



### Pedagogical Values in QS. Al-An'am Verse 32 and Implications on Life Goals: An Islamic Education Perspective

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#### ABSTRACT

QS Al-An'am verse 32 emphasizes that the life of the world is only a game and entertainment, while the afterlife is the real life. This research aims to discuss the pedagogical values in QS. Al-An'am verse 32 and its implications for the purpose of human life from an Islamic perspective. Through a literature study approach, this research explores the views of the mufasirs. The results of this study reveal that QS. Al-An'am verse 32 provides important insights for a Muslim's view of life in navigating life in the world and preparing for life in the hereafter. This verse emphasizes that the world is only temporary and full of impermanent pleasures. Therefore, humans are invited to make the life of the world a means to achieve true happiness in the hereafter. The pedagogical values contained in this verse have important implications in Islamic education, namely forming a generation of faith, piety, and noble character. These values include; (1) fostering faith and piety as the main foundation of a Muslim's life, (2) teaching that the world is used as a tool to achieve happiness in the hereafter, not the ultimate goal, (3) awareness that everything you have is a mandate of Allah that must be accounted for, (4) the importance of gratitude and staying away from excessive love of the world. Education based on Qur'ani values like this is expected to create a generation that is not only intellectually intelligent, but also morally and spiritually strong, ready to face life's challenges with full responsibility and wisdom.

**Keywords:** QS. Al-An'am 32, Pedagogical Values, Islamic Education, Spirituality.

#### ABSTRAK

QS Al-An'am ayat 32 menegaskan kehidupan dunia hanya permainan dan hiburan, sedangkan kehidupan akhirat adalah kehidupan yang sesungguhnya. Penelitian ini bertujuan untuk membahas nilai-nilai pedagogis dalam QS. Al-An'am ayat 32 serta implikasinya terhadap tujuan hidup manusia dalam perspektif Islam. Melalui pendekatan studi pustaka, penelitian ini mengeksplorasi pandangan para mufasir. Hasil penelitian ini mengungkapkan bahwa QS. Al-An'am ayat 32 memberikan wawasan penting bagi pandangan hidup seorang muslim dalam mengarungi kehidupan di dunia dan mempersiapkan diri untuk kehidupan di akhirat. Ayat ini menekankan bahwa dunia hanya bersifat sementara dan penuh dengan kenikmatan yang tidak kekal. Oleh karena itu, manusia diajak untuk menjadikan kehidupan dunia sebagai sarana untuk mencapai kebahagiaan sejati di akhirat. Nilai-nilai pedagogis yang terkandung dalam ayat ini memiliki implikasi penting dalam pendidikan Islam, yaitu membentuk generasi yang beriman, bertakwa, dan berakhlak mulia. Nilai-nilai tersebut antara lain; (1)

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*menumbuhkan keimanan dan ketakwaan sebagai pondasi utama kehidupan seorang muslim, (2) mengajarkan bahwa dunia digunakan sebagai alat untuk mencapai kebahagiaan di akhirat, bukan tujuan akhir, (3) kesadaran bahwa segala sesuatu yang dimiliki adalah amanah Allah yang harus dipertanggungjawabkan, (4) pentingnya rasa syukur dan menjauhkan diri dari kecintaan yang berlebihan terhadap dunia. Pendidikan yang berlandaskan nilai-nilai Qur'ani seperti ini diharapkan dapat menciptakan generasi yang tidak hanya cerdas secara intelektual, tetapi juga kuat secara moral dan spiritual, siap menghadapi tantangan hidup dengan penuh tanggung jawab dan kearifan.*

**Kata Kunci:** QS. Al-An'am 32, Nilai Pedagogis, Pendidikan Islam, Spiritualitas

## INTRODUCTION

Surah. Al-An'am verse 32 is one of the important guidelines in Islamic education which teaches that the life of this world is only a temporary pleasure, while the afterlife is the ultimate goal. This verse contains pedagogical values that are relevant to the formation of students' character, both in moral and spiritual aspects (Faiz & Faridah, 2022). Education is not only aimed at academic achievement, but also the formation of human beings who have faith, piety, and noble character in accordance with Qur'ani values (Saputra & Abidin, 2021).

Pedagogical values refer to fundamental principles in learning that aim to create individuals who are not only intellectually intelligent but also have a high moral awareness. In the context of QS. Al-An'am verse 32, this verse teaches the importance of balancing worldly achievements and preparation for the hereafter. This is very relevant to character education which is one of the focuses in the education system in Indonesia, as regulated in Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System (Rachmad et al., 2022). Islamic education emphasizes that the purpose of human life does not only stop at worldly happiness, but also includes the achievement of happiness in the hereafter, in order to become a pious human being (Mugiarto et al., 2021). In this case, education plays a role as a tool to internalize religious and moral values that are useful for individuals and society (Hidayatullah & Saputra, 2022). According to Islam, human life is a test given by Allah, so every individual has a moral and social responsibility to live a good life. Therefore, education must be able to create human beings who not only have intellectual intelligence but also moral and spiritual strength (Sholihah & Maulida, 2020).

In QS. Al-An'am verse 32 also emphasizes the importance of understanding that the life of the world is temporary. Learners are taught to understand that worldly pleasures should not be the main goal in life. Instead, education should encourage students to prioritize spiritual development and preparation for the afterlife (Rohman et al., 2023). This principle is important in the modern era, where materialism is often the primary focus of many individuals. By prioritizing Qur'anic values, education can help students to live with full awareness and have a strong relationship with Allah (Saputra & Abidin, 2021).

In educational practice, these pedagogical values can be implemented through various approaches. For example, an approach that prioritizes dialogue and discussion allows students to understand and reflect on the values contained

in QS. Al-An'am verse 32. In addition, integrating religious values in daily learning can also strengthen the character of students (Mulyadi et al., 2023). Research shows that character education based on religious values is able to increase students' moral and ethical awareness, so that they can become individuals who contribute positively to society (Sholihah & Maulida, 2020).

The curriculum is designed based on the pedagogical values in QS. Al-An'am verse 32 can produce graduates who are not only academically intelligent but also have a strong character. Research also shows that the integration of Islamic values in the curriculum can strengthen students' religious identity (Alnashr et al., 2022). As such, it is important for educators to understand these values and apply them in the learning process. Islamic education based on Qur'ani values is able to produce a generation that is not only intellectually competent but also morally and spiritually resilient (Rachmad et al., 2022).

In the context of globalization, these values are also the foundation for facing the challenges of the times. By integrating QS values. Al-An'am verse 32 in education, it is hoped that students can develop superior character and be able to face social changes wisely (Darsyah et al., 2023). Pedagogical values like these provide a solid foundation for building an education system that is not only oriented towards material achievement but also on the formation of individuals with integrity.

Education in Islam also has a broader purpose, namely to maintain the survival of human beings as individuals and as part of society. Education must be able to provide moral direction, cleanse the soul, and form a noble character (Langgulung, 1991). QS. Al-An'am verse 32 provides a clear guide about the importance of living with awareness of the ultimate goal of life, namely life in the hereafter. Education based on these values will create individuals who are not only worldly successful but also able to achieve true happiness in the hereafter (Perwati, 2023).

Overall, the pedagogical values in QS. Al-An'am verse 32 can be an important reference in designing a holistic education system. By applying these values, education is expected to produce a superior generation not only in terms of academics but also in terms of morals and spirituality (Faiz & Faridah, 2022). Education based on Qur'anic values is able to make a significant contribution in forming a better and harmonious society. This is in line with the goal of national education which wants to create Indonesian people who have faith, piety, and noble character.

## METHODS

This study uses a qualitative approach with the library research method. In this study, data was collected from various sources, both primary and secondary. Primary data sources are in the form of main texts such as the Qur'an, Hadith, and the book of tafsir. Secondary sources include journals, books, and previous research that are relevant to discussions related to educational values in Islam. The analysis technique used is the thematic interpretation method (*maudhu'i*), which

examines certain themes related to the purpose of life and education in Islam. This research aims to identify the pedagogical values contained in QS. Al-An'am verse 32, as well as its implications for the purpose of education and the journey of human life, especially in the context of Islamic education.

This literature research is expected to provide a comprehensive understanding of the relevance of the concept of life goals in an Islamic perspective with education, both in terms of individual personality development and its influence on the Muslim community as a whole (Quantitative, 2016). The data obtained is analyzed by reducing data, presenting data, and drawing conclusions, which aims to provide an in-depth theoretical perspective on the relationship between education and human life journey in Islam (Rijali, 2018).

## RESULTS AND DISCUSSION

The results of this study relating to pedagogical values in QS. Al-An'am verse 32 and implications on life goals: an Islamic education perspective, can be presented as follows:

### A. Theological Foundations

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُمْ وُجُودٌ لِدَارِ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ (٣٢)

*Means: And the life of this world is just a game and a joke. As for the hereafter, it is really better for the pious people. Don't you understand?. (Qs. Al-An'am : 32)*

### B. Interpretation of the Mufasir

This interpretation will be studied with a historical and thematic approach to QS. Al-An'am verse 32, thus providing a deep understanding of its implications for the Islamic view of the purpose of human life. According to *Tafsir as-Sa'di*, the world is described as a game and joke that affects the body and heart more. Man's love for the world often blinds them to a nobler end goal, the hereafter. Only the pious understand that the hereafter is much better and deserves priority. This is in line with the interpretation that emphasizes that the world is only temporary, while the afterlife is the actual life (Aginta et al., 2023).

Deep *Tafsi's AL-Mukhtashaar*, the life of the world is likened to a deception for those who do not prioritize the pleasure of Allah. On the other hand, those who fear Allah and believe will have a better life in the hereafter (Anggara, 2020). The pedagogical value that can be taken from this verse is the importance of directing people to always believe and fear Allah. The world should be seen as a means to achieve happiness in the hereafter, not as the ultimate goal. It also educates people to be grateful, to avoid excessive love of the world, and to realize that everything will be accountable to God.

This understanding is supported by QS. Az-Zariyat verse 56 which affirms that the purpose of the creation of humans and jinn is to worship Allah. Knowledge of Allah and obedience to Him are the essence of a servant's life, which leads to the perfection of worship. More broadly, the world is seen as a

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temporary place to gather provisions for the hereafter. The Prophet PBUH often reminded that the life of the world is only like a temporary shelter before heading to the final destination. The Prophet also emphasized that the world and its love often cause endless sadness and regret, as well as wasted efforts in the hereafter if not directed to the right purpose.

It is important to realize that loving the world excessively will only bring anxiety, fatigue, and regret, as mentioned by Imam Ibn al-Qayyim. The world is a place of temporary pleasure, and the quest to find happiness in it must always be in harmony with the ultimate goal of human life, which is to serve Allah and prepare for the hereafter.

### C. Pedagogical Values

In the context of education and character development, QS. Al-An'am verse 32 provides a deep insight into pedagogical values that can be internalized in daily life. This verse emphasizes that this life is just a game and a joke, while the hereafter is a better and more eternal life.

This understanding leads individuals to direct their life goals not only at worldly attainment, but also on the search for higher spiritual values. In this case, the values contained in the verse can be the foundation for the formation of good character and morals, which is an important aspect of education. The following are the pedagogical values contained in QS. Al-An'am verse 32 :

1. Educating His servants to always have faith and fear Allah.

The first pedagogical value contained in this verse is an invitation to always believe and fear Allah. Faith and piety are the foundation for the life of a Muslim. By believing, a person acknowledges the existence of Allah SWT as the only God who has the right to be worshipped. Meanwhile, piety is an effort to always stay away from His prohibitions and carry out His commands. The Qur'an expressly states, "Indeed, prayer prevents vile and unlawfulness" (Al-Ankabut: 45). Faith and piety will shape one's character to be better and distance oneself from actions that harm oneself and others.

2. Teaching His servants to make the world a tool to obtain happiness in this world and the hereafter.

This verse teaches that the world is only a temporary stopover, while the hereafter is an eternal abode. Therefore, humans should not be complacent with worldly pleasures alone, but must always think about the afterlife. The world can be used as a means to achieve happiness in the hereafter by using it to worship, do righteous deeds, and help others. As Allah SWT says, "And seek what Allah has given you (happiness) in the hereafter, and do not forget your share of worldly (pleasures)" (Al-Qashas: 77).

3. Always realize that what we have belongs to God and will be held accountable.

All the blessings and sustenance that we enjoy are a gift from Allah SWT. We are only as caliphs on earth who are entrusted with managing everything that Allah has given. Therefore, we must always be grateful and use these blessings for good. Allah SWT will hold us accountable for all our deeds, both

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good and bad. As Allah SWT says, "And indeed you will be submitted (back) to your Lord" (Al-An'am: 62).

4. Educating Na servants to always be grateful for His bounty and stay away from *their hubud-du*.

Gratitude is a reflection of one's faith. By being grateful, we acknowledge the greatness of Allah SWT and realize that all the blessings we receive are His gifts. On the other hand, the attitude of *hubud-dunya* (excessive love of the world) can distance a person from Allah SWT and lead him to destruction. The Prophet Saw said, "The world is jewelry, and the best jewelry in the world is a righteous woman" (HR. Muslim). This hadith shows that the world does have beauty, but it should not be the main purpose of life.

#### D. Implications for the Purpose of Life

Pedagogical values in QS. Al-An'am verse 32 has very significant implications for the purpose of human life. This verse encourages humans to have a higher goal in life, namely to achieve the pleasure of Allah SWT and happiness in the hereafter. By understanding these values, humans will be motivated to:

1. Building a Strong Relationship with Allah SWT: Through Worship, Prayer, and Dhikr

The first pedagogical value contained in QS. Al-An'am verse 32 is a call to build a strong relationship with Allah SWT. Worship, prayer, and dhikr are the main pillars in this effort. Through worship, a Muslim can draw closer to Allah and feel His presence. Prayer, as a form of supplication to Allah, as well as dhikr, which is a constant reminder of Allah, is very important in fostering inner peace and the belief that Allah is always present in every aspect of life. QS. Ar-Ra'd: 28 affirms that "only by remembering Allah does the heart become peaceful." Thus, dhikr that is carried out continuously can strengthen the faith of a Muslim in living life and facing various challenges.

2. Righteous Deeds: Helping Others, Doing Good, and Avoiding Bad Deeds

Righteous deeds are a tangible manifestation of one's faith. Through pious deeds, a Muslim not only contributes to others, but also gets closer to Allah SWT. Righteous deeds include various forms of kindness, such as providing assistance to people in need, doing justice, and maintaining friendship. This good deed reflects the moral and social teachings of Islam, as affirmed in the hadith and the Qur'an. Consistency in doing righteous deeds contributes to the welfare of the community and becomes a spiritual investment for the hereafter. Thus, pious deeds not only increase the sense of humanity, but also strengthen a Muslim's relationship with Allah SWT and increase rewards.

### 3. Maintaining Noble Morals: Showing a Good Attitude, Patience, and Tawakal to Allah

Noble morals are a reflection of a person's faith. Kindness, patience, and tawakal to Allah are integral parts of commendable morals. By maintaining good morals, a person will be more easily accepted by the community and get blessings from Allah SWT. Islam strongly emphasizes the importance of commendable behavior as a manifestation of faith that leads to goodness in this world and in the hereafter. In social interaction, good morals contribute to creating a harmonious and benevolent society.

### 4. Preparing Provisions for the Hereafter: Trying to Collect Righteous Deeds as Provisions in the Hereafter

Life in this world is only temporary, while the hereafter is an eternal life. Therefore, every Muslim must prepare provisions for the hereafter by collecting righteous deeds. Charity serves as savings for the life to come. In the perspective of Islam, every Muslim is invited to focus on deeds that are valuable before Allah SWT, as stated in QS. Al-An'am: 32, which reminds us of the importance of not getting caught up in worldly games, but trying to accumulate good deeds as a provision for eternal life in the hereafter.

## CONCLUSION

Conclusion of the discussion that has been carried out, it can be concluded that QS. Al-An'am verse 32 provides important insight into the outlook on life of a Muslim in navigating the world and preparing for the hereafter. This verse emphasizes that the world is only temporary and full of pleasures that are not eternal. Therefore, humans are invited to make the life of the world a means to achieve true happiness in the hereafter. The pedagogical values contained in this verse have important implications in Islamic education, namely forming a generation that has faith, piety, and noble character. These values include; (1) fostering faith and piety as the main foundation of a Muslim's life, (2) teaching that the world is used as a tool to achieve happiness in the hereafter, not the ultimate goal, (3) awareness that everything you have is a mandate of Allah that must be accounted for, (4) the importance of gratitude and staying away from excessive love of the world. Education based on Qur'ani values like this is expected to create a generation that is not only intellectually intelligent, but also morally and spiritually strong, ready to face life's challenges with full responsibility and wisdom.

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