



Islamic Education Perspective Prof. Dr. Dja'far Siddik, MA.

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Abstrak

Kajian-kajian terkait pemikiran pendidikan Islam di Indonesia masih sangat terfokus pada tokoh-tokoh intelektual Islam nasional dan tokoh-tokoh klasik Islam. Hal ini menimbulkan suatu permasalahan, yaitu sangat terbatasnya perkembangan kajian pendidikan Islam di Indonesia. Oleh karena itu, perlu adanya kajian pemikiran pendidikan Islam dari tokoh-tokoh intelektual Islam lainnya, terutama tokoh-tokoh intelektual Islam yang jarang disorot identitas dan pemikiran spesifiknya atau yang identitas dan pemikiran spesifiknya belum terungkap. Oleh karena itu, kajian ilmiah ini bertujuan untuk mengkaji secara lebih mendalam pemikiran pendidikan Islam perspektif Prof. Kajian ilmiah ini menggunakan metode Systematic Literature Review (SLR) dengan analisis PRISMA. Hasil analisis menyatakan bahwa dalam perspektifnya, Prof. Djas memiliki cara pandang yang cukup berbeda dibandingkan dengan cara pandang tokoh-tokoh intelektual muslim lainnya mengenai pendidikan Islam. Hal ini dapat dilihat dari bagaimana beliau memaknai pendidikan Islam dan tujuan pendidikan Islam.

Kata kunci: Pemikiran, Pendidikan Islam, Dja'far Siddik.

Abstract

Studies related to Islamic educational thought in Indonesia are still very much focused on national Islamic intellectual figures and Islamic classical figures. This raises a problem, namely the very limited development of Islamic education studies in Indonesia. Therefore, it is necessary to study the thoughts on Islamic education from other Islamic intellectual figures, especially Muslim intellectual figures whose identities and specific thoughts are rarely highlighted or whose identities and specific thoughts have not yet been revealed. Therefore, this scientific study aims to examine in more depth the thoughts on Islamic education from the perspective of Prof. Dr. Dja'far Siddik, MA. This scientific study uses the Systematic Literature Review (SLR) method with PRISMA analysis. The results of the analysis state that in his perspective, Prof. Djas has a quite different perspective compared to the perspective of other Muslim intellectual figures regarding Islamic education. This can be seen from how he interprets Islamic education and the aims of Islamic education.

Keywords: Thought, Islamic Education, Dja'far Siddik.

INTRODUCTION

Education is a term that is very familiar in society, which has its own charm to be studied in depth. Referring to Zakiyah Darajat in (OK et al., 2022), education is an effort to develop oneself in both physical and spiritual aspects, which is carried out gradually and continuously until death. Apart from that (Dja'far Siddik, 2011) in his book entitled "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. considered positive and useful by one generation to the next.

From the description regarding education above, it can be concluded that education is an effort to spread and internalize positive values gradually and continuously, in order to develop all aspects of oneself (physical and spiritual). In the realm of Islam, education is closely related to human development, even the development of the times. This is because Islamic education is understood as an effort to realize the understanding and practice of Islamic law by Muslims in their daily lives (Silvia & Holis, 2024).

Based on the explanation above, it can be seen that there is no significant difference between general education and Islamic education. This is in line with the statement (Dja'far Siddik, 2011), which states that many experts define education in general as a normative effort to help someone

develop to a better level. Therefore, there is a real need for a more in-depth study or thinking related to Islamic education, or what we call Islamic educational thinking.

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. In fact, according to (OK et al., 2022), studies related to Islamic educational thought in Indonesia still very much focus on national Islamic intellectual figures and Islamic classical figures. For example, KH. Ahmad Dahlan, KH. Imam Zakasyi, Al-Ghazali, Ibnu Khaldun, and others.

The limited focus on studying Islamic educational thought which has been described above gives rise to a problem, namely the very limited development of the study of Islamic education in Indonesia, especially in the current era of very rapid development. Therefore, to overcome this problem, it is necessary to study the thoughts on Islamic education from other Islamic intellectual figures, especially Muslim intellectual figures whose identities and specific thoughts are rarely highlighted or whose 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 of the Muslim intellectual figures in Indonesia whose existence is not really highlighted by researchers is

Prof. Dr. Dja'far Siddik, MA. Prof. Dja'far or who is more familiarly known as Prof. Djas is a professor in the field of Islamic Education at UIN North Sumatra. He has been involved in the world of education for more than 41 years, starting from being an elementary school teacher in 1972 until being named a professor in 2008. In fact, Prof. Djas continued to actively contribute to the development of Islamic education until the end of his life, at which point he died on December 30 2018. at the age of 65 years.

As for his work while he was still alive, Prof. Djas has produced dozens of scientific works in the form of books, articles or journals indexed nationally and internationally, as well as papers. Apart from that, he has also conducted many workshops and seminars at various state Islamic universities in Indonesia. So it is no wonder that Prof. Djas' many contributions and experience in the field of Islamic education led him to become deputy rector II in 2013.

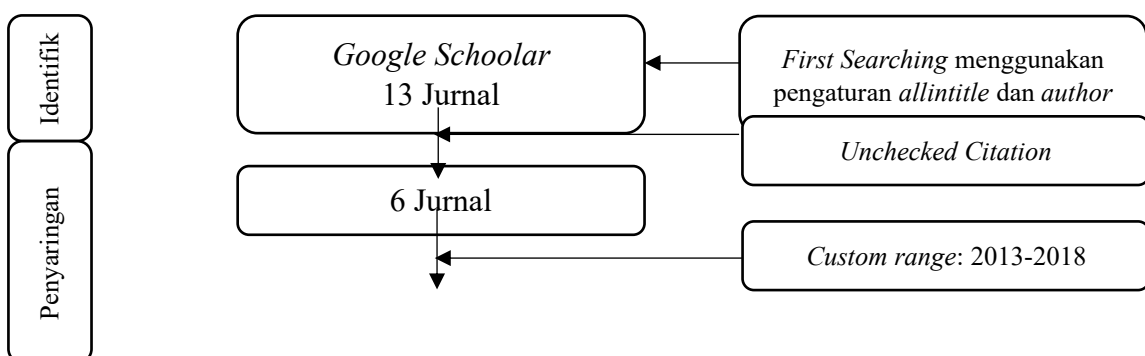
Based on the above background, the researcher is interested in studying in more depth the thoughts on Islamic education according to the perspective of Prof. Dr. Dja'far Siddik, MA. The aim of the study of Islamic educational thought is to reveal the various paradigms of Islamic education, as well as their role in the development of Islamic education in

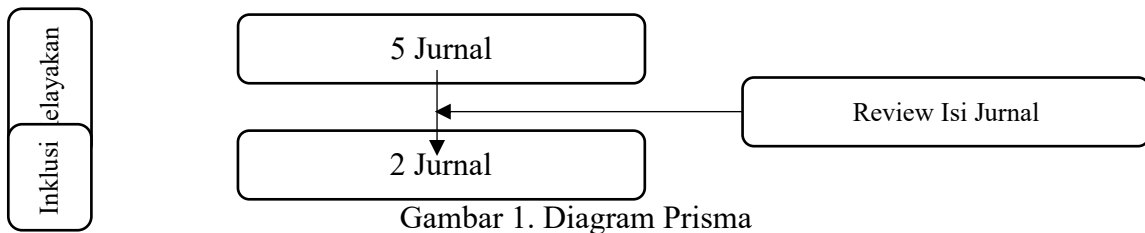
Indonesia. So educational thinking according to the perspective of Prof. Dr. It is hoped that Dja'far Siddik, MA can be used as advice in reconstructing Islamic education and will help enrich the treasures of the development of Islamic studies in Indonesia.

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). In this SLR, the researcher used PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) analysis, which is a systematic analysis technique by following each research stage correctly (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: "Dja'far Siddik". Meanwhile, for the publication year filter, researchers used journals published 5 years before Prof. Dr. Dja'far Siddik, MA. died, namely 2013 to 2018. The 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 research is to study in more depth related to Islamic educational thought from the perspective of Prof. Dr. Dja'far Siddik,

MA. Therefore, the following are the results of PRISMA analysis where the researchers have modified the procedure according to data needs.

Tabel 1. Daftar Jurnal Hasil Analisa Prisma

| No | Penulis | Judul | Tahun | Penerbit |
|----|--|---|-------|---|
| 1 | Dja'far Siddik dan Rosnita | "Gerakan Pendidikan Al-Washliyah di Sumatera Utara" | 2014 | Ulumuna: Jurnal Studi Keislaman |
| 2 | Dja'far Siddik, Syafaruddin, dan Hadi Widodo | " <i>The Implementation of Education and Training Program of Madrasah Islamic Religion Teacher in Improving Profesionalism Teacher (Case Study at Religious Traning Center Medan)</i> " | 2017 | IOSR Journal Of Humanities And Social Science (IOSR-JHSS) |

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 (Dja'far Siddik & Rosnita, 2014), Islamic education is the most fundamental thing in the change and progress of Muslims. Where in his study, Prof. Djas stated that there were 4 main driving factors in Islamic change in Indonesia, namely 1) the desire to return to the foundations of Islamic law (the Koran and hadith), 2) national resistance to colonialism, 3) efforts strength of the Muslim community to strengthen its organization in the socio-economic field, as well as 4) there are reforms in the field of Islamic education. Apart from that, these various factors certainly require support

from various parties, not only personal but also collective.

One of the Islamic organizations that pays great attention to Islamic education in Indonesia is Al-Washliyah. Al-Washliyah is an Islamic organization that emerged from the scientific activities of a number of North Sumatra students during the colonial era, which is currently one of the third largest Islamic organizations after NU and Muhammadiyah. As for its relation to Islamic education, Al-Washilah has educational goals contained in the 2000 Al-Washilah Education System, namely.

- 1) Forming believers who are devout, knowledgeable and deep, have high character, are intelligent and agile

in fighting for happiness in this world and the hereafter.

- 2) Develop and disseminate science, technology and art, and strive to use them to improve living standards and develop civil society.

Based on the review above, researchers can conclude that Prof. Djas has a very deep view of Islamic education, especially in this case Islamic education in the Al-Washilah organization. Basically, Islamic education is not only a form of education that can strive for a person's development into a complete human being. But it is also a form of effort to achieve happiness in this world and the hereafter.

2. According to (Dja'far Siddik et al., 2017), education is a form of learning carried out to prepare and improve a person's abilities, so that they are able to accept responsibility in the future. From this understanding, it can be concluded that education in the realm of Islam is a learning effort carried out to form a complete human being, in accordance with Islamic law and in harmony with the duties that humans carry out as caliphs on earth. Therefore, efforts to develop human resources through Islamic education are very necessary.

From an Islamic perspective, behavior in basic human resource development should reflect the personality of the Prophet Muhammad SAW. Where in the personality of the Prophet SAW, Islamic education is contained which Muslims must essentially have, namely siddiq, tabligh, amanah, and fathonah. So it can be said that human resource development in Islamic education does not only refer to the intelligence aspect, but also the emotional and spiritual aspect.

DISCUSSION

In essence, thoughts related to Islamic education have existed since the emergence of the Islamic religion, which was revealed to the Prophet SAW (Bakar, 2024). However, with the development of the times, thoughts on Islamic education have also begun to change following the current of existing developments. The following is a discussion of the results of literature studies and an assessment of Prof.'s scientific work. Dr. Dja'far Siddik, MA related to Islamic education.

Islamic education is a form of learning carried out to prepare and improve a person's abilities, so that they are able to accept responsibilities in the future. Apart from that, Prof. Djas also stated that Islamic education is the most fundamental thing in the change and progress of Muslims. From these two definitions, it can be concluded that Islamic education is a form of education given to a person based on Islamic law (Al-Qur'an and Hadith), in order to form a complete human being who is able to carry out his mandate as caliph on earth. This is in line with the word of Allah in Surah Al-Baqarah verse 30, 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).

From the verse above it can be understood that basically one of the purposes of human creation was to become a caliph on earth. In order to be a good caliph or leader in accordance with Islamic law, a person must have a personality like the Prophet Muhammad SAW, namely siddiq, tabligh, amanah and

fathonah. Where to form a believer who is superior and has a good personality, of course education is needed that is in accordance with Islamic law.

Referring to the book written by Prof. Djas entitled "Miscellaneous Islamic Education: Theoretical and Practical Dimensions", it is also explained that Islamic education is an educational activity based on Islamic teachings, where all the concepts and theories developed are unique to Muslims, to achieve goals and Muslim life ideals (Dja'far Siddik & Rosnita, 2018). Therefore, the scope of discussion of Islamic education always revolves around humans as material objects, and the pursuit of directed development as the formula object. These efforts are efforts made by humans to achieve the goal of Muslim life, namely happiness in this world and the hereafter.

Based on the various explanations above, it can be understood that Prof. Djas has his own views, which can be said to be different from the perspectives of other Muslim intellectuals and classical figures. This is reinforced by a study from (OK et al., 2022), which states that Prof. Djas strongly emphasizes that the goal of education is permanent and does not change, namely to serve oneself to Allah SWT and worship Him properly and correctly, in line with the Shari'a. 'at Islam. Therefore, Prof. Djas stated that Islamic education should be aimed at preparing students to become servants of Allah with the title Abdullah (servant of Allah). Apart from that, education is carried out to prepare students to be able to carry out their duties and responsibilities properly and correctly as God's caliphs on earth.

In order to achieve the various goals of Islamic education above, Prof. Djas stated that support from various parties is really needed,

not only personal but also collective. One of the Islamic organizations that pays great attention to Islamic education in Indonesia is Al-Washliyah. Even in relation to Islamic education, Al-Washilah has educational goals contained in the Al-Washilah Education System in 2000. This education system basically has the main goal of forming and developing believers who are complete and superior in all fields, not only in benchmarks Islam.

If analyzed in detail, the goals of education according to the perspective of Prof. Djas and the 2000 Al-Washilah Education System are in harmony with the National Education System Law no. 20/2003 (Dja'far Siddik et al., 2015). Where the National Education System Law states that "national education has the aim of developing the potential of students to become human beings who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens." Therefore, it can be concluded that Islamic education is part of the national education system, and strives to realize the vision and mission of national education.

Based on the discussion that the researcher has outlined above, it can be seen that Prof. Djas has a quite different perspective compared to the perspective of other Muslim intellectual figures regarding Islamic education. This can be seen from how he interprets Islamic education and the goals of Islamic education. Specifically and in depth, Prof. Djas stated that the essence of Islamic education is to educate, shape and develop students into complete human beings, knowledgeable and devoted to Allah, and able to accept responsibility in the future as Allah's

caliphs on earth in accordance with the Shari'a. 'at Islam.

From the common thread that the researcher took, it is clear how high the quality of Prof. Djas' knowledge is in the field of Islamic Education. Even though many of the scientific works he has written have directed or studied from the perspective of other Muslim intellectual figures, this has actually sharpened Prof. Djas' analysis of Islamic education. In fact, all his thoughts regarding Islamic education are very relevant to the goals of the education system implemented in Indonesia (UU Sisdiknas No. 20/2003).

CONCLUSION

Based on the results of the study that the researcher carried out, it can be concluded that in this study the researcher used 2 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. Djas has a quite different perspective compared to the perspective of other Muslim intellectual figures regarding Islamic education. This can be seen from how he interprets Islamic education and the goals of Islamic education.

In his specific and in-depth perspective, Prof. Djas stated that the essence of Islamic education is to educate, shape and develop students into complete human beings, knowledgeable and devoted to Allah, and able to accept responsibility in the future as Allah's caliphs on earth in harmony with Islamic law. The common thread that researchers draw from this perspective explains the high quality of Prof. Djas' knowledge in the field of Islamic Education. The results of this research are also a form of proof that the thoughts of other Muslim intellectual figures (which are rarely highlighted by researchers), have equally

profound sharpness of thought and are different from the perspectives of other intellectual figures in general (which are often used by researchers).

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