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The Relevance of the Message of the Qur'an to the Goals of National Education: An Overview of Ummah's Educational Literacy

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Abstract---Indonesia has a Muslim majority population and has two sources of education that both improve the quality of its citizens' educational resources. The author believes that the two sources, namely the Koran and the national education law, have strong relevance. To prove this assumption, we have conducted a series of studies of educational literature on many literature data published in various educational journals, both national and international. We found the data source through an electronic search on many journals, books, and websites that actively discuss religious and national education issues. After the collection of literature, we further examined the data evaluation system involved in the coding of conclusions drawn after high interpretation to obtain data that answered questions validly and reliably. Based on the data and discussion, we find a high relevance between the messages in the Koran and the goals of national education in Indonesia. It is hoped that this finding will become an essential input for improving educational science that links religious messages and national education.

Keywords---Alquran, education goals, educational literacy, message, national education, relevance.

Introduction

Islam teaches its people to achieve success in this world and the hereafter. Indonesia, predominantly Muslim, has two scholarly sources of life, namely the holy Koran and national education source, with the same goal (Salleh et al., 2015; Manullang et al., 2021). Namely, both call for the good of the world and the hereafter through the importance of knowledge through various contexts and applications. In other words, both of them emphasize the importance of education or science and civilization (Witro, 2020). Both of them told their followers the importance of gaining knowledge from various sources by not leaving the most important sources, namely the holy book of the Qur'an and Al-hadith and the thoughts of scholars. Likewise, the Indonesian nation has a national education law that is the forerunner and instructions on how education in Indonesia must be carried out following the provisions and laws passed (Witro, 2020). The scientific evidence, namely in the law, states that after students receive education, it is expected that the first generation will be devoted to knowledge and have a high civilization (Mujani et al., 2018).

One part of the Qur'an that talks about Islamic education in Al-Baqarah; 30-39, which in essence can provide educational messages to all individuals, especially for students (SPAHC, 2015; Mizani et al., 2020; Suroso et al., 2021; Manullang et al., 2021). That is the purpose of the instructions in the Qur'an, which, when described, will frame the instructive goals as expressed in the Qur'an. For example, the Qur'an requires humans to be workers of Allah SWT so that humans can perfect their capacity as the caliph of Allah fi al-Ardh and become humans who think and utilize their brains (Hasan, 2020). Moreover, the Qur'an anticipates that human beings should have information and elevate their status so that. So Muslims, especially the younger ages, must adhere to the Qur'an and Hadith. They must be based on the Al-Qur'an and Al-hadith because these sources are the fundamental sources of law in Islam. The way they hold fast to the Qur'an and Hadith is to follow the understanding methods of previous researchers, not by reading interpretations (Al Eid & Arnout, 2020).

One of the Al-Qur'an speaks verses found in Surah Al-Baqarah, 30-39, basically providing educational messages to all circles, especially students (Lawson, 2014). The justification for preparation in the Qur'an is described with various purposes of enlightenment in the Qur'an, namely so that humans become servants of Allah SWT so that humans can perfect their abilities as the caliph of Allah fi al-Ardh, and humans think and use their brains so that humans have data and declarations of ascension (Elmarsafy, 2014). So the inspiration that drives schools according to an Islamic perspective is, as shown by al-Ghazali, the goal of Islamic schools is human perfection in this world and the hereafter. Individuals can achieve perfection through data to welcome happiness on this planet and as a strategy to get closer to Allah (Radtke, 2005). While the general and explicit purpose of teaching in Islam.

The justification behind the formation of humans is only to serve Allah SWT. The inspiration drives Islamic schools to decipher the bunches that depend on Islamic laws and characteristics. Through this Islamic lesson, individuals can understand, appreciate and practice Islamic illustrations according to the game plan of the Qur'an and As-Sunnah (Kadri, 2012). Thus the Qur'an views science in the first place; there is a view that in the Qur'an, all logical theories are included. Science relies on the results from five sources and the brain on ordinary and social oddities, while the Qur'an relies on revelations from Allah SWT (Ahmadi & Husain, 2017).

One of the schools in education, namely the flow of Empiricism, says that human development is influenced by things around him or his environment (Csikszentmihalyi, 2014). Human development from childhood to adulthood is very dependent on the environment, circumstances, and the education it receives. This flow assumes that humans are born like blank paper that has not been scribbled on by the author (Rich, 2021). The author determines what will be written on the paper, whether a poem or even a scribble. Likewise, newborns are likened to a blank paper, and the environment, education, and other things can influence them as writers (Beilock, 2015).

Education is a conscious and planned effort to prepare humans to face the times/periods. Education is born from the association between adults and immature people in a single life (Glickman, 2018). Through this education, humans must become complete human beings aware of their potential (Limpo et al., 2018). As stated in the Indonesian Constitution, the government is obliged to educate its citizens, which reads to educate the nation's life. This is the government's obligation to realize citizens who have broad knowledge and knowledge. Therefore, every Indonesian citizen has the right to obtain an education as a provision for his life (Chaplin, 2018). Indonesian citizens who adhere to several religions, where the central majority is Islam, must instill them (Saidek & Islami, 2016). In addition to national education that must be instilled in its citizens, the Indonesian government must instill Islamic education, considering that most Indonesian people adhere to Islam. Depart from this, and this paper will discuss the relevance of Islamic education goals with national education goals (Agirdag et al., 2016).

Based on the scientific evidence above, we feel it is essential to carry out this study to gain a deeper understanding of the relationship or relevance between the message of the Koran and the goals of national education in the country (Alhamuddin et al., 2018). As a majority Muslim religion, Indonesia certainly has a complete guide that combines the educational goals mentioned in the Koran as a holy book later with the national education law book, which is the official invitation, both of which have relevance to be studied in more depth (Putra & Hidayaturrehman, 2020; Dahlan et al., 2021). The author believes that the evidence of studies in various national and international contexts will complement and get new enlightenment on how the form and level of relevance between the two variables of information sources strengthen the relevance of the two educational objectives, both in the Koran and in the education law in Indonesia. The studies and discussions that we feel can answer the problems of this study (Ikhwan et al., 2019).

Method

The author describes how we have planned this study in the method and materials section. So we repeat that this study aims to understand how the message relevance in the Koran to the message and concept of national education goals in Indonesia (Lodico et al., 2010). The author believes that we will not complete this relevance without obtaining valid data sources with authentic field study evidence to be held accountable. So for that, we have conducted a series of data searches involving electronic systems in several publications that actively discuss national education issues and messages from the Koran from journals to books and other website data sources (Lochmiller & Lester, 2015). For the data presented to meet scientific standards, we first examine it by involving a data coding system with a phenomenological approach, seeking the broadest possible data search and exploration to obtain data relevant to this royal question.

In formatting this work report, we follow the study system. The systematic form of education and its relevance to Islamic religious messages, namely from the Koran, was reviewed (Punch, 2013). We believe that this exposure data in a qualitative design will answer the problems we raise. As for the way we search for data, we use a search system on several data such as on Google Scholar with electronic assistance considering this method is easy for us to answer this question. Explain the format. We followed several previous studies that raised and dismissed the published Islamic religious message of the Koran (Supriyadi et al., 2021). In the search, we found methods such as searching using keywords such as the relevance of national education, messages in the Koran, and some other keyboards relevant to this study. The examples of communication that we mentioned include domestic and foreign publications. For example, we found Eric publications, Google books, Elsevier, and several other well-known journals that actively discuss education and religious knowledge (Khairuldin et al., 2019).

Discussion

National education goal

Unofficial law number 20 of 2003 concerning public instruction, in particular, article 1 where each government-funded school is training that is done depends on the Pancasila theory and the 1945 fundamental guidelines of the Indonesian state which were planned explicitly dependent on Indonesian culture and thinking yet are incredibly open to reexamining them if necessary (Aditya et al., 2019). In line with that, public schools are a continuation of the old teaching framework, which is the social heritage of the state from one era to another. In line with this, public schools are a coordinated upgrade from the recently existing dualistic training framework into a single general instruction framework (Elmunyah, 2014). This is also stated in article 1, section 3: The public training framework is an integrated whole of each learning and training unit identified to promote the achievement of the objectives of public instruction. The training unit in question is the implementation of teaching and learning exercises that are completed on the daily school schedule. So for this situation, all current learning units can be remembered for one public training framework, as long as it fulfills

the prerequisites, especially those that interfere with the premise, capacity, and objectives (Al-Saggaf et al., 2014; Librande, 1979; Fakhrezi et al., 2021).

Meanwhile, Article 2 of Law No. 2 of 1989 states that public education depends on the Pancasila philosophy. Thus, any education carried out under official state laws can be classified within the framework of public school groups, with elements of general education as referred to in Article 3, which develops the capacity for satisfaction and tranquility of the Indonesian people following efforts to achieve educational goals (Amir, 2013). The purpose of education is stated in the preamble to the 1945 constitution, which serves all of Indonesia's bloodshed to increase the people's intelligence. So, through teaching the existence of Indonesian citizens to be able to improve the quality of their knowledge following both national and international needs so that the goal of development is to educate the nation's life based on the national constitution and blessed by Allah Subhanallah ta'ala, this is one of the relevances of trustworthy education in the Koran and National educational content (Aesaert et al., 2013).

In its capacity to create and ensure national resilience, public teaching seeks to improve the quality and honor of Indonesian human existence, combat all deficiencies, underdevelopment, and underdevelopment, fortify public power, and leave a sense of solidarity and honesty that depends on the public culture and diversity (Shaturaev, 2021). Furthermore, in MPR Decree Number II/MPR/1993 concerning the GBHN, it is stated as follows: "Community development which is carried out in the Indonesian state order and based on national identity and constitution aims to broaden the horizons and pride of the state, make individuals and networks who accept and fear God Almighty. One, qualified, free to compose themselves and the surrounding area, overcome changing public events, and are responsible for the country's progress (Suryadarma & Jones, 2013).

Al-Qur'an education goals

Informational activity is a respectable task, interacting with the messages of the prophets and witnesses. Before all else, individuals were made by Allah SWT with a wide range of negativity. In the Qur'an, Allah SWT determines individuals are sluggish, do not understand, as to cry, and doltish and far from Islamic characteristics (Salim & Hasanah, 2021). Regardless, startlingly, individuals have a nature which, at whatever point honed, will be breathtaking, will become something the same and viable as Islam itself. From this segment, we understand that individuals were made by Allah SWT usually to be practical with the possibility of Islam but ought to be engaged with tutoring. Then again, people will slip and get harmed. Prophets and witnesses raised/raised the capacity of human impulse (Setiawan et al., 2021). The youth of the prophets and observers in all of their ummah makes them character since prophets and couriers were transported off individuals, so they become extraordinary people.

Refrains, data, information got from Allah SWT are intended to perfect human morals and show the Qur'an with cleverness. Knowledge is a breadth of good data; later in advance, they diverted (Nurhayati & Hendar, 2019). Regardless, there are similar people in the middle, specifically individuals who get guidance

that is not extraordinary, so they become 'fake' understudies who do not associate with Islamic characteristics. Accepting this is allowed, they will slip. We should look at it, since simple, focused, auxiliary school and even school, how regularly have we worked together with an instructive arrangement that conflicts with the Qur'an? Model: in monetary issues, the prophets and witnesses struggled with people who did usury. At the same time, we are focusing on it (Putri, 2018). The mission of guidance in Islam is to shape the organization's character, and At the moment that we talk about guidance, we talk about setting up age. Allah SWT has advised people to be mindful of creating a tender age. Meaning: "And let people fear Allah, whether or not they leave their children, who are in a frail state, they are worried about their success. Henceforth, let them fear Allah and talk reality." (An-Nisa': 9).

Yükleyen (2012), implied in this entry is a distinct informative thought that is coordinated and assigned, according to tutoring in Islamic characteristics. The vision of tutoring for the Islamic age is never below average, straightforwardly to the essential destinations, explicitly: Islamic guidance mission, to become muttaqin, considering that muttaqin is the most raised mission, muttaqin people are the best individuals. What Allah needs is not simply to be dedicated at this point, notwithstanding be a faithful trailblazer. So Islam intends to raise a period of trailblazers. In the past appeal, the accessory variable became one of the determinants. The way into productive guidance starts with gatekeepers. After taking on the mate position, look for a spouse with a comparative soul and fiqrah. So with this key, the family will get support according to Islamic qualities (Layish, 2017). This informational arrangement is not the fundamental norm since it limits the prophets and observers to transform into the caliphate.

The two components of the caliphate are; planning is something that has a powerful message in the Qur'an Karim (Nasr, 2015). The mission of Islamic direction is to reestablish the beginning of the avocation behind which people were made: to become workers of Allah (Surah Adz-Dzariat: 56) whose occupation is to adore and become caliphs. People are made with a broad scope of shortcomings, yet near that, people are relied on to be individuals with shrewd thinking limits. As required, people should give solid assertions in their bits of knowledge to suit the motivation driving their creation. Ulul albab, by Yusuf Qardhawi is a sharp individual who can think gainfully. The 2013 enlightening plan definition proposes that the age is relied on to be an issue solver. The people who review Allah while standing or sitting or resting, and they mull over the creation of the sky and the earth (saying): "Our Lord, You did not make this continually, Glory be to You, so manage it. We are from hellfire (Mutmainnah & Afiyanti, 2019; Lefebure, 2019).

"Our Lord, to be certain whomever You put into Hell, You have humiliated him, and there is not for the offenders an associate." Dhikr development guides up a relationship with God, explicitly by thinking works out, contemplating concerning what is happening the planet, khairunnas anfauhum linnas (Calder et al., 2012). Transforming into a significant individual is only possible if the bearing is decisive reasoning. The exemplification of Islamic preparing: Becoming the capacity of human intuition Engaging the mind Framing qarimah character Encouraging a time of muttaqin organization Become a caliph. Messages in the Qur'an as for

preparing, the account of the Prophet Adam AS that started advancement with direct data from Allah SWT to build human improvement even past the limits of angels was a piece of evidence (Ebrahimi, 2017). The account of Zulqarnain versus Gog Ma'juj, finding a response for an inquiry that causes a massive load of hopelessness. The game plan wound up making a metal divider, stemming the bad foul play and blending iron and copper to develop a stronghold. This is the mechanical progress referred to in the Qur'an. Starting there ahead another headway was made (Batchelor, 2017).

There are no illuminates left in the Qur'an. Lukmanul Hakim's will, as an instructor: Knowing God and Uniting Him Birrul Walidain Maintain petition Amar ma'ruf nahi munkar Day of reparation Ethics. As the more significant part of this country, expect we need pioneers who care about people's objectives (Hakim & Dalli, 2018). The way that capable Muslims who care about the ummah's issues ought to be reproduced is muttaqin. This should be done through informative activities. Like this, we genuinely need tutoring based da'wah to set up all parts and portions of the state and the ummah to design appropriate enlightening plans: Foster ummah educational establishments such as schools, madrasas, Islamic comprehensive schools, universities, and taklim assemblages that are according to preparing in Islam. Enacting the public authority supported sponsoring improvement (Setiawan et al., 2021; Hifza et al., 2020; NUGRAHA et al., 2021; Aslan, 2021). Expanding associations and building affiliations subject to the benefit and progress of tutoring is the weaving of connection with other da'wah foundations or improvements.

The name of something quite far from Islamic characteristics usually is entrancing. Review the record of Adam and Eve? How Satan pulled in Adam and Eve with misleading events (Supriyadi et al., 2021). Something that plunges is regularly intriguing anyway contains misguidance; something veritable is commonly crippling. For youngsters, we ought to examine substance; our test is to design tutoring for youths charmingly without material instruments, but in figures and the environment, interfacing with nature, teachers who are firm and conclusive yet careful. There is no convincing motivation to focus on the media, yet that does not mean we are not inventive (Hanafi et al., 2019). Any development requires costs, atonements. School is also.

What is more, the retribution builds up the association expensive. There ought to be a methodology related to guidance. Expecting the state does not exist, we forge ahead a level. We are helping the cross-appointment work, for example. What we need to confide in, all of that requires retribution. That recollects a sort of jihad to reinforce the ummah (Mustajab et al., 2021).

Relevancy of national education and Quran goals

Preparing is a foundation in life that should also be filled in as anticipated. Overall, guidance is a course of learning data, capacities, and affinities done by an individual beginning with one age then onto the following (Bell, 2017). This learning framework is through instructing, planning and examination. The presence of preparing can extend information, noteworthy individual, character, and capacities that are useful both for themselves and the general populace. So to

lay it out simply, guidance is a learning cycle for individuals or understudies with the objective that they can appreciate something and make them a fundamental individual in thinking (MAK et al., 2019; Loukas et al., 2010; Hadju et al., 2020). The Purpose of Education is one of the essential destinations of preparing is to encourage potential and better educate individuals. With this evenhanded, it is believed that individuals who have balanced tutoring can have a creative mind, data, character, be free, and become more careful individuals (Zulfikar, 2010).

According to what has been overseen by the Law of the Republic of Indonesia, for instance, components of education is to preparing furthermore has limits including making limits, shaping person, the character so understudies can end up being better individuals (Shaturaev, 2021). Informational associations have limits, for instance, To set up the whole neighborhood to be independent in causing their living to create and encourage individual interests and presents for individual satisfaction and the public interest assist with saving the lifestyle of the neighborhood the capacities expected to partake in more significant part runs the government. Be a wellspring of social improvement in the public field kinds of education. According to what we have inspected above, guidance has three sorts: legitimate preparing, non-formal tutoring, and relaxed tutoring (Yeom et al., 2002).

Formal preparing this kind of tutoring is a preparation that is coordinated and has levels going from Early Childhood Education (PAUD), Basic Education (SD), Secondary Education (SMP), Secondary Education (SMA), and Higher Education (Perry & Hart, 2012). Non-formal preparing. Non-formal preparing is an informative way outside of formal tutoring done in stages and coordinated. This sort of preparation is changed by the outcomes of the customary tutoring program through an assessment association from the gifted trained professionals. Models consolidate course institutions, tackle councils, playgroups, studios, and others (Peterson, 2011).

In light of the proof introduced above, we can reason that the types of instructive objectives in the Koran are like the objectives of public training in Indonesia. For instance, the motivation behind instruction in the lessons of the Koran is so people become workers of Allah SWT who can complete their capacities as caliphs on earth by thinking (taught) by utilizing their brains. Another objective is to have information and hoist their status from other God's manifestations (Fretheim, 2010). In the interim, the objectives and ideas of other Islamic instruction as per al-Ghazali are human flawlessness on the planet and the great beyond. People can accomplish flawlessness through information to bring bliss on the planet and as a method for drawing nearer to Allah (Muflihah & Madrah, 2019). Moreover, the reason for training in the Qur'an, for instance, is that schooling as indicated by the Qur'an, is a work that is completed in an arranged and slow way to give information, abilities, and mentalities to understudies as arrangements in doing their obligations as workers and caliphs of Allah on the planet (Mutalib et al., 2020).

In the interim, the motivation behind instruction in Indonesia is to foster the capability of understudies to become people who accept and dread God Almighty, have respectable person, are sound, learned, fit, innovative, accessible, and

become vote based and capable residents. One more objective of the state is to teach the country's life as far as insight contained in the kickoff of the fourth section of the 1945 Constitution, which peruses: "... to instruct the existence of the nation...". The motivation behind this knowledge is to guarantee that all Indonesian individuals have the chance to get respectable and quality training (Kurniawan & Syakur, 2017). The public and global objectives of the Indonesian state are expressed in the preface of the fourth section of the 1945 Constitution, which is remembered for 'Citizenship Education' which expresses that the first state objective is to keep up with harmony, request, security, and equity (Niens & McIlrath, 2010).

Conclusion

At the end of this section, we can repeat that this study aims to examine the relevance between the messages of the Koranic verses and the goals of national education in Indonesia. By reviewing some kinds of literature sourced from both national and international journal publications that actively discuss issues of religious education sourced from the Koran and the purpose of giving Nationally, it has made the writer believe that the explanation has been able to answer the core problems of this study with valid and reliable data and accuracy. What is the role? We will explain the essential points that we have explained in the results and discussion section above. The first point, we examine the purpose of national education in Indonesia, which has become the basis for educational guidance on how education is carried out and its goal is to achieve a degree of laughter and piety to God Almighty and students have several skills and abilities to be able to live and have authority in this world and the hereafter. Next, we also explain how the purpose of education in the Koran. In this section, we mention how the Qur'an instructs Muslims that every individual must have the skills and abilities to be able to live in this world by remaining fearful of Allah so that they become knowledgeable and pious people so that they get degrees of life in this world and the hereafter. The next point that we examine, among others, is how relevant the two variables are, namely national education and goals in the Qur'an (Akzam et al., 2021; Saputra et al., 2021; Wekke, 2015).

However, the goal that is included in the Qur'an is that after Muslims understand Islam correctly and can study it so that they become pious servants by submitting to the teachings of the Qur'an and the Sunnah of the Prophet, seeing as well as the thoughts of the ulama, all of them aim to become servants who serve and worship God. and be pious. Similar things can also be found in Indonesia's concept and purpose of national education. After receiving an education from elementary school to university, they first become graduates with piety to Allah SWT according to their beliefs and religion, especially for the people. Islam certainly has faith as stated in the Koran, preaching by rolling these two sources of provisions or guidelines; Muslims or Indonesian citizens who are Muslims must have fundamental solid and guidance, namely collaborating with the educational relevance of national education goals with the educational goals listed in the Qur'an. However, we believe that the findings of this study, as proven by the point above, have a level of weakness and shortcomings; we, the authors, really hope for input and constructive criticism to complete this study in the future (Sallal & Hussein, 2021; Zohdi, 2017; Suryasa, 2019).

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