

Genealogy of islamic education thought by zakiah daradjat

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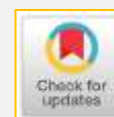
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ABSTRACT

This study discusses Zakiah Daradjat's perspective on Islamic education and its contribution to Islamic education in Indonesia. The main issues discussed are: (1) The concept of Islamic education according to Zakiah Daradjat; (2) The contribution of Zakiah Daradjat's thoughts about Islamic education to Islamic education in Indonesia. This study used the library research method, with primary data sources obtained from the works of Prof. Dr. Zakiah Daradjat who focuses on 3 (three) books, namely Psychology, Islamic Education, and Religious Education in Mental Development, as well as secondary data sources in the form of books relevant to this research. The data analysis technique used by the author in this study is data triangulation. The results of the discussion concluded: the concept of Islamic education according to Zakiah Daradjat is the essence of forming human beings who have noble morals or in other words morals are good deeds. Morals are a reflection of faith in the form of behavior, speech, and attitude. Because Islamic education is not merely religious education, but the cultivation of a religious spirit by accustoming children to good qualities and habits. The goal of Islamic Education is the embodiment of Islamic values in the human person of the student that is endeavored by Muslim educators. The contribution of Islamic education thought initiated by Zakiah Daradjat can be seen theoretically, namely: The components of Islamic education according to him are educators, students, educational methods, and curriculum which are an inseparable unit, one with the other equally taking part in achieve the goal, namely to create a generation of good morals. In practice, he was a reformer of Islamic education in his day.

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Introduction

Education can be defined as human efforts and endeavors to optimize one's personality in accordance with the values existing within society and its culture (Nashihin, 2017). Essentially, education is the human endeavor for human development. Nana Sudjana states that education is the effort to humanize humanity, essentially developing the potential or abilities of individuals so that they can live maximally both as individuals and

as part of society, and capable of implementing moral and social values as guides in their lives (Yurni & Bakti, 2016).

Education is an effort to humanize humanity, which stimulates Muslim intellectuals to explore educational concepts found in the Qur'an and Hadith so that they can be implemented systematically (Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, 2023). Islamic education will always be an interesting study not only because of its uniqueness in placing religion as the basis of values, but also abundant in concepts that are of high quality both in terms of concepts and their applications compared to modern educational concepts (Wael et al., 2021). In the treasury of Islamic educational thought, especially in Indonesia, we find educational thinkers who have intelligent and creative ideas that inspire and contribute greatly to the development of Islamic education in Indonesia (Alfian Nurul Khoirulloh, Hafidz, 2023). One of the figures in Indonesia who extensively studies and delves into educational concepts related to Islam is Prof. Dr. Zakiah Daradjat, M.A. (hereinafter referred to as Zakiah Daradjat).

Zakiah Daradjat is an Indonesian Muslim intellectual who does not solely focus his intellectual attention on religious psychological issues, but also on the field of education. This can be quoted from his works on Islamic education, including: Special Methodology for Teaching Islamic Religion, Concept of Islamic Education in Family and School, Science of Islamic Education, Religious Education in Mental Development, Methodology of Teaching Islamic Religion, Concept of Education in Islam, Personality of the Teacher, and many more ideas about education. Zakiah Daradjat has his own views in studying Islamic education (Nunzairina, 2018).

In brief, Zakiah Daradjat states that Islamic education is "an effort in forming a Muslim personality". According to Zakiah Daradjat, Islamic education is the formation of personalities that are more oriented towards changing mental attitudes, which are manifested in actions according to Islamic teachings. Therefore, education is not only theoretical but also practical (Daradjat, 2016). Hence, the results of this education must be implemented into behaviors that are in accordance with Islamic teachings, which can be termed righteous deeds. For Zakiah, Islamic education is essentially a means to educate humans with noble character. Character is a reflection of belief in behavior (Triana et al., 2023), language, and attitude, or in other words, character is good deeds (Nashihin, 2018). Faith is abstract, while character is a sign of faith in the form of conscious actions solely for Allah. Building humans is an effort to teach, train, lead, control, and set examples for someone to achieve predetermined goals.

Based on the above views, it can be said that Islamic education is not just the transmission of knowledge, but rather a system organized based on faith and piety, a system that is directly related to God. In Islamic education, a person's personality is clearly seen, making them 'insān kāmil', a complete human being in body and soul, capable of living and developing, and normal and reasonable because of their piety towards Allah SWT. This means that Islamic education is expected to produce individuals (Ardianta, 2022) who are beneficial to themselves and society, who are interested in practicing and developing Islamic teachings about God and fellow human beings, and who are capable of receiving more benefits from this universe for the future of this world and the hereafter (Ismail, Ali, & Us, 2022).

Zakiah Daradjat explains that the success of the educational process does not only depend on the teacher's condition, but also on the students' understanding. Therefore, a harmonious relationship between teacher and student is needed. So the teacher is not the sole decision-maker. In other words, students are not just learning objects but also subjects (Novita et al., 2022). Zakiah Daradjat's understanding of the ultimate goal of Islamic education assumes that the ultimate goal of Islamic education is to end human life while

remaining in an Islamic state. In this regard, Zakiah Daradjat understands that education is a process because the formation of a Muslim personality cannot be realized without an organized and systematic process (Kurnia & Sulfia, 2018).

It is very important to study and analyze Zakiah Daradjat's thoughts on Islamic education. Zakiah Daradjat uses teaching methods in Islamic education related to psychological, individual, and social issues of students and teachers themselves. Some teaching methods in Zakiah Daradjat's thought are based on religious, biological, psychological, and sociological sources of students (Kurnia & Sulfia, 2018).

Research on Zakiah Sudarajat's thoughts has been conducted by researchers including; firstly, Muhammad Mawangir, who researched Zakiah Sudarajat and his thoughts on the role of Islamic education in mental health. The research specifically examines how behavior changes in accordance with Islamic guidance. Secondly, Firda Pratiwi, who researched Child Education According to Zakiah Daradjat, this research specifically examines the parenting patterns of parents or educators. The unique aspect of the research findings lies in the concept of moderation (Ngabdul Shodikin et al., 2023) that neither gives too much freedom nor suppresses the child's will. The next research is a comparison of Zakiah Sudarajat and some other thinkers. Among these studies; Muhammad Basyrul Muvid, who studied contemporary Islamic education thinkers Hasan Langgulung and Zakiah Darajat and then sought common ground between them. Islamic education is obligated to constantly update and make changes to adapt to the rapidly moving global currents, a demand motivated by the need for Islamic education to respond to various contemporary needs.

From the various research presented above, the author feels that there is a gap in the study of Zakiah Sudarajat's educational thought in the context of Islamic education in Indonesia. Specifically, this article will examine Zakiah Daradjat's concept of Islamic education and his contribution to Islamic education in Indonesia. By addressing his thoughts, it is hoped that it will contribute to the knowledge in the field of education, particularly in the implementation of national education at present and in the future, especially in the world of Islamic education.

Method

The approach used by the researchers in this study is qualitative (Pahleviannur et al., 2022). The use of a qualitative approach in this research aims to conduct a naturalistic and phenomenological study to explore the research subject, namely Zakiah Daradjat. This study specifically examines his life history (Syaiful Anam, 2023), life journey, and some of his thoughts and roles in the field of education, both in terms of ideas and practical aspects. Regarding the focus of the study, this research will analyze, present, and describe naturally in narrative form the history of Zakiah Daradjat's life, his ideas, and his role in the context of Islamic education.

As for the analytical technique used in the research, it employs the analysis of figure studies by collecting works in the form of books, monographs, and others. To analyze the data, the author uses content analysis techniques. Lexy J Moleong states that content analysis is a research methodology that uses a set of procedures/steps to draw valid conclusions from several books and other documents (Moleong, 2007). Meanwhile, according to Holsti, content analysis is a technique used with the aim of drawing conclusions to obtain objective and systematic characteristics of messages. The steps taken by the researcher include observation, in-depth study, and exploration, including biographies synchronized with document analysis such as autobiographies, books authored by Zakiah Daradjat, as well as images or photographs. Many researchers often suffice with a combination of documents without conducting supporting document

analysis if the data in those documents are considered valid and provide an overview and interpretation of life experiences (Mulyana, 2008).

Results and Discussion

Zakiah Daradjat Profile

Zakiah Daradjat was born on November 6, 1926, in the Minang land, specifically in the village of Tanah Merapak, Ampek Angkek District, Bukit Tinggi. Zakiah Daradjat passed away around 9:00 AM on January 15, 2013, at the age of 83 in Jakarta. Following the funeral prayers, he was buried in the UIN-Ciputat complex on the same day. Towards the end of his life, he remained active as a lecturer, delivering lectures, and conducting psychological counseling sessions. Before his passing, he was hospitalized at Hermina Hospital in South Jakarta in mid-December 2012 (Syahid, 2016).

Zakiah Daradjat was born to a father named Haji Daradjat Ibnu Husain with the title Raja Ameh (Golden King). His father had two wives, the first wife, Hj. Rofi'ah binti Abdul Karim, who gave birth to six children, and the second wife named Hj. Rasunah, who gave birth to five children. Zakiah Daradjat himself was born as the first child of Hj. by Rofi'ah binti Abdul Karim. His father, H. Daradjat, was recorded as an activist of Muhammadiyah. Like his mother Hj. Rofi'ah binti Abdul Karim, who was active in Sarikat Islam. Both organizations were founded at the end of the Dutch colonial period and were respected by the community for their contributions to Indonesia's independence struggle, both in education and religious social matters (Daradjat, 1999). Examining his family background, it is certain that he received his initial education from his family maximally, both in general knowledge and especially in religious knowledge, which led him to his success today. Additionally, he was known as a counselor, psychologist, and psychotherapist, especially in the therapy world rich in Quranic Islamic values.

Like most people in Padang, Zakiah Daradjat's family environment greatly valued religious values. Zakiah Daradjat's family, he admitted, were not clerics or religious leaders. In the 1930s, his paternal grandfather was a traditional figure in Lembang Tigo Ampek Angkek Cdung in Merapak city. This area was known as a religious village. As described by Zakiah Daradjat, "When prayer time comes, the people in my village leave all their activities and rush to the mosque to fulfill their duties as Muslims." (Tsoraya, Primalaini, & Asbari, 2022). This was the religious atmosphere in Zakiah Daradjat's village, which was rich in religious values.

Although not from a clerical background, his diverse religious life in the family remained a primary concern. Even Zakiah Daradjat's basic education about religious knowledge was obtained directly from both parents, and several of his peers also studied the Quran at home with their parents. Zakiah still found time to study with Ustadz who had a better understanding of religion than both his parents. Since childhood, Zakiah was known as a diligent worshipper and diligent learner. Despite his various activities, he still found time to engage in activities like embroidery, typical of teenagers (Sulaiman, 2022).

With the background as mentioned above, it is not surprising that since childhood, Zakiah Daradjat received strong religious education and a foundation of faith in an Islamic environment and a family environment full of Islamic spirit. His mother regularly attended study circles from childhood. Zakiah Daradja was not only known as a devout worshipper but also as a diligent student. The determination and family education since childhood led Zakiah Daradjat to success as a counselor, psychologist, or psychotherapist, a thinker of Islamic education rich in Islamic values based on the Quran.

Career Journey of Zakiah Daradjat

After completing his overseas education program, Zakiah Daradjat returned to Indonesia. As a bonded student when studying at PTAIN Yogyakarta, Zakiah Daradjat's

first step was to send a report to Saifuddin Zuhri, who was the Minister of Religious Affairs at the time, to obtain a duty assignment. In the report, Zakiah included invitations from several Islamic universities to teach, including IAIN Padang, IAIN Yogyakarta (which in 1960 changed its name from PTAIN to IAIN), and IAIN Palembang. All three campuses asked Zakiah Daradjat to become a lecturer and dedicate his knowledge. On the other hand, Minister of Religion Saifuddin Zuhri gave Zakiah Daradjat the freedom to choose the university for his assignment. However, Zakiah Daradjat entrusted his assignment to the Minister of Religion. For this reason, the Minister of Religion assigned Zakiah to the Department of Religious Affairs in Jakarta, with various considerations, including enabling Zakiah Daradjat to continue dedicating his knowledge by teaching at various Islamic universities (IAIN) simultaneously. Since then, Zakiah Daradjat became a "roving lecturer." Zakiah continued to have an office in Jakarta with the status of a senior official in the central Department of Religion at the Bureau of Religious Higher Education (1964-1967).

According to Zakiah, a thorough examination of the Qur'an reveals the importance of righteous deeds, even surpassing the explanation of faith itself. This indicates that righteous deeds hold a very significant position in Islam. In practice, actions related to God, humans, and the environment are part of human activities. In this regard, humans and the natural environment are part of human activities. Zakiah Daradjat argues that the Qur'an, Sunnah, and ijtihad constitute the foundation of Islamic education.

Objectives of Islamic Education

The objectives of Islamic education receive special attention. Because if the formulation of the objectives of Islamic education is unclear, the act of educating can deviate or become directionless. Therefore, the objectives of education become crucial and urgent in formulating the content and direction of the education provided.

According to Zakiah Daradjat, the primary objective of Islamic education is to nurture and guide individuals to become righteous servants of Allah in all aspects of their lives, including actions, thoughts, and feelings. Furthermore, Zakiah Daradjat explains that the primary goal of Islamic education is the development of an individual's personality, leading to becoming an "Insān kāmil" with a pattern of piety. Insān kāmil refers to a person who is complete both spiritually and physically, and can lead a normal life because of their piety towards Allah. This is also in line with the National Education Goals, which aim to educate the Indonesian people comprehensively, creating individuals who have faith and piety towards the One God and possess noble character, knowledge, skills, physical and spiritual health, as well as a sense of responsibility towards society and the nation.

The output of Islamic education is expected to produce individuals who are beneficial to themselves and their society, who enjoy and enthusiastically practice and develop Islamic teachings related to both Allah and human relations, and who can benefit from and further develop what Allah has provided from the universe for the purpose of life in this world and the hereafter.

Detailed Objectives of Islamic Education

Zakiah Daradjat further explains that the objectives of Islamic education can be outlined as follows: Understanding and practicing obedience according to the example set by the Prophet Muhammad, encompassing the five basic pillars of Islamic teachings: sincere acknowledgment without doubt that Allah is the One God to be worshiped and Muhammad is His Messenger, establishing prayer, paying zakat, fasting during Ramadan, and performing the Hajj pilgrimage to the Kaaba.

Acquiring the knowledge, skills, attitudes, and behaviors necessary to live life. Possessing competencies when engaging and interacting with society and possessing noble character emphasizing relationships with others, oneself, and the Muslim community.

Operational Goals

In the context of Islamic education, Zakiah Daradjat classifies the educational objectives into four categories: general objectives, ultimate objectives, interim objectives, and operational objectives.

1. General Objectives: These encompass all aspects of humanity, including attitudes, behaviors, appearances, habits, and perspectives.
2. Ultimate Objectives: The ultimate goal of Islamic education, according to Zakiah Daradjat, is to achieve the pleasure of Allah or attain happiness or goodness in this world and the hereafter.
3. Interim Objectives: These are the objectives that will be achieved after the learners are given certain planned experiences within a formal curriculum.
4. Operational Objectives: These are practical goals to be achieved through specific educational activities. They are developed into general and specific instructional objectives, which are the planned teaching objectives in teaching units.

Curriculum

In the context of curriculum understanding, Zakiah Daradjat defines curriculum in its ultimate sense as all activities that provide experiences to students (learners) under the guidance and responsibility of the school, both within and outside the school environment. Curriculum, as one of the key components of education, plays a significant role in leading to the expected educational goals. It must have foundations that are the main strength influencing and shaping the curriculum content, structure, and organization. Furthermore, Zakiah Daradjat explains that developing a good/stable curriculum is not an easy task because it requires time and stages of refinement. The curriculum is not just a collection of theories and knowledge taken from various sources, but alongside theories and knowledge, it is the development of the Indonesian people towards the goal of a just and prosperous society that is pleasing to Allah.

Zakiah Daradjat argues that sometimes many parties mistakenly believe that the curriculum of religious education is limited to worship, prayers, fasting, Quranic recitation, and so on. However, religious education should encompass all aspects of life and serve as a guide in all actions. To achieve the expected goals of Islamic education, it is evident that the formulated curriculum must also adhere to Islamic principles, life perspectives about humans, and be directed towards education goals based on Islamic principles.

In this regard, Zakiah Daradjat emphasizes that every teacher or educational personnel must understand the curriculum set by the Ministry of Religious Affairs of the Republic of Indonesia before implementation, in line with the goals of the curriculum itself. Thus, the implementation of the curriculum objectives can achieve satisfactory results. Some principles and concepts underpinning the madrasah curriculum include:

Principles underlying the madrasah curriculum: These include principles such as program flexibility, which is used in curriculum development to allow teachers to consider the conditions of learners in terms of intelligence, abilities, existing knowledge, teaching methods used, environmental factors, and the development of learners' knowledge and their living environment. All these factors need to be understood by teachers so that they can easily guide learners towards the intended goals, ensuring that teaching methods are tailored to the learning materials and learners' maturity.

Goal-oriented principle: The limited time students spend learning in madrasahs demands that the educational process be oriented towards achieving goals. The direction towards achieving goals is predetermined by the allocated time and opportunities, ensuring that both students and teachers are always directed towards these objectives.

Efficiency and effectiveness principle: This principle involves setting a maximum of 6 hours per day for learning in madrasahs, with time outside these hours being utilized elsewhere. It also encompasses the systematic arrangement of the madrasah curriculum,

the structure of the curriculum program, presentation structures within the curriculum, and the evaluation methods employed.

Outline of teaching programs: Once the curriculum has allocated a certain number of hours per week and determined study hours for each subject, detailed outlines of teaching programs need to be formulated. This includes specifying the madrasah's objectives, general instructional objectives, developing main topics, and arranging the sequence of content delivery.

Conclusion

Zakiah Daradjat's perspective on Islamic education is evident in his formulation and mapping of the foundation and objectives of Islamic education, which aim to nurture individuals to become obedient servants of Allah in all aspects of their lives, including actions, thoughts, and emotions. The basis of Islamic education lies in the Qur'an, Sunnah, Ijtihad, and the surrounding environment. The primary responsibility for Islamic education rests with the family, including parents, schools, and the broader community (community leaders and government). According to Zakiah Daradjat, the essence of education encompasses the entirety of human life. Islamic education does not merely focus on one aspect, such as creed, worship, or morality alone, but rather encompasses and harmonizes all aspects. Zakiah's thoughts reveal his perspective on education as integralistic and comprehensive, covering all dimensions of human life, existence, substance, and relationships. He believes that such a concept of education will emerge when the process and implementation of education proceed continuously, with the principle that education is not limited to the teaching-learning process in schools alone but takes place in various environments simultaneously. In other words, education is not just about what happens in school but extends to a broader environment.

For Zakiah Daradjat, the concept of Islamic education involves the transformation of attitudes and behaviors in accordance with the teachings of Islam, aimed at improving mental attitudes manifested in actions, both to fulfill individual needs and those of society. It is theoretical and practical, as well as shaped by Islamic teachings, namely faith and deeds realized in the form of an Islamic personality.

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