

THE NATURE OF HEREDITY, ENVIRONMENT, HUMAN FREEDOM, AND GOD'S HIDAYAH IN CONTEMPORARY ISLAMIC EDUCATION

Zuhriah^{1✉}, Musthofa², Ahmad Arifi³

⁽¹⁾⁽²⁾ Pendidikan Agama Islam, Uin Sunan Kalijaga Yogyakarta

⁽³⁾ Komunikasi dan Penyiaran Islam, Uin Sunan Kalijaga Yogyakarta

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Abstract

Humans were created on this earth for a special reason, namely to be leaders (khalifah) and servants on earth, Allah gave various potentials to humans which are then expected so that humans can and are able to develop these potentials through formal and informal education. So that all the potential that is owned can be put to good use Islamic education is an education that is expected to hone every potential that an individual has. In order to get the position as expected by Allah SWT. This educational process is strongly influenced by several factors in the process of individual development, such as heredity (al-waritsah), environment (al-biah), human freedom (at-taqhayyun) and the guidance of God that students have. The purpose of this study is to see how the relationship between the elements of heredity (al-waritsah), environment (al-biah), human freedom (at-taqhayyun) and God's guidance in contemporary Islamic education. This type of research is library research, namely research that examines material objects, works and then the source of the data obtained from books, journals, and various types of reports and documents. So the elements of heredity, environment, human freedom, and God's guidance are very influential in the development of contemporary Islamic education especially in this era of globalization humans are faced with many educational and individual moral challenges, humans realize that basically, humans have the freedom to choose whatever has been given by Allah SWT, it's just that so that this freedom is not misused, the task of education is to guide, teach, and educate so that individuals are directed to the right path. With the existence of contemporary Islamic education students and educators can become a vessel in learning activities.

Keywords: Heredity; Environment; Human Freedom; God's Guidance.

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✉ Corresponding author :

Email Address : mustapa223366@gmail.com

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INTRODUCTION

Islamic education is an effort that creates and forms good and meaningful human beings in human life. Then ready for *ukhrawi* life. (Aris Try, 2015: 191). Education will not be carried out effectively if we do not know and understand the individual characteristics of students, which then requires educators to understand in advance how the character of their students is good in heredity, environment, and so on. Heredity, this environment is very influential in facilitating the learning process so that learning is carried out properly. A teacher must understand how is the environment the students and how is the heredity of the students, because if the individual has grown up then he will seek freedom for himself, if not with a good and right education then the individual may be deviated from something that is not good, and vice versa if there are students whose heredity is not good, it could turn out to be good, due to education, of course, the education in question is good education too. Education is something that is not limited. Basically, education is needed for all human beings. Without education, bad impacts on humans will occur. Education will create better humans from time to time, with their respective abilities that develop as long as they learn about certain things. Therefore, there is no limit to education. This also includes the aspect of age, where it is said that people with old age still need to learn, and education is a place for that. Education is known as formal education and non-formal education. Formal education is also said to be a tiered and structured educational path, starting from the elementary school level, junior high school/MTs, high school/vocational high school/MA. Meanwhile, non-formal education is an educational program designed specifically to increase human knowledge. Generally, non-formal education is used as a supporter/complement to formal education.

The educator is a vessel for a transmitter of knowledge to convey knowledge to students from ignorance to knowledge, providing advice and role models for their students. So it can be said that the task of an educator is not just teaching, and transferring knowledge besides that there are also tasks that must be carried out by educators to help the development of students to be better. That is, educators are tasked with being advisors and educators must set a good example because educators are role models for their students. If educators cannot set a good example, students will imitate it. Education can not only be obtained from school buildings but education can also be obtained through life experience, then it can also be obtained from the habits of the environment that is around us, this environment is very worrying about in the formation of individual character because if you choose the wrong environment, the consequences will also be not very good for individuals, a good environment will also provide a good education for students.

Thus there are many things that support the development of students, namely education, the environment that is around education and the environment is very necessary because humans have imitative properties in the sense of imitating what they see like the environment if the environment is good then humans can be good this can't be too separated from human freedom, humans who actually have the desire to be free and independent so that what is happening now students are wrong in interpreting freedom itself. With this paper, we want to balance and collaborate between the nature of heredity, environment, human freedom, and God's guidance so that students really understand what is meant by these elements as well as possible so they don't misperceive, or misinterpret them. Departing from this anxiety, it is necessary to make changes related to the problems we are facing so that we are able to compete and be able to survive wherever we are.

METHODOLOGY

Type of Research The research used is a type of descriptive research with the study of Library Research (library research). In this study, the authors used descriptive research with more emphasis on the power of analysis of existing sources and data by relying on existing theories and concepts to be interpreted based on writings that lead to discussion. While Library Research is a series of activities related to library data collection methods, reading and recording, and processing research materials, which is a research that utilizes library resources to obtain research data.

The method used in writing this article is a literature study. By elaborating on the concept of heredity, God's guidance environment, and human freedom. Heredity factors (potential) and environmental factors (experience) are the determinants of the good and bad characteristics of every human being. In the realm of Islamic education, knowing and mastering the things that are the basis and source for us to study science is something that we must understand together (Husna Nashihin, 2017). Therefore, an approach to Islamic education based on the Qur'an and hadith is an interesting offer to examine in this article (Habibah, 2017). Moreover, heredity and environment are two important factors in the formation and development of early childhood education. It is hoped that this research can become input for children's education institutions as one of the references for their development (Wahidin, 2018).

RESULTS AND DISCUSSION

The Nature of Heredity (Al-Waritsah)

The nature of the branches to imitate sources stems from heredity in physical and psychological composition. Other heredity experts provide a visualization as copying a branch from its source. According to Fauzi in Sustainability, it is said that heredity is a decrease in biological characteristics, in other words, transfer or inheritance from an individual to the next generation, from parent to child, or it can also be taken to mean that these biological characteristics are inborn, meaning not from parents, but from generations. - previous generations. (Lestari, 2011). Maragustam (2018) explains that this heredity is grouped into five parts namely: (1) conformity heredity, (2) partiality heredity (marriage), (3) coalition (unification), (4) association (merging), and (5) filial regression (Andri Maulidi, 2014). First, heredity "conformity" is that each group or type produces its own kind, not another type. For example, humankind will produce humankind too, not from another kind. If we look at the types of the next generation produced, each member of the type follows a universal pattern according to their respective types. Often there are similarities between offspring and their parents (father, mother) may have similarities, but there are still differences between parents and children (Mufidah Ch., Hajjah & Habib, 2008). Second, heredity and "marriage" means that a child who is born will follow the characteristics of both parents, either completely or in the majority of the characteristics of one of the parents. For example, the father gives all the physical and mental characteristics that the child receives from the father, not from the mother. Third, heredity "unification". Children do not bear physical characteristics that are in common with their parents, and the traits of their predecessors on the side of their mother or aunt may be inherited from both. In other words, the (child) branch contradicts the properties of the original source. Fourth, "merging" heredity, namely the child (branch) copies one particular trait from the original source and copies the other from another source. A child may receive intelligence and height from the father, but face and eyes from the mother. Fifth, hereditary genetic regression is offspring with a tendency to average traits generally resulting from parental characteristics (Rahmi et al., 2019).

According to Morris L. Bigge, human moral nature is good, bad, or neutral, while the relationship between humans and their environment is active, passive, or interactive. Based on this concept, legal schools emerged from the West, namely Nativism, Empiricism, and Convergence.

Nativism

The flow of nativism defines Heredity is the natural tendency of branches to imitate their original source in physical and psychological composition. described as copying the branches from the source. (Arif Ridha, 2017. 69). So heredity can be said to be the inheritance of the physical and behavioral characteristics of a creature to its offspring. Heredity or referring to one of the factors of human development, namely the innate factor, originated from a view put forward by Arthur Schopenhauer (1788-1860) with his philosophical doctrine, namely Nativism. This school of nativism views human development as determined by inborn potential, as are the adherents of this school who believe that human development is determined by the nature of physical traits as well as individual behavior/attitudes, while the environment and learning do not influence individual development. In the science of education, this view is called "pedagogical pessimism." The school

of nativism also argues that if individuals are born into the world they already have talent, the potential of each is like the potential that is passed down by their parents or the potential that God has bestowed on the individual. As for formal or informal education and the surrounding environment, they do not have the influence of the potential and talent they already have, then the talent or potential that an individual already has will develop on their own without any support from educational experience and the environment.

Empiricism

If the flow of nativism considers the potential, the talent that a person has is an innate factor from when he was born, or this potential is obtained because he follows his parents in the sense of ancestral descent, which then considers the environment, education will not help grow or develop this potential. While the flow of empiricism views that education, and the environment really help individuals in their development to become more mature. This flow says that individuals can develop their potential through education, namely the learning process, whether formal or non-formal. What is meant by education here is not just education that is obtained from schools, and institutions but education that is indirectly obtained from the surrounding environment from family, close relatives, neighbors, and so on, of course, this education will bring individuals to even better ones.

Convergence Flow

Convergence is a stream that unites heredity and environment, which means that this flow combines nativism and empiricism in the sense that humans from birth already have talent or potential obtained from parents or ancestors, but to develop the potential and talents that have been owned, he needs to recognize the environment and education that will affect the process of developing his potential. The pioneer of this school is a German philosopher and psychologist, Louis William Stern (1871-1938). William Stern and his followers believe that healthy development will develop if the combination of the facilities provided by the environment and the child's natural potential can encourage the functioning of all children's abilities.

Nature of the Environment (Al Biah)

The environment is a medium where living things live and can carry out their lives, besides that the environment is also a place for living things to find and has a distinctive character and function which is reciprocally related to the existence of living things that occupy it, especially humans who are more complex and real. The environment is a spatial unit, with all objects, natural forces, and living things, including humans and their ethics, which affect the continuity of life and the well-being of humans and other living things. The environment cannot be separated from ecosystems or ecological systems. The ecosystem is a life that consists of communication, and socialization of living things (various types) with various inanimate objects that make up a system. So the environment is very important for the survival of human life. Everything in the environment can be used by humans to meet the needs of human life because the environment has a carrying capacity, namely the ability of the environment to support human life and other living things. The importance of the environment for humans is: The environment is where humans live. Humans live, exist, grow, and develop on earth as an environment; The environment provides sources of human livelihood; The environment influences the nature, character, and behavior of the humans who inhabit it; The environment poses a challenge to human civilization; and Humans improve, change, and even create an environment for the needs and happiness of life.

Human Nature

Basically, humans consist of two integral elements, namely the body (matter) and spirit (immaterial), from the two inseparable elements, various potentials are given, namely the senses (hearing, sight, smell, etc.). (Maragustam, 2020. 64). So humans are the most perfect creatures of creation, humans are also given various potentials of reason, thoughts which are then expected to be utilized by individuals as well as possible.

God created humans from the spirit and the body between the two cannot be separated from one another, both are interrelated in perfecting the formation of humans. After that, humans are combined with the body and spirit in a comprehensive manner, each of these elements has its respective tasks in the process of forming humans, as the spirit functions to support the mind in thinking, and the heart is the power to believe in something, the nafs works to grow desires, feel motivated. to do something. There are several opinions of Western philosophers about human understanding as follows: (Heris Hermawan, 46) Plato views human beings basically as a unity of mind, will, and passion; and Aristotle defines humans are rational, thinking beings who have an organic unity between body and body.

So when viewed from a biological perspective, it is almost indistinguishable between humans and animals. It's just that what distinguishes humans has a reason, and with this reason, humans give birth to culture and differences. With reason also humans can imagine and have a purpose in life. Humans according to Islamic view. There are several Islamic views on human nature (Siti Khasinah, 2013. 296-317). Man as God's servant. As servants, humans must serve and obey Allah SWT as the creator, because Allah has the right to be worshiped and not mentioned. Evidence of human devotion as a servant of God is not only in words and deeds but also with a sincere heart. Thus humans will become obedient, obedient servants of Allah and can become servants who only hope for Allah's blessing. Man as the Caliph of Allah Khalifah is a gift from Allah SWT to humans, and he is then given the duty to carry out the functions of the Khalifah as a mandatory mandate to be held accountable.

Human Freedom and God's Mother

Humans are social individuals who are often known as hideggers or known as *das sein* (Hasan Hanafi, 2015. 284). Allah SWT has given humans the ability to distinguish what is good and what is not good, between right and wrong, through reason, thought, free will, and revelation he can be guided to choose what is lawful and unlawful, wrong and right. (Daimah, 2019. 158-171). Although in essence humans are not evil, they are also not immune to evil stimuli or sources of error, in the sense that they are easily receptive to evil stimuli. Thus they need to be directed according to divinely ordained laws so that passion can be transformed into high levels of spiritual attainment. Basically, humans are born on this earth in a state of *fitrah*, the word *fitrah* is found in the Al-Quran letter Ar-Rum Verse 30: "Then turn your face straight towards the religion of Allah (chosen) *fitrah* Allah who has created human beings according to that nature there is no change in God's nature. (that is) the straight religion, but many people do not know. So God has got man according to God's *fitrah* (God's creation). From the explanation of the verse above, it can be understood that humans are born with an instinct of faith in Allah and are ready to accept Islam in their creation. Then humans are also given the freedom and ability to choose their social environment. In the Koran, there are many verses that prove that humans are free creatures. Humans also have the ability to determine right and wrong, along with the verses of the Koran that testify to human free will.

Verily We have shown a straight path; some are grateful and some are infidels (QS. Al-Insan/76: 3). The truth comes from your Lord; So whoever wants to (believes) let him believe, and whoever wants to (disbelieves) let him disbelieve (QS. Al-Kahf / 18: 29). Indeed, Allah does not change the condition of a people until they change the condition that is in themselves (QS. Ar Rad/13: 11).

The essence of Islam is that heredity, the natural environment, and the social environment, influence the development of human personality. However, these two factors do not have an automatic effect, which means that even if a person is in a good environment and his heredity is also good, it cannot guarantee that he will be good too. Human free will and ability in accordance with the limits of humanity will defeat these two factors later with Allah's help and guidance. Guidance is something that is determined and stabbed in the heart, namely faith. cannot guarantee that he will be good either, then on the contrary, even if someone is in a bad environment, then his heredity is also bad, he might become good because with human free will and ability according to the limits of humanity, he will defeat these two factors, then with Allah's help and guidance.

Guidance is something that is determined and stabbed in the heart, namely faith. Some opinions of scholars regarding guidance (Emi Suhemi, 2019: 73-74).

General guidance is guidance that is given to all of God's creatures, in matters relating to the continuity and benefit of human life in world affairs, doing things that are beneficial, and avoiding actions that can destroy humans for the sake of survival in the world. Hidayah bayan Hidayah bayan is a guide that explains and explains the good way and bad way. This guidance is what humans can do, namely by preaching and calling people to the way of Allah. Warn people the right way and the wrong way. Hidayah Taufik Hidayah Taufik is an inspiration (in the human heart to follow the right path) and an open heart to accept the truth and choose that truth. This is what it's called.

Contemporary Islamic Education

Islamic education is education that is understood and developed from the teachings of the Qur'an and hadith. So Islamic education is a process that leads to human development, both in terms of body, mind, language, behavior, and social and religious environment which is then expected to be good towards perfection. Contemporary Islamic education is the implementation of activities in a planned and systematic way to develop the various potentials of students based on the principles of the Islamic religion. There are several models of contemporary Islamic education such as Islamic boarding schools, madrasah ibtidaiyah, and integrated Islamic schools which are thus expected to become a forum for developing the potential of students and being able to change the morale of students for the better.

Contemporary Islamic education is interpreted as an educational model that is capable of initiating and formatting Islamic education as the originator, mover, change, and formation of superior human beings in various aspects, both moral, social, intellectual, and spiritual aspects (Anwar, 2018: 164). Integrity; the integration of these various aspects was also initiated by Hasan Langgulong. Hasan Langgulong has a background in education and psychology. Evidently, the many achievements produced in this field. From his works, it can be seen that Hasan Langgulong was a competent person in the fields of education and psychology. Education according to Hasan Langgulong can be seen from two perspectives, namely the individual's and the community's point of view. From an individual's point of view, education is a process of extracting the potential assets of an individual. Meanwhile, from the community's point of view, education is the process of transmitting cultural values from the older generation to the younger generation. So, the role of psychology is also a tool in the process of running an education, especially Islamic education (Langgulong, 2000: 427). The integration of education and psychology is a contemporary model of thought which synergizes intellectual and mental aspects, which will lead to moral and social guidance with religion. remember psychology. Being a science that helps educators in dealing with a variety of student personalities, by understanding psychology, it will be easier for educators to treat students, considering that what they face is none other than humans. Thus, psychology in Islamic education is very much needed and it is proven that when someone majors in teaching, especially Islamic Religion Teacher (PAI), then he must get a psychology course. Starting from developmental psychology, psychology, learning psychology, and educational psychology (Qussy, 1974: 138; Darajat, 1986; Yusuf, 2018).

We can examine Hasan Langgulong's thoughts on contemporary Islamic education from three aspects: First, the development of individual potential. The existence of a learning process which is a symptom of education, in Hasan Langgulong's view, is the process of cultivating as much individual potential as possible. Within themselves, humans store a myriad of potentials that need to be realized or actualized in social life. Hasan Langgulong mapped three categories of human potential, namely cognitive, psychological, and physical aspects (Langgulong, 2000: 297). These three aspects in the process of development experience three stages, namely assimilation, accommodation, and balance. Hasan Langgulong in this case responded to the Islamization of knowledge, trying to integrate the concept of psychology, which was famously popularized by Western thinkers, by

Islamic education. That psychology, which is essentially a study of psychology ('aql, nafs, spirit, and qalb), has implications for the educational process. Islamic education within the framework of psychology, is a process of fostering existing potential. Thus, in Islamic education, there is also a need for an epistemological concept in integrating Islamic values and modern science. In the thought map of Hasan Langgulong, an expert in the world of 20th-century Islamic education with a tendency to specialize in the field of educational psychology, education should have a strong foundation. Like a house, at least it must have a foundation, walls, roof, pillars, and so on. Likewise, with education, there needs to be a wise curriculum, counseling, good administration, teaching, and assessment. According to Langgulong, there are at least 6 elements that can be used as foundations or principles in education, namely the basic foundations of philosophy, history, politics, society, economics, and psychology (Taufiq, 2014: 2). Second, learning according to Hasan Langgulong is a symptom in the educational process. The purpose of learning is also in line with the goals of education, where individuals can actualize all the potential they have in everyday life (Langgulong, 2000: 24-25). Behavioristic learning theory, Hasan Langgulong named "association theory". This theory involves a stimulus in influencing, where the emergence of a response from the individual and the connection between the stimulus and the response, often called the S-R link. While cognitive theory, Hasan Langgulong calls it "field theory". This theory explains the existence of a totality of elements, such as the number of stimuli, patterns that combine in stimuli, reactions of living things, and living things themselves. These elements will form an individual's cognitive structure, where there is a change in observing objects and situations in a new way (Langgulong, 2000: 281-285). In Hasan Langgulong's learning process theory, a way of learning is offered by paying attention to environmental conditions, both at the micro level, namely society, and at the macro level, namely between civilizations (Langgulong, 2000: 289).

Hasan Langgulong's idea of learning process theory was only a previous reinforcement of Western psychologist-style learning theory. However, Hasan Langgulong added the spirit of Islamic values to it. As for these Islamic values, as Hasan Langgulong cites Abdullah Darraz's opinion, they are classified into five categories, including, individual moral values (alakhlaq al-fardhiyah), family moral values (akhlaq al-usuriyah), social moral values (akhlaq al-jam'iyah), moral values state (akhlaq al-daulah), and religious moral values (akhlaq al-diniyah). Of the five morals, Hasan Langgulong summarizes them with the term "taqwa" or in other words, taqwa is a set of values that exist in Islam, and as an implication on Islamic education, a believer (meaning: individuals, students, and educators) must live up to these values. (Langgulong, 2000: 415). Third, mental health in Islamic education. Islamic education is an educational concept based on the sources of the Qur'an and Sunnah. Of course, in Islamic education, there is an expected goal, namely to form the main personality. In forming the main personality, there are very important factors, one of which is having a healthy soul, where in psychological studies it is often called mental health so a branch of psychological discipline was born, namely personality psychology or psychology syakhsyah (Langgulong, 1986: 295). The role of education in developing human potential, learning problems, and fostering a healthy mentality, all of which serve as benchmarks in achieving the goals of Islamic education.

The true goal in Islamic education according to Hasan Langgulong, as in previous discussions, is as a value actualization of human potential so that it can be free under the supervision of Islamic values. In Islam, as mandated by QS adz-Dzariyat: 56 (Langgulong: 2004: 50). Humans have a responsibility to worship. This worship is proof of recognition of creation as well as a condition for self-actualization. Hasan Langgulong's emphasis leads to the integration and integration of moral, social, mental, intellectual, and spiritual aspects so that learning and education are not only cognitively oriented only but also affective, and psychomotor which is supported by strong mental and spiritual intelligence. Therefore, his thoughts are very significant for the style of modern Islamic education in an increasingly dynamic era. For this reason, Hasan Langgulong's contemporary thinking model can be said to be in line with the concept of holistic education (Chaer, 2020; Musfah, 2012: 2-5; Primani & Khairunnas, 2016: 27-40) and integrative education (Purnama, 2020: 20; Zuchdi, 2009: 36; Istiarsono, 2016: 3; Suyanto & Abbas, 2004: 32). This is the

foundation that the format of Islamic education initiated by Hasan Langgulang is contemporary in accordance with the current post-modern era.

In Zakiah Daradjat's view, Islamic education has clear and firm objectives. According to Zakiah, Islam has a clear and definite goal, namely to foster humans to become pious servants of Allah in all aspects of their lives which include actions, thoughts, and feelings (Darajat, 1995: 35). When explored further, the above statement will have quite broad implications and scope. Fostering humans is an effort to teach, train, direct, supervise, and set an example for someone to achieve predetermined goals. Coaching that only provides lessons, training, and directions will create soulless human beings. Meanwhile, coaching that only provides supervision and role models will create people who are less creative.

Therefore, good coaching should include all the efforts mentioned above. This training, it is directed to the formation of a servant of Allah, godly. To reach this pious level, instilling religious values is the main requirement (Darajat, 1993: 56). Without the inculcation of religious values, the achievement of forming God's righteous servants will be very far away. A pious servant means he is aware of his position in the world, that is, besides being the caliph of Allah on earth, he is also a servant of Allah who must worship Him. Such awareness will arise if someone really understands, understands, and lives the teachings of Islam. Furthermore, the goals of education according to Zakiah are also somewhat different from the goals of national education which emphasize more aspects of intelligence (intellectual) and the development of the whole person (Gunawan, 1995, 163). In addition, the sense of responsibility that is developed only leads to society and the nation. Therefore, in its implementation, National Education is less responsible towards God Almighty. This is perhaps a little different from the objectives of Islamic education for Zakiah. The foundation of Islamic education according to Zakiah is the Qur'an, al-Sunnah, and Ijtihad (Faruqi, 1984: 47). Zakiah's opinion that basically, the purpose of Islamic education is to form Muslim people who are mentally healthy (Darajat, 1982: 17). Mental is an aspect that is quite important, in addition to spiritual, social and moral aspects. A healthy mental will be a person who is able to process his emotional power and his reasoning power will always be stable. Thus, it can carry out scientific activities, research, and observations related to learning and education. While mental health is a sub-science of psychology (psychology). For Zakiah, there are three Islamic educational environments, namely the family which is the responsibility of the parents, the school which is the responsibility of the teachers or lecturers, and the community which is the responsibility of the community and the government. While the Islamic education curriculum, according to Zakiah (1982: 36) does not recognize the term dichotomy.

The term appears to be a success and legacy of the Dutch colonizers who attempted to separate them firmly between religion and modern science (general). In order to reduce this dichotomy, Zakiah has initiated the compilation of general knowledge base books with an Islamic religious approach. Zakiah's step is an effort to synergize religion and science so that the world of education can use and develop it with the aim that the competence of graduates from Islamic education can answer world challenges, in addition to responding to religious issues. Education in Zakiah's understanding covers human life as a whole, not only paying attention to the aspect of faith, it also does not pay attention to the aspect of worship, nor does it pay attention to the same aspect of morality. But it is much wider and deeper than that. In other words, Islamic education must have broad attention from the three aspects above (Darajat, 1995: 98-99). This is Zakiah's point of emphasis because the process of national education in general and Islamic education, in particular, gives a greater focus on one of the three aspects. According to Zakiah the concept of Islamic education is as follows: first, Islamic education includes all human dimensions as determined by Islam; second, Islamic education reaches life in the world and life in the hereafter in a balanced way; third, Islamic education pays attention to humans in all movements of their activities, and develops in them the power of relationships with other people; fourth, Islamic education continues throughout life, from humans as fetuses in their mother's womb, to the end of life in the world; and fifth, by looking at the expression above, the Islamic education curriculum produces humans who acquire rights in this world and rights in the hereafter (Darajat, 1996: 35; Tafsir, 1995: 98).

Islamic education, for Zakiah, is a vehicle for the formation of human beings with noble characters. Morals are a reflection of faith in the form of behavior, speech, and attitudes in other words, morals are good deeds. Faith is meaningful (abstract) while morals are evidence of faith in the form of actions carried out with awareness and because of Allah alone (Darajat, 1996: 67). Piety and good morals are characteristics of Islamic education, but these two aspects are not solely developed. In Islamic education itself, the intellectual and creative aspects also receive attention to be developed. This is an integrative and comprehensive effort carried out by Islamic education in order to produce complex religious-national cadres so that they can respond to the spiritual, social, moral, economic, technological, and even political needs of society. Not to be in the generation of a nation that is only good at religious matters. This must be published to the general public so that they no longer view Islamic religious education as education that leads to the hereafter. Such a paradigm must be replaced and changed immediately so that Islamic education can also develop science and technology, art, science, and various other skills. If we examine in depth Zakiah Darajat's thoughts are psychologically spiritual (Sufistic psychology). This is because education exists to humanize humans, develop all human potential and cultivate all competencies that exist in the soul of every human being (student).

The science that discusses human problems in full is the science of psychology. Then, efforts to humanize humans, and develop the potential and competence of each student are directed to the task, the role of human creation itself. In this case, enter the spiritual realm. This means that Islamic education wants to return humans to their identity as God's creation, God's servant, and representative on earth. It does not make humans who have succeeded in developing science and technology and then abandon religion, neglecting their duties and roles as servants and representatives of Allah. The spiritual value lies here so that Islamic education remains and must develop all the potential of students to the maximum extent possible with religious ties so that they do not become arrogant, arrogant, and apostate from religion. But a man who still recognizes Allah as his Lord even though he manages to hold the world in his hands, a person who is noble, humble, and upholds brotherhood, harmony, and universal human welfare.

This is what is called humanizing man, the goal is to keep him within the boundaries that have been determined by Godswt, namely as a creature (creation) of Allah. This is an affirmation that Zakiah Darajat's Islamic educational thinking model can be constructed with the current atmosphere of Islamic education so that similarities and correlations are found for better improvement, improvement, and progress of Islamic education. Zakiah Darajat wants comprehensive learning education by synergizing various dimensions, strengths, and competencies which will ultimately make graduates of Islamic education become productive generations who can compete amidst the dynamics of the times (Roqib, 2009: 61; Prasetyo, 2018: 80; Rif'an , 2018: 19) Islamic education must be able to produce graduates who are competent in various fields, both intellectual, social, moral, spiritual and mental. Don't be a graduate who is only intelligent, polite, and has a religious spirit, but also a graduate who can control his soul to always be stable. This is an actualization that learning is an effort to develop all the potential in students.

CONCLUSION

From the explanation above, it can be concluded that the elements of heredity, environment, human freedom, and God's guidance have an important role in the development of contemporary Islamic education, without awareness of these elements contemporary Islamic education will not develop in accordance with the goals of education itself, in the sense of lack of awareness of the participants. Learn how to deal with everything that happens. Then without this awareness, humans will not see how important Islamic education is. If people already feel that Islamic education is not important then our religion will be destroyed.

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