

Al-Rasyidin's Perspective Of Islamic Education

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Abstract: *This study aims: 1) to describe the biography and biography of Al Rashidin, 2) to analyze Al Rashidin's thoughts on Islamic education, and 3) to analyze the relevance of Al Rashidin's Islamic education to contemporary education. This study uses a qualitative descriptive approach, where descriptive research is not intended to test certain hypotheses, but only describes what it is about a variable, symptom, or situation. The type of research used is library research or library research. The data collection technique used in this research is the documentation method. The results showed that: 1) Al Rasyidin was born in Sinaksak Village, Tapian Dolok BatNanggar District, Simalungun Regency, North Sumatra Province, on January 20, 1967. Books: Philosophy of Science in Islamic Tardis, Philosophy of Islamic Education, Ontology Framework Building, Epistemology, and Axiology of Islamic Educational Practices, Sparks of Educational Thought From Philosophy to Educational Practices, etc. 2) Al Rashidin's thoughts on Islamic education, namely Al Rashidin defines Islamic education based on three concepts of understanding different terms, namely tarbiyah, ta'lim, and ta'dib. The purpose of Islamic education according to Al Rasyidin, is to develop physical and spiritual potential, where the development of physical potential aims to develop and actualize the physical potential of students. 3) The relevance of Al Rasyidin's Islamic education perspective with contemporary education is the perspective of Islamic boarding schools, madrasas, and integrated madrasas. Government policies that are relevant to the perspective of Al Rasyidin's Islamic education are the goals of national education and the profile of Pancasila students.*

Keywords: *Thoughts; Perspective; Education; Al Rasyidin*

Abstrak: Penelitian ini bertujuan: 1) Mendeskripsikan riwayat hidup dan biografi Al Rasyidin, 2) Menganalisis pemikiran Al Rasyidin tentang pendidikan Islam, 3) Menganalisis relevansi pendidikan Islam Al Rasyidin dengan pendidikan kontemporer. Penelitian ini menggunakan pendekatan deskriptif kualitatif, dimana penelitian deskriptif tidak dimaksudkan untuk menguji hipotesis tertentu, tetapi hanya menggambarkan apa adanya tentang suatu variabel, gejala, atau situasi. Jenis penelitian yang digunakan adalah penelitian kepustakaan atau library research. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah metode dokumentasi. Hasil penelitian menunjukkan bahwa: 1) Al Rasyidin lahir di Desa Sinaksak, Tapian Dolok BatNanggar Kecamatan, Kabupaten Simalungun, Provinsi Sumatera Utara, pada tanggal 20 Januari 1967. Buku: Filsafat Ilmu dalam Tardisi Islam, Filsafat, Bangunan Kerangka *Ontologi*, *Epistomologi* dan *Aksiologi* Praktik Pendidikan Islam, Percikan Pemikiran Pendidikan Dari Filsafat ke Praktik, dll. 2) Pemikiran Al Rasyidin tentang pendidikan Islam, yaitu Al Rasyidin mendefinisikan pendidikan Islam berdasarkan tiga konsep pemahaman istilah yang berbeda, yaitu tarbiyah, ta'lim dan ta'dib. Tujuan pendidikan Islam menurut Al Rasyidin, adalah untuk mengembangkan potensi jasmani dan rohani, dimana dalam mengembangkan potensi jasmani bertujuan untuk mengembangkan dan mengaktualisasikan potensi jasmani peserta didik. 3) Relevansi perspektif pendidikan Islam Al Rasyidin dengan pendidikan kontemporer adalah perspektif pesantren, madrasah, dan madrasah terpadu. Kebijakan pemerintah yang relevan dengan perspektif pendidikan Islam Al Rasyidin adalah tujuan pendidikan nasional dan profil peserta didik Pancasila.

Kata kunci: *Pikiran; Perspektif; Pendidikan; Al Rasyidin*

INTRODUCTION

Education is a conscious effort made to develop individuals who are full of norms and values. In Islamic education, these norms come from the Qur'an and Al-Hadith. Islamic education is a means to prepare Muslim communities who are able to understand and apply Islam in life. Islamic education is expected to form human beings who are superior, intellectual, rich in charity, and graceful in morals and policies. Islamic education to continue to create superior outputs and have a noble character so that they are able to compete with graduates from public schools.

Regarding the designation of Islamic education, until now there are still many educators who question the right term to describe Islamic education, whether Islamic education thinking or Islamic education thinking. The thought of Islamic education is usually defined as the overall educational thought produced by Muslims, but not necessarily in accordance with Islamic principles. While Islamic education thought is the result of educational thought in accordance with Islamic principles, but not necessarily produced by Muslims. For this reason, Islamic education should be defined as education that is in accordance with Islamic teachings and the work of Muslims (Mahmud, 2021). Therefore, it is important to discuss the figures of Islamic education thought so that we can trace the Islam of these thinkers

By exploring and studying a prominent thinker, it will be known how the results of their thoughts and ideas can affect the history of the development of this world. One of the leaders of Islamic education in Indonesia is Al Rasyidin. Al Rasyidin is one of the leaders of Islamic education in Indonesia, especially in North Sumatra, no doubt, he was the Head of the Department of Islamic Education Studies Program at the Postgraduate Doctoral program at the State Islamic University of North Sumatra and received the title of professor of philosophy of Islamic education in 2015. Al Rasyidin considered that the intellectual life of Muslims was moving slowly so that far behind the times, it is necessary to make efforts to reconstruct Islamic education. To reconstruct Islamic education we need to explore in-depth, systematically, reflectively, and universally all the key concepts of the Qur'an and Hadith regarding Islamic education (Al Rasyidin, 2011). So that Al Rasyidin contributed his thoughts in the philosophy of Islamic education.

Al Rasyidin also contributed his ideas in the preparation of Islamic education in the field of philosophy related to the foundations of Ontology, Epistemology, and Axiology of Islamic Education as outlined in his book entitled *Philosophy of Islamic Education*. According to Al Rasyidin, in the preface to the book on the philosophy of Islamic education, philosophy is a scientific field that has brought Muslim intellectuals to the capacity for rational thinking which

is then combined with Islamic teachings. Philosophy stimulates Muslims to think deeply, systematically, reflectively, and universally on various dimensions of Islamic normativity. One of these normative is education.

Several books by Al Rasyidin are widely used as references as input from previous research, especially in the field of Islamic Education. He is a prominent Islamic education thinker whose several works have been published. All of his ideas and thoughts reflect that he is a Muslim philosopher who has a strong commitment and high aspirations to advance the world of education, especially Islamic education. Based on these arguments, inspires researchers to explore his thoughts on Islamic education. Researchers hope that Al Rasyidin's thoughts can contribute thoughts and references for future educational progress.

METHODS

This study uses a qualitative descriptive approach, which is not descriptive to test certain hypotheses, but only describes a variable, symptom, or situation (Arikuntoro, 1995). In addition, in data collection to data analysis, researchers tried to obtain as much objective data as possible in accordance with existing capabilities. The research carried out is studying the character, namely library research, namely research carried out using literature, either in the form of books, notes, or reports on the results of previous research (Hasan, 2022). The data needed in this study are as follows:

- a. Data on the biography of Al Rasyidin, which includes a biography, educational background, career, and works of Al Rasyidin.
- b. The data of Al Rasyidin's thoughts on Islamic education, which includes the notion of Islamic education, the basic elements of Islamic education and the objectives of Islamic education according to Al Rasyidin

The author uses qualitative research which is literature or library research because the data obtained comes from documents, books, magazines, journals, and others related to Al Rasyidin and in this study, its nature is to describe or describe the results of the research that has been obtained.

RESULTS AND DISCUSSION

Biography of Al Rasyidin

Al Rasyidin was born in the village of Sinaksak, Tapian Dolok Batu Nanggar District, Simalungun Regency, North Sumatra Province, on January 20, 1967 (Al Rasyidin, 2019);(Al Rasyidin, 2018). Actually Al Rashidin was born on October 15, 1967, but the principal of SD

Al Rashidin wrote that his elementary school diploma was born on January 20, 1967 (Daulay, 2016).

Al Rashidin education: elementary school at the Andalusian Private Islamic Madrasah, then continued his education at the Tanjung Pura Filial Madrasah Tsanawiyah, Pematang Siantar. Then he continued his education at the State Religion Teacher Education (PGAN) Medan. Furthermore, Al Rasyidin continued his education at IAIN North Sumatra, Medan. After completing his lectures in 1991, Al Rasyidin became an assistant lecturer teaching SKI courses at IAIN-SU Medan. And in 1994 he became a civil servant lecturer at IAIN-SU.

In 1997 Al Rasyidin continued his Master's at the Postgraduate IAIN North Sumatra and finished becoming the best graduate in 2000. In 2001 Al Rashidin continued his doctorate at the Indonesian Education University (UPI) Bandung, the General Education study program with a concentration in value education was successfully completed in 2005 and received cum laud predicate. In 2014 he became a professor and received the title of professor of Islamic Education Philosophy in 2016.

Al Rashidin's Thoughts About Islamic Education

Islamic education thought is an educational thought that has a characteristic, namely Islamic characteristics, which with these characteristics, Islamic educational thought distinguishes itself from the Islamic education model. and other educational thoughts (Mahmud, 2021). Islamic education is a human way to improve life towards a better direction based on Islamic law which is sourced from the Qur'an and Hadith. Al Rashidin is an Islamic education figure who received the title of Professor of Islamic Education Philosophy.

Many works of thought have been produced by Al Rasyidin in the field of Islamic educational philosophy. As a philosopher of Islamic education, Al Rashidin produced many ideas and thoughts, one of which was his thoughts on Islamic education. There have been many figures who have discussed Islamic education, this proves that Islamic education still has room to be discussed, due to the breadth of thought and understanding of each character about education, especially Islamic education.

In the Qur'an and Hadith in general there are at least 3 terms used as expressions of education. The three terms are tarbiyah, ta'lim, and ta'dib. These three terms are often translated as meaning, namely, education or teaching. Whereas according to Al Rashidin, these three terms have different meanings

The meaning of tarbiyah described by Al Rashidin is to direct and deliver and guide students to develop insight and increase knowledge so that they have good morals and can carry

out their functions and tasks of creation. According to Al Rashidin, ta'lim can be interpreted as a process of conveying and instilling knowledge into a person so that it can affect the mind, soul, and actions of that person (A. Rasyidin, 2012). Ta'dib is generally defined as the education of manners. Ta'dib which is rooted in adab means education, civilization or culture. This means that an educated person is a civilized person. On the other hand, a quality civilization can be achieved through education.

Islamic education is a process of creating a conducive environment for students to develop themselves according to their potential, both through the body, mind, nafs, and heart so that they are able to carry out their functions as leaders on earth and servants of Allah who acknowledge the oneness of Allah SWT. (A. Rasyidin, 2012);(A. Rasyidin, 2008). According to Al Rashidin, Islamic education can be interpreted as a process of forming a conducive environment that allows humans as learners to developing themselves physically (physically) and non-physically (spiritually), as well as their potential (al jism, al 'aql, al Nafs, and al-Nafs). al qalb) in order to be able to realize his primordial creed towards the existence and oneness of Allah, through the fulfillment of the functions and duties of his creation as a servant of Allah and the caliph of Allah.

Furthermore, Islamic education according to Al Rashidin aims at, to develop physical and spiritual potential, where in developing physical potential it aims to develop and actualize the physical potential so that they have the maximum ability in carrying out the tasks of the physical life of students. Then Islamic education must develop spiritual potential in this case develop the potential of 'aql so that students are able to become intellectually intelligent human beings. Then develop the potential of Talbiyah, so that students have a character that is commendable morally and emotionally, and develop the potential of nafsiyah so that students are spiritually enlightened.

Al Rasyidin's Relevance of Islamic Education to Contemporary Education

Institutions Relevant to Al Rashidin's Islamic Education Perspective. Based on the understanding of Islamic education according to Al Rashidin (A. Rasyidin, 2009);(E. Al Rasyidin, 2007). the researcher can understand that there are several Islamic educational institutions now that are relevant to Al Rashidin's perspective of Islamic education, including:

a. Boarding school

Pesantren is the oldest educational institution in Indonesia. In the big Indonesian dictionary, pesantren is defined as a dormitory, a place for students, or a place where students learn the Koran. Meanwhile, in terms of pesantren is an Islamic educational institution, where

students usually live in a boarding school (dormitory) with teaching materials of classical books and general books, aiming to master the science of Islam in detail and practice it as a guide for daily life by emphasizing the importance of morals in social life.

The relevance of Islamic education thinking according to Al Rasyidin with the pesantren education system is increasingly apparent from the curriculum taught in Islamic boarding schools, where the curriculum taught by Islamic boarding schools generally contains religious science lessons sourced from the Qur'an and Hadith so that students or students can develop their potential. based on religious guidance so that they can carry out their functions and roles as vicegerents of Allah on earth and become servants of Allah who are sincerely aware of the existence of Allah as the creator.

b. Madrasah

A madrasah is a place of learning for students or students. In a broad sense, madrasas can also be interpreted as houses, palaces, cut abs, libraries, surau, mosques, and others. even a mother can also be mentioned as a madrasa (Ja'far dan Rasyidin, 2015); (Syarif, 1972). Based on the explanation above, it can be concluded that the pattern of education in madrasas is relevant to the thought of Islamic education in the perspective of Al Rashidin, where the learning process at madrasas is not only educating students by providing general knowledge, but madrasas also provide a lot of religious curriculum material as a solid foundation. must-have for students.

According to Al Rashidin, Islamic education is a process of forming a conducive environment that allows humans as learners to developing themselves physically (physically) and non-physically (spiritually), as well as their potential (al jism, al 'aql, al Nafs, and al qalb) in order to be able to realize his primordial creed towards the existence and oneness of Allah, through the fulfillment of the functions and duties of his creation as a servant of Allah and the caliph of Allah. Madrasah is an institution that seeks to establish a conducive environment in accordance with the level of ability of students to be able to develop their potential in the form of spiritual potential (religious curriculum) and physical potential (general curriculum).

c. Integrated Islamic School

Integrated Islamic schools are schools that apply the concept of Islamic education based on the Qur'an and As-Sunnah. The implementation of integrated madrasah combines religious and general education into one integrated curriculum. If we relate it to Al Rashidin's perspective of Islamic education, then this integrated Islamic school is relevant to what Al Rashidin said about the meaning of Islamic education, which in terms of Islamic education he wrote in the book *Philosophy of Islamic Education*, namely:

In the author's opinion, based on the meaning of tarbiyah, ta'lim, and ta'dib as described previously, Islamic education can be defined as a process of creating an environment that is conducive to enabling humans as learners to developing themselves physically (physically) and non-physically (spiritually). and the potential it has al-jism, al-nafs and al-qalb so that they are able to realize their primordial creed towards the existence and oneness of Allah, through the fulfillment of their functions and tasks of creation, namely as servants of Allah and the caliph of Allah (Al Rasyidin, 2019);(A. Rasyidin, 2012).

In the implementation of an integrated Islamic school, education providers try to create an Islamic environment, where all teachers and students dress in Muslim clothes and get used to the culture of Islamic life.

Government Policies Relevant to Al Rashidin's Perspective of Islamic Education

To respond to the development of globalization and information that is sweeping across the country, the Indonesian state through the ministry of education also carries out planning in the field of education:

a. National Education Goals

According to Law no. 20 of 2003 concerning the National education system. The purpose of Indonesian national education is to educate the nation's life and develop Indonesian people as a whole, namely human beings who believe and are devoted to God Almighty, and have a noble character, have knowledge and skills, physical and spiritual health, a strong and independent personality and a sense of responsibility. social and national responsibility (Law No. 20 of 2003).

In the explanation above, we can conclude that the relevance of national education goals with Al Rashidin's perspective on education goals is contained in the sentence aimed at developing the potential of students to become human beings of faith. This is in line with the educational thought conveyed by AL Rasyidin that the purpose of Islamic education is to create Muslims who are able to utilize al-'aql, al-Nafs, and qalb. So that they can recognize God. Al-'aql, an-Nafs, and qalb are the potential that students have to believe.

b. Pancasila Student Profile

The profile of Pancasila students is the embodiment of Indonesian students as lifelong students who have global competencies and behave in accordance with Pancasila values. The profile of Pancasila students has six main characteristics, namely: faith, fear of God Almighty, noble character, global diversity, mutual cooperation, independence, and critical and creative reasoning.

In the explanation above, it can be concluded that to create a believer in Pancasila students means participants. Students must be able to develop their natural potential, namely monotheism and belief in the existence of God. Those are some educational institutions and government policies that are relevant to Al Rashidin's perspective of Islamic education thought that researchers can conclude from this research.

CONCLUSION

After describing the results of research on Al Rashidin's Perspective of Islamic Education, it can be concluded that this research is as follows:

Al Rasyidin was born in the village of Sinaksak, Tapian Dolok Batu Nanggar District, Simalungun Regency, North Sumatra Province, on January 20, 1967. His mother's name was Aslina Boru Manik Ambarita, a trader in the market, and his father's name, was Aminuddin, a soldier. Al Rashidin education: elementary school at the Andalusian Private Islamic Madrasah, then continued his education at the Tanjung Pura Filial Madrasah Tsanawiyah, Pematang Siantar. Then he continued his education at the State Religion Teacher Education (PGAN) Medan. Furthermore, Al Rasyidin continued his education at IAIN North Sumatra, Medan. After finishing college in 1991, Al Rasyidin became an assistant lecturer teaching SKI courses at IAIN-SU Medan. And in 1994 he became a civil servant lecturer at IAIN-SU. In 2014 he succeeded in becoming a professor and received the title of professor of Islamic education philosophy in 2016.; Al Rashidin's thought on Islamic education, namely Al Rashidin, defines Islamic education based on three concepts of understanding different terms, namely tarbiyah, ta'lim, and ta'dib. Destination Islamic education according to Al Rasyidin, is developing physical and spiritual potential, where in developing physical potential aims to develop and actualize the physical potential of students so that they have the maximum ability in carrying out the tasks of the physical life of students. Then Islamic education must develop spiritual potential in this case develop the potential of 'aql so that students are able to become intellectually intelligent human beings. Then develop the potential of Talbiyah, so that students have a morally and emotionally commendable character, and develop the potential of nafsiyah so that students are spiritually enlightened.; The relevance of Al Rasyidin's perspective of Islamic education with contemporary education is that Islamic boarding schools, madrasahs, and integrated Islamic schools are educational institutions. Government policies that are relevant to Al Rasyidin's perspective on Islamic education are the goals of national education and the profile of Pancasila students.

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