

## VALUES EDUCATION ACCORDING TO YUSUF QARDHAWY AND KI HAJAR DEWANTARA

Purwanto  
MTs. Tarbiyatul Muhtadidin Wilalung  
e-mail: purwantosag6@gmail.com

Muhammad Ulfi Fadli  
INISNU Temanggung  
e-mail: muhammadulfi18@gmail.com

Wildan Nur Hidayat  
UIN Salatiga  
e-mail: andariwaniiwildan@gmail.com

**Abstract:** Until now, education is the shaping human character hope for the better. Therefore, education needs to be developed to produce reliable generations through the Yusuf Qardhawy and Ki Hajar Dewantara though as good figure. This research is a library research where researchers used several references such as journals, books and others to collect and use as research references. The result of the research is that Yusuf Qardhawi says that education is the whole man education, his mind and heart, spirit and body. While Ki Hadjar Dewantara wants that all of teaching and learning, the teachers must integrate the materials of all subjects with ethical education.

**Keywords:** Education, Value, Yusuf Qardhawy, Ki Hajar Dewantara

### INTRODUCTION

As a nation, Indonesia doesn't want to be a backward nation, one of which is in education. In facing the developing era and is accompanied by sophistication of communication technology, the increase in human resources who are intelligent and have noble character continues to be increased. As stated in the Law .RI, 2003. it is explained that "National education functions to develop capabilities and form dignified national character and civilization in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen."

Education has been hope of forming human character for the better. That is why education needs to be developed in order to be able to create a reliable generation.

Therefore, it is necessary to know how value education according to past figures can be applied in the present, so that the character building can be circumstances.

Character is the most important problem to be studied in human life. Now days, therefore, many people realize how important character education is in the midst of the nation's moral decay, rampant crime, daily behavior that overrides concern for others, character education is very important to be encouraged<sup>1</sup> So that being an intelligent and character generation is the main goal of education.

Based on the background above, the researchers are interested to compare the thoughts of Yusuf Qardhawy, the educational figures related to educational character from the eastern world, and Ki Hajar Dewantara from Indonesia. From the both thoughts of the two figures can contribute to the development of educational character and instill character education from an early age.

## METHOD

The research methodology in this paper uses short qualitative powerwith typelibrary research. The data source is text-scientific textanalyzed usingcontent analisys.

## FINDING AND DISCUSSION

### A. Yusuf Qardawy

#### 1. Biography of Yusuf Qardhawy

Quoting from a literature by Mochtar, 2019, 274–288) Yusuf bin Abdullah Al Qardhawy was born in 1926 AD in the village of Shafth Turab the large district which is part of the western province of Egypt. He grew up in a religious family, with farming as his main livelihood. There are sources that explain that his father died when he was two years old, so he was orphaned. Therefore he was brought up by his uncle. Then he was sent by him to the surau where he studied, and from this place Yusuf was known as a very intelligent child in memorizing the Al Quran along with his excellent tajwid ability.<sup>2</sup>

---

<sup>1</sup>Baihaqi. *Understanding And Helping Children With ADHD*. (Aditama Refika.2014), 40

<sup>2</sup> S. Mochtar, "Comparative Study of John Maynard Keynes and Yusuf Qardhawy's Thoughts About Production". *Journal of Islamic Economics and Business Studies*, Vol 4, No 2, (2019), 274–288.

When he was five years old, Yusuf Qardhawy entered Kuttah to memorize the Koran, when he was seven years old, he entered an Islamic madrasah under the auspices of the education government to study history, arithmetic and other sciences as well. At the age of ten, Yusuf Qardhawy had completed memorizing the Koran with the correct tajwid. He frequently was asked to become the priest of the prayer.

In 1952-1953 he succeeded in obtaining a diploma equivalent to a master's degree and received a recommendation to teach language and literature. In 1960, he received a master's-level diploma in the field of Al-Quran and Sunnah at the Faculty of Usuluddin. In 1970 he received his doctorate although it was postponed due to the uncertain political situation in Egypt and in 1977 he founded the Faculty of Sharia and Dirasah Islamiyah at the University of Qatar.

Through assistance from universities, religious institutions and Islamic foundations in the Arab world, he managed to visit several countries on the same assignment, even in 1989 he visited Indonesia. During his visits to various countries, his activities revolved around scientific activities such as seminars and so forth. Yusuf Qardhawy's activities were not only in writing and scientific but also was active in the world of informatics, both print and electronic. In addition, he was also active in several television shows

## 2. Yusuf Qardhawy's Concept of Education

Yusuf Qardhawy was a product of history thinker. to read his style of thought, the historical aspects surround him cannot be left unattended. But it is clear that he could not escape his Islamic thought. Especially his moderate attitude that had been attached to him. This moderate attitude could not be released. Because in each of his works he always put forward al wasattiyah al islamiyah or medieval Islam. The first style of thought that could be captured was his thoughts of fiqh and hadith.

His ability to adapt, depth and sharpness in understanding the Islamic religion really helped him to always be wise. But on the other hand, he was also

very strong in defending his opinions which he dug from the Quran and sunnah. Yusuf Qardhawy was very aggressive in promoting tolerant Islam and also the advantages of Islam by people other than those who are Muslim. Besides, he was also very selective in terms of eastern and western propaganda. Therefore, he had never been trapped in a dichotomy, either west or east. Yusuf Qardhawi had always voiced that to become a *mujtahid* scholar who was knowledgeable; he had to read a lot of non-Islamic literature, including criticisms from opponents of Islam<sup>3</sup>

According to Yusuf Qardhawi, Islamic education is the education of the whole person, his mind and heart, spiritual and physical. Islamic education prepares humans to face real life, with all its good and evil, sweet and bitter. Currently, education is only oriented to cognitive values, so many people are smart but their morals or character have not been formed. So that many clever people, who use their minds regardless of morals to do something that results in moral decay and the destruction of the country, that is why moral education is important. Yusuf Qardhawi, said that actually one thing that becomes clear to people who study Islam through the verses of His holy book and the sunnah of His Prophet and contemplating the texts and their spirit, namely that Islam in its essential substance level is a moral treatise (*akhlak*) with all the meanings it contains from the depth and comprehensive coverage. And it is not surprising that *akhlakiah* (moralism) is a character among the common Islamic characters.

Yusuf Qardhawi's concept of character education, in his book "*Madkhal Lima'rifatil Islam*" contains five general characteristics of Muslims. In the view of researchers, these five characteristics are the values that underlie character education. Seven important things that are not found in other religions and this is also one of the reasons why many people are attracted to Islam so they claim to join Islam. This is also the reason why Islam is the only religion that is not "afraid" of scientific and technological advances. Therefore, the five characteristics of Islamic teachings are very important for us to understand<sup>4</sup>

---

<sup>3</sup> A. Dahlan, *A. Islamic Law Encyclopedia*. (Van Hoeve's New Attempt.2016), 60

<sup>4</sup> Y. Qardawy, *Contemporary Fatwas Trans. As'ad Yasin*. (Gema Insani Press. 1996).45

- a. Rabbaniyyah. Allah SWT is *Robbul 'alamin* also called *Rabbunnas* and many other names. Rabbaniyyah means that Islam is a religion that originates from Allah SWT, not from humans while Prophet Muhammad SAW did not create this religion but he only conveyed it. Therefore in his capacity as a Prophet he spoke based on the revelation revealed to him, Allah said in Surah An-Najm verses 3-4 which means "*And nothing he said was according to the will of his lust, the speech was nothing but a revealed revelation.*"
- b. Insaniyyah. Islam is a religion revealed to humans, therefore Islam is the only religion that matches human nature. In principle, there is no Islamic teaching that is against the human soul. Basically, humans have a tendency to love wealth, thrones, women, and all things of a worldly nature, all of which are not prohibited in Islam, but must be balanced with ukhrawi enjoyment. Allah says in Surah Al-Qashash verse: 77, meaning:
- c. "And look for what God has bestowed upon you the land of the hereafter and do not forget your part in this world and do good as God has done good to you and do not do harm on this earth. Indeed, Allah does not like those who do damage."
- d. Syumuliyah. Islam is a complete religion, not just prioritizing one aspect and ignoring other aspects. The completeness of Islamic teachings can be seen from the concept of Islam in various areas of life, starting from personal affairs, family, society, up to national and international issues.
- e. It is. Al Waqi'iyah. Another characteristic of Islamic teachings is that al waqi'iyah shows that Islam is a religion that can be practiced by humans or in other words can be realized in everyday life. Islam can be practiced by humans even though they have different backgrounds, rich, poor, male, female, adults, teenagers, children, highly educated, low educated, aristocrats, ordinary people, different tribes, customs, traditions, and so on.
- f. Al Jam'u Baina Ats Tsabat wa Al Murunnah. In Islam, there are also permanent and flexible teachings. What is meant by permanent are things that cannot be contested, they must be like that, for example, the five daily prayers must be done, but in implementing them there are provisions that

can be flexible, for example, if a Muslim is sick, he can pray sitting or lying down. ' and diqashar and if there is no water or for certain reasons, ablution can be replaced with tayammum. Thus it becomes clear to us that Islam is the only perfect religion and that perfection can indeed be felt by its faithful adherents.

## B. Ki Hadjar Dewantara

### 1. The Biography of Ki Hajar Dewantara

Ki Hajar Dewantara was born with name of Raden Mas Suwardi Suryaningrat on May 2<sup>nd</sup> of 1889. He came from a royal family environment, that is Pakualaman Temple, Yogyakarta. Ki. Hajar Dewantara was the Sri Paku Alam III grandson, while his father's name is K.P.H. Suryaningrat and his mother named Raden Ayu Sandiyah who was the great-grandfather of Nyai Ageng Serang, a descendant of Sunan Kalijaga<sup>5</sup>

Raden Mas Suwardi Suryaningrat then changed his name at the age of 39, he changed his name to Ki Hadjar Dewantara. The environment during Ki Hajar Dewantara's childhood had a great influence on his soul which was very sensitive to art and cultural and religious values. After changing his name to be Ki Hajar Dewantara, he was able to freely mingle with ordinary people. So that his struggle became more easily accepted by the people at that time<sup>6</sup>

In November 1907 R.A. Soertatinah was married R.M Soewardi Soeryaningrat, both of whom were granddaughters of Sri Paku Alam III. This marriage was known as a hanging marriage. This marriage was only formally and modestly formalized at Puri Suryaningratan Yogyakarta in August 1913, just a few days before leaving for exile in the Netherlands, Ki Hajar Dewantara and Nyai Hadjar Dewantara were a lineage from Paku Alam III<sup>7</sup>

Ki Hadjar Dewantara died on April 26, 1959, at his house, Mujamuju, Yogyakarta. On April 29, Ki Hadjar Dewantara's body was moved to the Taman Siswa pavilion. From the place, he was then handed over to the Taman Siswa

---

<sup>5</sup> S.Rahardjo, *Short Biography of Ki Hajar Dewantara 1889-1959*. (Garage.2009), 30

<sup>6</sup> D.Soeratman , *Ki Hadjar Dewantara*. (Ministry of Education and Culture Press. 1984), 67

<sup>7</sup> A. Nata, *Figures of Islamic Renewal in Indonesia*. (King of Grafindo Persada.2005), 30

Supreme Council. From the Taman Siswa pavilion, the bodies were sent to the Wijaya Brata Yogyakarta cemetery. The funeral ceremony for Ki Hadjar Dewantara was led by the Commander of the Diponegoro Military Command Colonel Suharto.

On November 28, 1959, Ki Hadjar Dewantara was declared a "National Hero". On December 16, 1959, the government set Ki Hadjar Dewantara's birth date on May 2 as "National Education Day" based on the Decree of the President of the Republic of Indonesia Number: 316 of 1959. As a national figure respected by both friends and enemies, Ki Hadjar Dewantara was very creative, dynamic, honest, simple, consistent and courageous. His insight was very broad and he did not stop fighting for his nation until the end of his life<sup>8</sup>

## 2. Ki Hajar Dewantara's Education Concept

In several books written by Ki Hadjar, the term character is not found if the character in question is morality in Islam, but the term implicitly appears in various books written by him with the term character.<sup>9</sup> stated that in Ki Hadjar's view, character is the soul of teaching. Ethics is not a theoretical concept as understood by society in general, nor is it the teaching of ethics in the sense of teaching theories about good and bad, right and wrong and so on. However, the teaching of character implies the giving of lectures or lectures on human psychology or human civilization. Or in other words, the obligation to provide broad and in-depth explanations and explanations about character.

It should be understood that teaching ethics means nothing but supporting the development of children's lives physically and spiritually from their natural nature towards civilization in their general nature, such as advising or ordering children to sit properly, not to shout so as not to disturb other people, clean body and clothes, respect for mothers, fathers and other elderly

---

<sup>8</sup> K. H Dewantara, ..*Work Part I: Education*. (MLPTS. 1962)

<sup>9</sup> A. Nata, *Figures of Islamic Renewal In Indonesia*. (Jakarta: King of Grafindo Persada. 2005), 45

people, help friends who need help, and so on, that is what is meant by teaching ethics.<sup>10</sup>

Ki Hadjar also concluded that what is meant by character education is not to teach theories about good and bad with intricate arguments, what he wants with character education is the habit of doing good to children in everyday life, so that it becomes ingrained. and even if there are explanations and explanations, but such things are done only as reinforcement, a tool and not a goal. In addition, character education must be integrated with teaching in each field of study. Or in other words, Ki Hadjar wanted that every teaching of any field of study should be integrated with character education, and not stop at teaching these subjects. As mentioned by Abuddin Nata, Ki Hadjar stated that teaching is a tool and not a goal. Teaching mathematics, for example, is a tool to produce children who have skills in understanding and practicing calculation formulas precisely and accurately. But at the same time the teaching of mathematics must be directed at producing humans who can be conscientious, careful, work, orderly and honest<sup>11</sup>

In laying the foundation for the concept of character education, Ki Hadjar Dewantara used five principles known as pancadarma. Pancadarma has five very fundamental principles, which in education must prioritize these five principles, namely <sup>12</sup>

a. The Basis Of Independence

The essence of this view is humans are born into the world in a state of freedom and independence, in the sense that they have original human rights to live and organize their lives. No one can impose their will or power on other people, which means tarnishing individual human freedom on this earth. Freedom and independence are gifts from God, so it would not be appropriate for certain parties to want to revoke them.

---

<sup>10</sup> Dewantara, & B. S Harahap, *Ki Hajar Dewantara And Friends, Arrested, Imprisoned, And Exiled*. (Holy mountain. 1980)

<sup>11</sup> A. Nata, *Figures of Islamic Renewal In Indonesia*. (Jakarta: King of Grafindo Persada. 2005), 5

<sup>12</sup> K. H Dewantara, *Work Part I: Education*. (MLPTS. 1962)

b. National Foundation

It is common that every nation in the world loves and upholds its state and national ties. Such a thing is not bad, because it contains the reality and meaning of unity as the basis for the success of the nation's struggle. Without pride in national identity, it is clear that success and unity will not be achieved, on the contrary it can lead to clashes between certain groups or even the destruction of the nation itself.

c. Basic Humanity

The principle of humanity must be upheld on the principle of purity of heart and love for fellow human beings, and also for all of God's creatures. On that basis, there should be no party acting on behalf of humanity but hurting, even destroying the rights of other human beings. This principle is so important that it cannot be separated from humanity itself.

d. Cultural Foundations

Preserving and developing the culture of a nation does not mean only maintaining and protecting it from outside influences. But what is more important is bringing this culture to a higher level in accordance with the demands and realities of changing times. Thus, the principle of culture and its development is more dynamic, and not a static defense. Culture that should be developed and maintained, according to him, includes all things related to the interests of the life of the nation itself, both physically and spiritually.

e. Nature's Natural Principle

In essence, humans as God's creatures are one with the nature of this nature. Means, humans are an inseparable unit with the universe created by God. He is only successful in his life as long as he follows and obeys the nature which has many positive things for humans, including the provision of facilities in achieving ease and success in human life. For the sake of convenience and success, education must be designed in such a way in its unity and integration with nature.

Pancadarma composed by Ki Hadjar Dewantara in a sentence of: "Give (independence) and freedom to our children; not freedom for free, but limited by demands (natural nature) which are right or real and directed towards (culture), that is the nobility and refinement of human life, so the culture can save and make life happily either oneself or society, then it is necessary to use the basis (Nationality), but this basis should never violate or conflict with a broader basis, that is the basis humanity<sup>13</sup>

### C. Comparative Value Education According To Yusuf Qardhawy And Ki Hajar Dewantara

Values or character education is an educational process to shape one's personality through character education whose results can be seen in a person's real actions, namely good behavior, honesty, responsibility, respect for others, hard work, and so on<sup>14</sup> It can also be said that values education is a system or process that instills character values in students that contain knowledge, determination, will, and action to implement good values in relation to God Almighty, or fellow humans and the surrounding environment.

It can be concluded that the main thing from character education is the personality formation for students to become a better person who will be a provision in their future life. The concept offered by Yusuf Qardhawi in his book relates to the process of character education. There is one of the above concepts which is in line with what was expressed by Ki Hajar Dewantara in the principle of five darma, namely the concept of Rabbaniyah and the natural principle.

The concept of Rabbaniyah, means that Islam is a religion originates from Allah SWT which was expressed by Yusuf Qardhawy in accordance with the natural principle expressed by Ki Hajar Dewantarain, in this case, they have the same meaning, namely that everything will return to God and what is happening now is

---

<sup>13</sup> K.H.Dewantara, *Educator*. (Taman Siswa Supreme Council. 1967), 57

<sup>14</sup> A.Munir, *Character building*. Pedagogy. (2010), 39

the God's nature or destiny from Allah SWT and there is no human power to change it.

Related to the application in the development of character education, one of the developments of human character is determined by Allah SWT destiny, which is able to be interpreted that if there has been determined by Allah SWT, then there is no human power to change it so education is an effort or process that no one know the results.

## CONCLUSION

Yusuf Qardhawi's concept of character education, in his book "*Madkhal Lima'rifatil Islam*" contains five general characteristics of Muslims, such as: Rabbaniyyah, Insaniyyah, Syumuliyah, Al Waqi'iyah, Al Jam'u Baina Ats Tsabat wa Al Murunnah. In laying the foundation for the concept of character education, Ki Hadjar Dewantara used five foundations called pancadarma. This has five fundamental principles, where in education these five ones must be prioritized, such as: the principles of nature, independence, the culture, humanity, and the principle of nationality.

## REFERENCES

- Baihaqi. *Understanding And Helping Children With ADHD*. Aditama Refika. 2014
- Dahlan, A. A. *Islamic Law Encyclopedia*. Van Hoeve's New Attempt. 1996
- Dewantara, & Harahap, B. S. *Ki Hajar Dewantara And Friends, Arrested, Imprisoned, And Exiled*. Holy mountain. 1980
- Dewantara, K. H. *Educator*. Taman Siswa Supreme Council. 1967
- Dewantara, K. H. *Work Part I: Education*. MLPTS. 1962
- Mochtar, S. Comparative Study of John Maynard Keynes and Yusuf Qardhawi's Thoughts About Production. *Journal of Islamic Economics and Business Studies*, 4(2), 2019. 274–288.
- Munir, A. *Character building*. Pedagogy. 2010.
- Nata, A. *Figures of Islamic Renewal in Indonesia*. King of Grafindo Persada. 2005
- Qardawy, Y. *Contemporary Fatwas trans. As'ad Yasin*. Gema Insani Press. 1996.

Rahardjo, S. *Short Biography of Ki Hajar Dewantara 1889-1959*. Garage. 2009.

RI, U. *Law No. 20 of 2003 concerning the National Education System*. 2003.

Soeratman , D. *Ki Hadjar Dewantara*. Ministry of Education and Culture Press. 1984