



The Concept Of The Devotional Origin Of Islamic Education, Its Reality And Educational Applications

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ABSTRACT

The study aimed to examine the concept of the devotional origin of Islamic education, its reality, and its educational applications. The study used the deductive approach. Among the most important results of the research: The devotional basis of Islamic education is the system of Islamic concepts and foundations related to worship, which benefit the cognitive construction of Islamic education, and upon which its educational and learning processes are based. There are a number of devotional systems that make up its reality. What is meant by educational applications of the devotional principle in the educational curriculum is: the effectiveness of the scientific educational conception of the devotional principle with its concepts and facts in the educational curriculum in terms of explaining how the educational curriculum can direct and control it and contribute to building its foundations, content, and various elements, frameworks, and stages. One of the major educational goals of the devotional principle is “achieving servitude to God.” The devotional principle has a role in building educational content and linking all types of educational content in various disciplines to the value of worship. It has a role in determining the patterns of Islamic education, higher educational processes, and the perfect characteristic of the human personality. The study recommended that the Ministry of Education activate the role of devotional origin in directing academic curricula.

Keywords: worship. Principles of Islamic education. Educational applications.

Introduction :

Praise be to God, prayer and peace be upon the Messenger of Allah and after:

Islamic education is one of the major areas that make up the totalitarian Islamic system, It is concerned with educating humans, society, and the nation according to the method of the Qur'an and Sunnah. Any education must start from a set of principles that constitute its bases upon which its theoretical and applied educational structure is based in order to achieve its effectiveness in reality. The principles are guidelines and controls for educational work so that it remains in a sound circle of application.

As for Islamic education, there is a group of principles that constitute its base and starting point, including the doctrinal origin of Islamic education, the devotional origin, the legislative origin, the psychological origin, and the social origin of Islamic education, all of which still require deep and extensive research in the fundamental and applied aspects. The devotional origin of Islamic education constitutes one of the most important foundations of Islamic education, as many educators place it in second place after the doctrinal origin, due to the strong educational effectiveness it enjoys, derived from the centrality of the issue that it constitutes and is shaped by, which is the issue of worship, which is the overall goal that for this reason, God created man.

From this standpoint, and from the urgent need to study the foundations of Islamic education in general, and the devotional origin of Islamic education in particular, this study, which was entitled “The Concept of the Devotional Origin of Islamic Education, Its Reality, and Its Educational Applications,” was employed to research the concept of the devotional origin and the reality that constitutes it, and what can be It plays an educational role in the educational field. This is within what the nature of the research here allows.

Study problem and questions:

Through the researcher's interest in researching and teaching the foundations of Islamic education, he found that studies concerned with the devotional origin of Islamic education, in its interpretation and pedagogical employment, are very rare, and it is a subject of a high degree of importance in the field of Islamic education. From here, the researcher decided to conduct a research study in order to find out about worship and the pivotal role it plays in Islamic education as it is considered one of its origins.

The problem of the study, in its interrogative form, was represented by the following questions:

1. What is the definition of the devotional origin of Islamic education?
2. What is the truth about the devotional origin of Islamic education?
3. What are the most important educational applications of the devotional principle of Islamic education?

Study objectives:

The study consisted of the following basic objectives:

- Definition of the devotional origin of Islamic education?
- Explaining the truth about the devotional origin of Islamic education?
- Disclosing the most important educational applications of the devotional origin of Islamic education

Study methodology :

The study used the deductive approach based on review and analysis in examining the facts that constitute the educational foundation of Islamic education and revealing its most important educational applications in the educational field. The researcher studied the related texts to worship and analyzed the educational dimensions they contain that constitute rules for Islamic education, then deduced some educational uses and applications for the clinic as an asset of Islamic education.

Study plan:

The study consisted of an introduction and three topics, namely: topic one : the definition of "the devotional origin of Islamic education", topic two: the truth about the devotional origin of Islamic education, and topic three: educational applications of the devotional origin of Islamic education. And a conclusion.

The limits of the study:

The limits of the study were limited to the educational applications mentioned in its title, which is: "The concept of the devotional origin of Islamic education, its reality, and its educational applications" on the goals and content aspect of the curriculum, deducing higher educational patterns and processes, and identifying the attributes of perfection of the human personality.

TOPIC ONE

Definition of "the devotional origin of Islamic education"

First: Defining the origin In terms

The principle has been defined as the higher principles upon which people's lives are based ⁽¹⁾, and it has also been known as the laws and rules on which sciences are built ⁽²⁾.

The researcher defines the origin as: material or moral rules characterized by stability and strength, upon which a structure is based, and from which branches related to it.

This definition applies to the physical use of the word origin, and to the moral use as well. There is no doubt that what is meant by this study is the moral use (i.e. the use of the word "origin" in its moral meaning, which indicates the building of science and knowledge on its foundations, and not the building of the house and architecture on its foundations, which is the material use).

Second: Definition of worship In terms

Ibn Taymiyyah defines worship by saying: "Worship: It is a comprehensive name for everything that God loves and is pleased with, from words and deeds, both hidden and apparent"⁽³⁾. Ibn Taymiyyah builds his understanding of worship on the basis of: "Worship has the basic meaning of humility. It is said: a paved path, if it is humiliated and feet may tread on it, but the commanded worship includes the meaning of humility and the meaning of love, as it includes the utmost humility to God Almighty, with the utmost love for Him."⁽⁴⁾. Imam Ibn Taymiyyah's definition of worship is considered the strongest in theorizing the concept of worship in Islamic thought in general, and many people of knowledge, advocacy, thought, and education have relied on it. It is a definition characterized by comprehensiveness, analysis of the elements that make it up, and a statement of examples explaining its reality, as detailed in the book "Abodia." Ibn al-Qayyim defines

¹ Al-Hazmi, Abdul Rahman, Islamic Guidance for the Fundamentals of Education, p. 39.

² Baqarish, Saleh Salem, and Al-Subhi, Abdullah Mahmoud, Fundamentals of General and Islamic Education, p. 30.

³ Ibn Taymiyyah, servitude, p. 31.

⁴ Ibn Taymiyyah, servitude, p. 34

worship by saying: "Worship combines two principles: the utmost love and the utmost humility and submission. The Arabs say the paved path: that is, submissive, and worship is submissiveness and submission. So whoever you love and are not submissive to him, you are not a worshiper of him, and whoever submits to him without love, you are not a worshiper of him, until you are loving and submissive. (5). Al-Jurjani defines worship as: "The action of the assigned person contrary to his own desires, out of respect for his Lord (6). Al-Mubarak defines the specific meaning of worship as: a group of specific rituals and images prescribed by Islam for the purpose of pure worship and drawing closer to God Almighty, and demonstrating submission to Him and obeying his command (7). Among the definitions of worship are: "Worship: legitimate actions that combine perfect love, fear, and submission to God Almighty (8). Al-Kilani defines worship as: "a comprehensive name for everything that God loves and is pleased with, from words, deeds, thoughts, feelings, and emotions, in the lives of individuals and groups and in all intellectual, social, political, economic and military fields (9).

The researcher can define worship as: obedience to God Almighty and submission to him in all that is lawful, whether outward or hidden words and actions, out of humility, love, and veneration.

Third: Definition of Islamic education in terms:

Abd al-Rahman al-Nahlawi defines Islamic education as: "developing human thought and regulating his behavior and emotions on the basis of the Islamic religion, with the intention of achieving the goals of Islam in the life of the individual and the group (10).

Saeed Ismail Ali defines it as: "those concepts, values, methods and trends contained in the verses of the Qur'an and the Sunnah of the Great Messenger, may God bless him and grant him peace, which are related to raising a person in the various aspects of his personality (11). Miqdad Yaljin defines it as "the upbringing and formation of an integrated Muslim human being in all his various aspects: in terms of health, belief, spirituality, morals, volitional and creativity, in all stages of his development, in light of the principles and values that Islam brought and in light of the methods and methods of education that it explained (12).

The researcher defines Islamic education as: a system of theoretical concepts and practical applications, based on the principles of Islam, in teaching, purifying and reforming the Muslim nation, individually and collectively, in a continuous and integrated manner, and by all legitimate means, with the intention of achieving servitude to God Almighty in this world, and winning his pleasure in the afterlife.

Fourth: Definition of "the devotional origin of Islamic education.

The researcher defines the devotional basis of Islamic education as: the system of Islamic concepts and facts related to worship, which benefit the cognitive structure of Islamic education, and on which its educational and learning processes are based.

TOPIC TWO

The truth about the devotional origin of Islamic education.

The devotional basis of Islamic education consists of a set of facts derived from the Qur'an and Sunnah. These facts constitute the starting point for explaining the aspects of educational applications of the devotional origin of Islamic education. The following is its statement:

First: "Worship is a right of God Almighty upon his servants." What is meant by this: for a person to understand that the worship required of him towards his creator, glory be to him - in belief and commitment - is one of the basic rights of God Almighty upon this person, and that it falls within the circle of major duties, not that it is a type of voluntary acts of worship, donations, or secondary matters in the scale of divine demands. from human being.

Second: "True worship is specific to God Almighty alone." What is meant by this: The one who deserves true and correct worship, who is specific to it and has the sole right to have it devoted to him alone and not to anyone else at all, is God Almighty and no one else, and that other than God Almighty, even if it is found that worship has been devoted to him in any form whatsoever; This was for a false purpose that he did not deserve at all, and the worship that was directed to him was neither valid nor true, in fact it was invalid.

Third: "Worship is the calling and reality of all of God's messengers." What is meant by this is that "the value of worship" (servants of God Almighty alone) was a fundamental and constant axis in the calling of the prophets of God Almighty and his messengers in the history of humanity from the time of Adam, peace be upon him, to their seal, our Master Muhammad, peace and blessings be upon him, and that over this

⁵ Ibn Qayyim al-Jawziyyah, Madarij al-Salikeen, vol. 1, p. 74.

⁶ Al-Jurjani, Ali bin Muhammad, Definitions, p. 146.

⁷ Muhammad Al-Mubarak, The System of Islam: Worship and Belief, p. 171.

⁸ Muhammad Rawas and Hamid Sadiq, Dictionary of the Language of Jurists, vol. 1, p. 303.

⁹ Al-Kilani, Majid Arsan, Fundamentals of Islamic Education, p. 87.

¹⁰ Al-Nahlawi, Abd al-Rahman, Principles and Methods of Islamic Education, p. 26.

¹¹ Ali, Saeed Ismail, Fundamentals of Islamic Education, p. 6.

¹² Yaljan, Miqdad, Aspects of Original Islamic Education, p. 26.

extension of human history, “worship” was present in the call of the prophets and messengers, peace be upon them, to their peoples, as it was a practical reality in their lives and in the education of their followers of the believers in it.

Fourth: “Sincerity in worship is a condition for its acceptance.” What is meant by this is that God Almighty’s acceptance of the worship performed by a Muslim is conditional on him achieving sincerity to God Almighty in that worship. This fact is considered one of the most important facts that constitute the truth of the devotional origin of Islamic education. Because it relates to the highest values that a Muslim seeks by performing various devotional activities and behaviors, which is that God Almighty accepts those acts of worship from him. Otherwise, what is the benefit of a Muslim performing worship and then it is returned to him, and God Almighty does not accept it from him? This is a loss that cannot be compensated, and it results in the loss of the pleasure of God Almighty, the loss of reward, and the loss of happiness in the afterlife.

Fifth : Following the law in worship is a condition for its validity.” What is meant by this is that the forms of worship that a Muslim does to God Almighty must be in accordance with Sharia law in order for this worship to be valid from a legal standpoint.

Sixth: “The comprehensiveness of worship to devotional rituals and daily activities.” What is meant by this is that the worship brought by Sharia law and made it the basic right of God Almighty has the same truth that includes pleasing deeds to God Almighty, and includes human behaviors and areas of life. This is a major fact that constitutes the devotional basis of Islamic education, and the concept of legitimate worship, because with its jurisprudence, the Muslim’s orientation and the orientations of society change with all the affairs of life, and his waiting for his fate in the afterlife.

Seventh: “Devotional rituals are the spirit of worldly worship.” What is meant by this is that the rituals of worship, such as prayer, fasting, Hajj, remembrance, alms, supplication, and reading the Qur’an, are considered, in relation to worship, to various worldly and material deeds, as the soul, body, and water to trees, and the essence to the self. The worldly activities of life, which constitute a large area within the scope of the comprehensiveness of worship, lose their effect, luster, and effectiveness if they are separated from the rituals of worship.

Eighth: Continuity of worship as a human being right .” What is meant by this is that the requirement to perform worship in its comprehensive and broad sense and to achieve it in the life of a Muslim person is continuous and permanent, and does not cease except with his death.

Ninth: Worship differs in its ruling between what is obligatory and what is recommended.” What is meant by this: Worship, in its comprehensive and broad sense, which God Almighty has prescribed for people to worship, and required them to fulfill as individuals and as a nation, is a law and a religion, and therefore it must be subject to the Sharia rulings, as there is no desire for God Almighty that he intended for his servants that does not take the character of a Sharia ruling in general, this worship is a right of God Almighty for all people. It is either obligatory or recommended. Obligatory worship is either obligatory for the sufficiency or it is obligatory for the eye.

Tenth: The basis of the obligation to worship is man’s ability and choice.” What is meant by this is that when Sharia law asked people to be servants of God Almighty and to achieve worship in their private and public lives, it established this request and assigned them to it based on the basic human characteristics that a person possesses in his nature with which God Almighty created him, which are: Man's capacity, energy, ability and choice

Eleventh: “Moderation of worship in its patterns and performance.” What is meant by this is that legitimate worship in its comprehensive sense is a worship characterized by moderation, and moderation here means: charity, moderation, and balance. It is a worship that contains goodness, interest, and the great benefits that accrue to the worshipping Muslim in himself, his community, his world, and the afterlife.

Twelfth: There is no mediation between the creature and the Creator in worship.” What is meant by this is that legitimate worship is performed by a Muslim to God Almighty as a means of worship to God Almighty and obedience directly without the presence of a human or angel mediator between the worshiper and the worshiped, whether the role of this mediation is by offering worship first, or by intercession to God to accept the worship, or playing the role of transmitting this worshipping to God Almighty. Indeed, all forms and patterns of this mediation are non-existent in the Islamic faith and completely rejected. Rather, it is considered polytheism to God Almighty, which invalidates that worship.

Thirteenth: The motives of desire and awe combine in performing worship.” What is meant by this is that when Sharia law demands that a Muslim to worship God Almighty alone; Create for him motives of desire and awe that are sufficient to move him and send him to perform the worship required of him in its comprehensive sense. There were texts that included motives of fear and warning of God’s punishment, and other texts that included motives of encouragement and greed for God’s blessings, grace, and forgiveness. They all work to achieve worship.

Fourteenth: “The entitlement to punishment depends on the attitude toward performing worship. What is meant by this is that when Sharia law imposes a punishment for worship, it links it to the practical position of the Muslim towards that worship, whether in response or rejection. Meaning: The servant does not deserve to be rewarded for worship just because he is convinced of it theoretically and does not apply it practically, but rather he must perform it in the reality of his life, and also leave it.

Fifteenth: “Achieving worship represents the basic purpose of human creation.” What is meant by this is that the practical commitment to legitimate worship by man in this worldly life represents the forest, the total destination, and the ultimate goal of God Almighty’s creation of him and his presence on this earth in his worldly life. This requirement emphasized “practical commitment to legitimate worship,” so that no person or entity believes that mere belief in worship, or theoretical conviction in it, is sufficient to achieve this truth. Rather, the value lies in performing worship in its broad sense and as prescribed by God Almighty, whether by individuals or groups, institutions, or a state? Only in this way the goal be achieved.

TOPIC THREE

Educational applications of the devotional basis of Islamic education

The researcher in the study has endeavored to demonstrate the following educational applications of the devotional origin of Islamic education:

First: Educational applications of the devotional origin of Islamic education in the field of the educational curriculum.

A- The devotional origin and foundations of the educational curriculum and its relationship to the goals.

The relationship between the devotional origin of Islamic education and the objectives of the curriculum appears through the realization that the devotional origin represents one of the foundations upon which educational curricula are built, and since the educational curriculum has its elements that make it up, including the goals element, it is natural for the objectives of the curriculum to be affected by the devotional origin as it is the basis of foundations of the educational curriculum. Accordingly, it is necessary, starting from the beginning, that the devotional origin be among the major principles or foundations upon which the educational curriculum is based, many of the educational literature related to the curricula, their theory, and their design, after reviewing and considering them, do not make the devotional origin or foundation among the foundations of this curriculum, but rather suffice with the well-known foundations, positive and secular education.⁽¹³⁾

B-Applications of the devotional principle of Islamic education in determining educational goals.

Educational objectives and frames of reference:

The goal in the language: everything that is high, and the goal towards which arrows are directed and the like ⁽¹⁴⁾, and the purpose: the goal to be aimed at, and the goal, the need, and the intention ⁽¹⁵⁾. The goal is the end, so the goal of everything is its end and the last of it.⁽¹⁶⁾

The educational goal (in general): is “the desired change that the educational process or educational effort seeks to achieve, whether in the behavior of the individual, in the life of society, or in the educational process itself” ⁽¹⁷⁾. Educational goals represent the demands of society and the general framework for other goals, they are characterized by generality and abstraction, and they also express the prevailing educational perception.⁽¹⁸⁾

There are those who differentiate between goals and objectives. Goals are applied to what a person intends, which is close to reach, and is characterized by stages, while goals are characterized by distance, and are applied to what a person intends and is unattainable ⁽¹⁹⁾. On the other hand, there is another trend that sees no difference between goals and objectives, and that the relationship between them is a relationship of similarity or synonymy in meaning, as both goals and objectives require intentional planning and effort to be achieved, and a series of steps, some of which are linked ⁽²⁰⁾ to each other.

There are many educational opinions in their vision of educational and learning goals, and there is even disorder and confusion, and overlap in some visions and philosophies ⁽²¹⁾, but what cannot be disputed is that there is agreement that “goals” are generally characterized by gradualism and stages, or nearness and distance, regardless of belief in the ultimate goal. The range of both sides. What is important is that there be circles that are broad in space and extended in time from the goals, others that are medium, others that are

¹³ See, for example: Saada, Jawdat Ahmed, and Ibrahim, Abdullah Muhammad, The Contemporary School Curriculum, pp. 68-211.

¹⁴ Arabic Language Academy, Intermediate Dictionary, vol. 2, p. 977.

¹⁵ Arabic Language Academy, Intermediate Dictionary, vol. 2, p. 650.

¹⁶ Arabic Language Academy, Intermediate Dictionary, vol. 2, p. 669.

¹⁷ Al-Shaybani, Omar Al-Toumi, Philosophy of Islamic Education, p. 282.

¹⁸ Saeed, Abu Talib Hamad, and Abdul Khaleq, Rashrash Anis, General Education: Its Fields and Branches, p. 96.

¹⁹ Abdullah, Abdul Rahman Saleh, behavioral objectives in Islamic education: their formulation and evaluation, pp. 19-20. Janzarli, Riyad, Aims and Objectives of Islamic Education, pp. 17-20.

²⁰ Al-Shaybani, Omar, Philosophy of Islamic Education, p. 284.

²¹ See: Saeed, Abu Talib, and Abdul Khaleq, General Education, pp. 91-127.

narrow, and others that are very narrow. This view is compatible with human thinking patterns, and is consistent with the nature of human and natural life.

A person is supposed to “derive the setting of his goals and objectives from the inspiration of his creed and faith, otherwise there must be a conflict and contradiction at the very least. The more his personal goals are compatible with his faith, the more motivated it is to achieve them and the more it motivates the activity to work hard, and it also has a reassuring effect.” The soul and peace of the heart. Some psychologists have (explained) the effect of reconciling belief and goals on psychological health, and for this reason we Muslims, when we set a goal in life, should take our beliefs into consideration before setting our goals, especially in big goals that require greater effort and longer time.⁽²²⁾ For example, in our Islamic belief, the satisfaction of God Almighty is one of the major goals in a Muslim’s life. When the educational curriculum adopts this goal, it agrees with the Muslim’s belief and does not contradict it. When you work to achieve it, this creates psychological comfort and intellectual harmony between reality and belief, and this constitutes an aspect of psychological health for Muslim.

Belief in the monotheism of God and His servitude or lack thereof constitutes the difference between adopting religious educational goals or purely material educational goals. Belief in the reward for servitude to God or denial of Him is the difference between extending educational goals to include what is beyond life or limiting them to its tangible limits, and correct knowledge of the right of pure and permanent servitude to the creator, glory be to Him, who grants educational goals the quality of stability or takes them away from them, and belief in the attributes of God Almighty, the perfection of his beautiful names, and his lofty actions that necessitate his deserving of servitude to the exclusion of others, is the controller for rational, not absurd, educational goals. For example, among the attributes of God that are related to goals and objectives: creation and wisdom, He, “Glory be to him, is wise. He does not do anything in vain, or without meaning or interest, and his wisdom is the intended goal of the act. Rather, his actions, glory be to him, emanate from profound wisdom for which he acted ⁽²³⁾.

Establishing the devotional basis for the overall goal of Islamic education, with its curriculum and systems

One of the major educational goals and objectives that are established by the devotional principle in the field of Islamic education is: “Achieving servitude to God.” This is “by worshipping God and submitting to him in people’s individual and collective lives, and caliphate on earth by fulfilling God’s law and ruling by His Book” ⁽²⁴⁾. This major goal is agreed upon by Islamic education scholars, ancient and modern, as indicated by their writings and specialized educational studies in this field ⁽²⁵⁾. The recommendations of the First World Conference for Islamic Education stated: “The conference believes that “the goal of Islamic education is to achieve pure servitude to God in human life at the individual, group, and human levels and for man to carry out his various tasks to build the universe in accordance with the law of God ⁽²⁶⁾.

This goal is called by the researcher: “the overall goal of Islamic education.” What he means is: achieving servitude to God Almighty represents the basic and comprehensive goal of the Islamic educational process, which is included in all its systems, curriculum, effectiveness, applications, and patterns, and forms the basis for the sub-goals, their reference, and their starting points. Every educational goal must be related to the overall goal and linked to it in some way, and revolve around it, and it should lead to achieving this overall goal.

It was stated in the interpretation of Ibn Ashour: “The lam in (that they should worship) is the lam of the cause, meaning that I did not create them for a reason other than the reason for their worship of Me. And the estimation: for my will that they should be worshipped. The limitation that is drawn from his saying: (And I did not create the jinn and mankind except that they should worship me) is limiting the reason for God’s creation of mankind and the jinn to his will is for them to worship him, and it seems that it is an additional shortening and that it is like shortening what is described to the attribute, and that it is a shortening of the heart considering the object (they worship), that is, except that they should worship me alone, that is, not that they should associate others with me in worship ⁽²⁷⁾.

Sayyid Qutb explains the totality, depth and comprehensiveness of this goal by saying: “The meaning of worship, which is the goal of human existence or which is the first human function, is broader and more comprehensive than mere rituals, and the reality of worship is therefore represented in two main things:

²² Yaljan, Miqdad, Guiding the Learner in the Light of Islamic Educational Thinking, p. 14.

²³ Ibn al-Qayyim, Shifa’ al-Aleel, p. 360

²⁴ Al-Nahlawi, Abdul Rahman, Fundamentals of Education, p. 98, and Abdullah, Abdul Rahman, Behavioral Objectives, 19-20, and see: Khalil, Imad al-Din, The Emergence and Growth of Civilizations in the Qur’an Perspective, pp. 122-125.

²⁵ See: Janzarli, Riad, Objectives of Islamic Education, pp. 71-147

²⁶ Umm Al-Qura University, Recommendations of the Four International Islamic Educational Conferences, p. 15.

²⁷ Ibn Ashour, Al-Tahrir wa Al-Tanwir, vol. 25, p. 27.

First: is the stability of the meaning of servitude to God in the soul. That is, the stability of the feeling that there is a slave and lord. A slave is worshiped, and a Lord is worshiped. And there is nothing behind that; There is only this situation and this consideration. In this existence there is only a worshiper and adored; Otherwise there is one Lord and all as servants for him.

Second: It is turning to God with every movement of the conscience, every movement of the limbs, and every movement in life. Directing it to God purely, devoid of every other feeling, and of every meaning other than the meaning of worshiping God.

By this and that the meaning of worship is achieved. Work becomes like rituals, rituals are like cultivating the land, cultivating the earth is like Jihad for the sake of God, and Jihad for the sake of God is like patience in the face of adversity and contentment with God's decree. It is all worship; All of them are a fulfillment of the first function for which God created the jinn and mankind. All of them are subject to the general law, which is the servitude of everything to God and no one else.⁽²⁸⁾

The general and comprehensive educational goal in Islam is to achieve true servitude to God, blessed and most high. This goal includes subsidiary and interim goals that emanate from it and are consistent with the requirements of educational policies leading to its achievement. The diversity or multiplicity of interim goals of Islamic education within the scope of the general goal does not mean variation or divergence that disperses the outcome of the general goal remains the criterion for judging any goal in educational policies, which depends primarily on the extent of its connection to the general goal.⁽²⁹⁾

The overall goal of Islamic education involves an educational trend that includes determining long-term goals, even those that go beyond this worldly life and recognizes them and places them before others. However, there are contemporary educational trends that reject "the existence of unattainable goals, that is, what are called general goals of education. Among these is the American educator." John Dewey, who saw the existence of general goals as a threat to educational development and a cause for stagnation. Perhaps Dewey's rejection of general goals stemmed from his lack of belief in God Almighty. He - in the words of one Western educator - did not believe in the spiritual side of man, but rather he looked at him as nothing more than an organic being. It is self-evident that his educational thought lacked lofty goals for education.⁽³⁰⁾

C-The devotional origin and the construction of educational content that achieves the overall goal.

The content (knowledge and skills) represents the second element of the educational curriculum. After the goals are set, the process of selecting the content that will work to achieve those goals comes ⁽³¹⁾. It has been shown how the devotional principle determines the overall goal of the educational curriculum, which is the achievement of servitude. Accordingly, the design of the content of the curriculum must help to achieve this overall educational goal. This is done by including the following in the curriculum content:

- Scientific and legal explanation of the concept of worship with its broad and comprehensive meaning in the Islamic education curriculum.
- Providing legal and realistic evidence of the idea that the concept of worship includes all aspects of life and its inclusion of human behavior in the Islamic education curriculum.
- Correcting the limited concept of worship, which limits it to performing rituals in the Islamic education curriculum.

Second: Applications of the devotional origin of Islamic education in determining the patterns of Islamic education.

The first type: heart (internal) education.

It has become clear to us from the above-mentioned explanation of the concept of the devotional origin of Islamic education that worship is a comprehensive concept that encompasses many of the worships that the Muslim's heart and chest (inner) perform, such as: the worship of sincerity, the worship of love, the worship of humility, the worship of fear, the worship of contentment, the worship of trust, the worship of good thoughts, the worship of sadness, and the worship of intention, the worship of monitoring, the worship of safety of chest from grudges, and other things that can be called among those worships that came in the Qur'an, the Sunnah, and the words of scholars from the predecessors and the successors.

The second type - collective education

This educational pattern is represented by those collective worships included in the devotional origin, such as: the worship of congregational prayer, the worship of Zakat, the worship of Hajj, the worship of family ties, kindness to the neighbor, the worship of funeral witnesses, seeking out widows and the poor, the worship of charitable endowments, the worship of peace and visiting the sick. And many more. What is meant is that this

²⁸ Qutb, Sayyid, In the Shadows of the Qur'an, vol. 7, p. 37.

²⁹ Al-Samarrai, Farouk, Objectives and Characteristics of Islamic Education, p. 24.

³⁰ Abdullah, Abdul Rahman, Behavioral Objectives, p. 18, and see: Ralph Wein, John Dewey's Dictionary of Education (Selections from His Works), pp. 20, 41, 35,

³¹ Saada, Jawdat Ahmed, and Ibrahim, Abdullah Muhammad, The Contemporary School Curriculum, p. 253.

type of worship, which is included in the broad concept of worship, builds in the Muslim's personality a sense of community, expands his relationships and interests, and develops his social, life, and human values. Therefore, this educational pattern is extremely important for the Muslim's psychological health and success in his social environment.

The third type: cultural education.

Worship, in its broad sense, includes every positive effort to rebuild the universe, every beneficial activity that achieves succession on earth, and every scientific, renaissance, and developmental movement that would advance and strengthen the Muslim community and contribute to the cultural advancement of the nation. There is no doubt that it is also considered one of the basic patterns of Islamic education that the devotional origin that explain and calls for it.

Fourth style: Skills education.

With the many procedural details included in the devotional origin of Islamic education related to the performance of the system of worship in its broad, comprehensive sense, such as: the prescription of performing prayers, the prescription of performing Hajj, the prescription of fasting, the prescription of paying obligatory and voluntary funds, the prescription of visits and relationships, and the totality of individual, domestic, and environmental etiquette, and what these and other worships contain in terms of their characteristics, and the pillars and desirables. All of this educates the Muslim personality in various skills and develops mastery, good performance, and preservation of times, places, and things, all of this can be called skill education.

Third: Applications of the devotional origin of Islamic education in determining higher educational processes.

Looking at the comprehensive concept of worship, it is noted that it is organized into a number of basic concepts, and that these concepts - which are acts of worship that a Muslim performs - have a pivotal place in the educational process, and when looking at them, they constitute educational processes that are considered among the processes of a high level and high status. Its nature, importance, and impact, whether on the level of the Muslim personality or on the level of the educational institution and Muslim society.

These higher educational processes can be classified into several categories, such as:

- Higher educational processes of the heart: such as reverence.
- Higher moral educational processes: such as recommendation.
- Higher social educational processes: such as visitation, connection, and building.
- Higher educational behavioral processes: such as cooperation in righteousness.
- Higher cognitive educational processes: such as contemplation and thinking.

Fourth: Educational applications of the devotional basis of Islamic education in determining the perfect attributes of the teacher's personality.

One of the educational applications of the devotional origin of Islamic education in the field of Islamic psychology is identifying Muslim personality traits. The Muslim personality has its own characteristics that distinguish it from other human personalities in general. By understanding the role of the fundamental principle of worship specifically in this, it can be said that each concept of worship constitutes a characteristic of a Muslim's personality. For example, among the characteristics of a Muslim's personality are: the characteristic of humility, the characteristic of mercy, the characteristic of strength, the characteristic of contentment, the characteristic of humility, the characteristic of cheerfulness, and the characteristic of optimism. The trait of giving, the trait of social rooting, the trait of tolerance, and other traits whose features are defined by the broad and abundant vocabulary of worship.

The researcher attempts to provide an example of the extent to which one of the traits determined by the devotional principle influences the learner's personality and the extent to which it directs his behavior. This trait is "the trait of sincerity," which is one of the very important traits in the teacher's personality, as follows:

- The ruling on the teacher's sincerity in the educational work he performs is his obligation according to Sharia law.⁽³²⁾ This is because the servant's loyalty to God Almighty in general is a legal obligation, and this is also the case when the matter is limited to upbringing to God Almighty. The teacher must realize well, and always remember, that aiming for closeness and seeking the face of God Almighty and nothing else in his educational work is something necessary and obligatory for him, and that God Almighty cannot accept his educational work, even if it is, in itself, a correct work in accordance with Sharia law, unless to be pure for the sake of God Almighty; Because, as the nation's scholars have stated in a clear statement, for work to be accepted by God Almighty, it must be in accordance with Sharia law, and be sincere to God Almighty.

In order for the teacher to fulfill the description of a devotee to God Almighty, he must aim in teaching his students the face of God Almighty, and he must also beware of hypocrisy, the desires and fortunes of the soul,

³² See: Ibn Baz, *The Call to God and the Ethics of Preachers*, p. 43, Al-Qahtani, *Good Character*, p. 30, Ali bin Omar, *The Components of a Successful Preacher*, p. 20, and Arour, Adnan, *Manhaj al-Dawa*, p. 54.

and Satan's hidden deceitfulness of his intentions. God Almighty is richest of partners from polytheism, and He, Glory be avows every action that involves polytheism. Hypocrisy, just as He, Glory be to him, threatens those who learn the legal sciences of others, Glory be to Him, or teach them hypocrisy and hear him⁽³³⁾. As stated in the noble hadiths of the Prophet ⁽³⁴⁾.

Conclusion:

First; Results:

- The devotional origin of Islamic education is defined as: the system of Islamic concepts and foundations related to worship, which benefit the cognitive structure of Islamic education, and on which its educational and learning processes are based.
- The reality of the devotional origin of Islamic education is represented by a set of concepts that explain the reality of worship in the Islamic perception.
- The devotional origin has a pivotal role in shaping the identity of the educational curriculum and its goals, as it is one of its foundations, by keeping it bearing the Islamic identity and divine character, as it makes it adopt the achievement of servitude to God Almighty as a comprehensive educational goal around which all other educational goals revolve.
- One of the major educational goals and objectives that are established by the devotional origin in the field of Islamic education is: "Achieving servitude to God." This goal is called "the overall goal of Islamic education," and it is included in all its systems, curriculum, effectiveness, applications, and patterns, and forms the basis for the sub-goals, their reference, and their starting points.
- The devotional origin has a role in building the educational content by including in the content of the curriculum the scientific and legal explanation of the concept of worship with its broad and comprehensive meaning. Linking all types of educational content in various disciplines to the value of worship.
- The devotional origin has a role in determining the patterns of Islamic education. It is: education of the heart (internal). collective education. cultural education. and skill education.
- The devotional origin has a role in determining higher educational processes of the heart, moral and social, higher educational behavioral processes, and higher educational processes of knowledge.
- The devotional origin has a role in determining the perfection of the human personality, which is the attribute of devotion, which is the attribute that determines the perfection of the personality, and comes at the top of the pyramid of attributes.

Second: Recommendations: The study recommends that the Ministry of Education must activate the role of devotional origin in directing curricula in the natural sciences, and strengthen it in the curricula of the Arabic and Islamic sciences.

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³³ Al-Ghazali, Muhammad, The Creation of the Muslim, p. 73, and Farid, Ahmad, Al-Bahr Al-Raiq, p. 143, p. 145.

³⁴ As in the noble hadith: (Whoever learns in order to show off to the scholars, to compete with the foolish, and to turn people's faces towards him, God will admit him to Hell), Sunan Ibn Majah, No. (260), and Al-Albani said: A good hadith.

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