

Islam as a Way of Life

Sabrina Putri¹

Article Info

Page : 194-199

ISSN : 3026-5290

Vol 2 No 1 2024

Corresponding Author

Sabrina Putri, Universitas

Muhammadiyah Sumatera Utara

Email: sabrinaputrii0111@gmail.com

Abstract

The aim of writing this article is to explore Islam as a guide to life. The research method used was a review of various related library sources. The author collected documents related to guidelines for living in Islam. The research results show that Islam is a religion with clear life guidelines. All aspects of life, including economic, social, educational and other issues, have been clearly regulated in Islam through the Al-Quran and Hadith as sources of law. Islamic education means an educational system that gives a person the opportunity to live his life in accordance with the ideals and values of Islam which animate and color his personality. In other words, Islamic education is an educational system that covers all aspects of a person's life. Therefore, it is important to remember that Islam is used as the correct guide, because with its guidance, all spectrums of life can be managed properly.

Keyword: Islamic Education, Way of Life

1. INTRODUCTION

Islamic education is one of the teachings of Islam which is based on the Al-Quran and Hadith of the Prophet Muhammad SAW. On the basis of these two things, Islamic scholars/scholars developed it and classified it into two parts (S. Farida, 2016), namely: First, *aqidah* for belief; Second, *Sharia* refers to teachings about correct deeds. Since education involves correct deeds, education in the realm of *Sharia* is also included. If classified further, it is included in the *Muamalah* subfield. (Muhamad & Mustofa, 2013). Below we describe the basic principles of Islamic teaching material which consists of Faith, Worship, Social Affairs and Science. (Al-hidayah & Hi, 2018) To refute doubtful opinions about aspects of Al-Qur'an education, Abdul Rahman Saleh Abdullah argues that the word *tarbiyah*, which comes from the word "*rabb*" (to educate and educate), widely used in the Koran. ; Likewise, the word "*science*" appears so often in the Qur'an shows that the Qur'an does not ignore concepts related to education. Hadith also provides a lot of foundation for Islamic education. (SN Farida, 2016). Hadith as statements, experiences, interpretations and matters of the Prophet Muhammad are the second source of Islamic teachings after the Koran. The Qur'an and Hadith, apart from being sources or basic Islamic education, of course it also offers interpretation and development of the Qur'an and Hadith in the form of *ijma'*, *qiyas*, *ijtihad*, *istihsan* etc., which are often considered basic Islamic education. (Izzah, 2015) However, we have that consequence the foundation is the basic foundation, in this case the foundation of Islamic education is only the Qur'an and the Hadith of the Prophet Muhammad SAW.

2. RESEARCH METHODOLOGY

Library research is used as a research method, namely research sourced from books from various sources and writings related to the subject of the research either directly or indirectly with the author's research. This type of research is analytical-descriptive because it collects many opinions from researchers and experts to then review and analyze to arrive at a conclusion conclusion. Data collection was carried out using an inductive method, namely a thinking process that begins with a single or specific piece of information, then continues with a general conclusion. Data were analyzed using analytical descriptive method, namely collecting information from various researchers' opinions and experts for further analysis to finally provide descriptive conclusions and analytical.

3. RESULT AND DISCUSSION

Understanding Islamic Education

Education is a process carried out consciously or deliberately to increase knowledge, understanding and experience, to determine life goals, so that we have a comprehensive vision for a better future, and with

the help of education we can create quality human beings. Islamic education means an educational system that gives a person the opportunity to live his life in accordance with the ideals and values of Islam which animate and color his personality. In other words, Islamic education is an educational system that covers all aspects of a person's life. The needs of Allah's Servants because Islam has become a guide in all aspects of human life, both in this world and in the afterlife. (Muhamad & Mustofa, 2013) The term education in the Islamic context usually refers to the terms tarbiyah, al-ta'dib and al-ta'lim. Of these three expressions, the one often used in Islamic education is the expression al-tarbiyah. Meanwhile, the terms al-ta'dib and al-ta'lim are rarely used. These two terms have been used since the beginning of the growth of Islamic education. However, these three terms have the same meaning in certain cases. But basically, each term has textual and contextual differences. Therefore, it is necessary to present a description and analysis of the three terms of Islamic education with several separate arguments from several opinions of Islamic education experts (Izzah, 2015).

Goals of Islamic Education

Taking the Koran and Hadith as the basis of Islamic education is not considered righteousness based on faith alone. However, it is precisely because the truth contained in these two foundations can be accepted by human reason and accepted in history or human experience. Terminologically, goals are tendencies, trends, focus, intentions. Or goals are objectives that must be achieved by the implementing person or group. Or according to Zakiah Darajat, a goal is something that is expected to be achieved after the completion of a business or activity. (SN Farida, 2016) Therefore, the goal of Islamic education is the goal that a person or group of people who practice Islamic education wants to achieve. From an epistemological perspective, the formulation of educational goals is an indispensable prerequisite for defining education that is at least oriented towards basic human concepts, (Al-hidayah & Hi, 2018) nature and science and pays attention to its basic principles. Hujair AH. Sanaky mentioned the expression of the goals of Islamic education with the vision and mission of Islamic education. According to him, Islamic education actually has an ideal vision and mission, namely "Rahmatan Lil' Alam". Munzir Hitami claims that educational goals cannot be separated from a person's life goals, even though they are influenced by cultural differences, views on life or other desires (Muhamad & Mustofa, 2013). Ontological: in Islam, human nature is God's creation. Even though he obeyed The general goal of Islamic education is that humans are recognized as servants of God. According to Islam, education should make everyone a slave of God. Enslave yourself means worshipping God. As in the word of Allah SWT. As part of the components of educational activities, the existence of the formulation of educational objectives plays a very important role. Because the goal is to lead activities, advance work, provide value and contribute to success.

The mission of Islamic education is supports, transmits and develops the continuity of Islamic values originating from the Holy Koran and Al-Hadith. Meanwhile, Anwar Jundi explained that in Islamic understanding, the main goal of education is to shape humans into Islamic individuals. The aim of training is to create quality human beings and character, who has a broad vision for the future to achieve the desired goals and who can adapt quickly and precisely to different environments. Because education itself motivates us to be better in all areas of life. Because without education itself the current rule of progress, because the longer the competition gets tighter and the longer the quality of education develops. The aim of Islamic education is to achieve balance in the development of one's personality. In a holistic and balanced manner, which is achieved through the development of the human soul, spirit, rational self, emotions and feelings, education should encourage the development of character, spirit, reason, imagination and physical character of all students, scientific and linguistic, and spiritual and intellectual aspects. , individual and collective, and encourages all these aspects to develop towards goodness and perfection. The ultimate goal of Islamic education is total submission to Allah SWT, both for personal survival and for humanity as a whole. The purpose of education is the expected change in the subject of students after experiencing the educational process, and in the individual's behavior and personal life and in the life of society and the natural environment in which the individual lives.

Function of Islamic Education

The mission of Islamic education at the micro level is clear, namely. H. maintain and develop human nature and the resources available in students' subjects to form complete humans according to Islamic standards. Or as it is usually used, namely for Muslim individuals. Apart from that, from a macro

perspective, the functioning of Islamic education can be seen through phenomena that occur in the development of human civilization, considering that human civilization continues to grow and develop through education (Al-hidayah & Hi, 2018). We can trace this phenomenon through cultural anthropology and sociology studies, which show that human civilization has progressed from time to time; and progress is achieved through social communicative interaction. From this it can be concluded that from a cultural-anthropological and sociological point of view, the task of education is to spread an appropriate image of humans in their inner environment, so that creativity that develops within themselves and the environment can be encouraged.

Sources of Islamic Teachings

The first and second sources of Islamic teachings (Al-Quran and Hadith/As-Sunnah) come directly from Allah SWT and the Prophet Muhammad SAW. The third (ijtihad) is the result of the thoughts of Muslims, namely mujtahid scholars (people who carry out ijtihad) with additional references to the Koran and As-Sunnah:

1. Al-Qur'an

The Al-Quran is a collection of revelations or words of Allah conveyed to the Prophet Muhammad SAW which contains teachings about Faith (Faith/Tauhid/Faith), Worship (Law) and Character (Mortals). The Koran is the greatest miracle of the Prophet Muhammad SAW, even greater than the miracles of previous Prophets. The Koran confirms previous books and explains the laws that were previously established. The Qur'an in its current form is a codification or bookkeeping carried out by the Companions. It was first carried out by Zaid bin Thabit during the time of Caliph Abu Bakar, then an ad hoc committee was formed under Zaid during the time of Caliph Utsman bin Affan to compile the manuscript of the Koran. Therefore, the Al-Quran Mushaf is now also called the Ottoman Mushaf (Muhamad & Mustofa, 2013).

2. Hadith / As-Sunnah

Hadith/As-Sunnah is also called As-Sunnah. Sunnah literally means "custom" or "habit" (tradition). Sunnah is all the words, actions and conclusions/agreements and practices of the Prophet Muhammad SAW. Assertiveness (taqrir) is the acceptance or silence of the Prophet SAW towards the words and behavior of his companions. The position of As-Sunnah as a source of Islamic law is explained in the Koran and the words of the Prophet Muhammad SAW. Sunnah is the "interpreter" and "juklak" (implementation instructions) of the Qur'an. The Qur'an, for example, requires the obligation to pray and speaks of bowing and prostrating. It is the Sunnah or Hadith of Rasulullah that provides a direct example of how prayer is performed, starting with takbiratul ihram (reading "Allahu Akbar" as the opening prayer), pausing the prayer, reading Al-Fatiha and bowing, bowing to read the tahiyat and greetings. When the Prophet Muhammad SAW was still alive, he forbade his companions to write down what he said. This policy was made so that his speech would not be confused with Revelation (Al-Quran). Therefore, all hadiths at that time were only memorized or memorized by friends. (S. Farida, 2016).

3. Ijtihad

Ijtihad is seriously considering preparing a legal opinion on a matter that is not clearly stated in the Al-Quran and Sunnah. The perpetrator is called Mujtahid. The position of ijtihad as the third source of Islamic law or teaching after the Qur'an and As-Sunnah is proven by the Hadith (the story of Tirmidhi and Abu Daud), namely the dialogue or question and answer between the Prophet Muhammad and Mu.'adz bin Jabal who was appointed Governor Yemen. Ijtihad is a "scientific way" to determine the rights of a case that is not explicitly determined in the Al-Quran and Sunnah. Basically, all Muslims have the right to carry out ijtihad as long as they master the Koran, Sunnah and Islamic history, they also have good morals and master various scientific disciplines. In general, mujtahids are scholars whose scientific integrity and morals are recognized by Muslims. The results of their ijtihad are known as fatwas. If ijtihad is carried out jointly or collectively, the result is called ijma or agreement. Wallahu a'lam.

Scope of Islamic Teachings

Field of study: From area we define it as a place, ie. H. research area studies, the scope of which is in a place or region, then they (study area participants) apply it to themselves. as chairman of the OSIS, he

conducted a comparative study of OSISs that were better known than his school's OSIS. The aim of the research is also to learn to explore knowledge and experience to achieve the same goals of Studentenwerk. Thematic Study: Learning by understanding based on the topic in its meaning, that is, in our research we mainly start by looking through the topic first, so in our opinion learning based on the topic is easier to be studied and understood, such as: B. Islamic religious teachings, Sufism, morality, politics, etc. From the two parts above, we not only learn through topics, but we can see other experiences that we feel we can use as examples

Characteristics of Islamic Teachings

Regarding these qualities, Islam has two versions. The first version is closer to the essence of Islamic teachings themselves, such as universal, comprehensive and so on, which we describe in the explanation below. And the second version is closer to the scope of Islamic teachings, such as religion, aqidah, politics. (S. Farida, 2016) The two versions are very different, and both were initiated by different characters:

1. First version

There are so many broad Muslim communities that there are differences ethnicity and nationality in the approach or practice of Islamic principles, which are approved by Muslims. So that Islamic teachings remain strong, even though there are only slight differences, such as when Imam Tayammum told Syafi'i to rub his hands up to the elbows, there are those who claim it is only limited to the wrists, but the aim is to unite, namely unity. His teachings are the Koran and Hadith.

- a) Moderate Islam in implementing its teachings on the middle path does not lean to the right to emphasize the psychic (spiritual) and to the left to emphasize the material (physical),
- b) The dynamics of Islamic teachings do have the power or ability to move and develop so that many Muslims really love its teachings because Islamic teachings are very solid when used as a guide for people to serve
- c) The universal religion of Islam truly offers opportunities to all mankind, not just certain groups or nations, of course Islamic teachings are Rahmatan lil-'alam, which is in line with the mission of the Prophet Muhammad SAW. Islam means that we are satisfied and happy in this world and in the afterlife. Islam not only examines how Muslims relate to their gods, but also examines each other and the position of humans at the center of the universe (QS. Ali Imran 112).
- d) Flexible and flexible, when a student graduates from college or graduates he is free in his career choices to become a teacher, civil servant, doctor etc. the behavior and attitude of civil servants, which also means pliable and pliable, ie. Islamic teachings contain discipline that is imposed on every individual, these rules must be obeyed and those who violate them commit a sin,
- e) Don't worry, the problems faced by Muslims are increasingly complex, how do Islamic teachings address these various problems? The more complex life's problems are, then
- f) There are increasingly more solutions offered by Islamic teachings, namely the Qur'an and al-Hadith, and when both are absent, there is still ijtiḥad, which is even if someone has made ijtiḥad. didn't move immediately. stay away from and turn away from these two things because Islam is like rahmatan al lil'alam.
- g) The gradual transmission of Islamic teachings was passed down from generation to generation, as was the case with the Koran. If Islamic teachings are conveyed directly, there will be confusion and difficulties in implementing Islamic teachings, and this can have fatal consequences and laziness. Islamic teachings, because this one is not ready, come again, because applying Islamic teachings even in everyday life is very, very difficult, if not gradual, then Islamic teachings aim to make people do the best they can.
- h) According to human nature, each person's abilities are very different, so we can learn that some understand it immediately, and some accept it half-heartedly. Therefore, Islamic teachings are not difficult when people learn from the basics, it is difficult to understand when they give Islamic teachings directly from within.
- i) Argumentative philosophical teachings. Islam is a teaching that has a very strong foundation and can be used as a postulate. It is not enough to explain things directly, relying on strict teachings and instructions.
- j) Islamic teachings are very distinctive in the field of teaching and further improve human character, so people who are not satisfied with Islamic teachings may think that Islamic

teachings are useless, boring and too difficult to follow, that's how we are with our students. Islamic teachings, we really need to explore these teachings with enthusiasm.

2. Second version

- a) In the field of Religion, Islamic teachings also provide color to shape the character of Muslim women so that Muslim women or Muslim women who have deepened and renewed their attitude towards religion with the characteristics exemplified by the Prophet Muhammad as the Prophet himself, his morals are the Koran, the people or people of the Prophet Muhammad cannot possibly behave. in the field of religion it is exactly the same because humans make mistakes and must also forget. (Al-hidayah & Hi, 2018) The characteristics of Islamic religious teachings are not only recognizing plurality (God's unchanging power, therefore it cannot be opposed or denied), but also recognize the existence of universalism, namely religious teachings and the last day, in this case we are usually called; it is by faith (faith in God and supreme belief on that day),
- b) The field of worship is God's mission. Efforts that must be made are to follow or do what Allah commands such as prayer, fasting, zakat and refraining from things that are prohibited such as usury, adultery, drinking alcohol, etc. It is very difficult for us to carry out or fulfill this sacred mandate, sometimes we are lazy, dizzy and even when we are in a worship environment (in worship) trials hinder us because people have enemies who can harm us. Thus, the Islamic view of worship is the essence, soul and teachings of Islam itself, in accordance with the task of human creation, namely. creatures who will always adore him,
- c) The field of Aqidah is our commitment or belief in God Almighty by promising to recite two creeds which testify that there is no God but Allah and the Prophet Muhammad is His Messenger and we do what is determined as good deeds. The characteristic of Islamic teachings that we can see through this area of aqidah is that Islamic aqidah is pure in both content and process. The only person believed and accepted as a god who must be worshiped is Allah. Such beliefs should not be given to others because we lead to polytheism
- d) The field of science and culture as a figure in Islamic teachings is a field that contributes to the formation of Muslims who are different from the teachings of other religions. We as Muslims are not only obliged for the young to seek knowledge about this obligation, but also old grandmothers are still obliged to seek knowledge as a stronghold of Islamic teachings, so that it does not quickly collapse when the earth ages, our problems are even more complex. face That's why Muslims really need to study its teachings, so that one day someone will give us trouble! We have the ability to fight it. Among us there is great cultural diversity, in this case we have to sort and choose which culture is in harmony with Islamic teachings? When we talk about knowledge and culture, in relation to obtaining it, we turn a little to verse 1 of Surah al-'alaq, namely that we are told to read, because by reading we can obtain any knowledge according to the power of A. studying Baiqun. Apart from the meaning in the verse, reading in the ordinary sense also means studying, observing, comparing, measuring, observing, describing and analyzing,
- e) The field of Islamic education views education as the right of every person, men and women, and lasts throughout life. Request information from parents to the cemetery. Seeking knowledge is mandatory for every Muslim and every Muslim so most people are willing to make sacrifices. for the education of themselves and their families, there are people who sacrifice their wealth in the fields, and valuable objects are also burned for education. Many factors influence education in the Qur'an such as: B. learning media, curriculum, methods, facilities, etc. Apart from education, there are also many methods, such as; B. Lecture method, question and answer, discussion, demonstration, assignment, example, introduction, excursion, story, punishment, advice, etc.
- f) Our social field is taught by Allah, the Lord of the worlds, namely hablun munannass (relationships between humans). In this social environment, people can stand for mutual help, mutual advice, loyalty to the flock, tolerance and friendship. In al-hadith we often meet or listen to ustadz, ustadz or kiai, whose content is to pay attention to neighbors in the surrounding area, we are not alone when our neighbors are hungry.
- g) In the economic field of life, we all have to collect so much because in life we need things that can make us live. Of course, to get these things, we have to sacrifice energy, wealth, thoughts, etc. to get these things. If we pay attention to the hadith of the Prophet narrated by Ibn Mubarak which means: He is not a good person who leaves this world to follow the afterlife and people leave the

afterlife because of the benefits. A good person is a person who achieves both in a balanced way, because the world is a tool for the afterlife, and should not go beyond the afterlife, being sacrificed for the things of the world.

- h) In the health sector, in our opinion, in Islamic teachings, it is very dangerous when some people ignore its teachings, the health effects of which, hadiths teach us a lot, such as al-Nadzofatu min al-iman, it is clear that if some people ignore cleanliness, we cannot deny it, that in the area where we usually sit or eat casually, there are many mosquitoes, flies and the like, even if these animals bother us
- i) In the political sector, for example, in the political section of the Qur'an, the characteristic of Islamic teachings is obedience to ulii alamr, or in Indonesia they can be called officials or rulers in the political sector, which Islam teaches us to obey critically, namely obedience. to be based on God's standards of truth. One day, when the government acts arbitrarily, we can criticize our aspirations and convey them through the DPR, which in turn conveys the results of the people's efforts to narrow circles, such as the MPR.
- j) The field of work is also worship of God Almighty, so in work situations you must not forget God because He has many angels, with each angel having their own duties, such as recording human deeds. In this case we must work in accordance with Islamic teachings, for example in business we are not allowed to steal scales. We work based on the words/hadith of Khoilu an-naas anfa'uhum lian-naas so that our work is always approved by Allah, the Creator of all things.
- k) Islam as a scientific discipline, according to the Decree of the Minister of Religion of the Republic of Indonesia in 1985, Islamic scientific disciplines include the Al-Qur'an/tafsir, hadith/hadith science, kalam, philosophy, Sufism, Islamic law (fiqh), history of Islamic culture and religion. Islamic education In the Republic of Indonesia, the government pays great attention to Islamic teachings so that regulations are implemented (Izzah, 2015). Even though Indonesia is not entirely based on Islamic teachings but Pancasila, by implementing several Islamic teachings we feel very comfortable in life because Islam teaches justice, concern for others, tolerance between religions, etc. or do not know how to do this, but do not want to do what Islamic teachings teach, they deviate and corruption, youth anarchy and theft occur. Because the cases that we hear very often are actually the majority of Muslims, the Islamic religion is only a symbol of KTP.

1. CONCLUSION

The conclusion above provides a comprehensive view of Islamic education which includes understanding, objectives, functions, research methods, as well as teaching sources and scope. In conclusion, Islamic education is not only limited to aspects of faith and worship, but also includes social aspects, science and moral principles. This is obtained from the two main sources of Islamic teachings, namely the Al-Qur'an and Hadith, which are the basis for developing educational values. Islamic education aims to form a holistically balanced human being, sharpen character, and teach a way of life that is in line with religious teachings. The research method used is literature with descriptive-analytical analysis, collecting various views from experts to provide a deeper understanding. Thus, Islamic education is an educational system that accommodates all aspects of life, creates people who are devout, have noble character, and contribute positively to society.

REFERENCE

- Al-hidayah, S., & Hi, DP (2018). Revitalization Of Islamic Sharia. <https://doi.org/10.30868/am.v6i2.305>
- Farida, S. (2016). Character education from an Islamic perspective. 1(1), 198–207. <http://ejournal.kopertais4.or.id/madura/index.php/kabilah/article/view/1724>
- Farida, SN (2016). Hadiths About Education (A Study of The Importance of Children's Education). 1(September), 35-42. <https://doi.org/10.15575/diroyah.v1i1.2053>
- Izzah, L. (2015). Strengthening Islam in the Formation of Lathifatul Izzah's Character. VI(2), 177–190. <https://ejournal.almaata.ac.id/index.php/LITERASI/article/view/199/194>
- Muhamad, O., & Mustofa, A. (2013). Dynamics of the miraculous structure of the Qur'an <https://doi.org/10.32699/syariati.v1i02.1109>