Integration of the Concept of Human Life Purpose in the Formulation of Islamic Education

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A R T I C L E   I N F O

A B S T R A K

Pendidikan Islam memiliki peran penting dalam membentuk tujuan hidup manusia yang selaras dengan nilai-nilai tauhid. Integrasi konsep tujuan hidup manusia dalam perumusan pendidikan Islam bertujuan untuk menciptakan sistem pendidikan yang tidak hanya menekankan aspek akademik, tetapi juga membentuk karakter dan spiritualitas peserta didik. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka, yang menelaah berbagai literatur, jurnal, dan referensi yang berkaitan dengan pendidikan Islam dan konsep tujuan hidup manusia dalam perspektif Islam. Selain itu, penelitian ini juga menganalisis prinsip-prinsip pendidikan Islam dalam membentuk tujuan hidup manusia serta bagaimana mengintegrasikan konsep tersebut ke dalam kurikulum pendidikan Islam. Hasil penelitian menunjukkan bahwa pendidikan Islam yang ideal harus menggabungkan ilmu agama dan ilmu umum, menerapkan metode pembelajaran yang berbasis refleksi spiritual, dan menciptakan lingkungan pendidikan yang kondusif. Peran pendidik, keluarga, dan pemerintah sangat penting dalam mendukung implementasi konsep ini. Dengan integrasi yang tepat, pendidikan Islam dapat melahirkan generasi yang berilmu, berakhlak, dan memiliki kesadaran akan tujuan hidupnya sesuai ajaran Islam. Oleh karena itu, dibutuhkan sinergi antara berbagai pihak untuk mewujudkan pendidikan Islam yang mampu membentuk individu yang berkontribusi dalam masyarakat dan peradaban Islam.

A B S T R A C T

Islamic education has an important role in shaping human life goals in accordance with monotheistic values. The integration of the concept of human life goals in the formulation of Islamic education aims to create an educational system that not only focuses on academic aspects, but also shapes the character and spirituality of students. This research uses a qualitative method with a library research approach, which examines various literature, journals, and references related to Islamic education and the concept of human life goals from an Islamic perspective. In addition, this study also analyzes the principles of Islamic education in shaping human life goals and how to integrate these concepts in the Islamic education curriculum. The results of the study show that the ideal Islamic education must combine religious and general science, apply learning methods based on spiritual reflection, and create a conducive educational environment. The role of educators, families, and the government is crucial in supporting the implementation of this concept. With the right integration, Islamic education can produce a generation that is knowledgeable, moral, and has an awareness of their life goals according to Islamic teachings. Therefore, synergy between various parties is needed to realize Islamic education that is able to form individuals who contribute to Islamic society and civilization.

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1. INTRODUCTION

Islamic education has an important role in shaping the character and personality of individuals in accordance with Islamic values. The primary goal of Islamic education is to develop *insan kamil*—a complete human being—who is morally upright and capable of carrying out responsibilities as a trustee (*amanah*) in the world (Yusri, N., Ananta, M. A., Handayani, W., & Haura, 2023). Building an Islamic character is a deliberate and systematic process. In addition to teaching society about good and bad morals, it is essential for Islamic education to integrate the concept of the purpose of human life—namely, as a servant of Allah (*'abd Allah*) and as a vicegerent on earth (*khalifah fi al-ardh*) into its curriculum formulation (Fatimah, I., Ahmad EQ, N., & Suhartini, 2020). This concept emphasizes the importance of developing individuals who are not only intellectually intelligent but also possess good moral character, a sense of responsibility, and the ability to contribute positively to society (Iqbal, M. ., Panjaitan, A. Y. ., Helvirianti, E. ., Nurhayati, N., & Ritonga, 2024).

Although the purpose of human life as *'abd Allah* (servant of Allah) and *khalifah fi al-ardh* (vicegerent on earth) has been widely recognized in Islamic literature, the implementation of this concept in Islamic education curricula still faces various challenges. Many Islamic educational institutions have not fully integrated this concept into the learning process, resulting in the suboptimal achievement of Islamic educational goals. Furthermore, there remains a gap between the theoretical aspects taught in the curriculum and the actual practices within educational environments. Therefore, this study aims to explore how the concept of human life's purpose can be effectively integrated into the formulation of Islamic education, in order to enhance its quality and relevance in shaping individuals in accordance with Islamic values (Maryam Ismail, 2021).

The relationship between the purpose of human life and Islamic education has been widely discussed in various academic works. Fatimah, Ahmad, and Suhartini (2020), in their article "The Concept of Human Life Purpose: A Theological Review in Islamic Education," emphasize that humans have two primary purposes: to serve as servants of Allah and as vicegerents on earth. These should serve as the foundation of the Islamic education process. Moreover, Islamic education should not merely focus on the intellectualization of reasoning, but rather on the formation of a holistic personality (Fatimah, I., Ahmad EQ, N., & Suhartini, 2020). Consistent with this view, Sitti Trinurmi (2015), in her study "The Nature and Purpose of Human Life and Its Relation to the Goals of Islamic Education," highlights that the objective of Islamic education is to produce salih (pious) individuals by promoting a balanced development across spiritual, emotional, social, intellectual, and physical domains. She further asserts that Islamic education is essential not only for personal development but also for nurturing ethically grounded members of society, both within the family setting and the broader Muslim community (Sitti Trinurmi, 2015).

Although these studies provide significant contributions to understanding the relationship between the purpose of human life and Islamic education, most remain conceptual in nature and offer limited practical guidance for implementation in real educational settings. Moreover, previous research tends to focus on theological aspects without exploring concrete strategies for integrating the concept of human life purpose into the Islamic education curriculum. This highlights the need for more applied and contextually grounded research to bridge the gap between theory and practice in Islamic education (Ismail, 2022).

Integrating the concept of the purpose of human life into the formulation of Islamic education has broad implications for various stakeholders. For educators and educational administrators, this integration can serve as a guide in designing a holistic curriculum that aligns with Islamic values. For students, this approach can help them understand their roles and responsibilities as Muslim individuals, enabling them to lead meaningful and productive lives. Furthermore, for the broader society, Islamic education that incorporates the concept of human

life purpose can produce a generation that contributes positively to social and moral development. Thus, this study is expected to make a tangible contribution to improving the quality of Islamic education and the character formation of the nation.

2. RESEARCH METHOD

This study employs a qualitative approach using a library research method. Data is collected through a comprehensive literature review from various sources, including books, academic journals, and official documents, which are pertinent to the concept of the purpose of human life and Islamic education. Data analysis is carried out using a descriptive-analytical approach, which involves reviewing, interpreting, and synthesizing various theories and findings from previous studies to develop a thorough understanding of the integration of the concept of human life purpose into the formulation of Islamic education. To ensure the validity of the data, this study utilizes source triangulation, comparing multiple relevant references to ensure consistency and reliability of the information.

3. RESULT AND DISCUSSION

The Concept of Human Life Purpose from an Islamic Perspective

From an Islamic perspective, the purpose of human life is to serve Allah SWT and attain happiness in both this world and the Hereafter. This is affirmed in the Qur'an: "I did not create jinn and humans except to worship Me." (QS. Adz-Dzariyat [51]: 56). In Islam, worship (*ibadah*) encompasses all aspects of life, not limited to rituals such as prayer (*salat*), fasting (*sawm*), alms (*zakat*), and pilgrimage (*hajj*). Any activity that enhances human quality and well-being is also considered worship (Bafadhol, 2017). Therefore, every aspect of human life, whether in the social, economic, or educational domain, can be regarded as worship if carried out with the intention of seeking the pleasure of Allah SWT.

In addition to being servants of Allah, humans also have the role of *khalifah* (vicegerent) on earth, as stated in the Qur'an: "...I am going to place a vicegerent on eartht…" (QS. Al-Baqarah [2]: 30). To support humanity's role as khalifah on earth, Allah has subjected the entire universe— the heavens, the earth, the sun, the moon, the day, the night, the water, the seas, plants, animals, and inanimate objects— to be utilized for the benefit and ease of human life. Allah SWT says: "Allah is the One Who has subjected the sea for you so that ships may sail upon it by His command, and that you may seek His bounty, and that perhaps you will be grateful. He 'also' subjected for you whatever is in the heavens and whatever is on the earth- all by His grace. Surely in this are signs for people who reflect" (QS. Jatsiyah [45]: 12-13).

With all the privileges granted to them, Allah SWT has prepared human beings to bear the responsibility of *khalifah* (vicegerency) and to fulfill the divine trust— a noble and weighty religious mandate. This role requires humans to be accountable for the management and preservation of the natural environment, for which they will ultimately be held responsible. Therefore, humans must not act arbitrarily in leadership or in the stewardship of nature (Mardliyah et al., 2018).

In a hadith, the Prophet Muhammad (peace be upon him) said, "The best of people are those who are most beneficial to others" (Hadith narrated by Ahmad No. 8799). This hadith emphasizes that the purpose of human life is not limited to self-interest, but also includes contributing to the welfare of others. Therefore, it is imperative that Islamic education fosters a deep sense of moral and social responsibility among learners. This educational approach should aim to develop individuals who demonstrate not only intellectual competence but also a strong commitment to ethical and spiritual values, thereby enabling them to contribute meaningfully to society in accordance with Islamic principles.

Principles of Islamic Education in Shaping the Purpose of Human Life

Education is a structured process carried out systematically to gradually shape and develop ethical conduct (Iqbal, 2015). Islamic educational science, as a discipline, examines various aspects of education within the framework of Islamic values. As part of a structured and systematic educational process, Islamic education emphasizes the significance of moral and ethical values, such as *adab* (proper conduct) and *akhlaq* (character), which serve as the foundation for interactions within educational environments. Moreover, Islamic education seeks not only to transmit knowledge, but also to cultivate spiritual awareness and social responsibility, enabling learners to apply their knowledge for the benefit of the community (*maslahah al-ummah*) and to contribute to a better quality of life (Raniadi, 2023).

The principles of Islamic education has an important role in shaping the purpose of human life in accordance with Islamic teachings. One of the fundamental principles is *tawhid* (monotheism), which instills the belief that all aspects of life must be grounded in servitude to Allah SWT. This principle is rooted in the Qur'anic verse: "Say: Behold, my prayer, and [all] my acts of worship, and my living and my dying are for God [alone], the Sustainer of all the worlds" (QS. Al-An'am [6]: 162). In addition, Islamic education emphasizes the principle of *akhlaq* (morality), which teaches ethical values derived from the teachings of the Prophet Muhammad (peace be upon him). As he stated in a hadith: "Indeed, I was sent to perfect noble character" (Hadith narrated by Ahmad No. 8952). The internalization of these moral values within the educational process is intended to cultivate individuals who are capable of leading purposeful lives, making constructive contributions to society, and fulfilling their divinely ordained role as *khalifah* (vicegerents) on earth.

A central principle of Islamic education is the integration of knowledge and action, which underscores the notion that knowledge should not remain abstract or theoretical but must be actualized in everyday life. This perspective aligns with the prophetic tradition stating, "The best of people are those who are most beneficial to others" (Hadith narrated by Ahmad, No. 8799), which highlights the ethical imperative of applying knowledge for the common good. Consequently, Islamic education embraces both religious and secular sciences, recognizing their complementary roles in advancing individual and societal well-being. In addition, Islamic education promotes a balanced orientation between material and spiritual dimensions of life. This balance is firmly grounded in the Qur'anic directive: "Seek instead, by means of what God has granted thee, [the good of] the life to come, without forgetting, withal, shine own [rightful] share in this world..." (QS. Al-Qashash [28]: 77). This verse affirms that while pursuing worldly achievement is essential, it must be harmonized with the ultimate aspiration of attaining success in the Hereafter.

Imam Al-Ghazali, a prominent Islamic scholar and philosopher, emphasized that the primary objective of education is to draw closer to Allah SWT (*taqarrub ilallah*) and to attain happiness in both this world and the Hereafter. He asserted that education should not merely focus on the transmission of knowledge, but also on the cultivation of noble character and the spiritual development of learners (Usman., 2021). Similarly, Ibn Khaldun, a renowned Muslim historian and sociologist, highlighted the crucial role of education in shaping both individuals and a civilized society. According to him, education must encompass moral, social, and intellectual dimensions as the essential foundations of civilization. While recognizing the significance of formal education, he also underscored the necessity of experiential and contextual understanding to acquire deeper and more meaningful knowledge (Rizki Kurniawan, 2023). This holistic view of education enables individuals to fulfill their dual roles as servants of Allah and stewards (*khalifah*) on Earth (Raniadi, 2023).

Moreover, Islamic education is grounded in the principle of lifelong learning, indicating that the process of acquiring knowledge is not confined to formal educational stages but continues throughout one's life. As Prophet Muhammad (peace be upon him) stated: "Seeking

knowledge is an obligation upon every Muslim" (Hadith narrated by Ibnu Majah No. 224). This underscores the Islamic view that education is a lifelong obligation, extending beyond childhood and adolescence to include adults who are continuously encouraged to deepen their understanding and strengthen their faith. Within this framework, Islamic education aims to develop individuals who possess a coherent and purposeful worldview, demonstrate virtuous character, engage constructively in social life, and pursue holistic well-being—both in this world and in the Hereafter.

Integration of the Concept of Human Life Purpose in the Formulation of Islamic Education

The integration of the concept of human life purpose in the formulation of Islamic education aims to ensure that every aspect of learning is oriented toward the development of individuals who are faithful, knowledgeable, and morally upright. In Islam, the purpose of human life is to worship Allah SWT and to fulfill the role of vicegerent on Earth (QS. Adz-Dzariyat [51]: 56; QS. Al-Baqarah [2]: 30). Therefore, Islamic education must be designed not only to impart knowledge but also to cultivate students' spiritual and moral consciousness. The Prophet Muhammad SAW stated, "Whoever follows a path in pursuit of knowledge, Allah will make the path to Paradise easy for him" (Hadith narrated by Muslim No. 2699). This hadith emphasizes that knowledge should serve as a means to achieve eternal happiness in the hereafter, rather than merely worldly success.

One form of integrating the concept of life purpose into Islamic education is by linking scientific knowledge with the values of monotheism (tauhid) and ethics. The Islamic education curriculum must include learning that not only teaches academic skills but also builds character and awareness of human responsibility as servants of Allah and stewards on Earth. In this regard, a holistic approach is needed to ensure that the spiritual, intellectual, emotional, and social aspects of students develop in a balanced manner. This principle is in accordance with the words of Allah, "Seek instead, by means of what God has granted thee, [the good of] the life to come, without forgetting, withal, shine own [rightful] share in this world..." (QS. Al-Qashash [28]: 77). This verse highlights the importance of maintaining a balance between worldly life and the hereafter in the educational process.

Islamic education must be able to instill awareness of the human role in building a better civilization. Through an education model based on life purpose, students are guided to become individuals who are not only intellectually capable but also committed to Islamic values in their daily lives. This is in accordance with the saying of the Prophet Muhammad (peace be upon him): "The best of people are those who are most beneficial to others" (Hadith narrated by Ahmad No. 8799). Therefore, Islamic education should develop learning methods that encourage students to think critically, innovate, and contribute to society within the framework of Islamic values. In this way, integrating the concept of the human life purpose into the formulation of Islamic education will produce a generation that excels not only academically but also possesses strong spiritual awareness and dedication in fulfilling their role as stewards (*khalifah*) on Earth. This aligns with the perspective expressed by Maryam Ismail in her article "Integration of Knowledge in the Islamic View", where she emphasizes that the integration of science and Islamic teachings aims to attain both physical and spiritual well-being. She asserts that science and religion should complement one another in fulfilling human needs, thus fostering individuals who are not only proficient in scientific knowledge but also spiritually conscious (Maryam Ismail, 2021).

Based on a review of the literature, the integration of the concept of human life purpose into the formulation of Islamic education can be approached in several ways. First, the Islamic education curriculum must emphasize aspects of spirituality and morality so that students can understand their roles as servants of Allah and stewards on Earth. This view is consistent with the findings of several researchers. For instance, Budiyanti et al. (2020) highlight that Islamic

religious education must include the purpose of human life, ensuring that students always remember their roles as servants of Allah and His vicegerents on Earth (Syadiah, W. S., & Anwar, 2022). In addition, Abdullah Nashih Ulwan also stresses the importance of tauhid-based education for children, including the introduction of God's oneness, the cultivation of piety, and the teaching of Islamic law (Ika Sofia, Ahmad Zuhdi, 2024).

An ideal Islamic education curriculum must be designed holistically to encompass various aspects that shape students into individuals who are faithful, knowledgeable, and possess noble character (Azzahra et al., 2023). A tauhid-based curriculum serves as its foundational pillar, where every subject—whether religious or secular—is linked to the concept of divine unity, so that students understand that all knowledge originates from Allah SWT. The teaching of the Qur'an and Hadith should not be limited to theoretical instruction but must also be applied in daily life, allowing Islamic values to become an inseparable part of the students' character (Fitri, Norlaili, Safira Aulia Putri, Siti Rohayati, 2024). This integration helps students view knowledge as a means to draw closer to Allah and to fulfill their duties as His stewards on Earth. the integration of religious and secular sciences must be a core principle of the Islamic education curriculum. Subjects such as science, mathematics, and social studies should be contextualized from an Islamic perspective—for example, by connecting Qur'anic verses to natural phenomena and physical laws—so that students recognize scientific knowledge as a manifestation of Allah's greatness (Fitri, Norlaili, Safira Aulia Putri, Siti Rohayati, 2024). This approach fosters an understanding that worldly knowledge must be employed for the benefit of the community, not merely for personal or material gain. In this regard, moral and character education rooted in Islamic values must also be a central component of the curriculum (Chasanah, 2024). Values such as honesty, discipline, responsibility, and compassion must be emphasized throughout all learning activities. A role model-based learning approach (uswah hasanah), as exemplified by teachers and educators, is essential to shaping students who exhibit noble character and are capable of becoming role models within their communities (Lia Dwi Utami, Nursiah, 2023).

Furthermore, problem-based learning (PBL) rooted in the challenges faced by the Muslim community should be implemented to encourage students to think critically and develop practical solutions in response to contemporary issues from an Islamic perspective (Muhammad Jukhairin; Saparudin, 2024). For instance, in economics classes, students should not only study conventional economic theories but also understand Islamic economic principles such as *zakat*, *infaq*, and the prohibition of *riba* (usury), enabling them to apply a more just and Sharia-compliant economic system. The curriculum must also reinforce the roles of family and community, ensuring that parents are actively involved in the educational process so that Islamic values are consistently upheld at home. Islamic parenting programs can be integrated into the education system to assist parents in raising their children according to strong Islamic teachings (Firman Robiansyah, Fadma Alyah Zahra, Ratu Siti Lutfiah, 2024). Finally, the utilization of Islamic digital media and technology is a crucial step in supporting education. The use of Islamic educational applications, e-learning platforms infused with Islamic values, and digital content that enhances students' understanding of the Islamic purpose of life should be optimized to ensure the relevance of Islamic education in the digital era (Shodiq, 2023). With a curriculum rooted in tauhid, integrated knowledge, moral development, and the strategic use of technology, Islamic education can produce a generation that is knowledgeable, faithful, and prepared to face contemporary challenges grounded in strong Islamic principles.

Secondly, the role of educators is critical in implementing this concept. Educators must possess a deep understanding of the Islamic concept of human life purpose and be capable of translating these values into relevant teaching methods (Risman, Kadar & Nurhakim, Mohammad & Khozin, Khozin & Saprun, 2024). For example, in teaching Islamic history, teachers should not only convey important events from Islamic civilization but also encourage students to reflect on values that can be applied in their lives, such as honesty, diligence, and

the exemplary character of the Prophet Muhammad (peace be upon him). This reflective and spiritual approach aligns with the concept of tazkiyatun nafs (purification of the soul), which is one of the main goals of Islamic education. As mentioned in QS. Al-Jumu'ah [62]: 2, "It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom…" (Al-Qur'an, 62:2). Therefore, educators must serve as facilitators who not only deliver academic content but also guide students in understanding Islamic values and applying them in daily life (Dute, Hasruddin & Zaidir, 2021).

Thirdly, the educational environment plays a significant role in shaping students' character. Islamic educational institutions must create a conducive atmosphere for both spiritual and intellectual development. This can be achieved through the cultivation of an Islamic school culture and the reinforcement of character-building with extracurricular programs (Anton & Asif Maulana Muhammad, 2025). An Islamic school environment can be fostered by promoting habits such as exchanging greetings of peace (salam), reciting prayers together before and after lessons, and organizing regular activities such as Islamic studies sessions, congregational prayers, and Qur'an memorization programs (tahfiz al-Qur'an). Such practices help students internalize Islamic values not merely as theoretical concepts but as integral parts of their daily lives. Moreover, extracurricular programs rooted in Islamic values can serve as effective tools in developing students' character. Activities such as Rohis (Islamic spirituality groups) are designed to deepen and broaden students' understanding of Islam and encourage greater adherence to religious practices in everyday life (Hafiz, Wafi & Prayogi, 2023). Additionally, parental involvement in education is also critical in character development (Hikmawati, 2022). Schools must establish strong communication with parents through Islamic parenting programs, family seminars, and discussion forums involving teachers and guardians. These initiatives aim to align the education provided at school with the moral and spiritual guidance given at home. As stated by the Prophet Muhammad (peace be upon him), "Every child is born upon fitrah (pure nature); it is his parents who make him a Jew, a Christian, or a Magian" (Hadith narrated by Muslim No. 2658). This hadith emphasizes the importance of the surrounding environment—especially the family—in shaping a child's character. Therefore, collaboration between schools and families must be strengthened to ensure that students grow up in environments that support their life purpose in accordance with Islamic teachings.

Fourth, the government plays a crucial role in supporting the integration of the concept of human life goals within Islamic education. One of its primary roles is to create policies that support a more integrative Islamic education curriculum, both in public schools and madrasahs. A significant step in this direction is the issuance of the Minister of Religious Affairs Decree (KMA) Number 450 of 2024 on the Guidelines for Curriculum Implementation at Raudhatul Athfal (RA), Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA), and Madrasah Aliyah Kejuruan (MAK). This decree is designed to address the dynamics of the advancement of science, communication technology, and the demands of life in the 21st century. The guidelines provide directions for madrasahs to implement a curriculum that not only focuses on academic aspects but also emphasizes the development of students' character and spirituality. Therefore, it is hoped that madrasahs will produce graduates with noble morals, ready to face the challenges of the times.

Additionally, the Ministry of Education, Culture, Research, and Technology has also issued the Ministerial Regulation Number 8 of 2024 on the Content Standards for Early Childhood Education, Basic Education, and Secondary Education. This regulation outlines the scope of materials that must be taught at each education level, including Islamic education. The aim is to ensure that the applied curriculum can accommodate the developments of the times and societal needs, so that students not only excel academically but also possess strong spiritual awareness. Through these policies, the government seeks to create an integrative Islamic

education curriculum that combines spiritual, intellectual, and physical aspects. This step is expected to produce a generation that is not only intellectually intelligent but also possesses noble character, in accordance with the role of humans as caliphs on Earth.

The government needs to allocate greater funding for the development of Islamic education, both in the form of scholarships for prospective Islamic educators, the development of educational facilities based on Islamic values, and the provision of books and learning resources that integrate knowledge with Islamic teachings. In this effort, the government, through the Ministry of Religious Affairs, has established a partnership with the Islamic Development Bank (IsDB) to support the development of Islamic education, including in the areas of educational technology and the provision of more relevant teaching materials (Hikmah Romalina, 2025). Furthermore, the Ministry of Religious Affairs has also issued the Guide to Planning and Budgeting for Islamic Education Programs, which regulates the distribution of funds for various aspects of Islamic education, such as improving the quality of teachers and learning resources. In addition, in the Strategic Plan for Islamic Education 2015-2019, the government emphasized its commitment to expanding access to and improving the quality of Islamic education by developing a more integrative curriculum and building adequate educational infrastructure. Through these various initiatives, it is hoped that Islamic education in Indonesia will continue to develop, producing a generation that is not only academically intelligent but also possesses a strong spiritual foundation and is capable of facing global challenges with firm Islamic values.

The Impact of Integrating the Concept of Human Life Goals on Students in Islamic Education

The integration of the concept of human life goals in Islamic education has a significant impact on the development of students, both spiritually, intellectually, and socially. One of the primary impacts is the formation of the awareness that life in this world is not solely for the pursuit of material success, but also for worshiping Allah SWT and fulfilling the trust as caliphs on Earth (QS. Adz-Dzariyat [51]: 56). Through education that instills Islamic values, students will gain a deeper understanding that the knowledge they acquire must be used for the good and welfare of humanity. This awareness encourages them to have sincere intentions in seeking knowledge, as the Prophet Muhammad SAW said, "Whoever follows a path in the pursuit of knowledge, Allah will make the path to paradise easy for him" (Hadith narrated by Muslim No. 2699).

Intellectually, Islamic education that integrates the concept of human life goals will produce students who are not only academically intelligent but also have a profound understanding of moral and ethical values in Islam. They will possess critical thinking skills and be able to connect scientific knowledge with Islamic values. For instance, in science and technology, students are taught not only the laws of nature but also how these laws reflect the greatness of Allah SWT. Thus, Islamic education not only creates a generation that excels in the field of knowledge but also a generation committed to advancing knowledge while adhering to Islamic values.

Socially, the integration of the concept of human life goals in Islamic education shapes students who possess good character and morals. They become individuals who are more responsible, highly empathetic, and contribute to society with a spirit of goodness. The Prophet Muhammad SAW said, "The best of people are those who are most beneficial to others" (Hadith narrated by Ahmad No. 8799). With this understanding, students will be motivated not only to think of themselves but also to benefit their surrounding environment. For example, they will be more active in social activities, practice mutual help, and play a role in building a better civilization based on Islamic principles. In this way, Islamic education based on the concept of human life goals will produce individuals who are balanced in intellectual intelligence, spiritual awareness, and social responsibility.

4. CONCLUSION

The integration of the concept of human life goals in the formulation of Islamic education is a crucial step in creating an educational system that is not only academically oriented but also focuses on shaping students' character in accordance with Islamic values. Islamic education must provide a holistic understanding of the relationship between knowledge and the principles of *Tawhid* (monotheism), so that students realize that all knowledge comes from Allah SWT and must be used for the good and welfare of humanity. Thus, Islamic education not only produces individuals who are intellectually intelligent but also those who possess a strong spiritual awareness.

The role of educators, the educational environment, and family involvement are all essential in implementing this concept. Educators must have a deep understanding of the concept of life goals in Islam and be able to apply it in innovative teaching methods. An Islamic educational environment, including a school culture that supports and extracurricular programs based on Islamic values, is a key factor in shaping students' character. Moreover, parental involvement in education is necessary to reinforce the Islamic values taught at school within the family environment.

Facing the challenges of the times, Islamic education must also continue to innovate, both in curriculum, teaching methods, and the use of digital technology that aligns with Islamic principles. Collaboration between the government, educational institutions, families, and society is the key to creating an Islamic education system capable of producing a generation that is knowledgeable, faithful, and morally virtuous. With the right approach, Islamic education will be able to produce individuals who understand their life purpose according to Islamic teachings and are ready to contribute to building a better civilization.

5. ACKNOWLEDGMENTS

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