

Cosmopolitan Education in the Islamic perspective

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ABSTRACT: *This research is an examination of “Cosmopolitan Education in the Islamic perspective The principle aspects which are wanted to be known are: (1) The meaning of Cosmopolitan education in the Islamic perspective. (2) The Basis of Cosmopolitan education in Islam. (3) How does the concept of Cosmopolitan education gives implications for human life? (4) The Contribution of Cosmopolitan education toward human life in the revolution era 4.0 as the digital era. The research shows that education in the Islamic perspective goes from the time when Allah blows the ruh to the body until the last opportunity to taking an effort. Cosmopolitan education gives an important implication in which humans as individuals and humans as a society can become a perfect men. According to Islam, Muttaqi is the highest perfection which has many aspects of goodness. Cosmopolitan education gives a meaningful contribution to the life of human beings in the revolution era 4.0 as the digital era.*

Penelitian ini merupakan kajian terhadap “Pendidikan Tanpa Batas (cosmopolitan education)” dalam Perspektif Islam. Aspek yang ingin diketahui adalah: (1) Makna pendidikan tanpa batas (kosmopolitisme) dalam perspektif Islam. (2) Dasar pendidikan tanpa batas dalam Islam. (3) Bagaimana konsep pendidikan tak terbatas berimplikasi pada kehidupan manusia. (4) Kontribusi pendidikan tanpa batas terhadap kehidupan manusia di era revolusi 4.0 sebagai era digital. Hasil penelitian menunjukkan bahwa pendidikan dalam perspektif Islam berlangsung dari saat Allah meniupkan ruh ke tubuh hingga kesempatan terakhir untuk berusaha. Konsep tersebut menjadi salah satu landasan penting

Mengapa pendidikan harus panjang umur selain itu perubahan yang cepat menyebabkan manusia harus dalam proses pendidikan dengan tujuan menjadi manusia sempurna baik di dunia maupun di akhirat. Menurut Islam, Muttaqi adalah kesempurnaan tertinggi yang memiliki banyak aspek kebaikan. Pendidikan kosmopolitan memberikan kontribusi yang berarti bagi kehidupan manusia di era revolusi 4.0 sebagai era digital.

Keywords: Cosmopolitan education, Islamic education

INTRODUCTION

The 21st century is also known as the era of the industrial revolution 4.0 which is marked by the digital era (Primarni et al., 2022). Many things related to the world of education have turned into real education without boundaries. "Education is Cosmopolitan" or "Cosmopolitan Education is in Utility All of Life". An idea like this was also put forward by John Dewey: The educational process has no end beyond itself it is its end (John Dewey 1916). Lifelong education can be likened to Cosmopolitan education. In this context, Cosmopolitan education refers to reality, a new awareness, a new principle, and also a new hope that the educational process and educational needs take place throughout human life. Thus there is no such thing as "too late", "too old", or "too early" to learn.

In the context of this research, education without boundaries is directed at education without age limits. There are several reasons for the concept of borderless education, among them those proposed by Paul Lengrand. In his book entitled "Introduction to Life Long Education", Paul argues that the many challenges in various forms and variations that spread both in developed and developing countries require education to be formulated into education without boundaries. These challenges include; the pace of change, demographic expansion, scientific and technological innovation, political challenges, information, and crises in the pattern of life (John Dewey 1916). The thought put forward by Paul Lengrand later became a UNESCO reference in offering the concept of Cosmopolitan education. (John Dewey 1916)

At the level of faith, humans from the beginning of their creation have been blessed by Allah and promised themselves monotheism. This witness to the monotheism of Allah occurs when humans are still in the womb. Therefore, it is very rational to say that humans do not remember this important event at all. So that the Messenger of Allah reminded us about the necessity of education that must be done by parents: "Every child is born in a holy state (true believe), then it is his parents who make him a Jew or a Christian" (Narrated by Bukhari).

From the facts above, education at the level of faith occurs when the child is still in the womb and is practically continued by the parents after the child is born. Even when examined from the rules for choosing a mate in Islam, it is found that education has been initiated by the attitude of prospective parents. This means that the preparation for educating children starts from the selection of a mate, namely the selection of a wife and husband.

The question that arises then: "Does education at the level of science also begin as education at the level of faith?". To answer this question, the concept of education in Islam refers to the basis of the hadith that talks about education without age limits: "Seek knowledge from the cradle to death".

The initial concept of education above requires an explanation of the final limits of education in Islam. Ahmad D. Marimba in his book "Introduction to the Philosophy of Islamic Education", explains that Cosmopolitan education goes through two stages. The first stage occurs from the time a child is born until the child becomes an adult. The second stage lasts from maturity experienced by a person until the end of life. (Marimba 1962)

The concept of education without an age limit in Islam essentially delivers and guides humans to be able to become *caliph fi al-ardl* and guide humans as manifestations of God. Because in this position humans are creatures who can reflect the Asma of Allah (*al-Asma al-Husna*) and life in the universe.

Humans as *caliph fi al-ardl* already have a mandate where with that trust humans will be able to realize their predicate as a manifestation of God (Q.S. al-Azhab: 72). To arrive at the actualization of a similar human role, there are at least three forms of responsibility that humans can practically do: responsibility for the welfare of the universe, responsibility for the harmony of human life and responsibility for determining the future. (Rahman 1980; Arifin, 2021; Santoso et al., 2021)

Murtadlo Muttahhari and Fazlur Rahman revealed that the above responsibilities are well actualized through the possession of knowledge and faith. And this device has practically been given by God to humans as well as being appreciated as an aspect that determines human position. The series of concepts above explain that education without age limits includes scientific and social issues that can be actualized through informal, non-formal, and formal education. Sanapiah Faisal also said that education is not limited to level boxes and classroom walls. (Sanapiah Faisal 1981)

Soelaiman Joesoef even suggests the breadth of the meaning of cosmopolitan education which includes issues of justice, economic

considerations, changing family roles, technological changes, vocational factors, adult needs, and early childhood needs. (Yoesoef 1992)

Based on the description above, the concept of education without age limit must always be studied and developed, because life is always experiencing development and change. A similar situation brings about changes in thinking and understanding. Therefore, the concept of education without age limits or lifelong education (especially in Islam) must be studied starting from a very basic concept to a universal and broad one.

LITERATURE REVIEW

Principles Of Cosmopolitan Education In Islam

1. Human Position in the Universe

Humans are composed of physical and psychological or physical and spiritual. The human physique at the beginning of its creation as mentioned in the verse of the Qur'an is from a drop of semen then becomes a lump of flesh and becomes a human embryo. The human spirit in the Qur'an is related to human potential. Human potential is explained by the Qur'an through the story of Adam and Eve. The incident of Adam in this verse is explained that Allah has planned for humans to bear the responsibility of the caliphate on earth. (Kementerian Agama 2019)

The position of humans in the universe has to do with Islamic education, which is a very important part because with this description it can be seen the potential that humans have and the role they must play in the universe (Tukiyo et al., 2022, Z. Abidin et al., 2022). This description can then be used as a basis for the formulation of educational goals. In addition, this description is also important because humans in educational activities are both the subject and the object involved in it. Without this clear concept of humans, it will be difficult to determine the direction in education. Not to mention that humans in the concept of Islam have very heavy duties and responsibilities, namely as servants of Allah as well as leaders on earth, and also as God manifestation.

2. Humans Are Creatures Who Must Be Educated

The position of humans as mentioned in the sub-chapter above is a point that makes people aware that humans need serious efforts to arrive at the ability to realize their functions as optimally as possible. This effort must also be carried out continuously because humans have a forgetful nature. This condition can be seen from the events that Adam experienced as the first human and the first Prophet of Allah (starting from pre-creation until Adam repented).

Sastraprteja in Ramayulis states that humans are historical creatures. Human nature itself is history, which is an event that is not merely a datum. Human nature can only be seen in the course of history in human history.

Humans are living beings who are given blessedness, thoughts and consciences. In Islam, there are at least three purposes of human creation, and can be interpreted as human tasks on this earth. Al-Quran surah adz-Dzariyat verse 56 explains the first purpose.

The implicit meaning is, that on this earth there are various kinds of living things, but only humans carry the function of a leader. Humans can use their minds to take advantage of everything or natural resources and human resources that exist on earth for their survival. From here, humans are tested to use all resources responsibly and humans should not destroy the harmony that He created.

The third task is to preach. Humans should believe in Allah SWT through preaching. What is preached is Islam, where Islam is the only religion that is blessed by Allah Ta'ala. Da'wah can be done orally or in writing. Starting for yourself, neighbors, family, best friends, and the wider community. Da'wah should be done gently and attracts people's empathy, not by coercion or judgment on something.

It can be concluded that humans have three purposes created by Allah SWT and can be described as obligations as creatures of Allah SWT. However, humans also have rights as His creatures who live on earth. One of them is human rights. Human rights first emerged against the background of the birth of the Magna Charta Libertatum (1215) which was a statement that forbade detention, punishment, and arbitrary deprivation of property, and several events such as the Habeas Corpus Act (1779) and the Bill of Rights (1791, 1689) in recognition of parliamentary rights so that England is considered the first country in the world to have a modern constitutional rule. All of these events can be stated as the starting point of the birth of human commitment to their human rights (Wibisono, 2007: 7). A clearer description of human rights with a more weighty “universal content” is developed by and through the teachings of existing religions, such as Islam, Christianity, and Hinduism.

The concept of *khilafah* states that humans have been chosen by Allah on this earth (*khalifatullah fil'ardh*). As representatives of God, humans are obliged to be able to represent themselves by following the attributes of God. One of the attributes of Allah regarding nature is as a preserver or guardian of nature (*rabbul'alam*). So as a representative (caliphate) of Allah on earth, humans must be active and responsible for protecting the earth. That is, maintaining the continuity of the function of the earth as a place of life for God's creatures, including humans, while at the same time maintaining the sustainability of their lives.

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METHODS

This research belongs to the type of library research, namely research that collects data and information with the help of various materials contained in the literature. (Mardalis 1990). This research approach uses a qualitative paradigm, so this research automatically includes qualitative research, namely research that does not carry out quantitative data calculations. (Moeloeng 1990). Robert J. Bogdan and Steven J. Taylor stated that qualitative research is research that produces descriptive data, in the form of words/verbals from people and observed behavior. This approach looks at the overall background of the research subject holistically (whole). (Robert Bogdan, Steven J. Taylor 1975). Furthermore, the philosophical foundation used is rationalistic philosophy. In the rationalistic view, valid knowledge is that which comes from intellectual understanding which is built based on logical argumentation. (Muhadjir 1992)

Following the type of research conducted, the type of data from this research is qualitative data. Furthermore, regarding the subject of research or data sources that will be used, researchers use materials from several literary sources, in the form of Al-Qur'an and Hadith as main sources, books, scientific and Islamic journals, articles in newspapers, and research results relevant to the subject matter.

In data analysis in rationalistic qualitative research, several systems of thought can be used to construct several concepts into propositions, hypotheses, postulates, axioms, theories, or ages to construct into a theory.

FINDINGS AND DISCUSSION

Cosmopolitan Education In Islamic Discourse

1. The Concept of Cosmopolitan Education

Education in the sense of the efforts made by educators may be said to end when students reach adulthood and can take responsibility for all the consequences of their actions. While Islamic education is not limited to the achievement of worldly values but continues to the safety of life in the hereafter. Islamic education essentially has a very broad range of meanings and to achieve its perfection requires no small amount of time and energy, that's why then the expression of Cosmopolitan education is known, as is

known by the scientific statement to students "Give me all that you have, then I will give it to you." to you some of what I have."(Shihab 1994)

The range of values that must be learned by a Muslim is indeed comprehensive, therefore the results achieved will not be as perfect as expected. For this reason, to get what you want, you must strive continuously and through various effective methods. A Muslim is always required to continue to learn to add and perfect his knowledge. On that basis, even though the Prophet Muhammad was a person who had reached the peak of the perfection of the reason so that he was able to catch the revelation of the Qur'an. Regardless of the magnitude of the attribution to the Prophet, according to Quraish Shihab, the expression is in line with the Qur'anic conception of the necessity of studying and obtaining lifelong education. (Shihab 1984)

Education without limits as stated by the Prophet is also in line with the developments that humans have gone through besides Adam, his wife, and Jesus, which begins with a meeting between men and women, it is the same between humans and one another, between believers and non-believers, rich-poor and next. (Ahmad Ibrahim Mahna 1984) For this reason, when the Qur'an explains that the position of a wife is like a plot of land that can be planted, then the next clause is ordered to prepare everything that allows the growth and development of crop yields as well as possible. (Surat al-Baqarah: 223) In this context, the educational process has been going on since starting to choose a mate, where a Muslim is ordered to choose a wife "choose a good wife for your nuthfah place because blood flows". And among the criteria is "choose a religious person". Furthermore, before having a relationship between husband and wife, it is ordered to pray that Allah will keep the devil away from the child he has given him.

The results of various studies show that children have responded to stimuli during the prenatal period. It's just that more influences are generated from the environment. (Lester Donald Crow 1984). Various effects of disturbances are very important, among them, the emotional shock experienced by the mother will be able to experience excess adrenaline flowing throughout the blood and then to the fetus. Many failures of adjustment before birth can be avoided by mothers who understand the importance of their habits and actions during pregnancy. (Lester Donald Crow 1984)

After humans are born into this world, they have been able to react to various physical demands by crying when they feel unpleasant things and laughing at pleasant things. Development from infancy to early adulthood is in irregular but continuous patterns. Successful individual development from birth to death usually includes infancy, childhood, adolescence, adulthood, and old age. (Lester Donald Crow 1984) It's just that the

boundaries between each of these developments are not clear so parents and educators must try to have an understanding of old age and educators must try to understand the best period to start training and guiding them. In contrast to psychological development, Islam sees the period that humans go through as infancy, childhood, and adulthood (Arifin et al., 2022). This choice can be seen from the Prophet's advice relating to the rights and obligations of parents towards their children. Infancy education is carried out indirectly, for example by treating them gently, paying their aqiqah, giving them a good name, and shaving their hair.(Shihab 1996) Umar was educated for six years with good morals, when he was nine years old, his bed was separated from his parents, at the age of 13 he was instilled with the discipline of prayer, then after reaching the age of 16, he was married.(Zakiah Daradjat 1992). From this general description of parental responsibilities, Zakiah further explained that the responsibility for Islamic education is the responsibility of parents, least including (a) Caring for and cleaning children, (b) Protecting and ensuring security, and (c) Providing teaching in a broad sense. , (d) Happy children in this world and the hereafter. (Zakiah Daradjat 1992).

In simple terms, Gazalba concludes that education in the first circle is at first passive education through what is experienced in the family, then simply taught faith, and finally little by little, active education is given, in addition to being instilled in morals, both related to himself. alone, with family members, with neighbors, and with others.(Gazalba 1970).

The last limit of education which is the responsibility of parents following the instructions of the Prophet is until the child can build a household. In this phase, parents no longer have the authority to interfere in their children's family matters and parents are free from various legal consequences committed by their children. In a different word, modern education experts call it an adult who has characteristics such as emotional stability and being able to be responsible and independent.(Indrakusuma 1978)

In line with the hanif tendency that exists in him, humans will always try to get peace of mind through worship, dhikr to Allah, listening to spiritual showers, and so on. Then the demands of the profession will motivate him to always develop abilities that are following the demands of his job. Education from this third environment covers the field of society or culture whose educational characteristics are also colored by passive forms of education. It is said to be passive because it is not ordered to be active as in general perception, but rather it is carried out based on thought and reason.

He witnessed various events that occurred, heard various statements from various social science experts, lived in the atmosphere that lived in society, then established himself to participate and carry out socialization

and enculturation.(Gazalba 1970). Thus, the formation of the Muslim personality, which proceeds in the family and school environment, obtains stabilization and expansion through their interactions in community life, both based on social values and values that they explore from the teachings of their religion.

Given that the purpose of Islamic education is not limited to life in the world, maturity, responsibility, and the ability to be independent in solving life's problems in this world are not enough to indicate the end of Islamic education. This is in line with the Islamic doctrine that in addition to life in this world, there is an afterlife which is also the result of the values pursued in the life of this world. The main value is faith which is further elaborated in the consistent implementation of the pillars of Islam. If the burden of a believer is to maintain a pure belief (tauhid), then the mechanism is to carry out the worship outlined by Islamic teachings. The implementation of worship requires a sincere intention for the sake of Allah, and nothing else. Allah does not look at an action in its material form but in the underlying motive. "Whoever emigrates for the sake of Allah, then his migration is true. Whoever emigrates for the sake of the world or the woman he marries, then his emigration is for what he is aiming for."

People who believe are required to continuously maintain the purity of their aqidah from various tests and obstacles that are passed in the journey of their life in the world. A believer should not hope or assume that when he declares faith then he will not get various tests. Because the various tests and trials are to strengthen his faith. (Kementerian Agama 2019). Maintaining faith based on pure aqidah is believed to be a very strategic value in determining steps in the hereafter. "Whoever the end of his statement is the sentence *laa ilaha illa Allah*, enter heaven". To realize a consistent Muslim personality, until the days leading up to his death he must be guided to remain only in God alone.

The patterns of self-development from birth to death to remain committed to the Islamic creed as described above can only take place perfectly in civil society. While for ordinary people, even though they have reached maturity outwardly, education in the sense of guidance from investigators remains a determining factor. On that basis, the role of social institutions is still very dominant in maintaining their commitment to remain in the frame of pure faith.

The history of Islamic education informs that various institutions that have fields of work for this lay group emerged in the form of *al-Kawanik*, *al-Zawiyah*, and *al-Ribats* institutions. Some of these institutions are a kind of dormitory or hut that is provided for Sufi people in their activities to hold *uzlah*.(Asma Hasan Fahmi 1978)

2. Cosmopolitan Education Reach and Scope

Islam gives a very high award to people who commit to faith and scientific commitment: "O you who believe: be spacious in the assembly, then expand, surely Allah will provide spaciousness for you. And when it is said: stand up, then stand up, Allah will surely exalt those who believe among you and those who have been given knowledge by degrees, and Allah is Knowing of what you do." (Kementerian Agama 2019) Based on a similar award, it is supported by the objectives of Islamic Education as described in the previous section. Education without boundaries in the Islamic conception has two important scopes: (a) Optimal development of self-potential and (b) Perfection. These two things will be described in the section below.

a. Optimal Self-Development

Literature review has discussed that humans have at least three important positions, namely as a manifestation of God, as vicegerents on earth, and as servants of Allah. The significance of these three positions is essentially intertwined, which in essence is how humans on this earth can develop self-potential that can be recognized from the ninety-nine attributes of God.

In detail, since before birth, humans have the nature of believing in Allah: "And remember when your Lord brought out the offspring of the children of Adam from their backbone (sulbi) and Allah took witness to their souls (saying): "Am I not your Lord?", they replied: Yes. (You are our Lord), We are witnesses (We do that) so that on the Day of Resurrection you will not say: Verily we (the Children of Adam) are the ones who are unaware of this (the Oneness of Allah)." (This word of Allah is perfected by the hadith of the Prophet: "Every child of Adam is born with his nature (Islam), it is his parents who make the child a Jew, Christian, and Magian." This nature that has been brought by humans since they were still in the womb requires maintenance and even reinforcement without limits. time.

Tawhid, which is human nature, is the most important foundation for developing human potential optimally properly. In this position, humans have the potential to become *taqwa*. Fazlur Rahman said in his book *Major Themes of The Qur'an* that the flashlight of human personality is *taqwa*. (Rahman 1980) Without continuous development of this potential, humans will become creatures of a very low position and become ignorant and even oppressors: "Indeed, we have put our trust in the heavens, the earth, and the mountains, so all of them are reluctant to carry that trust and they are afraid that they will betray it. and the trust is carried by humans. Verily, man is very unjust and very stupid." "Indeed, We have created man in the best of forms. Then We returned him to the lowest possible place.

Except for those who believe and do righteous deeds, they will have an unfailing reward.”

In addition to the potential for piety, humans also have another potential, namely the ability to be smart. To develop this potential, Allah has equipped the tools needed by humans in the form of reason as a thinking tool. By functioning their minds, humans will be able to master science as a provision to become *caliph fi al-ardl* with various responsibilities. Murdadla Mutahhari said: Humans master science to determine the future of humans themselves. And in determining the future then becomes beautiful when humans also have faith. (Mutahhari 1992)

A similar instinct is more accurately described as the potential that humans are capable of becoming the real *caliph fi al-ardl*. However, if this potential is not maintained continuously, humans will experience stagnation which causes them to become old creatures. When humans become mortal creatures, they can't reflect the nature of God as human potential.

b. Perfection

The discussion about the goals of education in Islam has explained that the goals of Islamic education are: (1) The formation of a person's personality that makes him an "*Insan Kamil*" with a pattern of piety, (2) Growing a perfect Islamic personality pattern through psychological training, intelligence, reasoning, feelings, and sense. Similar educational goals have the target of being happy in this world and the hereafter and are a reflection of the commandment to enter Islam completely. The Qur'an explicitly also gives direction: "And seek in what Allah has bestowed upon you (happiness) in the hereafter, and do not forget your share of worldly (pleasures) and do good (to others) as Allah has commanded. do good to you, and do not mischief on the earth. Verily, Allah does not like those who do mischief. Then the Prophet Muhammad gave instructions for its implementation with his hadith: "Work for your world as if you will live forever and do for your hereafter as if you will die tomorrow". Even this effort is taught to always be asked for God to give goodness in this world and the hereafter.

The perfection for the world and the hereafter above, of course, cannot be achieved in an instant, but it takes time and stages which in this case are carried out and aspired by education in Islam. As Muslim thinkers also argue that humans arrive at perfection, *faith, kamil*, go through stages as a process that occurs from birth to death.

Ibn Sina, for example, argues that people reach perfection when they have reached the highest level of intellect, namely acquired intellect or *aql mustafad*. This level is reached after humans go through the stages of potential intellect, intellect in *habitus*, intellect in *actus*, and finally acquired intellect. (Naji Al-Takriti and Adi 1978)

Al-Ghazali in a different word explains that the perfect person reaches the level of al-Kassaf. This position can only be achieved by a "certain" human group or the khawas al-khawas group. People who can arrive at this position have been able to understand the truth presented by the Qur'an and have surpassed the previous levels, namely (a) As humans in general, and (b) Becoming a group of khawas. (Al-Ghazali 1924)

Implications for Human Life as Person or as Individuals

Cosmopolitan education that has an optimal range of potential development and perfection will be able to display students into (1) pious person, (2) free-thinking, (3) broad knowledge, (4) noble character, (5) good deeds, (6) Whole Person.

a. Pious Person

Taqwa generally means fear of Allah. In this discussion, *taqwa* has more meaning in its strong faith and strong Islam, as contained in the Qur'an. "O you who believe, enter into Islam as a whole." Because the measures that have been given to try to become *taqwa* are these two important points as the foundation of one's life.

Converting to Islam as a whole (*kaffah*) of course must be based on the details of the faith above, none of which is accepted. Such faith must then be complemented by a series of measures that the person has converted to Islam which consists of testifying that Allah is the One and only God and Muhammad is His Messenger, praying correctly and sincerely, fasting properly and sincerely, zakat properly and sincerely, and perform the pilgrimage if it can do.

Education that takes place without limits according to Islam, will continue to hone one's faith and Islam regardless of the profession so that *taqwa* persons are formed.

b. Free-Thinking Persons

Free thoughts mean thoughts that are not shackled by the material world, superstitious issues, and other people who colonize whether through group agreements, organizations, or politics. The dependent place of a free-thinking person is Allah alone. This means that the person's monotheism is clean from various types of polytheism. Individuals who can think freely will have self-awareness. According to Murtacla Mutahhari, this can be achieved through the awareness created by belief and religion.

To get a picture of self-awareness as a result of free thought can be seen from the form of prophetic consciousness. Prophets are gifted with divine and worldly consciousness. They endure two kinds of suffering; For God's sake and humanity's sake. But this fact does not drag them towards a dualistic form. Their attention is not divided into two qiblas; God and fellow human beings. They do not direct one eye to the truth and the other to their fellow creatures. Nor did they share their sacrifices equally between

God and man. In the Qur'an it is explained: "Allah has never made for a person two hearts in his cavity (thus placing them in two directions or making the sacrifice of both lovers)". (Surat al-Ahzab: 4).

c. Knowledgeable Persons

The Qur'anic conception of science does not distinguish between the two types of knowing what happens is that they are an inseparable unity. This is because all knowledge is a manifestation of one knowledge, namely the knowledge of Allah.

Because Islam never limits scientific disciplines. A knowledgeable persons can integrate knowledge into a unified whole by integrating it into transcendental truths (*rabbani*) and reality. This person is often referred to by the Qur'an as "*ulul albab*": According to al-Faruqi, all Muslim (academics) should be "*ulul albab*". According to him, the necessity is practically in the form of mastering all modern scientific disciplines, understanding them perfectly, and feeling it as a non-negotiable commandment to study it all. Furthermore, integrating this knowledge into the integrity of the Islamic heritage by eliminating, changing, reinterpreting, and adjusting to its components as a "World View of Islam" and determining its values.

The realization of an academic as above, requires a high awareness to always try and always reflect on various forms of life. There is no time limit, place, or age with the target the wider the knowledge possessed the closer to God.

d. Persons who have *Akhlakul Karimah*

Followers of Islam as followers of the Prophet Muhammad are the subjects of education in the function of Muhammad's treatise, namely perfecting *karimah* or noble morals. Therefore, the values to be formed or realized in the personality of the students so that they are functional and actual in Muslim behavior are Islamic values that underlie morality. These values are comprehensive, unified, and not fragmented. The unanimity of values and morality contains transcendental normative aspects (rules, guidelines) and operatives (as the basis for deeds).

From a normative perspective, these values contain two categories, namely the balance of good and bad; right and wrong; haq and falsehood; blessed and cursed, as the Qur'an explains: "Indeed we have shown him the straight path; some are grateful and some are disbelievers." Meanwhile, from an operative point of view, this value contains 5 (five) categorical notions which become the principles of standardization of human behavior, namely: (1) Mandatory or *fardlu*, if done, he will get a reward; and will be tormented if left. (2) *Sunnah* or *mustahab*; rewarded if done; not tortured when left. (3) *Mubah* or *jaiz*, can be done or not. (4) *Makruh*, not being punished if you do it and rewarded if you do it. (5) *Haram*, if you do it, you will be given a sin and punishment and if you leave it you will get a reward.

These five standards provide a sign and direction for a person who has good character in every action taken without leaving creativity. So that the subjects of Islamic students if they can take advantage of the traffic built by the above legal rules will look more insightful. By departing from all activities that are allowed, they will show themselves as subjects that are never out of date, and progress to develop in building themselves and their society. Coupled with the other four standards of value, his life activities will not slip into a place of humiliation and worthlessness, both in this world and in the hereafter. This is because what is lawful and what is unlawful is clear with the appreciation that the standard of value is not a shackle for humans.

Spiritual impulses always demand the liberation of the soul from inner burdens due to sinful and heinous acts. It is on this impulse that humans by nature feel obliged to do good, both for themselves, for others, and for their environment. That is why the human soul is naturally capable of carrying out revealed scientific values. (Setiawan, Tajab, and Chaer 2019)

In the following, the author describes the moral values that are directly indicated by the Qur'an. The authors categorize these values into 5 (five) kinds: (1) Individual values (*akhlak al-fardiyah*). (2) Family values (*akhlak al-usariah*). (3) State values (*akhlak al-daulah*). (4) Religious values (*akhlak al-diniyah*). (5) Social values.

Some of the descriptions above can be understood that the moral values of Islam are born from the source of divine ideals emanating from the guidance of Allah. Has a transcendental style and soul, where God's revelation is used as a source of human values and morality. This religious idealism is used as a guide for the process of Islamic education. Meanwhile, religious values and morality are the operational ones. Therefore, the goals of Islamic education and the value of Islamic education in *tabi'iyah* are closely related. These values are the desired result of the learning process. These values are manifested in the entire personal life of the students and their social subjects. Values that can influence, give the style and character of the personality that develops throughout his life. So that they are able to maintain and increase faith, and foster Islam so that they can carry out the five arkan al-Islam, carry out *ubudiyah* and *mu'amalah* duties perfectly.

How important is the task of the Prophet to perfect human morals, so that education should not only provide cognitive knowledge (which incidentally only reaches sensual truth and logical truth). Education must reach the nature of *ihsan*, affective, reach the possession of *al-karimah* character. Following the purpose of human life is to gain the pleasure of Allah.

To arrive at the nature of *ihsan*, education does not have a period, because the best human being according to Islam is the one who is

beneficial to others. One of the prayers taught by the Prophet is that we are not old. This means cultivating the inner nature to be able to continue to give use to the environment as a reflection of *ihsan* not being limited at a young age. Islam teaches how not to become decrepit, because the development of students' subjects does not always reach the culmination point, and declines. It seems that many people become wiser as they get older, not regressive. On this basis, Noeng Muhadjir developed a meaning for the theory of Islamic Education and suggested that a person's development can be regressive after a certain age, but can also be progressive until the time of death. What goes on progressively, the older he gets, the more his wise thoughts are poured out.

Similar opinions in Islamic education are very basic to be used as guidelines. This is because in the field it appears that a Muslim thinker is not decrepit in his old age, even until the end of his life he remains clear and has a broad view. This reason can be offered that efforts to create human beings who like to do good must be carried out regardless of age and period.

e. Individuals who do good deeds

One of the characteristics of successful education in Islam is the formation of individuals who do good deeds. This is because individuals who do good deeds are not only beneficial for themselves but also beneficial for their parents, as expressed in a hadith: When a child of Adam dies, all his deeds (toil) effort) is cut off (from the reward) except for three aspects: *shadaqah jariyah*, the knowledge that always benefits, and pious children who always pray for it. From these three aspects indirectly the command in the Qur'an to always take care of oneself and one's family will occur continuously without being interrupted.

Good deeds that can be translated into acts of kindness can be measured from various aspects: (1) Obedience to carry out the pillars of Islam with sincerity, (b) Responsible for life in general, and (c) Love of knowledge. These three aspects are a reflection of good deeds whose scope consists of righteous deeds related to God, oneself, and the environment. Doing good deeds can also be discussed with the theme "worship" in a broad sense. Worship in a narrow sense refers to all service activities that have been specifically regulated in sharia such as prayer, fasting, zakat, and hajj.

The terminology of prayer implies that it contains a relationship between humans and their God. He stands, bows, and prostrates before Allah the Highest with humility and submission will provide him with a spiritual energy that causes a feeling of calm, a peaceful soul, and a peaceful heart. This is because prayer that is done properly can direct the whole body and soul to Allah and turn away from all the busyness and problems of the world. The Messenger of Allah once said: "The fruit of my heart is prayer".

Fasting, although Allah says that it is worship for Him, has direct benefits for the individual. It is said that fasting is education and spiritual straightening and healing of various mental and physical ailments. Not eating and not drinking during the day is an exercise for humans to fight and subdue their passions so that humans avoid various immoralities.

The obligation to pay zakat by issuing a certain amount of wealth every year is an exercise in spiritual education to be compassionate to the poor. It is also to arouse feelings of intuitive participation with the poor, and to arouse feelings of responsibility for their fate. Zakat also cleanses people from dirtiness, stinginess, greed, and egoism. Zakat also purifies human beings by developing various moral and material goodness to make the perpetrators deserve to receive the happiness of the world and the hereafter.

While the obligation of Hajj by specializing to people who can carry it out also provides a high spiritual experience where people who are performing Hajj will concentrate fully on Allah. This situation gives the nuance that in essence humans are only because of the existence of Allah, and humans are in the same position because they exist because of the existence of the Almighty. The gathering of people from all over the country also affects the increase in one's monotheism, where the awareness of how small a servant is compared to the greatness of God.

An individual who does good deeds is essentially a person who is responsible for his position as a servant of Allah and as a manifestation of God. So to arrive at high goodness, in this case, individuals who do good deeds require adequate education, both curriculum, method, situation, and time. Because one of the main insights displayed by Cosmopolitan education is optimizing the creation of the vehicle for human society.

f. Whole Persons

A good personality in Islam appears as a human being who is physically healthy, strong, and fulfilled all needs; at the same time holds ~~fast~~ faith in Allah and avoids all things that cause anger and wrath of Allah. So a person who always obeys his desires is not perfect. And vice versa, someone who curbs physical needs excessively, and worships excessively until he forgets himself. According to Usman Najati in his book *al-Idrak al-Hissi 'Inda Ibn Sina: Bahts fi 'Ilm al-Nafs 'Inda al-'Arab*, it is because each of these extreme tendencies is contrary to human character and contrary to his nature. This over-treatment will not be able to deliver him to his true personality. In this context, the Prophet gave the education to give a portion of physical and spiritual health.

Naquib al-Attas calls the whole human being as the universal human or *al-Insan al-Kamil*. Such a human will be able to perform his duties both as a manifestation of God on earth, as a caliph fi al-ardl, and as a servant of

Allah. Always the three roles of humans on this earth must be a reference for Islamic education. (Tajab, Madjid, and Hidayati 2019)

According to Syafi'i Ma'arif's analysis, the world of education in today's civilization is dominated by the pillars of thought, while the pillars of remembrance and love for others are neglected. Humans think that they have succeeded in spectacularly conquering nature, however they are increasingly losing their "spiritual" orientation, and the ultimate goal (al-akhirah) is ignored. In order not to repeat the human birth of Nietzsche, Bertrand Russell, Sartre, and others that are not impossible happen in Indonesia in particular, and Islamic education throughout the world in general, combining the values of remembrance and thought, reason and love, truth and justice should be done, so that it becomes a graceful civilization.

2. Humans as part of society

The reality of human life is life itself in the world and with the world. It is in this life that humans are born, meet and interact with each other, and because of this interaction they grow and develop. Humans, whether in their position as manifestations of God, caliph fi al-ardl, or as servants of God, have responsibilities in their life in this world. In this context, his responsibility as part of the community is shown from his social awareness and awareness of ukhuwah Islamiyah.

a. Social Awareness

Islamic education as an effort to bring about change that gives grace to all people must try to optimize sensitivity and increase social awareness. The Qur'an in many of its verses points to similar things, including: "You know (people) who lie about religion? That is the one who rebukes the orphan, and does not advocate feeding the poor. So woe to those who pray, i.e. those who are negligent in their prayers, those who are contented and reluctant (to help with) useful things." (Surah al-Ma'aun: 1-7) This sensitivity and social concern are also directly educated by Allah through the commandment of obligatory zakat and fasting orders in conditions when the person concerned is unable to carry out due to several reasons, the person must replace it by giving food. the poor.

The commandment of obligatory zakat has many meanings or implications (1) Regardless of the suffering of people who have difficulty in the economy people who are so difficult in the world feel the presence of other people in their lives. (2) The creation of the habit of people who have economic adequacy to share some of their sustenance with other parties. (3) The creation of an effort to purify oneself from everything that is not lawful in the life of the world because what is done in the world is not only for the world but also for the hereafter.

While the permissibility of *fidyah* has meanings or implications: (1) How Islam really emphasizes social awareness by alleviating the suffering of the poor where this is done when a Muslim is really unable to replace the obligatory fast left behind? (2) Islam also explains that fasting which is actually very individual is not egoist and selfish, but also very social. (3) The suffering of people who are experiencing economic difficulties will be reduced so that it is not easy to obtain the fulfillment of their primary needs.

b. Awareness of *Islamiyah* Brotherhood

Among the missions of believers is how to be able to create harmony on earth so that life will be prosperous. The implication is that Islamic education directs students to have ideals of being good and lucky in this world and the hereafter, not just being good in the world. The appearance then is that the students always spread affection for each other as an indication of their faith, because the Messenger of Allah once emphasized: "By the One whose soul is in His hands (By Allah), a servant does not believe so that he loves his neighbor or brother (fellow Muslim) as loving himself (HR. Muttafaq alaih)". The Qur'an also explains: "O you who believe, let not one people make fun of another people (because) they may be better than them (who make fun of) and do not women (make fun of) and do not criticize yourself, the meaning is to criticize among fellow believers because the believers are like one body, and do not call them with bad titles. The worst of calls are bad after faith, and whoever does not repent, then they are the wrongdoers."

Brotherhood among Muslims has its own meaning in one's Islam, because this form of behavior has a wide reach in the world and the hereafter. This is as expressed in the hadith of the Prophet: "No one will enter heaven who decides, namely severing the ties of brotherhood". (HR. Muttafaq alaih); "Whoever wants to expand his sustenance and delay his death (long life), let him connect the ties of brotherhood." (Narrated by Bukhari); "It is not permissible for a Muslim to leave the relationship of his brother and sister after three days, so that when they meet each other, they both look away. The main thing is one of them who likes to start greeting first (greeting)". (HR. Muttafaq 'alaih)

Due to the significance of *ukhuwah Islamiyah* in one's faith, Islamic education will produce educational subjects who are not only pursuing knowledge but also God's guidance. It looks further, students realize that their position as a manifestation of God is derived from the one, namely Allah, and their position as a servant of Allah then spreads the nature of love and affection.

CONCLUSION

Education without age limits or lifelong education as a form of Cosmopolitan education in Islam does not only start in the cradle. The beginning turned out to be a process of determining the choice of a mate for prospective fathers and mothers with several criteria that had been directed by Prophet Muhammad in his hadith. Furthermore, education is processed from preparing for pregnancy, during pregnancy until birth. Education at this time is very abstract because not everyone is aware of the same process. After birth, real education has begun in various forms, including how parents in the surrounding environment healthily communicate with babies, how parents or those who are responsible for babies provide halal and healthy food, and how parents pray for babies. for his son.

The pattern of education in Islam is patterned without boundaries and aims at two dimensions, the world, and the hereafter, based on that: (1) Humans have reason and heart as potential sources whose development must be done without stopping. (2) Humans as God's creation on earth have a position as His manifestation, as His vicegerent on earth, and as His servants. (3) The purpose of human life is not only a material dimension but also a spiritual and material dimension. Similar reasons also contribute to the content of education in Islam which consists of the level of knowledge and the level of faith.

The implications of education without age limit are: First, the development of the potential possessed by the human soul optimally. This optimization can be concluded from the continuous development of the intellect starting from the potential intellect, intellect in habitus, this intellect actus, to the "acquired intellect". The second level is impossible to achieve without going through the first level, the third level is also impossible to achieve without the achievement of the second level, and the fourth level can only be achieved after the third level is achieved.

Second, the development of humans to the position of perfection. Human perfection to be achieved by Cosmopolitan education has variations, meaning that perfection itself does not have a standard form because the abilities of each person are not the same, so the Prophet has the title of the most perfect human or "akmalul insan" not just "insan kamil".

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