



Islamic Education Thought According to Syafaruddin

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Abstract

Currently, Islamic education ideas are not only conveyed by Muslims but also by people of other religions. Therefore, there is a need for Islamic educational thinking that should be produced by Muslims themselves, so that the results of their thinking are correct and in line with Islamic principles and sharia. Therefore, this scientific study aims to examine in more depth the thoughts on Islamic education according to the perspective of Prof. Dr. Syafaruddin, M.Pd. This scientific study uses the Systematic Literature Review (SLR) method with PRISMA analysis. The results of the analysis state that in his perspective, Prof. Dr. Syafaruddin, M.Pd. not only views Islamic education as teaching related to Islamic values, but more than that. He views Islamic education as a complex system, in which structured management actions are needed to be able to maintain and develop Islamic education amidst the onslaught of current developments.

Keywords: *Thought, Islamic Education, Syafaruddin*

INTRODUCTION

A fundamental component to be able to create a quality society and the nation's next generation is education. 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. Therefore, education is closely related to human development, time and technology.

Apart from that, education related to religion is a crucial aspect that must be understood by humans, especially in this case the religion of Islam. Islamic education can be understood as an effort to realize the understanding and practice of Islamic law by Muslims in everyday life (Silvia & Holis, 2024). The implementation of Islamic education is expected to be the answer to various problems in the lives of Muslims in this world.

In the scientific realm, there is a lot of literature that studies Islamic education, especially in Indonesia. From this study, various thoughts emerged from experts which can describe how Islamic principles are implemented and accepted by the public. 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.

From the background above, it can be seen that currently Islamic education ideas are not only conveyed by Muslims, but also people of other religions. Therefore, there is a need for Islamic educational thinking that should be produced by Muslims themselves, so that the results of their thinking are correct and in line with Islamic principles and sharia. Therefore, researchers will examine the writings or thoughts produced by one of the Professors at UIN North Sumatra in the field of education, namely Prof. Dr. Syafaruddin, M.Pd.

Prof. Dr. Syafaruddin, M.Pd is one of the scientific moral navigators in Indonesia, who has served himself at IAIN North Sumatra since 1990 until it became UIN North Sumatra until the end of his life (Sinaga, 2016). He died on August 12 2022 at RSU Haji Medan at the age of 60 (Daulay,

2022). In his work while he was still alive, he has produced dozens of scientific works in the form of books, as well as in the form of articles or journals indexed nationally and internationally. Where in one of his research reports, Prof. Dr. Syafaruddin, M.Pd stated that Islamic education is closely related to the management process which is colored by Islamic values (Syafaruddin; Kesumawati, 2019).

Based on the background above, the researcher is interested in studying in more depth the thoughts on Islamic education according to the perspective of Prof. Dr. Syafaruddin, M.Pd. 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. Syafaruddin, M.Pd. It is hoped that this can be used as advice in reconstructing Islamic education and helping to enrich the treasures of scientific development.

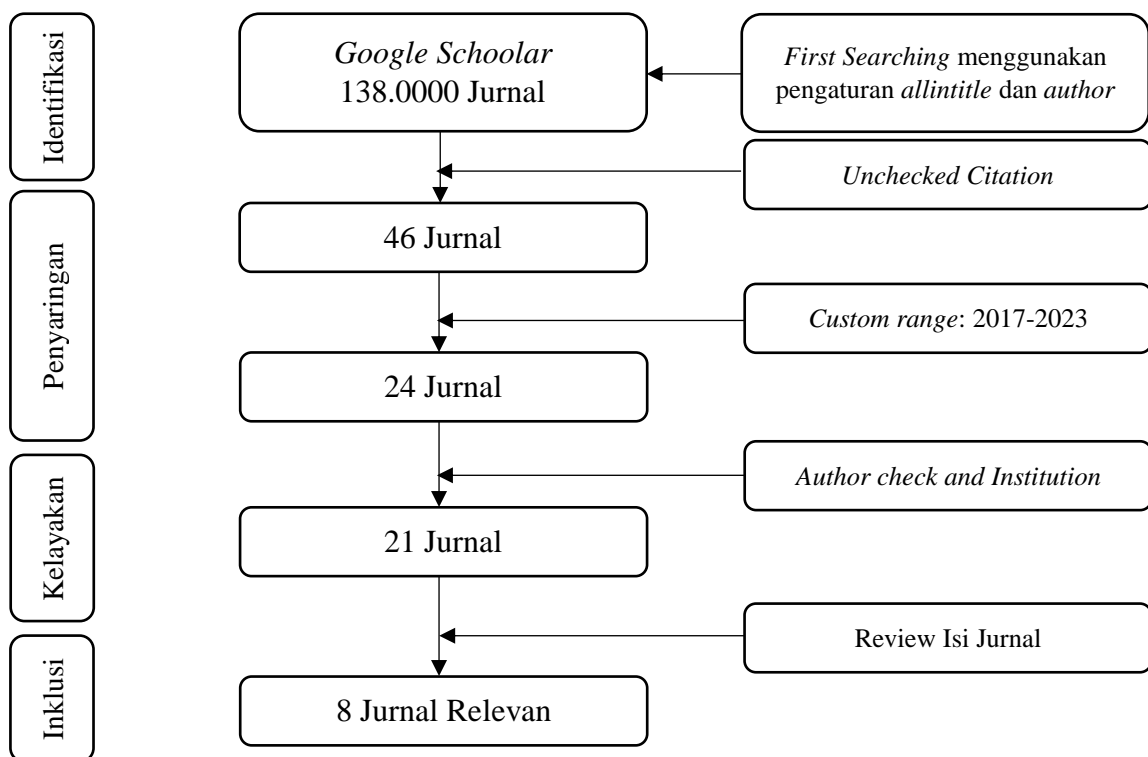
METHOD

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

"Islamic Education", as well as author: "Syafaruddin". Meanwhile, for the publication year filter, researchers used journals published 5 years before Prof. Dr. Syafaruddin, M.Pd died, namely 2017 until 1 year after he died, namely 2023. 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

DISCUSSION

Basically, the idea of Islamic education has 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. Based on the background, the researcher has stated that the aim of this research is to study in more depth the thoughts on Islamic education according to the

perspective of Prof. Dr. Syafaruddin, M.Pd. 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	Azra'i, Syafaruddin, dan Siti Halimah	"Pengaruh Strategi Belajar Survey, Question, Read, Recite dan Review (SQ3R) dan Motivasi Terhadap Hasil Belajar Fikih Siswa Kelas VIII Madrasah Tsanawiyah Swasta Taman Pendidikan Islam Medan"	2018	At-Tazakki
2	Salim dan Syafaruddin	"Dinamika Pesantren Darul Arafah Raya Sebagai Pusat Keunggulan Pendidikan Islam"	2019	<i>Proceeding of the 12th International Workshop and Conference of Asean Studies in Islamic and Arabic Education, Linguistics, Social Sciences, and Educational Technology 2019</i>
3	Syafaruddin, Muhammad Kaulan Karima, Fachruddin, Dedik, dan Sahkholid Nasution	<i>"Organizational Culture in Islamic Education Institution: An Analysis from a Historical Perspective"</i>	2019	<i>Advances in Social Science, Education and Humanities Research (ASSEHR)</i>
4	Widya Ayuningsih, Syafaruddin, Amiruddin MS	<i>"Implementation of Islamic Education Curriculum Development in Al-Ulum Islamic School Medan"</i>	2020	<i>Budapest International Research and Critics in Linguistics and Education (BirLE) Journal</i>
5	Syafaruddin, Yusuf Hadijaya,	"Manajemen Peningkatan Mutu Pendidikan di SMP	2021	JALIE: <i>Journal of Applied Linguistics</i>

	dan Rahmat Taufiq Siregar	Islam Terpadu Daar Al Uluum Asahan”		<i>and Islamic Education</i>
6	Syafaruddin, Mesiono, dan Aziddin Harahap	“Implementasi Kebijakan Kepala Dinas Pendidikan dalam Peningkatan Pemahaman Terhadap Kitab Suci Agama Islam di Sekolah Dasar Negeri”	2022	Edukasi Islami: Jurnal Pendidikan Islam
7	Azizah Hanum OK	“Analisis Pemikiran Ibnu Sina dan Ibnu Khaldun Terhadap Konsep Pendidikan Islam”		
8	Usiono, Syafaruddin, Wirdatul Fuadi	“Perencanaan Kurikulum Pendidikan Agama Islam Madrasah Ibtidaiyah Swasta Al-Ikhlas Kampung Dalam Kecamatan Bilah Hulu Kabupaten Labuhanbatu”	2022	Bunayya: Jurnal Pendidikan Guru Madrasah Ibtidaiyah

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 (Azra'i et al., 2018), Islamic education has existed since the first revelation was revealed to the Prophet Muhammad, namely QS. Al-Alaq verses 1-5. Meaning: "Read with (mentioning) the name of your Lord Who created, He created humans from a clot of blood. Read, and your Lord is the Most Gracious, Who teaches (humans) by means of kalam, He teaches humans what they do not know." (QS. Al-Alaq: 1-5)

From the verse above, it is known that Allah has ordered us clearly to read and seek knowledge, especially religious knowledge. As

for this verse, it is also known that the object of reading is the verses of the Qur'an (as well as previous holy books) which originate from Allah as well as books or human works. Therefore, researchers can conclude that Islamic education originates purely from Allah SWT which is contained in the Al-Qur'an and Hadith, apart from that it also requires flexibility in accepting the development and expansion of knowledge which refers to human work.

Apart from that, Syafruddin also stated that to be able to implement Islamic teachings in education optimally, a strategy is needed. The implementation of this strategy can include learning methods, providing motivation,

and so on. So that students or children can receive and understand Islamic education taught by educators well, and can implement it in their daily lives.

2. According to (Salim & Syafaruddin, 2019), education is a cultural phenomenon in a society. Where education is also often linked as a cultural center that can have an influence on life systems in the future. Because basically education helps in perfecting the personality of individuals and groups to carry out various tasks efficiently.

Islamic education itself has the aim of producing people with good personalities or *akhlahul karimah*. On the other hand, Islamic education also has a focused objective on the realization of *sunnatullah* in personal life and the development of all children's potential to become Muslim individuals and an Islamic society, through the approach of *ta'lim*, recitations and *tazkiyah*. Therefore, it can be concluded that Islamic education is an educational system that is based on Islamic law and has Islamic nuances, in order to embody various Islamic values in every program, process and learning activity.

3. According to (Syafaruddin et al., 2019), Islamic education has entered Indonesia since the arrival of Islam in the

archipelago. Where in the progress of the times, Islamic education has dynamic development in Indonesia. In fact, the strategic dynamics of Islamic education is that it can become a subsystem of national education. This means that Islamic education has received recognition for its existence in the national education system, which is divided into 3 groups, namely Islamic education as an institution, Islamic education as a subject, and Islamic education as a main idea.

4. According to (Ayuningsih et al., 2020), Islamic education is a systematic and pragmatic effort to help students live in accordance with Islamic teachings and *sharia*. Islamic teachings themselves basically do not separate faith and good deeds. Therefore, Islamic education is also education related to faith, charity, and also because Islamic teachings contain values for personal and societal attitudes and behavior.

Islamic education can also be understood as an effort to actualize various qualities of perfection that have been bestowed by Allah SWT, which are solely used to worship Allah. The foundations of Islamic education are the *Al-Qur'an* and the *Hadith* of the Prophet. Meanwhile, the aim of

Islamic education is to prepare the nation's successors so that when they grow up they are able to do the work of the world and practice for the afterlife.

On the other hand, Syafaruddin also stated that the general goal of Islamic education is to achieve the quality mentioned in the Al-Qur'an and Hadith. Meanwhile, the specific aim of Islamic education is to adjust the growth and development of children according to the level of education they are undergoing. From these several goals, the researcher can conclude that basically Islamic education is the actualization of various characteristics of perfection so as to achieve the qualities mentioned in the Al-Qur'an and Hadith, where the teaching is adjusted to the child's level of physical and psychological growth and development. So that the teachings and values of Islamic education can be accepted effectively and optimally.

5. According to (Syafaruddin et al., 2021), Islamic education is an actualization of the teachings of ihsan, namely acting well towards all parties solely because of Allah who has bestowed goodness on humans through His blessings. In its implementation, we need to be guided by the qualities

mentioned in the Al-Qur'an and Hadith. So it can be understood that the result of Islamic education is a human being who applies ihsan, who is guided by the Al-Qur'an and Hadith.

As for implementing Islamic education in educational institutions, Syafaruddin stated that there is a need for quality improvement management in them. This is done in order to create quality Islamic education, namely being able to provide services, internally and externally in a complex manner, and to produce quality graduates through the input, process and output stages of education. The following are steps in implementing management to improve the quality of Islamic education, including:

- a. Planning

Planning for the quality of Islamic education is also contained in Surah Al-Hasyr verse 18, namely. Meaning: "O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (the afterlife); and fear Allah, verily Allah is All-Knowing of what you do." (QS. Al-Hasyr: 18)

From the verse above, it can be seen that planning is a crucial step that must be carried out by every person or group. This is done to help achieve the expected goals, serve as a guide

in carrying out every action, control oneself, and assist in making important decisions.

b. Organizing

The organization of the quality of Islamic education is also stated in Surah Al-Anfal verse 46, namely. Meaning: "And obey Allah and His Messenger and do not argue, which causes you to become afraid and lose your strength and be patient. Indeed, Allah is with those who are patient." (QS. Al-Anfal: 46)

From the verse above it can be seen that we must always obey the commands and teachings of Allah and the Messenger, which is to avoid disputes and always be patient in order to strengthen ties of friendship. Apart from that, organizing is a step to achieve the expected goals. Where this step will unite people in groups to work together and help each other in good things.

c. Implementation

The implementation of quality Islamic education is also stated in Surah Al-Baqarah verse 208, namely. Meaning: "O you who believe, enter the whole of Islam, and do not follow the steps of the devil. Indeed, Satan is a real enemy for you." (QS. Al-Baqarah: 208)

From the verse above, it can be seen that in order to be a

complete Muslim, you must never follow Satan's steps. Therefore, faith and devotion are very necessary to be able to carry out all of Allah's commands. One of the efforts is through continuous Islamic teaching or education.

d. Supervision

Supervision of the quality of Islamic education is also stated in Surah Ash-Shura verse 6, namely. Meaning: "And those who take protectors besides Allah, Allah watches over their (deeds); and you (O Muhammad) are not the person entrusted with supervising them." (QS. Asy-Syura: 6)

From the verse above it can be seen that supervision is the final step in determining corrections or improvements that will be carried out afterwards. Basically, the observation process is carried out continuously, to be able to find out various deviations that have occurred and to be able to conclude the results of the 3 previous quality improvement steps (planning, organizing and implementing). Apart from that, supervision is also a benchmark for whether the implementation or actions taken are in line with the plans and objectives that have been set.

According to (Syafaruddin et al., 2022), Islamic education is a conscious effort made by educators in preparing students to be able to believe, understand

and practice Islamic values, through teaching, guidance and training activities that have been determined to achieve specific purpose. The aim of Islamic education is to realize religious and moral goals. Where the main focus is to obtain virtue and Taqorrub in Allah, not to seek worldly glory.

Islamic Education Thought Prof. Perspective. Dr. Syafaruddin, M.Pd.

From various journal reviews that researchers have previously described, the following is a summary of the results of literary studies based on facts that researchers obtained from studying Prof.'s scientific work. Dr. Syafaruddin, M.Pd.

Basically, thoughts related to Islamic education have been present since the revelation to the Prophet Muhammad SAW, namely Surah Al-Alaq verses 1-5. Where in essence, we as human beings must strive to continue to seek knowledge throughout our lives. Apart from that, as Muslims, we are required to always be guided by books that originate directly from Allah SWT as a reference in living our lives. This condition of course also does not rule out books or works of humans themselves, as a form of developing science and knowledge.

Islamic education itself is interpreted as a systematic and pragmatic effort to help someone live in accordance with Islamic values and sharia. As a teaching, Islamic education has also become a cultural phenomenon in society. This cultural form basically aims to produce people with good personality or akhlahul karimah. and the development

of all individual potential to become Muslim individuals and an Islamic society.

As for Indonesia, Islamic education has entered at the same time as the arrival of Islam in the archipelago. In its development, Islamic education in Indonesia has had quite a large existence, and has even become a subsystem of national education. No doubt, currently Islamic education in Indonesia has become an institution, subject and subject of thought.

In its implementation, Islamic education must be guided by the qualities mentioned in the Al-Qur'an and Hadith. So it can be understood that the result of Islamic education is a person who applies ihsan, who is guided by Islamic values and sharia. As for its implementation in educational institutions, Prof. Dr. Syafaruddin, M.Pd. states that there is a need for quality improvement management in the form of planning, organizing, implementing and monitoring. This is done so that Islamic education can survive and be able to compete amidst current developments.

Based on the literature review, researchers can understand that Prof. Dr. Syafaruddin, M.Pd. not only views Islamic education as teaching related to Islamic values, but more than that. He views Islamic education as a complex system, in which structured management actions are needed to be able to maintain and develop Islamic education amidst the onslaught of current developments. This of course needs to be supported by the dynamic

position of Islamic education, especially in Indonesia.

Prof.'s view Dr. Syafaruddin, M.Pd. Of course, Islamic education is also based on educational background, namely Bachelor's Degree in Islamic Religious Education, Master's Degree in Educational Administration, and Doctoral Degree in Educational Management. Apart from that, it is also based on his history of work experience, where from his initial service at IAIN North Sumatra to becoming UIN North Sumatra, he has held various strategic positions at the university official level. So it's no surprise, Prof. Dr. Syafaruddin, M.Pd. have a very complex point of view or thoughts related to Islamic education, especially in the realm of Islamic education management.

CONCLUSION

From the scientific study that the author has described in the discussion section, it can be concluded that in this study the researcher used 6 relevant journals as literature sources. As for his perspective, Prof. Dr. Syafaruddin, M.Pd. not only views Islamic education as teaching related to Islamic values, but more than that. He views Islamic education as a complex system, in which structured management actions are needed to be able to maintain and develop Islamic education amidst the onslaught of current developments.

Hopefully this scientific study can become a reference in Islamic educational thinking. Apart from that, the results of this study can provide an illustration that

Islamic education is not only an institution, subject, or main idea, but also as a culture or culture and management. Therefore, the results of this study can also be a reference for future researchers or as a basis for the development of Islamic education in Indonesia.

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