

ABSTRACT

Muhammad Yusran, NIM 1203520024, *Islamic Educational Thought of K.H. Muhammad Zaini Abdul Ghani*, under supervision of Prof. Dr. H. Mahyuddin Barni, M.Ag and Drs. H. Ahdi Makmur, M.Ag, Ph.D, Postgraduate Studies of IAIN Antasari Banjarmasin, 2017.

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The selection of K.H. Muhammad Zaini Abdul Ghani or K.H. Muhammad Zaini as the central figure for this dissertation is due to various reasons, among others: Firstly, from the recognition side, K.H. Muhammad Zaini is a great Muslim scholar who has been widely known in Nusantara and the Muslim world after Syekh Muhammad Arsyad Al-Banjari. This can be seen from visitors coming not only from Indonesia but also from other Muslim countries such as Malaysia, Brunei Darussalam, Saudi Arabia (Makah), Egypt, Yemen (Hadramaut), Morocco, and others. Secondly, in the midst of teaching activity and welcoming guests, he is a prolific writer and produces many published works. Thirdly, though he has passed away in 2005, his influence has been appeared until now, even his grave is considered as a sacrosanct place and visited by a lot of people. Fourthly, in addition to establishing religious life, K.H. Muhammad Zaini puts much emphasis on developing Islamic art and culture such as recitation of *Simtuddurar* or *Maulid Habsyi* and *Maulid Azab*. Fifthly, K.H. Muhammad Zaini is also concerned with education, especially Islamic education. This is confirmed by the fact that during his life, he established an Islamic educational institution named *Darul Ma'rifah* located at the eastern part of Sekumpul Complex. Sixthly, while his influence is highly recognized, there is no study that specifically examines his Islamic educational thought, especially on the components of Islamic education. With the above-mentioned reasons, this study is aimed at knowing the educational thought of K.H. Muhammad Zaini which involves the objectives, teachers, students, curriculum, and methods.

This study employs a library research model in which the data are collected from library sources including books, journal articles, magazines, cassettes and compact discs (CDs). This study is a qualitative research as the data are in the form of narration or storytelling. The data collection methods used are documentation and interview. The primary data of this dissertation involve the works of K.H. Muhammad Zaini originating from both his own writing and his religious speeches on cassettes or CDs as well as from the classical books of previous Muslim scholars that he taught with. Meanwhile, the secondary data include the various works about K.H. Muhammad Zaini in the form of research reports, published books and interviews that were written or conducted by other people. Likewise, information from his relatives and students is also gathered.

The object of this study is the thought of K.H. Muhammad Zaini that is analysed using a system approach. In gathering the data, this study is divided into several stages. Firstly, collecting K.H. Muhammad Zaini's works particularly his religious speeches. Secondly, listening to those speeches and writing them up. Thirdly, conducting a content analysis using a system approach. Fourthly, mapping his educational thought. Fifthly, drawing conclusion or finding his educational thought. These findings are then composed as the research dissertation report.

The objectives of Islamic education according to K.H. Muhammad Zaini consist of seven objectives. The first objective is to acquire the mercy from Allah. The second objective is to set up individual who is aware of his responsibilities as the servant of Allah, i.e. to worship Him. The third objective is to relinquish from sins and turn back to the obedience. The fourth objective is to purify the heart and make it the sound heart. The fifth objective is to strengthen the belief in the heart. The sixth objective is to be acquainted with Allah in the true sense and never forget Him in every situation. The seventh objective is to make extrinsic activities similar to the practice of the Prophet Muhammad (peace be upon him) or, in other words, to nurture students toward an ideal human being (*insan kamil*).

K.H. Muhammad Zaini used the term '*murshid*' (Indonesia=*mursyid*) and '*murabbi*' to mention the teacher or the educator. *Murshid* is the teacher who educates and transfers the knowledge while the *murabbi* is the teacher who guides and leads the worship. The great teacher according to K.H. Muhammad Zaini is the Prophet Muhammad (pbuh). The condition for a teacher should be a religious scholar who possess the following criteria, among others: does not have an inclination to wealth, position, and status before the people, less sleep, less talk, performs a lot of optional prayers, gives much charity, performs a lot of optional fasting, and recites the Qur'an enormously, has good characters such as patient, grateful, *tawakal*, certain, calm, generous, trustful, not an angry person, and having the traits of the prophets. Meanwhile, the students according to K.H. Muhammad Zaini are individuals who seriously attempt to be closer to Allah, recognize Him, and continuously feel under His oversight. Curriculum, in the view of K.H. Muhammad Zaini, should not only be confined to the courses but also external experiences beyond the school as part of education activity. With regard to educational contents, the sequence of curriculum according to him is as follows: Islamic theology (*tauhid*), Islamic law (*fiqh*) and Islamic ethics (*akhlak*). Pertaining to student's ages, K.H. Muhammad Zaini classified them into several age groups. At age of 0-11 year, student should learn *ilmu tauhid* and reading the Qur'an. At age of 12 year, student should learn reading the Qur'an based on the *ilmu tajwid*. Then, student is taught *ilmu saraf* (*sharaf*) at age of 13 year followed by *ilmu nahwu* and Arabic language at ages of 14 and 15 years respectively. At ages of 16-20 year (for 5 years), student is taught reading Arabic books (*kitab gundul*). Furthermore, although K.H. Muhammad Zaini did not explain the educational methods he used, it seems that he employed the exemplar method, habituation, *bandongan*, talk, demonstration, as well as question and answer methods.