

Curriculum in the Perspective of Islamic Education

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ABSTRACT, Discussion of the curriculum based on the philosophy of Islamic education is a must, because the philosophy of Islamic education is a compass and foundation for various kinds of educational activities and activities in order to achieve educational goals. The necessity of discussing the perspective of Islamic education philosophy is to avoid the obscurity and obscurity of the curriculum. Explanation of the path of light (manhaj), suggests that the curriculum is an educational tool that must be taken integrally to achieve educational goals. As Islam considers that the purpose of education is to shape a person's personality that makes him a human being, with the pattern of piety, we mean that people are spiritually and physically intact, able to live and develop naturally and normally because of their submission to Allah SWT. This paper is entitled The essence of the curriculum in the perspective of Islamic education philosophy, which will discuss about the understanding, branches, principles, and urgent matters concerning the curriculum in the realm of philosophy.

Keywords: Science, Islamic Education, Curriculum.

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I. Introduction

The term curriculum is not a new thing that we know in the world of education, even the curriculum greatly affects the quality and quality of each educational institution. In essence, every educator has understood that the curriculum is a system that determines education, therefore the curriculum is made to achieve educational goals as well as a reference in carrying out the duties of an educator to educate students properly and professionally.

By understanding the curriculum, educators can select and determine appropriate and appropriate learning objectives, methods, techniques, teaching media and teaching evaluation tools. Therefore, it is natural for educators and education staff in the field of Islamic education to understand the curriculum, especially the Islamic curriculum, and try to develop it (Abdul Mujib, 2010:149).

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II. DISCUSSION

1. Definition of Curriculum .

a. Etymologically

Literally curriculum comes from latin, curriculum which means teaching material. Some say the word comes from the French courier which means to run (S. Nasution, 1991:9). While in Greek the curriculum comes from the word curir which means runner and curare which means a place to race. So, the term curriculum comes from the world of sports in ancient Roman times in greece, which contains the meaning of a distance that a runner must travel from the starting line to the finish line (Hasan Langgulong, 1986: 176).

Whereas in Arabic, the word curriculum is commonly expressed with manhaj which means the bright path traveled by humans in various areas of life.

b. Terminology

According to Crow and Crow as quoted by Abuddin Nata, a curriculum is a teaching design or a number of subjects that are systematically compiled to complete a program to obtain a diploma (Abuddin Nata, 2001:123). Syafaruddin interprets the curriculum as a plan of activities and learning experiences programmed and organized by a school (Syafaruddin et,al, 2009:91).

Hasan Langgulong defines the curriculum as a number of educational, cultural, social, sports, and artistic experiences both inside and outside the classroom managed by the school ((Hasan Langgulong, 198: 483).

In the islamic philosophy of education, Allah Swt is essentially al-Alim or muallim who educates all his creatures. In this case, there are two ways that Allah Swt does in educating his creatures, namely directly and indirectly. The Islamic education curriculum is basically a tool or instrument to educate students in developing

the potential of *jismiyah* and *ruhiyahnya* so that they will be able to re-recognize and affirm their primordial *shahadah* against Allah Swt (Al Rasyidin, 2008:162).

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If applied in the Islamic education curriculum, the curriculum serves as a guideline used by educators to guide their students towards the highest goal of Islamic education, through the accumulation of a number of knowledge, skills and attitudes. In this case, the process of Islamic education is not a process that can be carried out carelessly, but should refer to the conceptualization of plenary human beings (*insan kamil*) whose strategies have been systematically arranged in the Islamic education curriculum (Abdul Mujib, 2010:152).

In subsequent developments, the understanding of the curriculum is not only limited to educational programs but can also be interpreted according to its function. That is:

- 1) Curriculum as a study program, which is a set of subjects that are able to be studied by students in schools or other educational institutions.
- 2) Curriculum as content, namely data or information listed in class books without being equipped with data or other information that allows learning to arise.
- 3) Curriculum as a planning activity, that is, a planned activity about the things to be taught and in a way how it can be taught with good results.
- 4) Curriculum as a learning outcome, that is, a whole set of goals to obtain a certain result without specifying the intended ways of obtaining those results, or a set of planned and desired learning outcomes.
- 5) Curriculum as a cultural reproduction, namely the transfer and reflection of the cultural items of the community, so that the children of the younger generation of the community have and understand.
- 6) Curriculum as a learning experience—that is, the entire planned learning experience under the leadership of the school.
- 7) Curriculum as production, that is, a set of tasks that must be performed to achieve the results set in advance (Abdul Mujib, 2010:153).

2. Scope of Islamic Education Curriculum

In general, today's curriculum designers set the scope of the curriculum to include four parts. First, the part that deals with the goals to be achieved in the teaching and learning process. Second, a section containing knowledge, information, data, activities, and experiences that are material for the preparation of a curriculum whose content is in the form of subjects which are then included in the syllabus. Third, the section containing the method or manner of conveying the subject. Fourth, a section containing methods or ways of assessing and measuring the teaching results of a particular subject (Abuddin Nata, 2001:125).

Meanwhile, the scope of the Islamic education curriculum covers the entire area of Muslim human life, both within the scope of the area of caliphate and its devotion to Allah Swt as a creature of worship (Al Rasyidin, 2008:163).

Therefore, in the context of the human caliphate area, the Islamic education curriculum must contain:

- a. The essence of Man as: *Abd Allah*, has the potential of *jismiyah* and *ruhiyah* and caliph in advance of the earth.
- b. Man's capacity or ability to emulate and develop the divine qualities summed up in *al-Asma al-Husna* into him.
- c. *Adab* or *akhlaq karimah*, that is, universal values for arranging one's own life, society, and the universe that are healthy, elegant and noble.
- d. *Al-ilm*, that is, the science that man needs to be able to carry out the duties of his caliphate.
- e. The *Sunnah* of Allah, that is, the change and development of nature and human life where they are required to equip themselves with good knowledge, skills and personality

Then in the context of the area of self-devotion to Allah Swt, the content of the Islamic education curriculum must contain:

- a. The essence of man as an *abd* of God which is: a spiritual being, surrendering and worshiping him, a being who is commanded not to believe in him, a being who is commanded to be sincere in worship.
- b. The broad-dimensional duties of human devotion, both in vertical and horizontal dimensions (*habl min Allah Wa habl min al-nas*).
- c. *Al-Ilm*, that is, all the science needed by man to be able to realize his function as a creature of worship (Al Rasyidin, 2008:163).

Abdul mujib mentioned that there are several components in the curriculum, namely:

- a. Purpose.
- b. Curriculum content, in the form of learning materials that are programmed to achieve predetermined educational goals. The material is organized into a syllabus. And in applying it, it is also included in the learning unit and lesson plan.

- c. Media (facilities and infrastructure), media is a means of learning to describe the content of the curriculum so that it is easier for students to understand.
- d. Strategy, that is, referring to the approach and teaching methods and techniques used.
- e. Learning Process, through the learning process there will be changes in behavior in students as an indicator of the success of curriculum implementation. Therefore, in the learning process, conducive learning facilities are required, so as to enable and encourage the creativity of students with the help of educators.
- f. Evaluation, with (assessment) can be known how to achieve the objectives (Abdul Mujib, 2010:153)

3. Principles of Islamic Education Curriculum

The curriculum as one of the components of education that plays a very important role in delivering the expected educational goals, must have principles that are the main strengths that influence and shape the curriculum material, the composition and organization of the curriculum

According to Ramayulis, there are 5 basic principles or laws of the Islamic education curriculum, namely:

- a. Religious Principle, that is, the principle established based on divine values contained in the Qur'an and As Sunnah. Besides these two sources, there is also another source, namely the principle sourced from Ijtihad.
- b. Philosophical Principles, namely principles that provide direction and compass to the goals of Islamic education, with a philosophical basis, so that the curriculum structure contains a truth, especially truth in the field of values as a view of life that is believed to be a truth. The philosophical basis also brings the formulation of the Islamic education curriculum on three dimensions, namely the ontological dimension, the epistemological dimension, and the axiological dimension.
- c. Psychological Principle, that is, the principle that considers the psychic stages of the learner, which is related to physical development, maturity, physical talents, intellectuals, language, emotions, social, individual needs and desires, interests and abilities.
- d. Sociological principle, which is a principle that gives implications that the educational curriculum plays an important role in the delivery and development of culture, the process of individual socialization, and the reconstruction of society.
- e. Organizational Principle, which is the principle that presents the subject matter, namely the organization of the curriculum. This principle is based on the psychological theory of associations. What considers the whole is the number of parts, thus making the curriculum a fragmentary course (Ramayulis, 2008:125)

Based on the principles above, in compiling the Islamic education curriculum, it must be based on curriculum principles. So that the preparation of the Islamic education curriculum can really be arranged correctly.

4. Characteristics of the Islamic Education Curriculum.

Omar Muhammad al-Toumy al-Shaibani mentioned five characteristics of the Islamic education curriculum. The five characteristics are:

- a. Highlight religious and moral objectives on their various purposes and their contents, methods, tools, and techniques in a religious style. Everything that is taught and practiced in a moral religious environment is based on the Qur'an and al-sunnah.
- b. Widespread attention and thoroughness. That is, a curriculum that truly reflects the spirit of thought and its teachings is a broad and comprehensive curriculum. In addition, he also pays attention to the development and guidance of all personal aspects of students in terms of intellectual, psychological, social, and spiritual. Guiding the spiritual aspects of the learner, and properly coaching aqidah, strengthening the relationship with his god, educating his morals, through the study of religious science.
- c. The relative balance between the content in the curriculum of the sciences and arts, the experiences, and the various teaching activities to be used. In addition, it is also balanced between knowledge that is useful for individual development and social development.
- d. Be thorough in arranging all subjects needed by students.
- e. The curriculum that is compiled is always adjusted to the interests and talents of students (Omar Hamalik al-Toumy Al-Syaibani, 1979:490)

Meanwhile, according to Hasan Basri, the characteristics of a competency-based curriculum (KBK) are as follows:

- a. Emphasize the achievement of student competencies, both individually and classically.
- b. Oriented towards learning outcomes and diversity.
- c. Delivery in learning using varied approaches and methods.
- d. Learning resources are not only teachers, but also other learning resources that meet the educational element.
- e. Assessment emphasizes the process and learning outcomes in an effort to master or achieve a competency. (Hasan Basri, 2009:135)

5. Principles of Islamic Education Curriculum

In addition to having the characteristics as mentioned above, the Islamic education curriculum has several principles that must be upheld. The principles are:

- a. The principle of perfect linkage with religion, including its teachings and values. Every part contained in the curriculum, starting from the purpose, content, teaching methods, ways of treatment, and so on must be based on the religion and morals of Islam.
- b. The overall principle (universal) on the objectives and content of the curriculum, which includes the purpose of fostering its creed, reason and physique, and other things that benefit society in spiritual, cultural, social, economic, political development, including the sciences of religion, language, humanity, physical, practical, professional, fine arts, and so on.
- c. The principle of relative balance between the objectives and content of the curriculum. The nature of the principle of curriculum balance
- d. The principle of the relationship between the talents, interests, abilities, and needs of the learner. Likewise with the surrounding nature both physical and social in nature in which the learner lives and interacts.
- e. The principle of maintaining individual differences between students, both in terms of interests and talents.
- f. The principle of accepting development and change according to the development of the times and places.
- g. The principle of linkage between various subjects and the experiences and activities contained in the curriculum.

The principles of the Islamic education curriculum according to the Depag RI Team are as follows:

- a. Goal-oriented principles. which implies a purposeful curriculum activity.
- b. The principle of relevance. The implication is to propose that the established curriculum should be formed in such a way. So that the demands of curriculum education can meet the type and quality of labor needed by the community, as well as vertical demands in carrying out divine values.
- c. The principle of efficiency and effectiveness. The implication is to propose that curriculum activities can utilize time, energy, costs, and other resources carefully and appropriately, so that the results are adequate and meet expectations and produce good results.
- d. The principle of program flexibility. The implication is that the curriculum is structured so flexibly, that it can be adapted to local situations, as well as developing time without changing the desired educational goals.
- e. The principle of integrity. The implication is to strive for the curriculum to produce a whole person, a human being who is able to integrate between the dhikr faculty and the faculty of thinking, and a human being who can harmonize the life of the world and the hereafter.
- f. The principle of continuity (istiqamah). The implication is how the curriculum is arranged consisting of continuous sections with other curriculum activities, both vertically and horizontally.
- g. The principle of synchronicism. The implication is how a curriculum can be rhythmic, unidirectional, and agreeable, and do not let other curriculum activities occur, contradict or kill other activities.
- h. The principle of objectivity. The implication is that the curriculum is carried out through the demands of objective scientific truth, leaving aside the irrational influences of emotions.
- i. Democratic principles. The implication is that the implementation of the curriculum must be carried out in a democratic manner. That is, understanding each other, understanding the circumstances and situations of each subject and object of the curriculum.
- j. Principles of activity analysis. This principle contains demands that the curriculum be constructed through a process of analyzing the content of subject matter, as well as behavioral analysis in accordance with the content of the subject matter.
- k. The principle of individualization. That is, curriculum principles that pay attention to differences in carrying and the environment in general which includes all aspects of the student's personality, such as physical differences, disposition, intelligence, talents and their advantages and disadvantages.
- l. The principle of lifelong education. This concept is applied in the curriculum given the integrity of the potential of the human subject as a developing subject and the need for the integrity of the potential of the human subject as a developing subject and the need for the integrity of the insight (orientation) of the human being as a subject aware of value. All of these things will not be achieved without continuous learning (Tim Depag RI, 1979:18).

6. Islamic Education Curriculum Orientation

The Islamic education curriculum is oriented towards:

- a. The orientation of value preservation, in the Islamic view, values are divided into two kinds, namely: values that come down from Allah SWT, which are called divine values, and values that grow and develop from human civilization itself which is called human values.

- b. Orientation to students, this orientation provides a compass to the curriculum to meet the needs of students tailored to their talents, interests and potentials, as well as the needs of students, this orientation is directed to the development of the dimensions of its learners.
- c. Orientation to science and technology, the progress of an era is marked by advances in science and technology and the products it produces.
- d. Orientation to social needs, developed society is a society characterized by the emergence of various civilizations and cultures so that the society undergoes rapid changes and developments. Since life is thriving, without development means no life.
- e. Orientation to the workforce, the educational curriculum is directed to meet the needs of work. After graduating from a school institution, students are expected to have professional, productive, creative, and innovative abilities and skills, able to utilize natural resources and all situations that affect them (Ramayulis, 2008:138).

III. CONCLUSION

The Islamic education curriculum is basically a tool or instrument to educate students in developing the potential of *jismiyah* and *ruhiyahnya* so that they will be able to re-recognize and affirm their primordial *shahadah* against Allah Swt. So the Islamic education curriculum must be applied by every educational institution, especially Islamic educational institutions. Because if the curriculum has been well arranged, then the practice must also be good as well. Finally, we all hope that in the future the Islamic education curriculum can be created well, based on principles, principles, and content in the preparation of the Islamic education curriculum. So that Islamic education is able to compete and give color to the world of education and not be left far behind by general education.

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