

# The education concept from the perspective of K.H. Muhammad Zaini bin Abdul Ghani and its relevance to contemporary islamic education

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## ABSTRACT

Innovation in Islamic education needs to be implemented today, considering that Islamic education is oriented to improving generations of Muslims, which will help to overcome the moral problems of the nation's declining generation. This study aims to research the concept of education from the perspective of K.H. Muhammad Zaini bin Abdul Ghani and its relevance to contemporary Islamic education. The method used by researchers in this study is descriptive qualitative, with library research that makes documents or books the primary source of research. The data were analyzed using the Miles and Huberman analysis model: data condensation, data presentation, and data verification. The results showed that the education concept from the perspective of K.H. Muhammad Zaini bin Abdul Ghani has several components: purpose, curriculum, methods, educators, and students. The results show that education concept from the perspective of K.H. Muhammad Zaini bin Abdul Ghani is relevant to contemporary Islamic education. It is hoped that this research can contribute to the education concept that can be applied in contemporary Islamic education and can be an educational concept that can answer the problems of contemporary Islam.

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### Article history

Received 2023-07-24

Revised 2023-09-10

Accepted 2023-10-01

### Keywords

Parents attention

Independence

Autistic Children

## Introduction

Technological advances have had a negative impact. Various human activities today have been disrupted by technology that has developed. Unfortunately, this does not have an entirely positive impact because the negative impact is also unstoppable. In a report entitled 'Digital Civility Index' (DCI), Indonesian netizens rank the lowest in Southeast Asia, aka the most disrespectful region (Ongko Wijoyo & Anne Maryani, 2022). This shows the low morality of the Indonesian people, which is motivated by low digital literacy, as well as the lack of good ethics in utilizing existing technology. One of the areas responsible for this is education because education's role in Indonesia is to educate the nation and create a better generation (Samsudin, 2019).

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Education must be combined with developing technology, primarily digital technology, to increase good digital literacy. This has begun to be done, as evidenced by the many technologies developed for the world of education, both as information media and learning media that can support the implementation of education. More than that, today's technology is also used as a source of learning in the world of education (Lestari, 2018). The integration of digital technology is also carried out by Islamic Education in Indonesia, given that Islamic education is very urgent to realize one's character. Islamic education is taught about the relationship with the creator, fellow human beings, and nature (Samsudin, 2019). This means that by utilizing developed technology, Islamic education should be able to answer digital literacy problems that occur based on the Islamic religion. Learning supported by technology should facilitate the achievement of learning objectives. However, the results will not be optimal if the proper educational concepts do not accompany the technology used. As stated, the concept of education in the contemporary era has been studied a lot, but in the field, there are still problems that require solutions that can help solve (Hasibuan & Prastowo, 2019).

The discourse on innovation in learning Islamic education has been done a lot today. Muslim researchers often try to combine the concept of education scholars apply with today's learning. This is done to prove that the thoughts of Islamic scholars are timeless. Even though we have entered the digital era, the educational thoughts outlined by previous Muslim scholars are still valid and relevant today. Moreover, the thoughts of Muslim scholars are also recognized as being able to answer the challenges of education in this digital era (Yusuf, 2019). Several studies examine the educational thinking of Muslim scholars combined with modern education, including Arif (Much. Mahfud Arif, 2021), the Islamic Education view of Sheikh Nawawi Al-Banani, and its implications in the modern era. This study shows that Sheikh Nawawi al-Bantani's thoughts on education are relevant to education today or in this modern era. Closer to the present, Prayitno and Mubarak (Prayitno & Mubarak, 2022), researched the concept of moral education from Buya Hamka's perspective in PAI (Islamic education) learning in the digital era. This research shows that Buya Hamka views the substance of education as moral values, so even though today's learning is filled with digital media, it cannot be separated from the existing substance. In addition, Zaim (Zaim, 2020), examines the thoughts of K.H. Hasyim Asy'ari in the world of Islamic boarding school education that is relevant to the modern era. This study found that the world of education, including Islamic boarding schools, must be integrated with existing technology.

Referring to the research above, it can be seen that the thoughts of previous Muslim scholars are still considered relevant to contemporary education and able to assist in becoming a solution to overcoming the problems of the Indonesian generation in the digital era. One of the Indonesian Muslim scholars, especially from the Kalimantan region, who is often studied in the research, is

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KH Muhammad Zaini bin Abdul Ghani, more familiarly known as Guru Sekumpul (Nasih *et al.*, 2019). His life inspired many people, especially in Kalimantan, even after he died. He is a charismatic cleric figure in Martapura, South Kalimantan (Banjarmasin, 2018). His religious intellectuality cannot be doubted. This can be seen from his recitation congregation, which reaches thousands of people and guests who often come from outside Kalimantan and even outside Indonesia. Several high-ranking Indonesian state officials have visited him. Even more powerful, the commemoration of his death anniversary is attended by millions of people annually from various regions in the country and abroad.

Previous research shows that the concept of Guru Perspective education is very concerned with improving students' character based on Islam. Besides, the Guru Sekumpul Perspective learning method also seeks to bring students into a generation of noble characters (Raiyah, 2019). If applied in Islamic education, this method will significantly help the achievement of learning objectives in this era, especially if it is combined with developing technology. In the modern era, merging traditional Islamic learning with technology enhances the learning experience. Technology facilitates online discussions, expands access to resources, and supports acquiring Islamic knowledge. This integration enables students to develop a holistic understanding, bridging traditional teachings with contemporary advancements, ultimately preparing them with the wisdom to confront global challenges so that it can produce a generation of Muslims who have good morals and are good at digital literacy. Based on the previous explanation, the researcher wants to strengthen the previous research that examines the relevance of the thoughts of Muslim scholars in education, but on the aspect of learning methods. For this reason, researchers are interested in examining the concept of education from the perspective of K.H. Muhammad Zaini bin Abdul Ghani (*Guru Sekumpul*) and its relevance to contemporary Islamic education. It is hoped that this research can contribute to Islamic education methods that can be applied in contemporary Islamic education and can be an educational method that can answer the problems of contemporary Islam.

## **Literature Review**

### **Islamic Education Concept**

In the concept of Islamic education, there are several main components, namely Educational Objectives, educational curriculum, educational methods, educators, and students, the author will describe the following:

#### a) Islamic Educational Purposes

Experts hold diverse views on the purpose of Islamic education. Ibn Khaldun emphasizes its dual objective of creating devout servants of Allah and preparing individuals to tackle worldly

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challenges. On the other hand, Al-Ghazalinvisions Islamic education to develop well-rounded individuals striving to attain closeness to Allah and lead fulfilling lives in this world and the hereafter, achieved through the pursuit of knowledge (Rohman & Hairudin, 2018). Hasan Langgulung further divides the goals into general and specific aspects (Agus, 2017). The general goal is to cultivate intelligent, independent, and morally upright individuals, while the specific goal focuses on tailoring education to students' needs and purposes. Ultimately, Islamic education aims to shape individuals as virtuous, capable, and responsible khalifah

#### b) Islamic Education Curriculum

The formal Islamic education curriculum is crammed with a series of administrations that must be met so that it ultimately ignores the curriculum's function (Novita *et al.*, 2021). Based on the function of the curriculum, it has a role as a study program, content, planning activities, learning outcomes, cultural reproduction, learning experiences, and production (Almas, 2018). According to the modern view, the curriculum is more than just a lesson plan or field of study. In the modern view, curriculum is everything that happens in the educational process in schools. The function of the curriculum in Islamic education is as (1) a tool used to achieve the goal so that human expectations are by the aspired goals. (2) Guidelines and programs that subjects and objects of education must carry out. (3) Continuity function for preparation for the next school level and preparation of human resources for those who do not continue. (4) Standardization in evaluating the success criteria of an educational process or as a limitation of program activities that will be carried out on a quarterly, semester, or a certain level of education (Halimah, 2019).

#### c) Islamic Educational Method

Methods in Islamic education are used to develop students' potential to achieve Islamic education goals (Hidayat, 2018) through a step-by-step process in formal, non-formal, and informal institutions. There are several specific approaches to achieving these goals, namely: (1) the Recitation approach, which includes reading the verses of Allah in a *Kauniyah* and *Kitabiyah* manner; (2) the *Tazkiah* approach, which is to purify oneself with good deeds and forbidding evil; (3) Approaches to *Ta'lim al-Kitab* and *Ta'lim al-hikmah*, namely adhering to the Qur'an and sunnah as well as deep reflection on the wisdom of Allah's verses; (4) The miraculous approach of God's greatness; (5) *Islah* approach or improvement. Hidayat revealed in his research that several appropriate Islamic education methods used in the contemporary era are quoted from Abdurrahman An-Nahlawi (Nahlawi, 1996) as follows: (1) The Hiwar Qurani and Nabawi methods, namely the dialogue of Allah SWT with His servants, and dialogue between the Prophet and his companions; (2) The parable education method equates one thing with another. to bring the meaning closer to understanding and educate the mind to think healthy and logically; (3) The method of education by example, which educators carry out displaying good behavior in front of

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students; (4) Educational methods with training and practice; (5) The educational method with Ibrah and Mauizoh, which invites students to take the essence of a case and provide advice and warnings so that their hearts are touched (Hidayat, 2018).

d) Islamic Educator

From the perspective of Islamic education, several terms refer to the meaning of educator, namely *murabba*, *mu'allim*, *mu'addib*, *sheikh*, *mursyid*, *mudarris*, and *ustadz* (Al-Rasyidin, 2017), thereby showing the meaning that Islamic education is sourced from the Qur'an. 'a hadith and ijihad of scholars throughout Islamic civilization (Maisyaroh *et al.*, 2019). In the context of Islamic education, the ideal educator or the essence of educators in Islam is Allah, the Prophet, and the Apostle, then the ulama as heirs of the prophets and apostles, parents as educators for their children, and teachers who are responsible in the classroom or at school to develop the potential of students (Ramli, 2015). According to An-Nahlawi, the characteristics of Muslim educators are divided into several forms, namely: (1) Sincere; (2) Has the character and nature of rubbaniyah: (3) Patient in teaching; (4) Honest in conveying what he knows: (5) Able to use various methods: (6) Able to manage class (Nahlawi, 1996). Meanwhile, the task of educators in the perspective of Islamic education refers to the following three things: (1) Continuing the duties of the prophets and apostles; (2) Delivering students to achieve their life goals, namely shahadah to Allah, carrying out their functions as servants and caliphs on earth; (3) Continuing the duties of the ulama as messengers of religious teachings (Maisyaroh *et al.*, 2019).

e) Islamic Education Students

Students in the paradigm of Islamic education are individuals who have the potential to develop and strive to develop it through a specific educational process so that they become mature individuals, have a spiritual soul, activity, and creativity themselves (Ramli, 2015), in addition, students also act as the object of education and the subject of education. Students should have ideal characteristics that need to be possessed, such as being strong-willed or unyielding, highly motivated, patient, steadfast, and not easily discouraged (Ramli, 2015). The duties and responsibilities of students expressed by Imam Al-Ghazali as contained in Asari's thesis research as follows: (1) Cleaning the soul from despicable nature; (2) Concentrating fully on his studies; (3) respect and obey the teacher: (4) Avoiding oneself from useless academic controversies and contradictions: (5) Strive to the maximum in learning: (6) Ensuring the goodness and value of the knowledge acquired learned: (7) Formulate learning objectives correctly: (8) Considering the relationship of knowledge learned with the ultimate goal (Asari, 2012).

### **Education in the contemporary era**

a) 21st-century century skills

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Education in this era is required to develop learning that is by the demands of the 21st century to produce quality students in the community with 21st-century skills (Abualrob, 2019). One of the essential 21st-century skills to be developed in the learning process is the 4C skills (Creative Thinking, Critical Thinking, Communication, and Collaboration), which include creative thinking skills (creative thinking), critical thinking skills, and problem-solving (critical thinking), thinking, problem-solving), communication and collaboration (Anagün, 2018). These 4C skills are essential to be mastered since they are still at the basic education level (Astutik & Hariyati, 2021). Explain that skill development in the 21st century helps students become aware of information, knowledge, and technology and grow into people with skilled thinking abilities. Learning in the contemporary era is expected to produce a generation of people ready to welcome advances in technology, information, and communication in life. 21st-century learning has implications for the development of society from time to time, so learning must also follow these developments (Syahputra, 2018).

#### b) 21st-century learning principles

The main principles of 21st-century learning are simplified by Jennifer Nichols into four principles, namely: (1) Instruction should be student-centered; learning is student-centered, meaning that students are placed as subjects in active learning to develop their potential. In this case, students are no longer required to memorize material but try to construct their knowledge and abilities according to their capacity; (2) Education should be collaborative; in this case, students are taught to be able to collaborate with others, especially with people with different cultural backgrounds and values. With this collaboration, students respect and adapt to other people; (3) Life Learning should have context; learning must have an impact on the lives of students outside of school. The learning material must be related to the daily life of students. In this case, educators are required to help students understand the value and meaning of the lessons they have learned and how to apply them in life; (4) Schools should be integrated with society; to prepare students who can blend in with the community, schools or universities must facilitate their students to be involved with community life, such as holding service activities (Setyawan, 2020).

## **Method**

The method used in this study is a qualitative method with a biographical approach. A biographical study is the study of an individual. Qualitative research or (Qualitative Research) is a study aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, and thoughts of people individually and in groups (Sugiyono, 2019). This qualitative method is a research procedure that produces descriptive data in the form of written or spoken words from

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people and observable behavior. In this study, the visible characteristics of the research objectives are the concept of education from the perspective of K.H. Muhammad Zaini Abdul Ghani (Sekumpul, 2020) and its relevance to contemporary Islamic education. The object of this research is the thought of a prominent scholar or educator in a certain period that has passed. So methodologically, this research is library research by examining the educational method Perspective K.H. Muhammad Zaini Abdul Ghani (*Guru Sekumpul*) and his relevance to contemporary Islamic education in various kinds of literature that he wrote himself, the books he taught, books related to him, as well as listening to his lectures and works written by others about his biography and thoughts. The results of this data disclosure were understood and analyzed by researchers. Analysis of K.H. Perspective Educational Methods Muhammad Zaini Abdul Ghani (*Guru Sekumpul*) and its relevance to contemporary Islamic education is carried out in several stages. The first stage is data condensation, which is selecting, focusing, and transforming the data. After the condensation stage, the researcher proceeds to the data presentation stage, presenting data that has passed the condensation stage with a predetermined pattern. The final stage is data verification, concluding data findings that have passed the previous two stages (Miles *et al.*, 2014).

## **Discussion**

### **Islamic Educational Concept Perspective K.H. Muhammad Zaini Abdul Ghani**

There are several components in the concept of education from the perspective of KH. Muhammad Zaini bin Abdul Ghani, namely educational purposes, curriculum, methods, educators, and students. Here, the researchers will describe:

#### **a) Educational Purposes**

K.H. Muhammad Zaini Abdul Ghani, famously known as Guru Sekumpul, expressed the opinion that the purpose of life in this world is only for three things, namely to seek knowledge, practice knowledge, and worship Allah SWT (Sekumpul, 2020). K.H. Muhammad Zaini Abdul Ghani's purpose in Islamic education is to honestly know Allah SWT so that he does not forget Him in every situation. People who always remember Allah SWT will be saved in their life. People who forget Allah SWT will have life difficulties and other life difficulties. This goal is to improve the procedures for worshiping or serving Him, increasing intelligence, and eliminating self-ignorance about their duties and obligations to Allah SWT. Not only knowing Allah SWT but also relying everything on Allah SWT, including seeking religious knowledge. If you do not rely on Him, it will be easy for heart diseases to arise such as joy, pride, lust, and other heart diseases (Interview with the Management of the Taksim Martapura Banjarmasin Council) (Raiyah, 2019).

The opinion of a group of teachers shows that the main goal in Islamic education is to approach God to get ridho and try to bring human life in a better direction. This opinion is in line with the

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opinion of Zakiah Daradjad, who defines the purpose of Islamic Religious Education as fostering religious people, meaning humans who can carry out Islamic religious teachings properly and perfectly, so that they are reflected in attitudes and actions in all their lives, to achieve happiness and glory in the world and hereafter. Which can be fostered through intensive and effective religious teaching (Nasution, 2019). In line with Suwarno's opinion (Suwarno, 2020), Islamic education aims to describe Islamic values to be realized in students' personalities at the end of the educational process. Based on the findings above, it can be revealed that the purpose of Islamic education is the realization of Islamic values in the personality of students obtained from Muslim educators through a process that focuses on achieving results (products) with Islamic personalities who believe and fear God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen so that they can develop themselves into obedient servants of God and have knowledge that is balanced with the world of the hereafter so that a complete Muslim man is formed who has the spirit of total trust in God Allah SWT.

#### b) Islamic Educational Curriculum

In the view of K.H. Muhammad Zaini Abdul Ghani, the educational curriculum is a set of subjects students study. In addition, according to him, the curriculum in a modern sense, namely the curriculum, is not only limited to subjects but also involves experiences outside of school as part of educational activities. K.H. Muhammad Zaini breaks down the lessons based on the child's age. Children aged 0-11 years are educated to learn the science of monotheism and how to read the Qur'an. At 12, one full year was filled with learning to read the Qur'an with tajwid. At the age of 13, the child was educated in neuroscience and continued learning neuroscience at the age of 14. At the age of 15, students are taught to learn Arabic. Furthermore, at the age of 16 to 20 years (for five years), students are taught to learn to read Arabic books (bald books) (Raiyah, 2019).

Through the findings above, it can be seen that the concept of the education curriculum in the view of K.H Muhammad Zaini bin Abdul Ghani is not only limited to a set of subject arrangements or teaching materials, but there must also be an effort to provide learning experiences for students that can be applied outside of school. With the age categorization, in his opinion, it can be seen that the subjects arranged in the educational curriculum must adapt to students' abilities and provide learning according to their level. The above opinion aligns with that of Doll (1974) (Sukmadinata, 2020). The curriculum has a broad understanding not only to include understanding related to the learning process but also to provide a change in scope that includes children's learning experiences in the environment. Abu (Hermawan et al., 2020) the orientation of the Islamic Education curriculum is not only directed at achieving happiness in the world but also at the happiness of life in the hereafter, not only developing aspects of intellectual insight and



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physical skills, but also enlightenment of faith, spiritual, moral, and noble character in a balanced way.

#### c) Islamic Educational Method

The method of Islamic education in the view of K.H Muhammad Zaini bin Abdul Ghani is quite diverse, including the exemplary method, habituation, lectures, *bandongan* demonstrations, and question and answer methods. *Bandongan*, lecture, and demonstration methods are often used together. The *bandongan* method, for example, can be used when reading a book and then translating and explaining sentence by sentence. K.H. Muhammad Zaini Abdul Ghani also often repeats the subject matter that he considers important. So that with repetition, students quickly understand. So that students do not get bored and interact with educators and students in learning, K.H. Muhammad Zaini Abdul Ghani also uses lecture and question-and-answer methods. In addition, it also uses the exemplary method, which is a very effective method for shaping students' personalities, especially in the moral, spiritual, and social aspects.

Exemplary education places parents or educators as the best examples or models in students' eyes (Sekumpul, 2020). It can be seen that the Islamic education method K.H. Muhammad Zaini Abdul Ghani strives so that students understand in depth the learning that is carried out. In addition, he also wants the interaction between educators and students to live during the learning process. In his educational method, K.H. Muhammad Zaini Abdul Ghani also requires educators to set the best example for their students to have good morals. The findings above align with Al-Rasyidin, who stated that the Islamic education method is an educational method that accommodates human personality and how knowledge comes into it. Nata (1997) suggests seven types of methods in Islamic education: the exemplary method, the story method, the advice method, the habituation method, the legal and reward method, the lecture method, and the discussion method (Harahap, 2018). So, the research findings show that the Islamic education method from the perspective of K.H. Muhammad Zaini Abdul Ghani aims to bring students to an understanding of learning and to form a person who has good morals through the methods applied.

#### d) Islamic Educator

From the perspective of K.H. Muhammad Zaini Abdul Ghani, some educators are called *murids*, and some are called *murabba*. *Mursyid* is a teacher who provides or educates knowledge. At the same time, *murabba* is a teacher who leads or teaches worship. The teacher is the person who changes students' behavior for the better, from bad morals to commendable morals, from being arrogant or *takabbur*, and then being educated to be humble. Through educators, a student can get closer to Allah SWT (*taqarrub*), know Allah SWT (*ma'rifatullah*), and feel always supervised by

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Allah SWT (*Ihsan*). Educators also should not feel nobler than their students. If he feels nobler, he will not feel the goodness of Allah SWT given to his students. Therefore, an educator should put himself lower (*tawadhu*) than his students. In addition, educators should try to increase their faith in Allah SWT to get a strong and perfect faith (Raiyah, 2019).

Rashidin revealed that the term *murabba* as an educator comes from the Qur'an, which is based on surah al-Fatihah verse 2. It is stated that Allah is the Lord of the worlds. The word *murabba* is masher from *Rabba*, which means "nurturing, educating and maintaining". Therefore, in the context of the verse, Allah swt acts as *murabbi* for the universe (Al-Rasyidin, 2017). Kunandar also added that the term *murabbi* emphasizes development and maintenance, both physical and spiritual aspects, with affection (Kunandar, 2007). The term *murshid* is categorized into terms used in the Sufism tradition. *Mursyid* supervises students so that they do not deviate from Islamic teachings and do not fall into sin and immorality. T *murshid* is an intermediary between students and Allah SWT (Al-Rasyidin, 2017). Thus, Islamic educators, as per K.H. Muhammad Zaini bin Abdul Ghani, can nurture, maintain, and supervise their students so that they do not deviate from religious teachings and do not fall into error. A good educator should have sincerity, patience, honesty, and the ability to manage classes with various methods. In addition, the duties of an educator that need to be pursued are continuing the duties of the prophets and apostles, helping students to achieve their life goals, and conveying religious teachings.

#### e) Islamic Education Students

From the perspective of K.H. Muhammad Zaini Abdul Ghani, a student should always expect and ask for prayer from his educator because Allah SWT quickly grants the prayer of an educator. Students are also expected always to optimize time for valuable activities such as repeating the material studied at home and practicing everything beneficial for their religion, themselves, and the surrounding community. This is done so that Allah swt does not turn away from him. If Allah turns away, it is a sign that the student is doing something that is not beneficial for him. K.H. Muhammad Zaini bin Abdul Ghani wants a student always to try to be close to Allah SWT so that Allah SWT will be given guidance and understand science. Students are assessed as individuals with potential (*fitrah*) that can be developed and developed dynamically (Nizar, 2002). Therefore, the task of educators is to provide guidance, encourage noble character, and correct lousy student behavior so that the student develops into a better person. Good (Ramli, 2015). Imam Al-Ghazali, as quoted by Sulaiman, formulates the characteristics that students need to have, including learning with the intention of worship to get closer to Allah and to be humble and learning knowledge gradually to completion (Sulaiman, 1998). have duties and responsibilities including respecting and obeying educators and trying their best in learning (Asari, 2012). Thus, students, according to the perspective of K.H. Muhammad Zaini bin Abdul Ghani, an individual who tries to

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develop themselves for the better by drawing closer to Allah SWT, practicing the knowledge he has learned for the good of religion, themselves, and society, and constantly diligent in learning gradually and to completion. Then, students should also be humble and obedient to their educators and ask their educators to pray for them to become better individuals.

### **The Relevance of Islamic Educational Concept Perspective K.H. Muhammad Zaini bin Abdul Ghani on Contemporary Education**

Departing from the findings of researchers who have previously described the concept of Islamic education from the perspective of K.H. Muhammad Zaini Abdul Ghani, he suggested several components in Islamic education: educational purposes, curriculum, methods, educators, and students. The researcher found that the concept of Islamic education from the perspective of K.H. Muhammad Zaini Abdul Ghani is relevant to the education principles in this era, better known as the 21st-century education principles. The purpose of Islamic education in the perspective of K.H. Muhammad Zaini Abdul Ghani is the embodiment of Islamic values in the personality of students obtained from Muslim educators through a process that focuses on achieving results (products) with an Islamic personality who believes and fears God Almighty, has a noble character, is healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens, so that they can develop themselves into obedient servants of God and have knowledge that is balanced with the world of the hereafter so that a complete Muslim man is formed who has the spirit of total trust in Allah SWT.

Judging from the 4C skills, a series of Islamic education goals that have been stated above are in line with one of the 4C skills, namely creative thinking, because one of the achievements of Islamic education from the perspective of K.H. Muhammad Zaini Abdul Ghani is to produce creative students. In addition, he also hopes that it can produce democratic and responsible students. This is in line with the 4C aspect, which wants students to be able to communicate well and be able to collaborate. As stated by (Anas & Mujahidin, 2022), one of the elements of collaboration skills is supporting group decisions, which can also be termed democratically. Thus, it can be seen that the educational purposes of the perspective of K.H. Muhammad Zaini bin Abdul Ghani are relevant to the principles of education in the contemporary era. The Islamic education curriculum, in the view of K.H. Muhammad Zaini bin Abdul Ghani, is not only limited to a set of subject arrangements or teaching materials but must also be an effort to provide learning experiences for students that can be applied outside of school. With the age categorization, in his opinion, it can be seen that the subjects arranged in the educational curriculum must adapt to students' abilities and provide learning according to their level. K.H. Muhammad Zaini bin Abdul Ghani views that the curriculum is expected to make efforts to provide students with learning

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experiences that can be implemented in everyday life; this is in line with the principles of learning in the 21st century, which shows that Learning should have context (Syahputra, 2018). Therefore, learning needs to be linked to the daily lives of students. This shows that the Islamic education curriculum, from the perspective of K.H Muhammad Zaini bin Abdul Ghani, is relevant to contemporary education. Islamic education methods K.H. Muhammad Zaini Abdul Ghani strives so that students understand in depth the learning that is carried out.

In addition, he also wants the interaction between educators and students to live during the learning process. In his educational method, K.H. Muhammad Zaini Abdul Ghani also requires educators to set the best example for their students to have good morals. The educational method above is in line with one of the 4C concepts, which suggests that some of the skills that need to be applied in learning in this era are Communication and Collaborative skills. As stated by (Septikasari, Resti, 2018), in the learning process, educators must familiarize their students with communicating with each other about lessons and other things, both with teachers and students. In Roberts (Roberts, 2006), Paz Dennen explains, "Collaborative learning is a learning method that uses social interaction as a means of knowledge building." Thus, these findings indicate that the educational method from the perspective of K.H Muhammad Zaini bin Abdul Ghani is relevant to education in the contemporary era.

Islamic Education Educator perspective K.H. Muhammad Zaini Abdul Ghani there are murshid and murabba. Mursyid is a teacher who provides or educates knowledge. At the same time, murabba is a teacher who leads or teaches worship. Through educators, a student can get closer to Allah SWT (*taqarrub*), know Allah SWT (*ma'rifatullah*), and feel always supervised by Allah SWT (*Ihsan*). Educators also should not feel nobler than their students. If he feels nobler, he will not feel the goodness of Allah SWT given to his students. Therefore, an educator should put himself lower (*tawadhu*) than his students. In addition, educators should try to increase their faith in Allah SWT to get a strong and perfect faith. The concept of the educator above aligns with one of the principles of learning in the contemporary era, namely, so that learning outcomes can be applied in everyday life. The task of educators is not only to educate but to instill in students the reading situations and conditions experienced in the century known as the Century of Knowledge (Hasibuan & Prastowo, 2019).

In addition, educators should also be role models for students so that the material taught can be implemented in everyday life. One of them is being humble (*tawadhu*), an attitude that always respects the existence of others, behavior that does not see itself as superior to others to avoid being arrogant (Ilyas, 2007). Thus, these findings indicate that the perspective of Islamic education educator K.H. Muhammad Zaini bin Abdul Ghani is relevant to education in the contemporary era. Islamic Education Students Perspective K.H. Muhammad Zaini Abdul Ghani is an individual who

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tries to develop himself for the better by drawing closer to Allah SWT, practicing the knowledge he has learned for the good of religion, himself, and society, and always diligently in stages and to completion. Then, students should also be humble and obedient to their educators and ask their educators to pray for them to become better individuals. The concept of students above aligns with the two principles of learning in the contemporary era: being able to collaborate and being student-centered. In this case, collaborations in the form of teamwork can be developed through experiences in school, between schools, and outside of school (Zubaidah, 2016). Student-centered education involves students in active and independent activities in the learning process, being responsible, and taking the initiative to recognize their learning needs so that students can choose what they will learn (Doddington, 2010). Thus, these findings indicate that students of Islamic education from the perspective of K.H. Muhammad Zaini bin Abdul Ghani are relevant to educators in the contemporary era.

## **Conclusion**

There are several components in the concept of education from the perspective of K.H. Muhammad Zaini bin Abdul Ghani, namely, the purpose of education, which embodies Islamic values in students' personalities. The educational curriculum is not limited to a set of subject arrangements or teaching materials, but there is an attempt to provide a learning experience. The educational method is in the form of trying to make students understand in depth about learning so that there is a lively interaction between educators and students and that educators provide the best example. Then, the educator teaches the knowledge and guides students to be close to Allah SWT. Then, students study seriously and collaborate or actively practice the knowledge gained in the community. The research results show that the concept of Islamic education K.H. Muhammad Zaini bin Abdul Ghani is still relevant to the concept of Islamic education in this era, even though the distance between education today and education during the time of K.H. Muhammad Zaini bin Abdul Ghani is not that far away. However, the development of technology and media is very different. The narrow scope of this research means that the research results cannot necessarily be applied in areas outside Kalimantan, specifically South Kalimantan. This is reinforced by the fact that the people of Kalimantan respect the figure of K.H. Muhammad Zaini bin Abdul Ghani. The concept he brought forward continues to be considered relevant to current educational concepts.

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