

# TERMINOLOGY, POLICY FOUNDATIONS, PURPOSE AND POSITION OF PAI IN THE NATIONAL EDUCATION SYSTEM

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## Abstract

This research examines the concept of Islamic education by emphasizing humans as pedagogical beings with intellectual, emotional, and physical potential that can be developed through education. It argues that education must align with human nature and essential needs, particularly in fostering moral and spiritual development. Using a qualitative method with a library research approach, the study analyzes ideas from key Islamic scholars, especially Syed Muhammad Naquib Al-Attas and Imam Al-Ghazali, along with other experts. The study identifies various terminologies of Islamic education, such as al-Tarbiyah, al-Ta'lim, al-Ta'dib, al-Tazkiyyah, al-Tahzib, and al-Ishlah. Among these, Al-Attas highlights Ta'dib as the most appropriate term because it reflects a holistic and human-centered approach that integrates knowledge with ethical formation. Education, therefore, is not limited to knowledge transfer but aims to cultivate proper conduct and moral awareness. Al-Ghazali further divides educational goals into two dimensions: the ultimate goal (ukhrawi), which focuses on achieving happiness in the hereafter, and the general or worldly goal (dunyawi), which emphasizes human excellence and social benefit. These dimensions illustrate the balance between spiritual fulfillment and worldly responsibility. In conclusion, Islamic education functions as a means to develop morally upright, spiritually conscious, and socially responsible individuals. Within Indonesia's national education system, Islamic Religious Education plays a vital role in fulfilling students' spiritual needs and strengthening moral values in accordance with Pancasila and national law.

**Keywords:** Islamic education; Ta'dib; educational policy; national education; moral development

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## INTRODUCTION

Humans are perfect creatures with various potentials that they have. Because of the perfection of form and intelligence, human beings are referred to by Ibn Arabi as *human beings*. Human beings are regarded as the most perfect creation, endowed with intellectual, spiritual, and physical capacities that enable them to develop through education. In Islamic philosophical perspectives, as articulated by Ibn Arabi, humans represent the most complete manifestation of

divine attributes (*tajalli*), possessing the ability to think, act, and make ethical decisions. Man is the most perfect representation of the image of God (*tajalli*), the perfection of the form shown (Damayanti et al., 2021). In this context, Ibn Arabi further gave his explanation of the nature of man by stating that "There is no better creation of Allah than man, who is endowed with the ability to live, know, will, speak, see, hear, think, and decide or choose (Nawangsih & Achmad, 2022). Therefore, humans are dubbed as cosmic beings who are very important, having a role to carry out their responsibilities as creatures of Allah SWT on earth. Humans are also endowed with intellect that has the ability to think and know. Therefore, man will be able to carry out his responsibilities as a caliph in the world if he is able to use his intellect well. He will also be able to understand and realize the laws and secrets of knowledge that govern this universe (Saihu, 2022)

Humans and nature have a strong relationship, where nature is referred to as the macrocosm and humans as the microcosm. This partnership is characterized by well-being and shared use (Tarigan, Limbong, Siregar, & OK, 2022) Human beings are entities that continue to undergo transformation throughout their lives (Syakban, 2019) Humans strive to achieve perfection or what is considered ideal in the process. Education is an inseparable part of human beings. Education is an effort to develop human potential normatively so that it can affect the pattern of human growth and development that functions as a caliph (Minarti, 2022) Through the means of education, humans can take on the role of God's representatives on Earth to create prosperity with civilized behavior. In a philosophical concept, education plays an important role in achieving needs (physical and spiritual), elevating degrees, and developing human beings as a whole (Wijaya, 2016) However, not all education can carry out and realize these human duties and positions. Therefore, without ignoring the values of nature possessed by humans, the concept of education needs to be rearranged so that it is more integrated in an effort to produce superior human beings (*insan kamil*).

Seeing the importance of education, Daed Joesoef, a Minister of Education in the previous New Order era, stated that *Education is all areas of livelihood, in choosing and fostering a better life, which is in accordance with human dignity* (Lubis & Asry, 2020) This means that education is the most important part and cannot be separated from the activities of human life. Therefore, accuracy in understanding the purpose of education must depart from understanding the essence of education. Because education has a strong correlation in its relationship with humans. Education has an important role for human survival, so it will be wrong to determine the purpose and implementation of education if the formulation of the essence of education is still resolved. Moreover, the subject and object of education is human, which has many aspects and is very complex. Therefore, there is no sufficient limit in explaining the nature and terminology of education in full. The restrictions that experts make in terms of their nature vary, and the content can sometimes differ from one another. These differences may be the result of underlying philosophical differences of opinion, variations in orientation, or variations in ideas and fundamental elements emphasized in creating educational terminology (Wasitohadi, 2014)

Because when differences in formulating educational terminology will have an impact on the goals, foundations and position of education itself.

Islamic Religious Education is part of the National Education Sub-System. Its role in preparing future generations fills the void in the field of spirituality of the nation's children. The presence of Islamic Religious Education has provided the foundation of *aqidah* and belief for the community and the nation. This is reflected in the existence of Islamic Religious Education which has survived for hundreds of years to maintain monotheism, both institutionally, materially, methodologically, curriculum and epistemology (Awwaliyah & Baharun, 2019) Because basically the growth of a country is largely driven by its level of education. The more educated the population, the higher the award will receive. Educated humans will bring significant changes in various fields for the welfare of other human beings and will transmit their knowledge to the next generation (Lubis & Asry, 2020) From this perspective, the author compiles a study of terminology and education policy (Juridical Foundation), by reaffirming the purpose and position of PAI in the context of national education.

Despite extensive discussions on Islamic education, there remains a conceptual inconsistency regarding the use of key terminologies such as *Tarbiyah*, *Ta'lim*, and *Ta'dib*, which influences the formulation of educational goals and policies. Therefore, this study aims to analyze the conceptual differences in Islamic education terminology, examine the juridical and philosophical foundations of Islamic education in Indonesia, and evaluate the position of PAI within the national education system. This study provides both theoretical and practical contributions by enriching the conceptual understanding of Islamic education terminology, particularly *al-Tarbiyah*, *al-Ta'lim*, and *al-Ta'dib*, while clarifying the philosophical and juridical foundations of Islamic Religious Education within the national education system. Practically, it offers insights for educators, policymakers, and practitioners in designing and implementing more value-oriented and contextually relevant Islamic education, especially in strengthening character and moral development aligned with Pancasila and Islamic principles.

## **METHODS**

This study uses a qualitative approach, which is a research study that explains facts and data to reveal a phenomenon using scientific techniques (Fiantika, 2022) Therefore, this research is a research with a type of *library research*. In particular, literature studies are carried out by studying a document published by scientists in the past and present that are useful for science. By using various books and materials that may be found in the library to collect data and information (Sholihah, 2020) The data sources in this study consist of two data groups, namely primary and secondary data sources with documentation techniques. This documentation technique is used to find and determine primary data and secondary data as a complement to information. The data are specific, in the form of information, notes, and books related to the topic of research discussion (Sugiyono, 2019)

In accordance with the characteristics of library research, the procedure taken in this study is to collect literature materials and the object of discussion that is the focus of the study. From the results of the data collection, it is then compiled and inventoried according to the needs of primary and secondary data. After being compiled, it is then analyzed so that a conclusion is reached on the research problem question. Therefore, in this type of literature research, the author uses a descriptive analysis of the texts and data information obtained through the document. This is done in the hope that the author can describe the answers from the focus of the research problem systematically and factually.

## RESULTS AND DISCUSSION

### Terminology of Islamic Religious Education According to Muhammad Naquib Al Attas

This terminology study is based on the verses of the Qur'an whose meaning is related to education. Several tafsir texts are used to support this thematic study. After a study, the Qur'an and Hadith actually do not directly mention the term education. However, Islamic education experts have previously found terms in the Qur'an that are interconnected and contain the meaning of education (Afroni, 2019). As explained by Islamic education expert Shalih Ibn Ali Abu Arrad, the connotation of education in the Qur'an is closer to the term *Al Tarbiyah*, *al-Tansyi'ah*, *al-Ishlah*, *al Ta'dib* or to *Adab*, *al-Tahzib*, *al Tazkiyyah*, *al Ta'lim*, *al-Siyasah*, *al-Nash wa al Irsyad*, *al-Mau'idzah*, and *al Akhlak*. Even in other sources add with the term *al Tabyin* and *al Tadrīs* (Jindar, 2006). Therefore, in this discussion, the author will outline three terms, namely *al-Tarbiyah*, *al Ta'lim*, *al Ta'dib*.

#### a. *al-Tarbiyah*

Although the term *al-Tarbiyah* used by figures such as Naquib al-Attas, such as Abdurrahman al-Nahlawi, Omar Muhammad al-Toumy al-Syaibany, and Muhammad Athiyah al-Abrosy. However, Naquib al-Attas argues that in fact *al-Tarbiyah* as in one of the QS. Al Isra': 24, not explicitly mentioned (*Sharīh*). Its development is based only on conjectures and meanings that are close to (Mubarak, 2023). This is based on his opinion of the term *al-Tarbiyah* which means nurturing, nurturing, bearing, feeding, developing and producing mature results. This means that the use of the term education in *at Tarbiyah* This semantics is not only limited to humans, but to all living things including types of animals, plants and so on (Rosyad, 2022). Although what is meant in the terminology of Islamic education is basically intended only for human beings.

Naquib Al Attas understands *al-Tarbiyah* What is meant in QS Al Isra' is more about the actions of parents towards their children, not their education. This means that according to Naquib Al Attas that *al-Tarbiyah* is more about the meaning of affection (action) *Rahmah*). It was further explained according to him that the word *Rabb* interpreted as a mercy or affection of God to all His creatures (El Hakim & Fahyuni, 2020). This is why Naquib Al Attas does not agree to *Tarbiyah* is used as an educational term in Islam. Education has an important role for humans because it is related to the function of the intellect (*aql*), which is one of the distinguishing features of humans

from other creatures (Syafa'ati & Muamanah, 2020). This is as defined about humans as rational animals. In this term, Naquib Al Attas provides an understanding of rationality which is then interpreted as a ratio (Al-Attas, 1980). So that human beings are defined as *Al Hayawan Al Nathiq*, which means "speaking being" (Nuryanti & Hakim, 2020). According to Al-Attas, "speaking" refers to the use of language and the ability to think. The rational soul uses the intellect, the spiritual component, to distinguish between right and wrong (Nuryanti & Hakim, 2020).

**b. al Ta'lim**

The term education in Islam is further *Ta'lim*. In the view of Naquib Al Attas this term has the intention of recognition or recognition. However, if it is only an introduction without any acknowledgment, it is called a teaching. In these teaching activities, according to Naquib Al Attas, it is called *Ta'lim* (Hendratno et al., 2023). According to him *Ta'lim* is an activity *transfer of knowledge* In order to improve the knowledge of students, because it has the meaning of teaching (teaching) and knowledge, justice, wisdom and truth (Ikhsanto et al., 2023). The meaning of teaching here is without a fundamental introduction. This is as explained in QS. Al Baqarah: 151, in its content explains the command of Allah to His Messenger to teach. Hence the term *Ta'lim* refers to the cognitive aspects of students, such as teaching about subject matter (Putri et al., 2023). Here Naquib Al Attas is a concept *Ta'lim* has not qualified to be used as the definition of education intended in Islam.

**c. al Ta'dib**

Humans are monodualistic beings, which are creatures that have bodies and spirits (Daud & Nor, 1998). In the discussion of Naquib Al Attas is referred to as a creature who has a rational soul (*Al Nafs Al Natiqah*) and animal soul (*Al Nafs Al Hayawaniyyah*) (Al-Naquib al-Attas, 1979). Through this argument, according to Naquib Al Attas, education should put centuries on human beings is the essence of education. Man has a rational soul that is able to control the animal soul that exists within him to be submissive in his power. Education positions the rational soul superior to the animal soul (Nuryanti & Hakim, 2020). As the definition of education explained by Naquib Al Attas is *education is a process of instilling something into human beings*". In his book, it is explained that what is meant by *a process of instilling* refers to systems and methods in education. While *some things* is a use of knowledge material. and *Human Beings* itself is an educational subject that absorbs knowledge. Planting process *instilling* in education referred to by Naquib Al Attas is a process that reflects justice, namely the recognition and recognition of the proper place of all creational religiosity that ultimately leads man to God in the order of form (*Being*) and *Stuart O'T (Existence)* (Putri et al., 2023).

Naquib Al Attas also argues that in *Ta'dib* there are concepts of education and educational processes in Islam, namely the concepts of meaning (*for him*), science (*ilm*), justice (*'adl*), wisdom (wisdom), action (*'Charity*), the truth or the true decree (*Haqq*), reasoning (*nuthq*), soul (*nafs*), liver

(*Qalb*), mind and intellect (*'aql*) (Syafa'ati & Muamanah, 2020). According to him, if it is really understood and explained well, the concept *Ta'dib* is the most appropriate concept for Islamic education, rather than *Tarbiyah* or *Ta'lim* as it was used at that time. He said the structure of the concept *Ta'dib* already includes the elements of knowledge (*'Ilm*), instructions (*Ta'lim*) and good construction (*Tarbiyah*) so that it is no longer necessary to say that the concept of Islamic education is as contained in the triad of concepts *Tarbiyah - Ta'lim - Ta'dib* (Al-Attas, 1980).

Naquib Al Attas uses the term *Ta'dib* to refer to the process of changing moral principles (morals) from religious teachings to human values. This term is also the basis for the Islamization of science (Rosyad, 2022). Naquib Al Attas interprets the idea *Ta'dib* shows that he considers himself a human being as an object that can be educated and realized as a cosmic being. Focusing on the aspect of adab is intended so that the knowledge obtained can be applied appropriately and not misused according to the free will of the owner of the knowledge. Science is not a value-free science (*value free*), but knowledge that is full of value (*Value Loading*), especially Islamic values, which require its practitioners to practice them for the benefit and benefit of mankind (Rosyad, 2022). This is in line with the spirit of the purpose of human creation, namely as a creature created by God, then he is a servant (*Abdullah*). As well as as beings who are given the task of being leaders on earth (*Khalifatullah*). Through knowledge obtained through civilized education, humans can carry out their duties.

### **The Basis of Islamic Religious Education Policy**

Every country has a national education system, and each country's national education is influenced and built on its culture. The culture of a country is filled with ideals that have evolved over time to influence every aspect of the country's life (Awwaliyah & Baharun, 2019). Likewise with Indonesia, it has a basis in the nation and state, namely Pancasila and the 1945 Constitution. These two philosophies are guidelines in the nation and state to behave nobly in every activity of people's life (Namira, SALSABILA, Rahmadanti, & Fitriyono, 2022). In addition to functioning as the basis of the state and the goals of the state, Pancasila plays an important role as a guideline in all activities in all areas of Indonesian society. In Pancasila Education, M. Syamsudin et al. provide an explanation of the status of Pancasila as the basis of the state, placing it in the framework of Islam and Indonesianness (Unggul, Ajati, Saputra, & FITRIONO, 2022). This means that Pancasila can be practiced in all areas of daily life of the Indonesian nation. The behavior and deeds of every Indonesian individual must represent values and animate Pancasila. So that the community can act honorably in the nation and state in daily life.

Pancasila serves as the foundation of the state and the country's philosophy of life, which gives the direction of the country's goals and ideals. This confirms that the National education system is also based on Pancasila as stated in the preamble to the 1945 Constitution and Pancasila (Istianah et al., 2021). Based on the noble ideals of Pancasila, National education aims to form Pancasila people, who are able to live and practice Pancasila values in their daily lives (Algusyairi,

2023). Through the National education system based on the 1945 Constitution and Pancasila, it is hoped that the practice of internalization and transformation of the Indonesian nation's life values can be realized to every individual. Therefore, the highest hope for national education is the implementation of this effort so that it can build a dignified society in front of the world. Dignity contains meaning, having self-respect, identity and integrity as a nation.

Regarding Pancasila and the 1945 Constitution, which is the foundation of the National education system, it has been stipulated in the National Education System Law No. 20 of 2003. That religious education in the National Education System Law explains its position as a source of value from national education (Mariyah et al., 2022). Religious Education in the National Education System has a very urgent role in developing students' religious spiritual competence. That when speaking Pancasila, the first precept is a prerequisite for the next precepts (Annafikarno & Alfarizy, 2019). This means that the formation of religious spirituality in students is the main goal in National Education. This is as stated in the National Education System Law that education is a conscious and planned effort to develop one's potential and have religious spiritual strength (Pristiwanti et al., 2022). Because with religious spiritual power, students will have a noble character/morals and personality.

According to the National Education System Law No. 20 of 2023, the purpose of national education is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Perpusnas, 2003). To strengthen the foundation of National education so that it can truly reflect the values of the nation's life. So, in addition to the juridical foundation, namely the 1945 Constitution and Pancasila, there are philosophical, sociological, and cultural foundations needed in order to strengthen a critical and practical understanding of the foundations of national education (Rubiyanto et al., 2003). Education policy serves as a comprehensive plan for decision-making within an organization by assessing situational needs and value systems to achieve desired educational goals (Hamidah, 2020). Islamic religious education plays a fairly high role in the Indonesian national education system. Because Islamic religious education has a formal legal foundation in the state and state systems, Islamic religious education is considered quite solid (Shunhaji, 2019).

The idea that Islamic religious education is part of the national education system can be supported by a number of Indonesian juridical policy foundations. Therefore, in order to be able to implement the three principles of juridical foundations correctly in the implementation of daily education, the educational process must be based on a deep understanding of the three (La Sulo & Tirtarahardja, 2019). *First*, Pancasila as the ideal foundation of National education and Islamic Religious Education is basically the essence of values. Pancasila as an ideal philosophy and basic values of national education as enshrined in 1). Divine Values, 2). Humanitarian Values, 3). Values of Unity, 4). The value of the people is led by wisdom in representative deliberation, and 5). The value of social justice (Sutono, 2015). This means that Islamic religious education is the main

foundation in value education based on Godliness. Because basically the five Precepts of Pancasila are based on the first Precept. This is where the role of Islamic Religious Education lies in instilling Islamic religious values in students. In addition to the four Precepts of Pancasila which are part of the spirit of Islamic teachings.

*Second*, As the country's constitution, the 1945 Constitution provides guidelines and foundations for national education in Indonesia. In Article 29 Paragraph 2, the state guarantees and protects every citizen in embracing his religion and beliefs. That the state protects each recognized religion to get its right to embrace religion and practice its teachings. The state provides a space for expression for every citizen in the beliefs he or she adheres to (Muslih & Wan Mamat, 2009). This shows that the enforcement of religious moral ideals in the life of the nation and state through the national education apparatus is firmly recognized, respected, and fully within the scope of the constitution. *Third*, Talking about the operational basis, this is enshrined in the National Education System Law No. 20 of 2003. As the operational basis for the implementation of National Education, the National Education System Law provides a clear guarantee of the status and role of Islamic Religious Education (Ristanti et al., 2020). As explained in Article 12 Paragraph 1, that students get the right to teach religion in accordance with the students' beliefs and religion (Libriyanti, 2019). Then in Article 37 Paragraph 1 it is reaffirmed through the curriculum of primary and secondary education that must contain religious education (Nisa & Hamami, 2023).

## **Purpose of Islamic Religious Education**

### **a. The Purpose of Islamic Education Based on the Qur'an and Hadith**

Talking about the purpose of education, of course, it is inseparable from what education actually is. Philosophically, Islamic education is defined as education based on the universal paradigm, which means integrating the values of humanity, divinity, and knowledge in the humanization and liberalization of human beings so that they can carry out their roles and responsibilities as caliphs in this world as a form of devotion to Allah and fellow humans. Therefore, as a tool to change one's behavior, education must have a purpose. This goal should indicate the path you want to achieve (Nabila, 2021).

Islamic education has the main purpose of forming individuals who believe and fear Allah SWT. This is in line with the word of Allah in the Qur'an, Surah Al-Baqarah (2:21), which calls people to worship the God who created them. Islamic education strives to instill strong faith values so that students can live their lives in accordance with Islamic teachings and become obedient servants of Allah (Irian, 2022). In addition to forming faith, Islamic education also aims to develop noble morals. In a hadith, the Prophet Muhammad PBUH said, "Indeed, I was sent to perfect noble morals" (HR. Ahmad). Islamic education must be able to instill high moral and ethical values so that students can interact well in society and become role models in daily life (Jasmadi & Sriyanto, 2022).

Another purpose of Islamic education is to equip students with knowledge. The Qur'an emphasizes the importance of knowledge in Surah Al-Mujadila (58:11), which states that Allah will exalt the status of those who believe and have knowledge. Therefore, Islamic education does not only focus on the spiritual aspect, but also on the mastery of knowledge that can be beneficial for the life of this world and the hereafter (Masrur, 2016). Islamic education also aims to foster a sense of social responsibility. In the Qur'an, Surah Ali 'Imran (3:104), Allah commands Muslims to call for good and prevent evil. Islamic education teaches students to care about the surrounding environment and actively contribute to building a better society (Putra, 2019). Finally, Islamic education aims to prepare students to face the afterlife. In Surah Al-Qasas (28:77), Allah reminds people to seek happiness in the hereafter without forgetting their part in the world. Islamic education directs students to achieve a balance between the life of this world and the hereafter, making them successful individuals and prosperous spiritually and materially (Nahar et al., 2023).

If we draw a common thread from the goals of Islamic Religious Education based on some of the verses of the Qur'an and Hadith above, then in general Islamic religious education has two goals, namely general goals and special goals. The general purpose of Islamic religious education is to achieve happiness in the hereafter (*Ukhrawi*) which is the ultimate goal of human life. Meanwhile, the special purpose of Islamic religious education has many definitions that are adjusted to specific needs, places and times, but with the same essence, namely to provide benefits or *maslahah* for the life of the world (*Worldly*) (Nabila, 2021).

#### **b. The Purpose of Islamic Education Imam Ghazali's Perspective**

Imam Ghazali is one of the Muslim figures who was born in 450 H. Al Ghazali is one of the figures who pays more attention to the world of education. He considers that gaining knowledge must be a target in education. The target must be achieved, because there is hidden enjoyment and satisfaction that can only be enjoyed by people who gain knowledge. Further al-Ghazali said that: "When you look at knowledge, you see deliciousness in its substance. So knowledge is sought because of its substance, and you learn knowledge as an intermediary to the village of the hereafter, to happiness in the hereafter and the way to get closer to Allah SWT. And it does not come to him except by knowledge. The greatest extent of something is something that is mediated to him. And it will not reach him except by charity. And it will not come to charity except with knowledge of how to practice. The source of happiness in this world and the hereafter is knowledge, therefore seeking knowledge is primarily charity." (Al-Ghazali, 1993). This is Imam Ghazali's view of the knowledge gained from education as a means to obtain happiness in this world and in the hereafter. Pleasure and happiness in this world must be used as a means to achieve happiness in the hereafter. Happiness in this world is used as a goal that must be achieved as a temporary goal that is an intermediary to achieve a higher goal, which is to get closer to Allah in order to achieve true happiness in the hereafter (Zainuddin, 1991).

Imam Ghazali formulated that the purpose of education in general is to perfect humans, namely humans who get a happy life both in this world and in the hereafter (Al-Ghazali, 1993). Education according to Imam Ghazali in the process must lead people to a self-approach to Allah and human perfection or human nature, guiding people to achieve their life goals, namely happiness in this world and in the hereafter. Approaching oneself to God is one of the goals of education. It is impossible for man to achieve his goal of getting closer to Allah except after he acquires knowledge through the process of education (Rusn, 1998).

Imam Ghazali classified knowledge into two in the world of education, namely knowledge that is *Fardhu'ain* and *Fardu Kifayah*. Science *Fardhu'ain* is a knowledge that must be learned by every human being, while knowledge *Fardhu Kifayah* is a science that if there is at least one person or a group of people who study it, then the obligation to learn it will fall on the people in the area. Science *Mu'amalah* such as *aqidah* (things that can and cannot be done) and knowledge *Mukasyafah* Included in the Knowledge *Fardhu'ain*. Meanwhile, shari'ah knowledge and non-Sharia knowledge (praiseworthy knowledge, reprehensible knowledge, and permissible knowledge) are included in the knowledge *Fardhu Kifayah* (Yani et al., 2020). By mastering the sciences *Fardhu Kifayah*, human beings can master certain professions, such as medicine, agriculture, or business, and can carry out worldly tasks and work as well as possible. Therefore, the purpose of this education is to develop the human ability to carry out worldly tasks well.

Because religion is a system of life that focuses on the practice of the hereafter, the main purpose of education is to obtain His pleasure. People can get closer to Allah SWT by performing obligatory worship and Sunnah worship. They must also continue to study science *Fardhu Ain*. If they only pursue knowledge *Fardhu Kifayah* only, then the person does not get closer to Allah or even farther away from Him. And this can be stated that the longer a person sits in education, the more his knowledge increases, the closer he gets to Allah SWT (Rusn, 1998). Human efforts to practice *Fadhilah* (virtue) through knowledge enables them to attain perfection. Knowledge that is practiced to achieve happiness in this world and to get closer to Allah SWT is the source of happiness in this world and in the hereafter. With this *fadhilah*, humans can achieve happiness in the hereafter (Sulaiman, 1986).

Based on the description above, we can conclude that the purpose of Islamic education in general according to Imam Ghazali is as follows:

- 1) Getting closer to Allah which is manifested by the ability and self-awareness in carrying out mandatory and sunnah worship.
- 2) Explore, develop and maximize human nature or potential.
- 3) Actualizing the professionalization of human beings in carrying out worldly tasks as well as possible.
- 4) Forming human beings who have purity of soul and noble character, avoiding despicable traits and humility.
- 5) Making the world a means to achieve happiness in the hereafter.

### **c. The Purpose of Islamic Education Expert Perspective**

Mohammad Daud Ali stated that the purpose of Islamic education is to produce believing and devout individuals who devote themselves only to Allah; to build and preserve nature in accordance with shari'ah; and to utilize nature in accordance with Islamic morals and beliefs (Ali, 1998). Meanwhile, Zuharini gave the view that the general purpose of religious education is to guide children to become true Muslims, have firm faith, do righteous deeds, and have noble morals that are beneficial to society, religion, and the state (Ghofir & Yusuf, 1981).

Athiyah al-Abrasyi stated that "the main and main purpose of Islamic education is to educate ethics and education of the soul. All subjects must contain lessons about morals, every teacher must pay attention to morals, every teacher must think about religious morals before others, because religious morals are the highest morals, while noble morals are the pillars of Islamic education." (Al-Abrasyi, 1970).

Meanwhile, in the PAI teaching and learning guidebook in schools, it is stated that the purpose of Islamic religious education is for Islamic religious education in public schools to increase students' beliefs, understanding, appreciation, and experience of Islam so that they become Muslims who believe and fear Allah SWT and have noble character in their personal lives, society, nation, and state (Thoha & Mu'ti, 1998). The decision of the seminar on Islamic education throughout Indonesia in Cipayung Bogor on May 7-11, 1960 stated that the purpose of Islamic education is to instill piety and morality and uphold the truth in order to form a human being who is personal and virtuous according to Islamic teachings (Arifin, 1991).

From various perspectives regarding the purpose of Islamic education, the author concludes that the ultimate goal of Islamic education is the formation of Islamic behavior (noble morals) and surrender (faith) to Allah based on the guidance of Islamic teachings (Al-Qur'an and Hadith) to achieve happiness in this world and in the hereafter.

### **The Position of PAI in the National Education System**

Islamic Religious Education (PAI) has an important position in the national education system. This is evident from the educational goals outlined in the 2003 National Education System law placing the competence of faith and piety as aspired competencies. In the 2003 National Education System Law, Islamic religious education is positioned as follows: Article 1 Paragraph (1) states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation, and society. and the state. Article 1 Paragraph 2 states that national education is an education based on Pancasila and the 1945 Constitution of the Republic of Indonesia, which is based on religious values, national culture, and responsive to the demands of the times. Education uses religion as a goal (so that students have religious spiritual power) and as a source of value in

the national education process. Article 4 Paragraph 1 states that education must be conducted in a fair, democratic, and non-discriminatory manner while maintaining human rights, religious values, cultural values, and the plurality of the nation (Muaz et al., n.d.).

National Education uses religion as a goal (so that students have religious spiritual power) and as a source of value. In addition, various forms of religious education are recognized in the National Education System Law, such as Madrasah Ibtidaiyah (MI) and Madrasah Tsanawiyah (MTs), which are mentioned as other comparable forms in Article 17 paragraph (2); Madrasah Aliyah (MA) and Madrasah Aliyah vocational (MAK), which are mentioned as other comparable forms in Article 18 paragraph (3); and Raudatul Athfal (RA), which is referred to as another comparable form in Article 28 paragraph (3). This means that religious education is included in the national education category.

Formal, non-formal, and informal education can be used to teach religion. Religious education can be in the form of diniyah, pesantren, pasraman, pabhaja samanera, and other types of education. In this case, the government and the community are responsible for providing religious education. In addition to formal schools/madrasas established by the government such as MIN, MTsN, and MAN, the community can also organize religious education. This can be in the form of formal education such as Islamic boarding schools, madrasas, non-formal education such as Al-Qur'an education parks (TPA), majlis taklim, or informal education such as Madrasah Diniyah (Muaz et al., n.d.).

In article 36 paragraph (3) it is stated that the compiler of the curriculum must pay attention to the increase of faith and piety. This means that the curriculum must be prepared according to the level of education within the framework of the Unitary State of the Republic of Indonesia by paying attention to the increase of faith and piety, the improvement of noble morals, and so on. Furthermore, Article 37 states that the curriculum of primary and secondary schools must include religious education. The high school curriculum should also include civics, language, and religious education.

These articles affirm the position of Islamic education as part of the National education system. According to Article 15 of the National Education System Law No. 20 of 2003, religious education is a primary, secondary, and higher education program that aims to prepare students to participate in jobs that require knowledge of religious teachings or become experts in religious science.

The government made the National Education System Law in 2003 with the aim of improving Islamic education in Indonesia. However, the government failed to implement several Articles, such as Article 49 Paragraph 1 related to the education budget. It seems casual because the repair efforts have not been carried out fundamentally. Most Islamic educational systems and institutions are not professionally managed, and efforts to reform and improve Islamic education are often only partial or not comprehensive and comprehensive.

Throughout the history of the national education system, Law No. 4 of 1950, Law No. 2 of 1989, and Law No. 20 of 2003 regulate Islamic religious education. In Law Number 4 of 1950 (or Law Number 12 of 1954) concerning Principles of Education and Teaching in Schools, Islamic religious education is referred to as Islamic religious lessons, and parents can choose to provide such education voluntarily.

According to Law Number 2 of 1989 concerning the National Education System, Islamic Religious Education is defined as Islamic Religious Education, not Islamic Religious Education as stipulated in the previous law. The law also stipulates that Islamic Religious Education is a curriculum that is required in every type, form, and level of education. Although the obligation to provide Islamic Religious Education is still at the second level after Pancasila Education, Religious Education, and Civic Education, this Law has shown great progress in efforts to increase the religious beliefs of the nation's young generation.

In addition, Law Number 20 of 2003 concerning the National Education System stipulates that Islamic religious education is a component of the curriculum that must be followed in every type, form, and level of education. Islamic religious education is placed at the highest level (first, religious education, second, civic education, and third, language education). In addition, the position and tension of Islamic Religious Education, which is regulated in Government Regulation Number 19 of 2015 concerning National Education Standards (now Government Regulation Number 57 of 2021), is increasingly planned and strategically planned in an effort to form the character of a more religious generation of the nation.

## CONCLUSION

The most important and integral aspect of human activity is education. Therefore, a thorough understanding of the nature of education is necessary before determining the purpose and position of education. One of the components of the national education subsystem is Islamic Religious Education. Its function is to educate the next generation and fill the spiritual and moral void among the nation's children. In the Islamic view, education has many terms, but nevertheless there are different views in understanding these terms. In this case, as described, three terms used in the discussion are *al-Tarbiyah*, *al-Ta'lim*, and *al-Ta'dib*. According to Naquib Al Attas, the terminology of *Ta'dib* is more appropriately used in Islamic education. Because this is in line with the purpose of human creation, namely as *Abdullah* and *Khalifatullah*. Therefore, according to Imam Al Ghazali, the purpose of Islamic education is divided into two, namely general and special purposes. The goal is to achieve happiness in the hereafter (*ukhrawi*). Meanwhile, the special goal, according to Imam al Ghazali, is as the essence in achieving the benefits of human life in the world (*worldly*). But basically Islamic education is to form morals and piety in the context of happiness in this world and the hereafter. Thus, the position of Islamic education is as a sub-system of the National education system, as stipulated in the National Regulations and Laws.

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