

COMPARATIVE STUDY OF AL-GHAZALI'S THINKING AND ZAKIAH DARADJAT'S IN ISLAMIC EDUCATION CURRICULUM

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Abstract. This research focuses with the view of the curriculum from Islamic thinkers, Al-Ghazali and Zakiah Daradjat. Both are compared to find out the meeting point of similarities and differences in compiling Islamic Education curriculum. The research process uses qualitative methods. Research with qualitative nature is descriptive and is a literature study that prioritizes a lot of reading in the library. The research objective is to explain the view of the Islamic curriculum according to Al-Ghazali, the view of the Islamic curriculum according to Zakiah Daradjat, as well as their differences and similarities. Al-Ghazali in the book *Ihya' Ulumuddin* revealed that there are three aspects namely mental development, intellectual education, physical education. Zakiah Daradjat in the book of Islamic Education revealed that the Islamic Education curriculum must contain seven aspects, namely physical education, sense education, faith education, moral education, psychology education, beauty education, and social education.

Keywords: comparative, Al-Ghazali thinker, Zakiah Daradjat thinker, curriculum

Abstrak. Penelitian ini mencoba melihat pandangan mengenai kurikulum oleh pemikir Islam; Al-Ghazali dan Zakiah Daradjat. Keduanya dibandingkan untuk mengetahui titik temu persamaan dan perbedaan dalam menyusun kurikulum Pendidikan Islam. Proses penelitiannya menggunakan metode kualitatif. Penelitian dengan kualitatif sifatnya deskriptif dan merupakan kajian pustaka yang mengutamakan banyak membaca di perpustakaan. Tujuan penelitian untuk menjelaskan pandangan kurikulum Islam menurut Al-Ghazali, pandangan kurikulum Islam menurut Zakiah Daradjat, serta perbedaan dan persamaannya. Al-Ghazali dalam buku *Ihya' Ulumuddin* mengemukakan bahwa ada tiga aspek yakni pembinaan mental, pendidikan intelektual, pendidikan jasmani. Zakiah Daradjat dalam buku *Ilmu Pendidikan Islam* mengemukakan bahwa kurikulum Pendidikan Islam harus mengandung tujuh aspek, yaitu pendidikan jasmani atau fisik, pendidikan akal, pendidikan keimanan,

pendidikan akhlak, pendidikan kejiwaan, pendidikan keindahan, dan pendidikan sosial kemasyarakatan.

Kata kunci: komparatif, pemikir Al-Ghazali, pemikir Zakiah Daradjat, kurikulum

INTRODUCTION

Islamic education is education that is understood and developed from the teachings and values contained in the Qur'an and as-Sunnah. Efforts to develop, encourage, and invite people to be more advanced based on high values and noble life must be prioritized in Islamic education. So that educational institutions are able to form quality personalities. Educational institutions should offer things that are always actual throughout the ages, because with human education is advanced. Education develops noble moral values by involving all human potentials, cognitive, affective and psychomotor potentials.¹ With the provision of science and technology developed in the world of human education, they are able to process nature and its contents, which are given by Allah SWT to fulfill their daily needs.

In Education, the curriculum is a pillar as well as the direction of the implementation of education in schools.² The curriculum is one of the most decisive components in an education system. Therefore, the curriculum is a tool to achieve educational goals and at the same time as a guide in the implementation of teaching at all types and levels of education.

The curriculum of Islamic education is directed to prepare graduates who have a full soul and character. In addition, students are also expected to have reliable skills and expertise needed to live in this life. The purpose of education according to Islam is the realization of kaffah Muslims, namely Muslims whose bodies are healthy and strong, their minds are intelligent and smart, and their

¹ Mujtahid, *Reformulasi Pendidikan Islam*, (Malang: UIN Maliki Press, 2001), 27

² Colin J. Marsh and George Willis, *Curriculum Alternative Approaches: ongoing Issue*, (New Jersey : Merrill Prantice Hall, 1999), 8-9

hearts are filled with faith in Allah. The development of these aspects must run in a balanced manner.

In addition, many education figures both from non-Islamic and Islamic thinkers themselves, such as John Dewey, a prominent Western education figure as quoted by Azyumardi Azra, interpret education as a process of forming fundamental intellectual and emotional abilities that are beneficial to nature and fellow human beings.³ This shows no connection with spirituality or religion. Meanwhile, Langeveld gives the meaning of education as an effort to influence children at an early age in order to become adults.⁴

While of Islamic thinkers of course the curriculum is colored by the teachings of Islam itself. They agreed that the purpose of the education and teaching curriculum was not just to fill the brain, educate with all the knowledge and knowledge they did not know, but more than that, the purpose was to be able to educate morals and souls, instill a sense of virtue, familiarize with high courtesy, and prepare them for a life that is holy, sincere, and honest.⁵

The growth of Islamic education has stood tall on two very important basic sources namely the Qur'an and the Prophet's Sunnah. In these two main sources, there are messages that encourage humans to learn to read and write and to study, think, contemplate, and analyze the creation of heaven and earth, as the word of Allah in Surah Al-Alaq verses 1-5 as follows:

أَفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢) أَفْرَأْ وَرَبُّكَ الْأَكْرَمُ (٣) الَّذِي عَلَّمَ بِالْقَلَمِ (٤) عَلَّمَ
الْإِنْسَانَ مَا لَمْ يَعْلَمْ (٥)

"Read in the name of your Lord Who Created (1). He created man from a clot of blood (2). Read it, and your Lord is the most gracious (3). Who teaches

³Azyumardi Azra, *Esei-esei Intelektual Muslim dan Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 1998), 4.

⁴Ibid., 5.

⁵Ummi Mahmudah, "Konsep Pendidikan Menurut Al-Qur'an", Report, (2001), 54.

(human) with the delivery of kalam (4). He teaches man what he does not know (5).⁶

The command to read is contextual that is to contemplate, think, observe, explore and examine the reality of the universe so as to produce knowledge as a vehicle to create welfare for human life and the environment.⁷ In Islam the aim of education is to shed a light on conscience and mind and increase the ability to carry out the teaching and education process, because the Prophet Muhammad, himself was sent first to become an educator and he was the first teacher in Islam.⁸

The author tries to examine figures from the Islamic world itself, namely Al-Ghazali who represents reformers of Islamic education from outside Indonesia and Zakiah Daradjat who represents reformers of Islamic education from Indonesia. Al-Ghazali is a Muslim thinker or world-class Muslim intellectual who is quite famous today. Besides being known as a philosopher, and Islamic thinker, al-Ghazali is also known as an Islamic education thinker. As a thinker of Islamic education he is also involved in various scientific fields. Al-Ghazali's participation in discussions with clerics and intellectual groups before Nizam Al-Mulk brought him victory. That is because of the height of his philosophical knowledge, the wealth of science, and his greatness in delivering his argument. Nizam Al-Mulk was truly amazed to see him and promised to appoint him as a professor at the University in Baghdad.⁹ According to Al-Ghazali's view, the curriculum of Islamic education includes three aspects, namely: spiritual or mental aspects, intellectual or intellectual aspects, and physical or physical aspects.

⁶Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya* (Bandung: CV, Gema Risalah Press, 1993), 976.

⁷ Imam Bawani, *Metodologi Penelitian Pendidikan Islam*, (Sidoarjo: Khazana Ilmu, 2016), 8

⁸Ali al-Jumbulati and Abdul Futuh at-Tuwaanisi, *Perbandingan Pendidikan Islam*, Trans. M. Arifin (Jakarta: Rineka Cipta, 2002), 1.

⁹Samsul Nizar Ramayulis, *Filsafat Pendidikan Islam: Telaah Sistem Pendidikan dan Pemikiran Para Tokohnya*, (Jakarta: Kalam Mulia, 2010), 271-273.

Likewise with Zakiah Daradjat, he is a religious psychologist who holds fast to the teachings of al-Qur'an and al-Sunnah and his thoughts do not conflict with al-Qur'an and al-Sunnah. Apart from being a religious psychologist. Zakiah Daradjat is also a thinker in the field of Islamic education. This can be understood because the science of religion and the science of Islamic education are closely related, even inseparable.¹⁰ According to her, the curriculum is a program planned in the field of education and implemented to achieve a number of specific educational goals.¹¹

However, what is happening in the Muslim world today, many problems arise related to economic crises, social crises, underdeveloped environments and educational crises and other problems that are very urgent demanding solutions. Therefore, in this study the author tries to examine more deeply about the curriculum in Islamic education put forward by Al-Ghazali and Zakiah Daradjat. The thoughts of the two figures are compared. From this comparison, a new theory or concept about the curriculum of Islamic education will be obtained, which can bring a new atmosphere in our Islamic education, especially in Indonesia.

RESEARCH METHODS

This study is classified as literature or literature research, so this study uses a qualitative approach, which is a study that does not conduct quantitative data calculations but descriptive qualitative research. Qualitative research is a research procedure that produces descriptive data in the form of written or oral words from people and observable behavior.¹² This research is holistic, with the view that the whole as a whole is more important than one part, because it is

¹⁰Abudin Nata, *Tokoh-Tokoh Pembaruan Pendidikan Islam Di Indonesia* (Jakarta: PT.Raja Grafindo Persada, 2005), 256.

¹¹Zakiah Daradjat, *Pendidikan Islam dalam Keluarga dan Sekolah* (Jakarta: CV.Ruhama, 1994), 2.

¹²S. Margono, *Metodologi Penelitian Pendidikan*, (Jakarta: PT. Rin Eka Cipta, 2004), 36

hoped that descriptive data can be obtained, namely data on the Islamic education curriculum in the perspective of Al-Ghazali and Zakiah Daradjat.

DISCUSSION

Islamic Education Curriculum in Al-Ghazali's Perspective

In compiling curricums of Al-Ghazali's lessons pay special attention to the science of religion and ethics as is done to the sciences that are crucial for people's lives, which emphasizes the factual side of life, that which cannot be non-existent.¹³

From the nature and style of the sciences proposed by Al-Ghazali it is clear that the subjects that must be taught and entered into the curriculum according to Al-Ghazali are as follows:

- 1) Religious and Sufism tendencies, according to Al-Ghazali, put religious knowledge above all else, and see it as a tool to purify themselves and cleanse it from the influence of world life.¹⁴ With this tendency, Al-Ghazali places great importance on ethics education because this science is closely related to religious education.
- 2) Pragmatic tendencies, this tendency is evident in his writings, Al-Ghazali several times repeated the assessment of science based on its benefits for humans both for world life or the hereafter.¹⁵

¹³ Abudin Nata, *Pemikiran Para Tokoh Pendidikan Islam*, (Jakarta: PT. Raja Grafindo Persada, 2000), 88-93

¹⁴ Al-Ghazali, *Ihya' Ulum Ad-Din*, Juz 1, (Beirut: Dar Kutub Al-Ilmiyah), 18-19

¹⁵ Abudin Nata, *Pemikiran Para Tokoh Pendidikan Islam*, (Jakarta: PT. Raja Grafindo Persada, 2000), 92.

Islamic Education Curriculum in the Perspective of Zakiah Daradjat

In the school education system, the material has been put together in a curriculum that will be presented as a means of achieving goals. Zakiah Daradjat offers a detailed breakdown of the contents of the curriculum program in schools or madrasah, as follows:¹⁶

1. Types of subject areas taught, these types can be classified into the contents of the curriculum and determined on the basis of the objectives to be achieved by the school concerned that is the standard competency of the field of study.
2. The contents of the program in each field of study, learning materials from each field of study are included in this understanding the curriculum which is usually described in the form of topics that are supplemented by sub-topics.

Furthermore, in general the scope of Islamic education material according to Zakiah Daradjat, consists of:¹⁷

Physical Education

The first that can be known and seen by everyone is something that has a form and consists of all devices: body, head, feet, hands, and all external and internal members created by Allah. In the best shape and condition. Even humans are the best creatures, as the following Word of Allah:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ (التين: ٤)

"We have indeed created man in the best form"¹⁸

In Islamic education it is recommended that students from the beginning of their lives get the various experiences needed for healthy body growth, such as running, long jumping, swimming, horse riding, coprol, and so forth. Because

¹⁶Zakiah Daradjat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 2000), 123-124.

¹⁷Zakiah Daradjat, *Pendidikan Islam dalam Keluarga dan Sekolah*, 2.

¹⁸Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, 1076.

in sports, morals, tolerance, sportsmanship, cooperation are formed. As the Prophet. once ordered his people to teach his sons and daughters archery, swimming, horse riding and self-defense. This is an order for us to teach physical education to children or students. Of course it is by paying attention to the age limit, ability, genitalia, and separating boys and girls, especially during swimming lessons.

Resourceful education

Humans are blessed by Allah including the advantages of minds. With human minds to understand, observe, think, and learn. And with human minds to plan various activities large and small and solve various problems. The purpose of fostering minds according to Zakiah Daradjat, the purpose of fostering minds is a way to get to know Allah and worship Him, and seek the happy world and the hereafter.

Faith Education

The faith taught by Islam is very important for mental health and happiness in life. Because that faith fosters and develops the functions of the soul and maintains its balance and ensures peace of mind.

This education includes faith in Allah, angels, books of Allah, the Prophet or Apostle, the last day, and destiny. This includes material on worship procedures, both *mahdah*, such as: prayer, fasting, almsgiving, and pilgrimage; and *ghairu mahdah* worship, such as: doing good to others. The purpose of this material is that students have strong foundations of faith and worship.

Moral education

According to Zakiah Daradjat morality is a behavior that arises from the result of a combination of conscience, mind, feeling, innate, and habits that unite and form a unity of moral action that is lived in the reality of daily life.

Psychiatric Education

In addition to lust and mind that must be trained or educated in humans is psychiatric, because psychology is no less important and has a great influence in human life.

In the development of science, psychiatric problems become determinants of various aspects of human life. It is an internal force that combines all the elements in human beings and is also an internal driver that brings people to the achievement of their goals, meeting their physical, spiritual and personal needs.

In this material students are trained so that they can build their conscience, so that they become masters in themselves, and can speak the truth under any circumstances. It is also hoped that students will have strong, patient, and steadfast souls in living life in this world.

Beauty education

What a arid human soul that does not know beauty. Yet if we pay attention, humans in their daily lives are inclined to everything that is beautiful. For example, every human being has a taste in choosing clothes that make his appearance look beautiful. Everything that is beautiful and sweet always gives freshness to every human being, whether children, adolescents, or adults.

In summary, it can be said that Islamic education pays attention to the dimensions of beauty in humans, so that humans can feel beauty every time in both worldly and ukhrawi life.

Social education

Humans as social creatures, will not be able to feel the pleasure of life without anyone else with him. Humans need other people as a place to shed their feelings. Just to laugh, a human needs someone else to accompany him, because he needs an emotional response from that other person. Humans also need other people who need themselves. Someone who feels he is not needed by others will feel suffering.

The format of the Islamic education curriculum proposed by Zakiah Daradjat above, is almost in line with that proposed by Dr. Abdullah Nasikh Ulwan. He stated that in general the scope of the Islamic education curriculum also consisted of seven aspects, namely: religious education, moral or moral education, physical or physical education, reason or ratio education, psychiatric education, social social education, and sexual education. From this we can see the difference lies in beauty education and sexual education. Zakiah Daradjat argued that beauty in humans must not be ignored. Instead it needs to be grown fertile, because beauty moves his mind, fills his heart's niche so he can ease a life full of routine activities that might be tedious and able to enjoy life. For that we need education in terms of beauty.

Similarities and Differences in Islamic Education Thinking Between Al-Ghazali and Zakiah Daradjat

In the education process, the curriculum is a tool to achieve educational goals. Without an appropriate curriculum it will be difficult to achieve the

desired educational goals and objectives. As an important tool for achieving educational goals, the curriculum should be suitable for changing times and advances in science and technology.

Islamic education thinking in the perspective of Al-Ghazali and Zakiah Daradjat there are similarities and differences, which lie in the distribution of material that must be taught in the Islamic education curriculum proposed by the two figures. Similarities in Islamic education thought expressed by Al-Ghazali and Zakiah Daradjat are both teaching three material aspects, namely: spiritual, intellect, and physical aspects must be in the Islamic education curriculum.

The curriculum according to Al-Ghazali in the book *Ihya 'Ulumuddin* as follows:¹⁹

1. Spiritual guidance (mental), namely knowledge relating to worship, such as knowledge relating to personal hygiene from mistakes and sins as well as knowledge that becomes provision for a person to know the good and how to carry it out. Knowledge that teaches humans about how to get closer to Allah and do something in His blessing and can equip his life in the hereafter.
2. Intellectual education (mind), namely knowledge relating to the development of intelligence and the provision of knowledge. like religion with all its branches, because it can only be mastered through perfect reason and clear sense. Intellect is the noblest human nature because it is with mind that the mandate of Allah Most High is accepted by humans. With mind also people are on the side of Allah, about the freedom of the benefits of mind can not be doubted. The benefits are happiness in the world and the hereafter.
3. Physical education (physical), namely education that is concerned with physical cleanliness. In essence the educational process that utilizes physical

¹⁹ Al-Ghazali, *Ihya'Ulumuddin Juz I*, 45-46

activity to produce holistic changes (overall) in the quality of individuals in terms of physical, mental and emotional.

The difference is that Al-Ghazali put forward the distribution of material in the curriculum of Islamic education more broadly or globally.²⁰ Whereas Zakiah Daradjat said that the distribution of material in the Islamic education curriculum was narrower or more detailed. Al-Ghazali shared materials in the Islamic education curriculum which had to be taught only in three aspects, namely: Spiritual or mental formation, intellectual or resourceful education, and physical or physical education.

While Zakiah Daradjat shared materials in the Islamic education curriculum that had to be taught there were seven aspects, namely: Physical or physical education, sense education, (spiritual) education, moral education, religious education, beauty education, and social social education.

The curriculum according to Zakiah Daradjat in the book of Islamic education is as follows:²¹

1. Physical education is education that must pay attention to health and fitness. Freshness and physical fitness with a variety of sports activities are increasingly gaining attention so that ideas emerge to drive sports in the community.
2. Education of minds, that is, humans are endowed by Allah with minds, with mind human can understand, observe, think, and learn. And with human mind to plan various activities whether it is large or small and solve various problems. In order for the mind to develop properly, it needs to be trained regularly and in accordance with the age or ability of students.

²⁰ Abudin Nata, *Pemikiran Para Tokoh Pendidikan Islam*, (Jakarta: PT. Raja Grafindo Persada, 2000), 92.

²¹ Zakiah Daradjat, *Ilmu Pendidikan Islam*, (Jakarta: PT. Bumi Aksara, 2000), 46-47.

3. Faith education is education that includes all faiths in developing the functions of the soul and maintaining its balance in ensuring peace of mind.
4. Moral education is education that contains moral values for students who need to be taught from the womb until they are in school and in the community where he lives.
5. Psychiatric education is education that combines all elements in human beings, as well as internal drivers that bring humans to the achievement of their goals. Students must have a strong, patient, and steadfast soul in living life in the world.
6. Beauty education is the expression of the human soul to express the beauty that can calm his mind.
7. Social education, namely humans as social beings who cannot live alone without others. Social education is important to shape Muslim people who grow socially and make godly servants.

CONCLUSIONS

From the explanation of the curriculum of Islamic education in the perspective of Al-Ghazali and Zakiah Daradjat in the previous chapters it can be concluded as follows:

1. Al-Ghazali's thinking in the curriculum of Islamic education includes three aspects, namely spiritual or mental formation, intellectual or mind education and physical or physical education
2. Zakiah Daradjat's thoughts in the Islamic education curriculum that she put forward must include material consisting of seven aspects, namely physical or physical education, sense education, religious education, moral education, psychological education, beauty education, and social social education.

3. Comparison of Islamic Education curriculum between the thoughts of Al-Ghazali and Zakiah Daradjat is that Al-Ghazali put forward the distribution of material in the Islamic education curriculum more broadly or globally. Whereas Zakiah Daradjat said that the distribution of material in the Islamic education curriculum was narrower or more detailed.

The Islamic education curriculum put forward by Al-Ghazali and Zakiah Daradjat is almost the same in several aspects such as aspects of spiritual development as well as faith education, moral education, beauty education and social education. Intellectual education is the same as common sense education and social education. Physical education is the same as physical education and beauty education.

Islamic education curriculum towards the school curriculum as learning material for Islamic education that has been included in the National curriculum. Islamic educational material as a subject at school that not only teaches knowledge about religion but guides students in shaping their attitudes and personalities so that they become faithful and pious people.

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