

Hasan Langgulung Thought on Islamic Education

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Abstract

The thought of Hasan Langgulung possesses distinctive characteristics and features that are intriguing to explore, particularly concerning the development of Islamic education in Indonesia. This study aims to analyze the concept of Hasan Langgulung's Islamic education thinking and its implementation in Indonesia, examining various aspects of expertise such as education, psychology, language, history, and philosophy. The research adopts a qualitative literature review approach. Data collection involves a thorough examination of books, literature, notes, and various reports related to the issues under investigation. Data analysis encompasses data reduction, data presentation, and drawing conclusions. The research findings indicate that 1) Islamic education thinking, according to Langgulung, places a greater emphasis on at-trading, which is the education of humanity. Hasan Langgulung asserts that the Islamization of scientific knowledge is necessary due to unavoidable factors: firstly, the influence of globalization emphasizing science and technology, and secondly, the Qur'an extensively elaborates on science. This effort aims to demonstrate that all knowledge originates from the Qur'an and Hadith.

Keywords: Contemporary Islamic Education; Science and Technology; Islamization of Scientific Knowledge.

Abstrak

Pemikiran Langgung memiliki corak dan ciri yang menarik untuk dikaji, terutama tentang perkembangan pendidikan Islam yang dirasakan, dengan mengkaji beberapa aspek bidang keahliannya, yaitu pendidikan, psikologi, bahasa, sejarah, dan filsafat. Tujuan penelitian ini adalah untuk menganalisis konsep pemikiran pendidikan Islam Hasan Langgung dan implementasinya di Indonesia. Penelitian ini menggunakan pendekatan kualitatif studi pustaka. Pengumpulan data dilakukan dengan penelaahan terhadap buku, literatur, catatan, serta berbagai laporan yang berkaitan dengan masalah yang ingin dipecahkan. Analisis data dilakukan melalui reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa 1) pemikiran pendidikan Islam, menurut Langgung, lebih menekankan pada kata at-trading, yaitu mendidik manusia. Menurut Hasan Langgung, Islamisasi ilmu pengetahuan harus dilakukan karena beberapa faktor yang tidak dapat dihindari, pertama, arus globalisasi yang menekankan pada ilmu pengetahuan dan teknologi; kedua, ilmu al-Qur'an banyak menjelaskan tentang sains; ini adalah upaya untuk membuktikan bahwa semua pengetahuan berasal dari al-Qur'an dan Hadits.

Kata Kunci: Pendidikan Islam Kontemporer; Sains dan Teknologi; Islamisasi Ilmu Pengetahuan.

Introduction

The desired process in the world of education is directed and purposeful, namely, direct students to the optimal point of their abilities. While the goal to be achieved is the formation of a complete and complete personality as an individual and social human being and as a servant of God who devotes himself to Him¹.

With changes in civilisation in Indonesia that are increasingly advanced, both in terms of science, society, economics, and politics, Islamic education is required to be able to upgrade and develop its education system so that it can fulfil the directed and purposeful process as above, as well as to prepare a more advanced generation with the principles of Islam². Especially with the modernisation

¹ Idi Warsah, Ruly Morganna, Muhamad Uyun, Hamengkubuwono, and Muslih Afandi, "The Impact of Collaborative Learning on Learners' Critical Thinking Skills," *International Journal of Instruction*, vol. 14, no. 2 (2021): 443–60, <https://doi.org/10.29333/iji.2021.14225a>.

² Ayse Demirel Ucan, and Andrew Wright, "Improving the Pedagogy of Islamic Religious Education through an Application of Critical Religious Education, Variation

process, such as the reality depicted in the expressions of today's kids, things that were initially percussion but were later considered to be something familiar to follow because of the present, the researcher tried to raise a theme about how the fundamental concept of Islamic education according to Hasan Langgulang.

Hasan Langgulang is a figure of Islamic education from Indonesia, where not many researchers have studied his thoughts. He won an honorary degree as an educational figure due to the criteria for the character he already had, namely: first, someone who is successful in his field; second, have monumental works; third, having an influence on society; and fourth, his character is recognised by the community³. One factor that makes his thinking different from other figures is the mention that Islamic education must ultimately be able to issue and shape Muslim humans, familiar with religion and God, having the character of the Qur'an but also being human beings who know life with the human sciences. Able to enjoy life in a free and noble society, provide and foster community, and encourage and develop life through certain occupations they master⁴. In addition, he is also a thinker of Islamic education who is persistent in developing the Arabic language.

This thinking is undoubtedly by human expectations in today's rapid progress in the development of science and technology. Because basically, this paradigm has caused anxiety among contemporary Islamic thinkers. Thoughts that develop must be responded to positively and critically, especially to answer the various problems that plague Muslims. The most important thing to do is how restore the vital elements of classical Islam⁵.

The research used in this study is a qualitative research approach. The qualitative research approach is a data collection procedure that produces descriptive data from written words from certain phenomena

Theory and the Learning Study Model," *British Journal of Religious Education* vol. 41, no. 2 (2019): 202–17, <https://doi.org/10.1080/01416200.2018.1484695>.

³ S.B. Hanefar, "A Synthesis of Spiritual Intelligence Themes from Islamic and Western Philosophical Perspectives," *Journal of Religion and Health* vol. 55, no. 6 (2016): 2069–85, <https://doi.org/10.1007/s10943-016-0226-7>.

⁴ H Hatmiah, "Konsepsi Sistem Pendidikan Islam Dalam Perspektif Hasan Langgulang," *Cross-Border*, no. Query date: 2022-09-26 12:22:55 (2021), <http://www.journal.iainsambas.ac.id/index.php/Cross-Border/article/view/782>.

⁵ A. Yazdani, "The Culture of Peace and Religious Tolerance from an Islamic Perspective," *Veritas*, no. 47 (2020): 151–68, <https://doi.org/10.4067/S0718-92732020000300151>.

and behaviours. Qualitative research uses a natural background to interpret the phenomena that occur and is carried out by involving various methods in qualitative research. The methods usually used are interviews, observations, and documents⁶. The type of research used in this study is descriptive, which describes existing phenomena that have occurred at this time or in the past⁷. In this study, the researcher used a data collection procedure in the form of observation (observation), where the researcher observed the current issues related to Islamic education in Indonesia; interviews in this study, namely by conducting questions and answers with Islamic education experts; and the documentation in this research is books about Islamic education in Indonesia, journals about Islamic education in Indonesia and Islamic thought according to Hasan Langgulong.

Results and Discussion

Hasan Langgulong is an Indonesian man born in Rappang, Ujung Pandang (now Makassar), South Sulawesi Province, on October 16, 1934, and died on August 2, 2008⁸. He is very active in education, especially Islamic education, and has dedicated himself to becoming a who is beneficial for the advancement of education and the nation through teaching activities at several universities, both domestically and abroad.

Hasan Langgulong is an education, psychology, and philosophy expert and a prolific thinker who has produced many written works in English, Arabic, Malay, and Indonesian. He is a thinker who is quite influential and has made a significant contribution to the development of Islamic education in Indonesia and outside Indonesia. One of the thinkers of contemporary Islamic education has contributed thoughts in several books thick with the study of the Islamic teaching⁹.

⁶ Amir Hamzah, *Penelitian Berbasis Proyek Metode Kuantitatif, Kualitatif Dan R & D Kajian Teoritik & Contoh-Contoh Penerapannya*, (Malang: CV. Literasi Nusantara Abadi, 2021), 56.

⁷ Zuhri Abdussamad, *Buku Metode Penelitian Kualitatif*, Query date: 2022-06-28 07:10:18 (osf.io, 2022), 78

⁸ DA Aurelia, *Pemikiran Hasan Langgulong Tentang Konsep Pengembangan Kepribadian Peserta Didik Melalui Pendidikan Agama Islam*, Query date: 2022-09-26 12:22:55 (repository.umj.ac.id, 2020), <http://repository.umj.ac.id/4985/>.

⁹ F Fadilah and R Tohopi, "Fitrah Dalam Pendidikan Islam Menurut Hasan Langgulong," ... *AL-Jauhari: Jurnal Studi Islam Dan ...*, no. Query date: 2022-09-26 12:22:55 (2020), <https://www.journal.iaingorontalo.ac.id/index.php/aj/article/view/1814>.

Langgulang idea has an exciting style and characteristics to study, especially about the development of Islamic educational thought, by looking at several aspects of its field of expertise, namely education, psychology, language, history, and philosophy.

Hasan Langgulang's Perspective Islamic Education Concept

In Arabic, the word education, according to Hasan Langgulang, is more accurately expressed by using the word *at-ta'dib*, not *at-ta'lim* or *at-tarbiyah*, because the word *at-ta'dib* already includes two things, namely *at-ta'lim* and *tarbiyah*; besides that, the word *at-ta'dib* is closely related to Islamic conditions, including education¹⁰. The term education (English) comes from the Latin *educere*, which means to enter something, namely to enter knowledge into someone. So, in education, there are at least three components involved, actors (humans), material (science) and processes¹¹.

Education is a teaching process done by humans to humans, not other living creatures. Langgulang explains the meaning of education as reflected in the word *at-ta'dib*. Namely the transfer of values, culture, and knowledge from one person to another or from one generation to the next. So education, in this sense, is a teaching process. Teaching means transferring knowledge and skills¹².

According to Langgulang, Education is a teaching process with a comprehensive purpose, knowledge transformation, appreciation and awareness, and the formation of attitudes or behaviour¹³. Thus, the ultimate goal of education is the achievement of these various domains of knowledge. Education of someone who can help people who do not know. This means that teaching is also extensive in meaning, not only

¹⁰ M Mahmudah, "Kontribusi Paradigma Pendidikan Islam Hasan Langgulang Terhadap Pembentukan Karakter Muslim Moderat," *IJEETI (Indonesian Journal of Elementary ...)*, no. Query date: 2022-09-26 12:22:55 (2022), <https://www.ejournal.almaata.ac.id/index.php/IJEETI/article/view/2387>.

¹¹ Warsah, "The Impact of Collaborative Learning on Learners' Critical Thinking Skills."

¹² R Zilfa, "Komparasi Konsep Pendidikan Islam: Naquib Al-Attas Dan Hasan Langgulang," *An-Nahdlah*, no. Query date: 2022-09-26 12:22:55 (2020), <http://journal.stitjembrana.ac.id/index.php/An-Nahdlah/article/download/58/53>.

¹³ I ELSI, *KONSEP PENDIDIKAN ISLAM PERSPEKTIF HASAN LANGGULUNG DAN RELEVANSINYA DALAM PENDIDIKAN ISLAM PADA ERA KONTEMPORER*, Query date: 2022-09-26 12:22:55 (repository.radenintan.ac.id, 2022), <http://repository.radenintan.ac.id/id/eprint/18933>.

limited to school rooms but can be applied everywhere, in schools, at home, in playgrounds, in meetings, in shops, in markets and so on¹⁴.

Education can also be seen from two points of view¹⁵, the first from the community's point of view, meaning that education means the inheritance of culture from the older generation to the next generation so that life continues. In other words, people have cultural values they want to pass on to the next generation, so they are well preserved. Second, from an individual point of view, which means the development of hidden and hidden potentials, in this case, the individual must explore and grow the potential within himself to benefit himself or the community to foster a sense of ownership, concern and involvement in everything.

So, in this case, from both points of view, it can be concluded that education is a cultural heritage and must be developed through exploring the potential that exists in humans; this is intended for the sustainability of the values inherited by the older generation so that they are maintained and developed continuously, from generation to age, with the potential and talents that exist in each of them, which cannot be separated and cannot stand alone, according to Hasan Langgung, as an ideal form for Islamic education¹⁶.

While Islamic education is a process of preparing the younger generation to fill roles by transferring knowledge and Islamic values that are in harmony with human functions to do charity in the world and reap its fruits in the hereafter, at least it must be covered in eight meanings, namely religious education, religious teaching, religious teaching, Islamic teaching, Islamic education, education in Islam, education among Muslims, and Islamic education¹⁷.

¹⁴ M. Tubagus, "Development of Learning Management System-Based Blended Learning Model Using Claroline in Higher Education," *International Journal of Interactive Mobile Technologies*, vol. 14, no. 6 (2020): 186–94, <https://doi.org/10.3991/IJIM.V14I06.13399>.

¹⁵ Moch Tolchah and Muhammad Arfan Mu'ammarr, "Islamic Education in the Globalization Era; Challenges, Opportunities, and Contribution of Islamic Education in Indonesia," *Humanities and Social Sciences Reviews*, vol. 7, no. 4 (2019): 1031–37, <https://doi.org/10.18510/hssr.2019.74141>.

¹⁶ R Hasmiansyah, A Fauzan, and M Samsudin, "Analisis Pemikiran Psikologi Islam (Studi Terhadap Konsep Psikologi Islam Dalam Pandangan Hasan Langgung)," *Jurnal Diversita*, no. Query date: 2022-09-26 12:22:55 (2021), <http://ojs.uma.ac.id/index.php/diversita/article/view/4666>.

¹⁷ M. Syazali, "Islamic-Nuanced Linear Algebra Module with Problem-Based Learning Approach for Linear Equation System Material," *Journal of Physics: Conference Series* 1155, no. 1 (2019), <https://doi.org/10.1088/1742-6596/1155/1/012097>.

Islamic education must have principles as reinforcement, principles in education are used as a foothold and a place to build and develop education so that education is not easily shaken and remains solid; as for the principles of education according to Hasan Langgulang¹⁸: first, historical principles; principles related to the experience of the people in the past in the field of education that are still relevant to be applied. Second, the sociological principle, principles related to the suitability of the education provided with the conditions and development of society. Third, economic principles; education can be adapted to the community's economic conditions. Fourth, political principles; so that the material taught does not conflict with the goals of the philosophy and ideology of Islamic teachings and the doctrine adopted by the community. Fifth, the principle of psychology, principles related to the condition of the human psyche so that the learning process and the use of teaching methods are in line with the mental state of the students. Sixth, the principle of philosophy is related to the vision, mission and goals of education by Islamic teachings.

Several things need to be observed from the elaboration of the meaning of education above, including the educational process can take place in various places, not only in schools, as it is now known as multiple types of education, namely formal, informal and non-formal education. In addition, there is Langgulang's assertion that¹⁹: First, the principles of knowledge taught must be known in detail, indicating that education takes place to make a person rational. This means you must accept knowledge based on reason and logic, not *taqlid*. Second, education is practice. The education process is not only limited to transferring knowledge, as illustrated in the first meaning but also emphasises aspects of habituation and practice. This process of habituation and training will lead students to skills (psychomotor).

In Islamic education, the skill in question is the ability to do something based on the values of Islamic teachings. Third, education is the cultivation of values. In this connection, Langgulang stated

¹⁸ Ima Frafika Sari, Ucup Supriatna, and Afni Ma'rufah, "Memaknai Ulang Konsep Pendidikan Islam (Telaah Kritis Epistemologi Hasan Langgulang Dalam Pembelajaran di Masa Pandemi Covid-19)," *Qalamuna: Jurnal Pendidikan, Sosial, dan Agama*, vol. 13, no. 2 (2021): 159-170, <https://doi.org/10.37680/qalamuna.v13i2.868>.

¹⁹ S Suminto, "Asas Psikologis Dan Implikasinya Dalam Pendidikan Agama Islam Perspektif Hasan Langgulang," *Andragogi: Jurnal Ilmiah Pendidikan Agama Islam*, no. Query date: 2022-09-26 12:22:55 (2020), <http://riset.unisma.ac.id/index.php/ja/article/viewFile/4976/5481>.

that this process attempts to instil specific values into a person so that they are internalised. Culturing this value manifests the emphasis on the affective domain in learning, namely the realm of awareness and appreciation of the importance of Islamic education. From this, it can be concluded that Islamic education is a teaching process aimed at making a person (student) know the teachings of Islam, live its values and carry it out in daily life, with the primary sources of the Qur'an and Sunnah. Thus it can be said that this meaning is in line with the position of Islamic education as value education and a means of character building by Islamic teachings.

The purpose of education, especially Islamic education, is about the meaning of human life because education is a tool used by humans to maintain the continuation of their lives, both as individuals and as a society²⁰. The discussion about the purpose of Islamic education also means revealing the nature of human origin according to the Islamic view because it is in humans that something instilled by education is aspired to.

For Langgulang, the highest goal of Islamic education is the realisation of a perfect human being, both as a servant ('abid) and as a caliph on earth (*khalifatu Allah fi al ardl*)²¹. In this regard, Islamic education is required to produce ideal human beings with the criteria of faith and piety to Allah, broad knowledge, a healthy mentality, a solid physique and the ability to socialise with other humans in harmony. The ideal human with the above criteria is a manifestation of the implementation of the function of Islamic education, both spiritual, psychological, and social functions²². From the point of view of Islamic teachings, the realisation of these three functions can be equated with the embodiment of noble character to Allah SWT, to oneself and others. In Islamic teachings, all three must be integrated into every Muslim person.

The goals of Islamic education in Langgulang's thinking can be simplified into three: the highest, general, and specific. The highest goal remains the final target of the Islamic education process: to make students ideal human beings and able to carry out their functions as abid and caliph. In this connection, whatever the name of the subject or material presented in Islamic education must be oriented to the highest goal. General goals and specific goals are a further elaboration of the highest goals. General goals are related to particular educational

institutions and distinct periods²³.

Langgulong in al-Buthi's opinion in explaining the general objectives of Islamic education, which consists of six kinds²⁴: 1) Attaining Allah's pleasure, avoiding His wrath and torment and carrying out sincere devotion to Him. This goal is considered the parent of the goals of Islamic education. 2) Raising the moral level in society based on the religion that was revealed to guide the community in a direction that is pleasing to Him. 3) Cultivating a sense of love for the homeland in humans based on religion and the teachings it brings, as well as teaching humans to noble values and morals. 4) Realizing peace in the soul, deep faith, open submission, and obedience to Allah SWT. 5) Preserving Arabic language and literature as the language of the Qur'an and as a forum for culture and the most prominent elements of Islamic culture, spreading proper Islamic awareness and showing the nature of religion for its cleanliness and brilliance 6) Strengthening the unity of the homeland and uniting ranks through efforts to eliminate disputes, join forces and cooperate in the framework of Islamic principles and beliefs contained in the Qur'an and Sunnah.

After reviewing several books and articles on Hasan Langgulong's Islamic education goals, Langgulong did not specifically explain the general purposes of Islamic education and who followed whose thoughts. However, from the quotes he takes, it can be concluded that the general goal of Islamic education remains within the frame of creating the ideal human being, as mentioned earlier, namely having adequate spiritual, psychological and social abilities so that they can carry out their functions as abid and caliph.

As for the specific objectives of Islamic education, Langgulong defines them as the desired changes that are part of the general goals of education. In other words, the combination of knowledge, skills, behaviour patterns, attitudes, values and habits contained in the ultimate goal or general goal of education, without which the ultimate goal and general goal will not be implemented perfectly. The definition shows that the specific objectives of Islamic education are part of the general objectives.

²³ Fadilah and Tohopi, "Fitrah Dalam Pendidikan Islam Menurut Hasan Langgulong."

²⁴ Aurelia, *Pemikiran Hasan Langgulong Tentang Konsep Pengembangan Keperibadian Peserta Didik Melalui Pendidikan Agama Islam*.

There are two essential points to be achieved by Islamic education, namely²⁵; the formation of pious people and faith in Allah and His religion and the construction of holy people who follow the instructions of Islam in all their affairs, a) Formation of righteous people, which pious people mean are humans who approach perfection. What is meant by the formation of holy and faithful people and fear of Allah is the purpose of the creation of creatures which is expressed in the expression "I did not create the jinn and humans except that they worship Me"; b) Formation and Development of a pious community, Islamic education at the stage of community formation is in the following matters: 1) Helping the community build harmonious, loyal, cooperative, inter-independent and balanced social relationships 2) Strengthening relations among Muslims and strengthen solidarity through the unification of thoughts, attitudes, values. These are all aimed at creating Islamic unity. 3) Helping the Islamic community develop themselves in the economy. 4) Contributing to the development of Islamic society. What is meant by development is an adjustment to the demands of modern life by maintaining Islamic identity because Islam does not conflict with the development and renewal of Islam. 5) Strengthening Islamic cultural identity These are the most important goals to be achieved by Islamic education.

Likewise, with the psychological function of Islamic education. This function is a means of self-empowerment for educators and students. Langgulong said Islamic education should be able to teach students about psychological problems so that they can overcome emotional issues, such as disappointment, failure, and anxiety. That is, according to Langgulong, Islamic education must be able to spur students to be able to develop their potential. The psychological function also contains elements of emotional intelligence, including self-motivation to improve oneself²⁶.

Meanwhile, Islamic education also has a social function that encourages students to have social skills. According to Langgulong,

²⁵ Aria Nakissa, "Cognitive Science of Religion and the Study of Islam: Rethinking Islamic Theology, Law, Education, and Mysticism Using the Works of al-Ghazālī," *Method and Theory in the Study of Religion*, vol. 32, no. 3 (2020): 205–32, <https://doi.org/10.1163/15700682-12341474>.

²⁶ A Lestari, *Analisis Pendidikan Islam Menurut Perspektif Hasan Langgulong*, Query date: 2022-07-11 16:00:47 (digilib.iain-palangkaraya.ac.id, 2020), <http://digilib.iain-palangkaraya.ac.id/2736/>.

this social function can be achieved by emphasising the social impact of each lesson and creating a harmonious classroom atmosphere. Creating a pleasant atmosphere between human beings based on the established rules requires the social skills of each individual. In the theory of emotional intelligence, to build these social skills, each individual must have an attitude of empathy (empathy). Thus, the social function proposed by Langgulong contains two elements of emotional intelligence: empathy and social skills²⁷.

The success of education's social and psychological functions will occur with the reference of education being *al-akhlak al-karimah* education and fostering *amar ma'ruf nahi munkar*. From the explanation above, Islamic education becomes an absolute demand and need of humanity and aims as follows: a. To save the nation's children from threats and disappearances as victims of their parents' lust for material things, non-humanistic materialistic systems, excessive freedom and indulgence. B. To save the nation's children in a developing and weak environment from submission, obedience and submission to tyranny and colonialism. All of this will be achieved with Islamic education that instils nobility and a feeling of honour into the human soul, which is then manifested by students in the dialectical context of life so that they become civilised human beings.

In the educational process, a humanist approach is considered necessary and must be directed at the abilities and potentials of students. Leading them to become human beings who always believe and fear God, raising awareness in students that their presence on earth is as a caliph who has the task of maintaining the prosperity of the planet, and not only that, students are directed to be able to develop hidden potential (*fitrah*) in him that needs to be explored and developed as a provision in dealing with life's problems by the instructions of the Islamic religion.

The humanist approach is implemented, among others, by humanising humans, placing humans in the correct position and considering humans as creatures that have extraordinary potential that needs to be explored and developed for a better life; it is not surprising when humans as objects can feel humanistic education in their lives better because he can create the potential that exists within himself

²⁷ MB Muvid, M Miftahuuddin, and ..., "Pendidikan Islam Kontemporer Perspektif Hasan Langgulong Dan Zakiah Darajat," ... : *Jurnal Pemikiran Islam*, no. Query date: 2022-09-26 12:22:55 (2020), <https://ejournal.iainkendari.ac.id/index.php/zawiyah/article/view/1703>.

and can interact well with the community, the uncertain changes in society will make a person better prepared to face various obstacles if there are any. This is because there is a reciprocal relationship between individuals and society. Therefore, education must be held by focusing on both. Given that society is constantly evolving and changing, the values considered good and bad for individuals also experience development and change. If society considers the values, tendencies and impulses suitable, these values are also regarded as human nature²⁸.

Thus, humanising humans (humanism) is an effort to provide opportunities for students to develop their potential tools as optimally as possible so that they can function as a means for solving life and life problems, developing science and technology as well as human culture and developing an attitude of faith and piety to others—Allah SWT.

In addition to the humanism approach, education must adhere to the primary sources of Islamic teachings, as well as utilise the products of modern western thought, especially in psychology, philosophy, and education, so that the educational theory looks contemporary, namely efforts to develop Islamic education with a multi-disciplinary approach. The basis (epistemology) used as a reference for Hasan Langgulung in constructing the paradigm of Islamic education thought is none other than the Qur'an, hadith, ijihad of friends and Muslim thinkers, both classical and contemporary, and western thinkers²⁹.

The etymological understanding of education above shows the elements of the curriculum in it, namely the purpose (delivering knowledge), material (science), method (process) and evaluation which are implicit in the realisation of the goal. The emphasis on the curriculum concept in question lies in the objectives to be achieved, knowledge, methods and good teaching and learning methods and evaluations to measure learning success by the goals.

On another occasion, Hasan Langgulung said that the curriculum is a series of teaching and learning activities planned and programmed in detail for students under the school's guidance, both outside and

²⁸ A Abdullah and NDSN DS, "Pendidikan Humanis Dalam Perspektif Pendidikan Islam," *Jurnal Ilmiah Islamic Resources*, no. Query date: 2022-09-26 12:22:55 (2021), <http://jurnal.fai.umi.ac.id/index.php/islamicresources/article/view/84>.

²⁹ A Rosyid, "REFORMASI PENDIDIKAN CELESTIAL: STUDI PEMIKIRAN KHALIFAH DARI HASAN LANGGULUNG," *JIPKIS: Jurnal Ilmiah Pendidikan Dan Keislaman*, no. Query date: 2022-09-26 12:22:55 (2021), <https://jipkis.stai-dq.org/index.php/home/article/view/10>.

inside the school, to achieve the desired goals. In this case, curriculum development is intended as a strategic effort to develop Islamic culture and civilisation³⁰. The material included in curriculum development consists of three points. First, knowledge is revealed from the Qur'an, hadith, and Arabic. Second, the sciences study humans. Third, in natural sciences, such as physics, biology, astronomy, etc., the point is that every curriculum designed must lead to the same goal, namely to form human beings who believe and do good deeds, because every lesson that does not lead to that goal will lose the form of the curriculum.

By the curriculum content desired by Hasan Langgulong, there are four main elements: objectives, knowledge, teaching methods and methods, and evaluation. Knowledge, information, activity data, and experiences in which the curriculum is formed are commonly called subjects. Meanwhile, the teaching methods and methods used by teachers are to encourage students to learn and bring them in the direction desired by the curriculum because humans are multi-dimensional and multitalented creatures who like to imitate and try, so in the teaching and learning process, the method must be by the soul. Humans can use the lecture method, question and answer and the like. The technique must pay attention to the following things. First, the form must be appropriate to educational objectives to foster students. Second, the process is by the concepts of the Qur'an and hadith. Third, the teacher always directs students to be disciplined. Fourth, the technique used is relevant and supports the objectives and the education principles.

Meanwhile, according to Hasan Langgulong in Mahmudah reasearch, evaluation in Islamic education is absolute because the purpose of Islamic education is valid for life, not just passing the exam, but also wisdom and noble character as criteria³¹. According to him, assessment in Islamic teaching does not have to be materialistic; even if it is used, it must be shown that it is only a tool, not a goal, so that the test is for studying, not studying for the test.

There are several points of view of the argumentation why the basis of Islamic education, according to Hasan Langgulong, is relevant

³⁰ N Nurhadi and MI Harahap, "Teacher's Responsibility in Islamic Education (Relevance of Hamka and Hasan Langgulong Thought)," *PALAPA*, no. Query date: 2022-09-26 12:22:55 (2021), <https://ejournal.stitpn.ac.id/index.php/palapa/article/view/1065>.

³¹ Mahmudah, "Kontribusi Paradigma Pendidikan Islam Hasan Langgulong Terhadap Pembentukan Karakter Muslim Moderat."

to be applied in the world of education. Like the arguments and thoughts of the father of education, Ki Hadjar Dewantara stated that the essential elements of education are as follows: basic principles of education, educational goals, educational subjects, educational objects, educational materials, educational methods, educational tools, educational time, and educational evaluation³².

From the nine elements of education, we can conclude that education is a process of guidance by the subject of students towards the development of the body and soul of the object of education with certain educational materials or materials, at a certain period, with specific methods, and with existing equipment towards certain academic goals, accompanied by an evaluation by the principles or theoretical basis of certain teachings. The ideal education is education, a system consisting of various elements above that support each other, reinforce each other, complement or perfect each other. The exemplary Islamic education process can be by combining the basic principles of education above and curriculum material that adds human factors. Who is excellent, teaches from the heart by paying attention to 3 aspects: mastery of religious, psychological and social sciences.

Implementation of Hasan Langgulung's Thoughts on Islamic Education in Indonesia

Hasan Langgulung's thoughts are identical to the Islamization of science movement, namely the mastery of modern scientific disciplines, the mastery of Islamic treasures, and the determination of the relevance of Islam for each field of modern science³³. As a contemporary education figure, Hasan Langgulung is a contemporary thinker who pays excellent attention to efforts to Islamize science, especially in the fields he is engaged in, namely psychology and education. His thoughts have relevance to the development of science and technology and keeping up with the times; even in his writings, he tries to anticipate the future, so he deserves to be included in the modernist group.

³² Ali Mas'ud, Ah Zakki Fuad, and Achmad Zaini, "Evolution and Orientation of Islamic Education in Indonesia and Malaysia," *Journal of Indonesian Islam*, vol. 13, no. 1 (2019): 1–20, <https://doi.org/10.15642/JIIS.2019.13.1.21-49>.

³³ Suminto, "Asas Psikologis Dan Implikasinya Dalam Pendidikan Agama Islam Perspektif Hasan Langgulung."

From the thoughts of Hasan Langgulang, who tried to incorporate science into Islamic education while maintaining Islamic education itself, which refers to the Qur'an and hadith, if drawn and implemented in Indonesia, we can find many public institutions that have implemented the Islamization of science. Through the educational curriculum, for example, Islamic elementary schools in each region. Moreover, some Islamic educational institutions with the Islamization of knowledge, as we know, are universities whose UIN is an Islamic religious institution. Still, because of the transformation of the university's name, it inevitably must become a centre for general and social scientific development. UIN Maliki Malang, for example, incorporates science while maintaining Islamic education as a priority, as a balancer and finding the relevance between science and religion, which of the two sciences are all sourced from the Qur'an and hadith, as evidenced by the realisation *ma'had jamiah* centre and intense Arabic learning in UIN Malang. Thus, religious knowledge in Islamic education will not be lost and displaced by science. Although we cannot deny that the reality of Islamic education in Indonesia is almost replaced by general education with a scientific style, it is evident that many students are more interested in science and seem to have eliminated the treasures of Islamic scholarship itself.

Likewise, by measuring the educational curriculum to be undertaken, changes in the formal education curriculum that are currently occurring, called KKNi, can also be optimised by optimising the material of the Islamic spirit and humanity in the elements of the curriculum. The KKNi curriculum at a university majoring in Economics, for example, can include Islamic material such as Quran studies, Hadith studies, Fiqh studies, morality and other Islamic materials. Of course, by staying focused on three specific, general, and high goals. The specific purpose of economic education is definitely how to print someone to master and understand science and theories in economics, the general goal is to become a human being who is critical and sensitive to a science, and the highest goal is none other than to become a human being who has character, fears God through the realm of the knowledge that he has, because not a few people who are considered knowledgeable have expertise in the field of economics but cannot use their knowledge in the right way (corruption, greed, etc.). This is only for improving and developing a more excellent, dynamic, humanist education.

Conclusion

This study only expresses some thoughts about Hasan Langgulung's Islamic education, which is focused on general concepts which include the meaning, purpose, and the process of Islamic education itself without the intention of denying other elements of thought because understanding the importance of a thing is the main and The purpose of holding education is the basis for different aspects of education. As for the meaning and purpose of Islamic education itself, according to Hasan Langgulung, the emphasis is on the word *at-tadib*, namely educating humans, then the education process should pay attention to the basics of humanity, consider students as intelligent creatures of God and also have the right to receive an education. Respect, love and guidance. Thus, the positive mentality of students will be trained and able to quickly receive knowledge, mainly Islamic religious knowledge, which is closely related to worship practices, exercises, and daily habits. Moreover, in applying the Langgulung learning curriculum, it is suggested to include interdisciplinary knowledge, mastery of Islamic religious sciences and knowledge of sciences from general disciplines (non-religious). This thought is nothing but a product resulting from the breadth of knowledge of Hasan Langgulung, an expert in education and psychology.

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