

**APPRECIATION OF ISLAM THAT EDUCATES SOCIETY FROM THE
PERSPECTIVE OF YUSUF AL-QARADHAWI**

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Abstract	<p><i>Islam is holistic, relevant, and appropriate in every place, time, and situation. A true understanding of Islam relies on religion and an integrated education. Education is an important thing that will change a generation and the Ummah, just as education was done by the Prophet SAW with the earliest generation of companions. However, the issue and problem of depravity continue to increase, whether at the individual, community, or national level. This requires an observation of the application of Islamic education more comprehensively in order to remain relevant in the face of current trends. A figure who has become a reference in the Islamic community, namely Yusuf al-Qaradhawi, came forward to highlight various solutions that are fresh, contemporary, and relevant to the community in various fields that rely on education. Therefore, this study, which uses a qualitative study of the library, will explore his books and works that describe education in the new millennium and that can be seen to be relevant in the face of current issues and problems. His character is a reference, and Murobbi Ummah should be studied in order to find a solution to the problems that occur today. The results of the study found that the researcher saw Yusuf Al-Qaradhawi's approach as the cornerstone of the solution to every problem necessary for the continuous Islamic education process and applied in every other branch of knowledge, which is by placing the spirit of Islam as educating.</i></p> <p>Keywords: <i>Islamic Education, History, Yusuf al-Qaradhawi, Relevant, Solution.</i></p>
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INTRODUCTION
Yusuf al-Qaradhawi is an Islamic scholar who masters various fields of expertise (Zulkifli et al., 2021). His journey in becoming a scholar and a reference expert in Islamic Science was passed all the time with patience, winding tests (Shaikh Khalid As-Sa'a d, 2003) all as a process of maturing and shaping his thinking in issuing a solution to an issue that continues to be relevant. The question is, how does he go through his life in becoming a known scholar and expert in the field of Islamic knowledge? This should be seen from the various factors

that he has been through since his childhood (Zulkifli et al., 2021). Al-Qaradhawi was raised by an uncle named Ahmad Ali who was a farmer and he was illiterate. However, the qualities shown by his uncle, who is diligent and hardworking, have succeeded in influencing and shaping al-Qaradhawi's personality. At a time when his uncle was in a state of deprivation, his uncle was still very strong in adhering to religious teachings by never leaving the congregational prayer at the mosque. In addition, al-Qaradhawi was also raised by his grandfather who was a trader who had the intelligence in counting without using counting aids (al-Qaradhawi, 2006). All of these things have succeeded in influencing the life of al-Qaradhawi to be strong in religion, always working hard and making his mind bright.

In the difficult environment of the village, al-Qaradhawi was also given a good education from an early age. He started reciting the Quran as early as the age of five (5) years and was given formal education in government schools as well as informal religious education in al-Kuttab (al-Qaradhawi, 2006). This illustrates that al-Qaradhawi meets the good criteria of being a *faqih* who is able to cultivate various disciplines whether it is academic lessons or Islamic *turath* lessons which is very much needed by a *faqih* in ensuring that his views are fair and relevant to the current society. (Mohd Romzi, 2012). This is because the incapacity of a person who wants to be a *faqih* in *fardhu ain* and *fardhu kifayah* makes his views less relevant and does not conform to the sociological affairs of society in giving a fatwa that can solve their life problems well. This is if examined in *fiqh waqi'* is a condition for a mufti or a *Rabbani* preacher to clearly understand the state of society so that neither the fatwa nor the opinion of defamation to the Islamic religion itself (Nasir al-Umar, t.t).

In addition, Yusuf al-Qaradhawi also showed a keen interest in education when he had aspired to make himself a scholar (al-Qaradhawi, 2006). This desire must be born from a good upbringing and a common environment for a child to publish in his heart to become a scholar. If you look at the history of Islamic scholars, this is also true of major scholars such as Ibn Hajar al-Asqalani who once asked and prayed to be awarded the greatness of knowledge and sharpness of mind comparable to al-Dhahabi who was a great hadith figure at that time (al-Suyuti, 1998). The result can be seen now how Ibn Hajar al-Asqalani became a great figure in the knowledge of hadith and even more famous than a scholar he was interested in.

The charisma of Yusuf al-Qaradhawi is more prominent in his knowledge when his great masterpiece which is the pride and reference of the intellectuals at this time, the book of *fiqh al-Zakat* proves that al-Qaradhawi is a person who is relevant to his time (al-Qaradhawi, 2006). He tirelessly educates the community and emphasizes reforms in the concept of *zakat* to be in line with the current needs and conditions of society in this century. His opinion that it mandates *zakat* on income on every Muslim who earns a fixed monthly salary has been widely adopted around the world (Saprida, 2016) and the book has been the various studies in understanding al-Qaradhawi's sharp thinking. This is seen to highlight his views in other aspects such as education as this issue involves his knowledge and expertise in the field of education.

Among his characters to qualify him as a reference to Muslims now is also looking at his involvement in the *tarbiyyah* and *dakwah* movement in Egypt at that time, the movement of Ikhwan al-Muslimin. The *dakwah* movement founded by Hassan al-Banna has gained a close place in his heart (Isam Talimah, 2000). His direct involvement in the *dakwah* movement gave him a good educational thought as he was impressed by the taking of *fiqh* which is close to the public. Through this movement, he is not bound by a single madhhab view, but he is more natural and not easily *bound* to one opinion (al-Qaradhawi, 1981). In fact, he was among the earliest figures to introduce *fiqh taysir* which is able to make it easier for the community to get to know and get closer to the teachings of Islam better (al-Qaradhawi, 1999). Compared to before that, the *fekah* debate was felt by him so deeply that it took a long time to learn causing the community to get tired of Islam and worsen when the nauseous society took a stand away from Islam itself (al-Qaradhawi, 1999). The emergence of *fiqh taysir* or *fiqh muyassar* illustrates that religious groups should strive and

be able to educate the surrounding community with matters that encourage the community to approach Islam and understand them that Islam is not exclusive to a single group, but it is al-Din which is always relevant to human life which is naturally religious.

Looking at the background of al-Qaradhawi, it shows that he is a great figure and has authority in giving views or having his own approach in some aspects of knowledge. Among those that can be seen is the aspect of education (*Tarbiyyah Islamiyyah*) which is the heart and interest in the aspect of knowledge and da'wah. With the current issues in education happening today, it should be that the views and writings of al-Qaradhawi be seen in providing added value in the aspect of education today. It is with the hope that the well-being of students and students can now be achieved with familiar figures in the world of education.

CRISIS AND ISSUES THAT PLAGUE THE PEOPLE OF SOCIETY

Muslims are reminded to be ready for the challenges of 2023 and the following more challenging years on various issues (Muhammad Lokman, 2023). The various depravities that begin to grow either linger than before, or even those that hit during the post-covid19 period. Among them are issues related to social behaviour among individuals and society, the collapse of domestic institutions, mental health issues, incest and Lesbian, Gay, Bisexual dan Transgender (LGBT) issues. The West brings solutions to all these issues essentially political and economic (John Meadowcroft, 2011), but the solution from Islam is rooted in the understanding of religion and the Islamic Education itself (Aizan, 2017).

1. Domestic and Divorce Problems

Domestic violence means violent treatment of a partner involving physical, sexual, psychological and social abuse. Women's organizations in Malaysia took nearly a decade to fight this issue before the Domestic Violence Act was passed in 1994. According to a study conducted in 2014 by the Centre for Women and Gender Research (KANITA) at Universiti Sains Malaysia (USM), nine percent of women who have been partners in Peninsular Malaysia experience domestic violence at some point in their lives (Nadiyah et al., 2021). It is also reported that there has been a threefold increase in domestic violence cases reported in Hubei, China since being placed under lockdown following the COVID-19 pandemic. Even in Malaysia, according to Liza Mokhtar (2020), a lecturer died from being strangled by her husband with a hijab by asking for divorce from her (Firdaus, 2020). In fact, the divorce issues against couples under the age of 30 is on the rise (Bernama, 2022). The Director of the Family Wellbeing Division (BKK) of the National Population and Family Development Board (LPPKN), Fauwaz Hasbullah, said divorce cases have always increased from year to year. In fact, it is even more alarming when records show that divorce at the end of age also increases (Rogayah Estar et al., 2021). This is because conflicts in domestic relations lead to disunity and conflict between the families involved. This problem has occurred before the pandemic and it has increased during COVID19, there must be relevant solutions in education that need to be traced. Therefore, it is important that knowledge revolves around current family education to save the family institution.

2. Mental Health Problems dan Soul Well-being

Mental health was previously underserved in Malaysia as it became taboo in the community, leaving those with mental problems without treatment. When the dangers and risks of mental health are less given exposure it will have greater implications in society (Abd Malek et al., 2020). Among the common mental health problems are extreme anxiety (anxiety), mental health problems (depression) and mental tension (stress) (Zawawi & Sham, 2019; Ab Ghani, et al., 2022). The statistics prove that mental health issues in Malaysia are very serious and need to be addressed effectively by all parties (Sakinah Salleh et al., 2022). A total of 424,000 children in Malaysia are estimated to be struggling with mental health problems. The estimate is based on statistics on Malaysia's health and morbidity survey in 2019, which described mental health issues among those in the country as an epidemic

(Bernama, 2022). Even when covid hit, the pandemic caused students' well-being to be disrupted, both mentally and physically. Students who study at home without sufficient support will have difficulties in learning and completing tasks (Abdul Aziz, 2021; Norshahrul Marzuki et al., 2022). Therefore, we need to look at an education angle in Islam that is relevant in solving the problem of mental issues that are increasing every day.

3. Lesbian, Gay, Bisexual and Transgender (LGBT) Issues

Now it's getting more and more worrying. The Department of Islamic Development Malaysia (JAKIM) found the trend of homosexual and transgender people in Malaysia to be very worrying (Audrey Dermawan, 2018). Homosexuality is contrary to the laws of the country, not only sharia criminal law but also civil law. Under Section 377 of the Penal Code in Malaysia, it is an offence for any person to have intercourse against the rules of nature (Mohd Nasaruddin, 2022). The Selangor Islamic Religious Department (JAIS) states that the lack of religious believed is the cause of a person's arrest and is more likely to be involved with these LGBT symptoms (Muhammad Aminnuraliff, 2019). Hence, the viewpoint of the way of Islamiyah education is presented in solving this issue is necessary to make Islam always relevant to all the problems that occur. The source in Islam is eternal, but the appropriate means and methods need to be highlighted.

4. Adolescent Moral Problems dan Social Depravity

The problems that occur in today's youth community, are very worrying. Teenagers involved in rape, incest and drug abuse cases; the number increased by 19 percent compared to 2020 especially in the age range of 10 to 18 years (Hazira, 2022). This age is in the developmental phase of adulthood and the transition from childhood that gives rise to a sense of wanting to try. This should not be underestimated as youth is a pillar in leading the country's leadership in the future. In fact, the moral crisis is intensifying and there are still many who are not of good character (Huzili Hussin, 2019). Unbridled social media presence causes a moral collapse among students, when a woman's nature is no longer shy, using abusive language, non-Sharie clothing and writing less civilized comments (Izzah et al., 2021). To be honest, the philosophy of education is faultless, but the failure of each individual to continuously improve their morals causes the gap between good and bad morals to widen. Therefore, youths need to be helped to come up with a clear and appropriate form of education solution to their time so as not to drift away and fail to manage life properly. Sayyidina Ali Abi Thalib says: *"Educate your son according to his times"* (Agus Darmawan et al., 2019)

These words become a reference in educating a child and a generation that, the way of educating needs to be in line with the times. Teenagers need to get a neat and well-structured education early, so that moral formation arises from as early as age.

5. Corruption Problems and Integrity Problems

Issues are looming all the way to the administrative and national divisions. Various criminal cases involving civil servants especially those in charge of enforcement agencies are reported. If we look at the overall picture of the symptoms of corruption in Malaysia, there is a downward trend, but it is not very significant and this symptom is still very common (Harian Metro, 2022). The data shows that the number of arrests involving civil servants from three levels, namely support staff, officers at the professional level and top management was 467 in 2020. The number decreased slightly last year at 411 compared to 531 and 436 arrests in 2020 and 2021 respectively. Every individual, government and private agency including departments and ministries, all have corruption and integrity problems (Muhammad Saufi, 2022). Thus, how relevant education can solve this issue of corruption and integrity should be highlighted.

Ironically, the issues that plague in today's time are very much worth paying serious attention starting from education. This is because, education is not at home, in school and as in childhood only, but it is necessary that a comprehensive Islamic educational framework that is highlighted to the community from the beginning so that *Islamiyah* education is seen as a relevant solution in dealing with every problem that occurs and is in accordance with its methods.

DEFINITION OF TARBIIYAH ACCORDING TO YUSUF AL-QARADHAWI

Yusuf al-Qaradhawi (2017) believes that education is an effective way to transform a society, as well as to build future generations in the right way, so that true education will achieve all the changes that are aspired. The education in question covers all aspects of life whether it is mind, heart and limb. It is started from within the soul and changes the point of view and way of thinking (common sense) and makes a person practice what he has been educated for. Al-Qaradhawi (2017) stated that the education (*tarbiyah Islamiyah*) emphasizes the effort to revive the heart so as not to die, to prosper it so as not to be damaged, and to soften it so that it is not hard. According to Allah's Word, "Indeed, Allah will not change the fate of a people except the people themselves who change what is in them" (al-Quran. al-Ra'd: 11). The result of this education, it will change a person starting from their soul, thus successfully coloring the family and will eventually change society. These collective changes will result in a nation that is developed and competitive in civilization.

According to al-Qaradhawi (Hadziq, 2018), education must consist of a curriculum (*Manhaj*) with specific objectives (*Hadaf*), clear measures, known sources, integrated aspects, and diverse methods. It is based on the concept of a clear, Islamic-sourced revelation only. This means that the curriculum (*manhaj*) that will be used in education is based on Allah (Rabbani). How will this *Rabbani* concept work in education? All this is the result of the combination of Quranic and As-Sunnah evidence, exemplified through the Sirah of the Prophet and his Companion.

Al-Qaradhawi (2015) believes that the human soul should foster a positive collective atmosphere that will help every Muslim individual to live an Islamic life through example, effective (thinking), emotional touch (affective) and practical (*'amali*). There is a stage in educating according to al-Qaradhawi's opinion which is, the first stage is to understand *'ibadah* (worship), then manners where everything will lead to inculcating and strengthening the belief of "divinity" through the means of education. This is because, worshipping God is the first purpose of human creation. If a father is responsible for giving food to his child, the same father should not neglect his child until the child is exposed to the purchase of food that is wasteful, sick, or until death. In fact, Islamic Education emphasizes a more important aspect which is that a father is responsible for the spiritual food of his child, and it is impermissible for the father to neglect his son's spiritual and physical education until he is exposed to what is more dangerous than physical weakness or illness, or even his death i.e., loss of his child's Islamic character and faith. Therefore, education is an important responsibility.

{ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ }

Meaning: "From Ibn Umar RA of the Prophet PBUH, he said: "Know, every one of you is a leader, and each of you is responsible for what he leads." (Hadith. Muslim. 3408)

Therefore, Allah SWT commands parents to train their children to obey Him and perform His obligations since they reach the age at which they are eligible to receive education, which is the age of seven, and emphasize the obligation to them when they reach the age of ten, as stated in the Hadith: "Command your children to perform prayers when they are seven years old, and forgive them for not doing it when they are ten years old." (Hadith. Sunan Abi Dawud. No. 490). And the commandment here is not to be hurt or persecuted, but to educate the son and daughter of the father's determination in understanding the importance of worship, and his anger at his disobedience in the matter (al-Qaradhawi, 2017).

Meanwhile, a mother is a partner of the father in carrying the responsibility of educating the child, as the mother is the leader in her home and is responsible for the members in her house, as stressed by the Prophet PBUH. The role of a mother in getting along with her children, especially daughters in exerting influence on children is stronger than that of the father in many ways (al-Qaradhawi, 2017). In fact, after education in a family institution, an important education is also in the school. The school is responsible for raising boys and whose daughters know the meaning of divinity.

The school is not just about providing students with material and technical experience and skills, or with facts and information about the environment and the life around it, then letting the student go astray and not know about the main issues of creation (Solah & Anfal, 2017). Such questions - where did he come from? And who invented it? And where did he go after the realm of life? Does he have a message he needs to convey between his arrival and his passing - or between his life and death? What is all that and who can determine it? What is the reward if he does so in his life, or if he ignores his *ubudiyah*? Belief in Allah SWT is the answer to these questions in a way that convinces the mind, relieves conscience, and opens the heart. It is the richest faith in Islam in particular. A school institution that does not instill faith in the soul, will produce a generation that is confused and conflicted, riding religion, and unable to weather the turbulent oceans of the world.

Education is part of the prophetic mission, and it is among the things that Allah SWT sent to the Arabs a messenger among themselves: (al-Quran. al-Imran: 165), and the Prophet PBUH, spoke of himself and said: "*Allah sent me as a teacher who facilitates*". (Hadith. Sahih Muslim. No. 1478). Thus, the greatest deeds taught by the Prophet PBUH to mankind is that they know their God, and thus they know the purpose and principles of life, their destiny, and the secret of their existence. that is, they know themselves as they are, so whoever knows his Lord, he knows himself (Farhan, 2016).

Likewise, now the Islamic State is in the middle of the fourteenth century Hijrah where the system of caliphate has been destroyed; which is the final manifestation of the assembly under the banner of the Islamic faith. In fact, the Islamic State was wiped out among the clutches of the colonists, from the British, French and others. To be exacerbated, the Quran also began to be abandoned, man-made laws became a reference, Western traditions, and foreign values dominated the lives of Muslims, especially the learned among them, as a result of colonial domination over the crisis. Education began to be transformed according to the mold of man (not God) and the west, so that the mind to find solutions according to the mold of the European mind (Farhan, 2016).

Thus, later born, an *islah* (reform) Movement to restore Islam to the souls of the Muslims, the Ikhwanul Muslimin movement spearheaded by Hasan al-Banna, which has become a successful exemplary school in real Islamic education, and the most important achievement it achieved was the formation of a new generation of Muslims who understood Islam with real, and sought to uphold it, making the rule of Islamic law, and unite Muslim countries (al-Qaradhawi, 2017). The success of Islamic education is due to several factors, the most important of which are:

- a. The unwavering belief that education is a unique way to transform society, build Rabbani's soulful youth, and fulfill aspirations. Hasan al-Banna, knowing that the path of education is far, long and staggered. But it is also knowing for sure that with the path of Education (*tarbiyah Islamiyah*) alone will connect, and there is no other way, so there is no alternative to it, and it is indispensable for it. It is the path that the Prophet PBUH took, so he formed a generation of divinities (*Rabbani*) who were exemplary, who seemed to have never been seen by the eyes of the world, and who later educated mankind to truth and goodness.
- b. Curriculum (*manhaj*) education with specific goals, clear steps, *sahih* resources, integrated aspects, diverse methods, based on clear concepts, sourced purely Islamic.

- c. Education should be applied in a small, positive group to focus on helping every Muslim to live an Islamic life through example, touch on emotion, spirituality, intellect and charity.
- d. A leader who is educated by his instincts of faith, good environment, and experience through his charity. Allah SWT will bestow upon his leadership with extraordinary assistance, which affects the hearts of those who come into contact with him, and pours from his heart into the hearts of those around him (Farhan, 2016)

Thus, the *Islamiyyah* Education that Yusuf al-Qaradhawi is trying to include is based on his experience from an early age educated by his mother and father, following the sources of *sirah* and *nas* of the Quran and Hadith, his observations in looking at the community and the Islamic world, as well as his experience with an Islah movement involved in educating and shaping society.

YUSUF QARDHAWI BRINGS RUH OF *TARBIYAH ISLAMIYAH* ON ALL BRANCHES OF THE ISLAMIC EVIDENCE PROBLEM CONTINUES TO BE RELEVANT

Yusuf al-Qaradhawi is a dynamic figure. The previous paragraph, he has brought a more practical form of understanding of the *tarbiyah Islamiyah* using the mummified method. In fact, on the other hand, he is not only an expert and master of a branch of religious knowledge, but also has studied and written in various fields whether related to religion, education, social, economic, statehood, politics, environment and many more. His writing on an issue illustrates the breadth of thinking and perseverance of research that symbolizes a holistic and far-sighted thinker, educator and preacher.

The process of educating people (*tarbiyah*) whether formally or informally is a long process and requires patience, endurance and love. Yusuf al-Qaradhawi understands the importance of educating and bringing Muslims a love of knowledge and truth. He sought to bring the community to feel that the Shari'a and *fiqh* never burdened people. He authored a book entitled *Taysir al-Fiqh Li al-Muslim al-Mu'asir* (1999) to illustrate the convenience of practicing worship based on the rulings outlined by the 'scholars. Scientists and scholars should have the mind of a murabbi when talking about religion in society so that more and more people are interested in the teachings of Islam. Thus, the human race will be more aware of the beauty, convenience and flexibility shown in the Islamic *fiqh*.

Among the efforts taken by Yusuf al-Qaradhawi to assume society is to compose books of various genres. This method is used as a measure to make the community appreciate and understand religion more and easily 'turn it on' in every aspect of life. Various writings such as the field of the Quran (*Kaifa Nata'amal Ma'a Al-Quran Al-Azim*, 2000), hadith (*Kaifa Nata'amal Ma'a Al-Sunnah Al-Nabawiyyah: Ma'alim Wa Dhawabith*, 2000) and Turath (*Kaifa Nata'amal Ma'a Al-Turath Wa Al-Tamazhub Wa Al-Ikhtilaf*, 2001). All these books speak of the method of interacting with the Quran, al-Sunnah and the masterpieces of the 'ulama of the past. If the society is literate with this knowledge, it will be possible to produce Muslim individuals who appreciate the source of Islamic religious reference and good values can be formed.

An interesting book that discusses the need for a preacher or educator to face the challenges of delivering pamphlets and educating the human soul. The book entitled *Thaqafah Al-Da'iyah* by al-Qaradhawi (1976) coincides with the problems that arise today. The preachers can't 'self-indulge' and get down to the field without "tools" especially faced with a new generation that has 'unique' characteristics and characters. The social problems that arise are greatly influenced by the disadvantages of education starting from home. The preacher needs to prepare himself with a variety of skills as the community waits for educators who are able to lead them. A thorough preparation of research and research can be done by the preachers through reading and experience such as the book *Thaqafah Al-Da'iyah* which is arguably a 'grounding', relevant and full of lessons.

In the chapter of politics and statehood, Yusuf al-Qaradhawi in an effort to educate and enlighten the community, he wrote about the democratic system. His book entitled *Min*

Fiqh al-Daulah Fi al-Islam (1997) clearly states that the democratic system does not contradict the teachings of Islam. He is also of the opinion that there is no longer the term *Dar al-Islam* and *Dar al-Harb* today, as well as the type of infidels in a country. All residents of a country have rights that are obligatory to be preserved as citizens as stated in his book entitled *al-Watan wa al-Muwatanah Fi Daw' al-Usul al-'Aqdiyah wa al-Maqasid al-Tashri'iyah* (2010).

Al-Qaradhawi also lectured jihad at length in his book *Fiqh al-Jihad Dirasah Muqaranah li Ahkamih wa Falsafatih fi Daw' al-Quran wa al-Sunnah* (2009) to educate and explain the true meaning of jihad which should be observed so that Muslims do not misunderstand and ultimately act on violence (terrorism) that will cause chaos and destruction. The result of his thesis at the Doctor of Philosophy at Al-Azhar University, Egypt related to zakat made him an expert in the field of zakat and the result of his magnum opus, *Fiqh al-Zakah* (2006). Yusuf Qardhawi tried to shape the thinking of the community to be convinced that zakat is a solution to the socio-economic empowerment of Muslims and to bridge the disparity between the rich and the poor. His ijtiḥad related to the need to issue income zakat for those who qualify as a reference and is used by many parties including zakat institutions in Malaysia.

He also strives to educate and teach the community on priorities and priorities in doing something when the book entitled *Fi Fiqh al-Awlawiyyat Dirasah Jadidah Fi Daw' al-Quran Wa al-Sunnah* (1996) is written and disseminated. If traced, this book touches on the chapter of the permissibility of feeding the poor as opposed to performing Hajj or umrah many times. This can be categorized as one of the methods of educating the public to think about others who are more in need and thus successfully build a commendable community support system. It touches on the 'religious' side of the view and lives by choosing the right one at the right time.

In fact, Yusuf al-Qaradhawi is indeed a *murabbi* (educator), *muslih* (bearer of goodness), *mufakkir* (thinker) and *mujaddid* (carrier of reform) in this day and age. His ideas and ideas remain relevant to this day and are a legacy in various branches of Islamic knowledge and educate and nurture the people to face the challenges of the new millennium such as the sophistication of digital technology, climate change, universal peace challenges, health challenges, political, social, economic challenges, new generation challenges and many more. All of them, starting with the clear method of Education and understanding of *Tarbiyah Islamiyyah*.

CONCLUSION

The true understanding of Islam is based on religion and an integrated *Tarbiyah Islamiyyah*. A holistic education is not just a specific branch, Yusuf al-Qaradhawi managed to bring the community to see Islam in all branches of knowledge by applying *Tarbiyah Islamiyyah* to the beginning which started from a family institution and continued in schools and small gatherings (*Usrah*). Yusuf al-Qaradhawi also presented various solutions that are fresh, contemporary and relevant to the community in various problems starting in the matter of individual moral education, family institutions, social depravity of society and governance the state, all of which are based on clear religious knowledge and solved by relevant methods. His reference and *Murobbi ummah* should continue to be studied in order to bring more detailed and in-depth solutions. The results of the study found that Yusuf al-Qaradhawi's approach puts the foundation of the solution to every problem necessary to the continuous *Tarbiyah Islamiyyah* process and applied in every other branch of the field of knowledge, which is by placing the *ruh* Islam in educating the community. It is hoped that future studies can focus on more detailed-on education from the point of view of Yusuf al-Qaradhawi in a more detailed aspect at the individual level, family, society, country and Ummah.

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