

The Objectives of Islamic Education from Zakiah Daradjat's Perspective and Their Relevance to the Formation of Muslim Personality

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Abstract

This study aims to examine the objectives of Islamic education from Zakiah Daradjat's perspective and their relevance to the formation of Muslim personality. This study is important because Islamic education is often narrowly understood as the mastery of religious subject matter, whereas Zakiah Daradjat views Islamic education as a process of holistic human development that includes thought, feeling, attitude, and action. This study uses a qualitative approach with a library research design. The data sources consist of Zakiah Daradjat's works and secondary literature discussing Islamic educational thought, Muslim personality, and character education. The data were collected through documentation techniques and analyzed using the model of Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing. The findings show that the objectives of Islamic education according to Zakiah Daradjat are oriented toward the formation of righteous servants of Allah who possess faith, knowledge, mental health, and noble character. These ideas remain relevant for shaping Muslim personalities that are religious, stable, responsible, and adaptive.

Keywords: *Zakiah Daradjat; Islamic Education; Muslim Personality; Moral Character*

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Introduction

Islamic education holds a strategic position in shaping human beings who are not only intellectually capable but also spiritually, morally, socially, and emotionally mature. In modern society, Islamic education faces increasingly complex challenges. Technological advancement, changing patterns of social interaction, a crisis of exemplary conduct, and the weakening moral orientation of learners demand a more holistic concept of Islamic education. Islamic education should not be understood merely as a process of transferring religious knowledge. It must be viewed as a process of human development that enables learners to internalize Islamic values in their thoughts, feelings, attitudes, and daily behavior (Sakinah, 2025).

Zakiah Daradjat is one of the significant figures in the discourse of Islamic education in Indonesia. The distinctiveness of her thought lies in the integration of Islamic education, psychology of religion, and mental health. Several studies explain that Zakiah Daradjat's concern for Islamic education was strongly influenced by her expertise in the psychology of religion and mental health. She viewed Islamic education as a conscious effort to form righteous human beings in all aspects of life, including thought, feeling, and action.

The main problem in current Islamic educational practice is the tendency to separate cognitive aspects from personality formation. Many learners are able to understand the concepts of creed, worship, and morality theoretically, but they are not necessarily able to make them the basis of their behavior. This condition shows that religious learning does not always successfully reach the areas of awareness, habituation, and character formation. As a result, Islamic education risks stopping at memorization, symbols, and formality, rather than forming an authentic Muslim personality (Ikah, 2018).

The objectives of Islamic education have been widely discussed by Muslim thinkers. However, Zakiah Daradjat's thought occupies an important position because she emphasizes not only the normative dimension of religion but also the psychological dimension of learners. She argues that Islamic education needs to nurture the soul, regulate attitudes, and develop mental health in harmony with religious values. This is the theoretical gap that needs to be emphasized. Many studies on Islamic education discuss educational objectives normatively, but they do not always connect them deeply with the process of forming Muslim personality through a psychological and religious approach (Mhd. Habibu Rahman, 2020).

The empirical gap is also visible in educational reality. Religious education in schools, madrasahs, families, and society often operates partially. Families tend to delegate religious education to schools. Schools emphasize curriculum achievement. Society does not always provide an environment that supports moral formation. In Zakiah Daradjat's perspective, the responsibility for Islamic education involves the family, school, and society in an integrated manner. Therefore, studying her thought is important to offer a more integrative framework for Islamic education. The literature shows that Zakiah positioned the family, school, and society as environments that bear responsibility for Islamic education (Siti Nurlela, et al 2018).

Based on this background, this study aims to analyze the objectives of Islamic education from Zakiah Daradjat's perspective and to explain their relevance to the formation of Muslim personality. This study is important because it can strengthen the conceptual foundation of Islamic education, which is oriented not only toward knowledge but also toward the formation of human beings who are faithful, morally upright, mentally healthy, and socially responsible.

Literature Review

Islamic education in Zakiah Daradjat's perspective cannot be separated from her view of the human being. A human being is not only understood as a biological and rational creature but also as a spiritual being with religious needs. Therefore, Islamic education must address all dimensions of humanity. Islamic education is not merely a process of teaching religious law, but an effort to guide human beings to live according to Islamic values.

1) Islamic Education in Zakiah Daradjat's Thought

Zakiah Daradjat views the objectives of Islamic education clearly and firmly. Islamic education is directed toward nurturing human beings so that they become righteous servants of Allah in all aspects of life. This formulation is important because it shows that Islamic education is not narrow in scope. Islamic education does not only educate learners to read religious texts, but also shapes ways of thinking, feeling, behaving, and acting (Delitri, 2018).

The strength of Zakiah's thought lies in her psychological approach. She does not discuss Islamic education merely as doctrine, but also as a process of soul formation. In this framework, learners need to be nurtured to possess healthy religious awareness. Religion should not appear as psychological pressure, but as a source of tranquility, life orientation, and behavioral control. At this point, Islamic education has a close relationship with mental health.

Conceptually, Zakiah's thought expands the meaning of Islamic education. Islamic education is not only an institution, a school subject, or a curriculum. Islamic education is a process of life development. This process takes place within the family, school, and society. These three environments must work together and reinforce one another. If one environment fails to perform its educational function, the formation of Muslim personality may be disrupted (Faradina et al., 2025).

2) The Objectives of Islamic Education and Personality Orientation

The objectives of Islamic education in Zakiah Daradjat's thought can be understood as the process of forming Muslim personality. A Muslim personality does not merely refer to someone who knows Islamic teachings, but to someone who makes Islam the foundation of awareness, attitude, and action. Therefore, the objectives of Islamic education are integral. They include the dimensions of faith, knowledge, moral character, worship, social responsibility, and psychological maturity (Nurul Hakim, 2018).

Several studies explain that Zakiah Daradjat classifies the objectives of Islamic education into several levels, namely general objectives, final objectives, temporary objectives, and operational objectives. This classification shows that Islamic education has a broad direction, but it also needs to be translated into more concrete achievements in the learning process. In brief, the objectives of Islamic education from Zakiah's perspective can be understood through the following orientations (Indria, 2019):

- a) Spiritual orientation. Islamic education forms human awareness as servants of Allah. Learners are directed to know, believe in, and obey Allah in life.
- b) Moral orientation. Islamic education forms moral character. Islamic values must be visible in honesty, responsibility, discipline, politeness, and social concern.
- c) Intellectual orientation. Islamic education does not reject knowledge. On the contrary, knowledge is positioned as a means to understand Allah's creation and improve life.
- d) Psychological orientation. Islamic education nurtures mental health. Learners need inner tranquility, self-control, and the ability to face life's problems through religious values.
- e) Social orientation. Islamic education forms human beings who are able to live well with others. Personal piety must develop into social piety.

From these five orientations, it can be seen that the objectives of Islamic education should not be reduced to mere grades in religious examinations. Islamic education must produce personality transformation. Learners who succeed in Islamic education are those who are able to harmonize belief, knowledge, emotion, and behavior.

3) Muslim Personality as the Outcome of Islamic Education

Muslim personality is a form of personality built upon the values of tawhid, worship, moral character, and responsibility. This personality does not emerge automatically. It is formed

through an educational process that is repeated, consistent, and directed. In this context, Zakiah Daradjat's thought is relevant because she views Islamic education as a process of holistic human formation (Salleh et al., 2022).

Muslim personality can be understood through three main dimensions. First, the dimension of the human relationship with Allah. This dimension is reflected in faith, worship, trust in Allah, gratitude, and awareness that life has a purpose. Second, the dimension of the human relationship with oneself. This dimension appears in the ability to control oneself, maintain mental health, think positively, and take responsibility for life choices. Third, the dimension of the human relationship with others. This dimension appears in social morality, empathy, honesty, trustworthiness, and concern for others. In educational practice, the formation of Muslim personality requires the synergy of three environments (Bahri & Muzaki, 2021):

1. The family as the first place for forming faith, worship habits, moral language, and exemplary conduct.
2. The school or madrasah as a systematic space for developing knowledge, attitudes, and religious behavior.
3. Society as a social environment that tests and strengthens the values that have been instilled.

This view is in line with studies that state that Zakiah Daradjat positioned the environment and responsibility of Islamic education within the family, school, society, and government. Thus, the literature shows that Zakiah Daradjat's thought has strong relevance to the formation of Muslim personality. She offers a concept of Islamic education that is not spiritually dry and not pedagogically narrow. Islamic education must become a process of soul development, moral formation, knowledge development, and social behavior regulation (Bunyamin, 2021).

Research Methodology

This study uses a qualitative approach with a library research design. This approach was chosen because the focus of the study lies in the analysis of Zakiah Daradjat's thought on the objectives of Islamic education and its relevance to the formation of Muslim personality. The primary data sources consist of Zakiah Daradjat's works that discuss Islamic education, the psychology of religion, and mental health. The secondary data sources consist of journal articles, books, undergraduate theses, master's theses, and academic documents relevant to the themes of Islamic education and Muslim personality (Sukmadinata, 2009).

The data collection technique used in this study is documentation, which involves tracing, reading, recording, and classifying literature related to the focus of the study. The data were analyzed using the model of Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing and verification. This model was used because it is suitable for qualitative analysis, which requires a systematic process of selecting, interpreting, and organizing patterns of findings. In this model, analysis is conducted interactively through data collection, data condensation, data display, and conclusion drawing or verification. Data validity was maintained through source triangulation, careful interpretation, and comparison among different sources of literature so that the findings do not rely on a single source (Matthew B. Miles, A. Michael Huberman, 2014).

Results

The findings of this study are organized based on three main research questions. First, what are the objectives of Islamic education from Zakiah Daradjat's perspective? Second, how is the concept of Muslim personality formation constructed within her thought? Third, how relevant is Zakiah Daradjat's thought to contemporary Islamic education? Based on the literature analysis, it was found that Zakiah Daradjat's thought has an integral, psychological, religious, and applicable character.

A. The Objectives of Islamic Education According to Zakiah Daradjat

The first finding shows that the objectives of Islamic education from Zakiah Daradjat's perspective are oriented toward the formation of a holistic righteous human being. Piety is not limited to ritual worship, but includes thought, feeling, and action. This formulation shows that Islamic education has a multidimensional scope. Islamic education must shape correct thinking, refined feelings, controlled attitudes, and actions that are in accordance with Islamic values.

Zakiah Daradjat views Islamic education as a means of nurturing human beings to become righteous servants of Allah. Literature discussing her thought affirms that this objective includes all aspects of human life. Therefore, Islamic education is not sufficient if it only produces learners who know Islamic teachings. Islamic education must produce individuals who live according to Islamic teachings (Harahap, 2022).

The analysis shows that the objectives of Islamic education according to Zakiah can be formulated into five main dimensions: spiritual, moral, intellectual, psychological, and social. These five dimensions are interrelated. The spiritual dimension becomes the foundation of life orientation. The moral dimension becomes the concrete manifestation of religious values. The intellectual dimension becomes a tool for understanding truth and reality. The psychological dimension maintains mental balance. The social dimension directs learners to be beneficial to others.

Table 1. Dimensions of Islamic Education Objectives in Zakiah Daradjat's Perspective

Dimension of Objective	Meaning in Zakiah Daradjat's Perspective	Implication for Muslim Personality
Spiritual	Nurturing human beings as righteous servants of Allah	Having faith, worship, and a clear life orientation
Moral	Instilling moral values in attitudes and actions	Being honest, trustworthy, disciplined, and responsible
Intellectual	Developing knowledge within the framework of Islamic values	Thinking critically, rationally, and religiously
Psychological	Nurturing the soul and mental health	Being stable, patient, and able to exercise self-control
Social	Forming piety in social relations	Being caring, tolerant, polite, and beneficial

The table shows that Islamic education in Zakiah Daradjat's perspective does not operate partially. It does not separate religion from psychology, knowledge from morality, or worship from social life. Islamic education becomes a process of integrating all dimensions of the human being.

B. The Formation of Muslim Personality as the Core of Islamic Education

The second finding shows that the formation of Muslim personality is the core of the objectives of Islamic education. Muslim personality is not merely a formal identity, but an inner and behavioral structure shaped by Islamic values. A person can be said to have a Muslim personality when faith, knowledge, attitude, and action move in the same direction.

In Zakiah Daradjat's perspective, Islamic education works through the nurturing of the soul. This aspect is important because a person's outward behavior is strongly influenced by inner conditions. Learners who understand religious teachings do not necessarily possess a Muslim personality if that understanding does not enter their awareness, emotions, and habits.

Therefore, Islamic education needs to reach the affective and psychomotor domains, not only the cognitive domain (Panggabean et al., 2024).

Muslim personality in this study is identified through three basic relations. First, the relationship with Allah. This relation forms spiritual awareness, a sense of responsibility, and obedience to religious teachings. Second, the relationship with oneself. This relation forms self-control, inner tranquility, and the ability to manage personal impulses. Third, the relationship with others. This relation forms social morality, empathy, and social responsibility.



Figure 1. Model of the Relevance of Zakiah Daradjat's Objectives of Islamic Education to Muslim Personality

Muslim personality emerges from the integration of spiritual awareness, moral development, mental health, knowledge development, and social responsibility. If one element is neglected, Islamic education becomes imbalanced. For example, education that is cognitively strong but morally weak only produces learners who know religion but do not necessarily possess noble character. Conversely, education that emphasizes morality without a foundation of knowledge may produce religious attitudes that lack critical understanding.

C. The Relevance of Zakiah Daradjat's Thought to Contemporary Islamic Education

The third finding shows that Zakiah Daradjat's thought remains relevant in the context of contemporary Islamic education. This relevance can be seen in three main aspects: character strengthening, learners' mental health, and the integration of educational environments. First, Zakiah's thought is relevant to the need for character strengthening. Education today faces serious problems such as weak discipline, low responsibility, a crisis of politeness, and the increase of deviant behavior in digital spaces. Islamic education needs to be present not only as a normative subject, but as a system of character formation. Zakiah's thought provides the foundation that moral character must be formed through habituation, exemplary conduct, and soul development.

Second, Zakiah's thought is relevant to the issue of learners' mental health. Many learners face academic pressure, family conflict, social anxiety, and identity crises. Zakiah's approach, which connects religion and mental health, provides an important framework. Religion can become a source of meaning, tranquility, and self-control. However, religious education must be delivered in a healthy manner. Religious education that relies on fear without guidance can create psychological pressure. Proper religious education builds tranquility, hope, and responsibility (Agustia et al., 2023).

Third, Zakiah's thought is relevant to the importance of synergy among the family, school, and society. Islamic education will not succeed if it is placed solely on religious teachers. The family must become the first environment that forms worship habits and moral character. Schools must provide a directed learning process. Society must create a social culture that supports Islamic values. Studies on Zakiah's thought show that she positioned the family, school, society, and government as part of the responsibility for Islamic education.

Based on these findings, the relevance of Zakiah Daradjat's thought can be summarized in the following table.

Table 2. Relevance of Zakiah Daradjat's Educational Thought to Contemporary Educational Challenges

Focus of Relevance	Contemporary Problem	Contribution of Zakiah Daradjat's Thought
Character	Learners know values but do not habituate them	Islamic education is directed toward the formation of attitudes and actions
Mental health	Anxiety, identity crisis, and weak self-control	Religion becomes the foundation of inner tranquility and self-control
Religious learning	Learning is too cognitive and formalistic	Islamic education must touch thought, feeling, and behavior
Educational environment	Family, school, and society operate separately	Islamic education requires collective responsibility
Digital era	Digital ethics are weak and social behavior is easily influenced	Islamic values become a moral filter in the use of technology

The table shows that Zakiah Daradjat's thought does not remain merely a classical idea. Her thought can be used to understand the problems of Islamic education today. Islamic education needs to be redirected toward the formation of the whole human being. Its target is not merely report card scores, exam graduation, or memorization of material. Its main target is the formation of a Muslim personality that is conscious of Allah, mentally mature, morally upright, knowledgeable, and able to live responsibly.

Thus, the findings of this study affirm that the objectives of Islamic education from Zakiah Daradjat's perspective have strong relevance to the formation of Muslim personality. Her thought provides a correction to Islamic educational practices that overemphasize cognitive aspects. Islamic education must move deeper by nurturing the soul, strengthening faith, habituating moral character, developing knowledge, and forming social responsibility (Widya et al., 2024).

Conclusion

This study shows that the objectives of Islamic education from Zakiah Daradjat's perspective are oriented toward the formation of a holistic righteous human being. Islamic education does not only instill religious knowledge, but also nurtures thought, feeling, attitude, and behavior so that they are aligned with Islamic values. Based on the findings, three important points can be highlighted.

1. The objectives of Islamic education according to Zakiah Daradjat are integral. Islamic education includes spiritual, moral, intellectual, psychological, and social dimensions.
2. The formation of Muslim personality is the core of Islamic education. Muslim personality is formed through faith, moral character, mental health, knowledge, and social responsibility.
3. Zakiah Daradjat's thought is relevant to contemporary Islamic education. Her ideas respond to the problems of education that is too cognitive, the weakening of learners' character, and the increasing need for mental and moral development in the digital era.

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