

***Mardhâtillâh* as The Final Purpose of Islamic Education**

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Abstract

This research begins with the idea that the purpose of Islamic education must be in accordance with the purpose of human life. The purpose of life is a very valuable thing that needs to be fought for earnestly. The greatest goal in life is none other than achieving the pleasure of Allah almighty. This research uses a qualitative approach with analytical descriptive method. The results of this study are that in the Qur'an there are many verses that contain the word pleasure (*ridhâ*) with various derivations. Of the many words of pleasure that are united with the word Allah, only three sentences are found and all of them show that the pleasure (*ridhâ*) of Allah almighty is obtained through a real struggle. In addition to the word *mardhatillah*, it is also found in other forms such as the word *radhiya Allah*. The pedagogical implication is that in essence the process of Islamic education must be able to lead students to reach the pleasure of Allah (*mardhâtillâh*), not merely educate humans from the intellectual side, only physically proficient, but must make real humans, who are aware of nature holiness, who returns to Allah in a state of purity.

Abstrak

Penelitian ini berawal dari pemikiran bahwa tujuan pendidikan Islam harus sesuai dengan tujuan hidup manusia. Tujuan hidup merupakan sesuatu yang sangat berharga yang perlu diperjuangkan dengan sungguh-sungguh. Tujuan yang paling agung dalam hidup ini adalah tiada lain untuk menggapai *mardhâtillâh* (ridha Allah) Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif analitik. Adapun hasil dari penelitian ini adalah bahwa dalam Al-Qur'an terdapat banyak ayat yang mengandung kata *ridhâ* dengan berbagai derivasinya. Dari sekian banyak ayat *ridhâ* yang bersatu dengan kata Allah hanya ditemukan tiga kalimat saja dan semuanya menunjukkan bahwa ridha Allah Swt., didapatkan melalui perjuangan yang sungguh-sungguh. Selain kata *mardhâtillâh* juga ditemukan dalam bentuk lainya seperti kata *radhiya Allah*. Adapun

implikasi pedagogisnya adalah bahwa pada intinya proses pendidikan Islam harus mampu menghantarkan peserta didiknya untuk menggapai *ridhâ* Allah (*mardhâtillâh*), bukan semata mencerdaskan manusia dari sisi intelektualnya saja, mahir secara jasmaninya saja, sehingga menjadi manusia yang sesungguhnya, yang sadar akan fitrah kesuciannya, yang akan kembali kepada-Nya dalam keadaan suci.

Keywords

Islamic education, purpose of education, ridha

Introduction

Everything that humans do must have a purpose. Goals are something to be achieved, after someone has done a series of certain activities (Drajat, 1996). If it is related to education, it means something to be achieved after the educational process, the guidance and direction is carried out by an educator towards students.

Educational goals are the most important component in the Islamic education system (Ahmad, 2007). It is said to be important, because educational goals will influence and become a reference for other educational components, such as material components, educational process design, even the recruitment of educators and students will refer to the goals set. Therefore, it is important to formulate and define educational goals before designing educational strategies and methods, including compiling educational materials to be taught to students (Siddiq & Salama, 2018). By setting educational goals at the beginning, the educational process will not run in a vacuum.

The purpose of education should be adapted to the goals of man himself because education is for humans (Fithriani, 2016). Education aims to humanize humans (Tafsir, 2016). What is the purpose of human creation? of course God knows best, because He created it. There is no single theory that disproves it. While experts say that the purpose of human creation is to worship Allah Swt., this is based on the verse Q.S. Adz-Dzariyat [56]: 51. However, is it true that God created humans (also Jin) for the purpose of worshiping Him? Or is worship not a goal, but a human (and jinn) task? That is why humans were created to have a duty, namely to worship Allah almighty. Thus, worship is not the final goal, but a stage to reach mardhâtillâh. Is not it important to God whether people want to worship Him or not? He will always exist (*rwjūd*), Almighty One, Almighty and most willing, even though humans do not worship Him (Rizal, 2014).

What about the goals of Islamic education? All experts agree that the goals of Islamic education must be adjusted to the goals of human creation.

No one has yet disproved that theory. Then what is the purpose of human life? The purpose of life, of course, must be something valuable and worth fighting for in earnest and humans are aware of achieving that goal. There is no human being who lives in this world except for those who are only *mardhâtillâh*. Is not everything that humans do in order to achieve *mardhâtillah* (Azis & Rizal, 2019).

Knowing the purpose of human life, it certainly cannot be separated from the will and statement of God in the Qur'an as the only creator of humans. Simple research tries to examine, explore, and discuss the concept of human purpose in accordance with the will of its creator as stated in the Qur'an. It is interesting to reveal and study further in a study based on the Al-Qur'an. Because in the Qur'an there are many verses related to *ridha* which are then associated with the word of Allah (*ridha* Allah). Therefore, this research takes the theme, *mardhâtillâh as the final purpose of islamic education*.

The systematic discussion in this simple study begins with, First, collecting verses about *ridha*, this aims to find out how much the word *ridhâ* with its various derivations is expressed in the Qur'an. Second, after that, the *mufassirîn* (interpreters) sought explanations as instruments in exploring the meaning of *ridhâ*. Third, what is the theological study related to the word *ridhâ* Allah (*mardhâtillâh*) contained in the Qur'an. Fourth, how the concept of *ridhâ* Allah (*mardhâtillâh*) in the Qur'an and what are its implications in the concept of Islamic education.

Methods

In this study a qualitative approach was used, because this study attempted to describe data in words or sentences separated by category to obtain conclusions (Arikunto, 2012). The research method used is descriptive method. While the research method used is descriptive analytic method, which is a research method that aims to create a systematic, actual and accurate description, picture or painting of the facts, characteristics and relationships between the phenomena investigated (Nazier, 1998). This is as stated by Kaelan, descriptive qualitative research produces descriptive data in the form of words, notes or behavior related to understanding, meaning and value. Thus, the general characteristics of this study emphasize quality naturally because it relates to understanding, concepts, values and characteristics attached to the object of research (Kaelan, 2005). This method is used in this study because this researcher seeks to describe a condition, phenomena, thought or event with the aim of making a systematic description or picture, especially related to written data contained in the verses of the Qur'an related to the studies discussed.

Results and Discussion

The Etymological and Terminological Meaning of Ridhâ

In language (etymologically) the word *ridhâ* comes from Arabic, *radhiya*, *yardhâ*, *ridhan*, *fahurwa mardha wamardhu* (Al-Ashfahany, n.d.). Linguists often interpret it willingly, or happy or satisfied (Depdiknas, 2008). The opposite is wrath. Therefore, people who have an attitude of pleasure in themselves have a willingness to do something, without any other purpose except to only aim at the person giving the order for the action. So the blessing of Allah (*mardhâtillâh*) in language can be interpreted as Allah's willingness or approval of someone's actions because they have done something that He ordered (Suryadi, 2013).

The meaning of *ridhâ* of Allah (*mardhâtillâh*) terminologically can be understood from the expression of Al-Ashfahani (n.d.) who divides *ridhâ* into two parts, namely the *ridhâ* of the servant to Allah almighty, and the *ridhâ* of Allah to the servant which in everyday life is often expressed by the term *mardhâtillâh*. The pleasure of humans (servants) towards Allah almighty, that humans do not hate what Allah has decreed almighty. Whereas the pleasure of Allah almighty, for His servant, is when Allah is almighty, seeing them fulfill all His commands, and stay away from all His prohibitions.

Exploring the Ridhâ Verses in the Qur'an and Its Meanings

In order to have a deep understanding of the concept of the pleasure of Allah (*mardhâtillâh*), then we should try to open the Qur'an again. Because the concept was put forward by Allah, in the Qur'an in many verses and places. If we open and read Mu'jam Al-Mufahras li alfad Al-Qur'ân, then we will find, at least 71 times the word *ridhâ* with its various derivations is mentioned in the Qur'an, both in the form *fi' il mâdhi* (past verb), *fi' il mudhâri* (present and future), *mashdar* (Abdul Baqi, n.d.).

First, the word *ridhâ* in the form of a *fi' il mâdhi* (past verb), namely the word of *radhiya*, (Q.S. Al-Maidah [5]: 119, Q.S. At-Taubah [9]: 100, Q.S. Thaha [20]: 109, Q.S. Al-Fath [48]: 18, Q.S. Al-Mujadalah [58]: 22, Q.S. Al-Bayyinah [98]: 8), the word of *radhaitu* (Q.S. Al-Maidah [5]: 2) the word of *radhaitum* (Q.S. At-Taubah [9]: 39 and 83) then the word of *radhû* (Q.S. Al-Maidah [5]: 119, Q.S. At-Taubah [9]: 58, 59, 87, 93, 100, Q.S. Yunus [10]: 7, Q.S. Al-Mujadilah [58]: 22, Q.S. Al-Bayyinah [98]: 8).

Second, the word *ridhâ* is in the form of *fi' il mudhâri* (present and future verbs), namely the word *tardha* (Q.S. Al-Baqarah [2]: 120, Q.S. Thaha [20]: 85 and 130, and Q.S. Ad-Dhuha [93]: 5), word of *tardhâhu*, (Q.S. An-Naml [27]: 19, Q.S. Al-Ahqaf [46]: 15), said *tardhâha* (Q.S. Al-

Baqarah [2]: 144), word of *tardhau*, Q.S. At-Taubah [9] twice in verse 96) word of *tardhauna* (Q.S. Al-Baqarah [2]: 282) word of *tardhaunaha*, (Q.S. At-Taubah [9]: 24) word of *yardha* (Q.S. An-Nisa [4]: 128, Q.S. At-Taubah [9]: 68), (Q.S. Az-Zumar [39]: 7), (Q.S. An-Najm [53]: 56) and (Q.S. Al-Lail [92]: 21) word of *yardhâhu* (Q.S. Az-Zumar [39]: 7), word of *yardhaunahu*, (Q.S. Al-Haj [22]: 59), word of *liyardhauhu*, (Q.S. Al-An'am [6]: 113), word of *yardhaina* (Q.S. Al-Ahzab [23]: 51), word of *yardhukum* (Q.S. At-Taubah [9]: 62), word of *yardhunakum* (Q.S. At-Taubah [9]: 8), word of *yurdhuhu* Q.S. Al-Baqarah [2]: 232), word of *tardhaitum* (Q.S. An-Nisa [4]: 24) said *irtadha* Q.S. Al-Anbiya [21]: 28), (Q.S. An-Nur [24]: 55, Q.S. Jin [72]: 27), and word of *taradhi* Q.S. Al-Baqarah [2]: 233), (Q.S. An-Nisa [4]: 29).

Third, the word *ridhâ* is found in the form of *mashdar* (invariant), namely the word of *radhiyatan*, (Q.S. Al-Haqah [69]: 21), (Q.S. Al-Ghasiyah [88]: 9), Q.S. Al-Fajr [89]: 28), (Q.S. Al-Qari'ah [101]: 7), the word of *radhiyan* (Q.S. Maryam [19]: 6 *ridhwanun* (Q.S. Ali Imran [3]: 15, 162, and 174, Q.S. At-Taubah [9]: 21, 72, and 109, Q.S. Al-Hadid [57]: 20 and 27), the word of *ridhwanaa*, (Q.S. Al-Maidah [5]: 2, Q.S. Al-Fath [48]: 29, Q.S. Al-Hasyr [59]: 8), *ridhwanahu* (Q.S. Al-Maidah [5]: 16, Q.S. Muhammad [47]: 28) *mardhiyan*, (Q.S. Maryam [19]: 28), *mardhiyatan* (Q.S. Al-Fajr [89]: 28), *mardhati* (Q.S. Al-Baqarah [2]: 207 and 265, Q.S. An-Nisa [4]: 114, Q.S. At-Tahrim verse [66]: 1, and the word *mardhatiy* (Q.S. Al-Mumtahanan [60]: 1).

Based on the results of tracing the word *ridhâ* with its various forms in the verses above, it was only found that the word *ridhâ* was combined with the word Allah three times, so that it is read as *mardhâtillâh*, as found in Q.S. Al-Baqarah [2]: 207, 265 and Q.S. An-Nisa [4] 114, "and among humans there are those who sacrifice themselves to seek the pleasure of Allah. And Allah is forgiving to His servants." (Q.S. Al-Baqarah [2]: 207); "And the parable of those who spend their wealth to seek the pleasure of Allah, and to strengthen their souls, is like a garden located on high ground which is watered by heavy rain, the garden produces twice as much fruit. If heavy rains do not water it then the garden (is also adequate). Allah is Seeing of what you do." (Q.S. Al-Baqarah [2]: 265); "there is no good from their many secret talks, except secret talks from people who order (people) to give alms or do good, or make peace between people. Whoever behaves in this way seeking the pleasure of Allah, we will give him a great reward." (Q.S. An-Nisa [4]: 114).

The reason for the revelation of the first verse (namely Q.S. Al-Baqarah [2]: 207) is related to one of the Prophet's companions, named Suhaib Ibn Sunan al-Rummi who wanted to follow the migration with Rasulullah (peace be upon him), but residents of Mecca (infidels of

Quraysh) forbade himself to emigrate with his wealth. However, because al-Rummi's desire to emigrate was very strong, he left all his wealth and gave it to the residents of Mecca, so this verse was revealed.

In connection with the pleasure of Allah (*mardhâtillâh*) stated in this verse (Q.S. Al-Baqarah [2]: 207) Al-Maraghi (1979) states that this verse implies that Allah's pleasure (*mardhâtillâh*) can only be obtained through sacrifice. So what is meant by the phrase "selling yourself" for Allah almighty, is doing something without expecting anything in return except by obtaining the pleasure of Allah (*mardhâtillâh*), and the transaction as stated in the verse above (Q.S. Al-Baqarah [2]: 207) is not will be realized, except when a Muslim gives up his wealth for the struggle in the way of Allah almighty. Someone who is able to fight with his wealth then he must do it, as well as people who are able to fight with his soul. Whoever is reluctant to do one of them, then he is not included in the group of people who "sell themselves" for Allah almighty, where Allah almighty also acts as a buyer. According to Hamka (1990), this is the true meaning of *mardhâtillâh*. With this transaction, Allah almighty feels pleased with what the believers have done, and Allah almighty will give him a double reward in return for the actions they have done.

Furthermore, in the second verse (ie Q.S. Al-Baqarah [2]: 265) explained by Ibnu Katsir (n.d.) is a form of *amtsâl* Al-Qur'an (parable of the Qur'an). Because in this verse, Allah almighty compares a person who gives charity with the aim of only wanting to please Allah almighty with a garden that is at a high peak, watered with heavy rain, so that the garden grows plants that bear much fruit. Ibn Kathir mentioned that those who seek the pleasure of Allah almighty, by spending infaq will get a multiplied reward. So based on this verse (Q.S. Al-Baqarah [2]: 265), it is known that the pleasure of Allah (*mardhâtillâh*) does not just come, it comes immediately. However, the pleasure of Allah almighty, needs to be picked up with sacrifice, one form of sacrifice is by giving alms (*infaq*).

Then in the third verse, Q.S. An-Nisa [4]: 114) says, as stated by Al-Nasafy in Suryadi (2013), that *mardhâtillâh* will come to those who order (command) to give alms, do good and reconcile disputes in between human beings with the aim of Allah almighty. As in the previous verse, in this verse too, the pleasure of Allah almighty cannot be separated from human efforts to do good in accordance with what has been determined by Allah almighty (Rofiq, 2018).

Apart from using the word *mardhâtillâh*, the Qur'an also uses other forms, as explained earlier. If the three verses above use the idhâfah form, then in the other verses they use the verb form (verb/fi'il) to describe the pleasure of Allah (*mardhâtillâh*), namely using the word *radhia*, as found in the following verses, namely:

First, it is found in Q.S. Al-Maidah [5]: 119, Allah says, 'This is when the righteous benefit from their truth, they get gardens beneath which rivers flow, they remain there forever, Allah is pleased with them, and they are pleased with Him, that is a great victory. “

Secound, it is found in Q.S. At-Taubah [9]:100, “Allah is pleased with them, and they are pleased with Allah, Allah has provided for them gardens beneath which rivers flow. They abide in it forever, that is the glorious victory.”

Third, it is found in Q.S. Al-Mujada [58]:22, “You (Muhammad) will not find a people who believe in Allah and the Hereafter, who have affection for one who opposes Allah and His Messenger, even if that person is his father, son, brother or family. They are those in whose hearts Allah has instilled faith, and Allah has strengthened them with the help that comes from Him. Then He put them into heaven beneath which rivers flow, they will abide therein forever. Allah is pleased with them and they are satisfied with (the abundance of His mercy). They are God's class. Remember, it is actually the class of creatures that are arrogant.”

Fourth, it is found in Q.S. Al-Bayyinah [98]:7-8, “Indeed, the reward for those who believe and do good deeds is that they are the best of creatures. “The reward for them with their Lord is Paradise And beneath which rivers flow, they will abide therein forever, Allah is pleased with them and they are pleased with Him. That is the reward for those who fear their Lord.”

Ash-Shabuni (n.d.) provides an interpretation of the sentence *radhiyallâhu ‘anhum waradhû ‘anhu* found in Q.S. At-Taubah [9]: 100, that the pleasure of Allah (*mardhâtillâh*) is due to their obedience *assâbiquna al-awwalûn* (those who first converted to Islam) to Allah almighty, and to His Prophet. According to Ibnu Katsir (n.d.) in Tafsir Al-Qur’ân Al-‘Adhîm, conditions are not only for them, but also for *at-tabî’ina lahum bi ihsân* (those who follow in their footsteps well). Then Ash-Shabuni (n.d.) in Shafwatut Tafâsir when explaining the word *ridhâ* Allah in Q.S. Al-Mujadallah [58]:22 that what is meant by the pleasure of Allah is that Allah is almighty, accepts their deeds that Allah has made obligatory upon them, and they will be rewarded, and Allah is almighty., will give great favors and success. Then when Ash-Shabuni (n.d.) explained Q.S. Al-Bayyinah [98]: 8 he says that Allah almighty has pleased them (believers) for their obedience and good deeds that they have shown, and they are also pleased with Allah for the various goodness and glory they have received. While Shihab (2002) states that Allah's pleasure for his servant is reflected in the existence of the servant in the place and situation desired by Allah.

As-Shabuni (2012) in the book mukhtashar Ibnu Katsir when explained Q.S. Al-Bayyinah [98]: 8 states that the position of pleasing

Allah to them is the position of the highest favor upon what Allah has bestowed on them (those who are pious), and they feel pleased with Allah for the various virtues they receive. Allah almighty, said, "This is given to those who fear their Lord" this is a reward for the most pious people, where His servants seem to see Him. The same and detailed explanation was put forward by Qutub (n.d.) when explaining the verse "*radhiyallâhu anhum waradhû anhu*" Q.S. Al-Bayyinah [98]: 8 says: "That this pleasure is a gift from Allah whose rank is higher than all favors. This *ridha* is in them (believers) from their Lord, pleasure for His blessings upon them, pleasure for the encounter, pleasure that fills the soul with serenity, serenity, happiness that is pure and deep (Bisri, 2019).

The condition of humans who get the pleasure of Allah is described in the Al-Qur'an Q.S. Al-Ghasyiah [88]: 9-10 "*Lisa'yiha râdhiah, fi jannatin 'âliyah*" he feels happy because of his efforts, in a high heaven. Ath-Thabathabi explained that this verse describes their efforts in the world by doing good deeds. So this verse can mean "*Radhitu sa'yaha*" I am pleased with the efforts and good deeds, so that he is rewarded with a good reward (heaven). The same explanation was put forward by Al-Syuyuthi that this verse can mean, "I am pleased with his deeds." The place for them is "*fi jannatin 'âliyah*" a high heaven which describes the glory, the elevation of the rank, the majesty of heaven. Because of in heaven there is no more death, nothing that is painful, nor sorrow for those who enter it.

A servant who is pleased by Allah Swt., will be called by Allah almighty, in order to face Him with a very gentle and pleasant call. This is as described in Q.S. Al-Fajr [89]: 28-30 "O calm soul, return to your Lord with a satisfied heart, again pleased with Him. Then enter the group (*jama'ah*) of My servants and enter My heaven. Imam Asy-Syuyuthi when explaining this verse, that what is meant by a calm soul is, "A soul that believes in Allah Swt., as its God, a righteous soul, a believer's soul that is calm with what Allah has promised, a soul that is given the good news of heaven when he died, when he was resurrected and when he was gathered."

Mardhâtillâh as the Final Purpose of Islamic Education

While education experts, no one has directly stated that the ultimate goal of education is mardhâtillâh. Among Islamic education figures cited by Tafsir (2017) such as Al-Attas (1979), Al-Abrasy (1974), Munir Musyi (1977), Abd Fatah Jalal (1988) and others. Al-Atas, for example, mentioned that the goal of Islamic education is a good human being. Marimba said the aim of Islamic education is to create people with Muslim personalities. Al-Abrasy wants the ultimate goal (purpose) of Islamic education to be human beings who have noble character (*akhlâk al-karîmah*). Munir Musyi said the ultimate goal of Islamic education is a perfect human being (*al-Insân al-*

Kâmil). Jalal said, the purpose of Islamic education is as a pious servant of Allah. So according to Jalal the aim of Islamic education is to make all human beings who serve themselves to Allah. The point is to worship Him. Islam really wants humans to be educated so that they are able to realize their life tasks, namely worshipping Allah (Q.S. Adz-Dzariyat [56]: 51). Worship in a broad sense, not only limited to prayer, zakat, Ramadan fasting and pilgrimage (Budiyantri et al., 2020). But it includes all things, deeds, thoughts and feelings that are presented (relying on Allah). Worship includes a way of life that includes all aspects of life and everything that humans do, whether in the form of words, actions, feelings, and thoughts that are based on God (Tafsir, 2017).

Meanwhile Abdul Mujib and Yusuf Mudzakir (2006) stated that the goals of Islamic education must be adapted to the goals of human life. Humans were created with certain goals and life tasks (Q.S. Ali Imran [4]: 191). What is the task of humans when in the world? The answer is that humans are tasked with serving (worshipping) Allah ('abdullâh) (Q.S. Adz-Dzariyat [51] 56) and being Allah's representative on earth (khalifatullâh) (Q.S. Al-Baqarah [2]: 30). He also stated in his words, "Indeed, my prayer, my worship, my life and my death are only for Allah, Lord of the Worlds." (Q.S. Al-An'am [7]: 162). Based on this explanation, the purpose of Islamic education should be to prepare humans to be able to worship, as meant by that, so that they become God-fearing servants of God. So he came and met his rab bringing a safe heart (man ata Allâha bi qalbin salîm) (Ahmad, 2007).

Furthermore, Tafsir (2018) argues that the purpose of Islamic education is so that humans know how to live and live in that way (according to Islamic teachings). Thus, in the end when he dies in a state of Islam (surrender) and gets the blessing of Allah almighty, (*mardhâtillâh*), thus, *mardhâtillâh* becomes the end of the goal of Islamic education and becomes the highest and most glorious goal that must be achieved by all human beings have faith (Hendri, 2018).

Based on the explanation above, then *mardhâtillâh* is the result that a believer who fears Allah almighty gets, for the obedience he has done while in the world (Muvid & Haykal, 2020). However, that someone gets the blessing of Allah almighty, gets His pleasure, cannot be forced, just because he has done this and that good. Because of the pleasure of Allah and His enjoyment are the prerogative rights of him. He has the right to give it to whomever He wills. This can be understood from some of the commentators' explanations above, when explaining the verses about *ridha*, especially those contained in Q.S. At-Taubah [9]: 110, Q.S. Al-Mujadallah [58]: 22 and Q.S. Al-Bayyinah [98]: 8.

The question that may arise in us, what is meant by the pleasure of Allah (mardhâtillâh)? And can we know if Allah is pleased with His servants. Answering this question Al-Kusyairi (2013) explains that *ridhâ* is likened to the door of Allah almighty, which is great. Whoever glorifies *ridhâ*, he will be met with the most important and glorified love. Furthermore, Al-Kusyairi (2013) tells of a student who asked his teacher, "Does a servant know that Allah is almighty, pleased with him?" he asked. Then the teacher replied, "No! Then the teacher asked, "How is this possible?" He replied, "If my heart is pleased with Allah almighty, then I know that He (Allah) is pleased with me."

Still related to the issue of *mardhâtillâh*, Al-Kusyairi (2013) tells of the Prophet Musa who said, "O Allah, show me an action that if I do it, you are pleased with me." Then Allah almighty, said, "You will not be able to do that." Hearing God's answer, Prophet Musa fell prostrate and prayed. So after that Allah almighty sent down the revelation "O son of Imran, I will be pleased if you are pleased with My decision."

Pedagogical Implications of the Mardhâtillâh Concept in Islamic Education

Based on the explanation above, the concept of *mardhâtillâh* has pedagogical implications in Islamic education. That in essence the process of Islamic education must be able to deliver its students to gain the pleasure of Allah (*mardhâtillah*), not merely to educate humans from an intellectual perspective. The educational process must be able to awaken humans to become real "humans", who are aware of their sacred nature, equipped with a holy spirit, born in a holy state, so that they are able to return to their creator (deceased) in a pure state as well (Ainusyamsi, 2020).

So that humans can return to purity, calm and be in the good pleasure of Allah, then the educational process should be able to lead humans in that direction, have a clean heart, be sincere in carrying out all His commands and stay away from all His prohibitions. Encouraging people to always be active in doing good deeds, and only put their trust in Him.

Conclusion

If *mardhâtillâh* is the ultimate goal of Islamic education, then humans will not necessarily get it. To get *mardhâtillâh* it takes a lot of struggle and sacrifice. Someone who has received *mardhâtillâh* will get multiple rewards and will get a commendable position with Allah almighty, and be entered into His heaven. The concept of *mardhâtillâh* actually has a close relationship with Islamic education, because the practice of Islamic education basically refers to and is based on this concept. The concept of

mardhâtillâh is not only a reference and basis for the practice of Islamic education, but also the vision and direction of Islamic education.

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