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The Boundaries of Education and Educational Tools from the Perspective of General Education and Islamic Education

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Abstract

Education is a conscious and planned process aimed at developing knowledgeable, moral, and character-driven individuals. However, the implementation of education is subject to various limitations related to human capabilities, environmental factors, and prevailing normative values. Likewise, educational tools, as instruments for achieving educational objectives, possess inherent limitations in their functions and effectiveness. This study aims to analyze the limits of education and educational tools from the perspectives of general education and Islamic education. The research employs a library research method with a descriptive-analytical approach. The findings indicate that general education tends to define educational limits based on rational and empirical considerations, whereas Islamic education emphasizes revealed knowledge and moral values as fundamental boundaries. Although educational tools play a significant role in supporting the learning process, they cannot replace the essential role of educators. Therefore, an integration of general and Islamic educational perspectives is needed to develop a more comprehensive and holistic educational framework.

Keywords: *educational boundaries, educational tools, Islamic education, general education*

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INTRODUCTION

Education is a fundamental human need that serves to optimally develop one's potential, including intellectual, moral, social, and spiritual aspects. From a modern perspective, education is seen as a primary instrument for improving the quality of human resources and driving the advancement of civilization. However, education is not a limitless process. Educational success is influenced by various factors, both internal to the student and the surrounding social, cultural, economic, and technological environment (Korosando & Raji, 2023).

In educational practice, the view persists that education can shape human beings perfectly without considering the limitations of each individual. However, each student has different characteristics, abilities, talents, interests, and environmental backgrounds, making educational outcomes difficult to standardize (Nurhabibah Harahap et al., 2024). Understanding the boundaries of education is crucial for formulating educational goals realistically and implementing them effectively, tailored to the individual's specific needs.

In the context of Islamic education, the concept of educational boundaries has a broader meaning because it is oriented not only toward intellectual development but also toward the formation of students' morals and spirituality. Islamic education recognizes that humans have limitations as creatures of God Almighty, therefore, the educational process must be directed toward developing balanced potential across the physical, intellectual, and spiritual dimensions. Therefore, the boundaries of education from an

Islamic perspective are not only technical and psychological but also normative based on the values of the Quran and Hadith (Hanna & Sofy, 2025).

In this era of rapid technological development, educational tools have also undergone significant transformation. Various learning media and technologies have been used to enhance the effectiveness of the teaching and learning process. However, educational tools are not the sole factor determining educational success. The presence of technology cannot completely replace the role of educators as guides, role models, and character builders for students (Anggreana et al., 2025). Excessive reliance on educational tools can lead to the misconception that technology can replace the entire educational process, which is inherently humanistic.

Based on these conditions, a comprehensive study of the boundaries of education and educational tools is needed from the perspectives of general education and Islamic education. This study is crucial for providing a more comprehensive understanding of the scope, function, and limitations of education and educational tools, thus providing a foundation for developing more effective and proportionate educational theories and practices.

This research aims to analyze the concept of the boundaries of education from the perspective of general education, examine the boundaries of education from the perspective of Islamic education, analyze the function and limitations of educational tools in the learning process, compare the concepts of the boundaries of education and educational tools in general education and Islamic education, and provide a conceptual understanding of the role of educational tools as supporting tools that cannot replace the role of educators in the educational process.

Based on the literature review, most previous studies only discuss the boundaries of education from the perspective of general education or only examine educational tools and learning technology separately. Other studies focus more on the effectiveness of digital learning media without addressing the limitations of their use in achieving overall educational goals.

Furthermore, studies on the boundaries of education from the perspective of Islamic education generally emphasize the goals of Islamic education, moral values, and character formation. However, few have integrated discussions of the boundaries of education and the boundaries of educational tools into one comprehensive study. Therefore, there is still a research gap in the form of the absence of studies that specifically compare the boundaries of education and educational tools between the perspectives of general education and Islamic education in a systematic manner.

This study differs from previous research in several important aspects. Earlier studies primarily focused on the limits of education within the context of general education, whereas this study examines the boundaries of education from both general education and Islamic education perspectives simultaneously. Previous research often emphasized the effectiveness of educational tools or learning technologies, while the present study investigates not only the functions of educational tools but also their limitations within the educational process. Furthermore, earlier studies on Islamic education mainly discussed educational goals and values, whereas this research specifically analyzes the boundaries of education and educational tools from an Islamic educational perspective. In addition, previous investigations tended to address these issues separately and partially, while this study adopts a comprehensive and integrative approach.

The novelty of this research lies in several key contributions. First, it integrates the perspectives of general education and Islamic education by comparatively examining the

boundaries of education, thereby providing a more comprehensive understanding of the scope and limitations of educational practices. Second, it offers a dual analysis of both the limits of education and the limits of educational tools. Unlike previous studies that focused solely on educational processes, this research also explores the constraints of educational tools as instruments that support learning. Third, the study strengthens the humanistic and spiritual dimensions of education by demonstrating that educational success is not determined solely by the sophistication of educational tools or technologies, but also by the role of educators, meaningful human interactions, and the spiritual values that underpin Islamic education. Fourth, this study proposes a conceptual model of educational boundaries that can serve as a theoretical reference for the development of education in the digital era, helping educators and policymakers avoid overly optimistic assumptions regarding the ability of education and technology to shape human beings perfectly.

Therefore, this study is expected to make significant theoretical and practical contributions to the advancement of educational philosophy, Islamic education studies, and the appropriate utilization of educational tools in contemporary educational settings.

METHOD

The research method used in this study is a qualitative approach using library research. This qualitative approach was chosen because this study aims to understand, interpret, and analyze concepts related to the boundaries of education and educational tools in depth, based on various relevant literature sources. Library research was used because the objects of study are ideas, theories, concepts, and previous research results published in various scientific sources.

The data sources in this study consist of primary and secondary data. Primary data were obtained from books discussing educational philosophy, educational theory, Islamic education, and the concept of educational tools. Meanwhile, secondary data were obtained from scientific journals, research articles, proceedings, academic documents, and other scientific sources related to the research theme. Sources were selected based on their credibility, relevance, topicality, and contribution to the discussion of the boundaries of education and educational tools from the perspective of general education and Islamic education.

Data collection was conducted through documentation study, namely by identifying, inventorying, reading, and reviewing various literature related to the research focus. Next, the obtained data was classified based on specific themes, such as the concept of educational boundaries, educational goals, factors influencing educational success, educational tools, and Islamic educational perspectives on the boundaries and functions of education.

Data analysis used a descriptive-analytical method. In the descriptive stage, the researcher systematically and objectively described various concepts and theories found in the literature. Next, in the analytical stage, the data was critically analyzed to identify similarities, differences, and relationships between the concepts of educational boundaries and educational tools from the perspectives of general education and Islamic education. The analysis was conducted through a process of data reduction, data presentation, and conclusion drawing to obtain a comprehensive understanding of the scope, function, and limitations of education and educational tools.

To maintain data validity, this study employed source triangulation techniques, comparing various opinions, theories, and research findings from different sources to obtain a more objective and in-depth understanding. Thus, the research results are expected to provide a comprehensive conceptual picture of the boundaries of education

and educational tools and their relevance to the development of general education and Islamic education in the contemporary era..

RESULT AND DISCUSSION

The boundaries of education are the demarcation lines that determine the extent to which the educational process can be carried out, both in terms of objectives, methods, content, and implementation. These boundaries encompass normative, philosophical, social, and religious aspects that serve as guidelines for the implementation of education (Uyoh Sadulloh, 2018). In general education, the boundaries of education are usually determined by social, legal, and cultural values, as well as national educational goals. For example, the National Education System Law in Indonesia stipulates that education must be based on Pancasila and the 1945 Constitution, so that all forms of education must not conflict with these values. Meanwhile, in Islamic education, the boundaries of education are not only social but also theological. This means that every educational process must be in accordance with the principle of monotheism and must not conflict with Islamic law..

The Boundaries of Education in the Perspective of General Education

In educational studies, the boundaries of education are the scope, extent, and area of work that determine the extent of the educational process. Education cannot be understood solely as teaching and learning activities in schools, but rather as a lifelong process of human development. According to Hasbullah, education has boundaries that encompass the dimensions of time, place, goals, students, educators, and the educational environment (Hasbullah, 2019).

In general, the boundaries of education can be seen from the following aspects:

The Timeline of Education

Education continues from birth to death (lifelong education). The concept of lifelong education has become a modern educational paradigm that positions humans as lifelong learners. According to a book by Uyoh Sadulloh, education does not end when someone completes formal education, but rather continues through life experiences, work, family, and community (Uyoh Sadulloh, 2018).

The Limits of the Educational Environment

Education takes place in three main environments known as the Three Centers of Education: family, school, and community. This idea was introduced by Ki Hajar Dewantara, who emphasized that educational success is determined not only by schools, but also by family and community (Sapdi Rohmat Mulyana, 2022). Research in the Al-Manar Journal shows that the simultaneous involvement of family, school, and community contributes significantly to the formation of student character and the success of the educational process. The synergy of these three environments serves as both the boundary and the inseparable workspace of education (Hendayani, 2019).

The Boundaries of Educational Objectives

General education is defined by the goal of developing holistic human beings, encompassing intellectual, emotional, social, moral, spiritual, and skills aspects. Education is not solely oriented toward mastering knowledge, but also toward developing students' character and life skills comprehensively. This aligns with the national education goals as stipulated in Article 3 of Law Number 20 of 2003 concerning the National Education System, namely, developing students' potential to become individuals who believe in and fear God Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, democratic, and responsible (Jejen Musfah, 2023).

The Boundaries of Educational Material

Not all human experiences are suitable for use as educational material. The selection of material must consider the student's developmental level, its relevance to educational

objectives, and the needs of society and the times so that learning is meaningful and beneficial to students (Hei & Indonesia, n.d.).

Thus, the boundaries of general education encompass space, time, objectives, students, educators, and the environment, all interconnected to form a comprehensive educational system.

The Limits of Education in the Perspective of Islamic Education

From an Islamic perspective, the scope of education is broader than that of general education, as it focuses not only on worldly life but also on the afterlife. Islamic education is the process of developing humans to become perfect humans, individuals who develop in a balanced manner across physical, intellectual, and spiritual dimensions. Islamic education lasts a lifetime and encompasses all aspects of human life. Husni's research explains that the concept of perfect humans is both the framework and the goal of Islamic education. Islamic education not only develops intellectual intelligence but also establishes a balance between spiritual, moral, and social strengths so that students are able to fulfill their role as caliphs on earth (Husni & Atoillah, 2022). Islamic education is not only oriented towards the transfer of knowledge but also towards the development of students' personalities and morals through exemplary behavior and the practice of educators (Afga Sidiq Rifai, 2015).

From a material perspective, the scope of Islamic education encompasses teachings derived from the Quran, Hadith, and the ijtihad of scholars that are relevant to current developments. The material taught must align with Islamic values, including faith, worship, morals, and social interactions. Islamic education is not limited to religious instruction alone, but also encompasses general knowledge, as long as it does not conflict with religious principles (Rahman, 2022). This demonstrates the openness of Islamic education, which nonetheless has its own value boundaries.

Studies in the Al-Manar Journal show that the boundaries of Islamic education are determined not only by the curriculum and educational institutions, but also by the orientation of student character development based on the value of monotheism. Islamic education is understood as an integrative process that connects the cognitive, affective, and psychomotor dimensions with the ultimate goal of developing individuals who are faithful, knowledgeable, and have noble character. Therefore, all educational activities must be within the framework of Islamic values and the goal of benefiting the community (Fauzi, 2021).

From a methodological perspective, the boundaries of Islamic education are evident in the selection of learning strategies that align with Islamic law. For example, discussion, lecture, role-playing, and hands-on practice methods must be implemented while adhering to Islamic ethics. The methods used must not contain elements that contradict religious teachings, such as physical or verbal violence that violate the principle of compassion in education (Ansori et al., 2025). Therefore, educators need to possess both pedagogical competence and a sound understanding of religion.

Furthermore, the boundaries of Islamic education also emerge in the context of the relationship between educators and students. Islam teaches etiquette (adab) in the teaching and learning process, such as respecting teachers, caring for students, and creating a safe and conducive learning environment (Hasan, 2023). Interactions between educators and students must be based on mutual respect, free from discriminatory or demeaning behavior. The environment and education play a strategic role in developing human nature, allowing the educational process to take place in various student environments (Sudrajat et al., 2021).

In the modern era, the boundaries of Islamic education are receiving increasing attention, particularly regarding the use of information technology in learning. Although technology brings significant benefits, its use must remain within an Islamic framework, such as avoiding negative content, maintaining good manners in digital communication,

and ensuring that its purpose supports the formation of Islamic character (M. Fadillah, 2024). Thus, the boundaries of Islamic education remain relevant and must be strengthened so that education can prepare a generation of Muslims who are both adaptive and virtuous.

Educational Tools in General Education Perspective

Educational tools are anything used to achieve educational goals. According to Indonesian education experts such as Ngalim Purwanto and Syaiful Bahri Djamarah, educational tools include both physical and non-physical resources that aid the learning process (Purwanto, 2019).

General education emphasizes whole-person education. This concept requires the use of educational tools that are not solely focused on academic aspects but also on character development and human values (Rizal & Nurdin, 2020). Social change and technological advancements require education to expand the scope of learning while developing various educational tools that are adaptive to changing times (Marlika et al., 2025).

In general education, educational tools take various forms that support the achievement of educational goals and facilitate students' learning and character development. One of the most fundamental forms is role modeling, in which teachers become models of behavior whose attitudes, values, and actions can be observed and imitated by students in everyday life. Alongside this, habituation plays an important role because positive behaviors practiced continuously and consistently gradually shape students' character, discipline, and moral conduct.

Another important educational tool is advice and guidance. Through advice, educators help students understand values, norms, and appropriate behavior, thereby fostering moral awareness and responsible decision-making. In addition, rewards are used to strengthen positive behavior and achievement. Recognition and appreciation can motivate students to maintain desirable actions and strive for further improvement.

General education also employs punishment as a corrective educational tool when students violate established rules or norms. Educational punishment is intended not merely to penalize but to encourage reflection, self-control, and behavioral improvement. Finally, learning media constitute an increasingly important category of educational tools. These media include textbooks, modules, videos, digital technologies, internet resources, laboratories, and other instructional materials that facilitate the delivery of knowledge, increase learning effectiveness, and support students' understanding of educational content.

Together, these educational tools demonstrate that education is not limited to the transmission of information. Rather, it involves a combination of exemplary conduct, habit formation, moral guidance, reinforcement, correction, and instructional media that collectively contribute to students' intellectual, moral, and personal development.

Educational Tools in the Perspective of Islamic Education

In Islamic education, educational tools are understood in a broader sense because they encompass both material and spiritual dimensions. Educational tools refer to anything that contributes to the achievement of Islamic educational objectives, particularly the development of individuals who possess strong faith (*iman*), noble character (*akhlaq*), and moral responsibility. Unlike general education, Islamic education emphasizes not only intellectual development but also spiritual growth and character formation based on Islamic values.

One of the most important educational tools in Islam is **role modeling (*uswah hasanah*)**. The Prophet Muhammad (peace be upon him) serves as the ultimate example for Muslims, demonstrating how values and principles should be practiced in everyday life. Through exemplary behavior, educators can influence students more effectively, as learners often imitate actions and attitudes more readily than they absorb theoretical instruction alone (Ritonga et al., 2024).

Another significant tool is **habituation (*ta'wid*)**, which involves the continuous practice of positive behaviors such as prayer, discipline, honesty, responsibility, and respect for others. Through repetition and consistency, these behaviors gradually become part of a student's character and personality (Ali, 2019). Similarly, **advice (*mau'izhah*)** plays an important role in Islamic education by addressing the affective and emotional dimensions of learners. Through sincere guidance and moral reminders, educators help students internalize ethical values and strengthen their spiritual awareness.

Islamic education also utilizes **commands and prohibitions** as educational instruments. The principle of *amar ma'ruf nahi munkar* (enjoining good and forbidding evil) serves as a framework for moral education, guiding students toward righteous behavior while discouraging actions that contradict Islamic teachings (Ali, 2019). In addition, **rewards and punishments** are employed in a balanced and proportional manner to encourage desirable conduct and correct inappropriate behavior. Their primary purpose is educational development rather than mere control or discipline (Siregar & Muhammad Syaifullah, 2023).

A distinctive educational tool within Islamic education is the **authority and moral credibility of the educator (*wibawa pendidik*)**. Teachers who demonstrate integrity, wisdom, and exemplary character are more likely to gain students' respect and influence their attitudes and behavior positively. The educator's personal character therefore becomes an essential component of the educational process (Ritonga et al., 2024).

Furthermore, **educational media and technology** have become increasingly important in contemporary Islamic education. Advances in technology enable the use of e-learning platforms, Qur'anic applications, interactive multimedia, and various digital learning environments. These tools can enhance accessibility and learning effectiveness; however, their utilization must remain aligned with Islamic principles and values to ensure that technological advancement supports, rather than undermines, the moral and spiritual objectives of education (Susanti et al., 2024).

Overall, the educational tools employed in Islamic education reflect a holistic approach that integrates intellectual, moral, spiritual, and social development. Through the combination of role modeling, habituation, advice, moral guidance, authority, rewards and punishments, and appropriate use of technology, Islamic education seeks to nurture individuals who are not only knowledgeable but also morally upright and spiritually conscious.

Based on a review of the literature on general education and Islamic education, the author argues that the boundaries of education should not be viewed as restrictive limitations that narrow the scope of educational activities. Rather, they function as a conceptual framework that defines the scope, direction, and operational parameters of education, enabling educational processes to be implemented systematically and effectively. This perspective is consistent with findings published in the *Journal of Al-*

Manar, which emphasize that education requires clear goals, direction, and operational boundaries to ensure that the development of learners is conducted in an effective, purposeful, and sustainable manner (Journal et al., 2022).

In general education, educational boundaries are primarily oriented toward the development of human potential to prepare individuals for social participation and professional life. The focus is placed on equipping learners with the knowledge, skills, and competencies necessary to function effectively within society. In contrast, Islamic education encompasses a broader dimension because, in addition to fostering intellectual and social development, it seeks to guide individuals toward a transcendent purpose, namely devotion and submission to Allah SWT. This perspective is supported by studies published in the *Journal of Al-Manar*, which explain that Islamic education is not limited to the acquisition of knowledge but also aims to cultivate a Muslim personality characterized by noble character, moral responsibility, and accountability before both Allah and society.

From the author's perspective, the concept of educational boundaries in Islamic education is more comprehensive because it incorporates several interconnected dimensions. First, it integrates both worldly and hereafter-oriented objectives, ensuring that educational success is measured not only by material achievements but also by spiritual development. Second, it embraces the principle of lifelong education, recognizing that learning and self-improvement continue throughout an individual's life. Third, it promotes the holistic development of the human being by integrating physical, intellectual, and spiritual dimensions. Fourth, it emphasizes the collective responsibility of education, involving not only schools but also families, communities, and society as a whole in the educational process.

With regard to educational tools, both general education and Islamic education share several fundamental similarities. They recognize the importance of role modeling, habituation, rewards, punishments, and instructional media as essential instruments for facilitating learning and character development. These educational tools serve to guide behavior, reinforce positive values, and support the achievement of educational objectives.

The primary difference lies in their philosophical foundations. General education tends to emphasize pedagogical effectiveness and learning outcomes, whereas Islamic education incorporates spiritual and moral dimensions as fundamental considerations in the use of educational tools. Consequently, educational tools in Islamic education are not merely instruments for transmitting knowledge but are also intended to cultivate moral character, ethical awareness, and personal integrity. This finding is consistent with studies published in the *Journal of Al-Manar*, which highlight that role modeling (*uswah hasanah*) and the habituation of Islamic values are among the most important instruments for character formation within Islamic education (Alami et al., 2024).

According to the author's analysis, the major challenge of twenty-first-century education does not lie in the lack of educational tools or technological resources. Instead, the challenge lies in the ability of educators to integrate modern educational tools with character-building and spiritual values. While digital technologies provide unprecedented opportunities for learning, their use must remain aligned with educational objectives that promote intellectual growth, moral excellence, and social responsibility. Therefore, educational innovation should not focus solely on technological advancement but also on ensuring that technology contributes to the formation of knowledgeable, ethical, and

responsible individuals capable of addressing the complexities of contemporary society while maintaining strong moral and spiritual foundations.

CONCLUSION

Education fundamentally has boundaries that serve as guidelines to ensure the educational process aligns with applicable goals, values, and norms. In general education, these boundaries encompass philosophical, social and cultural, psychological, and legal aspects. Philosophical boundaries emphasize the foundation of values, goals, and human nature in education, while social and cultural boundaries require education to respect societal norms and cultural diversity. Furthermore, psychological boundaries direct education to consider the development, abilities, and mental state of students. Legal boundaries emphasize that all educational processes must comply with applicable laws and regulations.

Meanwhile, in Islamic education, the boundaries of education are rooted in aqidah (faith), sharia (Islamic law), and morals. The boundaries of aqidah serve as the primary foundation that ensures education does not deviate from monotheism (tawhid). The boundaries of sharia (Islamic law) regulate all educational activities to comply with Islamic law derived from the Quran and Hadith. The boundaries of morals emphasize the formation of noble character as the primary goal of Islamic education. Furthermore, educational tools in both general and Islamic education play a crucial role in achieving educational goals, such as role models, habituation, advice, supervision, learning methods, and educational media and facilities. However, the use of educational tools must remain within ethical and normative boundaries and not harm the psychological development of students.

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