

***Mardhatillah* as The Main Purpose of Islamic Education**

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Abstract: Happiness is ultimate purpose of human life that is manifested in people's efforts to reach *mardhatillah*. This research is qualitative research and library research. The result showed that *mardhatillah* is the main purpose of Islamic education since educated people are those who are endowed with God's pleasure. Islamic education intends to educate people a real identity as a loving person who are not only committed to worshipping God but also able to build social-harmony life.

Keyword: character; *mardhatillah*; Islamic education; purpose; *ridha*

Abstrak: Kebahagiaan merupakan tujuan hidup manusia. Kebahagiaan tersebut termanifestasi dalam usaha meraih *mardhatillah*. Penelitian ini menggunakan pendekatan kualitatif dan merupakan penelitian kepustakaan. Hasil penelitian menunjukkan bahwa *mardhatillah* merupakan tujuan akhir pendidikan Islam karena manusia terpelajar pada hakikatnya adalah manusia yang mendapatkan rida Allah. Hakikat pendidikan Islam adalah membentuk manusia yang memiliki karakter kasih sayang, yaitu manusia yang berkomitmen untuk beribadah kepada Allah serta mampu menjaga keharmonisan dalam hubungan sosial.

Kata kunci: karakter; *mardhatillah*; pendidikan Islam; tujuan; rida

A. Introduction

Everyone wants to be happy. It is just that not everyone knows how to achieve happiness. Some people think that happiness can be reached when someone has a lot of wealth. Power is easy to obtain; all physical and spiritual needs can be met. Happiness can be bought; just that. This mindset is correct but not compatible. No need to go far to prove it, look around us, or read news in various mass media. If the treasure is used as a goal to be happy, the results can be seen: corruption is everywhere, theft, robbery, and fraud always occur again and again.

Others think that happiness is just a mirage, a delusion, and a mere human illusion. The reality of their lives never proves that happiness lasts. All momentary and temporary, such an allegation then gives birth to humans who pursue the gratification of lust. When

the desire is fulfilled, they feel satisfied and happy, even if only for a moment. The results can be seen that adultery, drug use, drunkenness, and other moral aberrations are rife everywhere.¹

This study uses a qualitative approach with research methods, reviewing various literature related to *mardhatillah* as the ultimate goal of Islamic education. This study concludes that *mardhatillah* is the ultimate goal of Islamic education because educated humans are essentially humans who get *mardhatillah*. Therefore, the ultimate goal of the believer's life is to reach the pleasure of Allah swt. The implication for Islamic education is that *mardhatillah* should be the ultimate goal of Islamic education itself. The essence of Islamic education is to form a human being who has a character of compassion, namely a human being who commits to worship Allah.

The purpose of Islamic education can be seen from seven main dimensions: the dimensions of the nature of human creation, the measurement of *tawhid*, the moral dimension, the dimension of individual differences, social status, the professional dimension, and dimensions of space and time.² These dimensions are in line with the level of education in the Quran, whose process is stretched in the trajectory of space and time is quite long. Thus, the orientation and goals that education in Islam wants to achieve must summarize all the related goals within that span of space and time.³

The ideal dimension of the life of Islam contains values that can improve the welfare of human life in the world to manage and utilize the world as a provision for life in the hereafter and have value, which encourages man to strive to achieve a life in the happier future so that man is required not to be shackled with the pleasures and luxuries of the world alone. The ideal dimension is a dimension that can combine the interests of the world's life and the interests of the afterlife.⁴ This balance is a bulwark for man from the negative influences of various life turmoils that tempt human life's peace and tranquility, whether spiritual, social, cultural, economic, and ideological, in human life.⁵

QV. al-Qashash: 77 indicates that we strive to achieve true happiness, which we can feel in the world and the Hereafter. True happiness will only be obtained when we are in the pleasure of Allah swt. In another sense, true happiness can only be felt by those pleased with Allah, and Allah is pleased with him. Based on the above description, the pleasure of Allah (*mardhatillah*) must be the primary purpose of the life of the believer who has implications for the ultimate goal of Islamic education.⁶

¹ Miftahur Rohman dan Hairudin Hairudin, "Konsep Tujuan Pendidikan Islam Perspektif Nilai-nilai Sosial-kultural," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 9, no. 1 (8 Juni 2018): 21, <https://doi.org/10.24042/atjpi.v9i1.2603>.

² Jalaludin, *Teologi Pendidikan*, 3 ed. (Jakarta: PT. RajaGrafindo Persada, 2003).

³ Kambali Kambali, Ilma Ayunina, dan Akhmad Mujani, "Tujuan Pendidikan Islam Dalam Membangun Karakter Siswa Di Era Digita (Studi Analisis Pemikiran Pendidikan Islam Abuddin Nata)," *Risalah, Jurnal Pendidikan dan Studi Islam* 6, no. 1 (3 September 2019): 1–19, https://doi.org/10.31943/jurnal_risalah.v6i1.106.

⁴ Rudi Ahmad Suryadi, "Mardhat Allah: Tujuan Hidup Qurani (Dari Refleksi Pemikiran Tafsir ke Pemikiran Pendidikan)," *Jurnal Pendidikan Agama Islam -Ta'lim* 11, no. 1 (2013): 27–46.

⁵ Mahmud Harun, "Rida Dalam Al-Quran (Telaah Semantis Terhadap Kata Rida)" (Skripsi, Yogyakarta, UIN Sunan Kalijaga, 2006).

⁶ Hamzah S. Fathani, "Ridha dalam Konteks Pedagogik (Relevansi antara Nilai dengan Implementasi Pembelajaran)," *Shaut Al-'Arabiyyah* 6, no. 1 (2018), <https://doi.org/10.24252/saa.v6i1.5646>.

B. The Virtues of *Mardhatillah*

The word *ridha* is *ism masdar* from *radhiya-yardha*, which means satisfied, willing heart, accepting with relieved, or resigned to something.⁷ In other words, pleasure is helpful, like, or happy. *Ridha* is a word that has become Indonesian happy or willing. In terminology, pleasure means a high willingness to give whatever *al-haq*, whether pleasant or not, as a special gift.⁸

In addition, please also means not shaking one's heart when facing disaster and being able to meet the manifestation of destiny with a calm nature; in other words, what is meant by pleasure is the peace of heart and tranquility of the soul to the decrees and future of Allah swt, as well as the ability to respond to it, with steadfastness, including to the suffering, pain, and difficulties that arise from Him felt by the soul.

Ridha is to clear the heart and be bare-chested or sincere when accepting the provisions of Allah swt. Al-Ghazali said that pleasure is the most extraordinary door of Allah swt. Whoever finds the way of pleasure and can see with the eyes of his heart will get *karamah* (privilege) and a high position by the side of Allah swt. A person who has reached this *maqam*'s heart is always in peace because nothing is shaken. Because everything that happens in this world depends on the *qadr* of Allah swt.

The request for the pleasure of Allah swt is the purpose of every practice performed by every believer. Explained in a Hadith, the Prophet Muhammad asked the companions, "Who are you?" they replied, "we are believers." The Prophet Muhammad said, "what is your sign of faith?" they said, "we are patient when we experience trials and are grateful when we receive the well-being and willingly accept Allah's decision." The Prophet Muhammad said, "By your Lord the Kaaba, you are believers."

The fruit of the pleasure itself is the emergence of unique pleasures and tranquility that blows from the pleasure of Allah swt, which blends directly with the magnitude of the ideals and hopes that a servant has. None of this is due to the closeness of Allah swt, nor is it the delicacy that arises due to a lot of worship and obedience. It is not even a spiritual pleasure that occurs after the victory of conquering sin. Nevertheless, it is a spiritual pleasure tinged with profound hope and hope imprinted with determination and self-awareness. Among the virtues of God's pleasure include:

1. Getting multiple benefits

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَنْبِيئًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ
أَصَابَهَا وَايْلٌ فَأَتَتْ أَكْلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِيبْهَا وَايْلٌ فَطَلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And the example of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour - so it yields its fruits in double. And [even] if a downpour

⁷ Suryadi, "Mardhat Allah: Tujuan Hidup Qurani (Dari Refleksi Pemikiran Tafsir ke Pemikiran Pendidikan)."

⁸ M Sobirin, "Konsep Ahmad Tafsir Tentang Pendidikan Islam Sebagai Usaha Membentuk Insan Kamil" (Skripsi, Semarang, Institut Agama Islam Negeri (IAIN) Walisongo, 2009), <https://core.ac.uk/download/pdf/45435305.pdf>.

does not hit it, then a drizzle [is sufficient]. And Allah, of what you do, is seeing. (QV. al-Baqarah/2: 265)

2. Kept away from disaster

فَأَنْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسَهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

So they returned with favor from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty. (QV. Ali Imran/3: 174)

3. Get a great reward

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward. (QV. an-Nisa/4: 114)

4. God's forgiveness

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward. (QV. al-Fath/48: 29)

Allah's promise of heaven as a good final place is for those who get His pleasure. Even for some Muslims who follow the path of self-purification (*sufi*), the virtue of pleasing Allah is nothing compared to the pleasure of Allah Himself. For the Sufis, Allah's happiness is what they seek, and they are also content with whatever Allah has given them, be it blessings or trials. "Allah is pleased with them and they are pleased with Him" says it

in al-Maidah: 119, at-Taubah: 100, al-Mujadalah: 22, and al-Bayyinah: 8.⁹

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ

Allah will say, "This is the Day when the truthful will benefit from their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment. (QV. Al-Maidah/5: 119)

وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَدَّمُونَ وَالْمُهَاجِرِينَ وَالْأَنْصَارَ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَنٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٌ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment. (QV. At-Taubah/9: 100)

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him - those are the party of Allah. Unquestionably, the party of Allah - they are the successful. (QV. al-Mujadalah/58: 22)

جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

Their reward with Allah will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allah being pleased with them and they with Him. That is for whoever has feared his Lord. (QV. al-Bayyinah/98: 8)

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great

⁹ Ahmad E. Q Nurwadjah, *Tafsir ayat-ayat pendidikan: hati yang selamat hingga kisah Luqman* (Bandung: Penerbit MARJA, 2007).

attainment. (QV. al-Taubah/9: 72)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ النَّبِيُّ ﷺ " إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ. فَيَقُولُونَ لَنَبِيِّكَ رَبَّنَا وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ. فَيَقُولُ هَلْ رَضِيتُمْ فَيَقُولُونَ وَمَا لَنَا لَا نَرْضَى يَا رَبِّ وَقَدْ أُعْطِينَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ. فَيَقُولُ أَلَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ. فَيَقُولُونَ يَا رَبِّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ فَيَقُولُ أُحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا. (رواه مسلم)

Hadith narrated by Abu Said al-Khudri ra.: That the Prophet Muhammad. God says to the inhabitants of Paradise: O o people of paradise! They said, "We fulfilled the call of our Lord, and all goodness is with You. God continued: Have you been satisfied? They said, "We have satisfied our Lord because You have given us something that You have not given to any of Your creatures. He will say, "Will I give you better than that? They will say, "Our Lord, what is better than that? He will answer: I will bless My joy upon you so that after that I will not be angry with you forever. (HR. Muslim)

C. How to Reach the Pleasure of God

We can never be sure if what we do follows God's pleasure. We can only try according to the guidance of the Quran and the Sunnah of His Prophet. However, this does not mean that God's happiness cannot be achieved. Our efforts to earn God's pleasure are not seeking certainty but an ongoing continuous process. There are two ways to go through this process to achieve God's happiness. *First*, do the things that the Quran and Hadith have mentioned as something that brings the pleasure of Allah. There are several instructions that we can follow in the Quran and Hadith, including:¹⁰

1. Fear of God

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

Their reward with Allah will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allah being pleased with them and they with Him. That is for whoever has feared his Lord. (QV. al-Bayyinah/98: 8)

This fear of God can only be felt by those who truly know and feel God's presence. It is stated in the QV. Fathir/35: 28.

وَمِنَ النَّاسِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَنُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ٢٨

And among people and moving creatures and grazing livestock are various colors similarly. Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving. (QV. Fathir/35: 28)

¹⁰ Abdul Wahid, "Konsep dan Tujuan Pendidikan Islam," *Istiqra* 3, no. 1 (2015): 6.

In the above verse, it is mentioned that the people who will fear Allah are those who know, and it is with that knowledge he can see and feel the majesty and greatness of Allah swt. So it appeared in him the fear of the loss of Allah's pleasure and the fear of the coming wrath of Allah swt.

2. Piety to Allah

Humans are given the attribute to love the pleasant things of the world as stated in QV. Ali Imran/3: 14.

رُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ
وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاٰبِ

Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return. (QV. Ali Imran/3: 14)

However, there is something better than that and is only given to the one who is afraid, as mentioned in the next verse QV. Ali Imran/3: 15.

﴿قُلْ أُوْنِبِّكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ﴾

Say, "Shall I inform you of [something] better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of [His] servants. (QV. Ali Imran/3: 15)

The two verses above explain that human life is decorated with various *shahwat* (tendencies of liking) both towards couples, children, jewelry, property, luxurious houses, luxurious vehicles, etc. Nevertheless, God also reminds us not to be complacent about the pleasures, for God has also provided something better than all of them for his servants who fear God. One of them is his pleasure.

3. Faith, Hijrah, and Jihad in the way of Allah

Believing, emigrating, and fighting in the way of Allah is an attitude and an act that can bring the pleasure of Allah, as mentioned in the QV. At-Taubah/9: 20-21.

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ دَرَجَةً عِنْدَ اللَّهِ
وَأُولَٰئِكَ هُمُ الْفَائِزُونَ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ

The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success]. Their Lord gives them good tidings of mercy from Him and approval and gardens for them wherein is enduring pleasure. (QV. At-Taubah/9: 20-21)

4. Devoted to the elderly

As the Prophet said: "*The pleasure of Allah depends on the pleasure of the parents, and the wrath of Allah lies in the wrath of both parents*" (HR. Al-Hakim).¹¹ This means that to achieve the pleasure of Allah, one of the ways is to ask for the joy of parents. This is only mentioned in part about what things can be done to get the pleasure of God. In general, it can be said that all our deeds can be used as a means to obtain God's satisfaction if it is based on sincere intentions solely because of God. In other words, we must throw away the deeds intended to achieve pleasure other than Allah. As in one Hadith, it is said:

"Whoever makes Allah angry to achieve the pleasure of man, Allah is angry with him, and makes the one who originally pleased him angry with him. Nevertheless, whoever makes Allah pleased, even though he invites the wrath of man, Allah will bless him, and make them angry becomes a fool, so that Allah beautifies him, beautifies his speech and his deeds in His sight." (Ath-Thabrani).

The *second* process that can be done is to achieve pleasure, which is accepting freely and being happy with God's decision. In the *sufi* tradition, the process of attaining this pleasure is passed by several stages or called *maqamat*. Al-Qusyairi mentioned in his treatise several steps, namely: repentance, *wara*, *zuhud*, *tawakkal*, patience, and pleasure. Al-Ghazali in *Ihya Ulumuddin* stated the same thing by making systematic *maqamat* that start from repentance, patience, *faqir*, *zuhud*, *tawakkal*, *mahabbah*, *ma'rifat*, and pleasure. Other figures such as Al-Thusi, Al-Kalabadhi, Ibn Arabi, and Ibn Athaillah also mentioned fun as a vital *maqam* that a *sufi* must pass.¹²

Anyone can achieve this *maqam* if done earnestly through spiritual exercises (*riyadhah nafsiyah*) that begin with earnestness against lust and disease of the heart by directing all the soul of the body solely to Allah. Some argue, like Ibn Atha'illah, that a *maqam* is achieved not only because of a person's efforts but merely the grace of Allah swt. However, God's grace is given to those earnestly to attain His pleasure.¹³

Al-Ghazali saw that the process of achieving this pleasure had to be passed with several stages (*maqamat*). So that each *maqam* is the fruit of the *maqam* obtained earlier, in this case, *maqam ridha*, according to Al-Ghazali, is the result of *mahabbah* and *ma'rifat*. A person's heart is willing to accept anything, and his heart is always busy remembering Allah. Thus, every *maqam* is nothing but a spiritual journey that leads us to experience every stage after stage of attaining the pleasure of God.¹⁴

D. *Mardhatillah* as the Ultimate Goal of Islamic Education

In Islamic view, education is termed with *tarbiyah*, *ta'lim*, *tazkiyah*, *tahdhib*, etc. However, of these terms, the Quran uses only the words *tarbiyah*, *ta'lim*, and *tazkiyah* as

¹¹ Muhammad Zaim, "Tujuan Pendidikan Perspektif Al-Quran Dan Hadits (Isu Dan Strategi Pengembangan Pendidikan Islam)," *Muslim Heritage* 4, no. 2 (30 Desember 2019), <https://doi.org/10.21154/muslimheritage.v4i2.1766>.

¹² Mokhsin Kaliky, *Pendidikan Islam Sebagai Basis Pendidikan Karakter*, Cetakan pertama (Batumerah Atas, Ambon: LP2M IAIN Ambon bekerjasama dengan penerbit Deepublish, 2017).

¹³ Nurhafid Ishari dan Ahmad Fauzan, "Pendidikan Karakter Dalam Kitab Al-Hikam Al-Atha'iyyah Karya Syekh Ibnu Atha'illah As-Sakandari," t.t., 14.

¹⁴ Hasan Langgulung dan Hasan Langgulung, *Peralihan Paradigma Dalam Pendidikan Islam Dan Sains Sosial*, Cet. 6 (Jakarta: Gaya Media Pratama, 2017).

terms that refer to the substance of the meaning of education. The term education that is contextualized by the word Islam is not only the transmission of science, knowledge, and technology but also as a process of planting value because the nature of education in the Quran is to make humans fear to achieve success (*al-falah*), both in the world and in the hereafter.¹⁵

Islamic education experts widely express various opinions about the purpose of education with their respective arguments. The idea revolves around the fact that education in Islam aims to make people who worship and surrender to Allah develop potential and instill noble morals.¹⁶ Jalal stated that in general, Islamic education aims at preparing the figure of a devotee of Allah or *'abid*, i.e., a human being who has noble qualities given by Allah to humans with the title *'ibad al-Rahman*.¹⁷ Likewise, Morsi argued that the primary purpose of education is to improve people who worship and serve God and fear Him.

According to al-Qurtubi, *liya'budun* is interpreted with *liyuwahhidun* in the sense of one of Allah. Al-Qurtubi also quoted the statement 'Ali *ra*: this verse shows the command to worship Allah for humanity. As well as citing Mujahid's opinion, this verse indicates that the jinn and especially humans know God better.¹⁸

In addition to making God's servants who serve Him and who know God better, based on the verse, the purpose of education is to create a servant of God who has a socially godly character.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace. (QV. al-Furqan/25: 63)

The verse shows that in a sociological perspective, the Islamic education contained in the Quran is to create a Muslim figure who can express themselves as pious people in society. This is what is then called a Muslim who has social piety.¹⁹ Ali Ashraf stated that the purpose of Islamic education lies in the realization of absolute surrender or submission to Allah at the level of individuals, society, and humanity in general, as in QV. Ghafir/40: 66.

قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ

Say, [O Muhammad], "Indeed, I have been forbidden to worship those you call upon

¹⁵ Langgulung dan Hasan Langgulung.

¹⁶ Komputri Apria Santi dan Sefri Kandi Ja'far Yazid, "Konsep Pemikiran Ahmad Tafsir Dalam Ilmu Pendidikan Islam," *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah* 5, no. 1 (30 Juni 2020): 63–77, <https://doi.org/10.48094/raudhah.v5i1.65>.

¹⁷ Zaim, "Tujuan Pendidikan Perspektif Al-Quran Dan Hadits (Isu Dan Strategi Pengembangan Pendidikan Islam)."

¹⁸ Muhammad Munir Mursi, *Al-Tarbiyah al-Islamiyyah Usuluhawa Tathawwuruha fi Bilad al-'Arabiyyah* (Cairo: Alam al-Kutub, 2001).

¹⁹ Ahmad Rusdi, "Rida Dalam Psikologi Islam dan Konstruksi Alat Ukurnya," *Jurnal Psikologi Islam* 4, no. 1 (2017), <https://jpi.api-himpisi.org/index.php/jpi/article/view/41>.

besides Allah once the clear proofs have come to me from my Lord, and I have been commanded to submit to the Lord of the worlds." (QV. Ghafir/40: 66)

According to al-Tabari, what is meant by submission in verse is to submit to obey Allah's commandments and stay away from His prohibition. That is what it means to be genuinely submissive. Indeed, the focus of Islamic education is identical to the purpose of Islam itself. Ahmad Tafsir underlined that Islam came to exalt moral values until it reached the level of *akhlaq al-karimah*, which *akhlaq al-karimah* means according to al-Tabari quoting the Prophet's Hadith, the noble behavior set out in the Quran taught by Allah.²⁰

According to 'Atiyah al-Abrashi, the formulation of the purpose of Islamic education is the goal that has been set and done by the Prophet Muhammad, following among the purposes of sending the Prophet Muhammad himself, namely to perfect morals. In terms of the development of human potential, Muhaimin is of the view that the purpose of education contained in the Quran is to develop human potential as optimally as possible to be able to function as a means for solving the problems of life and life, the development of science and technology and human culture and the development of attitudes of faith and piety to Allah swt. Education in the Quran is to form the entire Muslim person, develop all human potentials both in physical and spiritual form, cultivate the harmonious relationship of each person with God, with his fellow man, and with the universe.²¹

From some of the expert opinions above, the author can conclude that the purpose of Islamic education is to form a human being who has the character of *compassion* that is human who submits and obeys Allah swt. by carrying out everything that is commanded and away from all that He forbids, and can maintain good relations with fellow humans and the surrounding nature. These are the characters that can bring the pleasure of Allah swt. So it can be concluded that the ultimate goal of Islamic education is to achieve the pleasure of Allah swt. (*mardhatillah*).

E. Conclusion

Every human being wants to live happily, but often a man is mistaken in finding the source of that happiness. The error also affects human error in determining the purpose of life. For the believer, he will give that true happiness is in the pleasure of Allah swt, that he will make God's pleasure the ultimate goal of his life. This will have implications for the concept of Islamic education, namely by making *mardhatillah* (the pleasure of Allah) the main purpose of islamic education. Therefore, the primary purpose of islamic education the believer's life is to reach the pleasure of Allah swt. The implication for Islamic education is that *mardhatillah* should be the ultimate goal of Islamic education itself. The essence of Islamic education is to form a human being who has a character of compassion, namely a human being who commits to worship Allah. He can maintain harmony in human relationships and with other creatures of God. Furthermore, it is the character that will bring the pleasure of Allah swt.

²⁰ Ahmad Tafsir, *Ilmu Pendidikan Islam*, vol. 7 (Bandung: Remaja Rosda Karya, 2017).

²¹ Mulyani Mulyani, "Ridha Dalam Prespektif Sufi: (Perkembangan dan Pergeseran Maknanya)," *Khazanah: Jurnal Studi Islam dan Humaniora* 7, no. 2 (2009), <http://dx.doi.org/10.18592/khazanah.v7i2.3041>.

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