



Construction of Islamic Education Curriculum in the Philosophy of Islamic Education Perspective

Hasan Bakti Nasution¹, Saiful Ahyar², Zainal Abidin³

¹(State Islamic University of North Sumatra, Indonesia)

²(State Islamic University of North Sumatra, Indonesia)

³(State Islamic University of North Sumatra, Indonesia)

* Corresponding Author. E-mail : zainalabidin@iaidu-asahan.ac.id

Receive:17/09/2022

Accepted: 20/09/2022

Published: 01/10/2022

Abstract

This research focuses on the Construction Of an Islamic Education Curriculum In The Philosophy Of Islamic Education Perspective, the method used in this research is the library research approach. while the results of the study show that the Islamic education curriculum aims to contribute to achieving comprehensive and integrated development for individual students, opening the veil of talent, willingness and developing desired interests, skills, knowledge, skills, and attitudes; instilling good habits, morals and attitudes, and basic skills to gain knowledge; prepare them to assume the responsibilities and roles they assume in society; develop religious, cultural, thought, social, and political awareness within themselves.

Keywords: Curriculum, Philosophy, Islam

Introduction

Human different perfect beings with creatures other, gifted mind and mind by God. So that could actualize herself as caliph in advance earth. To reach perfection, humans must through various processes. One of their education. Islamic education that is based on the Al-Quran and Al-Hadith, should be able to answer the challenges that exist, especially in the world of education today and in the future. (Siregar 2022).

In achievement destinations naturally need something careful planning, as well as in the world of education. Destination education will achieve if occur the process of planning to reach it (Lumbangaol 2020). In the world of education, programs that have been planned it is called curriculum education. This means that all educational content must be neatly arranged in the curriculum so that when it is implemented in the world of education it will be directed and the target

of success will be achieved. (Fadhli 2017; Mansur Hidayat Pasaribu 2020). Besides, that can not be ignored is the philosophy of Islamic education that provides instruction for the achievement of the purpose of Islamic education, both specific and general

The word "curriculum" comes from the Latin "a little racecourse" (a distance that must be covered in a competition by the body), which is then transferred to the meaning of education into a "circle of instruction" which is a teaching environment, in which the teacher and students are involved in it (Hamalik 2007).

(Anwar 2019) formulate that a curriculum is many educational, cultural, social, sports, and artistic experiences, both inside and outside the classroom managed by the school. From some of the definitions above, it can be stated that the curriculum does not only contain many subjects at school, but also includes many experiences gained,

both at school and outside of school, namely in the surrounding community.

(Monica and Yaswinda 2021; Sumedang 2014)

In general, the curriculum is structured with various main aspects that characterize which include:

- a. Educational goals to be achieved by the curriculum
- b. Knowledge, sciences, data, activities, and experiences that are the source of the formation of the curriculum
- c. Methods and methods of teaching and guidance followed by students to push them in the direction desired by the desired goals;
- d. The methods and methods of assessment used in measuring the results of the educational process designed in the curriculum (Jalaluddin & Usman, 1994: 44). Al-Shaybani said that the Islamic education curriculum should have the following characteristics:
 - a. Highlights religious and moral subjects. Religion and morals should be taken from the Qur'an and hadith as well as examples from previous pious figures
 - b. Paying attention to the overall development of students' aspects, namely physical, intellectual and spiritual
 - c. Taking into account the balance between the individual and society, the world and the hereafter, human reason and spirituality, the balance is of course relative because it cannot be measured objectively.
 - d. Also pay attention to fine arts, namely carving, carving, beautiful writing, drawing, and the like. In addition, it also pays attention to education as well as physical education, military training, techniques, skills, and foreign languages even though all of these are given to individuals actively based on their talents, interests, and needs.
 - e. Taking into account the cultural differences that often exist among humans due to differences in places and times, the curriculum is designed according to culture (Al-Shaybânî, 1979:489-517)

Method

Study this use type study library (Library Research), namely series related activities with method library data collection. According to Abdul Rahman Sholeh, a research library (library research) is research that uses a method for getting

information data with put facilities in the library, such as books, magazines, documents, notes storied history, Or study literature purely related to object research.

In the study, the author using a content analysis approach model (study) content), researched this character's deep discussion to contents something information written or printed in the mass media.

Results and Discussion

Development Education curriculum Islam in Perspective Philosophy Islamic education

By Etymology, curriculum originated from Greek is Curir which means runner, and curer which means the place gallop. This means something must aim taken. A curriculum is a design program education that contains amount eye necessary lessons and a program of activities as a condition for adopting an educational program certain packaged in activity curriculum (intra-curricular), activities participation curriculum (co-curriculum), and outside activity curriculum (extra-curricular). Curriculum can also be known as whole effort institution education To use reach goals that have been determined and designed systematically (Wardhana 2016).

By philosophy, reality curriculum is the model that education refers to shape the image of school with realized destination agreed education. Curriculum no character stiff, but dynamic, actual, theoretical, and applicable. Curriculum arranged under destination institution education that alone (Hamalik 2008).

In the world of Islamic education, the term curriculum is a clear path through which educators or teachers train with people who are educated or trained to develop their knowledge, skills, and attitudes. From the existing definition, the curriculum is not only in terms of words or word meanings, but also emphasizes its ideal functions, including (Sani 2014) :

1. Curriculum as a study program namely set eye able lessons learned by children to learn at school nor agency education other.
2. Curriculum as content, that is load amount of data or information listed in books text or information another possible emergence of the learning process.
3. Curriculum as activity planning, that is load planned activities about things that will teach

and with method how Thing the could teach by effective and efficient.

4. Curriculum as results study, that is load set the whole purpose for getting something results certain, without specifying the way to go for getting results. Load set results planned and desired learning.
5. Curriculum as cultural reproduction, namely the process of transformation and reflection details culture community to be owned and understood participant educate as part from Public that.
6. Curriculum as experience study, that is whole experience planned study under leader head school.
7. Curriculum as production, that is a set must do task conducted for reach set result more first.

Shapes Curriculum

To achieve destination education, needed an aligned curriculum to be achieved. The required curriculum must also be character dynamic not stiff. The forms curriculum according to Abdurrahman an-Nahlawi divided into four forms that are (Hamalik 2008) :

1. *Separate-subject Curriculum*

Form curriculum this form about separation Among eye lesson one with the others. Between eye lessons no need to connect, they stand up alone. Materials and knowledge are separated from device other knowledge.

2. *Correlated Curriculum*

The curriculum serves knowledge that seems to character continuity, the chain with device other knowledge. Every eye must chain connected with the eye chain before. So that every lesson will start, before reviewing or discussing Theory then made base Theory next. Sometimes material in each related semester with meter ever he studied.

3. *Integrated Curriculum*

Form the most coherent and coordinated curriculum between parts and materials of his lessons. Whole Theory lessons and knowledge that will be taught to participant educate must be related to the subject to center the attention of the participants educate. Because every curriculum that must there is center attention from everyone involved in education.

4. *Activity Curriculum*

Curriculum coordination series activity, which is raised from participants ' lives

educate, or from life Public them. Activity this seen can develop knowledge as well as experience participant educate, beside can be realized various destination people and goals education as well as teaching for them. Activity this in the form of discussion, field trip, out bond.

Principles Curriculum In Islam

The curriculum is one component of education that plays a very large role, it can also be called the heart of education. The curriculum plays a role in realizing destination education so that in preparation is very necessary noticed because one error could disturb the achievement of Educational goals (Zaini 2019).

As for the base in Becomes base curriculum education Islam :

- a. Basic Religion

All systems of Islamic education must put base philosophy, goals, and curriculum in Islam or Islam Islamic law with all the content. All that return to two sources main in Islam, namely the Qur'an and the Sunnah of the Prophet SAW.

After the second source, this then uses sources from another branch used for explaining law or rule general from the second source main Islamic education. Between sources, another branch used namely ijma', qiyas, interests common, and which is considered good (istishsan). from whole here Islamic education takes philosophy, goals, basics curriculum, and methods. Based on Thing that, a curriculum based on religion must be capable covers the construction of strong faith. The curriculum must also embed in based soul strong religious teachings and morals.

To reach the desired goal, must be a curriculum in Islamic religious education and comprehensive contents, exceeding religious sciences and their tools including tafseer, hadith, fiqh, basics faith, knowledge Hadith, Suggestion fiqh, nahwu, sharaf, balaga, adab, and others. So that must contain all useful knowledge in religion and the world including philosophy, tarkh, science nature, science falaq, medicine, mathematics, engineering, science, physics, with all its branches and other knowledge useful, as long as study the apply in skeleton faith and morality.

- b. Basic Philosophy

According to (Nahlawi nd), this basis provides direction and compass for the goals of Islamic education, with a philosophical basis, so that the curriculum structure contains a truth,

especially the truth in the field of values as a view of life that is believed to be a truth. The philosophical basis contains a value system, both related to the value and meaning of life and life, life problems, norms that arise from individuals, groups of people, or a nation that is motivated by the influence of religion, customs, and individual concepts about education.

Principle philosophy brings formula curriculum Islamic education to three dimensions: ontology, epistemology, and axiology. Dimension ontology direct curriculum for more many gives protege opportunity for relating directly with physical objects. At first, the dimension this applied by Allah swt. in His teaching to Prophet Adam with telling or teach What is the name objects (Surah Al-Baqarah [2]: 31), and yet come to the stage reasoning or development insight; Dimension epistemology is embodiment valid curriculum must be based on method construction the so-called knowledge with method scientific nature invite think thorough, reflective and critical, implications dimensions epistemology in formula curriculum, content tend flexible because knowledge generated character no absolute, tentative, and can changeable (Surah Al-Baqarah [2]:26-27); and dimensions axiological, directing formation planned curriculum so way to give self-satisfaction child educate for have desired values. Task third dimension is the framework for the formulation of curriculum Islamic education. Various types of philosophy, basically make repertoire thinking intellectual in the field of the curriculum other Islamic education, the more lots contributions theories and concepts. Theories and concepts engendered from various types of Genre philosophy no could so just receive or rejected, however, selected more first and result modified on treasure curriculum Islamic education.

c. Basic Psychology

Related with characteristic features development individual participant educate, stage maturity, talents physical, intellectual, linguistic, emotional, and social needs, interests, various skills, individual differences, influencing factors growth, learning process, observation participant educate and others who are psychological (Muhibbinsyah 2003).

Problem this not ignored by Islamic education in curriculum and methods his teaching. Thinking Islamic education as a whole invite and encourage for make curriculum in line with

characteristic features development student; under Step maturity and talent in various side development; notice skills, needs, desires, nature of the learning process, observation, thinking and different individual with other people; promote study; pour out energy and participate as well as with actors in the educational process; and help get the necessary knowledge, skills and attitudes.

d. Social Fundamentals

Related with characteristic features of Islamic society that apply educational and cultural processes Public this is general or character special.

The task of the curriculum itself is based on a social basis, this is so that it participates in the correctional process for students; their adjustment to the Islamic society in which they live; acquire good habits and attitudes in the community, and the desired way of thinking and behaving, healthy socializing, cooperative attitude, respect for responsibility and willingness to sacrifice to defend the faith, homeland, knowledge, and skills that will increase their productivity and participation in build people and nations.

The fourth principle is that should make based on the arranged curriculum of Islamic education. The fourth principle the no is standing principle alone, but each other binds and is one unified whole from other principles. So that shaped curriculum and unified Islam.

Conclusion

The conclusion that can be drawn from this paper is that the Islamic education curriculum aims to contribute to achieving a comprehensive and integrated development for individual students, opening the veil of talent, willingness and developing desired interests, skills, knowledge, skills, and attitudes; instilling good habits, morals and attitudes, and basic skills to gain knowledge; prepare them to assume the responsibilities and roles they assume in society; develop religious, cultural, thought, social, and political awareness in themselves.

Based on the discussion above, it can be concluded that the curriculum is an educational design program that contains many subjects and program activities that are needed as a condition to achieve educational goals. The philosophy of Islamic education plays a role as a determinant of the general goals of education, providing direction for the achievement of Islamic education goals and their development so that the curriculum contains

values that are believed to be true to achieve predetermined Islamic educational goals.

References

- Anwar, Bakri. 2019. "Kompetensi Pedagogik Sebagai Agen Pembelajaran." *Shaut al Arabiyyah*.
- Fadhli, Muhammad. 2017. "Manajemen Peningkatan Mutu Pendidikan." *Tadbir: Jurnal Studi Manajemen Pendidikan* 1(2): 215. <http://journal.iaincurup.ac.id/index.php/JSMPI/article/view/295>.
- Hamalik, Oemar. 2007. *Dasar-Dasar Pengembangan Kurikulum*. 2007: PT Remaja Rosdakarya.
- . 2008. *Manajemen Pengembangan Kurikulum*. Bandung: Remaja Rosdakarya.
- Lumbangaol, Tinurbaya. 2020. "Penerapan Strategi Pembelajaran Mind Mapping Untuk Meningkatkan Hasil Belajar Siswa Pada Materi 'Teks Panjang' Mata Pelajaran Bahasa Indonesia Di SDN 173346 Dolok Martumbur Kecamatan Muara Kelas IV T.P 2018/2019." *Journal Of Education And Teaching Learning (JETL)* 2(2): 27-34. <http://pusdikra-publishing.com/index.php/jetl/article/view/62>.
- Mansur Hidayat Pasaribu, Muhammad Fuad Zaini. 2020. "Curriculum Planning In Boarding School Tahfizil Qur'an Islamic Center Foundation." *Journal Of Education And Teaching Learning (JETL)* 2(1): 1-9. <http://pusdikra-publishing.com/index.php/jetl/article/view/50>.
- Monica, Mici Ara, and Yaswinda Yaswinda. 2021. "Analisis Implementasi Kurikulum 2013 PAUD Di Masa Pandemi Covid-19 Di Indonesia." *Jurnal Basicedu* 5(2): 643-53. <https://jbasic.org/index.php/basicedu/article/view/781>.
- Muhibbinsyah. 2003. *Psikologi Belajar*. Jakarta: Raja Grafindo Persada.
- Nahlawi, An. *Pendidikan Islam Di Rumah, Sekolah, Dan Masyarakat*. Terj. Shihabuddin. Jakarta: Gema Insani.
- Sani, Ridwan Abdullah. 2014. *Pembelajaran Sainifik Untuk Implementasi Kurikulum 2013*. Jakarta: Bumi Aksara.
- Siregar, Yuliana. 2022. "Ethics of Learners in the Quranic Perspective." *Journal Of Education And Teaching Learning (JETL)* 4(2): 150-58. <https://pusdikra-publishing.com/index.php/jetl/article/view/645>.
- Sumedang, Universitas Pendidikan Indonesia Kampus. 2014. "Membedah Anatomi Kurikulum 2013 Untuk Membangun Masa Depan Pendidikan Yang Lebih Baik." *UPI Sumedang Press*: 247.
- Wardhana, Raden Aditya nandi. 2016. "Pengaruh Kepemimpinan Kepala Sekolah, Profesionalisme Dan Pelatihan Guru Terhadap Implementasi Kurikulum 2013 SMKN Yogyakarta." *Jurnal Akuntabilitas Manajemen Pendidikan* 4(2): 257. <http://journal.uny.ac.id/index.php/jamp/article/view/10812>.
- Zaini, Muhammad Fuad. 2019. "The Implementation Of Learning Management In Class Viii Madrasa Tsanawiyah Islamiyah (MTS) YPI Batangkuis." In *International Conference on Islamic Educational Management (ICIEM)*, https://scholar.google.co.id/citations?user=9xE516oAAAAJ&hl=id#d=gs_md_cita-d&u=%2Fcitations%3Fview_op%3Dview_citation%26hl%3Did%26user%3D9xE516oAAAAJ%26citation_for_view%3D9xE516oAAAAJ%3Au5HHmVD_uO8C%26tzom%3D-420.