preparation for the life of the world and the hereafter;
- b. Goals that are social in nature in the life of society as a whole, such as dynamic relations in society, so that the expected changes are able to enrich experience and progress in the order of life of society;
- c. Professional goals related to education and teaching as a science, as an art, as a profession, and as an activity in society. (Abuddin Nata, 1997).

The three parts of the educational goals above that are in accordance with their fields should become a necessity in the educational process. So that as students try as much as possible to achieve these three things. Goals in education will not be achieved unless all components related to education contribute to efforts to improve personal, community, and learning processes and methods. (Abuddin Nata, 1997).

Several Stages of Objectives in Islamic Education

Abu Achmad (Abu Achmadi, 1992) said that the stages of Islamic education goals include: (1) Highest Goals, (2) General Goals, (3) Special Goals, (4) Temporary Goals. (Ramayulis, 2008)

1) Ultimate Goal

This goal is absolute, does not change and is generally accepted, because it is in accordance with the Islamic concept which contains absolute and universal truth. The highest goal is formulated in one term which is called: "Insan Kamil" (Plenary Man)

In terms of Islamic educational goals, this highest or final goal is in accordance with the nature of human life, and its role as a creature of Allah, namely to achieve Insan Kamil, as an indicator of which are:

a. Become a Servant of Allah

This goal is in line with the purpose of life and human creation, namely solely to worship Allah SWT. In this case education must enable people to understand and live about God in such a way, so that all worship is carried out with full appreciation and devotion to Him through worship ceremonies and submission to the Shari'ah and the guidance of Allah SWT. The purpose of life which is used as the goal of education is in accordance with the word of Allah in the Al-Quran letter Az-Zariyat (51) verse 56:

"And I did not create jinn and humans except that they serve Me."

The purpose of this verse is that all activities carried out are aimed solely at serving Allah. Therefore, whatever action is done must be in accordance with Allah's commands (carry out His commands and stay away from His prohibitions). If Muslims do like that, it is clear that they will survive in this world and the hereafter.

b. Become Caliph

By guiding students to become khlalifat fi al-Ardh, it means that Muslims as leaders become role models for everyone. Therefore he must be able to prosper the earth and preserve it (meaning the creatures that live on earth, humans, flora and fauna) in accordance with the purposes of its creation, and as a consequence after accepting Islam as a way of life. As in the word of Allah SWT in QS. al-Baqarah (2) verse 31:

"And remember when your Lord said to the Angels: "Indeed I want to make a caliph on earth."

The meaning of the verse is that all Muslims are expected wherever they live, they must be role models, not only for Muslims but for all other people. Because they are leaders (caliphs) who have been entrusted by Allah. They are a place of refuge and a place to complain about all matters of life.

Such is the hope of the goal of Islamic education, but the reality is the other way around, Muslims are not a place to be trusted, but as people who are suspected. Muslims are not the leaders but the ones being led. Muslims do not protect, but destroy.

c. Be a Mercy To All Nature

Islamic education is also based on the highest goal, which is to want students to be a blessing to all creatures. With this grace, it is expected to be able to spread the values of compassion by always advising one another on truth and patience. So that in the end it becomes a human figure as a lamp in the midst of social life. Every

Muslim is obliged to be a blessing to all those around him, not to be anathema. Regarding the purpose of this grace, the word of Allah in QS. al-Anbiya` (21) verse 107:

"And We have not sent you, but to (become) a mercy to the worlds."

The meaning of this verse is that wherever Muslims live, they must be a blessing to the nature around them, meaning that Muslims or non-Muslims will bring coolness, peace and blessings to humans. Not only to humans but also to bring mercy to the natural flora and fauna, that is the hope in the aim of Islamic education. But what can I say, let alone being a blessing instead what is found is on the contrary an anathema. Where do the Muslims go they are suspected, maybe Islam is terrorists, maybe Islam is radicalism.

As a result, if Muslims enter a country, it is clear that that country is suspicious. This happened because of the mistake of the Muslims themselves, who interpreted their teachings to the concept of violence, having to fight jihad to challenge the enemy to the last drop of blood.

d. As Uswatun Hasanah

The highest goal in Islamic education is also to form individual students who have noble character so that they can be used as role models in the life of society and the state. In principle, students should emulate the personalities of Rasulullah SAW as uswah in all aspects of life. Word of Allah SWT in QS. al-Ahzab (33) verse 21:

"Indeed, the Messenger of Allah has a good role model for you (namely) for those who hope (grace) Allah and (the arrival of) the Day of Judgment and He mentions Allah a lot."

The meaning of this verse is that Muslims must be an example for other people in all aspects of life, that is the hope of Islamic education. But the reality is reversed, it is not Muslims who are examples to other people, but other people who are examples to Muslims. Examples of discipline, cleanliness, trust and so on.

example has a role which is very significant in efforts to achieve educational success as well can make a very large contribution to the values of education Islam. (Sriyatun, 2021).

e. For Life Welfare

To gain prosperity and happiness in life both in this world and in the Hereafter, both individuals and society. If the life of Muslims themselves is not prosperous, it means that the goals of Islamic education have not been achieved. How can it make other people prosperous, while he himself is not yet prosperous. Allah SWT said in QS. al-Qashash (28) verse 77:

"And seek what Allah has bestowed on you (happiness) in the hereafter, and do not forget your share of worldly (enjoyment) and do good (to others) as Allah has done good, to you, and do not do mischief in (face) of the earth. Verily, Allah does not like those who do mischief."

The meaning of the verse is that Muslims are commanded by Allah to try their best for both the world and the hereafter. Besides these efforts, Allah also ordered

Muslims not to forget to help people, because Allah has helped them, and never to do damage. This means that the life of Muslims is full of devotion, not destruction.

But in reality, Muslims do not know themselves, many people's lives have been damaged by a handful of Muslims. As the saying goes, because a drop of milk spoils a pot of milk, that's actually what they want to say. It is hoped that the goal of Islamic education is for the ummah to become people who optimally work for the world and the hereafter, while also trying to be able to help people, so that God's help will increase to them, and also do things in life, all of which are in fact reversed.

The highest goals are an inseparable unit because the achievement of one goal requires the achievement of other goals, even ideally these goals must be achieved together through the same and balanced achievement process.

Likewise, these highest goals, based on the historical experience of human life and in the experience of educational activities from time to time, have never been fully achieved, both individually and socially. Especially, the so-called happiness of the world and the hereafter, it is impossible to know the level of achievement empirically. However, it was emphasized once again that the highest goal is believed to be ideal and can motivate students and can even become a more meaningful educational activity

Building meaningful education towards the future of Indonesia is not only the task of the government and educational institutions-schools but the responsibility of all educational stakeholders: parents, educational institutions, government and society and the industrial world. We deserve to ask again: why has the recent generation of our nation shown a life attitude that is less independent and takes actions that make their lives meaningless, and has not been able to develop and glorify life. This phenomenon wants to show that something is missing, not quite right in our educational tradition, both in primary, secondary and higher education, including the education of our nation so far. (Salam Habeahan, 2015).

2) General Purpose

In contrast to the highest goal which prioritizes a philosophical approach, the general goal is more empirical and realistic. The general goal serves as a direction to achieve it can be measured because it involves changes in attitudes, behavior and personality of students. (Abu Achmadi, 1992). It is said to be general because it applies to anyone without being limited by space and time, and concerns students in total.

Education is an effort to develop potential or human resources, this means the process of realizing (self-realization), presenting oneself as a complete person (true Muslim). The process of achieving self-realization in psychological terms is called becoming, namely the process of making oneself with personal wholeness. Meanwhile, to arrive at personal wholeness, a stage-by-step development process is needed which is called the development process. The achievement of complete self-realization is the general goal of Islamic education whose process of achieving it is through various educational environments or institutions, as Ramayulis said: (a) family education, (b) schools, and (c) society, formally, non-formally, and informal. (Ramayulis, 2008).

One of the self-realization as a general purpose of Islamic education is the formulation suggested by the First International Conference (KIP) on Islamic education in Mecca on April 8, 1977, which states that education must be directed to achieve the balanced growth of the whole human personality, through soul training, , intellect, rational soul, feeling, and appreciation are born. Therefore education must prepare human growth in terms of: Spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively, and all of this is based on the motivation to achieve goodness and perfection. The ultimate goal of Islamic education lies in the activity of realizing all human service. (Firs Ward Conference on Muslim Education, Recommendations, 1977).

Meanwhile, Islamic education experts formulate the general objectives of Islamic education, including:

- a. Al Abrasyi, according to him there are five general objectives of Islamic education, namely: (M. Athiyah al-Abrasyi, 1969.
 - 1) To carry out the formation of noble morals. Muslims from ancient times until now agree that moral education is the core of Islamic education, and that achieving perfect morals is the real goal of education.
 - 2) Preparation for the life of the world and the hereafter. Islamic education does not only focus on religion, or on worldly matters, but on both.
 - 3) Preparation for seeking sustenance and maintenance in terms of benefits, or what is more well-known today as vocational and professional goals.
 - 4) Foster scientific enthusiasm in students and satisfy their curiosity and allow them to study science for the sake of science itself.
 - 5) Preparing students to become professional, technical and carpentry so they can master certain professions and certain job skills so that they can seek sustenance in life besides maintaining spiritual and religious aspects.
- b. Nahlawy, according to him there are four general goals in Islamic education, namely:
 - 1) Education of the mind and preparation of the mind, Allah tells people to reflect on the events of the heavens and the earth so that they can have faith in Allah. (Natural events and events in nature itself from the largest to the smallest)
 - 2) Growing original potentials and talents in students. Islam is a religion of nature because its teachings are not foreign to human nature, in fact it is a nature that humans are created according to, there are no difficulties and extraordinary things.
 - 3) Paying attention to the strengths and potential of the younger generation and educating them as well as possible, both men and women are the same.
 - 4) Trying to develop all the potential and talents of students.
- c. Al-Buthi, according to him, there are more general goals of Islamic education, namely there are seven kinds: (Abd. Al-Rahman, 1965).
 - 1) Achieve the pleasure of Allah, stay away from His wrath and torment and carry out sincere devotion to Him. This goal is considered the mother of all the goals of Islamic education.

- 2) Improving the morals of society based on Islam and guiding them in a direction that pleases Allah.
- 3) Fostering a sense of love for the motherland based on Islam and also guiding them in a direction that pleases Him
- 4) Fostering a sense of belonging and defending the motherland based on Islam through the akhlakul karimah approach.
- 5) Realizing a peaceful life within oneself, family and the wider community based on social piety, sincerely seeking God's blessing.
- 6) Preserving Arabic language and literature as the language of the Koran, and as a forum for culture and the most prominent elements of Islamic culture, developing true religious awareness in the life of religion, nation and state.
- 7) Defending the Unitary State of the Republic of Indonesia and defending it and uniting ranks through efforts to eliminate disputes, radicalism and disapproval of an Islamic group, joining and working together in order to gain uphold the Islamic principles and beliefs contained in the Koran and as-Sunnah.

The fact shows that both the highest / final goals and general goals, in educational practice, can be said to have never been fully achieved. In other words, to achieve the highest/last goal requires effort that never ends, while the general goal of "Self Realization" is becoming, as long as one's life the process of achieving it continues on an ongoing basis. In Islam, the concept of lifelong education is known, according to the hadith of the Prophet:

"Seek knowledge from the cradle to the grave".

Thus it is not an apology if it is said that the concept predates the currently popular concept called "Long Life Education". (Ramayulis, 2008).

3. Specific Purpose

Specific goals are specializing or operationalizing the highest/last goal (Islamic education). Specific goals are relative so that it is possible to make changes (if necessary) in accordance with demands and needs, as long as they are based on the framework of the highest/last and general goals. The specificity of these objectives can be based on:

- a) The culture and ideals of a nation.
Every nation in general has its own traditions and culture. It is this difference between various nations that makes it possible for there to be differences in their ideals. So that there are also differences in formulating the desired goals in the field of education.
- b) Interests, Talents, and Capabilities of Subjects.
Islam recognizes individual differences in terms of interests, talents and abilities. This can be seen from the statements of Al Quran al Karim.
- c) Claims of Situations, Conditions, at a Certain Period.
If the specific goals of education do not take into account situational factors and conditions at a certain time, then education will be less effective as the interest and attention of the students. (Ramayulis, 2008).

Hasan Langgulong, (Hasan Langgulong, 1989), formulated specific goals that might be included under the growth of religious and moral enthusiasm, including the following:

- 1) Introducing the younger generation to the Islamic creed, its basic principles, the origins of worship, and the ways to carry it out properly, by getting them to be careful in adhering to religious beliefs and practicing and respecting religious symbols.
- 2) Growing true awareness in students of religion including the principles and foundations of noble morality.
- 3) Instilling faith in Allah SWT, the creator of nature, in Angels, Messengers, Books, and Judgment Day based on awareness and feelings.
- 4) Growing the interest of the younger generation to increase knowledge in adab and religious knowledge and to follow religious laws and love and willingness.
- 5) Instill a sense of love and appreciation for the Koran, read it well, understand it, and practice its teachings.
- 6) Growing a sense of pride in the history and culture of Islam and its heroes and following in their footsteps.
- 7) Growing a sense of self-sacrifice, optimism, self-confidence, responsibility, respect for obligations, mutual assistance for kindness and piety, compassion, love of goodness, patience, fighting for goodness, holding fast to principles, sacrifice for religion, nation and land water.
- 8) Educate the instincts, motivations and desires of the younger generation and strengthen them with beliefs and values, and familiarize them with motivation, regulate emotions and guide them well, so that they can live devoted to religion, nation and state.
- 9) Instill a strong faith in Allah SWT in themselves, religious feelings, religious enthusiasm and morals in themselves and fertilize their hearts with a sense of love of dhikr, piety to Allah SWT.
- 10) Cleanse their hearts from envy, enmity, jealousy, hatred, violence, egoism, deceit, betrayal, nifak, as well as divisions and disputes between sects or religions

4. Temporary Purpose

Temporary goals are generally goals developed in order to answer all the demands of life. Because of that the temporary goal is conditional, depending on the factors where the learner lives or lives. By considering these conditions, Islamic education can adjust itself to fulfill dynamic principles in education with any pattern of environment that distinguishes one region from another, the important thing is that the orientation of education does not deviate from the ideal values of Islam.

Experts suggest opinion about the purpose of education Islam. According to Imam al-Ghazali argues that the purpose of Education The religion of Islam is fostering human beings plenary who bertaqarrub to Allah, be happy in this world and in the hereafter. It can't be forgotten either people who follow education will acquire the delicacy of knowledge learned and this delicacy as well who can deliver it to the formation of a perfect human being. (Sholeh, 2016).

According to Zakiyah Darajat, the temporary goal is a goal that will be achieved after students are given a certain number of experiences that are planned in a formal education curriculum. In the temporary objective, the form of insan kamil with the ubudiyah pattern is visible, even though in a simple size, at least some of the main characteristics are visible in the personality of the students. The aim of Islamic education is as if it is a circle which, at the lowest level, may be a small circle. The higher the level of education, the bigger the circle.

However, from the initial level of educational purposes, the shape of the circle must be visible. This circle shape describes the perfect human being. This is where perhaps the fundamental difference in the goals of Islamic education compared to other education.

Islamic education goals must be oriented to the nature of education Islam itself which includes: First; about the goals and tasks of human life, the emphasis is that human life is not accidental and in vain, so participants students can carry out their duties and responsibilities to serve God as well as possible. Second, the formulation of these objectives must be consistent and pay attention to basic characteristics (nature) of humans about values, talents, interests and so on that will shape the character learners.

Third, the purpose of Islamic education is in accordance with the demands of society does not eliminate local values originating from culture and divine values sourced from God's revelation in order to maintain the safety and civilization of mankind. Fourth, the goals of Islamic education must be in line with human desires to achieve happiness of life. Namely Islamic education is not solely concerned with world affairs but there is harmony between the life of the world and the afterlife in the future (Imam Syafi'I, 2015).

Resources in Islamic Education Objectives

As for the sources of Islamic education as a whole in Islamic society, namely returning to the religion of Islam, includes a broad and comprehensive understanding. Islam is a basic source for society in adopting educational philosophy, goals, basic planning for the future, curriculum, teaching methods, tools, and administrative systems. (Omar Mohammad al-Toumy al-Syaibany, *Falsafatu al-Tarbiyah al-Islamiah*, translation : Hasan Langgulung, 1979)

Islam as a religion also has a social system that is comprehensive and integrated, laying down the basic principles of the correct creed, the principles of true worship, the principles of noble morality, laws and legal principles in common life.

In Islamic education, the sources of educational goals are the Qur'an and al-Sunnah, both of which are basic sources. Rasulullah SAW said:

"I have left you two things, if you stick to them you will not go astray after me, namely the Book of Allah and the Sunnah of His Messenger."

The education contained in the Qur'an is comprehensive, meaning "not limited to mosques or educational institutions, not limited to worship and forgetting behavior, or burdening individuals and forgetting charity, but includes all human aspects in moving in all fields. life."

Therefore, Islamic education is actually education that emphasizes personal development from all aspects and emphasizes the unity of the whole human being which does not separate the body, mind and feelings.

Then Islamic education contained in the sunnah of the Prophet SAW is the same thing as the vision of the Koran, namely: "educating to purify the soul, straighten the person and guide him in the right direction, and show him the bright path. All of that is based on a healthy nature and a practical attitude that guides the right direction and leads to deepening of philosophy and scientific aridity.

The Sunnah of the Prophet SAW goes in two directions in educating someone: first, it is positive, centered on the principles that are in accordance with noble morals and aims to instill nobility; Second, it is protective, namely preventing humans from all kinds of bad things, both individual and social, and protecting society from the dangers of conflict and division.

Islamic education is essentially not frozen in its goals, curriculum and methods, but always makes reforms and continues to develop. Islamic education always responds to the needs of the times, places, and the demands of development and social change. Likewise in social life. Among the ways of reforming Islamic education are educational investigations, educational trials, and being open to better experiences of other nations, so that Islamic education always carries out innovations that lead to more perfection.

CONCLUSION

The role of Islamic education among Muslims is a form of manifestation of the ideals of Muslims to preserve, transform and internalize these Islamic values to future generations, so that the religious cultural values that aspire to continue to function and develop in society from time to time. Islamic education as in general education, trying to shape the human person must go through a long process, with results that cannot be known immediately. Many Islamic education experts provide an understanding of the purpose of education. There are those who formulate that the goal is something that is expected to be achieved after a business or activity is completed. While others say that the goal may point to futurity that lies at a certain distance that cannot be achieved except by trying to go through a certain process.

It is truly extraordinary that the goals of Islamic education, the concepts are not from humans but from Allah SWT, one example is to become *rahmatan lil'alamin*. This goal is used by anyone who is involved in the scope of Islamic education. This goal is not only for religious schools, especially Islamic teachings, but much broader, namely all Islamic educational institutions, whether they teach religion or the general public. Goals are something to be achieved by educational institutions. Various stages of goals to be achieved in carrying out education, and most importantly all of these stages do not conflict with Islamic teachings. Therefore all Muslims who are engaged in education, let the goals above be the main target in carrying out education, *wallahu a'lam*.

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