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The Relevance of National Education Goals to the Guidance of the Al-Quran and Al-Hadith

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Abstract--The purpose of this study is to gain an in-depth understanding of the issue of the relevance of national education goals to instructions from the Qur'an and hadith as Islamic religious guidelines. To obtain data on the whitening of the research problem and this hypothesis, we conducted a literature search on many international and national communications. The most applied sources we found were scientific journals, educational books, magazines, and literature websites. So that the data can be used, we have first involved an in-depth data evaluation and coding system, finally concluding relevant to answering the study questions with high validity. The search for data was carried out electronically, published between 2010 and 2021, by searching for keywords such as the purpose of education, Islamic instructions, and al-hadith. We review this study qualitatively under a phenomenological approach to seek the broadest possible data to understand seeking answers. Based on the findings and discussion data, there is a profound relevance between the purpose of providing national education and the objectives of religious education mentioned in the Qur'an and Al-Hadith, which together prepare the generation of education to become a generation that is devoted to knowledge and skills that can solve life's problems correctly. Thus this finding is significant for the subsequent development.

Keywords---education, instructions, Islam, knowledge, the koran.

Introduction

It is getting back to the 1945 constitution that the unitary condition of Indonesia has given a command to the public authority to serve the country's existence through education and the insight of all the blood of the Indonesian nations (Isra et al., 2019). This is a gift from freedom later freedom from the shackles of imperialism. The order is laid out to be the instructive objective of state kids as expressed in the Law on Systematics for implementing National Education and Law no. 20 of 2003, particularly chapter 2 article 3. The law expresses that public instruction is to foster abilities and shape character just as public schooling with character to wash in the multitude of country's youngsters (Butt & Lindsey, 2012). So for this situation, the state has an obligation and is to instruct the country's life to foster all the capability of understudies so later they become individuals who dread God Almighty and have great ethics, sound bodies, learned, have high imagination abilities, the service as a popularity based country and loaded with insight (Bi et al., 2017).

The understanding with the assumption that the education law remains with the law that refers to law number 20 above to cause the descendants of the Indonesian state to become people fear God Almighty (Habe & Ahiruddin, 2017). This has a fundamental relevance, especially the holy book the Qur'an and the hadith, which in the Qur'an refers to many parts of the Qur'an which emphasize that the generation of education must accept God and obey His commands. Confidence in a strict point of view is having information and only to Allah Subhana Allah (Jannah, 2013). This implies that students in the Indonesian state have the belief that they have one God, not to be a particular God, and not submit to sin, especially avoiding their God, as has been referred to in many places in the Qur'an so that the goals of national education have a link between the general education goals of the Unitary State of the Republic of Indonesia, namely to become a person who is devout following the instructions of the Qur'an and Al-Hadith, expressions of belief and piety including being accommodative and devoted to Allah alone, Allah and making all requests and avoid all prohibitions (Jannah, 2013; Liliana et al., 2021).

Regarding education for the ummah, Islam regulates all parts of human life related to Allah SWT, fellow human beings, and their relationship to each other like the universe (Nugroho, 2017). Among the lines of life that Islam is concerned about are education and education (Evans, 2008; Korthagen et al., 2006). Both have significance in the turn of events and strengthening a believer to become a worshiper of worldly honorable and exalted titles. Without prudence in educating and teaching, the development of Muslims will be hampered (Mufaridah, 2021). The quality of Islam would be a simple hypothetical talk without genuine evidence and advice in everyday life. The Qur'an as a supporter of the existence of adherents, has long emphasized the importance of quality character education (Muzyka et al., 2021). Every verse of the Koran recorded in it are stories that

contain various kinds of character education and intelligence, and illustrations (Ismail, 2016; Hasan et al., 2021; Aslan, 2021).

The desire to give birth to quality human beings is contained in every verse of the Qur'an and hadith, where a blend of ummah education that not only holds one value but several qualities can be investigated and concluded in the school realm through the curriculum and life in the arena of its ummah (Khairon et al., 2021). The value of character education in Islam is reflected in the disclosure of the principles revealed by Allah to the Prophet Muhammad. While in the Cave of Hira, especially surah al-Alaq. The middle stanza in this surah contains the command to read carefully, which the Prophet Muhammad SAW was asked by the heavenly messenger Gabriel to read carefully, while he cannot use, in another description, he says: "what I read." The commandment to read is the central teaching in the revelation's primary revelation, while reading is an indistinguishable part of the school because reading is a viable method of expanding information. The benefits of reading effective are also referenced in the quality of character education set by National Education. So from this, it is clear that the relevance of the goals of the Koran to the goals of national education in Indonesia (Abdullah & ZA, 2018).

Method

In this method part, we will explain the study's procedure. The reason for this review is to acquire a top to bottom comprehension of the issue of the significance of public training objectives to directions from the Qur'an and hadith as strict Islamic rules. This speculation was part of the approach to get information on the brightening of the examination issue. We found logical diaries, instructive books, magazines, and writing sites the most applied sources. So the information can be utilized, we have first elaborated an inside and out information assessment and coding framework, at last finishing up applicable to responding to the review inquiries with high legitimacy. The quest for information was completed electronically, distributed somewhere between 2010 and 2021, via looking for watchwords like the motivation behind training, Islamic guidelines, and al-hadith. We audit this review in a personal plan under a phenomenological way to look for the broadest potential information to comprehend looking for replies. To design this paper writing, we chose a qualitative approach without any data in quantitative. We also follow how most designs finalize the report.

Discussion

National and Islamic educational goal

Every religion positions itself as an order of noble values that animates anything in this world, including education and teaching to its people. For example, followers of Islam, Christianity, and Catholicism, in the end, limit the reconciliation of religious training with the strict image of the educational institutions they create (Noble, 2013; Manullang et al., 2021; Manullang et al., 2021). School problems are vital problems throughout everyday life. It is not, without a doubt, so important. However, this issue of education cannot be separated from life in any way. Education is direct throughout everyday life, both in everyday life and in the existence of the nation and state (Vesper & Gartner, 1997; Psacharopoulos, 1994). The progress of a country or state is primarily

controlled by training in that country (Postman, 2011). Automatically, each country has a particular way of recognizing teaching according to the needs and theories of each country. The spread of moral and moral issues among the local community, especially young people, such as drug use, brawls between students, chaos, prostitution, murder, carelessness, defamation, is the core of Islam. So, to make its people become good human beings, of course, religion has its way of inviting its people with education taken from the holy Qur'an with clear and directed educational ideas and goals (Omar, 2011).

The purpose of education has become a social problem for the country which until now, there is still no total arrangement. This condition is very concerning because it relates to structuring the state's character, which is much needed in the country to follow other developed and prosperous countries (Flexner, 1910). Many people imagine that this condition has arisen based on what was created by the school universe. School is the most extraordinary commitment to the current situation, including Islamic religious education (Feinberg, 2013). Good schooling, the implementation of which is a teaching that can take advantage of the capabilities of the way of life that is developing and developing in Indonesia, which is inhabited by various tribes and customs that are entirely different from one another, so that the training they make based on this thought is different. The 1945 Constitution and the National Education System Law stipulate the requirements for the implementation of teaching by maintaining the diversity of teaching locally, but under one administrative umbrella called the general education framework (Suryasa, 2019). The 1945 Constitution of the Republic of Indonesia Article 31 paragraph three commands that public authorities stab and implement an upgraded and dynamic public education framework (Hammarberg, 2011).

Units of instruction that cannot be supplemented can assist instructional units of the same level or locally strict school coordinators. This does not mean that every academic unit is obliged to provide a place of love in its current state (Ainsworth, 2011). The great hope addressed to the capital of rigorous education is the development of a strict school plan, which has three goals: the primary goal is to prevent deviations or misinterpretations of strict standards that can occur whenever educated by non-conformist instructors of the same faith (Kurmanbay, 2020; Nasution, 2018). The following goals are to have strict educators who adhere to the same religion and meet the qualification requirements; this can follow strict suitability for students of different faiths but study in the same learning unit (Richards & Rodgers, 2014). The third goal is that the strict teaching taught by the same religion shows extraordinary skills in carrying out the strict school learning process. This goal wants to conduct rigorous training that encourages essential, imaginative, creative, unique attitudes, being the main driver for students to dominate science, innovation, and expertise and not the other way around. Islamic religious education that has grown to this day continues until it arrives in Indonesia, as in the Islamic world in general, is a tradition of Islamic religious education (Hefner, 2010).

The traditional or post-brilliant period is generally not a firm and beautiful scientific stand. Thus, Islamic religious education that has worked in Indonesia so far is a school that has lost its soul and its imperative as a freedom specialist

(Livio, 2013). This shows that Islamic religious education has been practically sterile from critical changes for approximately seven centuries because its protection from all changes is too high. The renewal and change of the school universe must be completed consistently following the elements of improvement and change in the public arena (Divakaran, 2017). In strict Islamic instruction, the functionalization of difficult lessons in Muslim life is complex for the universe of Islamic training. This implies that what happened reflects the disillusionment of Islamic training among strict individuals. Thus, madrasas are contradictory or unfit to answer the problems of today's life, so it is hoped that the idea of planning an instructive model that is more ready to answer the problems of the times is expected. This is where the key to the relevance of Islamic education, which is a derivative of the Qur'an in harmony with the goals of state education (Syahrir et al., 2019).

So far, education has been due to unclear goal orientation, far from contextualization in everyday life. Thus the goals to be achieved must be stated clearly so that all implementation of educational goals understand or know the process of the activity. Looking at the problems above, it is necessary to look at the fundamental issue of education, namely goals. Because the education program is 100% determined by educational goals. The purpose of education contains basic formulations or basic values that are fundamental. These fundamental values are taken from social, scientific, moral, and religious values. Whether the formulas and rules in religious education and religious education offered in the National Education System Law are a solution, history will still be tested. All parties, especially stakeholders and observers of the phenomenon of education and religion, anticipate this national education phenomenon, so that education whose evidence is very close to religion can be further pursued to build a more advanced and dignified future of Indonesia and avoid the contradictory side of religion or state policies. Some of the statements above indicate the need to revisit the concept of Islamic Religious Education, especially in terms of its objectives, Anwar Hafid et al., Basic Concepts of Educational Science.

In this review that focuses on investigating general national education with Islamic educational goals such as the Koranic guide, the author explains more about the relevance between state expectations and teaching and the idea that Islamic training stems from the Koran (Yusoff, 2021). Based on the author's perception, the central proposition is centered on Islamic teachings in the National Education System Law; the next theory underscores the investigation of Islamic education and its relevance to public schools. The third postulate emphasizes the importance of Islamic education. The purpose of general education in the National Education System Law is Islamic schooling. They are judging from the human relationship with training. Of the three proposal concentrates, the closest the authors analyzed was the third; essential is that the analyst is centered around Islamic Religious Education and its instructive aims (Murtaza et al., 2016). In this way, the focal point of the analyst's review is the importance of Islamic Religious Education goals for public training purposes. Significant state interests are characterized as the relationship or relevance of instructive interests that can be characterized as the fairness or similarity of schooling with the demands of the life of the Islamic ummah, who make up the majority of the Indonesian population.

Islamic education is seen as applicable, assuming that the teaching results are helpful or practical forever, so its importance must be seen from the similarities or interrelationships (Agirdag et al., 2016). So to see the relationship between the goals of Islamic teaching and the goals of public schools, the author ranks the importance of the original perspective in three points of view, especially from its clarity, skill, and achievement. In addition, later, it can be known well how far the goals of Islamic Religious Education have been following what is aspired by the goals of general education following the needs and demands of the progress of society in Indonesia today. Islamic Religious Education with the understanding of Islamic Religious Education is a task given to one of the subjects that Muslim students must contemplate in completing their education at a certain level. Islamic education is also a job to teach Islam or lessons, and its qualities become a person's lifestyle and character towards life (Samir & Lutz, 2017).

The principle of balance and simplicity and the purpose of Islamic education is a balance between various aspects of personal life, the various needs of individuals and society, and a balance between the demands of preserving the culture of the past and the needs of the present and trying to overcome them with the future, without exaggerating one aspect above others (Noor, 2011). Alternatively, forgetting one aspect because it is too burdensome for other aspects. The principle of clarity in which some teachings and laws provide clarity and firmness that must be realized in goals because the firmness of goals gives meaning and power to teach to achieve goals and prevent disputes in interpretation and interpretation; The principle of no conflict between the various elements and the way they are implemented so that one component supports each other; The principle of realism and can be implemented: Islamic law and Islamic education stand on the principle of realism and are far from imaginary, excessive and haphazard. So the purpose of a good education follows the age of the student and the stage of physical, intellectual, emotional, spiritual, and social maturity (Domitrovich et al., 2017).

The principle of desired change in educational goals is a principle of change in the structure of the human self, which includes physical, spiritual, and psychological changes, sociological conditions, knowledge, concepts, thoughts, skills, values, attitudes of learners to achieve dynamic educational perfection (Stuart, 2014). The principle of maintaining individual differences: Humans are created in differences, such as differences in intelligence, needs, motivations, talents, character, emotions, interests, physical maturity, and others. So the function of education is not to uniform human abilities but to optimize human potential—dynamic principle in accepting change and development (Malterud, 2001; Godin & Gingras, 2000). Islamic education is not rigid in its goals, curriculum, and methods but is always self-renewing and evolving and responding to the needs of the times and the demands of development and social change recognized by Islamic values (Kellner & Kim, 2010).

The unit of education goals for the people that has The national curriculum organization formulates educational goals following the organizational goals. Educational goals are arranged in national educational goals, institutional goals, curricular goals, and learning objectives (Tyler, 2013). The formulation of educational goals like this moves from general to specific. In addition, according

to Syaibany in the book *Falsafatut Tarbiyyah Al Islamiyah* translated by Hasan Langgulung, he divides three stages of educational goals, namely: The highest or final goal is a goal that is not exceeded by other goals, even though it is tiered; below it are other goals that are less close and less general than that (Liao et al., 2014). A common goal is a desired change authorized to achieve it. Specific or unique goals, namely the desired changes, branches, or parts, are included in education's general and primary goals. The education goals in one country are different from education goals in other countries. This is, of course, caused by the main factor of education that comes from the philosophy of life of different nations. National education goals include educational goals for the whole nation, usually comprehensive, strategic, long-term, and comprehensive (Mozaffarian, 2016; Mizani et al., 2020).

Regulation No. 20 of 2003 section 2 article 3 is characterized as a national teaching capacity to build capabilities and form a person and magnificent state progress in the context of the intellectual life of the country, to foster the ability of students to become individuals who are pious and pious to God Almighty, have personal respectable, healthy, capable, fit, imaginative, independent, and become the ruler of the majority and a capable population (Yusuf & Sterkens, 2015). This sacred arrangement is the reason for the advancement of public training. The compatibility of the goals of Islamic education with the goals of national education has an actual relevance of view that must be seen from its clarity, skills, and achievements (Eliasson, 2000; Liao, 2003). From these three angles, the degree of congruence tends to be seen between the goals of Islamic education and the goals of general teaching. The planned educational objectives will be appropriate, assuming that according to their capacity form three elements of the educational objectives, precisely: guiding the instructive cycle; inspiring instructive exercises because instructive goals are qualities that must be achieved and disguised in children or students; and the reason for going to school is a rule or measure in the instructive assessment of the National Education System Law (Tulowitzki, 2019).

Therefore, in order to understand the capacity and target of this educational relevance objective, the central government and the nearest local government direct, guide, assist, and manage the implementation of education following applicable laws and guidelines with school delivery standards, to be specific (Akbar et al., 2015). The majority governs and is reasonable and unjust by defending everyday freedoms, strict qualities, social qualities, and public pluralism; providing models, form readiness, and fostering students' imagination in the learning system; Fostering a culture of reading, composing, and juggling numbers for all citizens; and schools are organized by involving all levels of society through investment in the implementation and control of the quality of education. In the 2013 education program, the center's capability is planned to follow the development of the period of students in certain classes (Pikas et al., 2013).

The study of educational relevance can observe new things from the search for writing that has never been revealed by past writers or experts (Hyland, 2018). This exploration is a subjective examination to describe and dissect idiosyncrasies, events, social practices, mentalities, beliefs, insights, and

reflections of individuals exclusively or in the association. Multiple depictions are used to track standards and clarifications that lead to goals. The subjective examination is inductive; specialists allow problems to arise from information or are conveyed not completely clear. The research approach of the methodology used in this exploratory interaction is a philosophical methodology, especially with an open-minded way of accelerating the work on issues/information outside and within the mysteries and causes of things. In this review, this methodology is used to investigate the notion of the goals of Islamic Religious Education and the teaching goals of public schools (Conroy et al., 2013).

From the discussion of this theory as a whole, the accompanying ending can be drawn that Islamic religious education will be a training that provides information and shapes the perspectives, character, and abilities of students in practicing Islamic religious lessons, which are assisted at least through subjects (Jackson, 2018). Addresses in all ways, levels, and types of schools. Islamic Religious Education aims to foster the ability of students to understand, appreciate, and practice the characteristics of Islam that are firm under their authority in science, innovation, and skills in framing Indonesian people who are pious and pious to God Almighty become honorable individuals. Moreover, it can maintain harmony and harmony in society and state life (Tahir & Zubairi, 2017). The idea and significance of educational goals with public teaching objectives must be viewed from several perspectives, namely; Based on the clarity, in general, the significance between the goals of general education and the goals of strict Islamic education, it is more specific than both seek to create.

The student's abilities are broad and tailored to become outstanding individuals. The importance of public school objectives in Law no. 20 of 2003 with Islamic teachings is that both need to form an ideal person. It is that there is a contrast in words. The term 'insan' Kamil motivates Islamic training (Al-Qahtani & Higgins, 2013). Meanwhile, in general training, the term fully human is used. In terms of capabilities, Islamic Religious Education is expected to develop profound potential and shape students into human beings who accept and fear God Almighty and become dignified individuals. Islamic madrasas are firmly given the direction that religion is educated to make people who fear Allah SWT and have a noble character and are the means to create straightforward, intelligent, pious, morally virtuous, and well-trained people, fun and valuable, both equally friendly individuals. The demand for this vision encourages the advancement of skills guidelines according to public tutoring. In terms of achieving goals, the goals of Islamic education that underline human development have not yet been achieved either at the philosophical or strategic level because they still exist (Carayannis & Rakhmatullin, 2014).

Many problems are associated with implementing educational goals at school, at home, and in the community. Moreover, society's demands, needs, and development in supporting character building to support the formation of human resources ready to face the flow of globalization. Suggestions for policymakers, especially the Government, to see the facts on the ground, how to implement the policies that have been set. Has it been implemented correctly or not? If it goes well, the Government can add new policies that will further improve the quality of education (Levin et al., 2012). However, if the policy has not been appropriately

implemented, the Government must be aware of and must immediately evaluate these shortcomings so that solutions are immediately found to overcome these shortcomings. The Government must be good at making policies and cannot evaluate the policy itself. For educators, lecturers, teachers, Islamic education must always be taught in schools to continuously build new paradigms, namely by reconstructing learning models that are more responsive to social problems (Zembylas & Bekerman, 2013).

Relevance to problems in educational

Relevance issues include the extent to which the education system can produce outputs following development needs, namely problems as described in the formulation of national education goals (Ross et al., 2010). In this case, the Government instructs the national education minister to optimize SMK further because SMK is considered appropriate as a creative forum for students who want to be entrepreneurs or ready to work because they are following their desired majors. Regarding the relevance of education, can it be said that SMK expenditures are following development needs which are the goals of national education? Capable of self-employment that can absorb labor such as opening a motorcycle repair shop, computer service, salon, ceramics craft, cake making, and others.

In general, the education system is based on the assumption that certain types of behavior can be acquired in social situations (Garst & McCawley, 2015). Every teacher is always in a situation that consists of several factors, namely student factors (state and background) and school (atmosphere, staff, facilities, and equipment). An analysis of these factors will provide instructions for teachers regarding what steps should be taken in developing efficient and effective teaching and learning activities (Fiorentino et al., 2014). An overview of the relevance of the method to the situation in general, the education system is based on the assumption that certain types of behavior can be obtained in social situations. Every teacher is always in a situation that consists of several factors, namely student factors (state and background) and school (atmosphere, staff, facilities, and equipment). Analysis of these factors will provide instructions for teachers regarding what steps should be taken in developing efficient and effective teaching and learning activities (Lee & Tsai, 2010).

Irrelevance of education

The learning process has not created a quality process, implementing good and comfortable education for students (Wagle et al., 2019). Facilities and infrastructure in education. The school curriculum is constantly changing and unstructured, loaded with burdens that make the learning process difficult. Rigid and unattractive. The current system cannot bring teachers and lecturers to conduct learning and learning management to be more innovative. The teaching staff is reliable when compared to teaching staff from other countries. The educational staff is the central figure in the education process. Education problems and the quality of education management. The budget - the budget used to run the education. Educational outcomes have not been supported by a standardized and independent testing and assessment system so that the quality

of education cannot be monitored objectively and regularly (Cant & Cooper, 2010).

Relevance to the contemporary world

In their ethical teaching method, Bacha Khan and Mahatma Gandhi shared numerous similitudes as far as epistemology, belief system, just as the execution approach (Dutta et al., 2019). The two underlined the significance of the change in both individual and cultural domains in their works and lessons. On the one hand, they focused on reflexivity and mindfulness, just as developing inward fortitude and agentic abilities towards sustaining/cultivating individual moral turn of events. Then again, in more extensive cultural settings, they called for learning common liberties and values, variety, solidarity, and opportunity, just as building/upgrading cultural wellbeing and destroying social ills. Country building, neighborhood/self-administration, and enabling/inspiring individuals, particularly those from the edges, stayed at the center of their instructional method and philosophy. As far as sex character, the two of them communicated worries about sexual orientation incongruities and damaging medicines/generalizing of ladies; in their lessons on how to change society in significant ways, they accentuated raising ladies' voices and activities in digressive spaces just as investigating the emancipatory possibilities of ladies (Vakoch, 2012).

In advancing administration characteristics in youth, their instructional method highlighted human characteristics like benevolence and dedication as significant in rolling out significant improvements in the public arena (Ertmer & Newby, 1993). To address Socio-monetary class contrasts and station-based variations (like distance issues), the two required destroying accepted practices, and contrary develops and worked with social and social trades just as making choices to stir and join individuals. Regarding identity, they gave conspicuousness to customary and social privileges. They focused on safeguarding native information and reluctance just as finding out opportunity and independence (for example, setting up a town republic) to work with a pressure-free turn of events. Otherworldliness and strict secularism stay at the core of their ethical lessons; they focused on strict opportunity, resistance, honesty, and renunciation to address universality and underestimated traditions and went past strict storehouses. In changing territorial spaces, they discussed multiprong approaches; on the one hand, they called for monetary independence, town driven turn of events (e.g., advancing cabin ventures), and nearby administration, and then again, they complemented sociocultural remaking through destroying language and proficiency boundaries and advancing discourse and settling clashes (Rapport, 2014).

While accepting to a great extent relative instructive positions, a portion of their methodologies contrasted. For example, established in the standards of peacefulness, Gandhi called for intentional changes of the oppressors, though Bacha Khan set up an unarmed moral armed force to enable and join local area individuals to inspire and foster society (Alderson, 2012). The two raised anticolonial and popularity-based contentions and supported the majority, variety, and moral and moral transparency. In their peaceful fight against the

hegemon and the oppressors, they got their mental triumphs by embracing automatic exchange, convenience, and sympathetic correspondence.

Conclusion

At the end of this section, we will describe a few conclusions about the critical points of our study with the theme of eight national education goals to gain in al-Quran and al-hadith that have been answered the question. As for the critical points that we describe, among others, we have proven how to understand the goals of Islamic education based on the Koran with the goals of the national education of the Republic of Indonesia. As we understand that religion is an important content for most Muslims in Indonesia, Juan's school education is indeed inspired by an understanding of religion as the majority of the Indonesian population is Muslim. The two objectives are both the message of the Koran and documents supported by government regulations, both of which have an inseparable relationship with various implementations that become the umbrella for all educational activities in Indonesia. The issue of educational goals is vital for the Indonesian population because Islam guides all behavior and thought patterns, as well as issues that regulate life, must be in line with what is stated in the Qur'an so that every educational document must have a strong relevance so that people are easy to follow. We mentioned how the two educational goals have relevance that can be studied and understood, an educational system that will produce the correct formulation for educational goals. This is important so that there is no irrelevance between the two sources, both in national education documents and in the holy book or teaching of the Koran.

Furthermore, we also explain how the relevance of the two sources of destination marriage to the development of an increasingly changing world. The relevance of the world's needs with services and the targets in schools must be matched. If not, then the world of education will continue to receive no recognition from the public, so the conclusion we describe is how the understanding of the references to the two sources of educational goals, both in the national record document and in the holy book of the Qur'an and al-Hadith, becomes input that really provides enlightenment for development of the search for a meeting point between national education and providing religion and also providing others. We admit that this finding has many weaknesses and shortcomings. Therefore, we hope for various constructive inputs and criticisms so that this paper will improve its quality in the future.

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