

THE CONCEPT OF ISLAMIC EDUCATION IN THE PERSPECTIVE OF HASAN LANGGULUNG AND ITS RELEVANCE IN THE ERA OF GLOBALIZATION

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Abstract: Islamic education in the era of globalization faces great challenges in maintaining moral and spiritual values in the midst of modernization. A poorly adaptive curriculum and a lack of integration of Islamic knowledge and values are the main problems. This study examines Hasan Langgulang's thoughts on Islamic education and its relevance in facing globalization. Using library methods, various works by Langgulang and writings discussing his thoughts were analyzed in depth. The results showed that Langgulang's ideas were not only oriented towards Islamic-based education, but also emphasized the development of a dynamic curriculum, the integration of science with Islamic teachings, and a comprehensive evaluation of education. His thinking emphasizes that Islamic education must be able to produce individuals who are intellectually intelligent, have strong character, and have high religious awareness. The implications of this research show that Langgulang's thinking can be a reference in designing an Islamic education system that is more adaptive to globalization. Therefore, further study is needed to develop an implementation strategy that suits the needs of Islamic education in Indonesia.

Keywords: Islamic Education, Hasan Langgulang, Globalization, Curriculum

Abstrak: Penelitian ini bertujuan menganalisis kiprah alumni program studi Aqidah dan Filsafat Islam Fakultas Ushuluddin dan Studi Islam Universitas Islam Sumatera Utara, dengan fokus kajian mengamati kontribusi yang dilakukan dan bidang strategis pembangunan masyarakat madani yang alumni lakukan. Penelitian menggunakan metode kualitatif berbasis studi deskriptif, dan teknik pengumpulan data menggunakan observasi, wawancara dan analisis dokumen. Selanjutnya, data yang dikumpulkan dianalisis dengan menggunakan model interaktif Miles dan Hubberman meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian ini menunjukkan pada tiga temuan yakni pertama, peran alumni dalam berkiprah membangun dan membina masyarakat di Sumatera dan beberapa daerah di Indonesia sudah dapat dibuktikan oleh masyarakat hal itu terbukti dari posisi strategis alumni baik pada lembaga pemerintahan maupun swasta. Kedua, peran alumni lebih terfokus pada bidang pendidikan, penyuluhan dan bimbingan. Ketiga, adanya keterlibatan yang erat antara pengelola program studi, alumni, dan mitra kerja dalam meningkatkan kiprah alumni. Kolaborasi ini terbukti menjadi faktor penting keberhasilan program pembinaan masyarakat yang lebih berkelanjutan dan efektif.

Kata Kunci: Kiprah Alumni, Pembinaan Masyarakat, Masyarakat Madani

INTRODUCTION

Education is one of the most important factors in life, because it can shape a person into a better person (Maudy Winda Permatasari 2021). Education is also part of human development and should be considered as an important factor in the process of change. Through education a person can gain useful knowledge and skills needed in everyday life, so that they can find solutions in overcoming various problems that are being faced in life (Sirojuddin and Bakar 2023). So education is not only to help someone achieve success in the present, but also to prepare them for a greater role in the future (Khafizoh, Syahrul Kodrah 2023).

According to the National Education System Law No. 20 of 2003, indicates that the purpose of national education is to improve a person's ability and foster their respect for parents and elders in society (Tambun, Sirait, and Simamora 2020). Education also aims to develop a person's ability to become a person who is honest and obedient to God and has a noble nature, knowledgeable, capable, creative, independent and become a democratic Indonesian citizen with good character. In the Islamic perspective, the importance of studying is highly emphasized by the Prophet Muhammad, who used the word *wajib* to indicate the importance of knowledge in everyday life. Because without knowledge, a believer is unable to carry out his activities properly in accordance with the

guidance of Islamic teachings. Therefore, Islam strongly obliges its adherents to become knowledgeable and knowledgeable people, so that they can know the path of benefit and benefit. Let us, study knowledge for the sake of Allah and study the knowledge received with sincere intentions, so that it can be a guide to life for us both in this world and in the hereafter (Lestari 2020). Islamic education is education developed from Islamic teachings and the main values contained in the Qur'an and As-Sunnah (Ariza and Tamrin 2021). Islamic education currently takes place in a globalized world, while what is meant by the era of globalization is the global changes that have swept around the world (Mcintyre and Huszagh 2019), which is characterized by a number of economic advances in everyday life, as well as in the use of increasingly sophisticated technology and dependence (Fadilah and Tohopi 2020). This can have a positive and negative impact on one's behavior in life.

The current condition of education in Indonesia is very alarming and backward (Sirojuddin and Bakar 2023). Because, the problem in education where the progress of science and technology is a major challenge for Islamic educational institutions that must be able to adapt and integrate technology in the teaching and learning process to increase the effectiveness and relevance of education, then the democratization process associated with changes in social and

political structures that require broader adaptations in the curriculum and educational methods to prepare competitive human resources and support democratic values (Mawardi Pewangi 2019) and the decline in Islamic values and morals that are increasingly ignored and are starting to be abandoned (Roni, Supriawan, and Suparni 2024), because it is seen as old-fashioned and traditional, while trendsetters / following the trends of the times are seen as cool and contemporary. So that it results in an increasingly globalized lifestyle, such as the standardization of clothing styles, eating habits, and other outside activities that can affect social, economic, and religious aspects (Safira et al. 2023).

Facing the necessary circumstances in general education and Islamic education (Fadilah and Tohopi 2020). Then came the new dynamics in Islamic education, as said by Prof. Dr. Mastuhu, that in looking for a new paradigm in Islamic education, it must be started by studying the concept of man from an Islamic perspective related to science and technology and its development, then formulating a comprehensive Islamic education system (Suminto 2020).

Based on the above explanation, it is quite clear that in the Islamic context, education must emphasize the importance of thinking. By using Hasan Langgulung's thoughts in answering the challenges of Islamic education in this era of globalization, because he has his own

characteristics that are different from other thinkers (Nasrulloh, Fuad, and Abu Bakar 2023) and Hasan Langgulung's ideas not only revolve around Islamic values but he talks about the construction of Islamic education and in his ideas also have a relationship with current developments. In fact, his writing is about efforts to anticipate future developments (Fadilah, Aly, and Ruswa 2024).

Hasan Langgulung is one of the Islamic figures in the era of globalization, he also has an interest in education, philosophy and psychology (Hafiz et al. 2023). Hasan Langgulung's activities and dedication to education and teaching organizations in Asian, European and American countries which shows his success in developing his field of ability as well as evidence of public statements on his stature, and also he has many works in the form of dozens of articles and books which are usually the main reference for writers and researchers of Islamic education. Therefore, it shows its influence which is very relevant, especially in the Islamic education community (Lestari 2020). Hasan Langgulung also has a very strong popularity in promoting Islamic education, so many ideas and suggestions have emerged for the realization of an education system that adheres to Islamic teachings and helps Islamic education to achieve sustainable progress (Anifah Rosidah 2023).

Thus, Hasan Langgulung's concern for the scope of Islamic education

is very great (Mahmudah 2022). His thoughts are in accordance with the concept of Islamic education in Indonesia, besides his ideas that look different and can provide innovations that are in accordance with his era. So the author is interested in researching Hasan Langgulung's thoughts (Aurelia Dewi Agustin 2020). Hasan Langgulung is in one of his thoughts that talks about the importance of developing one's potential through education, in a way that Islamic values must be internalized in the learning process to introduce Islamic creed to the younger generation, the aim is to instill true religious awareness (Taufiq 2014), this concept of Islamic education is also mentioned by another figure named Naquib Al-Attas who also talks about the importance of developing one's potential through science which is integrated with Islamic values, as well as instilling the concept of Ta'dib which includes the development of all aspects of man which aims to become a good and civilized person (Annisa Amatur Rahmah 2021) The study of the concept of Islamic education leads us to the concept of shari'at and religion because religion must be used as a reference in our education (Faroukh Ibrahim 2020).

The study of Hasan Langgulung's thoughts is quite interesting, this can be seen from the many writers who have tried to discuss Hasan Langgulung's thoughts, including Rizky (2021) who only focuses on the concept of human personality in the review of Islamic psychology (Rizky Hasmiansyah, Aris Fauzan 2020), then

research conducted by Wahyudi (2023) which only focuses on the objectives of Islamic education (Wahyudi and Ali 2023) and in research conducted by Khafizoh (2023) which only focuses on Islamic education and has nothing to do in the present (Khafizoh, Syahrul Kodrah 2023). We can see from these three authors that it is necessary to discuss Islamic education in more detail, especially in explaining Islamic education in Hasan Langgulung's view and also need to describe its relationship in the present.

This research focuses on how Hasan Langgulung's ideas about the concept of Islamic education are then associated with the era of globalization, with the intention of dissecting Hasan Langgulung's ideas about Islamic education at the present time, so this research raises the theme "The Concept of Islamic Education in Hasan Langgulung's Perspective and Its Relevance in the Era of Globalization". As an effort to find one of the relevant answers to construct an Islamic education system in the global era, where there is a decline in Islamic values and strong morals in all people, both for children, adolescents, and adults. It can happen, the cause is because they lack the concept of Islamic education from an early age. So, the importance of this research is to provide input for improving the concept of Islamic education in Indonesia in the future.

METHOD

In this study the authors used library research (Rubani 2023). Because this research method is carried out to

explore ideas- ideas owned by a figure from various sources of writings that can be found both in print and non-print / electronic media (Nisa 2021) . Library research) is the process of collecting data information from various library sources such as reference books, notes, news, similar previous research findings & various articles related to the problem that needs to be resolved (Dian Dwi Lestari 2021). This effort is carried out in a structured manner to collect, transform, summarize & analyze data in finding answers to the problems at hand (Sari 2021).

Data collection can be defined as an action taken to collect information related to the theme or problem to be studied (Amir Hamzah 2019). This data collection is obtained from Hasan Langgulong's book, Hasan Langgulong's articles from the year of backwardness, articles by writers who discuss Hasan Langgulong's thoughts, articles that discuss the era of globalization and other books/articles/websites that are suitable for this research.

The data analysis technique in this study is to use objective hermeneutic techniques, namely to express or describe a person's ideas that are revealed in the form of words in the text that he has compiled (Amir Hamzah 2019), the analysis technique is carried out by reading the data source carefully, writing information that is relevant to the research and reviewing the data (Sari and Asmendri 2020).

RESULT AND DISCUSSION

Biography and Works of Hasan Langgulong

The Islamic education figure studied in this paper whose full name is Hasan Langgulong. He was born in Rappang, South Sulawesi, Indonesia on October 16, 1934 and died on Friday, August 2, 2008 in Kuala Lumpur, Malaysia (Hasan Langgulong 1980). Hasan Langgulong was an Indonesian youth who was thirsty for knowledge and continued to learn. His basic education began at the People's School in Rappang from 1943 to 1949, which is equivalent to the Elementary School today. He then went on to the Islamic High School and Islamic Teachers' School in Makassar between 1949 and 1952, as well as taking English courses in Ujung Pandang. Hasan Langgulong earned his Bachelor of Arts (BA) degree in Islamic and Arabic Studies at the Faculty of Dar Al-'Ulum, Cairo University, Egypt in 1962. He also studied various thoughts from figures and experts in the field of Islam, one of whom was Prof. Dr. H. Abudin Nata. Prof. Dr. H. Abudin Nata's thoughts have a huge influence on his perspective, especially in understanding and developing the concept of Islamic education (Samsuddin et al. 2024). He did not stop there; in the following year, he obtained a Diploma of Education from Ein Shams University and went on to obtain an M.A. in Psychology and Mental Health in 1967. His passion for science took him to the United States, where he earned his Ph.D in Psychology

from the University of Georgia in 1971 (Rafiansyah 2016). A year later, he earned his Diploma in Education (General) from Ein Shams University, and at the same university, he also earned his M.A. in Psychology and Mental Health in 1967. Earlier, in 1964, he was awarded a Diploma in Modern Arabic Literature from the Institute of Higher Arab Studies, Arab League, Cairo. His passion for knowledge encouraged him to not be satisfied with the achievements in the Middle East, so he continued his intellectual quest to the West. Finally, he obtained his Doctor of Philosophy (Ph.D) degree from the University of Georgia, USA in 1971.

During his college days, Hasan Langgulung had already shown his talent as an educational activist. This was seen when he was appointed chairman of Indonesian students in Cairo in 1957. His organizational skills were further developed when he served as Vice Chairman of Indonesian Students in the Middle East from 1966 to 1967. After completing his studies, Hasan's activities became even more intense. He often attended conferences and seminars, both as a speaker and participant, held in countries such as Japan, the United States, Australia, the Middle East and Fiji. His teaching experience began in Egypt, where he served as Headmaster of the Indonesian School in Cairo from 1957 to 1968. In the United States, he was also a teaching assistant at the University of Georgia in 1969-1970 and worked as a research assistant at the Georgia Studies

of Creative Behavior in 1970-1971. In addition, he was an Assistant Professor at the University of Malaya, Malaysia from 1971 to 1972. In 1977-1978, Hasan Langgulung was invited to Saudi Arabia by the University of Riyadh as a Visiting Professor and also to England by Cambridge University for the same position, as well as serving as a psychology consultant at Stanford Research Institute, Menlo Park, California, USA.

Looking at his educational experience, it can be concluded that he has a deep interest in the field of psychology, especially with regard to educational issues. Therefore, it is not surprising that later in life he was also recognized as an expert in Islamic education. .

Hasan Langgulung is a very productive figure, which means that as a thinker, he has produced many important works in his field. His works cover a wide range of issues related to education, psychology, philosophy, and Islam. In total, he has published 24 books and more than 60 articles published in various international journals, such as *Journal of Social Psychology*, *Journal of Cross-Cultural Psychology*, *Islamic Quarterly*, *Muslim Education Quarterly*, *Dewan Masyarakat*, and others (Rafiansyah 2016).

The purpose of Islamic Education from Hasan Langgulung's perspective

Hasan Langgulung defines Islamic education as a means of preparing the next generation, which aims to fulfill its

role while instilling Islamic values and knowledge. This process should be in harmony with human functions, so as to enable individuals to do good deeds in the world and reap the rewards in the hereafter (Hasan Langgulang 1995). In this context, Islamic education functions as a means of personal development based on Islamic teachings revealed by Allah to the Prophet Muhammad. This process shapes the individual in order to achieve a high level of understanding, so as to be able to fulfill its responsibilities as a caliph on earth and achieve happiness both in the world and in the hereafter (Azyumardi 1999).

Then the main purpose of education according to Han Langgulang is to foster individuals who are devoted and faithful to Allah and his faith, as well as to foster a pious society that adheres to the teachings of Islam, as described in the Qur'an Surah Ali Imron Verse 110.

وَمَنْ يَفْعَلْ ذَلِكَ يَجْعَلْ لِنَفْسِهِ أَجْرًا عَظِيمًا
وَمَنْ يَعْصِ أَمْرًا نَهَىٰ عَنْهُ يَكُنْ مِنَ الْكَافِرِينَ
وَمَنْ يَفْعَلْ ذَلِكَ يَجْعَلْ لِنَفْسِهِ أَجْرًا عَظِيمًا
وَمَنْ يَعْصِ أَمْرًا نَهَىٰ عَنْهُ يَكُنْ مِنَ الْكَافِرِينَ
وَمَنْ يَفْعَلْ ذَلِكَ يَجْعَلْ لِنَفْسِهِ أَجْرًا عَظِيمًا
وَمَنْ يَعْصِ أَمْرًا نَهَىٰ عَنْهُ يَكُنْ مِنَ الْكَافِرِينَ
وَمَنْ يَفْعَلْ ذَلِكَ يَجْعَلْ لِنَفْسِهِ أَجْرًا عَظِيمًا
وَمَنْ يَعْصِ أَمْرًا نَهَىٰ عَنْهُ يَكُنْ مِنَ الْكَافِرِينَ
وَمَنْ يَفْعَلْ ذَلِكَ يَجْعَلْ لِنَفْسِهِ أَجْرًا عَظِيمًا
وَمَنْ يَعْصِ أَمْرًا نَهَىٰ عَنْهُ يَكُنْ مِنَ الْكَافِرِينَ

You are the best people born for mankind, enjoining the good and forbidding the evil, and believing in Allah. If the People of the Book had believed, it would have been better for them; some of them believed, but most of them were unbelievers.

Here are the main objectives of Islamic education according to Hasan

Langgulang

1. The formation of pious people, pious people is what refers to individuals who have almost reached perfection. In other words, it is about the development of humans who serve and fear Allah, as explained in his word Q.S. Adz-Dzariat (56). Meaning: "I did not create the jinn and mankind but that they may worship me" A human being who is full of faith and devotion, in contact with Allah, maintains and faces him in all the deeds he does and all the behavior he does, all the thoughts that are scratched in his heart and all the feelings that beat in his heart, then, what must be noted here is that the meaning of worship as in the verse above does not mean prayer as a worship ceremony as we understand it. Worship in a broad sense is to develop the nature of God given to his servants (humans) (Hasan Langgulang 1991)
2. Formation of a Godly Society, A Godly society is one that believes it has a mission for mankind, a mission of justice, righteousness and goodness-a mission that will last forever, unaffected by time and place. To create a pious society, of course, it must start with pious individuals and families. In this context, Muslims should make every effort to fulfill the responsibilities entrusted to them,

wherever they are (Hasan Langgulang 1991).

From the description of the objectives of Islamic education above has a very strong relevance to the objectives of national education. Although using different formulations, there are substantial similarities between the objectives of Islamic education according to Hasan Langgulang and the objectives of national education. Hasan Langgulang emphasizes that the purpose of Islamic education is to produce learners who are pious personally, namely individuals who worship God and have noble character. This is in line with the goal of national education, which is to produce learners who have faith, piety and noble character. In this context, citizens who have faith and noble character are also expected to become democratic and responsible citizens (Samsuddin et al. 2024). The function of these educational objectives is to provide guidance in the educational process, motivate in achieving the desired values, and serve as a benchmark in evaluating the educational process (Hasan Langgulang 1980) . In the concept of Islamic education according to Hasan Langgulang, students have a number of responsibilities and actions that need to be taken to achieve educational goals. Some important aspects that must be considered are (1) Tazkiyah Nafsi (Soul Cleansing), cleansing the soul from negative traits and developing noble morals, this is important to form good character according to Islamic teachings,

(2) Self-Potential Development: Must try to develop their potential, including intellectual, emotional, and spiritual aspects, in order to function properly as caliphs on earth; (3) Awareness of Duty as Caliph: Need to realize their role as God's caliph on earth, which means they must be responsible for maintaining and managing natural resources and contributing to the welfare of mankind; (4) Discipline in Learning: Learning discipline is highly emphasized. So it is necessary to have a commitment to study actively and regularly, and to follow the education process with full seriousness; (5) Participation in society: Expected to contribute to society. (6) Practicing Islamic Values: In addition to learning, students need to practice Islamic values in their daily lives, including in worship, morals, and social interactions that reflect the behavior of a good Muslim (Hasan Langgulang 1979).

By doing so, the learner will not only achieve the goals of Islamic education but also contribute to the formation of a pious and civilized society in accordance with Islamic principles.

Hasan Langgulang's Perspective on Islamic Education Curriculum

Hasan Langgulang emphasizes that to achieve effective educational goals, a good and relevant curriculum is needed. The Islamic education curriculum must prioritize religious and moral values, and be able to adapt to the times. In Islamic education, the curriculum is an important

component that determines the education system, serves as a tool to achieve goals and guidelines in teaching. Thus, curriculum development must be able to create a teaching and learning process that is responsive to the challenges of the times and contributes to the creation of a harmonious society (Widiyanti 2020). according to Hasan Langgulung himself, the curriculum is a number of educational, cultural, social, sports and artistic experiences provided by schools for students inside and outside school with the intention of helping them to develop thoroughly in all aspects and change their behavior in accordance with educational goals.

From the above definition we can conclude that the curriculum according to him has four main elements, namely:

1. The goals that education aims to achieve. More explicitly, what kind of person do we want to shape through the curriculum?
2. What are the *knowledge*, information, data, activities and experiences that make up the curriculum? Or what we can call subjects.
3. Teaching methods and ways that teachers use to teach and encourage students to learn and lead them in the direction that the curriculum wants them to go.
4. Assessment methods and means used in measuring and assessing the curriculum and the results of the educational process planned

in the curriculum (Hasan Langgulung 2003a).

In his thoughts, Hasan Langgulung emphasizes that the educational curriculum should focus on developing the potential of students and creating a teaching and learning process that is relevant to the times. He argues that curriculum preparation should be based on certain principles, which include: (1) The principle of wholeness: The principle that emphasizes the development of all aspects of human potential consisting of body, soul, mind and spirit; (2) Integralistic principle: In this case, the development of human potential should be combined to achieve human functions as khalifah and servants of Allah; (3) The principle of suitability: The development of students should be based on the development of students and the progress of the times; (4) The principle of authenticity: The curriculum concept offered should truly represent Islamic characteristics that have a special distinction; (5) Scientific principles: In accordance with scientific principles and rules so that it can be accepted academically; (6) Practical principles: That the Islamic education curriculum should not be merely theoretical but can also be practiced in real terms; (7) Holistic principle: The content contained in the Islamic education curriculum should be related to religion, sharia, language and literature, history and social sciences, philosophy, logic, debate, discussion, pure sciences, natural sciences, experimental,

applied and practical (Hasan Langgulang 2003b) .

Islamic Education Methods from Hasan Langgulang's Perspective

Hasan Langgulang defines that the method is a way or path that must be followed to achieve the goal (Hasan Langgulang 1995) . Educational methods must also in principle be in accordance with the human spirit. In psychology, it is said that humans are multi-dimensional and multitallented creatures (Rudy Irawan 2024) . Humans are creatures that tend to imitate, like stories, try new things, and have curiosity and interest in beauty and ceremony. However, in addition to these positive traits, there are also negative traits such as reluctance, defiance, and boredom. To take advantage of these various tendencies in the teaching and learning process, methods that suit the human psyche are needed, such as lectures, questions and answers, stories, dramatizations, and performances. With the application of these methods, it is expected that there will be no boredom in receiving lessons (Hasan Langgulang 1995) . And in applying these methods there are several things that need to be considered, namely as follows:

The methods used in education must be in line with the objectives to be achieved, so that they can provide optimal results in the learning process. In addition, these methods must be in accordance with the principles contained in the Qur'an and As-Sunnah, so that education is not only oriented towards intellectual aspects but

also spiritual. A teacher has an important role in guiding and mobilizing students to always be disciplined in learning, by creating a conducive environment and providing continuous motivation. Therefore, the application of learning methods must have a strong relevance and be able to support the achievement of educational goals that have been formulated in accordance with the principles of Islamic education. (Hasan Langgulang 1979) .

According to Hasan Langgulang, in discussing educational methods, it is very important to cultivate three main aspects related to the dedication of a teacher who realizes his responsibility as a Muslim towards his students. In the context of Islamic education, there are key aspects that must be considered by educators, namely the nature and importance of a method in education must be in line with the main objectives of Islamic education, namely forming human believers who are aware of their role as servants of Allah. The methods used in the learning process should have a strong foundation in the Qur'an, both explicitly mentioned and those that can be inferred from its teachings. In addition, the aspect of movement or motivation in education is also important, where the Qur'an teaches the concept of reward (thawab) and punishment (iqab) as a form of encouragement for students to be disciplined and committed in the learning process. (Hasan Langgulang 1995)

Hasan Langgulong argues that educational methods should be in line with the goals of Islamic education, which focuses on character building because humans are born with good *fitrah*. A teacher is not only in charge of protecting students from negative influences, but also guiding them in the right way. Teachers need to actively create a learning environment and ensure students do not choose the wrong path. In his view, educational methods include motivation and discipline, which in Qur'anic terms are defined as reward (*thawab*) and punishment (*iqab*). Rewards and punishments should be tailored to the needs of the individual. For example, rewards can enhance a sense of self-acceptance and provide psychological peace, while punishment is often perceived as threatening that peace. In the context of Islamic education, rewards are expected to motivate students to learn, because they tend to be more interested in worldly rewards than the rewards of the hereafter which are considered far away. Therefore, praise from teachers is important as a form of reward that can increase student motivation. Langgulong also emphasizes that the effectiveness of rewards depends on the prestige of the rewarder; the higher the prestige, the greater the impact. Regarding punishment, he discusses three types: *hudud*, *qisas*, and *ta'zir*, which need to be understood in the broader context of society. Overall, education according to Langgulong encompasses all aspects of

formal, non-formal and informal education and requires effective methods where rewards and punishments play an important role in the learning process.

The superiority of Hasan Langgulong's Islamic education method is that it enhances spiritual, moral, intellectual, and social processes. This method guides a person to internalize ideal values, principles, and exemplars in life, with the aim of preparing them for life in this world and the hereafter (Rudy Irawan 2024).

Evaluation of Islamic Education from Hasan Langgulong's Perspective

One of the important elements in education is the evaluation process. In this context, evaluation is a comprehensive stage in learning that is based on the main objectives in education (Riza 2017). Based on the importance of evaluation in education, etymologically, the word "evaluation" comes from the English "to evaluate," which means to assess or appraise (Hasan Langgulong 1985). In this context, evaluation can be simply understood as the process of assessing something for a specific purpose. In Arabic, the term often used to describe evaluation is "*taqyim*." In more depth, evaluation is a systematic process used to determine the extent to which the objectives of an educational program have been achieved and to make decisions based on those results (Riza 2017).

In the context of Islamic education, Hasan Langgulong says that the

evaluation process goes hand in hand with the objectives of Islamic education itself. The expected evaluation is a certain measure that reflects the extent to which educational goals are achieved, such as in the policy to familiarize students with doing good deeds. This aims to find out how accustomed they are to doing good deeds, which is an obligation for students and can be used as material for improvement in the future (Rozi Mujahid 2024).

The results of evaluation in education serve as a reflection on the learning process that has been carried out, so as to identify factors that hinder the achievement of goals. Hasan Langgulong emphasizes that the evaluation of Islamic education should not only be in the form of written exams, but also includes other

holistic assessments, including the assessment of the attitude of students (Hasan Langgulong 1985). This is done because it supports the goal of Islamic education, which is to create a Muslim person who has a high sense of servitude to the Creator. To achieve this goal, the evaluation of Islamic education should focus on the two main objectives expressed by Hasan Langgulong: first, to create good and pious Muslim individuals; second, to form an ideal and pious society. If these two goals are achieved in Islamic education, then the development of Islamic civilization will go in a better direction and be able to compete with the dynamics of modern times and globalization. (Riza 2017).

The whole concept if described in tabular form is as follows

Table 1. Summary of Hasan Langgulong's Thought on Islamic Education

No.	Aspects	Description
1	Education Objectives	Hasan Langgulong formulated the purpose of Islamic education as a process of forming individuals who have faith and noble character, and are able to carry out their role as caliphs on earth. The main goal is to create pious people and people who follow the guidance of Islam, so as to achieve happiness in this world and the hereafter.
2	Curriculum	The Islamic education curriculum should be relevant, focusing on developing the full potential of learners, and adaptive to the times. The curriculum should include clear educational objectives, relevant knowledge, effective teaching methods and appropriate assessment. The main principles in curriculum development include wholeness, integralism, suitability, authenticity, scientific, practical and holistic, covering various aspects of science and Islamic characteristics.
3	Education Methods	Hasan Langgulong emphasizes that educational methods must be in accordance with the human soul,

		in line with the objectives of Islamic education, and based on the Qur'an and As-Sunnah. This method aims to form human believers through effective motivation (reward) and discipline (punishment) approaches that are tailored to individual needs. Teachers play an important role in creating a positive learning environment and ensuring the method supports the spiritual, moral, intellectual, and social development of learners, in order to prepare them for life in this world and the hereafter.
4	Evaluation	The evaluation process in Islamic education should cover various aspects, not only written exams, but also attitudinal and behavioral assessments. This evaluation aims to reflect on the achievement of educational goals and identify factors that hinder the learning process, so as to produce pious individuals and an ideal society.

CONCLUSION

This research shows that Hasan Langgulung's thoughts on Islamic education have significant relevance in the current context of globalization. He emphasizes the importance of education that not only focuses on academic aspects, but also on character development and internalization of Islamic values. In facing the challenges of globalization, Islamic education needs to be adapted to remain relevant and able to instill a strong religious awareness among the younger generation. Using Hasan Langgulung's ideas can provide valuable insights to formulate a comprehensive and innovative Islamic education system, so that it can help create individuals and societies that are noble and competitive in the modern era, so as to achieve happiness in this world and the hereafter. The curriculum must also integrate Islamic values with science, so

as to produce a generation that is academically intelligent, has a strong character, and has a high religious awareness. Educational evaluation covers academic, attitudinal and behavioral aspects to ensure the achievement of educational goals and identify obstacles in the learning process. So this concept is very relevant to be used to face challenges and maintain the identity and moral values in Islamic education in this era of globalization. Therefore, it is important to continue to study and apply Hasan Langgulung's thoughts in the development of Islamic education in Indonesia, to ensure that moral and spiritual values are maintained in the midst of changing times.

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