HASAN LGGULUNG PARADIGM ABOUT APPRECIATION OF ISLAMIC VALUES IN EDUCATION

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ABSTRACT

Islamic values are something that is valuable for the effort that has been given, which has advantages and can be compared with something else. Islamic values as a driving force that is inherent in a person's soul so that it becomes a way of life. The pattern of human behavior must follow Islamic values accompanied by appreciation in the human being so that certain thoughts, attitudes, and feelings will develop. This study aims to examine more deeply Hasan Langgulung's paradigm of appreciation of Islamic values in education. This research uses library research method with descriptive, conceptual, and psychological approaches. The results of this study indicate: appreciation of Islamic values is a type of human learning process in life, by following the law in the learning process without violating existing rules. The appreciation of Islamic values in oneself is accompanied by a learning process in the presence of a stimulus from humans to practice Islamic values in education and various certain values so that these actions will be rewarded from human practice. If Islamic values have become human guidelines, if the human does not live it in the form of practice, then the human will feel uncomfortable in his life.

Keywords: value, Islam, education, human, learn

INTRODUCTION

The meaning of a value is something that is valuable so that it can distinguish one from another and how important something is will be seen by human eyes because of an appreciation that causes differences with others. Values are realities that are not visible to humans but have their own advantages and advantages as a driving force for Muslims in their lives which are used as guidelines for all Muslims in the world.¹ The main purpose of Islamic religious education according to Imam al-Ghazali is to worship and draw humans closer to Allah SWT with human perfection which is quite limited and the goal is to get a happiness in the world and in the hereafter.²

Islam has issued many values in education and every lesson can be taken by the wider community to become a bright path in social, cultural and state life. Islamic literature is also influential in the appreciation of Islamic values which have a civilization and history that is quite widespread in various countries and even continents, these values can be seen in terms

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¹ Cik Hasan Basri Fuaduddin, Dynamics of Islamic Thought in Higher Education (Jakarta: Logos Wacana Ilmu, 2002). Pg 31.
of social life. From the appreciation of Islamic values, a person's morals will appear in behaving in accordance with the world of education, this behavior can be either good or bad.\(^3\)

Islamic values in an education cover all aspects of guidance or teaching to individuals or groups so as to create truth, goodness, beauty, with the educational process through the appreciation of Islamic values. The purpose of education in schools must consist of several elements, namely values, norms, culture, and activities that can shape a person to be good in his life so that he has high abilities in science, the ability to live independently, and is good in his personality.\(^4\)

According to Marjuni, Islamic values are guidance for humans to become better, so that they always develop their knowledge with various activities that they demand. This shows that the existence of Islamic values for the welfare of humans is accompanied by an appreciation of the norms that apply to create quality and character Muslim intellectuals. Thus, Islamic values will not be separated from a character, ethics, and morals. Humans who can walk with Islamic values will have a sense of responsibility to themselves, the community, and society. If Islamic values are embedded in every human being, they will become a strong, wise, and wise person by means of openness.\(^5\)

According to Muhammad Nur, Islamic values are the concept of multicultural Islamic education since the time of the Prophet Muhammad, which is sourced from the Qur'an and Hadith as human guidelines because the two cannot be separated. The Qur'an is the first source with a general explanation, then the Hadith which is the second source with an explanation that explains the contents of the Qur'an. The Islamic values in the concept of multicultural education include: the value of brotherhood (Ukhuwwah), the value of peace (Shulhu), the value of tolerance (Tasamuh), the value of justice (Al-Adam), the value of freedom (Al-Hurriyah), the value of equality/equality (Al-Sawiyah).\(^6\)

According to Zeun Faizin, Islamic values are a belief to increase devotion to Allah SWT. These Islamic values consist of two kinds, namely, Divine values, namely values that arise from a belief in the form of instructions from the Qur'an and Hadith which include the value of faith, the value of ubudiyah, and the value of muamalah. Meanwhile, the second value of Insaniyah is the value that arises from humans themselves, either individually or in groups. The source of this value is from a power of thought (ra'yun) so that it is divided into three namely ethical values, social values, and aesthetic values.\(^7\)

These Islamic values become the most expensive treasure for a Muslim, because without a value, humans will not be able to stand alone with their responsibilities. The three opinions are the same as those conveyed by Hasan Langgulung. Islamic values become a human foundation itself which is accompanied by appreciation with various reactions that occur due to a stimulus, so that these values will form well.

**RESEARCH METHOD**


\(^4\) Afiful Ikhwan, 'Integration of Islamic Education (Islamic Values in Learning)', *Ta'allum*, 2.2 (2014). Pg 182.


This study uses the *Library Research method*, namely library research. There is a special feature that is used so that research continues to develop, including this research directly facing text data that has been presented factually, not from field data or data from eyewitnesses involved in an incident, this research directly faces the source of the library text and it can be said ready-to-use data in the form of secondary data and primary data. The primary data used is from a text book written directly by Hasan Langgulung.

A research process in library research must be able to review in terms of literature and analyze several relevant topics that will be combined into a research. Sources of library research obtained in the form of books, journals, dictionaries, magazines, documents, and other documents that are not sourced from the field. From the *literature review*, new theories will emerge for data collection. The data collection is secondary data, namely data obtained indirectly from the researcher.  

Luxembourg stated that literature research is an expression of language from text content, syntax, and pragmatics that combine into one. The library method is not only seen from the point of view of grammar, which is written, even elements of the written language, which is actually seen in terms of the specific meaning and purpose of a text. Literature research has a relationship between the content and the form of speech to be conveyed based on the existing conditions and situations so that it can be said that this research is in the form of an expression of discussion of the existence of a text containing the form with the conditions that will be used.

This study uses a descriptive type of research that contains factual information by describing everything that exists based on time records, facts from an event, and also from a thought event. This research is assisted by the 5 W + H formula, namely what, who, where, when, why, and how. With this type of descriptive research, it will produce a detailed and accurate picture of the various dimensions of the related research aspects. So that library research will be able to develop continuously from this type of descriptive research.

**RESULTS AND DISCUSSION**

Education in general is very broad, the researcher quotes from this title which has been explained by Hasan Langgulung that the title above contains four main components that need to be known, including appreciation, Islamic values, the learning process, and finally, modern education. This is what will be discussed here. To facilitate the reader's understanding, the researcher will start the discussion from behind as described by Hasan Langgulung, namely in modern education, after that the learning process, then followed by appreciation and finally Islamic values. Of course there is a strong reason why this discussion starts from the back. The learning process is the content of education, while one type of learning process is appreciation, then the content of appreciation is Islamic values. Thus, it is very appropriate to start the discussion from today's education.

Hasan Langgulung is a Muslim thinker who has many works in the form of books or articles. Be it in Islamic education, psychology, and sociology. He is also one of the most influential Muslim thinkers in his field. There have been many Muslim thinkers who took his thoughts. This paper focuses on Hasan Langgulung's thoughts. The tendency in choosing this

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character is due to the first being successful in the field he demands, the second having many monumental works, the third influential Muslim thinker, the four figures being recognized by many people. Hasan Langgulung has contributed a lot to his expertise by taking part in various countries, especially in Indonesia and Malaysia. Many of his works have been included in books, journals, articles, magazines, and other writings which have become a reference in many educational scientific works. This is what is able to encourage this paper to examine more deeply about Hasan Langgulung's thoughts on the appreciation of Islamic values in education.12

A. Short Biography of Hasan Langgulung

Hasan Langgulung was born of a husband and wife with a father named Tanrasula and a mother named Siti Aminah. He was born in Rappang, in the South Sulawesi area on October 16, 1934. Langgulung was the name of King Petta in Makassar to his father (Tanrasula) because his skin was whiter than the general public there at that time. The word Langgulung comes from the word La Roll which means the White. The title is usually given to horses that are white to distinguish them from other horses. So that in the end the name became his official name, Hasan Langgulung.13 Hasan Langgulung died on August 2, 2008 in Kuala Lumpur, Malaysia at the age of 73 and died at 19:47 local time.14

The various educations that Hasan Langgulung has gone through are Elementary School in Rappang and Ujung Pandang, Junior High School and Islamic Middle School in Ujung Pandang in 1949-1952, British BI in Ujung Pandang, BA in Islamic Studies from Dar Al-Ulum Faculty, in Cairo University in 1962, year Diploma of Education (General) at Ein Shams University Cairo in 1963, and one year later Special Diploma of Education (Mental Hygiene) at Ein Sham University Cairo in 1964. MA in Psychology and Mental Hygiene, at Ein Sham University Cairo in 1967. Ph. D. in Psychology, University of Georgia in the United States in 1971. And previously a Diploma in Modern Arabic Literature from the Institute of Higher Arab Studies, Arab league in Cairo in 1964. from the National University of Malaysia.15

B. Today's Education

This discussion describes how education in the past with education in the present. So we can say that, the way people educate in the past with education today is different? We will answer this question without arguing about the various definitions that exist in an education. What we must know is what the basic function of an education is from ancient times until now, so that we know whether there is a difference between education in the past and education now.16

The development of educational science from the time of the rise of Islam to the era of the eastern Abbasids and the time of the Muslims living in Andalusia sitting in government,

13 Ibid., p. 85.
14 Taufik, 'Thoughts on Islamic Education According to Hasan Langgulung in Psychological Perspective' (University of Muhammadiyah Surakarta, 2014). Pg 5.
16 Langgulung, Principles of Islamic Education . loc. cit. p. 353.
the sacred nature of which is the main characteristic of education. We will explore these developments as follows:

1. The Prophet SAW received revelations that were conveyed to his people, namely as the main function in education which has been seen in Surah Al-'Imran verse 164. With the revelation (science) of education received by the Prophet Muhammad, they can teach each other to each other, so that people who teach will get a great reward or reward.

The guidelines for the science of education that have been the basis of Muslims from ancient times to the present are the Qur'an and Sunnah, as well as various sciences of interpretation, fiqh, qiraat, qada, (judgment), the science of hadith, farqid, and others.

2. The era of al-Khulafa al-Rashidin, namely the companions of the Prophet SAW who were scattered throughout the eastern corners of Islam who provided educational teachings so that they could illuminate life at that time. One of the ways they do so that knowledge does not lose is to prepare the next generation or coating if they are no longer in this world. Like Abdullah bin Abbas, who was sitting near the Kaaba teaching his knowledge, he was surrounded by students from all over the world asking questions about various interpretations of the Qur'an. Thus expanding the teachings of Islam so that the teaching was also carried out in Kufa, Damascus, Basrah, Egypt, Palestine, and others.

The main function of education in ancient times was a transfer of values from one generation to the next on the grounds that the identity of the community could be maintained, preserved and intact. These values are honesty, courage, loyalty, and others. If these values are not maintained then humans will destroy themselves. Like honesty that must be implanted in the heart, which moves in the heart, and which acts according to the heart. If humans do not agree on honesty then humans will not be able to live well together by acting as they please and strengthening their respective definitions so that a good life cannot be realized.

One of the functions of ancient education was as a transfer of values, the same as today's education as a transfer of values as well. Ancient times required honesty, today also still requires honesty in all actions taken for the sake of good survival in society. Robbers can be honest between fellow robbers to cooperate in their crimes. Likewise, the government does honesty in its work to the community for a good survival. All of this is done in order to (survive) survive in society. As for some of the people who are dishonest by controlling lies (lie detector). Basically, in the world of education, what is different from ancient times with today is the method and technology of transfer. In the past, the transfer was by word of mouth, from the older generation to the younger generation, and now using computers and mass media openly or on a large scale.

Honesty is a potential that must be developed properly by everyone, namely the real or true as- Shidqu . Honesty is also one of the parts of al-Asma' al-Husna, namely the attributes of Allah SWT. In general, humans must develop this potential as human nature from the commands and instructions of Allah SWT with all the limitations that humans have. So it can be seen that honesty is included in the scope of education with various objectives, educational content, and educational methods. The purpose of human life is similar to the

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18 Ibid., p. 7.
20 Ibid., p. 354.
purpose of education. Because humans maintain their survival with an education as individuals or communities.  

Meanwhile, in the second function, education is the transfer of knowledge and skills from one generation to another. Science is a principle for understanding the universe and for understanding man himself. The way to understand nature must go through the following: the first senses, the second reason, the third intuition, the fourth inspiration, and the highest is the revelation possessed by the Prophets and Apostles. Most importantly a principle must exist in the human being. Science can also be said as a skill, namely the human ability to understand something even without learning how the principle works. For example, a driver does not need to learn how to work a car that can run with all its engines, the most important thing is that the driver can run the car properly. The second example, someone who kicks a ball does not need to study physics to know why the ball floats, the most important thing is that if the ball is kicked it will float. And there are many other examples. Basically, the transfer of a different skill, while the skill itself is fixed. So, is there a difference between education in the past and today? We take the meaning above with all its functions, namely the principle is not different, but only the methods and techniques are different.

C. Learning Process

The function of education is to transfer human values, knowledge and skills from one generation to the next. From the existence of a transfer of values, knowledge, and skills that are all areas of the learning process. Some ancient people thought that the transfer of values, knowledge, and skills was very easy by just pouring them out. As the contents of the teacher's head are given to students or the teacher's knowledge is taught to students, it is called the learning process. In psychology, not only that, but the learning process itself is more complicated by going through several conditions that must be passed in the applicable learning process. The first condition is that there is a stimulus (stimulus), such as questions that are done for students. The second condition is that the student responds to the stimulus (response), if the student does not answer the question and takes action other than answering the question, the learning process does not apply. The third condition is to provide reinforcement so that the response is permanent. That is, if the student gets a similar stimulus at another time, the student can perform a similar response as well. For example, the teacher asks, "What fruit is this?" student answered "this is a lime". Then the teacher gave a reply with a smile and said "that's right". That is what edification means to the disciple. So that if students encounter similar questions, the students will answer the same thing.

So, in order for the learning process to work properly or run as intended, there must be stimulation, response, and confirmation of the response. Because in everyday life, we all face various experiences that are pleasant or sad so that it will arise how much satisfaction the human being himself will be. The learning process applies very widely in education so that the learning process applies anywhere and anytime, be it in the classroom, office, street, and most importantly there is a problem (stimulus) that applies and must be resolved in a good way. The relationship between the stimulus and the response is not a one-to-one relationship, but it can also be a one-to-one stimulus with several responses so that the behavior in the learning process will become an imitation.

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23 Langgulung, Principles of Islamic Education. loc. cit. p. 355.
24 Ibid., p. 356.
25 Ibid., p. 356.
26 Ibid., p. 357.
D. appreciation

Imitating is a behavior of appreciation that we can learn and do. If someone reacts similarly to another person, then those are all signs that he produces from imitating the behavior of others. Then, if the behavior gets an affirmation, such as being given a gift or a right word, then what happens he will make that behavior a model of himself. Whereas, If reassurance is not given, then the person's behavior will disappear. Because someone will learn from what he sees from other people. That's the imitation that has happened.

An imitating behavior has become a law of learning in the world of education. Imitation is also still in a fairly broad context, a stimulus from humans that arises because there is a position or honor that can be imitated, such as mothers and fathers, teachers, film stars, community leaders, and others. An important role in introducing these models is in the mass media. Affirmation is not just a gift, but can be a compliment that will cause pride in itself. The mass media plays an important role in introducing famous personalities, from the younger generation to the older generation. This role will influence whether or not a model is seen. While the behavior in this discussion is an appreciation that is carried out by everyone without him knowing it. 27 In fact, Hasan Langgulung explained that the discipline of science is also a process of learning that is subject to the law of education so that submission is appreciation. The appreciation is in the form of stimulation (stimulus) or active participation of students. 28

Behavior can be viewed in terms of eternal or impermanent which is divided into three responses to social influences, first obedience, second identification, and third appreciation.

1. Obedience behavior is someone who gets an encouragement in the form of a reply or to avoid the applicable punishment. Compliance behavior will apply if the agreement is still running. So, if the agreement is no longer running, the person who has exerted an influence on that person will be destroyed.

2. The behavior of identification is imitation with awe. There is an attraction to someone he already knows. The person he admired had a certain stand that he already knew. like a person who has strong evidence against the opinion of the person he admires.

3. The behavior of appreciation is a response that a person does to certain values. Because of the appreciation of values that are eternal and rooted. There is an influence from other people on us that is integrated with our value system. As well as being seen as trustworthy and acceptable from various perspectives. 29

Behavior in the form of appreciation is a gift from Allah SWT. 30 An important component in appreciation is the belief in the existence of an influence. This is proven if we trust the expertise of someone who influences it so that we will take the behavior that has been influenced as an appreciation that is taken from attitudes, values, beliefs, opinions, and others that enter a person's personality. In psychology, a moral aspect of the development of a person's personality comes from the appreciation of the values of the closest people, namely parents.

As explained above, that is the meaning of appreciation as a learning process. Important roles that influence are the prevailing personalities. Then which values will be lived? We will discuss it below. 31

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27 Ibid., p. 358.
30 Langgulung, Islamic Education in the 21st Century . loc. cit. p. 73.
E. Islamic values

Imam al-Ghazali has explained a lot about Islamic values, especially on human moral values. Likewise the explanation used by Dr. Abdullah Darraz. So Hasan Langgulung also cites human moral values into five types from Dr. Abdullah Darraz although the results are exactly the same as those described by Imam al-Ghazali, namely as follows:

1. Individual moral values
2. Moral values in the family
3. Social moral values
4. Moral values in the country
5. Religious moral values.

Individual moral values are contained in the Qur'an regarding individual moral teachings regarding the sanctity of the soul, taking care of oneself, maintaining appetite and sex, controlling lust, restraining anger, being gentle, speaking the truth, making decisions with caution, humble, not presumptuous, patient, being a good example, simplicity, doing good deeds, competing in goodness, sincere heart, good listener and follower. While the bad values of individual morals are suicide, stingy, lying, nifak, wasting, arrogant and others.

The moral values in the family that must be implemented are as follows:
First, it is an obligation for every child and father
1. Respect your parents and do good
2. Take good care of children's lives
3. Providing moral education to families and children as usual

The two obligations of a husband and wife
1. Regulations in marriage, such as relationships that are lawful in Islam, forbidden relationships, things that are sunnah, dowry, marrying more than one wife.
2. Maintaining household harmony
3. Divorce which discusses separation, residence, waiting period, peace, and others.

The three obligations between relatives are like a will

The four obligations are fair in inheritance, such as rights in heirs, the principle of division, inheritance is a gift from God not as a right.

The social moral values that must be done include:
1. Prohibition of killing humans, cheating, stealing, giving flowery debts, eating orphans' property, betraying the trust, cooperating with crimes, defending traitors, false witnesses, speaking badly, hiding the truth, mocking, demeaning people, and so on.
2. Commands that must be carried out, such as fulfilling the mandate, keeping promises, giving true testimony, forgiving, being compassionate, doing ihsan, not ignoring people who do evil, inviting goodness, spreading knowledge, being generous, and so on.
3. Maintain politeness, such as permission before entering someone's house, lowering the voice (not shouting), greeting before entering the house, answering greetings, sitting well, talking with good discussions, saying sweet things, and so on.

The moral values in the state include the following:
1. First, maintaining the relationship between the head of state and the people, such as deliberation with the people, maintaining people's justice, maintaining the peace of the people.

Ibid., p. 360.
2. Second, maintaining good relations with foreign countries, such as state peace, maintaining national harmony, not fighting in the forbidden month, maintaining determination and unity, not being afraid to die when fighting, fighting for reasons between two circumstances, namely to protect oneself or defend the weak, should not give up, be faithful to the agreed agreement, and so on.\(^{33}\)

On the moral values of religion, namely the relationship between humans and God as it should be, such as believing in Him, obeying orders, being grateful for all the blessings, being willing to make up His qada and qadar, trusting, not giving up on His mercy, always remembering Allah, always purify oneself, keep worship, ask forgiveness, love Allah. Because a human's success is influenced by the relationship between a servant and Allah. These factors will make humans superior from several fields of knowledge that they master.

As Muslims, it is fitting for us to make these Islamic values a factor of success for a good survival. Be it to individuals, family members, governments, the general public, all of whom are servants of Allah. Although life is divided into several aspects of life, the essence of it all is taqwa. Because taqwa is a set of Islamic values that must be lived.\(^{34}\)

CONCLUSION

Appreciation is a type of learning process, where humans become stimuli for others so that they will get a response from other people as well to practice (live) Islamic values contained in an education from human actions or behavior itself. So, appreciation is subject to the law of the learning process. Because appreciation is a source of obedience caused by a certain influence from parents or teachers arising from the surrounding environment.

The learning process is the content of education, while one type of learning process is appreciation, then the content of appreciation is Islamic values. The main function of education from ancient times to the present is a transfer of values from one generation to the next so that they are preserved and intact. These Islamic values are in the form of individual moral values, moral values in the family, social moral values, moral values in the country, religious moral values. If these values are not maintained then humans will destroy themselves.

Basically, in the world of education, what is different from ancient times with today is the method and technology of transfer. In the past, the transfer was by word of mouth, from the older generation to the younger generation, and now using computers and mass media openly or on a large scale.

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\(^{33}\) Ibid., pp. 361-364.

\(^{34}\) Ibid., p. 356.