



# Islamic Education According to Al Rasyidin

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## Abstrak

Perkembangan zaman yang semakin pesat memunculkan permasalahan terkait lambatnya perkembangan studi Islam. Salah satu faktor dari permasalahan tersebut adalah kurangnya kajian kualitatif dan kuantitatif tentang pemikiran pendidikan Islam. Oleh karena itu, sangat dibutuhkan kajian dan pemikiran yang mendalam tentang pendidikan Islam, terutama dari tokoh-tokoh intelektual muslim yang identitas dan pemikirannya secara spesifik jarang disorot. Oleh karena itu, kajian ilmiah ini bertujuan untuk mengkaji lebih mendalam mengenai pemikiran pendidikan Islam perspektif Prof. Kajian ilmiah ini menggunakan metode Systematic Literature Review (SLR) dengan analisis PRISMA. Hasil analisis menyatakan bahwa Prof. Al Rasyidin memiliki perspektif yang sangat mendalam tentang pendidikan Islam, yang lebih banyak mengacu pada ide-ide dasar konseptualisasi dan praktik pendidikan Islam sebagaimana yang dicontohkan oleh Rasulullah SAW. Selain itu, secara spesifik dan mendalam, Prof. Al Rasyidin memberikan perspektif pendidikan Islam yang lebih menekankan pada dimensi normatif.

Kata kunci: Pemikiran, Pendidikan Islam, Al Rasyidin.

## Abstract

The increasingly rapid development of the times has given rise to problems related to slowness in the development of Islamic studies. One of the factors of this problem is the lack of qualitative and quantitative studies of Islamic educational thought. Therefore, there is a great need for in-depth study and thinking about Islamic education, especially from Muslim intellectual figures whose identities and specific thoughts are rarely highlighted. Therefore, this scientific study aims to examine in more depth the thoughts on Islamic education from the perspective of Prof. Dr. Al Rasyidin, M.Ag. This scientific study uses the Systematic Literature Review (SLR) method with PRISMA analysis. The analysis results stated that Prof. Al Rasyidin has a very in-depth perspective on Islamic education, which refers more to the basic ideas of the conceptualization and practice of Islamic education as exemplified by the Prophet Muhammad. Apart from that, specifically and in-depth, Prof. Al Rasyidin provides a perspective on Islamic education that places more emphasis on the normative dimension.

**Keywords:** Thought, Islamic Education, Al Rasyidin.

## INTRODUCTION

In essence, we can see the progress or decline of a nation from the quality of education in it. Refer to (Siddik, 2011) in his book "Basic Concepts of Islamic Education", states that in general education is interpreted as the dissemination and internalization of values from cumulative experiences, starting from beliefs, attitudes, knowledge, or their application which are considered positive and useful by one generation to the next. Besides that, (Rasyid et al., 2016) interprets education as an effort to change the attitudes and behavior of a person or group, in order to mature them through teaching and training.

From the description above, it can be concluded that education is an effort to spread and internalize positive values gradually and continuously, in order to mature humans through teaching. Apart from that, education is a fundamental element in society, especially in Muslims. Islamic education can be understood as an effort to realize the understanding and practice of Islamic law by Muslims in their daily lives based on the Al-Qur'an and Hadith (Silvia & Holis, 2024). Therefore, Islamic education is closely related to human development and even the development of the times.

However, on the other hand, with increasingly rapid developments, various problems have emerged related to Islamic education which have resulted in a slowdown in the development of Islamic studies. Referring to the book written by (Rasyidin et al., 2015), stated that the problem of Islamic education scientifically concerns the lack of welfare of Islamic education, philosophy or thought of Islamic education, institutions, implementation systems, various components of Islamic education, and the lack of studies conducted qualitatively and quantitatively. Therefore, to be able to develop Islamic education in a better direction, in-depth study and thought regarding Islamic education is needed.

Referring to the book written by (Bakar, 2024), The term Islamic educational thought is

usually used to describe the results of educational thought that are in line with Islamic principles, but these results are not necessarily expressed by Muslims themselves. Apart from that, according to (OK et al., 2022), studies related to Islamic education thought in Indonesia, still very much focus on national Islamic intellectual figures and classical Islamic figures, for example KH. Ahmad Dahlan, KH. Imam Zakasyi, Al-Ghazali, Ibnu Khaldun, and others. Therefore, this phenomenon raises a problem, namely the limited development of Islamic education studies in Indonesia, especially regarding the thoughts of Muslim intellectual figures in this era.

Based on the problems above, it is necessary to study the thoughts on Islamic education from other Islamic intellectual figures. In particular, the thoughts of Muslim intellectual figures today are rarely highlighted or their identities and specific thoughts have not yet been revealed. So that the thoughts presented can contribute to the development of the scientific treasures of Islamic education in Indonesia.

One Muslim intellectual figure in Indonesia whose existence is not really highlighted by the public is Prof. Dr. Al Rasyidin, M.Ag. He is a Professor of Philosophy of Islamic Education, FTIK UIN North Sumatra, and also the first former Dean of the Faculty of Science and Technology, UIN SU. Prof. Al Rasyidin has been involved in the world of education for more than 21 years, starting from being a General Subdivision Staff at the Tarbiyah Faculty of IAIN SU in 1993 until being named a professor in 2014. In fact, Prof. Al Rasyidin continues to actively contribute to the development of Islamic education as a Permanent Postgraduate Lecturer. UIN SU until the end of his life. Where he died at the end of February 2020, at the age of 53 years.

Talking about his work in the world of education, Prof. Al Rasyidin has produced dozens of scientific works indexed nationally and internationally, and has conducted many workshops at various Islamic universities in Indonesia. However, on the other hand, there was a quite touching finding from Prof Al Rasyidin.

Where he, with sincerity, has provided various assistance and many opportunities or publication "allotments" that he has to his fellow lecturers, so that they can immediately achieve the title of Professor. This was clearly stated by Prof. Amroeni Drajat, in a book entitled "Philosophy of Islamic Education" which is a tribute to the inauguration of Prof Al Rasyidin as Professor in the field of Philosophy of Islamic Education. Due to these touching findings, it is no wonder that until now it has been very difficult or even no research or study related to Prof Al Rasyidin's perspective has been found. This is a result of Prof Al Rasyidin's lack of existence in the public sphere.

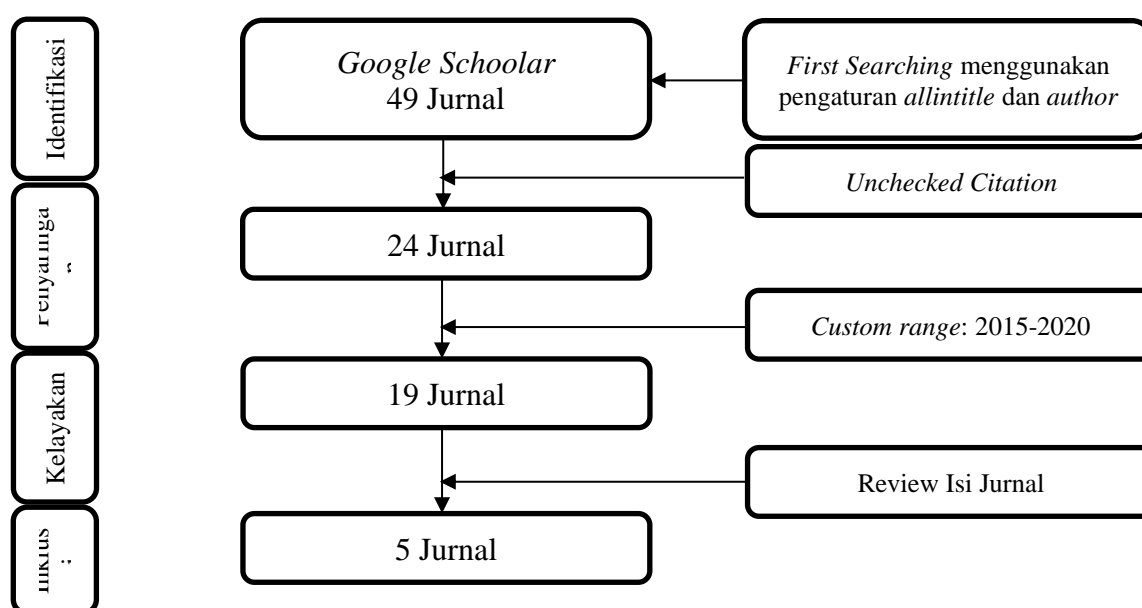
Based on the above background, the researcher is interested in studying in more depth the thoughts on Islamic education according to the perspective of Prof. Dr. Al Rasyidin, M.Ag. The aim of the study of Islamic educational thought is to reveal the various paradigms of Islamic education, as well as their role in the development of Islamic education in Indonesia. So educational thinking according to the perspective of Prof. Dr. It is hoped that Al Rasyidin, M.Ag can be used as advice in reconstructing Islamic education and will help enrich the treasures of the development of Islamic

studies in Indonesia.

## METHOD

This scientific study uses the Systematic Literature Review (SLR) method. SLR is a systematic scientific method for collecting, critically evaluating, integrating, and presenting findings from various previous study results related to research questions (Sari et al., 2023). Meanwhile, in this SLR, researchers used PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) analysis, which is a systematic analysis technique by following each correct research stage (Fitriyani, 2021).

In this scientific study, journals were obtained from the Google Scholar page. The keywords or settings used by researchers are allintitle: "Islamic Education" and author: "Al Rasyidin". Meanwhile, for the publication year filter, researchers used journals published 5 years before Prof. Dr. Al Rasyidin, M.Ag. died, namely 2015 to 2020. This year filter is used by researchers to maintain the relevance and quality of articles or journals that will be studied in this research.



Gambar 1. Diagram Prisma  
Sumber: Peneliti

## RESULTS

Based on the background, the researcher has stated that the aim of this scientific study is to examine in more depth the thoughts on Islamic education from the perspective of Prof. Dr. Al Rasyidin, M.Ag. Therefore, the following are the results of PRISMA analysis, the procedures of which researchers have modified according to data needs.

Tabel 1. Daftar Jurnal Hasil Analisa Prisma

No	Penulis	Judul	Tahun	Penerbit
1	Solihah Titin Sumanti, Hasan Asari, dan Al Rasyidin	<i>“Modernization of Education Contents of Muhammadiyah, Nahdlatul Ulama, and Al Jam’iyatul Washliyah 1900-1942 in North Sumatera”</i>	2015	SSRG International Journal of Humanities and Social Science (SSRG-IJHSS)
2	Lazuardi, Haidar Daulay, dan Al Rasyidin	<i>“Education Orientation of Pesantren Muhammadiyah in North Sumatra”</i>	2017	International Journal of Humanities and Social Science Invention
3	Muhammedi, Syafaruddin, dan Al Rasyidin	<i>“Implementation of the Strategic Plan for the Development of Culture Quality of Education In Islamic High School Sheikh H. Abdul Halimhasan Al Ishlahiyah Binjai Indonesia”</i>	2017	IJARIE
4	Indra, Al Rasyidin, dan Sukiman	<i>“Internalization of Falsafah “Peri Mestike Gayo” as an Effort To Developing Students’ Characters Based on Local Authority In SMA 1 Takengon Aceh Central District”</i>	2019	International Journal for Educational and Vocational Studies
5	Zularwan, Al Rasyidin, dan Ali Imran Sinaga	<i>“Implementasi Nilai-Nilai Pendidikan Karakter Pada K13 dalam PAI dan Budi Pekerti di SMP Islam Al Amjad Medan Sunggal”</i>	2017	Edu Religia

The following are the results of a review of each of the journals above which are the material for this study, including:

1. According to (Sumanti et al., 2015), Islamic education is closely related to the spread of Islamic teachings in the archipelago. Apart from that, Muslim intellectuals have used education as a momentum to give birth to the nation's successors who have a high awareness of breaking away from the grip of colonialism. In fact, in its development, Islamic education is not only limited to Islamic religious material, but also develops into an Islamic educational

institution that continues to strive to modernize, so that it is not inferior to Western education.

From the explanation above, it can be concluded that Islamic education is not only a tool in spreading the Islamic religion, but also a tool in advancing a nation. Specifically, Islamic education is a means that is able to produce complete humans, and is able to maximize the potential that exists in them in accordance with Islamic law. However, on the other hand, Islamic education needs to continuously improve itself and be open to the progress of the times. So that it remains relevant as a

- reference for quality education.
2. According to (Lazuardi et al., 2017), education is the most strategic field in realizing the development of Muslims and a nation. Islamic education itself is interpreted as an effort to provide education to someone based on Islamic law (Al-Qur'an and Hadith). However, on the other hand, there are still problems with Islamic education in Indonesia, namely discrimination carried out by the government and society and the distance between the lives of Muslims and Islamic law. Therefore, more attention is needed from the government and renewal (modernization) of the implementation of the Islamic education system in Indonesia, so that it can realize the development of Muslims and the Indonesian nation more optimally.
  3. According to (Muhammedi et al., 2017), education is all efforts to maintain and develop human nature and the human resources of a nation, in order to become a complete human being in accordance with Islamic law. Apart from that, education also leads to human development in terms of physical, intellectual, language, behavior, as well as social and religious life. So that it can lead to goodness and perfection.

Islamic education itself is interpreted as an effort to change a person's behavior in their life personally, in society and with the surrounding environment. In practice, Islamic education in

- Indonesia is currently at an intellectual deadlock. This is due to several reasons, namely 1) the lack of renewal and the many losses due to social, political and science and technology changes, 2) the practice of Islamic education still maintains the legacy of the past, so that there is not much creative, innovative and critical thinking about problems. actual, 3) the Islamic education learning model which does not use a verbal-intellectual approach and lacks active communication between teachers and students, and 4) the orientation of Islamic education which only focuses on forming servants of Allah, is not balanced with the achievement of Muslim human character as khilafah on earth.
4. According to (Indra et al., 2019), education is an effort to encourage the growth of a person's character, intelligence and body. Apart from that, education is an effort to develop a person's character and preserve the wisdom and cultural values they carry. Therefore, it can be concluded that Islamic education is an effort to encourage the growth or development of a person's intelligence, character, and body which refers to the values of the Islamic religion, based on the Al-Qur'an and Hadith.
  5. According to (Zularwan et al., 2017), education is a conscious effort to prepare students by guiding, providing teaching and training, so that they are able to carry out their roles in the future. Apart from that, education is also understood as conformity in acting

and speaking, by creating various conditions and factors that students need to be able to maximize the development of their potential. So that it can achieve the expected educational goals and perfection.

In its explanation, Islamic education is understood as a form of education that is based on the values of Islamic law. The values in Islamic education are various characteristics that are unique to Islamic education, which are oriented towards Islamic morality and become a reference for behavior. This is the basis for humans to be able to achieve their life goal, namely serving as a servant of Allah SWT.

## DISCUSSION

Islamic educational thinking has essentially existed since the emergence of the religion of Islam, which was a revelation to the Prophet Muhammad SAW (Bakar, 2024). On the other hand, with the rapid development of the times, ideas about Islamic education have also changed. Apart from that, developments over time have also given rise to Muslim intellectual figures, who basically have their own perspectives on Islamic education. The following is a discussion of the results of literature studies and an assessment of Prof.'s scientific work. Dr. Al Rasyidin, M.Ag related to Islamic education.

Basically, education is a process of transforming values which is usually carried out formally, in the form of learning (Rasyidin et al., 2015). Education is interpreted as an effort to encourage the growth of a person's character, intelligence and physical character. Apart from that, education is also an effort to develop a person's character and preserve the wisdom and

cultural values they carry.

From Prof.'s statement. Dr. Al Rasyidin, M.Ag above, researchers can understand that education, especially Islamic education, is a process of transformation of Islamic sharia values which encourages the development of a person's basic potential, which is carried out by means of teaching and training. Therefore, thoughts related to Islamic education originate from 2 main references, namely the Al-Qur'an and Hadith. The main goal of Islamic education is to make humans as caliphs on earth, while the ultimate goal of Islamic education is to make humans as God-fearing servants of Allah (Rasyidin, 2019).

The above statement is in line with Allah's words in Surah Al-Baqarah verse 30, Surah Az-Zariyat verse 56, and the Hadith of the Prophet, namely. Meaning: "Remember when your Lord said to the Angels: "Indeed, I will make a caliph on the face of the earth." They said: "Why do you want to make (caliph) on earth someone who will cause damage to it and shed blood, even though we always glorify you by praising you and purifying you?" God says: "Indeed, I know what you do not know." (QS. Al-Baqarah: 30). Meaning: "And I did not create jinn and humans except so that they would serve Me." (QS. Az-Zariyat: 56). Meaning: "Seeking knowledge is an obligation for every Muslim, male and female." (HR. Ibnu Majah dari Anas ra)

The two verses and hadith above explain clearly that Islamic education exists because of the need for humans to achieve the goal of His creation, namely as obedient and devoted servants of Allah and as caliphs on earth, which must be carried out by every Muslim (male and female). Woman). To be able to achieve these educational goals, Prof. Dr. Al Rasyidin, M.Ag explains in the

section of his book entitled "Islamic Education in the Time of the Prophet SAW: History and Thought". Where in general, the Islamic educational material that was delivered to Muslims during the "time of the Prophet" included all Islamic teachings as contained in the Al-Quran and Hadith. In general, this material covers the trilogy of faith, morals and worship.

However, with the development of the world of education and the times, the concept of Islamic education has now been heavily influenced by views from the secular Western world. No wonder, many Muslim researchers and intellectuals study Islamic education in the realm of Islamic educational philosophy, especially from the perspective of Prof. Al Rasyidin, to continue referring to the concept of education in accordance with Islamic law. For example, (Maisyaroh, 2019), which states that in general, Prof. Al Rasyidin provides a perspective on the philosophy of Islamic education which places more emphasis on the normative dimension. Where the philosophy of Islamic education is more varied while still referring to the Islamic tradition of revelation, thought and history.

From the findings above, it can be understood that the essence of Prof. Al Rasyidin refers to the basic ideas of the conceptualization and practice of Islamic education. The most important elements of Islamic educational thought and practice are philosophy, objectives, curriculum, materials, learning process, compulsory education, and scientific spirit in line with what was exemplified by Rasulullah SAW (Rasyidin, 2019). However, with current scientific developments, Islamic education must continuously improve itself and adapt to the times. So that it remains relevant as a reference for quality education, and still maintains the values of Islamic law

in it.

## **CLOSING**

Based on the results of the study that the researcher carried out, it can be concluded that in this study the researcher used 5 journals that were relevant to the settings that the researcher had used in the SLR-Prisma method. As for the results of his thoughts, Prof. Al Rasyidin has a very deep perspective on Islamic education. Prof. Al Rasyidin refers more to the basic ideas of the conceptualization and practice of Islamic education which were exemplified by the Prophet Muhammad.

In his specific and in-depth perspective, Prof. Al Rasyidin provides a perspective on Islamic education that places more emphasis on the normative dimension. Where the philosophy of Islamic education is more varied while still referring to the Islamic tradition of revelation, thought and history. However, on the other hand, with scientific developments, Islamic education must continuously improve itself and adapt to the times. So that it remains relevant as a reference for quality education, and still maintains the values of Islamic law in it.

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