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Research Article

PRINCIPLES AND OBJECTIVES OF ISLAMIC EDUCATION
(A Study of the Thoughts of Abul Hasan Ali An-Nadwi in the book 'Nahwa at-Tarbiyah al-Islamiyah fi al-Hukumatwa al-Bilad al-Islamiyah)

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ABSTRACT

Revisiting the concepts or thoughts of education that have evolved among the Islamic community, from classical times to contemporary periods, is an immensely important, valuable, and beneficial action. One such contributor is Abul Hasan Ali Hasan Al-Nadwi, who played a significant role in formulating and advancing Islamic educational ideas across various aspects of life and governance within the Muslim world. This article aims to provide a valuable contribution to enrich the scholarly knowledge in the field of Islamic Education. The methodology employed involves literature research, utilizing content analysis of the book "Nahwa at-Tarbiyah al-Islamiyah fi al-Hukumatwa al-Bilad al-Islamiyah" authored by Abul Hasan Ali an-Nadwi. The research findings reveal that the essence of Abul Hasan Ali an-Nadwi's educational thought can be identified as a profound amalgamation between a robust understanding of Islam and the pressing need to renew knowledge influenced by European materialism. Education plays a pivotal role in shaping a generation with a strong belief in Islamic principles, a steadfast adherence to Islamic creed, the execution of the Islamic mission, and the undertaking of Islamic propagation duties. The primary objectives of Islamic education are twofold: first, to mold a generation capable of critical thinking and possessing noble character; and second, to empower learners with the zeal for propagation and the ability to interact within their surrounding environment.

Keywords: Principles, Objectives of Islamic Education, Abul Hasan Ali An-Nadwi.

INTRODUCTION

Education is an indispensable and profoundly significant element in life. It cannot be separated from life itself. It holds an absolute nature in an individual's life, family, and the nation as a whole. The advancement or regression of a nation is heavily influenced by its education (Prasetya, 2000). Considering the immense importance of education in life, it is imperative to ensure that education is carried out to the best of its ability, thus achieving the desired outcomes. Islamic education entails the development of an individual's intellect and the formation of behavior and emotions based on the teachings of Islam with the belief of realizing Islamic objectives in all facets of life.

In this context, revisiting the concepts or ideologies of education that have evolved within the Islamic community, from classical periods to contemporary times, becomes an essential, valuable, and beneficial action. Numerous researchers, both domestically and internationally, have conducted studies to delve into the insights of Islamic educational scholars. The figures often the subject of research include scholars of Hadith, Islamic Jurisprudence, Islamic Philosophy, and Sufi figures.

Al-Nadwi can be described as a scholarly figure, an Islamic Quranic and Muhammadi scholar. The term "Rabbani" is used by al-Qardhawi to illustrate Abul Hasan as a scholar dedicated to seeking knowledge, practicing deeds, and committed to preaching. Meanwhile, the title "Qurani" refers to the fact that the Quran serves as the primary source in all aspects of Abul Hasan's life, including worship, thoughts, speech, and writings. Furthermore, the title "Muhammadi" is attributed to Abul Hasan not only due to his lineage from the Prophet's family

but also because of his deep reverence for Prophet Muhammad. His views and research about Prophet Muhammad are not just scholarly studies but also expressions of love, admiration, and profound affection evident in his works, as reflected in his book "al-Sirah al-Nabawiyyah".

Abul Hasan Ali Hasan Al-Nadwi was a wise preacher and a prominent educator. His educational philosophy was reflected in his lectures, but within the Islamic world, he was known as an encyclopedic figure due to his wealth of knowledge and sharp critical thinking. His modernist and integralist vision allowed him to actively contribute to the development of Islamic teachings and ideologies in various fields. He authored over 50 books covering diverse aspects of Islamic thought, written in four languages: Arabic, Urdu, French, and English, all of which have significantly enriched Islamic literature. Additionally, Al-Nadwi delivered hundreds of lectures and research papers, all aimed at serving and dedicating himself to Islam. He was even invited to design the undergraduate and postgraduate education curriculum by Aligarh University, playing a significant role in the progress of the Muslim community in India. Aligarh University is known for its open modern outlook and its receptiveness to Western ideas. Furthermore, Abul Hasan was involved in formulating teaching methods at the Islamic University in Medina.

His works related to the field of education are encapsulated in a book titled "Nahwa at-Tarbiyah al-Islamiyah fi al-Hukumatwa al-Bilad al-Islamiyah" (Towards Islamic Education in Governance and Islamic Countries), consisting of a series of seminar papers presented by Abu Hasan on various occasions. The book is divided into several titles covering various aspects, including:

1. *"Mabadi' wa Usus at-Tarbiyahwa at-Ta'lim fi al-Aqthar al-Islamiyah"* (Principles and Foundations of Education in Muslim Countries).

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2. *"ShaughuNidzami at-Tarbiyahwa at-Ta'lim min Jadid"* (Developing a New Educational System).
3. *"Nadzratu Muhammad Iqbal ilaNidzami at-Ta'lim al-'AshrywaMarakizihi"* (Muhammad Iqbal's View on Modern Education System and Educational Centers).
4. *"Muhimmatu at-Tarbiyah fi al-Mamlakah al-'Arabiyah as-Su'udiyahwa al-Jazirah al-'Arabiyah"* (The Mission of Education in Saudi Arabia and the Arabian Peninsula).
5. *"Khuthuth 'Aridhah li jami'ah li Ad-Da'wah wa al-Irsyad"* (Guidelines for Universities as Guidance).

All these works reflect Abul Hasan's contributions in formulating and advancing Islamic educational ideas in various aspects of life and governance within the Muslim world. Therefore, conducting in-depth research into the Islamic educational philosophies inherited from Abul Hasan Ali Hasan Al-Nadwi is crucial. This will lead to a better understanding for Muslims in general and specifically within the realm of education. This research will offer a valuable contribution in enriching the scholarly knowledge in the field of education.

METHODOLOGY

This research employs a literature review methodology, conducting content analysis on the book "Nahwa at-Tarbiyah al-Islamiyah fi al-Hukumatwa al-Bilad al-Islamiyah." Authored by Abul Hasan Ali an-Nadwi, this book specifically delves into Islamic Education. It serves as the primary data source for this study. Other books authored by Abul Hasan Ali an-Nadwi are used as supplementary information sources to analyze the issues under examination in this research. The discussion in this study is guided by the Principles and Objectives of Islamic Education. The data is collected through documentation techniques, which involve gathering books written by Abul Hasan Ali an-Nadwi. This study primarily focuses on the book "Nahwa at-Tarbiyah al-Islamiyah fi al-Hukumatwa al-Bilad al-Islamiyah" as the main data source by Abul Hasan Ali an-Nadwi. The subsequent steps involve gathering documents such as books, articles, and proceedings that discuss Abul Hasan Ali an-Nadwi. Finally, it includes examining the works of other scholars addressing similar themes.

DISCUSSION

Profile of Abul Hasan Ali an-Nadwi (Azhari Setiawan, 2017)

Abul Hasan Ali an-Nadwi was born in Raebareli, India, on November 24, 1914, and passed away at the age of eighty-five on December 31, 1999. He was widely recognized as one of India's prominent scholars. He possessed an extensive command of various disciplines, including theology (kalam), Quranic exegesis (tafsir), Hadith, Islamic jurisprudence (fiqh), history, and literature in Arabic, English, and Persian. He was an exceptional educator and concurrently an active social reformer and thinker in the realm of education. His expertise spanned nearly the entire spectrum of Islamic studies, and he held a preeminent place in the hearts of both Muslims and non-Muslims. It's no surprise that he is regarded as one of the eminent scholars of India in the 20th century.

In 1980, Abul Hasan Ali an-Nadwi was honored with the prestigious "King Faisal Award" for his influential role in the Islamic world, in the category of "Service in Islam." This recognition followed the award given to Sayyid Abul A'laMaududi in 1979. Additionally, in 1986, Ahmed Deedat, a Christologist who influenced prominent figures like Dr. Zakir Naik, received the same award. In 1980, Abul Hasan Ali an-Nadwi was appointed as the head of the "Islamic Centre" in Oxford. Later, in 1984, he served as the President of the "League of Islamic

Literature," and in 1999, he was honored as the "Islamic Personality of the Year" by Sheikh Muhammad from the United Arab Emirates. All these accolades reflect the recognition of Abul Hasan Ali an-Nadwi's significant contributions to the Islamic world and educational thought.

Moreover, Abul Hasan Ali an-Nadwi served as a member of the Syrian and Jordanian Academy of the Arabic Language. He also acted as an advisory member of the Islamic University "al-Madīnāt al-Munawwarah" in Saudi Arabia. He played a crucial role in the Jordanian Association of Islamic Universities and the "Ala al-Bait Foundation," an institution focused on research in the discourse of the Islamic civilization. Furthermore, Abul Hasan Ali an-Nadwi was a founding member of the "World Islamic League" and served as the founding chair of the Oxford Center for Islamic Studies in England. Simultaneously, he was a professor and prominent figure in various fields such as Hadith, Quranic exegesis, Arabic literature, and Logic at the DarulUlum University in Aligarth. Despite holding various influential positions, Abul Hasan dedicated his life to travel across different regions in the Islamic world, hoping to make the joy of Islam felt throughout the Muslim world, particularly. Additionally, he was often invited as a speaker to various universities in India and Arabic-speaking countries.

Abul Hasan Ali an-Nadwi is considered one of the most important Islamic thinkers in the modern era. Apart from writing various articles and essays, he authored over 50 books on Islam in diverse languages, including Urdu, Arabic, Persian, and English. Some of his famous books include "Islam and the World: the Rise and Decline of Muslims and its Effect on Mankind," "Muslims in India," "Saviors of the Islamic Spirit," and "Biography of Sayyid Uthman Ahmad Al-Shahid." Awards received by him include the "King Faisal International Prize," the "ISESCO Medal of the First Order," the "Sultan Haji Hassan Bolkiah International Prize in Islamic Scholarship" in 1999, the "Muslim Personality of the Year Award" in Dubai in the same year, the "Imam Dahlawi Prize" from India, and an honorary Doctorate (Honoris Causa) from Kashmir University. All these awards mirror the extraordinary acknowledgment of Syed al-Nadwi's contribution to disseminating Islamic thought and values.

His vast knowledge and high level of spirituality earned him tremendous respect from the entire Muslim world. In 1950, he was granted special permission to enter the Kaaba and allowed to take anyone he chose inside it. Subsequently, every time Abul Hasan Ali an-Nadwi performed the Hajj and/or Umrah, he was granted full access to the Kaaba. On the 27th of Ramadan 1420 Hijri (corresponding to 1999), when Abul Hasan Ali an-Nadwi passed away, a "Ghaib" Funeral Prayer was conducted in the two sacred lands of Islam, namely Masjidil Haram in Makkah al Mukarramah and Masjid Nabawi in Madinah al Munawwarah. This gesture was a mark of the high respect and honor that Muslims worldwide paid to him upon his departure, acknowledging the magnitude of his contributions and knowledge.

Knowledge and Education

In the midst of this era filled with distinctions between old and new knowledge, theoretical and practical knowledge, and various other differences, Abul Hasan never leaned towards dividing knowledge. For him, knowledge should not be confined to a particular group or nation. Instead, he regarded knowledge as a universal heritage accessible to all, regardless of their background or origins.

> *"I do not believe in the division in knowledge, and I believe that knowledge is one and there is no distribution and classification, and there is no real division between old and new, East and West, practical and theoretical. As Dr.*

Mohammad Iqbal said, the division of knowledge between old and new cannot be called anything other than a narrowing and constriction of the mind. I don't even divide knowledge between religious and secular knowledge. I see that knowledge or experience is not owned by only one nation while others don't possess it, or only by one people and not by others. That should not happen and will not happen because I don't believe in restricting sources to a geographically limited, political, racial, or social life." (Abul Hasan Ali An-Nadwi, 1982)

Let us observe Abul Hasan's sincere and open-hearted perspective. He esteemed every individual without discrimination and without conferring titles or calling someone a poet or philosopher only based on their mastery of that knowledge. For him, a lack of expertise in a field of knowledge does not hinder one from speaking about it. The following are the thoughts expressed by Abul Hasan:

"I do not believe, not in science or literature or poetry, not in philosophy and wisdom, that those who are involved can be called learned or literate or a poet, or a philosopher or a wise person, while those not engaged cannot deserve these titles and are not worthy of attention. Unfortunately, there is an assumption that those connected with literature and poetry are fortunate, and anyone not attending scholarly seminars is accused of being uncultured. People may consider someone guilty and unforgivable for not using literature and poetry and for not obtaining literary knowledge from the 'store' of talented literati and poets." (Abul Hasan Ali An-Nadwi, 1982)

Looking at Abul Hasan's life journey, it's evident that he diligently and repeatedly delved into various fields of knowledge, becoming an expert in multiple disciplines such as Arabic Literature, Urdu Literature, English Language, Hadith Studies, Quranic Sciences, and Quranic Exegesis. During his tenure as an educator at Dar al-Ulum, as the Deputy Head of the Teaching Department, and later as the General Secretary of the Nadwah al-Ulama, Abul Hasan paid significant attention to aspects of Islamic education. This dedication was mirrored in the seminars he conducted at various places concerning Islamic education, establishing his expertise in this field. His educational philosophy was always closely tied to his role as a preacher.

Before delving into the discussion of the definition of education itself, consider the viewpoint expressed by Abul Hasan:

"It cannot be concealed from the astute observer that the educational system possesses a soul and conscience, just as a living universe has a soul and conscience. The soul and conscience of the educational system lie beneath the creed and essence of its founder (author), their goals and studies, their perspectives on life, their morality, giving the freedom to establish the educational system, and its soul and conscience in its essence. This applies universally, across all fields of knowledge, literature, philosophy, history, arts, developmental studies, and even in the realms of economics and politics, making it difficult to detach it from this essence. Not everyone can distinguish between right and wrong within this essence, but it becomes easy for someone endowed with the power of exertion (ijtihad) and competent critical ability to discern the useful from the harmful parts, thus embodying the principle of 'Take what is clear and leave what is murky,' differentiating between the original and the surplus so they can capture its essence and spirit." (Abul Hasan Ali An-Nadwi, 1982)

This attribute is what distinguishes Abul Hasan. Following a profound and earnest study, he could filter opinions from other educational experts, yet he didn't rush to assert his own viewpoint. Abul Hasan

didn't outright reject the opinions of others; instead, he comprehended that each differing perspective is influenced by underlying factors. Thus, the necessary action is to distinguish and sift what is beneficial and what is not from every viewpoint available.

But, according to Abul Hasan, it would be difficult to apply this when a community already holds beliefs based on free philosophy. He stated: "The task of 'taking the pure and leaving the impure' is easy to apply in the field of knowledge... At the same time, it becomes hard and challenging in literature, philosophy, and other sciences... especially when a community holds specific beliefs founded on free philosophy and a particular order in life, and history that is free—this does not mean that the history has shortcomings, but it becomes a beacon of light for generations to come. (Abul Hasan Ali An-Nadwi, 1982)

Abul Hasan continued: "It can be illustrated that the personality of the Prophet and his era set an exemplary standard that surpasses all high values and analogies in human life. If a community with such characteristics builds an education system for another community with different foundations and values, there will be continuous and inseparable division at all levels. (Abul Hasan Ali An-Nadwi, 1982)

He added: *"Education is an effort made by the parents of young people and their educators to create the next generation based on the life theory they believe. The school's function is to exert a spiritual influence on the students, spiritual powers associated with their worldview, and to educate students to sustain community life and reach forward."* (Abul Hasan Ali An-Nadwi, 1982)

Abul Hasan cited this definition of education from a British individual and believed it sufficiently encapsulated the whole meaning of education. Nevertheless, he argued that this definition would be better if based on divine sources and divine speech, making the responsibility towards education greater and more beneficial.

Actually, the definition of education given by this British individual encompasses everything perfectly, but this matter is about the community whose beliefs and values are from their own community. However, if the source is from Divine revelation, the Divine Word, Prophethood, and Messengership, and from the certain and eternal hidden knowledge that cannot be replaced, erased, or changed in the slightest or in any substantial manner, then the responsibility becomes even greater and more compounded. (Abul Hasan Ali An-Nadwi, 1982) Here, we can see that according to Abul Hasan, the source of all education conducted by human beings is from Allah, from Prophethood and Messengership, which means the Hadith. This is the source, basis, foundation, and guide for the implementation of education. In popular Islamic discourse, education is articulated with terms such as tarbiyah, ta'lim, ta'dib, and Riyadhah. Mujib and Jusuf mapped out the factions proposing this terminology. The first is the faction advocating the term al-Tarbiyah. The figure proposing this term is Muhammad Athiyah al-Abrayi. According to him, al-tarbiyah encompasses the entire educational activities because it includes efforts to prepare individuals for a more complete life, achieving a happy life, loving the homeland, strengthening the physique, perfecting ethics, systematic thinking, sharpening intuition, active creativity, tolerance towards differences, eloquence in language, and enhancing skills. Meanwhile, at-ta'lim only covers certain aspects of education. (Mujib, A., and Mudzakkir, J. 2006)

The *second* faction advocates the term ta'lim. The proponent is Abdul Fatah Jalal. According to him, ta'lim is the process of transmitting knowledge, understanding, comprehension, responsibility, and entrusting, thus leading to self-purification (*tazkiyatunnafs*) of individuals from all impurities, allowing people to be in a state capable of receiving wisdom, learning everything useful, and studying what is

unknown. On the other hand, tarbiyah is the process of preparing and nurturing individuals in the childhood phase within the family institution. (Yunus, M .1990). Based on these arguments, Abd Fatah stated that the domain of ta'lim is broader than tarbiyah. Ta'lim covers the entire phases of human life, while tarbiyah is specific to the infant and child phases. Therefore, according to him, the term ta'lim is more appropriate in the terminology of Islamic education. (Mujib, A., and Mudzakkir, J. 2006).

In this regard, Abu Hasan does not differentiate between education and teaching. Abu Hasan states:

"Indeed, education is no less important than teaching. If teaching does not encompass education, it often fails to yield the desired results. Our deficiencies in education are similar to deficiencies in teaching methods and learning." (Abul Hasan Ali An-Nadwi, 1982)

According to Abu Hasan, based on this statement, education and teaching are not different, both are equally important. If only one is used, there will be an imbalance in Islamic education. The teaching method holds a very strategic position in supporting successful instruction. This is why education experts agree that a teacher assigned to teach in a school must be a professional teacher, marked by, among other things, a prime mastery of teaching methods. Through teaching methods, course materials can be efficiently, effectively, and adequately conveyed, allowing for precise planning and estimation. (Nata, A. 2009).

The purpose of employing these methods is to make the process and outcome of teaching Islamic doctrine more effective and efficient in raising students' awareness to practice Islamic teachings through motivational techniques that solidify students' enthusiasm for learning. (Mahfuzh S. 1987). Hence, it's reasonable that Abul Hasan expresses that a deficiency in education is akin to a deficiency or inadequacy in teaching methods. During the First World Conference on Islamic Education held in Mecca in 1977, a general definition of Islamic education was agreed upon:

"Islamic education is a process of teaching, guidance, training, and role-modeling to achieve the growth of human personality in all its aspects, including physical, intellectual, spiritual, imaginative, scholarly, linguistic, and so forth, carried out both individually and collectively by encouraging an individual to attain perfection, ultimately leading to complete devotion to Allah." (Fathul, W. 2008)

In general, both definitions indicate that the goal of Islamic education is to shape a perfect human being (insankamil) that culminates in devotion to Allah. In Islamic education, no aspect of human development is left untouched, starting from (1) assisting individual development, (2) enhancing society's understanding of social and moral rules, and (3) transmitting knowledge. These are achieved through the implementation of three principles in Islamic education: (1) tarbiyah (to grow, increase), (2) ta'dib (to refine, discipline, culture), and (3) ta'lim (to know, be informed, perceive, discern).

When looking at various definitions of Islamic education, Abu Hasan's conception of Islamic education encompasses a combination of these meanings. Abu Hasan says:

"Islamic education is not just about teaching specific sciences and skills, national and foreign languages, or solely instructing European literature. (Abul Hasan Ali An-Nadwi, 1982) With this in mind, Islamic education, according to Abul Hasan, involves teaching general knowledge, arts, languages, and literature. This will shape a refined and sensitive Muslim character, capable of developing students in the

cognitive, affective, and psychomotor domains. However, Islamic education, according to Abu Hasan, is not merely about transferring knowledge to the students; rather, he states:

"Teaching (education) is a tool to shape generations who believe in the principles of Islam, adhere to Islamic faith, carry the mission of Prophethood, and fulfill the duties of Islamic preaching." (Abul Hasan Ali An-Nadwi, 1982)

It is evident that Islamic education intended by Abu Hasan is the process of internalizing Islamic knowledge and values to students through teaching, habituation, guidance, nurturing, supervision, and potential development, to shape generations that believe in the principles of Islam, possess Islamic faith, and can carry out the mission of the Prophet's preaching.

Sources and Foundations of Islamic Education

As an activity that operates within the process of constructing the Muslim personality, Islamic education requires sources, foundations, or bases that serve as its working principles. These sources and bases offer guidance for the implementation of the planned educational programs. In this context, the sources and basis that serve as the reference for Islamic education should ideally be repositories of truth values and strengths that guide the students toward educational attainment. This emphasis is greatly underlined by Abul Hasan, promoting education that leads students to believe in these foundational principles. Consequently, the most important source of Islamic education is the Qur'an and the Hadith (the Prophet's sayings and actions). (Langgulung, H. 1980) According to Sa'id Ismail Ali, as quoted by Hasan Langgulung, the sources of Islamic education consist of six categories, namely the Qur'an, the Sunnah, the words of the companions, social welfare, and the thoughts of scholars within Islam.

Ijtihad, according to Abul Hasan, is described in the following statement:

"Whoever leads the Muslim community must be able to correctly implement laws concerning all aspects of the Muslim community's life, as well as the lives of nations in the world and those under their rule, dealing with various problems that cannot be resolved by the rules of jurisprudence or existing fatwas. In such instances, a leader must draw inspiration from Islam and understand the secrets of the sharia, grounding himself on the fundamental principles of Islamic law and drawing conclusive strength (istinbath) either individually or collectively, enabling him to solve problems and guide the community. Therefore, a leader must possess intelligence, be dynamic, serious, and have a broad understanding of all potential natural resources and their environments for the benefit of Islam. This is to prevent them from being exploited by evil people in the conspiracy of Satan, who seek to indulge their desires by committing evil on Earth." (Abul Hasan Ali An-Nadwi, 1982)

Abul Hasan, a preacher of Islam, a caller to the religion of Allah, a great teacher, states that the Islamic community is a unique community, primarily founded upon principles and faith, missions and calls to the faith. Hence, Islamic education must comply with these fundamental principles and faith. The Islamic mission Abul Hasan refers to is the mission burdened upon its founder, Prophet Muhammad (PBUH), faith in him, and the struggle to risk life to defend it; this is the great, clear, and shining mission, which the world will not find a better, more crucial, or happier mission for humanity. According to Abul Hasan, any education that does not fulfill this

obligation (shaping a generation believing in Islamic principles) and neglects its duty to make the Islamic generation firmly adhere to these principles and faith, is not teaching or educating in Islam but non-Islamic teaching. It does not construct and enrich Islam but rather destroys and sabotages it. (Abul Hasan Ali An-Nadwi, 1982) Because education draws its essence from the Qur'an and the Sunnah, and is rooted in theological principles, according to Abul Hasan, Islamic Education should not adopt the systems utilized by the Western world (non-Islamic nations). (Athiyah, M. 1966) It should not resort to using textbooks produced by non-Islamic countries. Abul Hasan states:

"Every time Islamic education adopts the educational systems from non-Islamic countries, or selects books authored by non-Islamic nations because these systems and books are non-Islamic, it will generate instability, fail to meet expectations, and will not contribute to the achievements of Islamic education." (Abul Hasan Ali An-Nadwi, 1982) Abul Hasan expresses concern about the Islamic community following the footsteps of the Western (European) countries. He criticizes Islamic nations that wholly adopt Western knowledge or specific books from Western nations, or use non-religious books. Furthermore, the use of the European or other non-Islamic educational systems, even if modified and accepted, raises his concern. (Ali Jumbulati *et al.,* 2002) Regarding this Western system, Ali Jumbulati also stated that the extended debate between the educational theories of various nations will not be able to realize harmonious educational goals for the Western world. However, the pattern and system developed in Islamic education, by providing appropriate levels, can guide each student to the pinnacle of a fulfilling life (Ali Jumbulati *et al.,* 2002).

> *"Ironically, Muslims in various parts of the Islamic world, even in the centers of Muslim societies and the capitals of Islamic nations, have become staunch followers of European jahiliyyah (ignorance) and are willing voluntary recruits. Some Muslim nations and Islamic countries have regarded the European people, who have long initiated the movement of ignorance (jahiliyyah), as instilling a new spirit and advancing the banner of ignorance as a means to preserve their honor and uphold justice on Earth. More ironically, most Muslims prefer being servants of the jahiliyyah army rather than becoming commanders of Islamic forces, and their spirits have been infiltrated by the jahiliyyah morality and the philosophical principles of Europe. As a result, Western materialism prevails in almost every aspect of their daily lives alongside the competition for luxurious living — the attitude of those who do not believe in the afterlife and are not convinced of another life beyond this world for life in the hereafter."* (Abul Hasan Ali An-Nadwi, 1982)

The struggle between the Islamic intellectual spirit and the emerging rational thought persists due to the influence of non-Islamic books and the use of non-Islamic systems. This struggle is no less severe than the non-Islamic religious, political, and intellectual battles that occurred in Europe during the Middle Ages. Abul Hasan emphasizes that the Western civilization in the 20th century is not just a contemporary development but a historical legacy that has spanned thousands of years. It is a continuation of the Greek and Roman civilizations, passing on political, philosophical, and cultural elements to Western civilization. All aspects of these ancient civilizations, such as the spheres of influence, political systems, social philosophies, intellectual culture, scientific knowledge, aspirations, and tendencies, have become integral parts of today's Western civilization. (Abul Hasan Ali An-Nadwi, 1982)**.**

Abul Hasan argues that in Islamic education, it's crucial to transform these fields of knowledge into studies that align with Islamic

principles. This involves creating new books that reflect religious values, not conflicting with the religion but rather strengthening and fortifying belief and faith. The Islamic world also needs to reorganize knowledge to fit with the spirit and goals of Islam. As in the past, the Islamic world once led the development of knowledge, influencing global thinking and culture, and made substantial contributions to literature and philosophy over centuries. Civilized society in that era was based on Islamic thought, written by the pens of the Islamic world and expressed in the language of the Islamic world. (Abul Hasan Ali An-Nadwi, 1982).

Principles of Islamic Education's Objectives

In the principle of usul al-fiqh, the principle *"al-umur bi maqashidiha"* is explained, requiring that every action and activity must have an orientation toward established goals or plans. In the context of education, objectives play a pivotal role, as they guide every step and activity in the educational process. Establishing educational goals means identifying the direction to be pursued and the results to be achieved through the educational process, serving as the standard for evaluating the success of its implementation. The formulation of these objectives will then form the basis for aspects such as curriculum, the role of teachers, student roles, and other elements related to education.

The objectives of Islamic education have several specific principles. These principles are as follows: (Omar, M. 1979)

1. *Universal Principle (Syumuliyah): This principle acknowledges the importance of considering religious aspects (faith, worship, morals, and social transactions), human dimensions (physical, spiritual, and psychological), society, and the order of the universe and life.*
2. *Balance and Moderation Principle (Tawazunwalqtishadiyyah): This principle emphasizes the importance of maintaining balance in various aspects of personal life, fulfilling the various needs of individuals and communities, and seeking solutions to existing and potential problems while considering cultural heritage from the past and the current cultural context.*
3. *Clarity Principle (Tabayun): This principle demands clarity in teachings and laws related to human life (including the heart, intellect, and desires) and the rules that must be followed. It assists in determining goals, curriculum, and educational methods.*
4. *Non-Contradiction Principle: This principle ensures that all components and methods used in education support each other and do not conflict.*
5. *Realistic and Implementable Principle: This principle mandates that educational objectives be realistic and feasible in practice.*
6. *Desired Change Principle: This focuses on changing the structure of humanity, including physical, spiritual, and psychological aspects, desired through education.*
7. *Respecting Individual Differences Principle: This recognizes that each individual is unique and different from one another, and Islamic education should understand and respect these differences.*
8. *Dynamic Principle in Accepting Change: This emphasizes the importance of Islamic education being dynamic and adaptable to the changes and developments occurring within the educational actors and environment in which the education is carried out.*

Abul Hasan questioned the essence of tarbiyah before formulating the objectives of education. He sought an understanding of what was desired from the educational process and why dedicated teaching and nurturing were necessary. In this context, Abul Hasan expressed his thoughts as follows:

"What is the goal of education? What is desired from education? Why apply various teaching methods? Why expend all the strength of the community in such a structured manner? Is it to create a gap between the community and what is venerated and built upon, originating from beliefs, purposes, cultural heritage, and values? Is it to venerate everything or not, but something beloved? Beliefs that one feels are noble, perceptions, values, creed, and thoughts that the community is enriched with and the legacy inherited from their forefathers and predecessors, it is the responsibility of teaching to bind the community to these elements (beliefs, values, thoughts, legacies), and to pass on this legacy to the next generation and new youth. It is a heritage that their predecessors fought for with their utmost strength and effort, spending a long time from their lives. It might be that the community of the past struggled and fought for it, sacrificing their dignity and virtues. It is not good in this context to question whether the values they fought for are good or not. However, it is the responsibility of education to transfer this legacy to the coming generation, but not just as a mere transfer or a foundation. Instead, it should be deeply ingrained into their hearts and minds, making them feel these values. Not to be estranged from them but to be united with them, loving them, and making them part of their nature." (Abul Hasan Ali An-Nadwi, 1982)**.** From the study of Abul Hasan's thoughts, it is revealed that, in line with his strong commitment to religion and the Quran, as well as his efforts in preaching, Abul Hasan identified two main goals in Islamic education, which he expressed as follows:

"The essential task (ambition) of education in Islamic countries is to shape a new generation that thinks and behaves nobly. And the second goal is to instill in the students the spirit of preaching and the ability to socialize with their community." Regarding the first goal, Abul Hasan explained: (Abul Hasan Ali An-Nadwi, 1982)**.**

"Shaping a generation that thinks and behaves nobly cannot be achieved merely by translating books, bringing in foreign (non-Islamic) teachers, establishing numerous universities and faculties, or sending contingents (students) to Europe or America. This requires a lot of cleverness and innovation. (Abul Hasan Ali An-Nadwi, 1982)**.**

The focus on divinity in education is crucial because the aspects of divinity and faith are the most important in Islamic education. Therefore, according to Abul Hasan, the goal of Islamic education is not just to become an employee, seek worldly pleasures, or pursue a livelihood. Instead, it is to become a servant of Allah who engages in righteous deeds and attains happiness in this world and the hereafter. (Abul Hasan Ali An-Nadwi, 1982)**.** This perspective is aligned with the kind of student profile that Abul Hasan envisions. Consequently, the true objective of education is to achieve happiness in this world and the hereafter, to save oneself and one's family from the torment of hellfire, to improve one's moral character and avoid the lifestyle of ignorance, and to guide humanity out of the darkness of disbelief towards the light of faith, from the narrow world to the expansive world, from the injustices of other religions to the justice of Islam, and to worship Allah in the best manner. All of this implies that individuals should use all the potential granted by Allah for the purpose of worshiping Him. (Abul Hasan Ali An-Nadwi, 1982)**.**

For the second goal, Abul Hasan envisioned that the Muslim generation should be committed to propagation. According to him, congregations or individuals lacking the spirit of propagation would find it difficult to preserve their foundation and beliefs because they would be vulnerable to influences and attacks on their convictions. Thus, Abul Hasan expressed:

"The best way to believe in the fundamentals of Islam, to be steadfast in it, adhere to the faith, and resolutely follow the path of Islam is by propagating it." (Abul Hasan Ali An-Nadwi, 1982)**.** Hence, to maintain

the stability of faith, the best course is through calling and propagation. A caller or propagator is an individual with strong faith, enthusiasm in their activities, and a genuine concern for the welfare of others. To nurture these qualities in students, the action required is to mold them into propagators.

Islamic propagation, from Abul Hasan's perspective, carries a deeper meaning. For him, propagation serves not only to preserve faith and disseminate it but also to greatly benefit the students by helping to overcome an affliction deeply rooted in the educational world, which is estrangement from their own world. In this context, Abul Hasan remarked:

"In our lives, schools become small islands separated from the outside world, and the graduates from these schools create other small islands. Each person inhabits their own island in their own realm of imagination, orbiting within their limits, having friendships that cannot be crossed by others. They are unaware of the suffering and hopes of the people, so they live in one valley while others live in another. Hence, people regard them as strangers, and the educated view others as illiterate, backward, and uncultured." (Abul Hasan Ali An-Nadwi, 1982)**.**

Abul Hasan did not want this situation to persist, so education had to be the tool to bridge the gap between the knowledgeable and the people around them. There was no benefit for either party if such separation continued. (Abul Hasan Ali An-Nadwi, 1982)**.**

According to Abul Hasan, one way schools could achieve this was by regularly sending students to villages, towns, groups, and specific communities under the guidance of teachers. Actively engaging in society could bring numerous benefits, such as fostering religious spirit in students, instigating a spirit of struggle and endeavor in life, developing resilience in facing challenges, instilling values of brotherhood, genuine affection towards others, a spirit of dedication, mutual understanding, mutual assistance, understanding common life, village life, knowing the areas they might contribute to in the future, and many other benefits that would emerge over time. (Abul Hasan Ali An-Nadwi, 1982)**.**

From the above explanation, it's evident that the desired goal of Islamic education by Abu Hasan has religious attributes. The objective is for students to become Muslims who not only have knowledge of Islam but also understand and firmly adhere to it. They are expected to practice the teachings of religion strongly and uphold good morals. Furthermore, Abu Hasan's presented goal of Islamic education is based on his personal experience in propagation, to become an individual with strong faith and high spirits in various propagation activities, with the aim of inviting people to walk in the way of Allah. (Abul Hasan Ali An-Nadwi, 1982)**.**

Family factors and Abu Hasan's life journey also significantly influenced his understanding of educational goals in the context of propagation, as previously explained. With these characteristics, it's evident how his family's education, based on strong faith and his interaction with Sheikh Ilyas, played a role in formulating the educational goals he articulated. (Abul Hasan Ali An-Nadwi, 1982)**.**

Additionally, the formulation of educational objectives presented by Abul Hasan above appears strongly rooted in practical experience that he has undergone, not merely as a product of baseless imagination. In other words, this formulation of Islamic educational objectives is contained within a fundamental strategy regarding the essence and function of education. It means that the education provided to students must be able to develop their potential and talents maximally and comprehensively while assisting individuals to

return to the path of Allah through the propagation efforts undertaken by the students. (Abul Hasan Ali An-Nadwi, 1982)**.**

With such objectives, Abul Hasan aims to anticipate safeguarding the future generations of Islam from becoming targets of Western culture. Furthermore, the educational objectives he put forward reflect his role not only as an educator and thinker but also as an activist, in line with the character found in his biography. (Abul Hasan Ali An-Nadwi, 1982)**.**

The proposed components of objectives by Abul Hasan, when viewed through the principles proposed by Omar Muhammad al-Tumi al-Shaibani, can be said to adhere well to those principles. In the two main themes of his objective, Abul Hasan encompasses all aspects of religion, humanity, meeting societal needs, and creating a balance between individual and communal needs. Furthermore, there is no contradiction among these various objectives. The objectives proposed by Abul Hasan are highly suitable for implementation and remain dynamic, capable of adapting to changes in the realms of psychology, society, and knowledge. Abul Hasan's definition of educational objectives is also aligned with the dimensions classified by Abd al-Rahman Shaleh Abd Allah. (Abul Hasan Ali An-Nadwi, 1982)**.** The proposed objectives of Islamic education by Abu Hasan align and are in line with the objectives formulated by figures such as Al-Ghazali, Muhammad Qutb, al-Qabisi, Ibn Taymiyyah, and Hasan al-Banna. Although there are similarities, in Abul Hasan's view, there is a difference from Muhammad Athiyah Al-Abrasyi, especially concerning the goal of seeking sustenance. Abul Hasan regards that seeking sustenance is not the primary objective but a means to worship Allah excellently. (Arifin, 1991) (Athiyah 1966), (Qutb, M. 1988), (Nata, A. 2009), (Susanto, 2009)

CONCLUSION

The essence of Abul Hasan Ali an-Nadwi's educational philosophy can be identified as a profound attempt to combine a strong understanding of Islam with the urgent need to renew knowledge influenced by European materialism. Abul Hasan didn't view knowledge as something isolated but as a manifestation of knowledge derived from the Divine discourse, the revelation of Allah. For Abul Hasan, education plays a crucial role in shaping a generation with strong beliefs in Islamic principles, firmly rooted in Islamic creed, engaged in the mission of Islam, and carrying the Islamic preaching duty.

Abul Hasan proposed two main goals of Islamic education: firstly, to shape a generation capable of critical thinking and noble character, and secondly, to strengthen students with the spirit of preaching and the ability to interact with their surrounding environment. This indicates that Islamic education, according to Abu Hasan's perspective, is a powerful tool to produce individuals who are not only strong in faith and character but are also capable of actively disseminating the values and messages of Islam to society at large.

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