

Interconnected of Islamic Education Goals From The Perspective of Al Singkili

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Abstrak

Integrasi dimensi spiritual, moral, intelektual, dan sosial merupakan tujuan fundamental pendidikan Islam. Namun, banyak sistem pendidikan kontemporer cenderung memprioritaskan pencapaian kognitif sementara mengabaikan pembentukan etika dan spiritual peserta didik. Kondisi ini menciptakan kesenjangan antara perolehan pengetahuan dan pengembangan karakter dalam pendidikan Islam. Para ulama Muslim klasik memberikan wawasan yang berharga untuk mengatasi permasalahan ini, termasuk pemikiran pendidikan dari Abdurrauf Al-Singkili, seorang ulama terkemuka dari Aceh pada abad ketujuh belas. Penelitian ini bertujuan untuk mengkaji keterkaitan tujuan-tujuan pendidikan Islam dari perspektif Al-Singkili. Penelitian ini menggunakan metode penelitian kepustakaan kualitatif melalui analisis teks terhadap karya-karya Al-Singkili serta literatur kontemporer yang relevan mengenai filsafat pendidikan Islam. Hasil penelitian menunjukkan bahwa pendidikan Islam dalam perspektif Al-Singkili dibangun atas kerangka terpadu yang terdiri dari fondasi spiritual, pembentukan moral, pengembangan intelektual, dan tanggung jawab sosial. Kebaruan penelitian ini terletak pada rekonstruksi pemikiran pendidikan Al-Singkili ke dalam sebuah model konseptual holistik yang menekankan keterkaitan tujuan-tujuan pendidikan dalam pendidikan Islam.

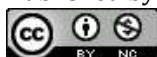
Kata kunci: Pendidikan Islam; Abdurrauf Al-Singkili; tujuan pendidikan; filsafat pendidikan Islam; pendidikan holistik.

Abstract

The integration of spiritual, moral, intellectual, and social dimensions represents a fundamental objective of Islamic education. However, many contemporary educational systems tend to prioritize cognitive achievement while neglecting the ethical and spiritual formation of learners. This condition creates a gap between knowledge acquisition and character development in Islamic education. Classical Muslim scholars provide valuable insights to address this issue, including the educational thought of Abdurrauf Al-Singkili, a prominent seventeenth-century scholar from Aceh. This study aims to examine the interconnected goals of Islamic education from Al-Singkili's perspective. The research employs a qualitative library research method through textual analysis of Al-Singkili's works and relevant contemporary literature on Islamic educational philosophy. The findings reveal that Islamic education in Al-Singkili's perspective is built upon an integrated framework consisting of spiritual foundations, moral formation, intellectual development, and social responsibility. The novelty of this research lies in reconstructing Al-Singkili's educational thought into a

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holistic conceptual model that emphasizes the interconnectedness of educational goals in Islamic education.

Keywords: *Islamic Education; Abdurrauf Al-Singkili; Educational Objectives; Islamic Educational Philosophy; Holistic Education.*

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Introduction

In recent decades, the discourse on the objectives of Islamic education has undergone significant development alongside the emergence of various global challenges such as globalization, the secularization of education, and the moral crisis affecting modern societies. Contemporary educational systems often emphasize academic achievement and the mastery of technical skills, while the spiritual, moral, and ethical dimensions receive relatively limited attention. This condition has raised concerns among educational scholars that modern educational systems tend to produce individuals who are intellectually competent but lack spiritual depth and moral integrity. Therefore, scholars of Islamic education emphasize the importance of restoring the orientation of education toward the formation of a holistic human being through the integration of intellectual, spiritual, moral, and social dimensions.¹

From the perspective of Islamic education, the objectives of education are not limited to the acquisition of knowledge but also include the formation of individuals who possess faith, moral integrity, and spiritual awareness as servants of Allah ('abdullah) and as stewards on earth (khalifatullah). This concept indicates that Islamic education has a holistic and transcendental orientation, integrating both worldly and hereafter-oriented dimensions within the educational process. Halstead explains that moral and spiritual values constitute the fundamental foundation of Islamic education because education is not merely aimed at producing intellectually capable individuals but also individuals who possess moral

¹ A. Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education," London: Routledge, 2020, <https://doi.org/https://doi.org/10.4324/9780429342920>.

responsibility toward society and the environment.² Thus, Islamic education views intellectual development as inseparable from the cultivation of character and spirituality.

Throughout the history of Islamic intellectual development, many scholars have made important contributions to formulating the concepts and objectives of Islamic education. One of the figures who played a significant role in the development of Islamic education in Southeast Asia was Shaykh Abdurrauf al-Singkili (1615–1693). He is recognized as a prominent scholar from Aceh who contributed greatly to the advancement of Qur’anic exegesis, Sufism, Islamic jurisprudence, and Islamic education in the Nusantara region. Through scholarly networks connected to the Middle East, al-Singkili succeeded in transmitting various Islamic intellectual traditions into the context of Nusantara society. Azra explains that the network of Nusantara scholars in the seventeenth century played a strategic role in disseminating Islamic knowledge and establishing a strong Islamic educational tradition in Southeast Asia.³

Al-Singkili’s educational thought can be observed through his works that integrate various Islamic disciplines. His monumental work *Tarjuman al-Mustafid*, which is considered one of the earliest Qur’anic commentaries written in the Malay language, functions not only as a work of exegesis but also as an educational source containing moral, spiritual, and intellectual values for Muslim communities. In this work, al-Singkili emphasizes the importance of strengthening faith (aqidah), cultivating noble character (akhlaq), and reinforcing spirituality as the primary foundations of Islamic education. Research by Ihsan et al.⁴ indicates that al-Singkili’s Sufi thought places the concept of *insan kamil* as the ultimate goal of spiritual education, referring to the human being who achieves spiritual perfection in relation to Allah and demonstrates noble character in social life.

² J. M. Halstead, “Islamic Values: A Distinctive Framework for Moral Education?,” *Journal of Moral Education* 50, no. 1 (2021): 1–16, <https://doi.org/https://doi.org/10.1080/03057240.2020.1724660>.

³ A Azra, *Islam in the Indonesian World: An Account of Institutional Formation* (Bandung: Mizan, 2021).

⁴ M. S. Ihsan, N. H., Sa’ari, C. Z., & Hidayat, “Abdurrauf Al-Singkili’s Concept of *Insan Kamil* in Facing the Crisis of Modern Human Morality,” *Islam Realitas: Journal of Islamic and Social Studies* 8, no. 1 (2022): 1–15, https://doi.org/https://doi.org/10.30983/islam_realitas.v8i1.5487.

Furthermore, al-Singkili's educational thought also emphasizes the importance of integrating knowledge and moral development within the educational process. From his perspective, education should not merely focus on the transmission of knowledge but should also aim to shape the character and spiritual awareness of learners. This indicates that Islamic education, according to al-Singkili, encompasses a comprehensive dimension in which intellectual development, spirituality, and morality are interconnected. Research by Hermawati et al.⁵ shows that al-Singkili's educational thought strongly emphasizes the integration of *aqidah*, moral education, and Sufi spirituality as the foundation for the formation of a holistic human character.

However, despite the significant contribution of al-Singkili's thought to the development of Islamic education in the Nusantara, academic studies specifically examining the concept of educational objectives from his perspective remain relatively limited. Most existing studies tend to focus more on aspects of Sufism, Qur'anic exegesis, or the historical role of al-Singkili in the spread of Islam in the Nusantara. In fact, a deeper examination reveals that al-Singkili's thought reflects a close interconnection among various objectives of Islamic education, including the formation of faith (*aqidah*), the development of moral character (*akhlaq*), the strengthening of spirituality, and intellectual development. Therefore, a more comprehensive study is needed to understand how these educational objectives are interconnected and form a holistic framework of Islamic education within al-Singkili's perspective.

Accordingly, this study is important to examine more deeply the interconnectedness among various objectives of Islamic education in the thought of Abdurrauf al-Singkili. This study is expected to provide a theoretical contribution to enriching the body of knowledge in Islamic educational thought, particularly those derived from the intellectual tradition of Nusantara scholars. Furthermore, this research is also expected to offer a new perspective in formulating a more

⁵ N. Hermawati, V., Soebahar, H., & Harisuddin, "Abdurrauf As-Singkili as a Figure in Islamic Education in the Archipelago," *An Namatul Ausath Journal* 2, no. 2 (2024): 45–59, <https://doi.org/https://doi.org/10.64431/annamatulausath.v2i2.172>.

integrative paradigm of Islamic education that is relevant to the challenges of modern education.

Studies on the objectives of Islamic education in recent years have shown a tendency toward a more holistic approach that integrates intellectual, spiritual, moral, and social dimensions within the educational process. Islamic education is not merely intended to transmit knowledge, but also to shape the character and spiritual consciousness of learners so that they are able to fulfill their roles as servants of Allah ('abdullah) as well as vicegerents (khalifah) on earth. In the contemporary perspective of Islamic education, the integration between knowledge and spiritual values has become a crucial foundation in developing an educational system capable of responding to the challenges of globalization, secularization, and modern moral crises.⁶ Halstead emphasizes that Islamic education possesses a strong moral orientation, in which ethical values and spirituality serve as the primary foundations in shaping a complete human personality.⁷

Within the context of the intellectual tradition of Nusantara scholars, Abdurrauf al-Singkili is regarded as one of the significant figures who made substantial contributions to the development of Islamic education in Southeast Asia through the integration of Qur'anic exegesis, Sufism, and Islamic jurisprudence in his scholarly works. Azra explains that al-Singkili played a crucial role in the transmission of Islamic knowledge in the Nusantara through scholarly networks connected to the Middle East, while his works such as *Tarjuman al-Mustafid* function not only as Qur'anic exegesis but also as educational sources containing moral and spiritual values for Muslim communities.⁸ Research by Ihsan et al.⁹ demonstrates that the concept of *insan kamil* in al-Singkili's thought represents an educational objective oriented toward the formation of spiritually and morally perfected individuals through a balance between intellectual development, spirituality, and moral character.

⁶ Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education."

⁷ Halstead, "Islamic Values: A Distinctive Framework for Moral Education?"

⁸ Azra, *Islam in the Indonesian World: An Account of Institutional Formation*.

⁹ Ihsan, N. H., Sa'ari, C. Z., & Hidayat, "Abdurrauf Al-Singkili's Concept of *Insan Kamil* in Facing the Crisis of Modern Human Morality."

Nevertheless, existing studies tend to examine al-Singkili's thought in a partial manner, for instance by focusing only on the aspect of Sufism or on his role in the history of Islamic education without deeply analyzing the interrelationship among the various educational objectives within his intellectual framework.¹⁰ Therefore, a research gap exists in the limited number of studies that specifically discuss the interconnectedness between the dimensions of faith (aqidah), morality (akhlaq), Sufi spirituality, and intellectual development within the framework of Islamic educational objectives according to al-Singkili. Based on this gap, this study offers novelty by systematically analyzing the relationship among various objectives of Islamic education from the perspective of al-Singkili and by constructing a conceptual model of Islamic educational objectives grounded in the thought of Nusantara scholars. This model is expected to provide a theoretical contribution to the development of a more integrative paradigm of Islamic education that is relevant to the challenges of modern education.

Method

This study employs a qualitative research approach using a library research design. Qualitative research aims to explore meanings, concepts, and perspectives through interpretative analysis rather than numerical or statistical measurement. This approach is particularly appropriate for examining philosophical ideas and intellectual traditions in Islamic scholarship.¹¹ Library research focuses on the systematic analysis of written materials such as classical texts, academic books, and peer-reviewed journal articles. Through this method, the researcher investigates the educational thought of Abdurrauf As-Singkili and reconstructs his concept of Islamic education goals into a comprehensive conceptual framework.¹²

¹⁰ F. Hidayat, M., & Rahman, "The Relevance of Nusantara Islamic Scholars in Contemporary Islamic Education.," *Qudus International Journal of Islamic Studies* 11, no. 2 (2023): 321–342, <https://doi.org/https://doi.org/10.21043/qijis.v11i2.15489>.

¹¹ Johnny Saldaña Matthew B. Miles, A. Michael Huberman, *Qualitative Data Analysis: A Methods Sourcebook, Analytical Biochemistry*, vol. 11, 2018, <http://link.springer.com/10.1007/978-3-319-59379-1%0Ahttp://dx.doi.org/10.1016/B978-0-12-420070-8.00002-7%0Ahttp://dx.doi.org/10.1016/j.ab.2015.03.024%0Ahttps://doi.org/10.1080/07352689.2018.1441103%0Ahttp://www.chile.bmw-motorrad.cl/sync/showroom/lam/es/>.

¹² Ahmad Mukhtar et al., *Metode Penelitian Pendidikan* (Jln. Sungai Lareh No.26, Kel. Lubuk Minturun, Kec. Koto Tengah, Kota Padang, Sumatera Barat: AIKOMEDIA PRESS, 2024).

The methodological framework of this study is based on qualitative descriptive research principles, which emphasize interpretation, textual analysis, and conceptual reconstruction. According to Poth, qualitative research is used to understand social or philosophical phenomena through the interpretation of texts and contexts. In this study, the researcher analyzes Al-Singkili's educational thought and interprets the interrelated dimensions within his writings.¹³ The qualitative descriptive method allows the researcher to interpret classical Islamic texts while reconstructing Al-Singkili's concept of Islamic educational objectives into an integrated theoretical framework. This research applies a descriptive-analytical approach. The descriptive component aims to present and explain Al-Singkili's educational ideas as reflected in his works, while the analytical component examines the interrelationship between the spiritual, moral, intellectual, and social dimensions within his educational philosophy. By combining description and analysis, this study does not merely describe Al-Singkili's ideas but also critically examines how these ideas form an interconnected structure of educational objectives.

The research was conducted using digital library access and online academic databases, including major scholarly repositories. Since this study is based entirely on literature sources, it does not involve fieldwork or a specific geographical research location. Data collection and analysis were conducted between November 2025 and January 2026. The researcher accessed various digital academic resources, including journal databases and digital manuscripts of classical Islamic texts, to obtain relevant materials related to Al-Singkili's educational thought. Data were collected using documentation techniques. Documentation is a widely used technique in qualitative research to gather written sources, manuscripts, and academic literature relevant to the research topic. The researcher collected both primary and secondary data. Primary data consist of classical works written by Abdurrauf As-Singkili, particularly *Tarjumān al-Mustafid*, as well as other writings that reflect his intellectual contributions in the fields of tafsir, Sufism, and Islamic

¹³ C. N. Creswell, J. W., & Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches (4th Ed.)* (Sage Publications, 2018).

scholarship. These classical texts serve as the main sources for understanding Al-Singkili's perspective on the goals of Islamic education.

Secondary data include academic books and peer-reviewed journal articles discussing several relevant themes, including the objectives of Islamic education, the concept of insan kamil, moral education in Islam, and the intellectual contributions of Al-Singkili to Islamic thought and Sufism. In addition, this study reviews and compares more than ten peer-reviewed national and international journal articles published between 2020 and 2025. These articles are used to identify similarities, differences, and theoretical developments related to the concept of Islamic educational goals in contemporary scholarship.

To ensure the credibility and validity of the data, this study applies source triangulation and theoretical triangulation. Source triangulation is conducted by comparing multiple academic sources discussing Islamic educational objectives and Al-Singkili's intellectual thought. The use of academic books and peer-reviewed scholarly publications enhances the reliability of the data. Meanwhile, theoretical triangulation is employed by analyzing the compatibility between Al-Singkili's classical ideas and contemporary perspectives in Islamic educational philosophy. This triangulation process strengthens the analytical depth and academic rigor of the study.

Data analysis in this research uses qualitative content analysis. Content analysis is a method used to interpret textual data systematically in order to identify patterns, themes, and conceptual relationships within texts.¹⁴ The analysis process consists of several stages. First, the researcher identifies key concepts related to the objectives of Islamic education in Al-Singkili's writings. Second, these concepts are categorized into thematic dimensions such as spiritual, moral, intellectual, and social aspects. Third, the researcher analyzes the relationships among these dimensions in order to understand how they form an interconnected framework of Islamic educational goals. Finally, conclusions are drawn regarding the relevance of these interconnected dimensions in addressing contemporary educational and ethical challenges. Through this analytical process, the researcher reconstructs Al-

¹⁴ K. Krippendorff, *Content Analysis: An Introduction to Its Methodology (4th Ed.)* (SAGE Publications, 2020), <https://doi.org/https://doi.org/10.4135/9781071878781>.

Singkili's concept of Islamic educational goals into a unified conceptual model that highlights the interconnected nature of spiritual, moral, intellectual, and social dimensions within Islamic education.

Results and Discussion

Result

The results of this study reveal that the goals of Islamic education in the perspective of Abdurrauf Al-Singkili are interconnected and form a holistic educational framework consisting of four main dimensions: spiritual, moral, intellectual, and social development. These dimensions are not independent components but rather mutually reinforcing elements that aim to shape a complete Muslim personality. First, the spiritual dimension represents the central goal of Islamic education in Al-Singkili's thought. Through his interpretation in *Tarjumān al-Mustafid*, Al-Singkili emphasizes the importance of strengthening faith (*iman*), deepening the relationship with Allah, and cultivating spiritual awareness through worship and remembrance (*dhikr*). Education is therefore directed toward guiding individuals to achieve closeness to God and spiritual maturity. In this context, spiritual development becomes the foundation that directs all other educational dimensions. The ultimate purpose of this spiritual development is the realization of the concept of *insan kamil*, a perfect human being who embodies spiritual awareness and moral integrity in everyday life.

Second, the moral dimension constitutes another important component of Islamic education goals in Al-Singkili's perspective. His writings consistently emphasize the importance of moral refinement (*tahdzib al-akhlaq*) as a key outcome of education. Moral education in Al-Singkili's thought focuses on cultivating virtues such as honesty, humility, patience, and responsibility. These moral values are considered essential for shaping ethical behavior both in personal life and in social interactions. In this framework, moral education functions as the practical manifestation of spiritual consciousness, where spiritual values are translated into ethical conduct.

Third, the intellectual dimension also occupies an important place in Al-Singkili's educational philosophy. As a scholar who mastered various Islamic

sciences such as tafsir, fiqh, and Sufism, Al-Singkili viewed knowledge as an essential means for understanding religious teachings and guiding human life. Education therefore aims to develop intellectual abilities so that individuals are able to understand religious knowledge correctly and apply it in daily life. However, Al-Singkili emphasizes that intellectual development must always be guided by spiritual and moral values so that knowledge does not lead to arrogance or misuse. Fourth, the social dimension highlights the role of education in preparing individuals to contribute positively to society. According to Al-Singkili, Islamic education should not only produce spiritually devout individuals but also socially responsible members of the community. Education must encourage individuals to practice justice, compassion, and social responsibility in their interactions with others. Through this dimension, Islamic education becomes a means of creating a harmonious and ethical society.

The findings of this research indicate that these four dimensions spiritual, moral, intellectual, and social are interconnected and form a unified system of Islamic educational goals in Al-Singkili's thought. The spiritual dimension serves as the foundation that shapes moral behavior, guides intellectual development, and inspires social responsibility. Moral values function as the practical expression of spirituality, while intellectual knowledge provides the understanding needed to apply religious teachings correctly. Meanwhile, the social dimension represents the broader impact of education in building a just and ethical society. Thus, the results of this study demonstrate that Al-Singkili's concept of Islamic education goals is fundamentally integrative. His educational philosophy reflects a holistic approach that seeks to develop human beings comprehensively through the harmonious integration of spiritual, moral, intellectual, and social dimensions. This interconnected framework provides an important conceptual contribution for contemporary Islamic education, particularly in addressing modern challenges related to moral decline, intellectual fragmentation, and social disintegration.

Discussion

The findings of this study demonstrate that the goals of Islamic education in the thought of Abdurrauf Al-Singkili are interconnected and structured within a

holistic framework that integrates spiritual, moral, intellectual, and social dimensions. This interconnected structure reflects a comprehensive educational philosophy in which each dimension supports and reinforces the others in shaping a complete Muslim personality. The results indicate that Al-Singkili's educational thought is not limited to theological instruction or moral guidance alone, but rather represents an integrated system aimed at developing human beings in a balanced and harmonious manner.

From a spiritual perspective, the study confirms that the primary objective of Islamic education in Al-Singkili's thought is the development of spiritual consciousness and closeness to God. His interpretation of the Qur'an in *Tarjumān al-Mustafid* emphasizes faith (iman), remembrance (dhikr), and spiritual discipline as the foundation of human development. This finding aligns with contemporary discussions in Islamic education which emphasize that spirituality plays a central role in shaping ethical and intellectual behavior. According to Abdullah Sahin, Islamic education should nurture spiritual awareness as a means of developing a holistic human identity that integrates faith, knowledge, and ethical responsibility.¹⁵ Therefore, the spiritual dimension in Al-Singkili's educational thought functions as the foundational element that guides all other educational goals.

The moral dimension also emerges as a crucial component of Al-Singkili's educational philosophy. The findings reveal that moral refinement (*tahdzib al-akhlaq*) is a central outcome of education, where virtues such as honesty, humility, patience, and responsibility are cultivated through learning. In this regard, Al-Singkili's perspective corresponds with contemporary theories of Islamic moral education, which emphasize the integration of ethical values within the educational process. As argued by John M. Halstead, Islamic education places strong emphasis on moral development because knowledge without ethical guidance may lead to misuse of intellectual power.¹⁶ Thus, in Al-Singkili's framework, moral education represents the practical manifestation of spiritual awareness in everyday human behavior.

¹⁵ Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education."

¹⁶ Halstead, "Islamic Values: A Distinctive Framework for Moral Education?"

The intellectual dimension of Islamic education also plays an important role in Al-Singkili's educational framework. As a scholar who mastered various Islamic disciplines such as tafsir, fiqh, and Sufism, Al-Singkili viewed knowledge as a vital instrument for understanding divine guidance and organizing human life. However, the findings of this study indicate that intellectual development in his thought is inseparable from spiritual and moral guidance. This perspective supports the contemporary argument that Islamic education should promote the integration of knowledge and values rather than separating scientific inquiry from ethical responsibility. Modern Islamic education scholars argue that knowledge must serve as a tool for developing wisdom and ethical awareness rather than merely accumulating information.¹⁷

Another important finding concerns the social dimension of Islamic education in Al-Singkili's thought. Education is not only aimed at personal piety but also at preparing individuals to contribute positively to society. In this perspective, the ultimate goal of education includes the creation of socially responsible individuals who uphold justice, compassion, and collective welfare. This finding resonates with modern discussions on the social role of Islamic education, which emphasize that education should promote social harmony and ethical responsibility in multicultural societies. By emphasizing social responsibility, Al-Singkili's educational philosophy demonstrates a strong connection between personal spiritual development and social transformation.

The integration of these four dimensions highlights the holistic character of Al-Singkili's educational thought. The spiritual dimension serves as the foundation that shapes moral character, guides intellectual development, and motivates social responsibility. Moral values translate spiritual awareness into ethical conduct, while intellectual development provides the knowledge required to apply Islamic teachings correctly. Meanwhile, the social dimension represents the practical application of spiritual and moral values within society. The interconnected relationship among these dimensions forms a unified system of Islamic educational

¹⁷ Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education."

goals that aims to develop individuals who are spiritually aware, morally responsible, intellectually capable, and socially engaged.

These findings contribute to contemporary discussions on Islamic educational philosophy by offering a conceptual framework that integrates classical Islamic scholarship with modern educational challenges. In the context of globalization and moral crisis, the interconnected model of Islamic education proposed by Al-Singkili provides a relevant framework for developing balanced human beings who combine spiritual depth, ethical responsibility, intellectual competence, and social awareness. Therefore, the reconstruction of Al-Singkili's educational philosophy not only enriches the intellectual heritage of Islamic education but also offers practical insights for addressing current educational challenges in Muslim societies.

Intellectual Background of Abdurrauf As-Singkili and Its Educational

An important factor in shaping Abdurrauf As-Singkili's educational perspective is his intellectual background. He was exposed to a variety of disciplines, including tafsir, fiqh, hadith, and tasawuf, as a scholar who studied for about nineteen years in various Islamic learning centers in the Middle East. His intellectual formation was significantly influenced by his prolonged study in the Haramayn, where he interacted with prominent scholars and absorbed diverse strands of Islamic thought. His role as mufti of the Aceh Sultanate bolstered his grasp of the social and political dynamics within Muslim society. This position required him to bridge normative Islamic teachings with practical societal governance, reflecting the applied dimension of his intellectual authority.¹⁸

This background shows that Al-Singkili's educational thought was developed through the integration of spiritual discipline, intellectual scholarship, and social responsibility, rather than in isolation.¹⁹ Such integrative characteristics align with

¹⁸ Nissa, "AL-AFKAR: Journal for Islamic Studies Konsep Pola Asuh Anak Perspektif Abdurrauf Al-Singkili (1615-1693 M): Studi Analisis Kitab Tafsir Tarjumān Al - Mustafid."

¹⁹ M.Ag Dr. Damanhuri Basyir, *Kemasyuran Syekh Abdurrauf As-Singkili, Riwayat Hidup, Karya Besar, Kontribusi Intelektual, Pengabdian Dan Kepeloporanannya*, ed. Eka Saputra, Pertama, C (Darussalam- Banda Aceh: Ar- Raniry Press, 2019), https://books.google.co.id/books?id=kxyHEAAAQBAJ&printsec=frontcover&hl=id&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false.

contemporary discussions that emphasize the inseparability of spiritual, intellectual, and social dimensions within Islamic educational philosophy.²⁰ His Sufi experience shaped his focus on soul purification, while his legal and theological training underscored the significance of rational and normative educational foundations. In contemporary Islamic educational discourse, this synthesis is often regarded as a response to the dichotomy between spiritual formation and rational inquiry.²¹ Consequently, his view of the objectives of Islamic education embodies a thorough integration of social involvement and spiritual consciousness. This integrative orientation reflects the broader Islamic vision of cultivating individuals who are spiritually grounded yet socially engaged.²²

This finding is consistent with studies examining his Sufi thought and moral guidance; however, the present study further reconstructs how these intellectual elements come together to form a unified educational framework. While previous studies have highlighted particular aspects of his tasawuf or exegetical contributions, they have not systematically articulated the hierarchical and interconnected structure of educational objectives within his thought.²³

Conceptual Foundations of Islamic Education Goals in Contemporary Literature

The literature reviewed in this study indicates that Islamic education generally aims to cultivate individuals who are faithful, morally upright, and intellectually capable. Contemporary scholars emphasize that these objectives are rooted in the Qur'anic vision of forming individuals who integrate faith (iman), knowledge ('ilm), and righteous conduct ('amal ṣāliḥ) within both personal and communal life. It emphasizes that Islamic education serves as the foundation for character building, especially in addressing moral decline among the younger generation. Several recent studies associate the urgency of strengthening Islamic educational goals with

²⁰ Suryadi and Anwar, "TAKLIM : Jurnal Pendidikan Agama Islam."

²¹ Studies et al., "Nur Hadi Ihsan 1* , Che Zarrina Binti Sa'ari 2 , Muhammad Sofian Hidayat 3."

²² Langsa, "EDUMULYA : Jurnal Pendidikan Agama Islam."

²³ Suryadi and Anwar, "TAKLIM : Jurnal Pendidikan Agama Islam."

the increasing prevalence of ethical disorientation, individualism, and value relativism among youth.²⁴

The goals of Islamic education are commonly categorized into spiritual, moral, intellectual, and social dimensions in most current discussions. In addition, some scholars classify these objectives hierarchically into ultimate, general, and operational goals to ensure conceptual clarity and practical implementation.²⁵ The notion of *insan kamil* is often introduced as the ultimate objective, denoting a human being who is both balanced and perfected. The concept of *insan kamil* reflects the aspiration to harmonize spiritual consciousness, rational inquiry, ethical conduct, and social responsibility within a unified human personality.²⁶ Nevertheless, these studies frequently address these dimensions either individually or within a broad theoretical context, failing to reconstruct them into a cohesive system based on the framework of a particular classical scholar. As a result, contemporary discourse often lacks a systematic integration that connects normative ideals with the intellectual heritage of classical Muslim scholars.²⁷ The disjointed exchanges that characterize this pattern serve as the basis for a more systematic examination of Al-Singkili's thought. Re-examining classical intellectual traditions is increasingly regarded as essential for reconstructing Islamic educational philosophy in response to modern socio-cultural challenges.²⁸

Reconstruction of Islamic Education Goals in Al-Singkili's Thought

Based on textual analysis of Al-Singkili's works and related scholarly interpretations, this study identifies four interconnected dimensions of Islamic education goals in his thought:

a. Spiritual Dimension

Tawhid is placed by Al-Singkili as the essential basis of education. In Islamic educational philosophy, tawhid is widely regarded as the ultimate foundation

²⁴ Tengah, "JURNAL PENDIDIKAN NUSANTARA Tujuan Pendidikan Islam Dalam Membentuk Generasi Berakhlak Mulia."

²⁵ Suryadi and Anwar, "TAKLIM : Jurnal Pendidikan Agama Islam."

²⁶ Abdah Munfaridatus Sholihah, "Pendidikan Islam Sebagai Fondasi Pendidikan Karakter" 12, no. 1 (2020): 49–58.

²⁷ Suryadi and Anwar, "TAKLIM : Jurnal Pendidikan Agama Islam."

²⁸ Tengah, "JURNAL PENDIDIKAN NUSANTARA Tujuan Pendidikan Islam Dalam Membentuk Generasi Berakhlak Mulia."

that unifies all educational objectives under a transcendent divine orientation.²⁹ Individuals must be guided by education toward becoming aware of their status as servants of Allah. One attains spiritual development through remembrance, worship, moral discipline, and heart purification. His spiritual approach is transformative, shaping learners' inner consciousness, unlike a purely ritualistic understanding. Such a transformative approach resonates with contemporary concerns that Islamic education must move beyond formal ritualism toward internalized spiritual awareness.³⁰

b. Moral and Character Formation

His framework places moral education at its core. Contemporary studies similarly affirm that character formation constitutes a central pillar of Islamic education, particularly in response to moral decline among youth.³¹ Al-Singkili underscores the values of patience, gratitude, humility, and obedience through his interpretation of Qur'anic narratives, including Luqman's counsel. The family is the starting point of moral formation, which then continues through structured guidance. This perspective aligns with current educational discourse that recognizes the family as the primary environment for instilling ethical values before formal schooling reinforces them.³² From this perspective, character is not an extra aim but rather a direct expression of spiritual awareness. This confirms that moral conduct in Islamic thought is inseparable from spiritual consciousness and cannot be treated as a merely social construct.³³

c. Intellectual Development

Al-Singkili does not overlook reason ('aql). Islamic intellectual tradition consistently affirms the complementary relationship between revelation and reason in guiding human development. He emphasizes that human behavior

²⁹ Siti Rahma Ismiatun et al., "Islamic Basic Education Planning in the Thematic Study of the Qur' an (Studies at SD / MI Level Units)" 6, no. 6 (2022): 9573–80.

³⁰ Sholihah, "Pendidikan Islam Sebagai Fondasi Pendidikan Karakter."

³¹ Nissa, "AL-AFKAR: Journal for Islamic Studies Konsep Pola Asuh Anak Perspektif Abdurrauf Al-Singkili (1615-1693 M): Studi Analisis Kitab Tafsir Tarjumān Al - Mustafid."

³² Tengah, "JURNAL PENDIDIKAN NUSANTARA Tujuan Pendidikan Islam Dalam Membentuk Generasi Berakhlak Mulia."

³³ Studi and Islam, "Tinjauan Filosofis Tujuan Pendidikan Islam."

should be directed by rational thinking. Education ought to foster intellectual awareness, enabling individuals to differentiate between good and evil. This demonstrates that spirituality and rationality are not in conflict, but rather support one another. The integration of spiritual and rational dimensions is often presented in contemporary literature as an antidote to the dichotomy between religious and secular knowledge systems.³⁴

d. Social Responsibility

Al-Singkili, who was a scholar engaged in governance, regarded education as a means of preparing for social responsibility. This orientation reflects the Islamic conception of humans as khalifatullah, entrusted with ethical stewardship and societal leadership. It is essential for humans to live up to their duty as caliphs on earth. Thus, it is essential that Islamic education enables individuals to make beneficial contributions to society while upholding their spiritual integrity. Recent discussions in Islamic education stress that social contribution must be grounded in spiritual and moral integrity to prevent purely utilitarian interpretations of success.³⁵

Interconnected Framework and Contemporary Relevance

The central finding of this study demonstrates that, in Al-Singkili's view, the spiritual, moral, intellectual, and social dimensions of Islamic education are not independent or isolated objectives. Rather, they constitute an integrated structure oriented toward the realization of insan kamil. Contemporary Islamic educational theorists similarly argue that the realization of insan kamil requires a hierarchical and interconnected formulation of educational objectives rather than compartmentalized aims.³⁶ Spiritual consciousness nurtures moral character; moral character directs intellectual judgment; and intellectual maturity reinforces social responsibility. This sequential yet interdependent relationship reflects the integrative paradigm frequently advocated in contemporary Islamic education discourse.³⁷

³⁴ Suryadi and Anwar, "TAKLIM : Jurnal Pendidikan Agama Islam."

³⁵ Sholihah, "Pendidikan Islam Sebagai Fondasi Pendidikan Karakter."

³⁶ Suryadi and Anwar, "TAKLIM : Jurnal Pendidikan Agama Islam."

³⁷ Studi and Islam, "Tinjauan Filosofis Tujuan Pendidikan Islam."

This systematic integration differentiates Al-Singkili's educational thought from many contemporary discussions that tend to treat educational aims in a fragmented manner. Several recent studies have criticized the fragmented treatment of Islamic educational goals, noting the absence of a cohesive philosophical structure. His perspective presents a coherent and balanced model that is capable of addressing current issues such as moral decline, materialistic tendencies, and excessive individualism. These issues have been widely identified in recent scholarship as urgent challenges confronting Muslim societies in the era of globalization.³⁸ Accordingly, the contemporary significance of his educational philosophy lies in its comprehensive nature, which harmonizes inner spiritual development with outward social engagement. This comprehensive orientation resonates with current calls to reconstruct Islamic education so that it remains spiritually grounded while socially responsive.³⁹ This makes his framework conceptually relevant for strengthening the direction and orientation of Islamic education in the modern context.

Conclusion

This study concludes that the goals of Islamic education in the thought of Abdurrauf Al-Singkili form an interconnected and holistic framework that integrates four fundamental dimensions: spiritual, moral, intellectual, and social development. These dimensions are not independent educational goals but rather mutually reinforcing components that collectively shape a comprehensive Islamic educational philosophy. In Al-Singkili's perspective, the spiritual dimension serves as the central foundation of education, emphasizing the importance of strengthening faith, spiritual awareness, and closeness to God. From this spiritual foundation emerges moral development, which represents the practical manifestation of spiritual values in the form of ethical behavior such as honesty, humility, patience, and responsibility. In addition, intellectual development occupies a significant place in Al-Singkili's educational framework, as knowledge is

³⁸ Studies et al., "Nur Hadi Ihsan 1* , Che Zarrina Binti Sa'ari 2 , Muhammad Sofian Hidayat 3."

³⁹ Studi and Islam, "Tinjauan Filosofis Tujuan Pendidikan Islam."

viewed as an essential tool for understanding divine guidance and organizing human life. However, intellectual advancement must always be guided by moral and spiritual values so that knowledge contributes to wisdom rather than arrogance or misuse. Furthermore, the social dimension highlights the broader impact of education, where individuals who have developed spiritually, morally, and intellectually are expected to contribute positively to society through justice, compassion, and social responsibility. These findings indicate that Al-Singkili's concept of Islamic education reflects an integrative model in which spiritual awareness shapes moral character, moral values guide intellectual development, and intellectual competence supports social engagement.

The theoretical implications of this research lie in its contribution to the development of Islamic educational philosophy by reconstructing Al-Singkili's thought into a conceptual framework of interconnected educational goals. This framework enriches contemporary discussions on Islamic education by demonstrating that classical Islamic scholarship offers a holistic educational paradigm capable of integrating spiritual, ethical, intellectual, and social dimensions. In this regard, the study highlights the relevance of classical Muslim scholars in addressing modern educational challenges, particularly the fragmentation between knowledge, morality, and spirituality in contemporary education systems.

From a practical perspective, the findings of this study provide valuable insights for educators, curriculum developers, and policymakers in Islamic education. The interconnected model of Islamic education goals proposed by Al-Singkili can serve as a conceptual basis for designing educational curricula that balance intellectual achievement with moral and spiritual development. By integrating these dimensions, Islamic educational institutions may develop learning environments that nurture not only academic competence but also ethical responsibility and social awareness among students. Such an approach is particularly relevant in responding to contemporary educational challenges such as moral decline, social fragmentation, and the excessive emphasis on cognitive achievement within modern education systems.

Despite its contributions, this study has certain limitations. As a library-based qualitative research, the study focuses primarily on textual analysis of Al-Singkili's classical writings and related scholarly literature. Consequently, it does not examine the practical implementation of Al-Singkili's educational philosophy within contemporary educational institutions. Therefore, future research may expand this study by conducting empirical investigations into how the interconnected goals of Islamic education can be applied in modern educational settings, such as Islamic schools, universities, or community-based educational institutions. Further studies may also explore comparative analyses between Al-Singkili's educational thought and other classical or contemporary Muslim scholars in order to develop a broader theoretical framework for Islamic education in the modern world.

In conclusion, the reconstruction of Al-Singkili's educational philosophy presented in this study demonstrates that Islamic education is fundamentally holistic and integrative. The interconnected framework of spiritual, moral, intellectual, and social dimensions provides a valuable conceptual model for developing Islamic education that aims to produce individuals who are spiritually grounded, morally responsible, intellectually capable, and socially engaged. This integrative paradigm remains highly relevant for addressing the complex educational challenges faced by Muslim societies in the contemporary global context.

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