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**WHOLE HUMAN CONCEPT IN THE BOOK OF PARADIGM ISLAMIC  
EDUCATION BY H. MASDUKI DURYAT**

**Author**

**Dini Dwi Maulidiyah, Muyasaroh**

**University of Muhammadiyah Gresik**

**dinidwim@gmail.com**

**ABSTRACT**

Along with the times and increasingly sophisticated technology, humans forget the nature of themselves as caliphs on this earth and the purpose for which they were created. The way to find out why humans become caliphs and the purpose for which they were created is to examine how the concept of the whole human being is in the book Paradigm of Islamic Education (Efforts to Strengthen Islamic Religious Education in Quality and Competitive Institutions) by Dr. H. Masduki Duryat, M.Pd.I. This research is a type of literature research carried out using library research methods. This type of research uses qualitative research. The data source used in this research is the book Paradigm of Islamic Education (Efforts to Strengthen Islamic Religious Education in Quality and Competitive Institutions) by Dr. H. Masduki Duryat, M.Pd.I (primary) and books relevant to this research. The method of analysis used descriptive analysis and content analysis. Based on literature research that has been carried out on the concept of the whole human being contained in the book Paradigm of Islamic Education (Efforts to Strengthen Islamic Religious Education in Quality and Competitive Institutions) it can be concluded that it is necessary to know the basics, namely (covering: al-Qur'an, Hadith, and ijtihad), goals (becoming a caliph on this earth as it should be and being a happy human being in this world and in the hereafter), aspects (including: monotheism, morals and science, physical, and reason). However, there are several other aspects that are interrelated, and the responsibilities (including: parents, teachers, and the community) of Islamic education.

**Keywords** : human concept, Islamic education, Masduki Duryat

## 1. INTRODUCTION

Educational science divides five main parts of education that are important to be studied and studied, namely the concept of humans, educational goals, students, educators, and the learning process. The five components of scientific education that are very basic and substantial are the concept of humans, because humans are creatures who can be educated (students) and can educate (educators) and to him the learning process and educational goals are intended and aimed at. (Dinasril Amir, "Konsep Manusia Dalam Sistem Pendidikan Islam", Jurnal Al-Ta'lim, Jilid 1, (3). 188.) Humans are the most perfect creatures of Allah, compared to His other creatures. Perfection is owned by humans, because God gave the privilege of mind, which is not owned by other creatures. Allah also completes human perfection by giving him the power to live, know, will, speak, see, hear, think and decide. (Miftah Syarif, "Hakekat Manusia dan Implikasinya Pada Pendidikan Islam", Jurnal Pendidikan Agama Islam Al-Thariqah, Vol.2 (2) 2017, hlm 136.)

The creation of humans was not without purpose. Humans as caliphs on earth have a heavy task that must be carried out. Knowing these tasks is necessary to understand the nature of himself, what he was created for, and why he was created. This understanding is closely related to the concept of the whole human being. Through this understanding, it is hoped that humans understand the existence and nature of themselves being created so that they have a clear life purpose and are not on the wrong path.

Humans are a member of the population on this earth apart from animals and plants that have similarities with animals in terms of body organs. But humans and animals are certainly different both physically and mentally. The difference is that humans are creatures of God who are equipped with reason and reason so that they can distinguish between good and bad. Humans are dynamic and develop so that they are able to realise all inspiration in the form of language, live in society and as vicegerent of Allah on earth who have religious nature (instinct) (tawhid).

Since the increase in humans and all their activities, humans have progressed to transfer, preserve, develop culture through education. Education has always been a major concern in terms of advancing generation after generation. Various theories about education have been developed by various educational figures so that they give various colours to the educational mindset. Education has several elements. First, a conscious effort of guidance. Second, educators or mentors. Third, education. Fourth, conscious and purposeful guidance. Fifth, the tools used.

One source of education is the Qur'an which has principles to be used as a reference in educational theory. These principles are monotheism and divine treatise. Tawhid is the main foundation because it provides an understanding of the unity of God and human existence. The divine treatise is God's messages to humans through the apostles about the elements of education. Educational theories in the Qur'an can be studied through the verses of the Qur'an. The theory of education in the hadith is developed through human nature (potential). (Saihu, "Konsep Manusia dan Implementasinya Dalam Perumusan Tujuan Pendidikan Islam Menurut Murtadha Muthahhari", Jurnal Pendidikan Islam, Vol.1 (2) 2019, hlm 202.) Through religious education, a person knows the teachings he adheres to and how to deal with the problems he faces in accordance with the teachings of the religion he believes in, in other words, religion is a guide in his behaviour and actions. Based on this background, the author is interested in studying further about the concept of a complete human being according to Islamic education in the book Paradigm of

Islamic Education (Efforts to Strengthen Islamic Religious Education in Quality and Competitive Institutions) by Dr. H. Masduki Duryat, M.Pd.I.

#### A. Fully Human Concept

##### 1. Concept Understanding

Concepts in the Big Indonesian Dictionary are designs or blurry letters and so on, ideas or meanings abstracted from concrete events. Basically a concept is an abstraction of an idea picture, or according to Kant quoted by Harifudin Cawidu, that is a general or abstract picture of something.<sup>1</sup> The purpose of the concept itself is also very diverse. One of the concepts of the purpose of education in this concept is how to form humans who are capable in the state and democratic in taking responsibility for their lives. (Ibid)

##### 2. Human Understanding

According to Thomas Aquinas man is a complete substance consisting of body and soul. (Hardono Hadi, *Jati Diri Manusia*, (Yogyakarta: Kanisius, 1996), hlm.33.) Meanwhile, according to Marx, humans are entities that can be recognized and known. Some scientists argue that humans are social creatures because they see it from the social aspect. Others commented that humans are intelligent animals that suckle or who are responsible creatures or creatures that read and laugh and others.

To understand fundamentally and in general, there are three words that are often used by the Qur'an to refer to the meaning of humans, namely humans with all their models, namely *ins*, *al-nas* *unas* or *insan*, and the word *basyar* and the word *bani Adam* or *zuriat Adam*.<sup>2</sup>

##### 3. Full Understanding

Whole is taken from the word "whole" which gets the affixes "se" and "nya". According to the Big Indonesian Dictionary, Whole (in a state) is perfect as it is or as it was (unchanged, not damaged, not reduced, and so on). While the whole is as complete and complete as (it); whole(its). (Kamus Besar Bahasa Indonesia Indonesia (Kamus Versi Online/Daring) dalam <https://kbbi.web.id/seutuhnya>. Diakses pada tanggal 23 November 2020 pukul 16.24 WIB.)

##### 4. Fully Human Concept

Humans are born with a state of not knowing anything, but Allah gives advantages in the form of hearing, sight, and reason so that humans are always grateful. A perfect human is a human who, with the advantages he has, makes him able to worship, be grateful, and fear His Lord by devoting his abilities in the world. This human concept is reflected in the purpose of education. The purpose of education is a perfect human being by training the human mind, soul, feelings, and physicality.

#### B. Islamic Education

The term education originally came from the Greek "pedagogie" which means guidance given to children. This term is then translated into English with "education" which means development or guidance. Islamic education is an attempt to make offspring able to inherit knowledge (Islamic insight). Every intentional effort and action to achieve goals must have a good and strong foundation

or foundation.<sup>3</sup> (Muchlisin Riadi dalam <https://www.kajianpustaka.com/2014/04/pengertian-dasar-tujuan-pendidikan-islam.html> Diakses tgl 30 November 2020 pukul 17.12 WIB.)

- c. Islamic Paradigm Book (Efforts to Strengthen Islamic Religious Education in Quality and Competitive Institution)

The book Paradigm of Islamic Education (Efforts to Strengthen Islamic Religious Education in Quality and Competitive Institutions) by Dr. H. Masduki Duryat, M.Pd.I discussed a lot about understanding Islamic education. Islam as a religion of rahmatan lil 'alamin has provided a way of life for humans to lead a happy life whose achievement is very dependent on education.

- d. Biography of Dr. H. Masduki Duryat

Dr. H. Masduki Duryat, M.Pd.I. born in Indramayu, West Java, on January 12, 1968. He is also known as a prolific writer and resource person and is still actively writing in newspapers and journals, among his writings are Zina A Comparison, Valentine's Day and Generation Rabbani, Sociology Max Weber Its Relevance with Islamic Education, Collective Repentance Captures God's Blessings, Dating; Reward Versus Sin, Democratisation of Islamic Education, Ethics in the Frame of Science, Building National Dignity in the Era of Regional Autonomy; Through the National Examination, Islamic Education and the Advancement of Science, the Dilemma of the Cost of Being a Leader, Tasamuh (Learning from the Tolikara Case) and his writings. His current main activity is as a lecturer at STIT/STKIP al-Amin Indramayu.

## 2. RESEARCH METHODS

The approach in this study uses library research or library research, namely research carried out in several libraries or archives of research storage results. Activities with data collection methods are carried out by reviewing or exploring books, journals, or documents (electronic or printed) or other sources of data and information relevant to research, reading, recording and processing research materials (Zed, 2003:3).<sup>4</sup> (Supriyadi, *Community Of Practitioners : Solusi Alternatif Berbagai Pengetahuan Antar Pustakawan*, Lentera Pustaka 2 (2), 2016, hlm 85 dalam <http://ejournal.undip.ac.id/index.php/lpustaka> diakses tgl 11 Januari 2021 pkl 09.51 WIB) The object of the research that the researcher wants to examine is the concept of the whole human being in the book Paradigm of Islamic Education (Efforts to Strengthen Islamic Religious Education in Quality and Competitive Institutions) by Dr. H. Masduki Duryat, M.Pd.I. This type of research is qualitative research. According to Jane Richie, qualitative research is an attempt to present the social world and

its perspective in the world, about the important role of what should be studied, namely the concepts, perceptions, and issues about the human being studied. ( Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT. Remaja Rosdakarya, 2017), hlm 6.)

The primary data source of this research is the book Paradigm of Islamic Education (Efforts to Strengthen Islamic Religious Education in Quality and Competitive Institutions) by Dr. H. Masduki Duryat, M.Pd.I. Secondary data sources are other sources that are very relevant to the discussion, whether in the form of books, articles, papers, journals, websites or others related to this research. This study uses data collection techniques in the form of documentation, namely data collected through the first party, which is usually obtained from interviews (Suharsimi Arikunto, 2013: 172). This research is literary, so the data analysis method used by the researcher is descriptive analysis, which is an attempt to collect and compile a data, then an analysis of the data is carried out in the form of narrative descriptions and content analysis, namely research techniques aimed at making conclusions by identifying the content. message in a book. The data that has been collected is then grouped and analyzed critically and then concluded as an answer to the existing problem formulation.

### 3. RESULTS AND DISCUSSION

This discussion will be explained by the author about the concept of the whole human being in the book Paradigm of Islamic Education (Efforts to Strengthen Islamic Religious Education in Quality and Competitive Institutions) by Dr. H. Masduki Duryat, M.Pd.I. To achieve a complete human being, it is necessary to know the basis, objectives, aspects, and responsibilities in Islamic education.

#### a. The Basics of Islamic Education

Every effort, activity, and intentional action to achieve a goal must have a good and strong source or foundation. According to Dr. H. Masduki Duryat, M.Pd.I in education efforts must be based on the values or teachings contained in the Qur'an and Hadith. According to Abuddin Nata, the view of life (theology) and the basis of Islamic education are based on the Qur'an and al-Sunnah. Al-Qur'an and al-Sunnah are believed to contain absolute truths that are universal and sternal (eternal), so they are believed by their adherents to always be in accordance with human nature. (Abuddin Nata, *Filsafat Pendidikan Islam*, (Jakarta: Gaya Media Pratama, 2005), hlm 60.) According to Zakiah Daradjat, the foundation of Islamic education is the Qur'an and the sunnah of the Prophet Muhammad SAW which can be developed through ijthihad al-maslahah al-mursalah, istihsan, qiyas. (Zakiah Daradjat dkk, *Ilmu Pendidikan Islam*, (Jakarta: Bumi Aksara, 2000), hlm 19)

Thus it is clear that Islamic education requires results that provide educational benefits to humans in *habluminallah* and *habluminannas* where the basis of Islamic education is the Qur'an, Hadith, and *ijtihad* which are the religious foundations of the continuation of Islamic education.

b. Goals in Islamic Education

According to Ahmad D. Marimba, as a planned activity, Islamic education has clear goals to be achieved. Because goals have four functions: ending the effort, directing the starting point effort to achieve other goals (new goals as well as goals continuing from the first goal), giving value (nature) to the effort. (Ahmad D. Marimba, *Pengantar Filsafat Pendidikan Islam*, (Bandung: Alma'arif), Cet. X, hlm 45-46)

Omar Moh. al-Toumy al-Syaibali defines goals as changes that are sought by the educational process or educational efforts to achieve them, both in individual behaviour and in their personal lives, or in individual and community life, or in the educational process itself and the teaching process as an activity. (Omar Moh. al-Toumy al-syaibani, *Falsafah Pendidikan Islam*, {Jakarta. Bulan Bintang, 1979), hlm 399) Omar Moh. al-Toumy al-Syaibali divides goals into the highest or final goals, general goals, and specific goals. The highest or final goal is a goal that is not limited by other goals that are general and not detailed. The highest goal of Islamic education is preparation for the life of this world and the hereafter. The elaboration of this highest goal are general goals and specific goals. Both of these goals can be linked to a particular educational institution, stage or type of education (Ibid, hlm 399-413)

According to Abdurrahman Saleh Abdullah, the general purpose of Islamic Allah or to prepare for the path that leads to the ultimate goal of mankind (Abdurrahman Saleh Abdullah, *Teori-Teori Pendidikan Berdasarkan al-Qur'an*, hlm 130-136.)

#### Aspects of Islamic Education

1. The divine aspect is the first and basic aspect of education in Islam. Knowing Allah SWT as God and Creator, humans can realise that everything they learn is His creation. This knowledge can make humans always grateful for His greatness.
2. Morals are included in an important aspect of education in Islam. Good morals will reflect a person who will always do everything within limits that are in accordance with Islamic teachings and away from actions that harm others. Without morals, knowledge and self-potential can be used to take actions that are detrimental to society.
3. Intellectual education and science are inseparable aspects in the world of education. In the teaching and learning process, educators and students engage in discussions to understand science. This aspect relates to success in the professional world.
4. Aspects of physical education related to physical potential. Every parent knows that self-potential does not only consist of spiritual potential: reason and feeling, but also physical potential which balances the two potentials of human beings. The existence of sports subjects, even competitions in the field of sports, is one of the media for fulfilling this aspect.

#### d. Responsibility of Islamic Education

1. Parents are the most important and first education for their children, because it is from parents that children get education. The responsibility of Islamic education carried out by parents is carried out in the context of: (a) Caring for and raising children, this is a fundamental responsibility that must be carried out by parents to maintain the survival of their children. (b) Protect and guarantee equality, both physically and spiritually so that his life is in accordance with his philosophy of life and religion. (c) Provide broad lessons so that children have the opportunity to gain the widest possible knowledge that will be achieved. (d) Happy children's lives both in the world and the hereafter in accordance with the views and goals of life in Islam. (Ibid)
2. Teachers are professional educators. He volunteered himself to bear some of the educational responsibilities of his parents. When parents submit their children to school, it means that some of the responsibility for their children's education has been transferred from parents to teachers.
3. The community also has the responsibility of education, because in reality the community has a considerable influence in providing direction to children's education. (Ibid)

#### e. Full Human According to Islamic Education

Humans have a completely Islamic perspective according to Dr. H. Masduki Duryat is a man who knows his purpose and is able to act as caliph on this earth. The function of the caliph reflects a strong personality above a good spirit, a spirit beside the body, free will and reason. (Masduki Duryat, *Paradigma Pendidikan Islam (Upaya Penguatan Pendidikan Agama Islam di Institusi yang Bermutu dan Berdaya Saing)*, (Bandung: Penerbit Alfabeta, 2016), hlm 82.)

According to Quraish Shihab about humans as caliphs, it can be interpreted that humans are given a task by Allah SWT on earth as a substitute. This is based on the word caliph which comes from the word khulafa" which originally meant "behind". Someone who is behind is identical to the one who replaces it, because the one who replaces always stays or comes behind after the one he replaces. Khalifah can be interpreted that God gives full trust to humans to own, use, and inherit the earth from generation to generation. The caliph is a special order or special favour, even though the goal is to remember certain events or favours that occurred at that time. (Muhammad Iksan, *Hakikat Manusia Dalam Perspektif Pendidikan Islam Menurut Prof. Dr. M. Quraish Shihab, M.A*, Skripsi, (Salatiga: IAIN Salatiga, 2019), hlm 50-51).

The concept of man in Islamic education according to Al-Naquib Al-Attas is that he emphasizes the concept of ta'dib or the cultivation of adab for Islamic education. An-Naquib Al-Attas has the view that the concept of ta'dib, namely the cultivation of adab or what is commonly called morals and manners, is more appropriately used for Islamic education than the terms tarbiyah and ta'lim even though the three concepts for Islamic education have the same purpose. good and true but An-Naquib Al-attas is more likely to use the term ta'dib, for academic reasons that the purpose of Islamic education must be in accordance with the affirmation of the Word of Allah SWT. in the Qur'an that humans must follow the example of a civilized role model, namely the Prophet Muhammad. called the perfect man. (Wan Mohd Wan Daud, *Filsafat dan Praktik Pendidikan Islam Syed M.Naquib Al-Attas*, (Bandung:Mizan, 2003), hal 174.)

Adab as explained by Al-Attas instills a sense of order and discipline in the mind related to personal, social, and cultural. The concept of education as the cultivation of adab (ta'dib) seeks to produce students who are honest, disciplined, brave, fair in carrying out all their obligations.

#### 4. CONCLUSION

The concept of the whole human being in Islamic education according to Dr. H. Masduki Duryat, M.Pd.I. explained that in order to realize a complete human being according to Islamic education, it is necessary to know the basis, objectives, aspects, and responsibilities of Islamic education. A complete human being according to Islamic education is a human being who knows his purpose and is able to act as a caliph on this earth and as a representative one after another who holds power on earth to carry out God's law and uphold justice. The concept of a complete human being in Islamic education uses the concept of

ta'dib, namely the cultivation of adab or what is commonly called morals and manners for academic reasons that the purpose of Islamic education must be in accordance with the affirmation of the Word of Allah SWT. in the Qur'an that humans must follow the example of a civilized role model, namely the Prophet Muhammad. called the perfect man.

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