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**THE HAPPINESS OF LIVING IN THE WORLD AND THE
HEREAFTER ACCORDING TO INDONESIAN ISLAMIC
EDUCATION EXPERTS**

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ARTIKEL INFORMATION	ABSTRACT
Received: 2024 April 06	<i>Happiness in life in this world and the afterlife is the main focus in Islamic teachings, which is highlighted in this article. Indonesian Islamic education experts, such as Azyumardi Azra, Din Syamsuddin, Quraish Shihab, Amin Abdullah, and Komaruddin Hidayat, have in-depth views on how Islamic education can be the key to achieving balanced happiness between this world and the hereafter. They agreed that Islamic education must form individuals who believe, fear Allah, have noble character, and contribute positively to society. The importance of balance between world affairs and the hereafter is also highlighted, where true happiness is achieved through obedience to Allah and moral awareness. Azyumardi Azra emphasized the development of spirituality in education, while Din Syamsuddin highlighted the importance of religious values in shaping individual character. Quraish Shihab highlighted the relationship between maqasid al-shariah and happiness in life, while Amin Abdullah emphasized the formation of individuals who are intellectually and spiritually intelligent. Komaruddin Hidayat highlighted the role of Islamic education in guiding individuals towards true happiness by living a life full of meaning and true goals. This article concludes that happiness in life in this world and the afterlife in the view of Indonesian Islamic education experts is achieved through holistic education, integrating spiritual, moral, social and intellectual aspects. Islamic education has a very important role in guiding individuals to achieve balanced and lasting happiness, as well as bringing benefits to society at large. The balance between success in this world and the hereafter is the main key, where true happiness lies in obedience to Allah and high moral awareness.</i>
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Abstrak: Kebahagiaan hidup di dunia dan akhirat merupakan fokus utama dalam ajaran Islam, yang menjadi sorotan dalam artikel ini. Para pakar pendidikan Islam Indonesia, seperti Azyumardi Azra, Din Syamsuddin, Quraish Shihab, Amin Abdullah, dan Komaruddin Hidayat, memiliki pandangan yang mendalam tentang bagaimana pendidikan Islam dapat menjadi kunci untuk mencapai kebahagiaan yang seimbang antara dunia dan akhirat. Mereka sepakat bahwa pendidikan Islam harus membentuk individu yang beriman, bertakwa kepada Allah, berakhlak mulia, dan berkontribusi positif dalam masyarakat. Pentingnya keseimbangan antara urusan dunia dan akhirat juga menjadi sorotan, di mana kebahagiaan sejati tercapai melalui ketaatan kepada Allah dan kesadaran moral. Azyumardi Azra menekankan pengembangan spiritualitas dalam pendidikan, sementara Din Syamsuddin menyoroti pentingnya nilai-nilai agama dalam membentuk karakter individu. Quraish Shihab menyoroti hubungan antara maqasid al-shariah dengan kebahagiaan hidup, sementara Amin Abdullah menekankan pembentukan individu yang cerdas secara intelektual dan spiritual. Komaruddin Hidayat menyoroti peran pendidikan Islam dalam membimbing individu menuju kebahagiaan sejati dengan menjalani kehidupan yang penuh makna dan tujuan yang benar. Artikel ini menyimpulkan bahwa kebahagiaan hidup di dunia dan akhirat dalam pandangan para pakar pendidikan Islam Indonesia dicapai melalui pendidikan yang holistik, mengintegrasikan aspek spiritual, moral, sosial, dan intelektual. Pendidikan Islam memiliki peran yang sangat penting dalam membimbing individu mencapai kebahagiaan yang seimbang dan abadi, serta membawa manfaat bagi masyarakat secara luas. Keseimbangan antara kesuksesan dunia dan akhirat menjadi kunci utama, di mana kebahagiaan sejati terletak pada ketaatan kepada Allah dan kesadaran moral yang tinggi.

INTRODUCTION

Happiness is the main goal for every individual, both in this world and the afterlife, and a deep understanding of this has a significant impact in shaping daily life and preparation for life after death.¹ Indonesian Islamic education experts have extensive knowledge and insight into Islamic teachings which are closely related to the concept of happiness.² They not only understand religious principles, but are also able to apply them in the context of modern life. In worldly life, happiness is often identified with material achievement, career, or good social relationships.³ However, from an Islamic perspective, happiness also involves closeness to Allah, good deeds, and blessings in every aspect of life.⁴ On the other hand, the view of happiness in preparation for the afterlife is also an important aspect in the balance of a Muslim's life.⁵

By exploring the views of Indonesian Islamic education experts regarding the happiness of life in this world and the afterlife, this article will provide in-depth insight into how Islam teaches individuals to achieve sustainable happiness, balanced between worldly life and preparation for the afterlife. Before continuing the discussion, this article will present some previous literature related to the discussion in this article. First, an article

¹ Ludwik S. Szymanski, "Happiness as a Treatment Goal," *American Journal on Mental Retardation* 105, no. 5 (2000): 352–62.

² Ismail Ismail, Hapzi Ali, and Kasful Anwar Us, "Factors Affecting Critical and Holistic Thinking in Islamic Education in Indonesia: Self-Concept, System, Tradition, Culture.(Literature Review of Islamic Education Management)," *Dinasti International Journal of Management Science* 3, no. 3 (2022): 407–37.

³ Max Haller and Markus Hadler, "How Social Relations and Structures Can Produce Happiness and Unhappiness: An International Comparative Analysis," *Social Indicators Research* 75, no. 2 (January 2006): 169–216, <https://doi.org/10.1007/s11205-004-6297-y>.

⁴ Amiruddin Amiruddin, Muhammad Qorib, and Zailani Zailani, "A Study of the Role of Islamic Spirituality in Happiness of Muslim Citizens," *Hts Teologiese Studies/Theological Studies* 77, no. 4 (2021), <https://www.ajol.info/index.php/hts/article/view/232994>.

⁵ Because of the belief in an eternal afterlife, preparation for the afterlife is the greatest investment for long-term happiness. This view certainly influences the perspective and daily actions, starting from giving alms, performing worship sincerely, to improving relationships with others. Abdel Nasir Yousuf Abde and Kahree Salih, "The Literature of Happiness 'with Reference of the Philosophy of Happiness in Islam,'" *Journal of Islamic Studies and Culture* 3, no. 2 (2015): 179–94.

written by Sharif Mohammad Shahidullah and Nor Faridah Abdul Manaf entitled "The Philosophy of Happiness: A Comparative Study between Western and Islamic Thought" in 2022. This article explores the concept of happiness from the perspective of Western philosophers such as Mill and Kant, as well as Islamic scholars such as al-Attas and al-Ghazali. This paper discusses how happiness is connected to virtue, faith, and living a meaningful life, with a focus on internal and external virtues that bring calm and satisfaction both in this worldly life and in the afterlife. Comparative analysis highlights the similarities and differences between Western and Islamic philosophies of happiness, emphasizing the importance of virtue, moral character, and human perfection in achieving true happiness.⁶

Second, an article written by Abur Hamdi Usman and Muhammad Najib Abdul Kadir in 2022 entitled "Happiness From The Viewpoint of Ibn Kathir (1300-1374): Some Notes by a Middle Eastern Muslim Scholar". This article argues that in ancient societies with a philosophical bent, happiness was a common theme in literary works. This article examines the meaning of happiness explained by Ibnu Kathir (d. 1374), a leading Islamic scholar. The concept of happiness and its achievements has been the subject of reflection for generations of scholars. They consider happiness to be temporary, dependent on, and external to the physical body. In this perspective, eternal happiness is thought to be absent from the human soul. On the other hand, Ibn Kathir describes happiness as coming from a heart filled with faith and obedience to religious principles. Using qualitative methodology, this research explores Ibn Kathir's description of happiness, explaining its relationship to the fleetingness of worldly possessions, the erosion of faith in

⁶ Sharif Mohammad Shahidullah and Nor Faridah Abdul Manaf, "The Philosophy of Happiness: A Comparative Study between Western and Islamic Thought.," *KEMANUSIAAN: The Asian Journal of Humanities* 29, no. 2 (2022), http://web.usm.my/kajh/vol29_2_2022/kajh29022022_06.pdf.

divine revelation, and eternal joy in the afterlife. The conclusion drawn in this paper is that the path to satisfaction both in this world and the hereafter lies in seeking Allah's pleasure and worshiping Him fervently.⁷

Third, there is research published by Naan and Naufal Nurfajri entitled "*Konsep Psikologi Transpersonal Dalam Mengenal Sebuah Makna Bahagia Dalam Islam*" (The Concept of Transpersonal Psychology in Understanding the Meaning of Happiness in Islam) which was published in 2022. This research attempts to examine the concept of Transpersonal Psychology in explaining the meaning of happiness in Islam, by taking insights from an intellectual perspective. Muslim. This paper evaluates aspects of happiness in the 21st century, which were previously ignored by Western-centric approaches that marginalized spirituality in discussions of individual happiness. In addition, this research uses interpretive methodology, collecting data from leading figures and exploring related sources to enrich this discourse. The shift in focus in this discussion discusses the multifaceted nature of individual happiness, including worldly satisfaction and eternal happiness in the afterlife through a Sufistic spiritual lens. By combining these perspectives, this research aims to achieve absolute or lasting happiness that transcends temporary happiness.⁸

Of all the research above, there has been no research that focuses on the opinions of Islamic education experts from Indonesia. The article above still focuses on the opinions of experts from the West and Islam, and even looks at happiness from a psychological perspective.

⁷ Abur Hamdi Usman and Najib Abdul Kadir, "Happiness from the Viewpoint of Ibn Kathir (1300-1374): Some Notes by a Middle Eastern Muslim Scholar," *Islāmiyyāt: International Journal of Islamic Studies* 44, no. 2 (2022), https://www.researchgate.net/profile/Abur-Usman/publication/366189825_Happiness_from_the_Viewpoint_of_Ibn_Kathir_1300-1374_Some_Notes_by_a_Middle_Eastern_Muslim_Scholar/links/63967fc2484e65005b02ea69/Happiness-from-the-Viewpoint-of-Ibn-Kathir-1300-1374-Some-Notes-by-a-Middle-Eastern-Muslim-Scholar.pdf.

⁸ Naan Naan and Naufal Nurfajri, "Konsep Psikologi Transpersonal Dalam Mengenal Sebuah Makna Bahagia Dalam Islam," *HUMANISTIKA: Jurnal Keislaman* 8, no. 1 (2022): 151–74.

RESEARCH METHODS

This research uses a qualitative approach, namely attempting to describe and analyze data presented in the form of words or sentences. Qualitative research prioritizes data quality so it does not use statistical analysis.⁹ Judging from the way it is discussed, this research is included in the type of descriptive analytical research which only describes and reports a situation, object or event as it is and in the form of a disclosure of the facts. If seen from the place where this research is carried out, it is a type of library research with the aim and purpose of collecting data and information with the help of various materials found in the library, for example: books, magazines, manuscripts, documents and so on. In short, this research was carried out by collecting a number of data source books which describe or explain what is the object of the research carried out by the researcher without being manipulated, then arrange it and put it in written form which is narrative in nature, interpreted and analyzed.¹ 0

Happiness in this world and the afterlife is a deep concept in Islamic teachings, showing a strong concern for individual well-being not only in this mortal world, but also in preparation for eternal life after death. In the context of worldly life, happiness is often associated with material achievements, career success, good social relationships, or the fulfillment of worldly desires. However, from an Islamic perspective, happiness in the world also involves deep spiritual aspects.¹ Happiness that comes from awareness of God, obedience to His teachings, and piety in worship are the

⁹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2010).

¹ Lynn Silipigni Connaway⁹ and Marie L. Radford, *Research Methods in Library and Information Science* (USA: Bloomsbury Publishing USA, 2021), https://books.google.com/books?hl=id&lr=&id=qY_CEAAAQBAJ&oi=fnd&pg=PA2013&dq=library+research+with+the+aim+and+purpose+of+collecting+data+and+information+with+the+help+of+various+materials+found+in+the+library&ots=B_i36ej1Xt&sig=OuYzoSPH2-wgNVwImYo_uNdXYTs.

¹ Amiruddin, Qorib, and Zailani, "A Study of the Role of Islamic Spirituality in Happiness of Muslim Citizens."

main foundations for true happiness. According to Islamic teachings, material achievements and worldly pleasures are only a small part of true happiness, because true blessing lies in submitting to Allah.¹ 2

Meanwhile, happiness in preparation for the afterlife is the main focus for a Muslim. Islam teaches that life in this world is only temporary, while life after death is eternal. Therefore, preparation for happiness in the afterlife is very important.¹ Happiness in the afterlife is understood as eternal and infinite happiness, which is obtained from the rewards of pious deeds carried out during life in this world.¹ 4

Happiness in the afterlife is also closely related to the rewards obtained from obedience to Islamic teachings. Performing worship sincerely, doing good to others, giving charity, and staying away from Allah's prohibitions is the path to eternal happiness. Happiness in the afterlife is seen as the true final goal for every individual, where they will be rewarded for all the good deeds they have done during their life.¹ Thus, happiness in this world and the afterlife in Islam are not separate concepts, but are interrelated and complementary. Happiness in this world is a test and opportunity to achieve eternal happiness in the afterlife.

Perspective refers to a person's point of view or way of seeing, understanding, and interpreting a situation, issue, or event. Each individual has a unique perspective, influenced by their experiences, values, beliefs, and background. Perspective plays an important role in shaping a person's

¹ Mastura Ab. Wahab, "Islamic Spiritual and Emotional Intelligence and Its Relationship to Eternal Happiness: A Conceptual Paper," *Journal of Religion and Health* 61, no. 6 (December 2022): 4783–4806, <https://doi.org/10.1007/s10943-021-01485-2>.

¹ Farnáz Ma'súmián, *Life After Death: A Study of the Afterlife in World Religions* (California: Kalimat Press, 2002).

¹ Fatimah Husein and Martín Slama, "Online Piety and Its Discontent: Revisiting Islamic Anxieties on Indonesian Social Media," *Indonesia and the Malay World* 46, no. 134 (January 2, 2018): 80–93, <https://doi.org/10.1080/13639811.2018.1415056>.

¹ Muhammad Bilal et al., "In The Light Of Holy Books, The Concept Of Rewards For Worship In Inspired Religions (Scientific And Research Review)," *Journal of Positive School Psychology*, 2023, 2012–30.

thoughts and attitudes towards the world around him. By understanding other people's perspectives, we can develop empathy, tolerance, and a broader understanding of society's diversity.¹ Perspective is also important in science and research, because it makes it possible to view phenomena from many different points of view.¹ 7

Experts are individuals who have in-depth knowledge and expertise in a particular field. They have spent years studying, mastering, and developing a deep understanding of a particular topic or discipline. The role of experts is very important in providing accurate and up-to-date views and understanding of an issue or topic. They are often trusted sources of reference in decision making, policy formulation, and scientific inquiry.¹

The analysis technique used in this paper is the framing analysis technique. Framing analysis is the process of understanding how individuals "frame" or organize their thoughts, opinions, or narratives. It involves identifying the thought structures that underlie one's opinions or arguments, including the underlying values, assumptions, and beliefs. In this analysis, researchers pay attention to how information or messages are structured and presented to influence audience perceptions and interpretations. Framing can include the use of words, narratives, analogies, or specific selection of facts to influence how individuals understand and respond to an

¹ Katherine J. Reynolds et al., "Interactionism in Personality and Social Psychology: An Integrated Approach to Understanding the Mind and Behaviour," *European Journal of Personality* 24, no. 5 (August 2010): 458–82, <https://doi.org/10.1002/per.782>.

¹ Claire Howell Major and Maggi Savin-Baden, *An Introduction to Qualitative Research Synthesis: Managing the Information Explosion in Social Science Research* (United Kingdom: Routledge, 2012), <https://api.taylorfrancis.com/content/books/mono/download?identifierName=doi&identifierValue=10.4324/9780203497555&type=googlepdf>.

¹ Cristina Poleacovschi and Amy Javernick-Will, "Who Are the Experts? Assessing Expertise in Construction and Engineering Organizations," *Journal of Construction Engineering and Management* 143, no. 8 (August 2017): 04017033, [https://doi.org/10.1061/\(ASCE\)CO.1943-7862.0001325](https://doi.org/10.1061/(ASCE)CO.1943-7862.0001325).

issue or topic. Framing analysis helps in understanding how messages are presented to form certain views and opinions.¹ 9

DISCUSSION

DEFINITION OF ISLAMIC EDUCATION

Education is a complex topic, and education experts have varying views on the meaning and purpose of education. John Dewey, a very influential American philosopher and educator said that education is not just the absorption of information or knowledge, but an interactive process that develops individuals holistically. According to Dewey, education is an organized life experience, enabling individuals to develop critical thinking abilities, creativity, and social skills. Dewey's pragmatic approach emphasized hands-on, experience-based learning, preparing students for active involvement in society.² 0

As a developmental psychologist, Jean Piaget understood education as a process of forming an individual's cognitive structure. According to Piaget, education is the development of abstract and concrete thinking abilities through different stages of cognitive development. Education must pay attention to children's developmental stages, providing appropriate challenges to stimulate their cognitive growth. Piaget also emphasized the importance of interaction with the physical and social environment to build children's understanding.² 1

Vygotsky, a Russian psychologist and education expert, made major contributions to the understanding of education. According to Vygotsky, education is a social process in which individuals learn through interactions

¹ Zhongdang Pan and Gerald Kosicki, "Framing Analysis: An Approach to News Discourse," *Political Communication* 10, no. 1 (1993): 55–75, <https://doi.org/10.1080/10584609.1993.9962963>.

² Rayees Ahmad Dar, "Educational Philosophy of John Dewey and His Main Contribution to Education," *International Journal of Advanced Multidisciplinary Scientific Research* 9, no. 4 (2021): 12–19.

² Muhammad Farooq Joubish and Muhammad Ashraf Khurram, "Cognitive Development in Jean Piaget's Work and Its Implications for Teachers," *World Applied Sciences Journal* 12, no. 8 (2011): 1260–65.

with other people. Vygotsky's "zone of proximal development" concept emphasizes that optimal learning occurs when students receive guidance from others who are more experienced. Education, in Vygotsky's view, is not just about the acquisition of knowledge, but also the development of higher-order thinking abilities through dialogue and social interaction.²

2

Freire, a Brazilian educational philosopher, emphasized the importance of education as a means of liberation from injustice and oppression. For Freire, education must prioritize critical understanding of social reality, and students must be actively involved in the learning process. He developed the concept of "liberation education", in which education should awaken political and social consciousness, enabling individuals to challenge and change unjust conditions.²

3

Maria Montessori, an Italian doctor and educator, developed the Montessori education method which is famous today. For Montessori, education is a natural process in which children develop their full potential. The Montessori method emphasizes freedom and autonomy in learning, with a focus on carefully prepared environments to stimulate exploration and discovery. The Montessori approach views children as individuals who are active in learning, with educators as facilitators who support children's natural development. From the five experts above, there are various perspectives on education.²

4

For Dewey, education is a life experience that involves active participation in society. Piaget emphasized individual cognitive development

² Vasily V Davydov, "The Influence of L. S. Vygotsky on Education Theory, Research, and Practice," trans. Stephen T Kerr, *Educational Researcher* 24, no. 3 (April 1995): 12-21, <https://doi.org/10.3102/0013189X024003012>.

² Peter McInerney, "Toward a Critical Pedagogy of Engagement for Alienated Youth: Insights from Freire and School-Based Research," *Critical Studies in Education* 50, no. 1 (February 2009): 23-35, <https://doi.org/10.1080/17508480802526637>.

² Kevin Rathunde, "Montessori Education and Optimal Experience: A Framework for New Research," *NAMTA JOURNAL* 26, no. 1 (2001): 11-44.

as the focus of education. Vygotsky viewed education as a social process that involves interaction with other people. Freire emphasized education as a means of liberation from social injustice. Meanwhile, Montessori offers an approach that views children as active learners who need a supportive environment.

As for the definition of Islamic Education, there are several definitions presented by Islamic education experts. Ibn Sina, a Persian scholar who lived in the 11th century, said that Islamic education is about developing individuals who have good character, knowledge, and have a deep understanding of the Islamic religion. Islamic education, according to him, does not only involve learning about the verses of the Koran and hadith, but also developing reason and a healthy mind. Ibn Sina emphasized the importance of education to form people who are beneficial to society and contribute positively to civilization.² 5

Al-Ghazali, a famous Islamic scholar, said that Islamic education is about understanding and appreciating the values of the Islamic religion in everyday life. Islamic education, according to him, must include learning about aqidah, akhlak, and worship. Al-Ghazali emphasized the importance of self-introspection, reflection and spiritual improvement in the Islamic education process. For him, the goal of Islamic education is to create individuals who have noble character and get closer to Allah.² Ibn Khaldun, 6 a famous Muslim historian and scholar from the 14th century, said that Islamic education was the key to building a quality society. Islamic education, in his view, is not only about memorizing religious texts, but also developing

² Shahlo Khalilova, "The Value of the Heritage of Abu Ali Ibn Sina in the Development of Youth Education," *American Journal of Research in Humanities and Social Sciences* 14 (2023): 146–51.

² Muhamad Arif and Mofid Kasturi Nor bin Abd Aziz, "The Relevance of Islamic Educational Characteristics In The 21st-Century:(A Study on Al-Suhrawardi's Thoughts in Adabul Muridin Book)," *Syaikhuna: Jurnal Pendidikan Dan Pranata Islam* 13, no. 02 (2022): 175–96.

critical thinking, independence, and creativity. Ibn Khaldun emphasized the importance of education to build just and wise leadership in society. For him, Islamic education must bring positive changes in the lives of individuals and society.² 7

Syed Muhammad Naquib al-Attas, a Malaysian intellectual and scholar who lived in the 20th century, said that Islamic education is about harmonizing scientific knowledge with the teachings of the Islamic religion. Islamic education, according to him, must instill a deep understanding of Tawhid (the oneness of Allah) in every aspect of learning. Al-Attas emphasizes holistic education, which includes academic, spiritual, social and cultural aspects. For him, Islamic education must produce individuals who are knowledgeable, have noble character, and contribute positively to society.² 8

Meanwhile, Fazlur Rahman, a Pakistani scholar who lived in the 20th century, said that Islamic education is about integrating Islamic values with modern social and intellectual realities. Islamic education, according to him, must provide an understanding of Islamic teachings that are relevant and contextual in the modern era. Rahman emphasizes education that promotes critical thinking, tolerance, and intercultural dialogue. For him, Islamic education must prepare individuals to face global challenges with a solid understanding of religious teachings.² 9

² Husnul Amin, Yudi Pratama, and Afifah Husnul Amin, "Revitalizing Ibn Khaldun's Theory of Islamic Education for the Contemporary World," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 3 (2023): 4010–20.

² Agus Riwanda, "Comparative Typology of Science and Religion Integration of Syed Muhammad Naquib Al-Attas and Amin Abdullah and Its Implications for Islamic Education," *Journal of Islamic Civilization* 5, no. 1 (2023): 91–111.

² Azwar Iskandar, "The Concept of an Ideal Society: A Review of Fazlur Rahman's Perspective," accessed April 6, 2024, https://www.researchgate.net/profile/Abur-Usman/publication/361207332_The_Concept_of_an_Ideal_Society_A_Review_of_Fazlur_Rahman's_Perspective/links/62a2cf58416ec50bdb1ad2df/The-Concept-of-an-Ideal-Society-A-Review-of-Fazlur-Rahmans-Perspective.pdf.

From the views of the five experts above, various perspectives on Islamic education are shown. Ibn Sina emphasized the formation of individuals who are knowledgeable and have good morals. Al-Ghazali highlighted the importance of understanding religious values and spirituality. Ibn Khaldun emphasized education as the key to social and societal change. Al-Attas views Islamic education as a harmony between science and religion. Rahman highlighted the importance of integrating Islamic values with modern realities.

ELEMENTS OF ISLAMIC EDUCATION

Islamic education includes various deep and broad elements, including religious, moral, social and intellectual aspects. First, tawhid, is a basic concept in Islam which teaches that Allah is the only God worthy of worship. This element is the main foundation in Islamic education. Islamic education aims to guide individuals to understand, acknowledge and practice monotheism in every aspect of their lives.³ This includes learning about the attributes of Allah, devotion to Him, as well as awareness of His presence in every action. Second, aqidah, is an important part of Islamic education, which discusses basic beliefs about religion, such as belief in Allah, angels, holy books, messengers, the Day of Judgment, and destiny. Education in the creed helps individuals to properly understand the basics of the Islamic faith, strengthens their beliefs, and provides a strong foundation for good deeds.³ Third, morals. Islamic education also places great emphasis on the formation of good morals. Good morals are the core of Islamic teachings which teach about kindness, honesty, patience, mutual assistance, and a fair attitude in

³ Asma Kounsar, "The Concept of Tawhid in Islam: In the Light of Perspectives of Prominent Muslim Scholars," *Journal of Islamic Thought and Civilization* 6, no. 2 (2016): 94–110.

³ M. Nurdin Zuhdi et al., "Religion, Higher Education, and Environmental Sustainability: Identification of Green Fiqh in Islamic Religion Courses at Muhammadiyah and Aisyiyah Universities," *Jurnal Iqra': Kajian Ilmu Pendidikan* 8, no. 2 (2023): 443–60.

interacting with fellow humans and other creatures. Education in morals helps individuals to develop awareness of Islamic ethics and morality, and practice them in everyday life.³ 2

Fourth, worship, is an integral part of Islamic education, which includes ritual practices of worship such as prayer, fasting, zakat and hajj. Education in worship is not only about how to perform worship correctly, but also understanding the meaning and purpose behind each act of worship. This helps individuals to draw closer to Allah, strengthen their spiritual connection, and feel His presence in every aspect of life.³ Fifth, knowledge. Islamic education also places emphasis on broad and in-depth knowledge. Islam encourages its followers to seek knowledge from sacred books, hadith, and world science. Islamic education covers various disciplines, including religious sciences such as tafsir, fiqh, and hadith, as well as world sciences such as science, mathematics, and history. The aim of science education in Islam is to provide knowledge that is useful for life in this world and the afterlife.³ Sixth, self-development. Islamic education also includes comprehensive self-development, both physically, mentally, emotionally and spiritually. This includes character formation, development of personal potential, as well as an understanding of social and humanitarian responsibility. This education aims to create balanced individuals who contribute positively to society.³ 5

³ Bucky Wibawa Karya Guna and Sri Endah Yuwantiningrum, "Building Morality and Ethics Through Islamic Religious Education In Schools," *IJGIE (International Journal of Graduate of Islamic Education)* 5, no. 1 (2024): 14–24.

³ Francis Felix Edet, "The Concept of Worship in Islam," *Lwati: A Journal of Contemporary Research* 16, no. 4 (2019): 125–30.

³ Sarfarozi Niyozov and Madeem Memon, "Islamic Education and Islamization: Evolution of Themes, Continuities and New Directions," *Journal of Muslim Minority Affairs* 31, no. 1 (March 2011): 5–30, <https://doi.org/10.1080/13602004.2011.556886>.

³ M. Ikhwan, Warul Walidhi, and Salami Mahmud, "Islamic Education's Alternative Approach to Nurturing Mental Health and Psychological Well-Being," *International Journal of Education, Language, and Social Science* 1, no. 1 (2023): 12–25.

By integrating the elements above, Islamic education aims to form individuals who believe, have noble character, are knowledgeable, worship correctly, and contribute positively to society. Islamic education is not only about acquiring religious knowledge, but also forming a personality that is balanced and has high morals in accordance with Islamic teachings.

GOALS OF ISLAMIC EDUCATION

From the views of the scholars above, several main objectives of Islamic education can be identified:

1. Forming Individuals who are Faithful and Pious

Forming individuals who believe and are devout in Islamic education is to prioritize the formation of a strong faith and high spiritual awareness. This goal includes a deep understanding of religious teachings, correct worship practices, and awareness of the presence of God in every aspect of life. Individuals who believe have a strong belief in the teachings of the Islamic religion, while being devout means living a life in obedience to Allah, avoiding sin, and trying to always do good. The point is to create individuals who live in high awareness of obedience to Allah in all things. The main aim of Islamic education is to form individuals who have strong faith and are devoted to Allah. This includes a deep understanding of religious teachings, correct worship practices, and awareness of the presence of Allah in every aspect of life.³

6

2. Formation of Noble Character

The formation of noble character in Islamic education includes the development of commendable qualities such as patience, honesty, justice, mutual assistance and kindness. This goal is to form individuals who have high morality, act with integrity, and contribute positively to society. Noble

³ Sutarman Sutarman, Heru Kurnianto Tjahjono, and Tasman Hamami, "The Implementation of Holistic Education in Muhammadiyah's Madrasah Indonesia," *Dinamika Ilmu* 17, no. 2 (2017): 191-203.

character also includes humility, simplicity, and a sense of empathy towards others. This character formation guides individuals to become individuals who not only prioritize their own good, but also care and are ready to help others, creating a harmonious and ethical environment.³ 7

3. Build Social Awareness

Building social awareness in Islamic education is teaching individuals to care about the needs and conditions of other people around them. This goal includes learning about the values of solidarity, unity and cooperation in society. Individuals are taught to understand their role in building a harmonious and just community. Social awareness also includes the importance of helping those in need, fighting for justice, and playing an active role in solving social problems. With a strong social awareness, individuals can become agents of change that bring benefits to society as a whole.³ 8

4. Intellectual Development

Intellectual development in Islamic education is expanding and deepening individual knowledge in various fields of knowledge, both religious and worldly. These goals include learning critical, analytical, and creative thinking skills, as well as a broad understanding of science. Individuals are taught to develop their intellectual potential to the maximum, so that they can respond to the challenges of the times with a strong understanding of religious teachings and their social context. Intellectual development also teaches individuals to continue learning and developing,

³ Tukiran Tukiran, "Earlier Formation of Noble Characters and National Character Education," *Proceedings Series on Social Sciences & Humanities* 8 (2023): 55–62.

³ Niki Lambropoulos, Xristine Faulkner, and Fintan Culwin, "Supporting Social Awareness in Collaborative E-Learning," *British Journal of Educational Technology* 43, no. 2 (March 2012): 295–306, <https://doi.org/10.1111/j.1467-8535.2011.01184.x>.

so that they can make positive contributions to the field of science and society.³

9

5. Preparing Individuals for the Future

Preparing individuals for the future in Islamic education is equipping them with the knowledge, skills and attitudes necessary to face the challenges of an ever-evolving era. This goal includes learning science, technology, economics, politics, and other aspects of modern life. Individuals are taught to be innovative, adaptive, and able to contribute positively in a dynamic society. Preparation for the future also includes learning the values of courage, perseverance and responsibility, so that individuals can become effective and highly competitive leaders in this era of globalization.⁴

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6. Creating a Quality Society

Creating a quality society in Islamic education is a goal that leads to the formation of a civilized, ethical and progressive community. This goal includes learning the values of solidarity, justice and unity among members of society. A quality society in Islam is one that respects diversity, upholds moral values, and provides fair opportunities for all individuals. The formation of a quality society also involves cooperation between community members in building sustainable social, economic and political infrastructure. Thus, a quality society in Islamic education is one that is able to create conditions conducive to the spiritual, moral and material growth of its society.⁴

1

7. Align Knowledge With Religious Values

³ Charis Psaltis, Gerard⁹ Duveen, and Anne-Nelly Perret-Clermont, "The Social and the Psychological: Structure and Context in Intellectual Development," *Human Development* 52, no. 5 (2009): 291-312.

⁴ Christine Redeker et⁰ al., "The Future of Learning: Preparing for Change," 2012, <https://research.ou.nl/en/publications/the-future-of-learning-preparing-for-change-2>.

⁴ Peter M. Senge, "Creating the Schools of the Future: Education for a Sustainable Society," in *Creating a Sustainable and Desirable Future*, by Robert Costanza and Ida Kubiszewski (WORLD SCIENTIFIC, 2014), 321-29, https://doi.org/10.1142/9789814546898_0043.

Another important goal is to align world knowledge with Islamic religious values. Islamic education must strengthen the understanding of the oneness of Allah in every aspect of life, so that the knowledge obtained does not conflict with religious teachings.⁴ 2

Thus, the aim of Islamic education according to experts is to form individuals who have faith, noble character, broad knowledge, worship correctly, have high social awareness, are ready to face future challenges, and contribute positively in forming a civilized, ethical and quality society.

THE HAPPINESS OF LIVING IN THE WORLD AND THE AFTERMATH ACCORDING TO THE VIEWS OF ISLAMIC EDUCATION EXPERTS IN INDONESIA

Happiness in life in this world and the afterlife is a deep concept in Islamic teachings, which is understood and explained by Indonesian Islamic education experts. They emphasized the importance of living a balanced life between this world and the afterlife, and how Islamic education can be the key to achieving eternal happiness. Azyumardi Azra, an Indonesian Islamic scholar known for his deep thoughts on Islamic education, views happiness in life in this world and the afterlife as the main goal of Islamic education. According to him, Islamic education must form individuals who have strong faith and noble character. He emphasized the importance of developing spirituality in education, so that individuals can achieve true happiness both in this world and in the afterlife. In Azra's view, true happiness in life lies in harmony between obedience to Allah and kindness in interacting with fellow humans.⁴ 3

⁴ Huma Mursaleen and Šadaf Taimur, "Gender Construct for Sustainable Development in Pakistan: Evaluating Alignment of Education System with the Religious Ideology," *Societies* 13, no. 10 (2023): 224.

⁴ Azyumardi Azra, Dina Afrianty, and Robert W. Hefner, "Chapter 8. Pesantren and Madrasa: Muslim Schools and National Ideals in Indonesia," in *Schooling Islam*, ed. Robert W. Hefner and Muhammad Qasim Zaman (Princeton University Press, 2010), 172–98, <https://doi.org/10.1515/9781400837458.172>.

Din Syamsuddin, an Indonesian Islamic figure who is also the former General Chair of Muhammadiyah, said that happiness in life in this world and the afterlife can be achieved through education based on religious values. According to him, good Islamic education must form individuals who are devoted to Allah, have noble morals, and contribute positively to society. Syamsuddin emphasized that true happiness in life is when individuals are able to live a life full of gratitude, peace of mind, and awareness of their moral and social responsibilities.⁴

4

Quraish Shihab, a scholar and expert on The Koran interpretation, teaches that happiness in life in this world and the afterlife in Islamic teachings is closely related to the concept of maqasid al-shariah, namely the goals of Islamic law which include survival, security of life, freedom, offspring, and religion. He emphasized that Islamic education must lead to a correct understanding of the objectives of this Shari'a, so that individuals can live in accordance with Allah's will. According to Shihab, happiness in life is when an individual is able to live a life in full obedience to Allah and upholding moral values.⁴

5

Amin Abdullah, an Indonesian Muslim scholar who is also known as an observer of Islamic education, views happiness in life in this world and the afterlife as the result of a balance between world affairs and religion. According to him, Islamic education must form individuals who are intellectually and spiritually intelligent. He emphasized the importance of education that provides a strong religious foundation, so that individuals can live their lives with full awareness of the afterlife and their moral obligations

⁴ Ilham Ilham and Ihwan P. Syamsuddin, "Pendidikan Islam: Telaah Sejarah Sosial Keagamaan Dan Modernisasi Pendidikan Muhammadiyah," *Tajdid: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 5, no. 2 (2021): 199–216.

⁴ Eka Prasetiawati, "Konsep Pendidikan Anak Menurut Al-Qur'an Perspektif Muhammad Quraish Shihab," *TADBIR: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2017): 116–31.

in this world. According to Abdullah, happiness is when an individual can achieve success in the world while maintaining obedience and devotion to Allah.⁴ 6

Komaruddin Hidayat, a professor in the field of Islamic studies in Indonesia, teaches that happiness in life in this world and the afterlife is the result of an individual's spiritual and moral journey. According to him, Islamic education must guide individuals to understand religious teachings correctly and implement them in everyday life. Hidayat emphasized the importance of developing strong character, so that individuals are able to live life with patience, honesty and generosity. According to Hidayat, true happiness in life is when individuals are able to live a life full of meaning and purpose in accordance with Islamic teachings.⁴ 7

From the views of the Indonesian Islamic education experts above, it can be concluded that according to them, happiness in life in this world and the afterlife can be achieved through holistic education, which integrates spiritual, moral, social and intellectual aspects. Experts emphasize the importance of forming individuals who believe, are devoted to Allah, have noble morals, and contribute positively to society. The balance between world affairs and the hereafter is also the main focus in efforts to achieve eternal happiness. True happiness in life in Islamic teachings is when individuals are able to live a life with full obedience to Allah, high moral awareness, and a willingness to share goodness with others. Thus, Islamic education has a very important role in guiding individuals to achieve a happy, balanced life that is beneficial to society as a whole.

⁴ Abdullah Dju, "Pemikiran M. Amin Abdullah Tentang Pendidikan Islam Dalam Pendekatan Integrasi-Interkoneksi," *Jurnal Ilmiah Al-Jauhari: Jurnal Studi Islam Dan Interdisipliner* 3, no. 1 (2018): 1-15.

⁴ Nur Ali Hamid, "Konsep⁷Kebahagiaan Perspektif Komaruddin Hidayat" (B.S. thesis), accessed April 6, 2024, <https://repository.uinjkt.ac.id/dspace/handle/123456789/56988>.

CONCLUDING

This article reviews the views of Indonesian Islamic education experts regarding happiness in life in this world and the afterlife through education. Experts, such as Azyumardi Azra, Din Syamsuddin, Quraish Shihab, Amin Abdullah, and Komaruddin Hidayat, emphasize the importance of holistic Islamic education. They view happiness as the result of a balance between strong faith, noble character, social awareness, and intellectual development. The formation of individuals who are faithful, devout, have noble character and contribute positively to society is the main focus. The balance between this world and the afterlife is also a central point, where true happiness is achieved through obedience to Allah and moral awareness. True happiness in life in Islam is when individuals are able to live a life full of meaning, true goals, and obedience to religious values.

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