

Optimizing Human Development: The Relevance of Hasan Langgulung's Concept of Islamic Education in the 21st Century

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Abstract

This article is written to explain i) the concept of *fitrah* and *khalifah* from Hasan Langgulung's perspective, ii) Hasan Langgulung's Islamic education thought, and iii) the relevance of Hasan Langgulung's Islamic education concept to the development of human potential in the 21st century. The research method used in this research is qualitative-descriptive with the type of library research, with content analysis and interpretative methods. This research is expected to be the basis for designing progressive educational policies and forming individuals who can face the dynamics of change and challenges of the 21st century. According to Hasan Langgulung, in carrying out his responsibility as caliph, humans are equipped with various potentials (*fitrah*, human intellect, freedom of will, spirit, *qalb*, *nafs*) that need to be developed through education. Langgulung's concept of Islamic education emphasizes the development of human potential through the optimization of human intellect, creativity, the ability to work together, continuous education, and technology in education. In the 21st century, Hasan Langgulung's Islamic concept can be applied in forming "pious human beings" who are productive innovative, and contribute positively to building a "pious society".

Abstrak

Artikel ini ditulis untuk menjelaskan i) konsep *fitrah* dan *khalifah* perspektif Hasan Langgulung; ii) pemikiran pendidikan Islam Hasan Langgulung; dan

iii) relevansi konsep pendidikan Islam Hasan Langgulung dengan pengembangan potensi manusia di abad 21. Metode penelitian yang digunakan dalam penelitian ini adalah kualitatif-deskriptif dengan jenis penelitian studi kepustakaan (library research), dengan metode analisis isi dan interpretatif. Penelitian ini diharapkan dapat menjadi landasan untuk merancang kebijakan pendidikan yang progresif dan membentuk individu yang mampu menghadapi dinamika perubahan dan tantangan abad ke-21. Menurut Hasan Langgulung, dalam menjalankan tanggungjawabnya sebagai khalifah, manusia dibekali berbagai potensi (*fitrah*, akal, kebebasan berkemauan, ruh, *qalb*, *nafs*) yang perlu dikembangkan melalui pendidikan. Konsep pendidikan Islam Langgulung menekankan pengembangan potensi manusia melalui optimalisasi akal, kreativitas, dan kemampuan bekerja sama, pendidikan berkesinambungan, dan penggunaan teknologi dalam pendidikan. Di abad ke 21 ini, konsep Islam Hasan Langgulung dapat aplikasikan dalam membentuk “manusia saleh” yang produktif, inovatif, dan berkontribusi positif dalam membangun “masyarakat saleh”.

Keywords

Hasan Langgulung, 21st-century education, human potential, *fitrah*, *khalifah*

Introduction

Amid the flow of change and world dynamics in the 21st century, the development of human resources is one of the crucial aspects in responding to the demands of the times (Azra, 2019). As one of the main pillars of human resource formation, education has a significant role in determining the quality and sustainability of community development (Langgulung, 1989). In this context, Islamic education has a unique and profound dimension, offering a solid foundation for forming competitive human resources that have integrity in the modern era (Duryat, 2021; Nata, 2018).

Islamic education does not merely refer to the transfer of scientific knowledge but involves a comprehensive system, including spiritual, psychological, social, and intellectual aspects (Tamam & Bakar, 2022). Islamic education forms academically intelligent individuals and aims to develop character and ethics through religious values (Mahmudah, 2022). Values based on divinity, such as justice and honesty, are the core of Islamic education, which are relevant in the past and have great significance in facing the ever-changing global dynamics (Prasetiya et al., 2018; Setiyadi, 2012). Rapid and complex changes in various aspects of life, such as technology, economics, and society, demand a holistic approach to education based on Islamic values.

One of the Islamic education figures who can elaborate on the complexity of education with Islamic values in the modern era is Hasan

Langgulong (Badruzaman, 2018). Azyumardi Azra (2019) even calls Langgulong one of Indonesia's most prominent scholars of educational thought and theory. In formulating his ideas, Langgulong sought to develop a holistic conception of Islamic education by referring to Islamic sources and using various approaches: education, philosophy, and psychology (Nasrulloh et al., 2023). Through these three main approaches, Langgulong attempted to reconstruct Islamic education thought in facing the 21st century.

According to Langgulong, when viewed from an individual perspective, education is the development of latent potentials in humans (Langgulong, 2003a). These potentials, including physical and spiritual aspects, need to be explored and developed so humans can optimize their role as caliphs on earth (Badruzaman, 2018; Firman, 2017). In this context, Langgulong uses psychological principles based on the Qur'an and Hadith to explain the concept of developing human potential (Hasmiansyah et al., 2021).

For Langgulong, when talking about the educational process, it will indeed be distinct from aspects of behavior, biological growth and development, maturity, ability and intelligence, interests, attitudes, and other factors related to the human psyche (Langgulong, 2003a). These aspects must be developed through education in the right way and strategy to achieve its primary goal of forming pious people and society (Langgulong, 2003b), producing quality human. This article will explore Hasan Langgulong's concept of Islamic education and relate it specifically to human resource development in the 21st century. Previously, research on Hasan Langgulong's thought has also been conducted by examining various aspects of it. Among them, Muhammad Riza (2017) and Sari et al. (2021) read the epistemological aspects of Hasan Langgulong's Islamic education; Sirojuddin & Bakar (2023) wrote an article on the dynamics of Hasan Langgulong's thought and response to the paradigm of Islamic education; Nasrulloh et al. (Nasrulloh et al., 2023) examined the idiosyncratic aspects or characteristics of Hasan Langgulong's thought; Muvid et al. (2020) tried to compare the thoughts of Hasan Langgulong and Zakiah Daradjat and found that both ideas showed the urgency of psychology in Islamic education.

In addition to this article, studies on the human aspect of Hasan Langgulong's perspective have also been carried out, including Badruzaman (2018), Putra Daulay et al. (2021) examined the concept of humans; Firman (2017) and Fadilah & Tohopi (2020) reviewed the concept of fitrah; and Rosyid (2021b, 2021a) on caliph education reform in Islamic education from Langgulong's perspective. The number of studies related to aspects of human potential development, according to Hasan Langgulong, shows that the topic is interesting to study. However, only a few studies confirm the

relevance of Hasan Langgulung's concept of Islamic education to human resource development in the 21st century, as will be done in this article.

This article is written to explain i) the concept of *fitrah* and *khalifah* from Hasan Langgulung's perspective, ii) Hasan Langgulung's Islamic education thought, and iii) the relevance of Hasan Langgulung's Islamic education concept to the development of human potential in the 21st century. By understanding Hasan Langgulung's Islamic education concept and its relevance in the development of human resources in the 21st century, a strong foundation can be found to design progressive education policies and form individuals who can face the dynamics of change and challenges of the 21st century.

Method

The research method used in this research is qualitative-descriptive with library research. Primary data sources used in this research are books written by Hasan Langgulung, such as *Asas-Asas Pendidikan Islam* (2003a), *Kreativitas dan Pendidikan Islam* (1991), and *Pendidikan Islam dalam Abad ke 21* (2003b). The secondary data source is literature in articles written by other people about Hasan Langgulung's thoughts. The data analysis used in this research is content analysis and interpretative analysis. Content analysis analyzes Hasan Langgulung's views on human potential in *fitrah*, *khalifah*, and Islamic education. At the same time, interpretative analysis is used to understand Hasan Langgulung's thoughts and relate them to human development in the 21st Century.

Results and Discussion

Hasan Langgulung Profile

Hasan Langgulung was born in Rappang, South Sulawesi, on October 16, 1934, and died in Kuala Lumpur, Malaysia, on August 02, 2008. He studied Islamic Studies at Cairo University in 1963 and Psychology and Mental Hygiene at Eins Shams University in Cairo (Langgulung, 2003b). Furthermore, he pursued the field of modern Arabic Literature and obtained a Diploma at the Institute of Higher Arabic Studies, Arab League, in 1964. His undergraduate studies or Ph.D. was completed at the University of Georgia, United States 1971. He was once a lecturer at the University of Kebangsaan Malaysia. He became a senior professor for several years there. Although born in Indonesia, Hasan Langgulung's scientific work and career were spent abroad. He was awarded the title of Royal Professor by the world academic community in Kuala Lumpur in 2002 (Riza, 2017).

In his scientific career, Hasan Langgulung worked in Psychology, Philosophy, and Islamic Education. He is known as a productive scientist.

Several writings in books and articles have been published in international journals. Before his death, he had completed 19 books in the fields of Psychology and Islamic Education (Sari et al., 2021). Among them, *Asas-Asas Pendidikan Islam* (2003a), *Kreativitas dan Pendidikan Islam* (1991), *Pendidikan Islam dalam Abad ke 21* (2003b), *Manusia dan Pendidikan: Suatu Analisa Psikologi dan Pendidikan* (Langgulung, 1989), *A Holistic Notion Of Maternal Quality Time: Its Relationship With Children's And Academic Performance* (Langgulung et al., 2006), *A Psycho-pedagogical Approach to Islamization of Knowledge* (Langgulung, 2002), *Basic Concepts in Educational Psychology* (Langgulung, 1996).

The Concept of Fitrah and Caliphate Responsibility

Hasan Langgulung said that to carry out the caliphate's responsibility, God equips humans with various potentials. God gives these potentials as a gift that God does not offer to other creatures (Rosyid, 2021b). First, humans have good potential (fitrah). When God blows the spirit (QS. Al-Hijr: 29) into humans (in the process of immaterial human creation), then at that time, ideally, humans have some of the divine attributes contained in *al-Asma' al-Husna*. However, Allah is all-powerful, while humans are only given some of them (Langgulung, 2003a). It means that Allah has given humans some potential or abilities related to the attributes of Allah (Langgulung, 1991). The human potential contained in the details of Allah is the primary capital for humans to act as caliphs on earth.

The divine attributes that stick to humans and are carried from birth are called fitrah. For example, in *al-'Alim* (All-Knowing), humans are also given the ability or potential to know something; in *al-Rahman* (Most Compassionate) and *al-Rahim* (Most Merciful), humans are also given the ability to love by the authority and limits of their humanity. According to Langgulung, the development of these traits in humans is a form of worship in a broad sense (Fadilah & Tohopi, 2020; Firman, 2017). Hasan Langgulung emphasized that humans cannot perform their duties as caliphs if they do not create the perfect aspect of *ubudiyah* (worship). This worship means surrendering to Allah and confronting Him with all his feelings (Langgulung, 2003a).

Kedua, Second, the physical and spiritual elements, whose needs must be met, as recognized by the Qur'an (QS. As-Sajdah: 6-9). Judging from the process of creation, the Qur'an states that the process of human creation came from the ground, namely the creation of Prophet Adam a.s., while his descendants came from the essence of the soil. It shows that humans have a material element that is worldly. Therefore, humans have biological needs that must be fulfilled, such as the need for water, food, and sex (Langgulung, 1989). Besides physical elements, humans also consist of spiritual parts

(*qalbu, ruh, nafs, and aql*) that must be fulfilled. These needs can be fulfilled through religion by carrying out worship services that connect humans with God because the essence of the spirit is Rabbani (Badruzaman, 2018).

According to Langgulong, human behavior is the impact of the interaction of spirit and jism (body). Human behavior cannot be done with the spirit or body alone. Ritual worship, usually considered spiritual, can only be done with cooperation between the body and soul, and the satisfaction of biological needs can be done with the spirit (Putra Dauly et al., 2021). Humans have a fitrah that needs to be fulfilled, and humans can even achieve their position as khalifah in this way (Langgulong, 1989).

Third, freedom of will. In this case, humans have the freedom to choose their behavior. However, the freedom referred to here is not absolute freedom. This freedom supports his role as 'abid and khalifah (Langgulong, 1989). Freedom is essential for humans because it is the right way to obtain happiness. The human spirit and creativity are created with freedom, and he can develop his creativity well. However, humans' independence must be controlled and directed to have a positive impact (Langgulong, 1991).

Fourth, the potential of human intellect. The human intellect is the most fundamental human potential. With this potential, humans can choose right and wrong behavior (Badruzaman, 2018). For Langgulong, human intellect is the ability to distinguish between good and evil by thinking about the conditions in heaven and earth (Langgulong, 2003a). In understanding human intellect, Langgulong does not only see that reason is synonymous with intelligence, but more than that, human intellect needs to be directed to distinguish good and evil. For this reason, it is necessary to understand the benchmark in assessing truth in Islam, namely the Qur'an and hadith. With this, human intellect can prevent humans from behavior that can destroy them. Human intellect guided by revelation will guide humans in carrying out the duties of the caliphate and prevent them from self-destructive actions.

The four potentials, namely fitrah, physical and mental elements, abilities, and intellect, must be developed through education. Langgulong agrees with educational experts that managing hidden potentials is the main task of education by transforming these potentials into abilities that humans can enjoy (Langgulong, 2003a). The task of Islamic education as a potential developer is to find and develop students' basic skills to be actualized in their daily lives (Firman, 2017).

Hasan Langgulong's Concept of Islamic Education

Hasan Langgulong examines the meaning of education from two perspectives. First, from the point of view of society, education is a cultural heritage – religious, intellectual, artistic, economic, political, and other – from generation to generation so that the values of life of society remain

sustainable. Second, from an individual perspective, education represents the development of potentials hidden within human beings (Langgulong, 2003a). The task of education is to excavate each individual's potential wealth so that it can become a capability that can be used by society. The prosperity of a society depends on the success of education in exploiting the potential of each individual (Badruzaman et al., 2018; Riza, 2017).

Langgulong said that Islamic education should be directed to develop three interrelated dimensions: from the perspective of society, from the point of view of the individual, and in terms of the process between the individual and society (Riza, 2017; Suminto, 2020). To develop these three dimensions through education, Langgulong is more in agreement with the opinion of al-Attas (1996) to call Islamic education with the term *ta'dib*, rather than too wide *tarbiyah* (covering all creatures) and *ta'lim* more narrow (limited to teaching). The term *ta'dib* is more appropriate because it means educating humankind, encompassing the terms *tarbiyah* and *ta'lim*, and in line with the vision sent by Muhammad Saw. In this case, from the perspective of Langgulong, Islamic education is a process of development of human potential carried out continuously and underpinned by the vision of achieving morality.

The Purpose of Islamic Education

According to Hasan Langgulong, the particular discussion about the purpose of Islamic education must be kept from the discussion of the goal of human life because education is a tool used by human beings to sustain their lives, both as individuals and as members of society (Langgulong, 2003a). For Langgulong, education must nurture human life, and therefore, the course of Islamic education must involve discussion of the nature of human origin in the view of Islam (Fadilah & Tohopi, 2020).

Concerning QS: adz-Dzariyat: 56, Langgulong says that the purpose of education is in line with the goal of human creation: to worship God (Langgulong, 2003a). This context of worship must be understood broadly, which means developing the potential (*fitrah*) of man, the qualities of God in man, and following the guidance of God (Badruzaman, 2018). In this context, the purpose of Islamic education is more oriented towards the noble (divine) values that must be internalized into the pupils through the educational process. With the cultivation of these values, it is hoped that Islamic education will be able to deliver, guide, and direct pupils to perform their functions as abides and caliphs, to build and cultivate this world according to the concepts set by God (Fadilah & Tohopi, 2020; Suminto, 2020).

Furthermore, Langgulong formulates the goal of this education into two primary purposes, namely, the formation of "pious people" and "pious society." A good man is a perfect man, a believer, and a godfearing man in

every movement of his soul, and he follows the apostle in every thought and every deed (Langgulong, 2003b). When a man has finished with his character, he must instill good qualities in society through education. It is a form of actuality of the worship of God. Through Islamic education, individuals and communities can learn more about their Lord (Hasmiansyah et al., 2021; Sari et al., 2021) and become more aware of their position and role as the caliphs of God on earth.

Teacher of Islamic Education

In line with education's purpose, education prepares the next generation by developing their potential. Therefore, according to Hasan Langgulong, the teacher as an educator is not only a teacher but also a motivator and facilitator of the learning process (Langgulong, 2003b). The teaching and learning process is the realization and actualization of divine qualities in humans. So that educational efforts can optimally develop the potential of students (Langgulong, 2003a). Hasan Langgulong emphasizes the importance of using applied psychology. According to Hasan Langgulong, teaching in Islamic education should be based on Islamic psychology, which is based on the Islamic conception of human nature as expressed in the Qur'an and Sunnah. According to Hasan Langgulong, Islamic psychology's primary purpose is human development, which includes body, mind, and spirit to make a healthy, natural, and balanced person (Hasmiansyah et al., 2021).

Curriculum for Islamic Education

Hasan Langgulong classifies Islamic education curriculum materials into three parts, namely 1) revealed sciences, 2) humanities, and 3) natural sciences or science. The three sciences must have non-dichotomous integration in answering contemporary problems. Langgulong disagrees with the secularization of knowledge, which emphasizes only rational knowledge and prioritizes the source of human intellect. If discussing visible matters, the knowledge methodology used is empirical-rational-objective. However, when discussing transcendental issues, the knowledge methodology used is metempirical-rational-subjective based on faith and tawhid (Langgulong, 1989, 2003a).

To reveal the potential in humans, implementing Islamic education needs to integrate with modern sciences, especially psychology. For Langgulong, the possibility that exists in humans: *fitrah*, *aql*, *nafs*, *ruh*, and *qalb* are closely related to psychology because they are related to cognition, psychology, and the human body. Langgulong's emphasis on the implementation of education leads to the integration of moral, social, mental, intellectual, and spiritual aspects so that learning and teaching are not only cognitively oriented but also affective, psychomotor supported by mental

solid and spiritual intelligence (Hasmiansyah et al., 2021; Muvid et al., 2020; Suminto, 2020).

According to Hasan Langgulung, the curriculum should always be aligned with the objectives of Islamic education, and the content of the curriculum should be based on the following three criteria: First, all three categories of knowledge must be included in the curriculum. Second, each type of knowledge must be given appropriate time and emphasis. Third, all kinds of knowledge must lead to the same goal of forming pious people (Fadilah & Tohopi, 2020). Every teaching-learning activity is intended to contribute to the growth and development of the physical and spiritual aspects and to become a member of a godly society (Langgulung, 1989).

To realize the thoughts conveyed, Hasan Langgulung said that Islamic education should be based on fundamental principles derived from Islamic teachings: 1) the principle of wholeness (*syumuliyah*), the principle that emphasizes the development of all aspects of human potential consisting of body, soul, mind and spirit; 2) the principle of integralism, Islamic education can combine all aspects of potential to achieve human functions as *khalifah* and servants of Allah; 3) the principle of continuity, the Islamic education system must provide learning opportunities for all individuals without any limitations and obstacles (lifelong education); 4) the principle of authenticity, the concept of education offered is correctly extracted from the components of Islamic religion and integrated with modern science and art; 5) dynamic principle, viewing science and technology as an essential component of civilization, learning it is a must and carried out with the spirit of Islam; 6) realistic principle, taking into account work as an essential component of daily life as a form of worship; 7) social principle, Islamic education fosters and strengthens the spirit of cooperation with individuals or groups; and 8) the principle of openness, the Islamic approach emphasizes the importance of an inclusive attitude, open to nature, life, nations, and other cultures (Langgulung, 2003b; Riza, 2017; Sirojuddin & Bakar, 2023).

Relevance of Hasan Langgulung's Islamic Education Concept to Human Development in the 21st Century

Globalization has a significant impact on the education sector in the 21st Century. Changes in the economy, technology, and culture caused by globalization have brought new challenges and opportunities in education. 21st-century education is required to create academically intelligent, skilled, innovative, and responsive individuals to global dynamics (Tolchah & Arfan Mu'ammad, 2019). The Partnership for 21st Century identifies three aspects of individuals that need to be developed through education: learning and innovation skills, life and career skills, and skills in information, media, and technology (Jayadiputra et al., 2020; Kozma, 2008).

Pertama, First, learning and innovation skills include critical thinking, problem-solving, creativity, collaboration, and communication. Education needs to provide space for individuals to think critically using various types of reasoning. This skill will be a guide in analyzing and solving various problems encountered. To solve problems effectively, individuals must apply creative thinking and formulate new ideas that can contribute fundamentally. In this context, collaboration is crucial to communicating, developing, and implementing creative ideas (Dilekçi & Karatay, 2023; Thornhill-Miller et al., 2023).

In Langgulung's view, the optimization of human intellect through critical, creative, and innovative thinking has been hinted at in the Qur'an. Human intellect is one of the fundamental potentials that need to be developed and actualized in carrying out the duties of the caliphate. By referring to the verses of the Qur'an (QS. 16: 78, QS. 29: 20, QS. 190: 190-191, QS. 42: 53), Langgulung explains that to recognize and get closer to Allah, humans are ordered to study the signs (ayatullah) in the universe. In this context, the potential of human intellect needs to be optimized to think, experiment, question, criticize, and understand the movements, events, and developments that occur around humans (Langgulung, 1991, 2003a). By thinking critically about nature and its phenomena under the guidance of God's revelation, humans will come to know God better, realizing their position as *'abid*.

In addition to human intellect, according to Langgulung, Islam and creativity are a unity. Humans also have the potential and ability to create through the attributes of God (*fitrah*) given to humans, including *al-Khaliq* (creating), *al-Mushawwir* (forming), and *al-Mubdi* (procuring). The properties associated with this creative work need to be developed by human abilities and combined with the optimization of the creation of human intellect to produce work, solutive thinking, and various new ideas that contribute to the problems and life of society (Langgulung, 1991).

In line with the collaborative aspect of 21st-century education, Langgulung also emphasizes the importance of developing the ability to cooperate with individuals or groups in his educational principles. This ability needs to be cultivated to strengthen brotherhood and the spirit of togetherness in carrying out the responsibilities of the caliphate (Langgulung, 2003b). In addition, Langgulung agrees that human potential can be developed through education through student-centered learning. The role of educators is not only as teachers but also as motivators and facilitators who provide ample space for students to explore and actualize their potential in various skill forms (Langgulung, 2003a; Rifa Hanifa Mardhiyah et al., 2021).

Second, life and career skills include flexibility and adaptability to roles and responsibilities; initiative, independent work, and self-direction;

interacting and working in diverse teams (Kozma, 2008). In 21st-century education, students need to be encouraged to have the competence and motivation to learn continuously and adapt to emerging novelties (El Mawas & Muntean, 2018). This principle also aligns with Langgulong's view of the principle of continuity. Islamic education must provide continuous learning opportunities at all ages, occupations, and position levels. Islamic education must also constantly renew itself and adapt to the development of civilization, as the hadith: teach your children knowledge other than what you get because they are created for their time, not yours. Hasan Langgulong's Islamic education principles also accommodate human needs in the world of work. In Langgulong's view, working and developing a career is part of worship. Thus, Islamic education is very appropriate to form productive workers and contribute to the life of society (Langgulong, 2003b).

Third, I need skills in information, media, and technology. In responding to technological developments at the end of the 20th century, Langgulong has emphasized the importance of technology for Islamic education. For Langgulong, Islamic education needs to learn and adapt to the rapid technological advances to be applied in the curriculum and various activities within the limits and principles of Islamic teachings (Langgulong, 2003b). The superiority of Hasan Langgulong's concept of Islamic education in the context of human development in the 21st century lies in the aspect of divine values that underlies every human movement in actualizing his good nature as a "pious person" who contributes to the formation of a "pious society."

Conclusion

From the description above, it can be concluded that, according to Hasan Langgulong, humans have the potential to carry out their responsibilities as caliphs. This potential consists of fitrah (the potential to do good in *asma' al-husna*), human intellect, freedom of will, and physical and spiritual potential (*ruh, qalb, nafs*). All these potentials need to be developed through education oriented towards forming pious people and a pious society. The actualization of these potentials is a manifestation of human servitude to Allah. In 21st-century education, Hasan Langgulong's concept of Islamic education has strong relevance. In line with the character of 21st-century education, Langgulong emphasizes the development of human potential through the optimization of human intellect, creativity, and innovation. To deal with global dynamics, education must enhance creativity, critical thinking, and the ability to work together. In addition, Langgulong's views on developing the ability to work together, the principle of continuity, and the use of technology in education align with the demands of life and career skills in the 21st century and mastery of information

technology. With Islamic values as the foundation, Hasan Langgulung's concept of Islamic education is expected to form “pious humans” who are productive and innovative and contribute positively to building a “pious society” in the 21st century.

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Conflict of Interests

There are no disclosed conflicts of interest for the writer. I attest that the submission is unique and is not already being considered by another publisher.

Ethical Considerations

The sources of this research—articles, books, research papers, and scientific forum proceedings—are all free of copyright violations.

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