

# Curriculum Based on Islamic values

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**Abstract:** The success of education does not depend on one of the components alone, but concerns all components that cannot be separated from one another, so that the main goal of such education can be achieved. Planning is the spirit of every scientific activity which is certainly carried out systematically and structured. Similarly, education requires a planned program that can lead the educational process to the desired goal. The process of implementation to assessment in education is better known as the curriculum. The method used in this research is library research by conducting a literature study on the curriculum and its implementation. The result showed that the curriculum component in education has an important role and position, because it is the operationalization of the goals to which it aspires, even the goals will not be achieved without the involvement of the educational curriculum. The frame of thought that underlies this research is that an integrated curriculum based on Islamic values is one of the efforts to balance general and religious education. So it is hoped that students will become integrated individuals who have general knowledge and religion that is appropriate and in harmony with the surrounding environment.

**Keywords,** Curriculum, Education, Islam

## INTRODUCTION

The curriculum is a set of plans to achieve learning objectives for students. Thus, more specifically the curriculum can be interpreted as a document that contains the formulation of goals, teaching materials, teaching and learning activities, schedules and evaluations. In addition, the curriculum can also be described as a written document resulting from mutual agreement between curriculum compilers and education policy holders with the community that covers a certain scope, both micro-scope in a school, as well as macro in districts/cities, provinces and countries as a whole<sup>12</sup>.

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<sup>1</sup> Maya Puspita Dewi and Muh Barid Nizarudin Wajdi, "Optimizing the Role of Nganjuk Government in Online Learning during the Pandemic," *EDUCATIO: Journal of Education* 6, no. 1 (2021): 79–87.

<sup>2</sup> Patrick Charland et al., "Curriculum Response to the Crisis," *Prospects* (2021); Ivor F. Goodson and John F. Schostak, "Curriculum and Coronavirus: New Approaches to Curriculum in the Age of Uncertainty," *Prospects* (2021); Tambet Matisen et al., "Teacher-Student Curriculum Learning," *IEEE Transactions on Neural Networks and Learning Systems* (2020).

Every human being must experience a process of education or learning, but not all of them understand the meaning of education, educators and education. To understand education, there are two terms that can lead to understanding the nature of education, namely the words *paedagogie* and *paedagogiek*. *Paedagogie* means education while *paedagogiek* means education. Therefore, it is not surprising that *paedagogic* or educational science is a systematic science or theory about the actual education for the child or for the child until he reaches maturity<sup>3</sup>.

Education in Indonesia in reality cannot be separated from various kinds of problems. Educational massization is everything that is a matter of implementation of educational activities. Talking about education is a basic aspect of human life, a person not only gains knowledge, but is also taught to be good in character and noble character. Armed with education, a person will become a useful, useful, knowledgeable person, so as to be able to improve the standard of living or improve fate in a better direction. And the factor of the low quality of education is the weakness of teachers in exploring the potential of children. Educators often impose their will without ever paying attention to the needs, interests and talents that their students have<sup>4</sup>.

And an integrated curriculum is a combination of a general curriculum that prioritizes mastery of aspects of science and technology (Science and Technology) and is combined with a leadership curriculum based on the cultivation of morals as the core ethical values. In Islamic education, the integrated curriculum seeks to reunite the dichotomy between general and religious education, thus giving birth to plenary education that adapts to the demands of the times without losing guidance on its spiritual aspects. The ultimate goal of Islamic education according to Al-Abrasyi in Tafsir is the cultivation of morals and mastery of knowledge, the development of reason and morals, the happiness of the afterlife and the noble character. Because the curriculum serves as a guideline or reference in carrying out the learning process. And for parents, this curriculum serves as a guide in educating and guiding their children while studying at home<sup>5</sup>.

From the description above, the main topic of discussion can be formulated in this paper, namely how the islamic-based education curriculum.

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<sup>3</sup> José Ignacio Palacios Osma, Diego Alexander Gómez López, and Alexandra Abuchar Porra, "Maturity Model for Virtual Education," *IBIMA Business Review* (2021); Maytha AL-Ali and Adam Marks, "A Digital Maturity Model for the Education Enterprise," *Perspectives: Policy and Practice in Higher Education* (2022).

<sup>4</sup> Angga Saputra, "Kebijakan Pemerintah Terhadap Pendidikan Inklusif," *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* (2018); Kelly C. Margot and Todd Kettler, "Teachers' Perception of STEM Integration and Education: A Systematic Literature Review," *International Journal of STEM Education*, 2019; Wei Chen and Fengwei Dai, "Evaluation of Talent Cultivation Quality of Modern Apprenticeship Based on Context-Input-Process-Product Model," *International Journal of Emerging Technologies in Learning* (2021).

<sup>5</sup> Xiaoming Sheng, "Home Education and Law in China," *Education and Urban Society* (2018); Richard Davies, "Home Education: Then and Now," *Oxford Review of Education* (2015); Nina Maxwell et al., "Home Education for Children with Additional Learning Needs—a Better Choice or the Only Option?," *Educational Review* (2020).

## METHODS

The method used in this research is library research by conducting a literature study on the curriculum and its implementation

## RESULT AND DISCUSSION

### Understanding the Curriculum

Etymologically curriculum comes from the word *currir* which means to run and *curere* which means a place to race, both of which are words in Greek. Meanwhile, the curriculum in Arabic is interpreted by the term *Manhaj*, which means the path of light passed by man in his field of life. In the context of education, curriculum means the bright path that educators go through with students in order to develop knowledge, skills, attitudes and values. In the form of a set of plans and media to deliver educational institutions in realizing the desired educational goals<sup>6</sup>.

And in the book *Curriculum Planning and Development* states that the curriculum is a set of educational programs in which it contains various teaching materials and learning experiences, which are designed and planned systemically on the basis of applicable norms that educators and students use as joint guidelines in the learning process to achieve educational goals<sup>7</sup>. And Oemar Hamalik in his book *Curriculum Development Management* states that the curriculum is an educational program created by educational institutions for learners. Based on the educational program, students carry out various learning activities so as to be able to encourage their development and growth in accordance with the educational goals that have been set. More broadly, the curriculum is not only a collection of subjects, but everything that can affect the development of students, including physical facilities and infrastructure<sup>8</sup>.

And it can be concluded from the understanding above that this curriculum contains content and subject matter, namely a number of subjects (subject matter) that must be taken to obtain a certain amount of knowledge. Second, the curriculum as a learning plan, which is an educational program provided to teach students. Third, the curriculum as a learning experience, where the teaching and learning process is packaged in the curriculum other than in the classroom, also includes activities in the teaching and learning process outside the classroom. So in essence the curriculum is all activities that provide learning experiences both inside and outside the classroom.

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<sup>6</sup> Izzuddin et al., "The Curriculum Development of Arabic Instruction to Improve Student's Writing Skills," *Universal Journal of Educational Research* (2020); Hamdy Mubarak et al., "Arabic Curriculum Analysis," 2021; Burhan Yusuf Habibi, "INTEGRASI KURIKULUM BAHASA ARAB PESANTREN TRADISIONAL DAN MODERN DI MADRASAH ALIYAH PROGRAM KEAGAMAAN," *Arabi : Journal of Arabic Studies* (2019); Fatwiah Noor, "Kurikulum Pembelajaran Bahasa Arab Di Perguruan Tinggi," *Arabiyatuna : Jurnal Bahasa Arab* (2018).

<sup>7</sup> Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam Di Sekolah, Madrasah, Dan Perguruan Tinggi* (Jakarta: RajaGrafindo Persada, 2009).

<sup>8</sup> Oemar Hamalik, "Dasar-Dasar Pengembangan Kurikulum," *Bandung: PT. Remaja Rosdakarya* (2007).

And Soedjiarto interprets the curriculum at five levels, namely: first, as a set of goals that describe various abilities (knowledge and skills), values and attitudes that must be mastered and possessed by students from an educational unit; secondly, as a material framework that gives a description of the areas of study that the protégé needs to learn in order to master a series of abilities, values and attitudes that the protégé must institutionally master after completion with his education; third, curriculum is defined as an outline of material from a field of study that has been chosen to be used as an object of learning; fourth, curriculum is defined as guidelines and textbooks that are compiled to support the teaching and learning process; fifth, curriculum is defined as the form and type of teaching and learning activities experienced by students, including various types, forms, and frequency of evaluations that are used as an integrated part of the teaching and learning strategies that are planned to be experienced by students ( students).

According to the analysis described by Soedjiarto, the definition of curriculum from the first to the fourth level is included in a cluster of national curriculum tools, while at the fifth level it is an implementation of the curriculum which is the responsibility of teachers (educators) in particular and schools in general. And the five notions shown above as a unified system that is hierarchically and consequently related<sup>9</sup>.

And it has been explained in Ahmad Tafsir's book with the title, Education in an Islamic Perspective, that a curriculum contains or consists of components where the components are interrelated, even each is an intergral part of the curriculum, namely<sup>10</sup>:

1. Purpose
2. Fill
3. Method
4. Evaluation

In the world of education, the term curriculum is interpreted in different senses by experts. Curriculum in the world of education as Maurice Dulton said "Curriculum is understood as experiences gained by learners under the auspices of the school". Meanwhile, Ronald C. Doll said that, "The school curriculum is a process content, both formal and informal, intended for learners to acquire knowledge and understanding, develop skills and change the appreciation of attitudes and values with the help of the school".

Curriculum in islamic education according to Al-Shaibani's thoughts on curriculum (manhaj) literally curriculum means the path of light passed by man in various areas of his life. In education,

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<sup>9</sup> Soedijarto Soedijarto et al., "Sejarah Pusat Kurikulum" (Pusat Kurikulum dan Perbukuan, Badan Penelitian dan Pengembangan ..., 2018).

<sup>10</sup> Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam* (Remaja Rosdakarya, 1992).

the curriculum is a bright path that educators and students go through to develop the knowledge, skills, and attitudes of these students<sup>11</sup>.

### **Curriculum Functions**

One of the functions of the curriculum is as a tool to achieve educational goals, which basically the curriculum has the main components and supporting components that are interrelated and interact with each other in order to achieve these goals. A component is a system of various components that are interrelated and cannot be separated from each other, because if only one component does not exist or does not work as it should.

Purpose is a very important component in structuring a curriculum. If likened, the goal is a heart in the body system. Therefore the goal is the first and foremost component. The goal component is related to the direction or target to be achieved in the implementation of education. Each curriculum planner must set the direction of education to go. Each component in the curriculum above is actually interrelated with each other and even each component is an integral part of the curriculum.

Related to the function of the curriculum for these students as a subject of education, there are six functions of the curriculum, namely:

Adjustment Function (the adjustive or adaptive function), which implies that the curriculum as an educational tool must be able to direct students to have a well-adjusted nature, namely being able to adjust themselves to the environment, both the physical environment and the social environment.

The integrating function, which implies that the curriculum as an educational tool must be able to produce whole individuals. Students are essentially members and an integral part of society. Therefore, the student must have the personality needed to be able to live and integrate with his society.

The differentiating function, which implies that the curriculum as an educational tool must be able to provide services to individual differences of students. Each student has differences, both from physical and psychic aspects, that must be valued and well served.

The preparatory function (the propaedeutic function), which means that the curriculum as an educational tool must be able to prepare students to continue their studies to the next level of education. In addition, the curriculum is also expected to prepare students to be able to live in society if for some reason, they cannot continue their education.

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<sup>11</sup> Saami Shaibani, "Learning Physics by Experiment: III. Lenses," in *APS April Meeting Abstracts*, vol. 2018, 2018, F01-005.

The selective function, which implies that the curriculum as an educational tool must be able to provide opportunities for students to choose a learning program that suits their abilities and interests. This electoral function is closely related to the function of differentiation, since recognition of the existence of individual differences of students means that it is also given the opportunity for the student to choose what suits his interests and abilities. To realize these two functions, the curriculum needs to be compiled more broadly and flexibly.

Diagnostic Function (the diagnostic function), which contains the meaning that the curriculum as an educational tool must be able to help and direct students to be able to understand and accept the strengths (potentials) and weaknesses they have. If the student is able to understand the strengths and weaknesses of the weaknesses that exist in him, then it is hoped that the student can develop for himself the potential strengths he has or correct his weaknesses.

Oriented towards the notion of curriculum in a broad sense, Hilda Taba explained that there are three functions of the curriculum, namely<sup>12</sup>:

1. The curriculum as a transmission, that is, it serves as an inheritor of cultural values.
2. The curriculum as a transpormation, that is, it functions as a social reconstruction.
3. Curriculum as an individual development.

The function of the curriculum is identical to the definition of a curriculum that is directly related to educational activities, so the function of the curriculum according to Khaeruddin et al is as follows:

1. Curriculum as a reference in the implementation of education at an educational institution level.
2. Curriculum as a limitation of the program of activities (lesson materials) that are made and that will be carried out in a semester, class, or at a certain level of education.
3. The curriculum as a reference for teachers in organizing the teaching and learning process, so that the learning process carried out by educators with students becomes directed in accordance with the specified objectives.

### **Islamic-Based Education Curriculum**

Basically, the curriculum is a program that a person must do to achieve a certain goal. As a curriculum plan has a central role in supporting the success of achieving an educational goal, especially Islamic education which aims to form a generation of faith, knowledge, and charitable character, the curriculum must be truly developed and planned in accordance with the values and criteria that allow for the achievement of Islamic education goals.

Between the purpose of Islamic education and programs or curricula is an inseparable unity.

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<sup>12</sup> Hilda Taba, "Teachers' Handbook for Elementary Social Studies" (1967).

Because the curriculum is the basis for an educational institution to go further to develop the characteristics of an educational institution with different patterns and colors depending on the background of the institution. And If an educational institution breathes internationally then the curriculum compiled must also prioritize international competitiveness, if an educational institution breathes Islam, it can be ascertained that the curriculum formed will also be contaminated and even deliberately include religious contents as a consequence of the distinctiveness of an institution.

And according to Armai Arif written in his book *The Science of Islamic Education* by Halid Hanafi et al, Who quoted the opinion of Oemar Muhammad al-Toumy al-Shaibani it was stated that the characteristics of the curriculum in Islamic education include<sup>13</sup>:

1. Religion and morals are the main goals. Everything that is done must be based on the Qur“an and as-Sunnah and the ijti had of the scholars
2. Maintain development and guidance on all personal aspects of students in intellectual, psychological, social, and spiritual terms.
3. There is a balance between curriculum content and teaching experiences and activities

Meanwhile, according to HM Arifin where quoted by Hasan Basri in his book entitled *Islamic education volume II*, it is stated that the Islamic education curriculum has special characteristics, namely as follows:

1. In the Islamic education curriculum, the main goal is the development of students to be anchored, therefore all the sources traced must come from islamic teachings.
2. The curriculum must be adapted to the nature of man, as a being who has faith in God.
3. The curriculum presented is the result of testing material on the basis of the Qur“an and As-Sunnah.
4. Directing interests and talents and improving the students' academic abilities and skills that will be applied in concrete life.
5. Moral development of students, so that their associations do not come out of the guidance of Islam.

There is no expiration of the curriculum, because the characteristics of the Islamic education curriculum are always relevant to the times and even become a filter for scientific and technological advances in their application in people's lives

So based on some of the opinions above, it can be underlined that the characteristics of the Islamic education curriculum include religion and morals which are the main goals, maintaining guidance and development in all aspects of students, both morals and accliah, as well as a balance between the content of the experiential curriculum and teaching activities. An important difference

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<sup>13</sup> H Moch Tolchah, *Dinamika Pendidikan Islam Pasca Orde Baru: Pendidikan* (LKis Pelangi Aksara, 2015).

between the Islamic education curriculum and the general educational curriculum is that the Islamic education curriculum's main purpose is in terms of godliness, morals and morals to Islam, while general education's goal is to reach the world and material aspects.

The basis of the Islamic education curriculum according to al-Syaubani in the book *Islamic Education* by rahmad Hidayat stated that the principle or basis of the curriculum includes five principles or basics including:

Religious Foundation, which means that all existing systems in society including education must lay the foundation of the philosophy of its curriculum objectives on the basis of the Islamic religion with all its aspects.

Basic Philosophy, which provides a direction and compass for the purpose of Islamic education, with a philosophical basis, so that the curriculum arrangement contains a truth, especially in the field of values as a view of life that is believed to be a truth.

Psychological Basis, which provides a foundation in the formulation of a curriculum that is in line with the characteristics of the psychic development of learners according to the stages of their growth.

Social Basis, which provides an overview for the curriculum of Islamic education which is reflected in social principles that contain the characteristics of Islamic society and culture both in terms of knowledge, ideal values, ways of thinking, customs, art and so on.

Organizational Basis, which is about the form of presentation of subjects, namely the organization of the curriculum. This basis is based on the theory of association psychology, which considers the whole to be the number of its parts, thus making the curriculum a fragmentary course.

The Islamic education curriculum has the following principles:

1. The principle of perfect linkage with religion including its teachings and values, This principle means that Every part contained in the curriculum, ranging from the purpose, content, teaching methods, ways of treatment and so on must be based on the religion and morals of Islam.
2. The Universal, Universal Principle here is intended that the purpose and scope of the Islamic education curriculum must cover all aspects that bring benefits, both for students, both physical and spiritual. The scope of the curriculum content touches on the resourcefulness and qalbu of the learners.
3. The principle of balance is to mean that there must be a relative balance between the goals and content of the curriculum if it is related to the preparation of the curriculum, the

curriculum guidance reflects the balance of learning objectives and materials directed at achieving the balance of worldly goals and goals of ukhrowi.

4. The principle of the relationship between the Talents, Interests, Skills and Needs of students with the surrounding environment both physical and social In this principle, the Islamic education curriculum wants to maintain the authenticity of students who can be adapted to the needs of society.
5. The principle of flexibility, is that the Islamic education curriculum is designed and developed based on dynamic and up to date principles on the development and needs of society, nation and state.
6. The principle of paying attention to individual differences This principle means that students are unique individuals with diverse socioeconomic and psychological background conditions, so the preparation of islamic education curricula must pay attention to the diversity of these backgrounds in order to achieve the goals of education itself.
7. The principle of linkage between subjects and physical activities is covered in the Islamic education curriculum. In this principle, linkages are important in order to maximize the role of the curriculum as a program with the aim of achieving a human being with character.

And islamic education conceptually aims to form a whole Muslim, develop all human potential both physically and spiritually, foster a harmonious relationship of each person with Allah, man and the universe. Thus Islamic education seeks to develop the whole individual as well as become the heir to Islamic values. To realize this goal, the Islamic education curriculum must be designed by looking at the sub-system and the elements in it to be appropriate and appropriate to the needs of society and the environment.

## CONCLUSION

Education is the interaction between educators and students in an effort to help students master educational goals. In an interaction, there must be a definite mechanism to regulate the process of interaction between educators and learners so that goals are achieved. And before carrying out the learning process a teacher or educator must design a learning plan or educational curriculum. And an integrated curriculum is a curriculum that is combined with a general curriculum that prioritizes mastery of aspects of science and technology (science and technology) and is combined with a leadership curriculum based on moral cultivation as the core of its values. In Islamic education, the integrated curriculum seeks to reunite the dichotomy between general and religious education, thus giving birth to plenary education that adapts to the demands of the times without losing guidance on its spiritual aspects. The ultimate goal of Islamic education

according to Al-Abrasyi in Tafsir is the cultivation of morals and mastery of knowledge, the development of reason and morals, the happiness of the afterlife and the noble character.

The function of the curriculum is as a tool to achieve educational goals, which basically the curriculum has the main components and supporting components that are interrelated and interact with each other in order to achieve these goals. A component is a system of various components that are interrelated and cannot be separated from each other, because if only one component does not exist or does not work as it should.

The concept of an Islamic education curriculum that is expected to be able to answer the challenges of globalization in this era of modern global market competition. The concept offered is expected to be able to relieve Muslims from being helpless.

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