THE CONCEPT OF ISLAMIC EDUCATION ON
***"ORANGTUANYA MANUSIA"* WRITTEN BY MUNIF CHATIB**

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THESIS

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CHAPTER I

INTRODUCTION

A. Background of The Problem

Education is a very important thing in human life, because it is oriented to provide supplies to human (students) to achieve happiness in the world and the hereafter. Therefore, the education concept must be updated in order to respond to the dynamic development of the era. Education has been defined differently by different people according to their own opinions. But all these opinions focus on one view that "Education is a process whereby a nation prepares its young generations to live and create the purpose of life effectively and efficiently.[1]

Islamic education has given the perfect method of education to mankind. Islamic education has a goal that is not only oriented towards the world life happiness, but also for afterlife happiness. The goal of Islamic education cannot be separated from the purpose of Muslim life. As Allah Almighty says:

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

"And I have not created the jinn and the men except that they should serve Me". (Q.S. al-Dzariyaat: 56)

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[1] Azyumardi Azra, *Esei esei Intelektual Muslim dan Pendidikan Islam*, (Jakarta: Logos Wacana Ilmu, 1999), page 3.

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The verse above explains that the man task in the world is only worship to Allah SWT. But the meaning of worship here is wider range of meaning than worship in the form of *ritual*. The duties of the caliphate are included in the form of worship and thus the nature of worship includes two main points.

First: The steadiness of servitude to God in the heart of every human being. The steadiness of the feeling that there is an aide and there is a God, an aide and a God who is worshiped (obeyed). Nothing in this form except one God and besides Him are His aides.

Second: Leads to God with every move on the conscience, on every limb and every move in life. Everything only leads to God sincerely. Break away from all other feelings and from all meanings other than the meaning of servitude to God. Thus performed the meaning of worship. And every charity is like a *ritual* worship, and every *ritual* worship is similar to prospering the earth, prospering the earth similar to *jihad* in the path of Allah, and *jihad* like patience faces difficulties and rejoices in accepting His statutes.[2] To achieve the purpose of worshiping God, we need to be good human beings who nice to God and His creatures. To makes such a human being, there needs to be an appropriate education especially for Islamic education which contains worship-oriented concepts to God.

In the process of education, especially Islamic education, every born child has a *divine nature*, namely the power to approach God and tend to

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[2] M. Quraish Shihab, *Tafsir Al Misbah*: *Pesan, Kesan dan Keserasian Al-qur'an,* Volume 15, (Jakarta: Lentera Hati, 2002), page 360.

behave well.[3]   Thus, every child is essentially monotheistic and behaves commendable. Every born child has testified that Allah is their God. Allah SWT says in Surah al-A'raf verse 172:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِيٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا۟ بَلَىٰ ۛ شَهِدْنَآ ۛ أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَٰفِلِينَ ﴿١٧٢﴾

> *"And (remember), when your Lord took the offspring of the sons of Adam from their sobbi and God took witness of their souls (saying): "Am I not your Lord?" They replied: "True (You are our Lord), we are witnessing". (We do so) so that on the Day of Resurrection you will not say: "We (the people of Adam) are the guilty of this (the unity of God)."* (Q.S. al-A'raf: 172).

Then we need education starting from children was born. Children who are well educated, will develop according to his nature. The child will always remember to his God so his behavior will be good. However, many children are also bad act, attitude and behavior. Many children do evil to themselves, their God, others and the environment. This is not only because of the child's mistakes, but also many factors that make a child has bad moral. One of them is due to parent's mistakes in educating their children.

If the parents can educate their children well, so the child will develop well too, have a strong faith, so that will makes good morality, always do good to the human and obedient to Allah SWT.

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[3] Munif Chatib, *Orangtuanya Manusia*, (Bandung: Kaifa, 2016), page 4.

However, in reality many parents do not understand the concept of educating children. Parents are more dominant in educating children with their passions. Many children are not treated properly, the parents often blow and hit the children. There are violences in educating children both physically and mentally, as well as other unkind treatment. Muslim parents in particular, also do not understand how to educate children with the concept of Islamic education, so that children who are educated to be less good, not polite, and away from the religious environment and not grow according to his nature that has a tendency to do good. Based on that, Islamic education provides guidance on how to be a true parent, educating children truly, and in accordance with the teachings of Islam, so that parents will enjoy for educating children.

Actually, there are many figures who care about education in Indonesia, one of them is Munif Chatib. Munif Chatib is an educational consultant and author of five bestsellers of education: *Sekolahnya Manusia*, *Gurunya Manusia*, *Sekolah Anak-anak Juara*, *Orangtuanya Manusia* and *Kelasnya Manusia*. He has new ideas and paradigms of education in this country. Inspired by Bobby de Porter, the originator of Quantum Learning theory, Munif Chatib through his books poured his ideas and experiences on education. Although Munif Chatib is not from the Islamic Studies discipline, Munif has applied many concepts of Islamic education in his educational thinking as well as using the approach of developmental psychology and sociology.

Orangtuanya Manusia book is one of the books written by Munif Chatib that helps parents to know education for their children. Because after all, parents are the most important educators. In his book, Munif Chatib incorporated many concepts of Islamic education. Among of those are that every born human being has a divine nature and a tendency to do good. In addition, Munif Chatib also poured the concept of educating children by treating children as kings, aides and viziers. In the first seven years, the child was the KING; the second seven years, becoming an AIDE (who must obey the command); while the third seven years, WAZIR (minister) responsible for its duties.[4] Rasulullah SAW also describes the scope phase as, "Let your children play in the first seven years, then educate and guide them in the second seven years, while the next seven years, make them with you in deliberation and carry out the task.

Compared to the thinking of educational thinkers in Indonesia, Munif Chatib has its own uniqueness. That's by presenting another paradigm for children's education, taking into account the daily problems of parents and up date themes. Munif Chatib offers practical ways for parents, when they find their children behaving badly, which is far from divine nature by emphasizing parents as educators.

In addition, what is interesting about his thinking is the paradigm that every child is a star. According him, how beautiful a learning process in a classroom when teachers see all their students are clever and intelligent and

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[4] Munif Chatib, *Orangtuanya Manusia...*, page 20.

the students felt that none of the lessons were difficult. His thoughts that based on Multiple Intellegence concept, proved to make children who were considered troublemakers become potential children to be a star, one example: Bela a student who is considered a troublemaker can turn into a champion after being analyzed with Multiple Intelligences Research (MIR), that linguistics is a tendency Bela's intelligence. Then the teacher took approaches according to her intelligence tendency.[5]

Therefore, researcher is interested to discuss the concept of Islamic education in the book "*Orangtuanya Manusia*" by Munif Chatib. In this research, the writer researches the concept of Islamic education in the book.

B. Operational Definition

1. The Concept of Islamic Education

The concept according to the "*Kamus Besar Bahasa Indonesia*" is an idea or understanding derived from concrete events.[6] Concepts can also be interpreted as design, opaque, not yet a decision.[7]

While, Islamic Education according to Ahmad D. Marimba Islamic education is the guidance or conscious leadership by educators towards the

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[5] Munif Chatib, *Sekolahnya Manusia*, (Bandung: Kaifa, 2016), page 14.
[6] Tim Penyusun Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2007), page 588.
[7] M. Sastrapradja, *Kamus Istilah Pendidikan dan Umum*, (Surabaya: Usana Offset Printing, 1981), page 273.

physical and spiritual development of learners towards the formation of the main personality (*insan kamil*).[8]

According to Endang Syaifuddin Anshori Islamic Education is the process of guidance (leadership, guidance, suggestion) by the teacher for the student soul development (mind, feelings, will, intuition, etc.) and the body student development with certain materials and materials towards the creation of a particular person along with evaluation in accordance with the teachings of Islam.[9]

Then, according Arifin, Islamic Education means an education system that can provide a person's ability to lead his life in accordance with the ideals and values of Islam that has animated and colored his personality style.[10]

From some definitions above, the concept of Islamic education in this thesis is the basic ideas about the process of guidance guidance or conscious leadership by the educator on the development of physical and spiritual (thoughts, feelings, willingness, intuition and others) with the aim of creating a person who conforms to the teachings and values of Islam that takes from Islamic literature.

2. Orangtuanya Manusia Book

   Orangtuanya Manusia is the third book that completes the trilogy of Munif Chatib's book: *Sekolahnya Manusia*, (2009) then *Gurunya Manusia*

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[8] Rasyidin & Samsul Nizar, *Filsafat Pendidikan Islam*, (Ciputat: Ciputat Press, 2005), page. 32.

[9] Azyumardi Azra, *Esei esei Intelektual Muslim dan Pendidikan Islam...*, page 5-6.

[10] H.M. Arifin, *Ilmu Pendidikan Islam: Tinjauan Teoretis dan Praktis Berdasarkan Pendekatan Interdisipliner*, (Jakarta: Bumi Aksara, 2011), page 7.

(2011). This book is published by Kaifa Mizan, Bandung. This book has been printed first in May of 2012, printed the eighth of May 2014 for the old edition. For the new edition, first printing in May 2015 and second printing in May 2016.

3. Munif Chatib

Munif Chatib is the author of his best-selling book *Sekolahnya Manusia*, which appeared in 2009 as his first book. That same year he met and became a speaker with Bobbi DePorter, his teacher from California, USA, in the office hall of the Ministry of Education. Over a thousand teachers were present in the room. In 2009, he took Program Department of Early Childhood Education at State University of Jakarta. In 2011, this author again gave birth to the bestselling book of the *Gurunya Manusia*.[11]

Getting more has done in the educational world, from 1998 to 1999. The father who loved to write this poem completed Distance Learning studies at Supercamp Oceanside, California, United States, led by Bobbi DePorter. Of the 73 graduates of the first alumni, he was ranked fifth and the only graduate from Indonesia. His thesis, "Islamic Quantum Learning", is quite appalling and hitherto made an interest reference in Supercamp.

Today, Munif Chatib serves as CEO of Next Worldview, an educational consulting and training institute, one of the members of the 2014 Curriculum Restructuring Board on Ministry of National Education

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[11] Munif Chatib, *Orangtuanya Manusia...*, page 211.

Center, and the Director of SMA SOH Cibubur.[12]

C. Problem Statement

From the background of the above problem, the authors conclude the formulation of the problem as follows:

How does the concept of islamic education on *Orangtuanya Manusia* written by Munif Chatib?

D. The Objectives and Significance of the Research

Based on the problem statement above, so the Objectives and Significances of the Research are:

1. The Objectives of the research

   To describe the concept of islamic education based on the perspective of Munif Chatib in *Orangtuanya Manusia.*

2. The Significant of the research

   Now, the wish significances of this research are:

   a. To increase concept of knowledge and *khazanah* scientific in Islamic Education for the readers and writer also.

   b. To be reference material for the researcher in the future.

   c. This research can be used to as the basic, guidance, and orientation for the educational researcher to develop a concept of Islamic education.

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[12] Munif Chatib, *Orangtuanya Manusia...*, page 212.

CHAPTER V

CLOSING

A. Conlusion

From the study above based on the discussion on this thesis, so, the writer able to take some conclusion according to the problem statement that the concept of Islamic education written by Munif Chatib there were several points:

First, The Islamic education concept generally on *Orangtuanya Manusia,* There were:

1. The definition of Islamic education on *Orangtuanya Manusia* is the cultivation knowledge and content of the curriculum based on Qur'an and Hadith.

2. Munif Chatib took the source of Islamic education from Qur'an, Hadith and Islamic Scholar.

3. The goal of Islamic Education was marstered all of the ability of cognitive, affective and psychomotor for returning to the divine nature of child who knows and obey and belief his God.

4. Islamic Education Method According to Munif Chatib, Munif Chatib took it from al-Qur'an. That was the concept of fitrah. Tell that every born child has tendency to obey his God. In addition, Munif Chatib took the concept of *Rasulullah* Education. Those were the son was king in the first seven years,

as a servant in the second seven years and as a vizier in the third seven years.

5. Media of Islamic Education on *Orangtuanya Manusia*. Munif, advises parents to use the Information media to be a means of learning and making projects. Parents should ask and teach children to make creative projects, such as writing poetry, articles, or stories; drawing, then helping them to be able to display (upload) their work on a child's website that can accommodate their aspirations.

6. Evaluation of Islamic Education on *Orangtuanya Manusia*. In determining the success indicator of children's learning, parents can do "confirmation", that is, the child's opportunity to check whether he already knows the material. According to Munif, the learning outcomes are vast, not limited to tests or exams. Should, parents must interpret the learning outcomes of children as follows: Changes in child behavior, Changes in the mindset of the child and Building a new concept in mind.

   Second, the specific concept of Islamic education, includes:

1. The concept of *fitrah*, that every born child has a natural tendency to do good. And the task of educators is to keep their children from destructive acts such as forgetting God, proud to ourself, ungrateful, stingy, complaining, transgressive, hasty and like to argue.

2. The Concept Every Child is A Star, that parents must have the mindset of every child is a star, who has tremendous potential. So, parents must be able to find that potential and develop it.

3. The Education Concept According Status Phase and Scope Phase Based on Hadith Rasulullah. The phase of growth and development of children is divided into 3. The first phase, when children are at the age of 0-7 years, the child as a *king*. The second phase, the child is seated as an *aide* when he is between 7-14 years old. As for the last phase, the child is positioned as a *vizier* (minister) at the age between 7-21 years.

Third, the characteristic of Munif Chatib thought more inclined to the thinking of social reconstruction typology. That typology has progressive and dynamic concept. Munif Chatib thought was more emphasizing the educational insight of the present era, in the sense of fulfilling human needs today and by taking proactive and anticipatory steps based on problematic education today.

B. Suggestion

1. For the other researchers and theoretician, can analyze and give thought contribution to the concept of Islamic Education progress and development.

2. For the educational practitioners can take positive sides from the Concept of Islamic Education on *Orangtuanya Manusia*, and can give the alternatives of teaching method.

C. Closing

All praises be to Allah who has been giving mercies and blessings so this thesis has finished completely. Thanks for everyone who has helped the writer to do this. I hope this thesis will useful for the reader. Aamiin.

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