# Integration of Islam and Education

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**Abstract**:

This article examines the integration of Islam and education. The objective of this article is to understand the importance of education in life and explore the relationship between religion and education. The research method employed is qualitative descriptive with the data collection technique of literature review, using an interdisciplinary approach to understand the educational context from the perspective of Islam in order to describe the integration of Islam and education descriptively. What makes this article interesting is its emphasis on the significance of education in life and the revelation of the relationship between religion and education. The research findings highlight that through the provision of education, individuals gain an understanding of the meaning and purpose of life, enabling them to experience the sweetness of life with everything it encompasses. Conversely, individuals without a foundation of education may lack awareness of the meaning and purpose of life, leading to a lack of satisfaction and happiness. Furthermore, the relationship between religion and education is depicted as mutually reinforcing, where religion serves as the most crucial foundation for education. Education grounded in religion, according to the article, gives rise to a distinctive meaning. Islam views education as a right for everyone, regardless of gender, and it is considered a lifelong process. Within the realm of education, Islam is seen as a source of inspiration with a complex and clear formulation in terms of goals, curriculum, methods, teachers, facilities, and more.

**Keywords:** educational significance; Islamic education; religious and educational relationship; lifelong learning.

## INTRODUCTION

Religion and education are two important factors that play a significant role in shaping cross-cultural values and beliefs. The two have been intertwined for centuries, influencing how individuals view the world and their place in it. Education is a vital process that begins at birth and continues throughout a person's life. This not only involves formal learning of facts but also socializes the individual into his society. Schools can be agents of change or conformity, teaching individuals to think beyond their family and local norms and adapting them to their place in society (Wareham, 2022). Historically, religious communities have played an important role in fostering public attitudes towards education. Religious leaders and organizations build educational infrastructure, such as libraries, schools, and universities, to encourage learning and spread their religion (Ammerman, 2020; Mustari & Rahman, 2012). The two primary tenets of life—the earthly and the hereafter—are the foundation of existence as seen through the lenses of education and Islam. Thus, both the worldly and the spiritual parts of these two must be

realized in a balanced manner in day-to-day actions. In order to meet one's material and spiritual requirements, a harmonious, humanist, and socialist life is created when these two characteristics are put into practice. So, in discussing education, which always attracts attention from all groups, as is the case in discussing politics, democracy and religion. In discussing education, the approaches and themes used are also varied; some use interdisciplinary and multidisciplinary approaches (Mahfud, 2011).

Talking about education has actually been discussed since 600 BC by the Ancient Greeks, who said that education is an effort to help humans become human, which means that education can "humanize humans." From this sentence, there are two things that must be truly understood, namely "human" and "helping". Therefore, humans themselves need to be helped so that they can become humans. The benchmark for someone who can be said to be human is that he or she has human characteristics. Because it is difficult to be human. because during the Ancient Greek period, many people failed to become human. Based on the classification of Ancient Greeks, those who can be called humans must fulfill 3 requirements. Firstly, capable of self-control (EQ). Secondly, with love for the country. Third, has extensive knowledge. The first thing, being able to control yourself, is very important in living life and in education. or is called emotional intelligence (EQ/emotional quotient). Great philosopher and scientist in Ancient Greece, Pythagoras, gave a signal to his students that they were not allowed to eat dishes made from groundnut and chicken. According to him, the basic ingredients of these foods can make it difficult to control yourself. If someone is able to control themselves, then they definitely have noble morals. In this way, it will automatically have implications for love of the homeland or love for one's home, such as not causing damage to nature, throwing rubbish in a proper place, and not disturbing the peace of the neighbors next door. If this is achieved then life will feel more enjoyable, a comfortable and peaceful life. Furthermore, being knowledgeable, the goal of education is based on someone who has a brilliant mind and thinks about the truth. By having the right mindset, the goals of education will be well-directed (Tafsir, 1990).

According to the father of Indonesian National Education, Ki Hajar Dewantara, regarding education, he said that education is a way to guide the nature of children to achieve the highest happiness. Then, education is basically inseparable from what is called knowledge. This means that where there is education, there is also knowledge (education as science). So, science is something that will always exist at all times, where science always offers very important and interesting issues to continue to study. Therefore, knowledge becomes a long-term investment that will never disappear because knowledge can be passed on to the next generation and can develop a culture so that, in the end, knowledge can guide and enlighten humans in determining their attitudes, actions and thought patterns. As the Prophet SAW said, *"Know that knowledge is light; this light provides directional light for someone who uses it, someone who studies it, and someone who always practices it, so, in fact, knowledge can dispel darkness and show people the way to the truth in everyday life."*

If one were to look more deeply into education and religion (Islam), the basis of education or learning in the Al-Quran is certainly found in various verses in the Al-Quran that talk about education (knowledge). Where science, with its many model forms, is repeated 854 times in the Al-Quran. The word science is often used as a process to search for knowledge and the object of knowledge itself. Linguistically, "Ilm" means clarity, so various things formed from the root of the word have the characteristics of clarity. For example, the word "*ulmat*" (harelip), "*death*" (flag), "*they are taboo*" (alamat), "*al-jibal*" (mountains), and others. Science is clear knowledge about something. However, this word is different a'rif" (they who knows), "Arafa" (knowing), as well as "*ma'rifah*" (knowledge). Allah SWT does not name *a'rif* "But " *alim*" with the verb "*ya'lam*" (He knows), in this case, the Qur'an usually uses it for Allah, for many things that He knows even though they are unseen, secret or hidden. In view of the Qur'an, knowledge is a privilege that makes humans superior to other creatures when implemented as a caliphate function. This can be illustrated from the history of the first human events through the explanation from the Qur'an, *"And He taught Adam the names (of things) all, then presented them to the angels and said, "Tell me the names of those things if you are indeed the righteous people!" They replied, "Glory be to You, we do not know anything other than what You have taught us. Indeed, You are the All-Knowing and the All-Wise."* (Q.S Al-Baqarah [2]: 31-32).

Based on the explanation above, it can be understood that education is an effort to reduce ignorance, especially in Indonesia. Basically, someone who has experienced education means a person already knows well about various things, especially religious matters. So, education can have a spectacularly good impact in building future development, changing the stigma of a bad society into a good one, and with education it can create people who are wise, both in terms of thoughts and actions and can solve life problems, such as religious or belief issues.

However, until now there are still many problems found in education, for example in the illustration of public opinion in general which thinks that "*education is not important, education is useless or cannot bring benefits to life, education does not make a person smart, religion and education have nothing to do with each other, being smart*

*in religious knowledge does not necessarily produce wisdom in a person, why study education up to Masters or even Doctoral Degree but when you graduate from college you end up getting a job that doesn't meet your expectations, it's useless to be smart in religious knowledge so it's easy to lecture other people but stupid to correct yourself, and so on.*". Based on these illustrations of public opinion, many can be found in any region. This means that, wherever a person is, there will definitely be this stigma in the surrounding environment.

Then the formulation of the problem in this article is *First*, Why is education important in life? *Second*, What is the Relationship between Religion and Education? Then what makes this article interesting is that it shows the importance of education in life and reveals the relationship between religion and education, which is different from previous articles written by other authors.

## METHOD

This article uses a descriptive qualitative research method with data collection techniques, namely literature study and an interdisciplinary approach, namely understanding the educational context from a religious (Islamic) perspective to explain descriptively in discussing the integration of religion (Islam) and education. The steps in this research include the following: *First*, collect relevant data sources. *Second*, summarize, review, and reduce the collected data sources. *Third*, compile these data sources.

## RESULTS AND DISCUSSION

### Definition of Islamic Education

When discussing the concept of Islamic education, it cannot be separated from the origin of the meaning of education which is related to Islamic teachings themselves. Education from the etymological aspect, linguistically (*lughatan*) there are three words used to form the language. Of the three words, namely *At-Tarbiyah*, *Al-Ta'lim*, *Al-Ta'dib* (Jalaluddin, 2001).

a.   Tarbiyah.

Tarbiyah comes from three words, namely *First*, from the word *robaa-yarbu* with the meaning of increasing and growing. *Second*, from the word *rabiya-yarba* with the meaning of growing and developing. *Third*, from the word *rob-yarubbu*, with the meaning of repairing, securing, controlling, leading, guiding and caring (Ma'luf Al-Yassu'i, 2002).

Regarding the understanding of Islamic education by experts including Yusuf Qardawi, education is for humans: their hearts and minds, morals and competence, physical and spiritual (Qardawi, 1980). Then from Ahmadi, Islamic education essentially aims to develop and maintain nature and human resources themselves, which ultimately leads to the formation of perfect human being (Ahmadi, 1992).

Etymologically, according to Margustam, the word tarbiyah has three roots, namely Robaa, Rabiya and Robba, but etymologically the word tarbiyah has a very broad meaning, namely: *First*, *Al-nama* with the meaning of developing, increasing, and little by little growing bigger. *Second, Aslahu* with the meaning of improving students if their growth and development process deviates from Islamic principles. *Third, Tawala Amrahu* means managing, responsibly and educating students' work. The *fourth is Ra'ahu*, with the meaning of accepting and leading based on a person's character and potential. Fifth, al-tansy'ah means to educate, to grow in a material and immaterial sense (mind, heart, feelings), these are all educational activities (Maragustam, 2016).

b.   Ta'lim

Basically *lugahwy* Ta'lim originally said from *Fi'il Thulathi Mazid Biharfin Wahid*, that is *Allama Yua 'Allim*. So that '*Allama* means, teach (Ramayulis, 2015). From the history of Islamic education, term *mu'allim* has been used in the term educator. Meanwhile, from the concept of Islamic education, said *Ta'limi* Its reach is wider and more general than the word tarbiyah. In this case it can be seen that Rasulullah SAW was sent to be *mu'allim* (educator) (Maragustam, 2016).

As for Maragustam, the difference between tarbiyah and ta'lim is: Tarbiyah: *First* According to Tarbiyah, the focus is more on the process of preparation and care for the first phase of growth, namely the infant and child phase. *Second*, The achievement of knowledge is based on mere imitation and without understanding the arguments. *Third*, The knowledge gained is only known to those in the future who do not understand its function, because it is still in the early stages of development. Meanwhile in Ta'lim: *First* Meanwhile, the word taklim places more emphasis on contemplation (understanding, comprehension, cultivation of trust, responsibility). *Second*, The attainment of science goes beyond imitation, namely knowledge obtained by argument and thinking. *Third*, Knowledge and skills that may be needed when living life, and instructions for good behavior to regulate life and behavior in the future (Maragustam, 2016).

While from Syed Muhammad Naquib Al-Attas, the words tarbiyah and ta'lim are considered to be a complete understanding of Islamic education, rejecting either one (tarbiyah or ta'lim) or both (ta'lim wa tarbiyah). Because the word shows incompatibility of meaning. According to him, the term tarbayah refers more to the physical and emotional aspects of the development and growth of animals and humans. As for ta'lim which is limited to instructional education and cognitive education only. The meaning of the word *ta'lim* as well a *tarbiyah* providing meaningful information for the world of Islamic education as a reflection, to use the paradigm of Islamic education to be more directed and clear (Muhammad al Naquib al Attas, 1984).

c.     Ta'dib

Etymologically, Ta'dib comes from *'addaba yu 'adibu*. So, *addaba* means giving manners (Ramayulis, 2015). Meanwhile, according to Syed Muhammad Naquib Al-Attas, ta'dib has a growth that includes several things, namely: *First*, a form of action to discipline the mind and soul. *Second*, the process of looking for the qualities and qualities of a good mind and soul. *Third*, appropriate and correct attitude that is opposed to bad and wrong attitude. *Fourth*, Knowledge can help humans from making wrong choices when making decisions and things that have not been tested. *Fifth*, Identification and acknowledgment of position (something) accurately and correctly. *Sixth*, A method so that the actualization of the position of something can be known accurately and correctly. *Seventh*, The realization of justice as reflected by wisdom (Muhammad al Naquib al Attas, 1984).

**Sources of Islamic Education**

According to al-Thoumy al-Syaibany, based on its name, Islamic education is based on the Qur'an and the Sunnah of the Prophet SAW. where the position found in the Qur'an itself becomes the source of his teachings through the effort to understand the verses of the Qur'an itself. The source of As-Sunnah is related to everything done by His Majesty the Prophet SAW in the form of practices during his life, which later became the main source of Islamic education itself. So, God sent Muhammad as a messenger and to be a role model for the whole community (Al-Syaibany, 1979). As God said that, "*Indeed, in Muhammad, you will be able to find a good example*". (Q.S. Al-Ahzab: 21) and "*And indeed you guide (humans) to the straight path*". (Q.S. Ash-Shura: 52). As for the further explanation of Al-Qur'an and As-Sunnah, these two are used as a source of Islamic education itself, as follows:

a.     Al-Qur'an

The holy book Al-Qur'an is the word of God, which was revealed only to the Prophet Muhammad SAW. Etymologically, the Qur'an comes from the basic word, namely "*qara'a*" means to read, as in the word *rujhan* as well as *ghufran*. Therefore, this word later changed to become the name for the word of God revealed to the Prophet Muhammad SAW. So, this mention is included in the classification *tasmiyah al-maf'ul bi al-mashdar*. where, the reference used is to refer to God's word in the Qur'an that, *Indeed, it is Our responsibility to collect it (in your chest) and (make you clever) in reading it. If we have finished reading it, then follow the reading*. (Q.S. Al-Qiyamah [75]: 17-18).

In terms of etymology, related to the meaning of the Qur'an itself, the meaning according to the views of the scholars is as follows: *First*, Manna' al-Qaththan that, the Al-Qur'an is the book of God that was revealed to the Prophet Muhammad SAW and by reading the Al-Qur'an one gets a reward (Al-Qaththan, 1973). *Second*, Al-Jurjani that, the Al-Quran is a book that God directly revealed to the Prophet Muhammad SAW, which book is written in a mushaf and narrated mutawatir with no doubt in it (Al-Jurjani, 1969). *Third*, Muhammad bin Muhammad Abu Syahbah that, the Al-Qur'an is a book that God revealed, starting from its meaning or pronunciation to the Prophet Muhammad SAW, the book was reported in mutawatir, what is meant by mutawatir is that the Al-Qur'an is a book that is full of certainty and beliefs in it and what is written in the mushaf from beginning to end, namely Surah Al-Fatihah [1] to Surah An-Nas [114].

According to the explanation above, the holy book Al-Qur'an is a book that contains a lot of truth, a lot of certainty, and a lot of rewards for those who read it, so it is very suitable to be used as a reference source, especially a source of Islamic education.

b.     As-Sunnah (Mustofa, 2012)

Talking about As-Sunnah means talking about Muhammad SAW as the last messenger because he received the teachings of tauhidullah, which were sent by God after the end of the apostleship of Prophet Isa a.s. to the Christians. Etymologically, *Sunnah* which means good or bad habits and ways, both commendable and reprehensible. According to Ajjaj Al-Khathib, If said Sunnah is linked to Sharia law, everything (both words and actions) includes what is commanded, what is prohibited, and what the Prophet Muhammad SAW recommended. Therefore, if in Sharia law the Al-Kitab and As-Sunnah are stated, what is meant is the Al-Qur'an and Hadith.

In terms of terminology, *muhaddithin* regarding the meaning of As-Sunnah that, As-Sunnah is everything copied from the Prophet Muhammad SAW, be it his decrees (*taqrir*), his teachings, processes in his life, his actions, his nature, and his speech, both before Muhammad SAW was appointed as a messenger and afterwards. According to usual Fiqh experts, it is also similar to the state that As-Sunnah is entirely from the source of Muhammad SAW, starting from his decrees (tartar), his teachings, his life journey, his actions, his nature, and his speech.

Sunnah is a behavioral concept, everything that is actually practiced by society, due to the long-standing enforcement of the Sunnah from one generation to the next so that it gets normative status and becomes Sunnah. Therefore, for quite a long time, Sunnah was not only considered an actual practice but also a normative practice of society. Based on the explanation above, As-Sunnah is the practice carried out by His Majesty Rasulullah SAW during his lifetime, which later became an example, a role model, a good role model, guiding people to the straight path. So, As-Sunnah is very suitable to be used as a second reference source, especially as a source of Islamic education.

## Basics of Islamic Education

Then regarding the discussion regarding the basics of Islamic education, Abidin Ibnu Ruslan said that there are a number of basic or fundamental values that have their main source in Islamic teachings, which teachings must be included in the basics of Islamic education, namely as follows: *First*, Aqidah, forms a solid foundation of Islamic faith. Islam is a religion that has a core of faith and actions (charity). In other words, the beliefs and actions themselves are aqidah and sharia. The two of them are one unit, interconnected, and cannot be separated from one another. These two are like a tree with its fruit, as a cause with a cause. *Second*, Morals. A mental condition in every individual that gives encouragement to act without prior consideration and thought therein (constant action, which is carried out repeatedly) so that the action becomes a habit. According to Al-Ghazali, morals are a condition that exists in the soul, which can give birth to easy actions without the need for consideration or thought. *Third*, A tribute to reason. This means that reason is the greatest form of superiority that humans have as God's creatures (thinking creatures) over God's gifts. *Fourth*, humanity. This means that, as Islam teaches to do good, doing good no longer looks at ethnicity, race and religion, a caring attitude towards fellow human beings must be raised. *Fifth*, balance. The meaning of balance here is to always maintain and maintain the ecosystem well. *Sixth*, Islam Rahmatan lil'alamin. This means that Islam is a religion full of grace for all the worlds sent by God (Ibnu Ruslan, 1998).

## The Importance of Education in Life

The meaning of life in this context includes all elements of life and human life, which is a system that cannot be separated from one aspect to another. To create rules in the world of human life. In this case, Islamic education is a value system in human life. Humans in their lives, without education are no different from animals, who live freely without rules that bind them. They live in a fumbling manner by following their desires and angry desires, no longer recognizing good and bad, haram and halal. To escape from all these things, education has an important role for humans, both in understanding their existence as creatures and in getting to know nature and its Creator.

Humans, in understanding their existence, are inseparable from other humans in the sense of being social creatures who need each other to fulfill all needs in their lives, both material needs and moral needs. Humans are social creatures and cultural creatures. From the perspective of humans as social creatures, human life, which is always within the realm of togetherness, means that humans live through interaction and interdependence with each other, both physically (economic aspects) and also spiritually (love and social). From this interaction, a reference to norms is needed, which is an inherent factor in the social relationships that exist. In fact, it can be concluded that there are no social relations without norms and there are no norms without social relations. In other words, values or norms are a function of social relations. This means that, in social relations, there are absolutely various values or norms (Nor Syam, 1983).

It can be seen through these journeys that humans in this life cannot be separated from other humans as social creatures, and in this relationship, it is absolutely necessary to have values that regulate them. So, in this case, humans in their life's journey are, of course, always interested in education, to know and understand the values that should be and will be in all matters of life.

Apart from the understanding that humans are social creatures, it can also be seen from the perspective of education as creatures *educable*, who always need education, both in developing their innate potential and in pursuing their life journey which is full of various challenges and problems that must be overcome through human endeavor itself. Human ability to overcome all the problems of life, of course, requires mature ability and readiness to find the best alternative. This can only be done if humans first know and understand their existence and the true values of life. Education is one form of interaction between humans. It is a social action that can be made possible

by a network of human relationships. From this network together through the roles and relationships of individuals which determine the character of education in a society itself (Langgulung, 1987).

Life can only be meaningful when it can be known and understood as it really is. Likewise, on the contrary, life is nothing but mere torture if one cannot know and understand the meaning and essence of this life. The effort to know stems from human endeavor through education in the broadest sense. Humans who know the meaning and purpose of life can feel the deliciousness of life with everything that is within them. However, people who do not know the meaning and purpose of life will never feel satisfaction and happiness in their lives. They are reluctant to know because everything is subjective and relative. In the Islamic conception of education, life is a real object, which is the target and objective of education itself, because humans will not know the meaning of life and their lives without going through education. The meaning of life, in this case, includes the life of this world and the life of the afterlife, which must be acknowledged. So, based on this explanation, it can be understood that education in human life has a very important meaning and role, both in guiding humans to recognize themselves and each other, their relationship to the environment, the natural resources of the universe and their relationship with their Creator as a necessity.

**Priority of Islamic Education to Humanity**

The discussion about the primacy of Islamic education for humans is directed at the special aspects, strengths, and advantages of Islamic education for humans in an effort to elevate their honor and dignity as the main creatures who have superiority over other God's creatures. The primacy of Islamic education can be seen from the aspect of human life, as a tool or means that can provide guidance to humans in understanding the essence of human existence and the essence of human life itself. Namely how humans can live, what must be done in this life process, and where humans will go after the end of this life. All of this can only be known and understood through Islamic education based on Islamic teachings.

The primacy and glory of humans are not something that is permanent when viewed in terms of their function and purpose in life, even though it is acknowledged that humans, in their human status, are honorable and noble creatures. Which is determined by the factor of human ability to optimize all the potential they have in accordance with their existence as creatures. As for efforts to optimize all the potential that humans have, of course, it would not be possible without the existence of life instructions and guidance that serve as a guide and way of life. So, in this case, religion is a guide to human life in all aspects of life, which can be realized and actualized through Islamic education. Religion is nothing but a mere concept, without being introduced and realized in human life. This, of course, is determined by the factor of Islamic education as a guide in providing guidance and guidance to humans to pursue their life journey in accordance with the teachings of that religion.

The failure of Islam in utilizing the potential of the people to achieve the desired goals is not due to the weakness of its teachings, but rather the nature and attitude of the people in accepting the teachings (Munawwir, 1986). The weakness of Muslims in accepting teachings is a challenge in the implementation and management system of Islamic education, especially in creating diverse awareness among the Islamic community. So, from this angle, we can clearly see the primacy of Islamic education for humans in their lives, both in understanding their existence as created creatures who have duties and responsibilities in this life, as well as in actualizing the values of Islamic teachings.

All the potential possessed by humans cannot experience development by themselves if not with guidance and guidance in achieving excellence and glory in accordance with their human identity. Therefore, Islam emphasizes the need for education for humans, so that someone who has knowledge can gain a position and degree before Allah SWT. This is in accordance with one of God's words in the Qur'an that, "*Allah will elevate those who believe and those who are given knowledge by several degrees*". (Q.S. Al-Mujadalah [58]: 11)

According to Prof. Mahmud Yunus said that religious education has a high position and is the main thing. Because religious education guarantees to improve children's morals and can elevate them to a high level and achieve happiness in life (Yunus, 1968). Education in elevating human honor and dignity, not only to obtain a degree in the sight of Allah SWT, but also to fellow human beings. Where someone who has knowledge and a good personality still gets respect and appreciation from fellow humans.

Islamic education not only benefits every individual who has knowledge but also to fellow human beings in community life. Because, basically, Islamic education is a theoretical-practical education, which means that in addition to providing knowledge to people, it is also required to practice what has been known. Viewed in terms of human social life, that Islamic education has priority in organizing all the structures of social-community life. Even Islamic education is a measure to know the situation and condition of a society. Education is a measuring tool with which (education) can be measured the progress, the progress of a people, the progress of the country, and the

progress of society. By being based on good education, so that a society can become upright and advanced, just as bad education is the basis of confusion and chaos and backwardness and humility (Ash-Shiddieqy, 1983).

Based on the explanation above, showing that the progress of a society is determined by the level of education of that society, the style of society reflects the educational factor. So an educated society can now color the situation and condition of that society according to the style of education it has. Humans, in the conception of education, are known as "*Homo Educandum*", which means that they must be educated. Because they will not be able to live properly without being supported by a good education, especially in understanding the meaning and purpose of this life and everything that humans need in this life.

**Relationship between Religion and Education**

When discussing the relationship between religion and education, these are like two sides of the same coin and become one whole, if someone wants to talk about religion, they cannot be separated from the realm of education (Santagati, 2021). For example, when someone wants to convey religious studies, that person must have sufficient educational capital or religious knowledge, so that they can transfer religious knowledge that is dogmatic in nature properly and correctly and can be accepted by society (Knibbe & Kupari, 2020). So this is the importance of preparing adequate educational capital or religious knowledge before imparting religious knowledge. Religion and education are interconnected and mutually strengthen each other. For example, if someone wants to talk about education (religious philosophy), the process of thinking (philosophizing) must be based on religion (faith), so that the process of philosophizing can be perfect and correct so that the output produced by someone who conveys it and someone who receives the delivery will increase. faith and love for Allah and Rasulullah SAW, and if it is not based on religion (faith), then it is certain that someone who conveys it and someone who receives the message will become atheists, heretical and misleading, and disbelievers.

Religion (Islam) strongly encourages its people to pay more attention to education and religion (Islam) recommends its people to continue learning throughout their lives. There is a lot of information related to education, both in the Al-Qur'an and in Al-Hadith, which advises people to always study whenever and wherever. One of them, as Allah says in the Qur'an that, "*Read with (mentioning) the name of your God who created, He has created man from a clot of blood. Read and your Lord is the Most High. Who teaches (man) with a pen. He teaches people what they do not know*" (Q.S. Al-Alaq: 1-5). This verse explains that the Prophet SAW received his first revelation about education. The education referred to in this context is how Muslims are instructed to always learn and read developments in the world and themselves (*recite the Koran yourself*), and others (*taste test*) with knowledge oriented towards religion (divine). Then the Prophet SAW said, "*Pursuing knowledge is obligatory for Muslims, both men and women. So demand knowledge from the cradle to the grave*" (HR. Muslim). And "*Learn all of you, and teach all of you, and respect your teachers, and be kind to those who teach you* (H.R. Tabrani).

Religion (Islam) has prepared very comprehensive norms in life which can become a basis for the goals of education itself. These norms are stable in nature, because they pivot on absolute norms that come from God, then are gradually realized by humans over time and space (Muhammad al Naquib al Attas, 1984). Only by intermediary (*be it*) it is religion that has prepared and so that useful and meaningful educational goals can be created in life. Religion (Islam) has special teachings, especially in the field of education. As Islam sees that, education is a right for everyone, both men and women, and lasts throughout life. While in the field of education itself, looking at Islam has such a complex and clear formula in terms of goals, curriculum, methods, teachers, facilities, and so on (Anwar, 2017).

Therefore, it can be understood that religion and education are interconnected and mutually strengthen each other, where religion is the most important foundation for education, while education based on religion will give birth to a unique meaning, namely religion being a source of inspiration for all arrangements. curriculum, concept, and implementation of education itself. For example, as in Islamic education theory, the sources originate from the Al-Qur'an and As-Sunnah, so these two sources become the basic foundation in the entire education system itself (Natawidjaya, 2008). Therefore, religion and education can be said to be '*immunize each other*" to the human soul who wants to always be on the right path and in accordance with what is in the teachings of the religion itself. The implementation of perfect religious education will have implications for the creation of perfect humans (*insan al-kamil*), a human being who has perfect qualities both externally and internally.

Humans, as social creatures, can be seen from the perspective of education, namely humans as creatures who need education (homo educable), who always need education, both in developing their innate potential and in pursuing their life journey, which is full of various challenges and problems that must be overcome through human endeavor itself. Thanks to the provision of education, humans know the meaning and purpose of life, and humans can feel the

delights of life with everything that is within them. Likewise, on the contrary, humans who are not equipped with education do not know the meaning and purpose of life, so they never feel satisfaction and happiness in their lives.

The relationship between religion and education is interconnected and mutually strengthens each other, where religion is the most important foundation for education, while education based on religion will give birth to a unique meaning. As Islam views it, education is a right for everyone, both men and women and lasts throughout life. Meanwhile, in the field of education itself, viewing religion (Islam) is a source of inspiration and has very complex and clear formulations in the areas of objectives, curriculum, methods, teachers, facilities, and so on (Abdullah, 2012).

## CONCLUSION

From the standpoint of education, humans can be understood as social creatures that require education. Education is necessary for humans to develop their innate potential and to pursue their life journey, which is replete with obstacles that must be overcome via human effort. Humans are able to experience life's joys and understand its meaning and purpose because education has been made available to them. Conversely, people without education lack knowledge about the meaning and purpose of life, which prevents them from ever feeling content and happy in this world. Islam is viewed as a source of inspiration in the field of education and has extremely sophisticated and precise formulations in the areas of goals, curricula, techniques, teachers, facilities, and so forth. Religion is the most fundamental foundation for education, and education based on religion will give birth to a unique meaning. Religion and education have a connected and mutually strengthening relationship. According to Islamic belief, education is a lifelong right that belongs to all people, male or female.

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