

The Principle of Education According to The Perspective of Hasan bin Ali Al-Hajjajy and John Dewey

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Abstract

Education is a basic need and right of every human being. With this education, humans get a decent and good life. The educational building stands strong and firm on a solid foundation of thought. This is where educational thinkers' urgency is in supporting these buildings' establishment. Not only related to the building's strength, style, and model is also very dependent on the style of thought of the characters. This research is a literature study or library research. Data were taken from related literature in books, journals, and various sources. The data is then processed and analyzed critically and in-depth using content analysis. The study results show that there are different perspectives on the principles of education according to Islam, represented by Hasan bin Ali Al-Hajjajy, and a Western perspective, represented by John Dewey. Each perspective gave birth to different styles and education models, so the products produced also differ.

Keywords: *Education, Hasan bin Ali Al-Hajjajy, John Dewey.*

Introduction

Education is an effort to educate and mature humans, which individuals, groups, or institutions carry out. Education is also a conscious effort to develop the potential of human resources (students) by encouraging and facilitating their learning activities. Education is also a process to mature humans. In other words, education is an effort to humanize humans. So that education becomes essential for humans.¹

The discussion about character studies to explore interesting sides and their contribution to education is very interesting. With this, we can discover the twists and turns of the character's obstacles. One of the leaders of Islamic education in the Middle East, Hasan bin Ali Al-Hajjajy has compiled many books on education.² Even though there is not much research that makes it a source of character studies with their thoughts, the books that have been compiled can be interesting study material to discuss. All of Hasan bin Ali Al-Hajjajy's books were compiled during his tenure as general chairman of the Ministry of Islamic Religion in waqf, da'wah, and guidance in the Makkah region. Several concepts about education are presented in the books he wrote, especially in terms of educational goals.³

On the other hand, a Western figure, namely John Dewey, also presents a concept of educational goals that differ from the concept presented by Hasan bin Ali Al-Hajjajy. John Dewey has several books, including *Experience and Education*, which is where this book gives much influence on

¹ Ahmad Ridwan dan Taufik Mustofa, "SEMANGAT BELAJAR PADA MATA PELAJARAN PENDIDIKAN AGAMA ISLAM DI SDN PLAWAD 04," *ANSIRU PAI*, 2023, 276–83.

² Hasan bin Ali Al-Hajjajy, *Silsilatu-t-Tarbiyah Al-Islamiyah: Mafhum At-Tarbiyah Al-Islamiyah* (Makkah).

³ Bahrum Subagiya, "Eksplorasi penelitian Pendidikan Agama Islam melalui kajian literatur : Pemahaman konseptual dan aplikasi praktis," *Ta'dibuna: Jurnal Pedidikan Islam*, 12.3 (2023), 304–18

thinking about education.⁴

Method

This research is library research or *library research*. Library research is research that originates from literature (*library*) which includes books, notes, or the results of studies that previous researchers have conducted.⁵ This research is qualitative because the data description is descriptive, places more emphasis on process than results, and analyzes data inductively.⁶ In analyzing the data, researchers used analytical descriptive data analysis techniques. Data related to the study theme is collected, classified, and then described

Result And Discussion

The Definition Of Education

Education in the language is defined by making (*al-insha'*), maintenance (*ar-ri'ayatu*), guarding (*al-hifaadzu*), good practice (*husnul qiyam*), and attention to children (*al-muwaalah lil walad*). Furthermore, according to Raghib Al-Ashfahaani, language education is making something *step by step* to the perfect or desired goal.⁷

Plato provides another definition of education, which gives the body and spirit everything that allows it to make it perfect. Aristotle added that education prepares the mind to seek knowledge and prepares the soil for plants and herbs. Furthermore, another definition of education, according to Herbert Spencer, is to prepare people for a good and happy life.⁸

⁴ John Dewey, *Democracy and Education: An Introduction to The Philosophy of Education* (USA: The Floating Press, 2009).

⁵ Iqbal Hasan, *Pokok-pokok Materi Metodologi Penelitian dan Aplikasinya* (Bogor: Ghalia Indonesia, 2002).

⁶ Lexy J Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2006).

⁷ Hasan Asari, *Etika Akademis dalam Islam: Studi tentang KitabTadzkirot al-Sami' wa al Mutakallim Karya Ibn Jama'ah* (Yogyakarta: Tiara Wacana, 2008).

⁸ Abdul Hafid Zaid Sutrisno Ahmad, Ali Syarqowi, Rif'at Husnul Ma'afi, Agus Budiman, *Ushul At tarbiyah wa At ta ' lim* (ponorogo: Darussalam Press, 2011).

Furthermore, the most precise definition of education that researchers take among the definitions above is according to Mahmud Yunus, he said that education is giving effects and influences that are various and chosen with a specific purpose, to encourage children to grow physically (*al-jism*), mind (*al-aql*), and morals (*al-khuluq*) so that they reach their goal gradually and become happy in their lives individually and socially, and also every activity in education will make children complete, perfect and fit for society.⁹

Hasan bin Ali Al-Hajjajy and His Perspective on the Principles of Education

Hasan bin Ali Al-Hajjajy is the general chairman of the branch of the Ministry of Islam, endowments, and Da'wah in Makkah. He wrote many books on education, such as *Al-fikr at-tarbawiy 'inda Ibn Qayyim* (Thoughts on Education according to Ibn Qayyim), *Al-fikr at-tarbawiy 'inda Ibn Rajab Al-Hambaly* (Thoughts on Education according to Ibn Rajab Al-Hambaly), *At-tarbiyah Al-akhlaqiyah* (AkhlAQ Education), *Mu'assasaatu At-tarbiyah* (Educational Institutions), *At-tarbiyah Al-imaniyyah* (Faith Education), *Ma'fhuumu At-tarbiyah Al-Islamiyah* (The Concept of Islamic Education), and still many others.

Hasan bin Ali Al-Hajjajy is an Islamic education figure who has put much thought into the concept of education. According to him, Islamic education has specific and clear goals to make individuals, families, and communities happy. This is an education in the values of life, with which humans can achieve their happiness because it combines faith and morals as well as knowledge and charity. These are essential to forming a *righteous individual*, a prosperous family, and a believing society.¹⁰ Education is meaningless if these elements or some of them are neglected, Allah SWT

⁹ Sutrisno Ahmad, Ali Syarqowi, Rif'at Husnul Ma'afi, Agus Budiman.

¹⁰ Al-Hajjajy.

says:

وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (٣)

"By the time, indeed mankind is in loss, except for those who believe and do good deeds and advise each other to truth and patience."

The leading Ulama revealed about this letter that if Allah SWT did not send down to humans except for this letter, that would be enough. This means that this letter is enough to warn humans that losses come because they do not base their deeds on faith in Allah SWT. Furthermore, any society that bases its life on science alone and works without relying on faith and morals will be miserable and bring misery to all humankind because it will take a bumpy road that will stand on the brink of destruction.

Moreover, the goals of Islamic education presented by Hasan bin Ali Al-Hajjajy are as follows: *First*: Searching for the truth by looking at and contemplating the horizons of the heavens and the earth and the evidence of God's power in them. Because the passion to know the secrets of the universe is a sign of the progress of the Islamic nation throughout its glorious history. When leadership and government stick to it, it is also necessary to regulate the educational curriculum with methods that can achieve this goal.

Second: Among the goals of this education is belief (*Al-iman*) in the truth and firmness in it. This goal is at the forefront of the values called for by Islam because it is the basis of all good values in human life, and Allah SWT wants convenience for His servants and does not want difficulties for them. *Third*: State and show the truth, which is also an essential goal of Islamic education. Islamic education aims to form individuals who believe in the truth, care about statements and their manifestations, and reject all

tendencies that aim to hide and obscure facts.¹¹

After the Book of Allah SWT, one of the most critical education sources is the Sunnah of the Prophet Muhammad SAW. His noble temperament is a model for the teachings of this religion. His call is to save humanity from sinking into the abyss of error, and the path of deviance so that the heart is enlightened by its light and the soul is calm.¹²

Education requires exemplary (*al-qudwah*) to become a reference and motivation for students, so the father in the family is an exemplary role for all its members; if he is straight, then his children follow the path of truth and honesty, and if he turns and has terrible character, his children are affected by him. He corrupts their instincts and abuses them in their morals. In a hadith, it is said : "*Every child is born according to Fitrah, and his parents make him a Jew, Christian, or Zoroastrian.*"

Children learn by example, so they tend to imitate and get used to doing good through practical practices and behavior observed by their role models. With this, education is very concerned about the education of manners and morality because it is the foundation for proper knowledge. The obligation of every educator is not just learning in class but planting a foundation of faith and setting an example like our Prophet Muhammad SAW in behavior and manners.¹³

Education is an activity that focuses on nurturing, educating people, and relying on their scientific level for a pure Islamic curriculum whose source is the noble book of Allah SWT and the trusted sunnah of the Prophet Muhammad SAW, which means that the first foundation of education is faith in the teachings of Allah's religion and shari'a. At Him. The first educator and noble role model is the Prophet Muhammad SAW, who said: "*My God has*

¹¹ Hasan bin Ali Al-Hajjajy, *Silsilatu-t-Tarbiyah ...*

¹² Ibid.

¹³ Ibid.

educated me with a perfect education." Moreover, Allah SWT describes it in the Qur'an: *"And verily you (Muhammad) are genuinely virtuous and virtuous.* The Prophet Muhammad determined the purpose of his da'wah and delivered eloquent speech messages. He conveyed the complete and comprehensive meaning of short sentences; he said, *"Indeed, I was sent to perfect morals."* Adab and moral education need knowledgeable and good role models because example is more powerful than words.¹⁴

John Dewey and His Perspective on the Principles of Education

John Dewey (1859-1952) was one the most famous figure in the world of education. He is one of America's most influential philosophers. His career and academics are also excellent and trustworthy for teaching at several leading universities, including Chicago and Columbia. Before he died in 1952, he earned an international reputation for his pragmatic approach to liberal philosophy, psychology, and politics. Pragmatism has become a very influential way of thinking in the United States.¹⁵

John Dewey was born on October 20, 1859 AD . in Burlington, America. After finishing his studies in Baltimore, he became a professor of philosophy professor and was also a professor of education at several universities. Some of the books he wrote were very influential in the way of thinking in the United States. One of his most famous books on education is *Experience and Education*, which he wrote in 1938.¹⁶

John Dewey introduced a concept in education, namely progressivism. Dewey built this concept for several philosophical reasons, and John Dewey's theory of evolution of thought was heavily influenced by Charles Darwin's theory of evolution (1809-1882), who taught that life in this

¹⁴ Ibid.

¹⁵ Tita Rostitawati, "Konsep Pendidikan John Dewey," *Tadbir: Jurnal Manajemen Pendidikan Islam*, Volume 02, (2014), 133–39.

¹⁶ Harun Hadiwijono, *Sari Sejarah Filsafat Barat II* (Y: Kanisius, 2004).

world is a process that begins at the lowest level and will continue to grow and develop. Multiply, and life is not static but dynamic. Dewey argued that the creation of this world still needed to be finished. Everything changes, grows, and develops; there are no static or final boundaries. Moreover, it is possible that even moral laws can change and develop toward perfection. This theory is also used to see the truth. For Dewey, truth never reaches an end, which means there is no such thing as absolute truth; there is only temporary truth before other truths come.¹⁷

According to Dewey, education is "*all one with growing; it has no end beyond it self*," so it is never permanent but constantly developing. Even though the inclusive education model is always an ongoing process, it is based on the values of democracy, participation, pluralism, and liberalism. Communities in America who support Dewey's philosophy think his educational philosophy is more about individual freedom.¹⁸

The purpose and function of education is to become a facilitator who offers students the most expansive possible space for expression, dialogue, discussion, thinking, desire, and purpose. In addition, students must be free to determine the truth through experience and experimental results. Educators must conduct experiments or observe students to impose one-sided truths on students. The truth produced is based on the student's agreement. Students should be able to develop emotional intelligence, skills, and creativity. By involving students directly in the learning process, in the future, students can independently find solutions to problems that arise and are encountered.¹⁹

Dewey's way of thinking about education is by the concept of

¹⁷ Bertrand Russel, *A History of Western Philosophy and Its Connection with Political and Social Circumstances from the Earliest Times to the Present Day* (London: Simon & Schuster, 1946), LI.

¹⁸ Muis Sad Iman, *Pendidikan Partisipatif: Menimbang Konsep Fitrah dan Progresivisme John Dewey* (Yogyakarta: Safiria Insani Press & MSI UII, 2004).

¹⁹ Zulkarnain el Lomboky, "Konsep Pendidikan John Dewey Sebuah Tinjauan Kritis," *Majalah Gontor Media Perekat Ummat* (Jakarta, Juli 2011), hal. 2011.

instrumentalism he developed, in which the basic concepts of experience, growth, experimentation, and transactions are closely related. Dewey describes philosophy as a theory and a laboratory where differences in philosophy are concretized and tested. Education and philosophy need each other, whereas, without dry philosophy, education leads to intelligence. On the other hand, education is necessary for philosophy to maintain its practical application and become barren. Experience is the basis of both, where education is defined as the reconstruction and reorganization of experience, which adds meaning to experience and increases the ability to direct further experience.²⁰

Although Dewey was a pragmatist, he preferred to call his system instrumentalism. Experience is one of the keys to the philosophy of instrumentalism. Philosophy must be based on research experience and critical-active processing. In this way, philosophy can unify systems of norms and values.²¹ According to Dewey in his book *Experience and Education*, education is preparation; education is the reconstruction of experience, a step forward for further preparation and achieving unknown future goals. Instead, it is all approached experimentally and shaped by consequences. In this context, Dewey criticizes all efforts to educate children with specific achievements and forces them to consider achievement patterns in anticipating the future.²²

In the face of European and American industrialization, Dewey argued that the school education system had to be changed. According to him, science does not have to be obtained from books but must be given to

²⁰ Dewey, *Democracy and Education: An Introduction to The Philosophy of Education*.

²¹ Juhaya S. Praja, *Aliran-aliran Filsafat dan Etika* (Jakarta: Prenada Media, 2003).

²² John Dewey, *Dewey Experience and Education* (New York: Simon & Schuster, 1997).

students through practice and valuable assignments. Compulsory learning is more focused on action than on books. Dewey believed in a good division of tasks between theory and practice. This made Dewey even more attached to using the *learning-by-doing attribute*. What is meant here is not that Dewey is calling for anti-intellectuals but to explore more facts that humans must be active, full of interest, and able to explore readily.²³ Students can develop what they get while studying based on their experience. Thus, students will develop according to the environment in which they live.

From John Dewey's concepts and thoughts, the principle of education is to give students freedom of expression to gain much experience. These experiences can become a basis for students to gain knowledge and development.

Conclusion

Education, in the view of any figure, generally has the same goal, namely educating children's growth and development. However, specifically, several things become differences that also determine the results of the educational goals themselves. Hasan bin Ali Al-Hajjajy, an Islamic education figure, presents an educational concept based on faith and makes the primary source of education the Al-Qur'an and the Sunnah of the Prophet Muhammad SAW. The Prophet Muhammad is a role model in adab and morality in education because adab and morality education is the primary way of conveying knowledge from teacher to student. In contrast to the concept brought by John Dewey, who argues that the foundation of education is the experience of students and their development according to the environment in which they live.

²³ Rostitawati.

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