

Psychological Principle And Its Implications In Islamic Education Hasan Langgulung's Perspective

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ABSTRACT: *The psychological principle of education can be understood as truth which is the basis or basis for thinking, both at the planning, implementation and evaluation stages of knowledge based on theories from psychology. Therefore, it becomes essential in understanding education, that education also has principles as a place and foothold that is upright, upright in material, upright in interaction, upright in innovation, or honest in its ideals. The type of research used is library research. The content analysis is used as an analysis method in this study. The results of this study can be concluded that: (1) The concept of psychological principles in Islamic education according to Hasan Langgulung is by emphasizing the theory of the learning process and the idea of human creation according to the Islamic view, which includes the nature of creation, essential human potential, cognitive and psychological growth and development and human spirit, so that it can be understood that human beings are creatures consisting of elements of Islamic and spiritual. (2) The implication of the concept of psychological principles in Islamic education is to view learning as a process in preparing the young generation so that they can act as the next generation, transferring knowledge and Islamic values so that they are aligned with the purpose of the human being created, as well as in their daily behaviour. Therefore, in the process of education must pay attention to the development of the soul, as well as the growth of the body of students by referring to the basis, objectives, curriculum, material, and evaluation that carry human functions as abid and khalifatullah which are decorated with righteous deeds.*

Asas psikologis pendidikan dapat difahami sebagai kebenaran yang menjadi pijakan atau dasar berpikir, baik pada tahap perencanaan, pelaksanaan, maupun evaluasi pendidikan yang berdasarkan atas teori- teori dari psikologi. Oleh sebab itu, menjadi sangat penting dalam memahami pendidikan, bahwa pendidikan di dalamnya juga terdapat asas-asas sebagai tempat dan pijakan yang tegak, tegak dalam materi, tegak dalam interaksi, tegak dalam inovasi, atau tegak dalam cita-citanya. Jenis penelitian yang digunakan adalah penelitian kepustakaan atau *library research*. Adapun analisis isi atau *content analysis* digunakan sebagai metode analisis dalam penelitian ini. Hasil penelitian ini dapat disimpulkan bahwa: (1) Konsep asas psikologis dalam pendidikan Islam menurut Hasan Langgulung adalah dengan menekankan pada teori proses belajar serta konsep penciptaan manusia menurut pandangan Islam, yang meliputi hakikat penciptaan, potensi dasar manusia, pertumbuhan dan perkembangan kognitif serta

psikologis dan ruhaniyah manusia, sehingga dapat dipahami bahwa manusia adalah makhluk yang terdiri dari unsur *jasadiyah* dan *ruhaniyah*. (2) Implikasi dari konsep asas psikologis dalam pendidikan Islam adalah memandang pendidikan sebagai proses dalam menyiapkan generasi muda agar dapat berperan sebagai generasi penerus, mentransfer pengetahuan serta nilai-nilai Islam sehingga selaras dengan tujuan manusia diciptakan, maupun dalam perilakunya sehari-hari. Oleh karenanya, dalam proses pendidikan harus memperhatikan perkembangan jiwa, maupun pertumbuhan raga peserta didik dengan mengacu pada dasar, tujuan, kurikulum, materi, serta evaluasi yang membawa fungsi manusia sebagai *'abid* dan *khalifatullah* yang dihiasi dengan amal saleh.

Keywords: *Psychological Principle, Islamic Education, Perspective Hasan Langgulung.*

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I. INTRODUCTION

Phenomena that exist around humans are not just able to be understood. Because humans born in this world do not have any knowledge. Therefore, humans need a briefing process to be able to understand the phenomena that surround them, namely by an effort called education.

Education has a role as a necessity in human life to be happy and safe in this world and the hereafter. Culture is very influential in life, including economic, science and technology can develop, poverty can be reduced, and the quality of human civilization can be improved (Ikhwan, Oktio Frenki, & Rohmad, 2019).

Education determines the progress of a nation's civilization. A country with low culture can be said to be an outdated nation. Even humans who live without knowledge can be ascertained, just like the generations of humans in the past.

Education in the classical view is generally operated through three main functions, namely. First, to train young people so that in society they can play specific roles as the next generation. Second, transferring knowledge (transfer of experience) so that it is aligned with the aspired position. Third, assigning values that can maintain and preserve the integrity and unity of society (Langgulung, 1980).

Thus, what is meant by education is the effort made by humans to pass on values that will be used as a guide to living life jointly and to preserve and develop human civilization. That's how education is critical (urgent) as a guide in human life, especially training from an Islamic perspective. Islamic education, according to Hasan Langgulung, is defined into three things, which include aspects of potential development, cultural inheritance, and a combination of potential and culture (Langgulung, 1991).

Humans are the target objects in Islamic education. In the perspective of Islamic culture, humans will be guided and directed to be a believer, Muslim, *muhsin*, and *muttaqin* (Ava Swastika Fahriana, 2019). Therefore, training, according to Islam, means forming human beings who are always obedient to the teachings of Allah and His Messenger.

Thus, Islamic education can create and foster humans into Muslim individuals (Sidiq, 2019).

According to Dr. Ahmad Arifi, Islamic education has a vital role in the continuity of Islam itself. It is crucial in shaping the character and behaviour of Muslim societies (Muslim society) (Arifi, 1999). Because Islamic education can change and improve human behaviour, both as individuals and in community, as well as improving the way to interact with the surrounding environment (Suyudi, 2005).

However, according to Abdurrahman Assegaf, currently, Islamic education is experiencing a period of intellectual stagnation (intellectual deadlock). The indications included: first, the speed of renewal in Islamic culture was outperformed by social and political changes (Ferry Irawan Febriansyah, Daroini, & Widowat, 2019), and by the success of the fields of science and technology. Second, Islamic Education tends to use old concepts in practice as well as a lack of innovation and creativity in its thinking. Third, the emphasis on learning Islamic education is still more directed at intellectualism-verbalises models and approaches. Fourth, Islamic Education is less oriented towards the achievement of the Muslim human character as the *fi al-ard* caliph. Instead, it emphasizes the formation of 'abd (servants of God) (Assegaf, 2004).

The world of education today is facing various challenges that are not easy, so all parties need to be involved in handling it (Nata, 2008). Therefore, it is necessary to pay attention to several things as stated by Prof. Dr. Mastuhu, that to find a new paradigm in Islamic education must begin by learning about human concepts from an Islamic perspective, Islamic opinions related to science and technology and its development, then formulating a system or theory of Islamic education as a whole and in its entirety (Mastuhu, 1999).

It is logical to understand that education is critical to be used to solve problems and provide answers to the challenges of the times. The survival of a nation will fail if a school fails to prepare for the future (Nata, 2003). Therefore, all aspects related to education such as the teacher, the subject matter delivered, the methods used, the facilities and infrastructure available, the learning environment, and the relationship between the teacher and students need to be restructured to suit the times.

There are various principles in education, according to Hasan Langgung. Among them are the historical, social, economic, political and administrative, psychological, and philosophical beliefs. Among these principles, it seems that psychological principles play the most crucial role in the development of human nature, namely in the actual educational process. Because when talking about the educational process, of course, it will not be separated from the problem of behaviour, biology, growth and development, maturity, ability and intelligence, interests and attitudes as well as other aspects related to human psychology.

According to Hasan Langgung of the many theories in psychology, no one dares to claim that it is he who can explain all forms of the learning process. This is caused not only because the learning process is very complicated to be solved with a single theory, but also because of the atmosphere and conditions in which the learning process applies. (Langgung, 1988: 390) Thus, research on the concept of Islamic education with a psychological approach is vital, so that the scientific treasures of Islamic culture, both theoretically and practically always developing and not stagnant.

One step in developing Islamic education, you should pay attention to what is conveyed by Wan Daud, namely exploring the various ideas of thought developed by educational leaders so that it will produce a concept of education, which can then be used as one of the philosophical foundations of education (Daud, 1998). Therefore it is essential to study the thoughts of educational leaders, especially about efforts to give birth to an educational concept by providing solutions to various humanitarian problems that occur at this time.

Seeing the urgency of the problem of education, the leaders of education always try to give birth to various thoughts related to education. These thoughts can be new, also ideas that are development or renewal that was born from previous dreams. It is intended that learning can take place on target, which is beneficial in life and can advance existing civilizations to bring humans to the status of 'abd and khalifatullah fi al'ard.

Based on the explanation above, Hasan Langgulung was chosen as the figure to be appointed in this study based on the criteria for pictures. First, someone who is successful in the field that they do; second, phenomenal works have been produced; third, influence the community; Fourth, the city has recognized its character (Arief Furchan; Agus Maimun, 2005). Regarding Hasan Langgulung's role in the field of Islamic education thinkers, Azyumardi Azra revealed that Hasan Langgulung was one of the most prominent thinkers among scholars of educational theories in Indonesia (Azra, 2000).

Therefore, the author chooses Hasan Langgulung who is a Islamic Education Thought figure as an object of study based on several reasons, namely: first, Hasan Langgulung's intellectual ability in the field of Islamic education is no doubt, as evidenced by his expertise in academics and the achievements he has achieved, even with his success as a professor in the field of education from the University of Kebangsaan Malaysia. Secondly, Hasan Langgulung has many works that he has produced, especially in the areas of Islamic culture, psychology, philosophy, and Islam. Third, Hasan Langgulung is a figure with high integrity in the world of education on a national and international scale. Fourth, the author feels interested in studying Hasan Langgulung's thoughts because he is also a contemporary thinker who always strives to Islamize science, focusing on psychology and education. Fifth, Langgulung thought always follows the conditions of the times and has relevance to the development of science and technology.

The author does not intend to rule out other Islamic education figures over the selection of Hasan Langgulung as the object of study in this study. However, it is more because the characteristics and approaches of Hasan Langgulung's thought have a different power to be studied, primarily related to psychology as a principle in Islamic education and analysis of the educational process with a psychological approach. Therefore, with a subjective approach, the conception of humans as subjects and objects of knowledge can be studied and explored, both from the mental aspect, behaviour, development, growth, and other psychological elements. Thus, it can make it easier to achieve and actualize the educational goals themselves.

II. METHOD

This type of research used in this study is to use a library (library research). Understanding library research or library research is research that uses literature in the form of books, notes, or reports on the results of previous studies (Hasan, 2002). Data obtained through the documentation method. Ie the data will be extracted from various information or notes, transcripts, books, journals and other print media. This method relies on existing theories to be further explained more clearly and in-depth (Soejono, 1999). As a follow-up, the researcher will identify discourses from various books, papers or articles, magazines, journals, the web, as well as from various other sources that are consistent with this research. So this study uses data collected in the form of literature searches. Content analysis is used by researchers to analyze data. Content analysis is an attempt by the researcher to collect and compile data to be analyzed (Surahmad, 1990).

III. FINDINGS AND DISCUSION

Etymologically the principle is believed to be the basis on which to base thought or opinion. So that when used in education, the law is something that provides the basis or foundation in which positive values are believed to be believed by the education provider. It is intended that the implementation of education runs according to expectations. So that the intended educational principle is the basis or foundation of thinking at the planning stage or the implementation stage of learning.

The term psychology comes from two Greek words *psycho* and *logos*, which have the meaning of soul and science. Then from that explanation, psychology is a series of words that mean the science of the soul, wherein Arabic, it is called *'ilmun nafs*, which also implies soul science. Meanwhile, according to Netty Hartati, psychology is a scientific discipline whose centre of the discussion is humans and their behaviour as individuals, as well as how they interact with the community.

In terms of education, two critical aspects receive considerable attention from psychology, namely the issue of teaching (teaching) and aspects of learning (learning) so that both aspects encourage so much investigation.

Studies in psychology show that learning is more important than teaching because teaching is only one way to strengthen the learning process. The proof is that many people learn without being taught; they can even study alone or as self-taught. So that should be the concern is on learning so that the particular study of psychologists is how the learning process applies to humans, which then emerged a specific branch of psychology about learning called *discovering psychology* (psychology of learning) (Langgulong, 1988).

The position of educational principles, according to Hasan Langgulong is as a foothold on how and where education will be built and directed. Therefore, the law of education has a critical position in determining the success of the school. The first principles of learning are principles that provide educators with a variety of experiences in the past called the historical faith. Second, the belief that provides a cultural framework to choose and develop it is called the social policy. Third, the law that gives perspective to various human potentials to arrange finances and the responsibility for the expenditure budget is the economic principle.

The fourth principle of the principle of education, according to Hasan Langgulung is the principle that gives the ideological or aqeedah frame in achieving the planned goals is the principle of politics and administration. The fifth is the principle that provides information about the personality of students, teachers, achievement and assessment, and guidance called the psychological law. The sixth is the principle that assists in choosing a better system, as well as controlling it and giving direction to all the other tenets called the philosophical principle (Langgulung, 1988).

The six principles of education, according to Hasan Langgulung are the foothold for the establishment of Islamic knowledge to be further developed so that it fits its purpose. Whereas in this study, the concepts and implications of psychological principles in Islamic culture will be examined.

A glimpse of Hasan Langgulung

Born on October 16, 1934, in Rappang Ujung Pandang, Hasan Langgulung is a native of the province of South Sulawesi. Langgulung comes from the name of his father and mother named Aminah Tanrasuh. In descendants, they belong to the Bugis tribe. Based on his life journey, Hasan Langgulung is known to be very persistent and eager to study, both starting from elementary, secondary, and even college. So it is not surprising that in the course of his academic achievements, he later became a Professor in the field of education, namely at the Malaysian Kebangsaan University (UKM).

A brief history of education taken by Hasan Langgulung can be seen in the following explanation (Langgulung, 1986):

- a. 1943 - 1949, an elementary school in Rappang, Ujung Pandang
- b. 1949 - 1952, Secondary education and Islamic Middle School in Ujung Pandang
- c. 1952 - 1955, Upper Islamic Teachers School in Ujung Pandang (Syamsul Kurniawan; Erwin Mahrus, 2011).
- d. 1955 - 1957, B.I. England in Ujung Pandang
- e. 1957 - 1962, B.A. in Islamic Studies and the Dar Al Ulum Faculty, Cairo University
- f. 1963 - 1964, Diploma of Education (General), Ein Syams University, in Cairo
- g. 1963 - 1964, Special Diploma of Education (Mental Hygiene), Ein Shams University, Cairo.
- h. 1964, Diploma in Modern Arabic Literature from the Institute of Higher Arab Studies, Arab League, Cairo
- i. 1967, M.A. in Psychology and Mental Health (Mental Hygiene) Ein Syams University, Cairo.
- j. 1971 holds a Ph. D. in Psychology. University of Georgia, United States, year.

Among the works of Hasan Langgulung as a result of thought and translation, he had written as follows (Langgulung, 1988):

- a. Thesis M.A.: Al-Murahiqa al-Indonesiy; Ittijahatuh wa Darajatutawafuq Indahu, published by Youth in 1967.
- b. The PhD dissertation: A Cross-Cultural Study of The Child's Conception of Situational Causality in India, Western Samoa, Mexico, and The United States, published in the 1973 Journal of Social Psychology: USA
- c. The Development of Causal Thinking of Children in Mexico and The United States, USA: The Journal of Cross-Cultural Studies in 1973
- d. The Curriculum Reform of General Education in Higher Education in Southeast Asia, 1974

- e. The self; Concept of Indonesian Adolescence, 1975
- f. Social Aims and Effects of Higher Education, 1973
- g. Some aspects of education in terms of Islam, 1974
- h. Youth, Education and Morals, 1977
- i. Al-Ghazali and Ibn Thufail vs Rousseau and Piaget, 1976
- j. Where will Islamic Education go? 1977
- k. The Role of Mother and Father in Family Education, 1977
- l. Islamic Education Philosophy, translation from the work of Omar Mohammad al-Toumy al-Syaibany, 1979
- m. Some Thoughts on Islamic Education, 1980
- n. Islamic Education and Civilization, 1985
- o. Human and Education; An Analysis of Psychology and Education, 1986
- p. Mental Health Theories, 1983
- q. Islamic Education and Creativity; Psychological Analysis and Islamic Education, 1991
- r. Transition Paradigm in Islamic Education and Social Science, 2002
- s. Principles of Islamic Education, 1988.
- t. Islamic Education in the 21st Century, 2003.

Following are some of the awards and achievements that have been achieved by Prof. Dr. Hasan Langgulung, both nationally and internationally, are as follows:

- a. Directory of the American Psychological Association,
- b. Who's Who in Malaysia,
- c. International Who's Who of Intellectuals,
- d. Who's Who in The World,
- e. Directory of International Biography,
- f. Directory of Cross-Cultural Research and Researches,
- g. Men of Achievement,
- h. The International Book of Honor,
- i. List of the American Educational Research Association,
- j. The International Register Profiles,
- k. Who's Who in The Commonwealth,
- l. Asia Who's Who of Men and Women of Achievement and Distinction,
- m. Community Leaders of the World,
- n. Progressive Personalities in Profile, and several other awards (Langgulung, 1988).

That is the profile of him who is a Muslim thinker in Southeast Asia. Focusing on education and psychology, he has devoted much of his attention to the Islamization of Science. Hasan Langgulung tried to try to contribute to developing Islamic knowledge thought through his thoughts as outlined in each of his works. This is done as a concrete step as well as an effort to solve various problems that surround the Islamic education system at this time (Afiful Ikhwan, 2017). So Langgulung hopes that integrity will be created, namely by the formation of a modern Islamic education system.

The effort made by him is by combining modern Western thought with Islamic thought. Mainly for educational researchers who have the desire to study and develop Islamic education thinking in Indonesia. As a scholarly intellectual, his work will never be extinguished. He will always be remembered as a thought figure in Islamic education through his works

Concepts of Psychological Principles in Islamic Education

The idea of psychological principles in Islamic culture, according to Hasan Langgulung thought has an understanding that the mental policy is the basis of thinking at the planning and implementation stages of knowledge based on theories from psychology. So that the psychological law acts as a platform for the establishment of Islamic culture to be further developed by the direction and purpose.

Describing the psychological principles of Islamic education, Hasan Langgulung began with theories of the learning process in psychology. When we want to know about how the learning process, then we should also know in advance about methods of learning in psychology. Muhibbin's notion of pragmatic learning theory is understood as a general principle or contains a set of interrelated policies and is a breakdown of various facts and findings that are related to learning events (Syah, 2007).

The concept of psychological principles in Islamic education, according to Hasan Langgulung is by building knowledge based on the idea of learning which emphasizes the process of transfer (transmission). As the function of education is to transfer the culture, skills and values of the previous generation to the younger generation to maintain the identity of the community. Therefore Hasan Langgulung also explained the learning process based on several theories, namely association theories, field theories, social learning processes, learning processes between civilizations, and learning to learn.

The general framework of the association theory is to emphasize the formation of a relationship between the stimulants and the reciprocation motion which is famous for the S-R theory, where S symbolizes the stimulus (stimulus), while R symbolizes the movement of response (response) (Langgulung, 1991). Whereas field theory sees the learning process as a change in cognitive structure, that is, through new ways, objects and situations change. Therefore according to this view, educators must take into account the whole atmosphere as a whole, and not as a series of separate pieces. Meanwhile, according to social learning theory, many human learning behaviours involve imitation. In various situations, people solve problems not by experimenting with a response after another so that the reward is given. Still, someone does it because they see something done by someone else (Langgulung, 1988).

He also explained the stages in learning which included: knowledge acquisition, concept formation, problem-solving, and creative thinking. So, in addition to the learning process, what needs to be considered in Islamic education according to psychological principles is the human growth and cognitive development factors which include cognitive, mental, and physical. Where in this case Hasan

Langgulung emphasizes more on the stages of social cognitive growth and development.

Hasan Langgulung views human growth and cognitive development as a whole, as Jean Piaget described it in theories about cognitive development from birth to adulthood. The complete stages of cognitive development are then concluded by Langgulung in four characteristics of the stages of development as follows (Langgulung, 1988):

- a. The different stages form a sequence.
- b. The stages are hierarchical, which increasingly sophisticated and integrated.

- c. The stages of achievement differ within certain limits due to cultural and environmental factors.
- d. Cultural factors cannot change the order of stages of development, although they can accelerate or slow down cognitive development.

While the main stages of intellectual development, according to Piaget, as quoted by Hasan Langgulung, there are four namely (Langgulung, 1988):

- a. Age zero to two years is the motorized stage;
- b. Ages of two to seven years are the pre-operative stage;
- c. Ages seven to eleven years are the stages of concrete operations;
- d. Age eleven years and above is the scene of formal services.

Regarding cognitive development theory, apart from Piaget's opinion, many other methods discuss it. Although these theories differ from one another, especially about intelligence and various aspects of growth and development, it is also agreed that every child must be helped to obtain their maximum growth and development through stimulation and appropriate education or schooling. Furthermore, according to Langgulung, that the most critical growth period in cognitive development is before the child enters school and in the early years.

Therefore in the childhood phase, aspects that need to be developed according to education experts are various aspects of intellectual, emotional, social, physical, movement (motor), aesthetic, and moral. During kindergarten, the function of mental issues according to Conquest and Kami, as quoted by Hasan Langgulung, was to facilitate the transition from the sensory-motor intelligence phase to the conceptual intelligence phase and to build a strong foundation for further development (Langgulung, 1985).

Meanwhile, according to the Islamic view, it is evident that the emphasis on the significance of the function of the reason (cognitive) and sensory function (sensory) plays an essential component for the learning process. Although not explained in detail, many of these cues are contained in various keywords of the verses of the Koran such as *ya'qilun*, *yatafakkarun*, *yubshirun*, *yasma'un*, which serve as evidence of the importance of using the function of the realm of human creativity. In the process of learning and gaining knowledge.

In the concept of psychological principles, Hasan Langgulung also emphasizes the human thought, which of course according to the Islamic perspective, namely as *'abid* and *khalifatullah*, with the significant potential given from birth namely nature. Where in the psychological and spiritual development of human beings will be significantly influenced by the element of the soul, with various characteristics and phases of its development along with the influence of the surrounding environment. Therefore the interaction of spirit and body creates a pattern of human behaviour as an integrated person. Consequently, the process of education or learning in Islamic culture must pay attention to and be based on these psychological principles.

The correct concept relates to humans who have a full and clear foundation, of course, very much needed. So humans will be seen and placed according to their place. Therefore, the idea of human beings that has been described by Langgulung if related to the current humanitarian crisis problem is expected to be able to produce alternative solutions to solve problems in Islamic education.

Implications of the Concept of Psychological Principles in Islamic Education

Islamic education consists of spiritual, intellectual and social processes that seek to provide guidance and values for humans, as well as various principles to prepare for life in the world and the hereafter. Therefore, Hasan Langgulung, in his concept of Islamic education, emphasizes the existence of lifelong learning. The reason is that as a caliph on earth man must know everything that can make him a perfect caliph (at least close to complete), while the existing knowledge is not limited, so thus humans are required to seek knowledge throughout their lives.

The education has a function that is as potential development (*fitrah*). The education function can be seen by using three approaches, namely the purpose of developing potential, the role of cultural inheritance, and the function of the interaction between potential and culture.

a. Potential Development Function

According to this function, education plays a role in developing human potential in their lives. This potential is a gift from God, as the word of God which means: "So if I have perfected the event, and have breathed into it my (creature) spirit, then submit to him in prostration." (Surat al-Hijr: 29)

Whereas Islamic education itself stems from the starting point that every human being is born with clean and natural gifts and potentials, so that the child with his talents is ready from birth to be useful, but the next development depends on the natural environment, including mother and father, friends, educational institutions, or others who will influence, which makes him suitable or damaged.

So Islamic education considers that both factors, namely the potentials (*fitrah*) and the natural environment, have the same role in human development (Langgulung, 1991). This is by the hadith of the Prophet who said that "Every child is born in a state of nature, then both parents make the child Jewish, Christian or Majusi" (Bukhari, 1992).

Humans must develop the potential given by God. While the development of human potential must be in accordance with instructions from God, known as 'worship, various basic possibilities are possessed by humans who will then be developed in their lives, or Islam also referred to as *fitrah* so that the process of growing and developing various potentials of humans is one of them through education.

This potential which has no limits on its development needs to be guided, in this aspect that Islamic education is a process of discovering and developing variously hidden and immeasurable potentials. So the implications in education are vast, involving basic, systems, goals, curriculum, in Islamic culture.

b. The function of Cultural Heritage

The next feature of Islamic Education is to pass down Islamic teachings into the lives of individuals and society with various values of civilization that will always grow and develop as values that become the foundation in life. Therefore what needs to be considered in Islamic education is how to move the essential elements of civilization from one generation to the next so that the identity of the ummah is always maintained and exists throughout all time.

c. The Interaction Function Between Potential and Culture

This function shows that each individual has essential potential as a potential that completes it in upholding Islamic civilization and culture.

According to Hasan Langgulong, the concept of fitrah and Islamic education that functions as interactions between potential and culture are closely related. Fitrah itself has two functions, namely fitrah, as the possibility that completes humanity from birth and fitrah as a deen that becomes an enforcer of Islamic civilization. Besides, education covers human life as a whole, the intention is not always to pay attention to the aspects of faith, but worship and morals are also considered (Langgulong, 1985).

Basically the goal of Islamic education is inseparable from the nature of human creation as the caliph of Allah on earth and also as 'abd Allah where the objectives of Islamic culture are translated into three, namely the highest, general and individual goals, where the highest goal (ultimate aim) is the ultimate goal of the Islamic education process, namely to form students into perfect human beings whose tasks and functions are carried out well as 'abid and caliphs who believe and do good deeds.

The sources of values in Islam that will be transferred in education are the Qur'an, al-Hadith, Qiyas, general benefit, as well as agreement or consensus from Islamic scholars and thinkers which certainly cannot be in opposition and must be in harmony with the contents of al- Qur'an and al-Hadith.

Meanwhile, about the preparation and application of Islamic education curricula, several bases must be used as a foundation, as explained by Langgulong, as follows (Langgulong, 2002):

- a. Wholeness (syumuliyah), namely aspects of body, soul, mind and spirit in the curriculum of Islamic education must be intact and given overall attention as individuals or members of the community.
- b. Integration, namely the physical, mental, spiritual and intellectual components must be seen as a unity in the Islamic education curriculum
- c. Sustainability, namely that there is a link between the Islamic education curriculum and continuation at every stage of age, the level of education also in each atmosphere.
- d. Authenticity, meaning that the preparation of Islamic education curriculum must use components, teaching materials, learning objectives, methods used from the teachings of Islam itself.
- e. Practical, namely the application and entire curriculum content is emphasized so that students become real Muslims who have faith and loyalty in their lives. Also works productively as an active worker and private person.

Then based on this understanding, Hasan Langgulong explained that in the curriculum, there were four main elements, namely:

- a. The objectives to be achieved are based on the education curriculum.
- b. Knowledge (knowledge) and experience that is formed in the curriculum or referred to as subjects.
- c. The method or method of teaching used by teachers in delivering subject matter.
- d. Method or method of conducting research. This study is intended to assess and measure the curriculum and the results of the implementation of education planned by the curriculum so far (Langgulong, 2002).

The next implication is Evaluation. Evaluation or assessment is an absolute thing to do because by evaluating the review, it will be known that the educational objectives formulated have been implemented or not.

Langgulong believes that the function of assessment or evaluation in Islamic education is (Langgulong, 1986): (a) choose people who have achieved their goals in the field of education. For example, if training aims to work, then only those who can work are allowed to hold the job and (b) as a reinforcement tool (reinforcement) for students. Affirmation itself is a reward for the work he has done.

IV. CONCLUSION

The concept of psychological principles in Islamic education according to Hasan Langgulong is to emphasize the theory of the learning process and the idea of human creation according to the Islamic view, which includes the nature of creation, essential human potential, growth and cognitive and psychological development and human spirit, so that it can be understood that humans are a creature consisting of elements of the Ahmadiyya and Ruhaniyah. The implication of the concept of psychological principles in Islamic education is to view learning as a process to prepare young people to fill their roles in the future, transferring knowledge and Islamic values that are adjusted to the position of humans to do good deeds in the world to be reaped in the afterlife. Therefore, in the process, students must pay attention to the physical and mental development of students with a variety of materials, goals, basics, curriculum accompanied by evaluations that carry human functions as 'abd and khalifatullah fil' ard, which are decorated with pious deeds.

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