



## Islamic Education According to Prof. Dr. Nur Ahmad Fadhil Lubis, MA.

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### ABSTRACT

*In this era, there is starting to be a lot of critical thinking from scientists and researchers regarding Islamic education. However, there is a professor in the field of philosophy in Indonesia who has studied studies related to Islamic to Western (American) studies, namely Prof. Dr. Nur Ahmad Fadhil Lubis, MA. Therefore, this scientific study aims to examine in more depth the thoughts on Islamic education from the perspective of Prof. Dr. Nur Ahmad Fadhil Lubis, MA. This scientific study uses the Systematic Literature Review (SLR) method with PRISMA analysis. The results of the analysis state that in his perspective, Prof. Fadhil Lubis views Islamic education as a very complex thing. Islamic education is not only an effort to form individuals with Islamic character but also a basis for building rahmatan lil 'alamin and upholding baldattayyibahwarabbghafur (a prosperous country under the grace of Allah SWT). This is because Islamic education is a right that must be given to every individual, both men and women. Where this is in line with the word of Allah SWT in QS. At-Taubah verse 122, where Islamic education has 5 main objectives (maqasid al-shari'ah), namely protecting life, faith, reason, offspring and property.*

*Keywords: Thought, Islamic Education, Nur Ahmad Fadhil Lubis*

### INTRODUCTION

Education is a fundamental element in society, especially in Muslims. Islamic education itself can be understood as an effort to realize the understanding and practice of Islamic law by Muslims in their daily lives

(Silvia & Holis, 2024). Therefore, Islamic education is closely related to human development and even the development of the times

In this era, Islamic education is not only seen as education in the family, but also leads to community education.

In its implementation, Islamic education can become a subject and even take the form of an educational institution. This is done so that its implementation is in line with the main objectives of Islamic education itself, which are contained in Surah Al-Zuriyat verse 56, namely. Meaning: "And I created the jinn and humans only so that they would worship Me." (QS. Al-Zuriyat: 56)

Referring to the verse above, it can be seen that in general Islamic education has the aim of making humans into creatures who obey Allah SWT. Apart from that, by remaining guided by Islamic law (Al-Qur'an and Hadith), it will make it easier for humans to build civilization and manage the nature that Allah has created in accordance with the rules that He has established. Therefore, with current developments, there has begun to be a lot of critical thinking from scientists and researchers related to Islamic education.

One of the leading Muslim intellectuals in Indonesia who has been involved in discussions related to Islamic education even in the West (America) is Prof. Dr. Nur Ahmad Fadhil Lubis, MA. He is the former rector of the North Sumatra State Islamic University for the 2009-2013 and 2013-2017 periods (H. F. Tarigan, 2023). Where in the leadership era of Prof. Fadhil Lubis, the IAIN North Sumatra educational institution was able to develop very rapidly until it was upgraded to become UIN North Sumatra on October 16 2014. But what can I do, before the end of his leadership period, Prof. Fadhil Lubis first died on March 21

2016 at the age of 61 years (Susetio, 2016).

Prof. Fadhil, as he is familiarly known, is a professor in the field of Philosophy who studied at UCLA (University of California Los Angeles). Referring to Prof Fadhil Lubis' intellectual biography book entitled "Don't be Chicken", it is known that he has made a huge contribution to the development of various Islamic studies in Indonesia (A. A. Tarigan, 2017). For example, he has published a book entitled "Introductory Reading Islamic Studies" after graduating from his doctoral degree, to "Hajj from a Fiqh and Social Perspective" which was written together with his beloved wife, Dr. Nurhayati, M.Ag (current Chancellor of UIN North Sumatra) (A. A. Tarigan, 2017) (Nurhayati & Lubis, 2019).

His love for Islamic knowledge has led Prof. Fadhil Lubis to become a writer and researcher whose work has been published by various national and international publishers and journals. Prof. Lubis's contribution to Islamic studies is his effort to introduce and disseminate Islamic studies with a multidisciplinary approach (A. A. Tarigan, 2017). Therefore, this approach continues to be used today in the development of Islamic studies in Indonesia and international studies.

Based on the background above, researchers are interested in studying in more depth the thoughts on Islamic education from the perspective of Prof. Dr. Nur Ahmad Fadhil Lubis, MA. The aim of the study of Islamic educational thought is to reveal the various

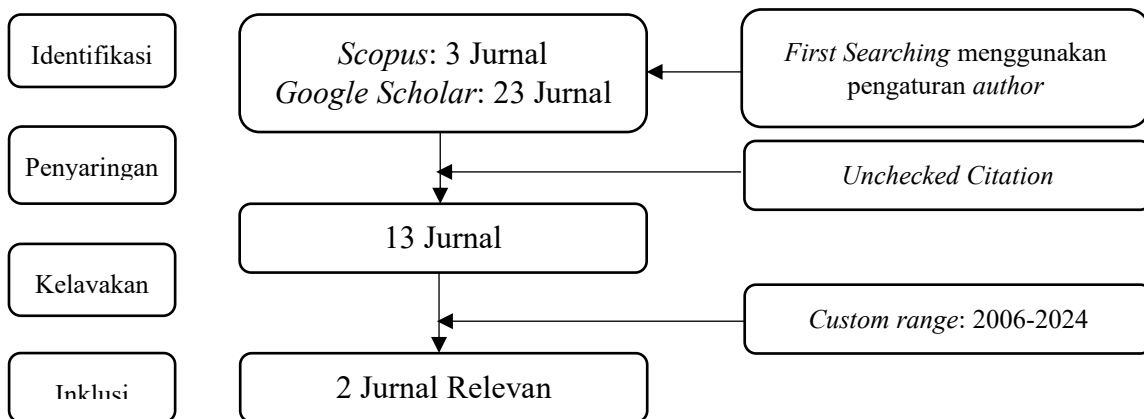
paradigms of Islamic education, as well as their role in the development of Islamic education, especially in Indonesia. So that educational thinking from Prof.'s perspective. Dr. Nur Ahmad Fadhil Lubis, MA can be used as advice in reconstructing Islamic education and also enriching the treasures of the development of Islamic studies.

**METHOD**

This scientific study uses the Systematic Literature Review (SLR) method. SLR is a systematic scientific method for collecting, critically evaluating, integrating and presenting findings from various previous study results related to research questions (Sari et al., 2023). In this SLR, researchers used PRISMA (Preferred Reporting

Items for Systematic Reviews and Meta-Analyses) analysis, namely a systematic analysis technique by following each research stage correctly (Fitriyani, 2021).

In this scientific study, journals were obtained from Scopus and Google Scholar pages. The keywords or settings used by researchers are author: "Nur Ahmad Fadhil Lubis". Meanwhile, for the publication year filter, researchers used journals published 10 years before Prof. Dr. Nur Ahmad Fadhil Lubis, MA died, namely 2006 to this year (2024). The year filter is used by researchers to maintain the relevance and quality of the articles or journals that will be studied in this research.



Gambar 1. Diagram Prisma  
 Sumber: Peneliti

**RESULTS**

Based on the background, the researcher has stated that the aim of this research is to study in more depth related to Islamic educational thought from the perspective of Prof. Dr. Nur Ahmad Fadhil Lubis, MA. Therefore, the

following are the results of PRISMA analysis where the researchers have modified the procedure according to data needs.

Tabel 1. Daftar Jurnal Hasil Analisa Prisma

No	Penulis	Judul	Tahun	Penerbit
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1	Nur Ahmad Fadhil Lubis	“Mobilitas Komunitas Pesantren di Ranah Sosial Politik”	2009	Edukasi: Jurnal Penelitian Pendidikan Agama dan Keagamaan
2	A. Hamid Sarong dan Nur Ahmad Fadhil Lubis	“ <i>The Child Rights in Islamic Law with a Special Focus on Aceh</i> ”	2019	Petita: Jurnal Kajian Ilmu Hukum dan Syariah

The following are the results of a review of each of the journals above which are the material for this study, including:

1. According to (Lubis, 2009), one of the phenomena of Islamic education in Indonesia is the emergence of Islamic boarding schools. Islamic boarding school is an Islamic educational, religious and social institution that has a wide network and a diverse range of activities. Starting from education, economic development, societal enlightenment, to political participation. Therefore, Islamic boarding schools have a broad influence in society.

In general, Islamic boarding schools are traditional Islamic educational institutions that study, understand and practice Islamic teachings by emphasizing the importance of religious morals as a guide to daily behavior. Therefore, it can be concluded that Islamic boarding schools have close ties with the spread of religion and Islamic education in Indonesia. Even more than that, Islamic boarding schools are also a place to solve various problems, ranging from community problems, to problems outside of religious topics (curing diseases to politics).

The success of Islamic boarding schools has encouraged social mobility among students in various areas of life. This is not only supported by the sophistication of the science taught or the latest technology trained. However, this success focuses more on the formation of the Islamic personality, values, outlook on life and attitude patterns of the students. Where this proves that Islamic education is a valuable education (value education) and builds personality (character building).

Based on this explanation, it can be seen that Islamic education in Indonesia, especially in Islamic boarding schools, has a big influence on the formation of the character of students and even the wider community. Apart from being an effort to spread Islamic education that is in accordance with the Shari'a, Islamic boarding schools are also a means of mobility for the Islamic boarding school community into the socio-political realm. Therefore, Islamic education itself not only produces human beings who are virtuous and Islamic, but can also develop the Indonesian nation in a better direction, especially *baldattayyi harabbghafur*.

2. According to (Sarong & Lubis, 2019), Islam was revealed to provide blessings to the universe. Meanwhile, Islamic law or sharia exists to uphold 5 main objectives (maqasid al-shari'ah), namely protecting life, faith, reason, descendants and property. This protection is even more prioritized for weak and marginalized groups of society, especially orphans, women and the poor.

One of the efforts to protect this is through education. Education is a pre-requisite for economic development and alleviating community poverty. Apart from that, the Qur'an itself also stipulates education as a fundamental part that must be obtained by both boys and girls.

Islam views childhood with various hopes and aspirations, which are something to look forward to and long for. In the Qur'an, it is also stated that children are a trust, a gift or treasure, a test, and qurrat al-ayn (soothing to the eyes). Therefore, to form children who obey Allah's Shari'ah, education is very necessary. This is done so that children can be well looked after and can prevent them from all the prohibitions of Allah SWT.

Especially in this era of globalization, Muslims consciously and carefully balance their openness with foreign cultures. So that children's rights to grow and learn in accordance with Islamic values or sharia are maintained. This is in line

with the goals of Islamic education, namely that all children, both boys and girls, have the right to live and develop in order to achieve their potential, which is not bound by time, place or situation.

Based on this explanation, it is no surprise that the Aceh government continues to strive to fulfill all the rights of children (boys and girls) and women, especially in terms of quality Islamic education. This is done because Islamic education is a foundation in building rahmatan lil 'alamin and upholding baldattayyi harabbghafur (a prosperous country under the grace of Allah SWT). Therefore, an in-depth review of interpretation and fiqh is urgently needed, so that people's rights, especially Islamic education, can be provided optimally and with quality. Apart from that, it is hoped that these efforts can improve and promote the welfare of the Indonesian people in various fields and eras.

## DISCUSSION

Basically, the idea of Islamic education has existed since the emergence of the Islamic religion, which was revealed to the Prophet SAW (Bakar, 2024). However, with the development of the times, thoughts on Islamic education have also begun to change following the current of existing developments. One way to analyze or study Islamic educational thought is to use philosophy, as has been used by the professor of philosophy at UINSU, namely Prof. Dr. Nur Ahmad Fadhil

Lubis, MA. The following is a discussion of the results of literature studies as well as an examination of various previous scientific works by Prof. Fadhil Lubis.

Islamic education is a conscious effort to change a person's behavior in a better direction according to the level of physical and psychological abilities, which is based on religious teachings or Islamic law. In his explanation, Prof. Fadhil Lubis stated that Islamic education is a right that must be received by every boy and girl. This statement turns out to be in line with the word of Allah in Surah At-Tahubah verse 71 (Hidayat & Wijaya, 2017). Meaning: "And those who believe, men and women, some of them (are) helpers for others. They enjoin (do) what is good, prevent what is evil, perform prayers, pay zakat and they obey Allah and His Messenger. They will be given mercy by Allah; Verily Allah is All-Mighty, All-Wise." (QS. At-Tahubah: 71)

From the verse above, it can be understood that Allah SWT gives the gift of life to mankind to worship, do good deeds, and avoid all evil (forbidden) things. Apart from that, the verse above also makes it clear that basically women have an equal position with men, starting from their rights and obligations. Therefore, Islamic education is really needed as a right that parents must give to their sons and daughters. This is because Islamic education is an effort to uphold the 5 main goals (maqasid al-shari'ah), namely protecting life, faith, reason, offspring and property.

Children in the Islamic religion are the main hope, which is something

that is awaited and longed for by parents and the nation. Therefore, to be able to educate and shape children into individuals with character and quality, an education system that is based on Islamic law is needed. Where in Indonesia itself the Islamic boarding school phenomenon has emerged, namely an Islamic educational, religious and social institution that has a wide network and a diverse range of activities.

With the rapid development of the times, Islamic education in Islamic boarding schools is not only focused on the material, skills and technology taught, but more than that. Islamic education in Islamic boarding schools is still focused on shaping the output of its students, starting from the formation of the Islamic personality, values, outlook on life, and attitude patterns of the students. Where the output proves that Islamic education is a valuable education (value education) and builds personality (character building).

The findings related to Islamic education, especially in Islamic boarding schools, are in line with the word of Allah in Surah At-Taubah verse 122, namely. Meaning: "It is not appropriate for all believers to go (to the battlefield). Why not leave some people from each group among them to deepen their knowledge of religion and to warn their people when they have returned to it, so that they can guard themselves?." (QS. At-Taubah: 122)

Based on the verse above, it can be seen how important education is in the Islamic religion, even stated directly by Allah SWT. Islamic education itself is a

foundation in building rahmatan lil 'alamin and upholding baldattayyi harabbghafur (a prosperous country under the grace of Allah SWT). Apart from that, being guided by the Al-Qur'an and Hadith has become the main reference for the success of Islamic education in various fields. Starting from aspects of fiqh, interpretation, law, politics, even economics.

From the entire explanation above, it can be concluded that Prof Fadhil Lubis' thoughts on Islamic education are very complex. This conclusion is strengthened by the statement of Prof. Dr. Saidurrahman, MA. in the book Don't be Chicken as a biography of Prof. Dr. Nur Ahmad Fadhil Lubis, MA written by (A. A. Tarigan, 2017). As for his quote, Prof Saidurrahman stated that Prof Fadhil Lubis had contributed greatly to the development of Islamic studies with a multidisciplinary approach. Where the dynamics of Prof. Fadhil Lubis' thoughts are greatly influenced by his critical attitude towards Islamic studies in the West (America).

Apart from being a professor of philosophy, Prof. Fadhil Lubis also has a tendency to study Islamic studies using various multidisciplinary approaches, from fiqh to Islamic law. For example, in his journal or scientific work entitled "Islamic Legal Literature and Substantive Law in Indonesia" and "Institutionalization and the Unification of Islamic Courts under the New Order" which in its discussion is very strong in the views of Islamic jurisprudence and law (Lubis, 1997) (Lubis, 1995). Even

in one of his books entitled "The State's Legal Policy and the Development of Islamic Law in Indonesia's New Order" his views regarding the study of Islam and politics are very clear. (Lubis, 2003).

### CONCLUSION

From the results of the study that the researcher described in the previous point, it can be concluded that in this study the researcher used 2 journals that were relevant to the settings that the researcher had set. In his thinking, Prof Fadhil Lubis views Islamic education as a very complex thing. This is because in every study related to Islamic studies, Prof. Fadhil Lubis uses a multidisciplinary approach. So it is no surprise that each of his thoughts sparked the development of Islamic studies that are integrated with various scientific disciplines.

In his perspective, Islamic education is not only an effort to form individuals with Islamic character, but also as a basis for building rahmatan lil 'alamin and upholding baldattayyi harabbghafur (a prosperous country under the grace of Allah SWT). This is because Islamic education is a right that must be given to every individual, both men and women. Where this was also conveyed directly by Allah SWT in QS. At-Taubah verse 122, where Islamic education has 5 main objectives (maqasid al-shari'ah), namely protecting life, faith, reason, offspring and property.

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