



Islamic Education Curriculum from the Perspective of the Qur'an

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ABSTRACT

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The position of the curriculum in Islamic education is very important to determine the series of implementation and learning outcomes. For this reason, this study aims to describe the curriculum of Islamic education from the perspective of the Koran. The research method used in this study fully refers to the analytical model of literature study which makes optimal use of all materials and content related to curriculum, Islamic education and the Koran. The results of this study indicate that according to the Qur'an the Islamic education curriculum must contain several important elements, including: Students can avoid faahisyah acts, The realization of students who are compassionate and have high knowledge, Parents must educate their children to believe in monotheism Allah Subhanahu wa Ta'ala, A child must be devoted to both parents, Must be grateful to Allah and thank parents, and Must be grateful to Allah and thank parents .

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1. Introduction

The position of the curriculum in Islamic education is very important to determine the series of implementation and learning outcomes. The curriculum must be well-designed and should not be arbitrary and only experts are allowed to design the curriculum, in the preparation of the curriculum it is necessary to have a solid foundation obtained from in-depth research results. However, very few experts have glanced at and examined how the Qur'an explains an effective curriculum even though the Qur'an is a guideline for the lives of Muslims. Therefore, further study is needed on this matter so that the curriculum implemented in madrasas is in accordance with the objectives of organizing Islamic education.

Previously, there were several studies related to the Islamic education curriculum, but none have specifically studied the curriculum in the Qur'an, including: Nur Ahid (2006), "Concepts and Curriculum Theories in the World of Education". Islamic Journal. The research method used is a literature study with a qualitative approach. This study uses curriculum and education theory. The results of this study conclude that the curriculum is a set of rules that must be followed by students, experiences, activities, and knowledge of students under the guidance and responsibility of the school or teacher to achieve a certain level (Nur Ahid, 2006) . Furthermore, Manpan Drajat (2020), "Re-Oriented of the Islamic Education Curriculum" Al-Afkar Journal. Using a qualitative

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approach with a literature study method. This study concludes that in principle the Islamic education curriculum is sourced from the Qur'an and Sunnah which are *qot'i* or definite (Drajat, 2020) . And Desti Widiani (2018) "The Concept of Education in the Perspective of the Qur'an" Murabby Journal. The research approach used is qualitative with a literature study method. This study concludes that the Qur'an since its inception has given serious attention to educational issues with its various aspects that can be used to formulate the concept of teaching and learning or what is called the curriculum in education (Widiani, 2018) .

The curriculum is materials in the form of activities, knowledge and experiences that are intentionally and systematically given to students in order to achieve the goals of Islamic education. In other words, the Islamic education curriculum is all activities, knowledge and experiences that are intentionally and systematically given by educators to students in order to achieve the goals of Islamic education (Musbani: 2021). The curriculum prepared by the educational unit must allow for the adjustment of educational programs to the needs and potential in the region. From the concept exploration, the curriculum has several dimensions of understanding, namely the curriculum as a subject, the curriculum as a learning experience, and the curriculum as a learning program plan. In its development, the national curriculum has undergone several changes, including: the curriculum in the Old Order was divided into two curricula, namely the 1947 curriculum and the 1952-1964 curriculum. Furthermore, in the New Order, namely the 1968 curriculum, 1975 curriculum, 1984 curriculum, 1994 curriculum and 1999 curriculum supplement. Then in the reform era, namely the KBK curriculum, KTSP curriculum or 2006 curriculum, 2013 curriculum and the one we are currently pursuing, namely the independence curriculum (Kiptiyah: 2021).

According to Ramayulis in Raudhah (2018) If applied in the Islamic education curriculum, the curriculum functions as a guideline used by educators to guide their students towards the highest goals of Islamic education, through the accumulation of a number of knowledge, skills and attitudes. In this case, the Islamic education process is not a process that can be carried out carelessly, but should refer to the conceptualization of a perfect human (*insan kamil*) whose strategies have been systematically arranged in the Islamic education curriculum.

In addition, Ahmad Tafsir in Noorzanah (2017) also stated that there are five principles that must be considered in formulating the Islamic education curriculum. First, the subjects are intended to educate the spiritual or heart. Second, the subjects given contain guidance on how to live. Third, the subjects delivered should contain scientific content, namely a science that encourages human curiosity about everything that needs to be known. Fourth, the subjects given must be practically useful for life. Finally, the subjects delivered must frame other materials .

2. Methodology

The research method used is a literature study which is also known as a library study method. In this method, researchers collect as many theories and information as possible from library materials regarding the research topic. These sources must be relevant and can be accounted for academically in terms of validity and validity as scientific sources such as books, journals, magazines, monographs, research reports, encyclopedias and other credible materials based *online*. The materials from these library sources generally consist of concepts, opinions, ideas and concepts, all of which are selected based on their suitability and relevance to the research topic. These theories are useful for seeing gaps, conceptual support for the research topic and of course previous theories related to the research topic (Change et al., 2021) . This research fully refers to the analysis model of the literature study which optimally utilizes all materials and content related to the curriculum, Islamic education and the Qur'an .

3. Results and Discussion

A. Al-Qur'an

The Qur'an is the word of Allah revealed to the Prophet Muhammad as a miracle written in a mushaf and narrated with mutawatir and reading it is worship. The Qur'an was revealed not only to humans but also to jinns so that it can be used as a guide (hudan) and a differentiator (furqan) between truth and error. If you want to be a knowledgeable person, then you cannot be separated from learning. To form a learning, it must have an education system, such as goals, educators, students, curriculum, methods, facilities and infrastructure used. One component of the education system that must be owned is the curriculum of the education. The curriculum is one of the educational factors that leads to achieving educational goals in addition to other factors such as educators, students, methods, and facilities/infrastructure. Without this curriculum, this learning process will not run (Sembiring, 2020).

The Qur'an is a source of Islamic teachings that relate to the totality of human life. In empirical reality, it cannot be denied that when the source of teachings is to be understood and communicated with pluralistic human life, the involvement of thought which is human creativity is needed. Allah sent down the Qur'an to be read with full appreciation (tadabbur), believing in its truth and trying to practice it. (Yunus, 2016).

The Qur'an contains Islamic teachings consisting of five main themes, namely Allah, the universe, stories (*Qasas*), resurrection and retribution, tarbiyah and law. Of the five themes, the topic of stories is the most significant and broad. Some of these stories are intended for humans to learn lessons, both explicit and implicit in the expressions of the Qur'an. Among these stories, some are related to the lives of the Prophets and Apostles and some are related to non-Apostle individuals who are expected to be role models for humanity, such as Ashabul Kahfi, Luqman, and Dzulkarnain. According to Shalah Abdul Fatah al-Khalidy in (Faiqoh, 2017) the contents of these stories are very diverse, including about faith, preaching, morals, education, politics, military and jihad, civilization, humanity, and others.

The Koran reveals that the Islamic education curriculum covers 3 matters, namely issues of faith (aqidah), Islamic issues (shariah) and issues of ihsan (morals). The aqidah section touches on matters of faith (belief). This includes every human being's faith in Allah, Angels, Books, Messengers, the Day of Judgment, Qada and Qadar of Allah SWT. The Sharia section covers all matters relating to human deeds in everyday life which are guided by God's legal regulations in regulating human relationships with God and between fellow humans. Meanwhile, the morals part is a practice that complements the two things above and teaches and educates people about how to socialize in social life (Ritonga, 2017).

B. Islamic Education Curriculum

According to Muhaimin in (Muharom, 2021) the curriculum comes from the Greek word *currere* which means running distance, or the distance that must be traveled from start to finish. The curriculum is also known as manhaj, which means the bright path that a person takes in his life. In education, the curriculum is a bright path that must be taken by teachers and students in order to develop further in cognitive, affective and psychomotor terms. The curriculum is a set of experiences offered by an educational institution to students both inside and outside of school with the aim of guiding them to develop further in all fields, and changing their behavior in accordance with educational goals.

Curriculums that are developed are based on certain models which aim to realize a basic education in a country. The success and sustainability of the education system depends on the design of the curriculum based on the needs of individuals and society in

achieving the objectives and goals set and seen from the perspective of subject matter, learning objectives or teaching and learning methods implemented by teachers. The impressive curriculum has a dynamic design that is constantly undergoing development and change from the less good to the better from the point of view of design, implementation and assessment (Hj. Norakyairee Hj. Mohd Raus, 2017) .

Education according to Islam is education that is understood and developed and compiled from the fundamental teachings and values contained in the Qur'an and Hadith. In this sense, Islamic education can be in the form of educational thoughts and theories that are based on these basic sources (Muharom, 2021) . The educational materials exemplified by the Prophet SAW are: monotheism education, prayer education (worship), education of good manners in the family and in society (social life), personality education, and defense education (Aminah, 2015) .

Nana in (Muharom, 2021) emphasized that the curriculum is an educational design, therefore the position of the curriculum in education is very important to determine the series of implementation and learning outcomes. The curriculum must be prepared properly and must not be careless and only experts are allowed to prepare the curriculum design in preparing the curriculum, a solid foundation is needed which is obtained from the results of in-depth research. There are several elements that are used in the curriculum foundation, namely:

1. Religious Basis

The curriculum is a component of education that requires a religious foundation, because the essence of religion is God's guidance to lead humans to eternal happiness both in the world and the hereafter. Therefore, a religious foundation is very necessary in the formulation of the curriculum to achieve this goal.

2. Philosophical basis

Education has a core relationship between humans, including between teachers and students in achieving educational goals. There are several questions that need basic answers such as how the relationship in education, who is the teacher/educator, who is the student, how the teaching and learning process can take place, all of which need basic answers, namely philosophical answers.

This foundation is needed in the educational curriculum, because philosophy can provide direction to the flow of education and regulate educational practices according to philosophical considerations.

3. Psychological Basis

The educational process certainly requires interaction between two or more parties between educators and students. The psychological condition of humans makes it different from others such as animals and plants. The condition of each individual must be different because of differences in supporting factors such as the environment, developmental stage and factors brought since birth. The interaction in education must be able to adjust to the psychological condition of educators or students, because educational interactions at home are clearly different from interactions at school, the interaction between teachers and students is also different from the interaction between parents and children. In curriculum development there are at least two psychological foundations that influence it, namely developmental psychology and learning psychology.

C. Quranic Verses About Islamic Education Curriculum

1. An-Nur verses 19-21

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (19)
 وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَوْؤُفٌ رَحِيمٌ (20)
 يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطَوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
 وَرَحْمَتُهُ، مَا زَكَّى مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ (21)

Means:

19: Indeed, those who wish that (the news of) an extremely heinous act be spread among the believers, for them will be a painful punishment in this world and in the hereafter. And Allah knows, but you do not know.

20: And if it were not for the grace of Allah and His mercy towards all of you, and Allah is Most Kind and Most Merciful, (a great punishment will surely befall you).

21: O you who believe, do not follow the steps of the devil. Whoever follows the steps of the devil, then indeed the devil commands evil and evil deeds. If it were not for Allah's grace and mercy towards all of you, none of you would be clean (from these vile and evil deeds) forever, but Allah cleanses whom He wills. And Allah is All-Hearing, All-Knowing.

2. Luqman 13-14

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (13) . وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنًا عَلَىٰ وَهْنٍ وَفِصَالَهُ فِي سِنَيْنِ أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ (14)

It means:

13: And (remember) when Luqman said to his son, when he taught him a lesson. "O my son, do not associate partners with Allah, indeed to associate partners with (Allah) is truly great injustice.

14: And We commanded man (to do good) to two mothers, whose mother conceived him in a state of increasing weakness and weaned him in two years. Give thanks to Me and to your two parents, to Me alone is your return.

D. Tafsir of Al-Qur'an Verses Concerning the Islamic Education Curriculum

1. Letter An-Nur verses 19-21

a. Verse 19

There are several scholars who interpret this verse, one of which according to the author can represent the interpretation of the *mufassirin*, namely the Tafsir Al-Madinah Al-Munawwarah / Markaz Ta'dzhim al-Qur'an under the supervision of Sheikh Prof. Dr. Imad Zuhair Hafidz, professor of the Faculty of Al-Qur'an, Islamic University of Madinah: After Allah warned the believers not to return to discussing the false news, then Allah warned them from the actions that they might do in the future, namely by warning them from the habit of spreading vile deeds among the believers; then those who try to spread the act of adultery and spread false news about adultery among the believers, for them the punishment of qazaf (punishment for accusing others of committing adultery) in the world, while in the hereafter they will get the punishment of hell. Only Allah knows the real truth and the hidden secrets, while you do not know it.

b. Verse 20

Tafsir Al-Madinah Al-Munawwarah / Markaz Ta'dzhim al-Qur'an under the supervision of Sheikh Prof. Dr. Imad Zuhair Hafidz, professor of the Faculty of Al-Qur'an, Islamic University of Madinah: O you who believe, if it were not for the mercy and grace of Allah for you - and Allah has great mercy and vast mercy - surely Allah would have punished those who helped spread the false accusations along with those who let them spread.

c. Verse 21

Tafsir Al-Madinah Al-Munawwarah / Markaz Ta'dzhim al-Qur'an under the supervision of Shaykh Prof. Dr. Imad Zuhair Hafidz, professor at the Koran faculty at the Islamic University of Madinah: Allah warns believers not to follow the path of Satan and disobey Allah. And whoever follows Satan's ways, Satan only commands evil, sin and disobedience. If it were not for Allah's grace and mercy towards you, Allah would not purify anyone from the filth of his abominations,

but Allah purifies whom He wills with His grace. Allah is All-Hearing of your words and All-Seeing of your deeds.

2. Luqman 13-14

Tafsir used to analyze this verse include: Tafsir Ibn Katsir, Tafsir Fi Zhilalil Quran, Tafsir Al Azhar, and Tafsir Al Munir:

a. Ibn Kathir's Interpretation

Parenting Luqman Al Hakim: Luqman's letter verse 13 is Luqman's words to his son which Allah enshrined in the Koran. And (remember) when Luqman said this to his son, when he taught him a lesson, Luqman was a special person. He was not a prophet and apostle, but his name was used as the name of a letter in the Koran. And in verse 13 it is stated that Luqman taught his son a lesson. And every Muslim parent should emulate Luqman's parenting and child education. Prohibition of shirk: This is Luqman's advice to his son. This is the main lesson that Luqman gave to his children. Namely, do not associate partners with Allah. Ibnu Kathir in his Tafsir explained that Luqman advised his son, who was the child of his heart, that it was natural for him to give the person he loved the most the most important thing from his knowledge. "That's why the first thing he ordered his son was that he should worship Allah alone, and not associate anything with Him. Then he reminded his son that shirk is the greatest injustice (Ar-Rifa'i, 2000) .

b. Interpretation of the Quran

"Luqman forbade his son from committing shirk and he gave the reason for this prohibition that polytheism is a great injustice. Shaykh Wahbah Az Zuhaili explained why shirk is the greatest injustice. Zalim is putting something out of place. Meanwhile, shirk is the greatest injustice because it is related to the main point of the aqeedah, equating and equating the Khaliq with creatures (Qutb, 2004) .

c. Al Azhar Interpretation

Buya Hamka explains that shirk is the greatest injustice because it makes a fool of oneself. "Indeed, people will be greatly wronged if they admit that there is a God other than Allah, even though apart from Allah there are creatures. He will persecute himself because Allah Subhanahu wa Ta'ala invites him to liberate the soul from everything other than Allah, " " A soul filled with monotheism is a free soul. There is nothing that can bind the soul except Allah Subhanahu wa Ta'ala. If humans deify others, while those are mere creatures, it means humans make themselves slaves to other creatures."

Birrul Walidain: Surah Luqman verse 14 is a command to be filial to parents (birrul walidain). In this verse, Allah commands humans to do good to their parents, namely their father and mother. Allah orders them to respect and glorify both of them.

d. Interpretation of Al Munir

Shaykh Wahbah Az Zuhaili explained, verse 14 is the word of Allah. After He immortalized Luqman's words to his son to attain monotheism, Allah accompanied him with Birrul Walidain's orders, especially his mother because his mother had conceived him in an increasingly weak state, and weaned him in two years. This Word of God specifically shows how much a mother struggles when carrying her child. And after giving birth, a mother still breastfeeds her baby for two years. Then how can a child not want to be filial to his parents, especially his mother?

Being grateful to Allah and parents: After the command to believe in Allah and be devoted to parents, Allah guides His servants to be grateful to Him and to be thankful to their parents. Why should we be grateful to Allah first? Because all

the blessings in this life are gifts from Allah, including the blessing of parental love.

E. Al-Qur'an Verses Concerning the Islamic Education Curriculum

1. An-Nur 19-21

After studying the interpretation of the letter An-Nur verses 19-21 in the previous chapter, there are 2 curriculum objectives in the letter An-Nur verses 19-21, namely:

a. Students who avoid *immoral acts*

Etymologically, the word *faahisyah* is a isim fa'il from the word *fahisyah yafhasyuh* which means something bad, dirty, disgusting and despicable either in the form of words or deeds. According to Ibn Zakariyya, a word consisting of the letters *fa*, *ha* and *syin* and its form, then the word has a very bad meaning that goes beyond its limits. The word *fahisyah* is terminologically interpreted as all forms of actions and words that are considered very bad by religion, customs/culture, instinct and common sense. Quraish Syihab in his interpretation explains that the word *al-fahisyah* is a statement and action that is not in line with the guidance of religion and common sense, especially those that have been subject to worldly sanctions such as adultery, murder, and defamation in the form of accusing someone of adultery. Meanwhile, according to Alqurtubi, *al-fahisyah* means a very bad act.

b. Realizing students who are compassionate and have high knowledge

In the letter An-Nur verse 20 it is explained that Allah SWT is the most forgiving and merciful to His servants. In the letter An-Nur verse 20, the interpretation of Ibn Kathir explains that humans are always given a chance when they make a mistake. All of that is because of the virtues that Allah has given them. In line with Ibn Kathir's opinion, Alqurtubi also explains that even though a person is a sinner, Allah still gives him a gift in the form of a chance to return to the right path. According to Hamka, the gift that Allah gives to humans is to be able to free them from difficulties and torture, on condition that they are willing to return to the right path. Quraish Shihab also explains the same thing, when humans make mistakes, Allah always gives them the opportunity to repent. From the explanation above, it can be seen that Allah's gift to humans is so great. Allah always gives the opportunity to humans who make mistakes to repent. Then at the end of verse 21, Allah SWT explains that Allah is the all-knowing being. Unlike humans whose knowledge is limited, Allah's knowledge, Allah's knowledge, covers all things. There is nothing, no matter how small, that Allah does not know. From the explanation above, the goal in verses 20 and 21 is students who have a high sense of compassion by always forgiving the mistakes of others. In verse 21 also, the goal that must be achieved is students who have high knowledge.

2. Luqman 13-14

From the interpretation of Luqman verses 13-14, it can be concluded that the verse contains the following meaning:

- a. Parents must educate their children to believe in Allah Subhanahu wa Ta'ala. Luqman gave an example, the main education that must be given to children is monotheism. The prohibition of doing shirk, associating partners with Allah is the greatest injustice.
- b. A child is obliged to be filial to his parents, Birrul Walidain. Especially to mothers who have conceived, given birth and raised them with great difficulty.
- c. It is obligatory to be grateful to Allah and to be thankful to parents. This verse reminds us that it is only to Allah that we will all return.

4. Conclusion

According to the Qur'an, the Islamic education curriculum must contain several important elements, including: Students who are free from promiscuous acts, Students who are compassionate and have high knowledge, Parents must educate their children to believe in Allah Subhanahu wa Ta'ala, A child must be devoted to both parents, Must be grateful to Allah and be thankful to their parents, and Must be grateful to Allah and be thankful to their parents.

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