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THE IDEAL CURRICULUM OF ISLAMIC EDUCATION AS AN EDUCATIONAL BLUEPRINT: HOPE, CHALLENGE, AND UPDATE

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Abstrak

Kurikulum pendidikan Islam ideal ialah yang fleksibel serta dinamis dan bisa menyelesaikan tantangan maupun problematika yang ada sekaligus mampu mengakomodir kebutuhan-kebutuhan manusia modern. Mempertimbangkan hal tersebut, maka perlu dirumuskan dan dikembangkan kurikulum pendidikan Islam yang ideal agar tujuan dari pendidikan Islam sendiri dapat tercapai. Metode yang digunakan dalam penelitian ini ialah literature review dari berbagai pemikiran tokoh pendidikan Islam kontemporer. Hasil yang diperoleh ialah, pembaruan dalam pendidikan Islam tentunya masalah kurikulum yakni dengan peningkatan kualitas keimanan dan ketaqwaan kepada Allah Swt, pemberian basic competencies ilmu-ilmu keislaman sebagai ciri khas pendidikan Islam, penyaluran bakat, minat dan kemampuan, pengembangan sumber daya manusia dan sumber daya bangsa di tengah-tengah kehidupan dunia. Juga dengan menghilangkan paham dikotomi dalam pendidikan Islam, mengadopsi keilmuan Barat dan tetap berorientasi sepenuhnya kepada pemurnian ajaran Islam (Al-Qur'an dan Hadits).

Kata kunci: Pembaruan; Kurikulum; Pendidikan Islam.

Abstract

The ideal Islamic education curriculum is flexible and dynamic and can solve both challenges and challenges existing problems at the same time able to accommodate the needs of modern humans. Considering this, it is necessary to formulate and develop an ideal Islamic education curriculum so that the goals of Islamic education it self can be achieved. The method used in this

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study is a literature review of various thoughts from contemporary Islamic education figures. The results obtained are reforms in Islamic education, of course, curriculum issues, namely by increasing the quality of faith and devotion to Allah Swt, providing basic competencies of Islamic sciences as a characteristic of Islamic education, distribution of talents, interests, and abilities, development of human resources and national resources amid during in worldly life. Also by eliminating the notion of dichotomy in Islamic education, adopting Western scholarship, and remaining fully oriented towards the purification of Islamic teachings (Al -Qur'an and Hadith).

Keywords: *Update; Curriculum; Islamic education.*

INTRODUCTION

Education according to the Islamic view is the same as the understanding of education in general, namely the maximum development of human potential in all aspects, especially from the physical and spiritual elements. The purpose of Islamic education itself is to lead humans to become full-fledged mature individuals with the knowledge they have and faith as the identity of a servant. It is hoped that this maximum deployment of potential will accelerate the achievement of the desired educational goals together.¹

No nation is said to be successful or "advanced" without the support of a superior education system that has been implemented in it. This education must also include three main objectives, namely the domain of cognition, affection and psychomotor.² In today's all-digital era, changes in the values of life, both social, spiritual, material, cultural, intellectual and other aspects, are caused by changes and developments in science and technology that cannot be stopped.³ In fact, these changes affect the emergence of new needs, new attitudes to life and new aspirations, things like this also appear among Muslims.⁴

Therefore, there is a need for renewal in Islamic education so that it can provide freedom as well as regulate boundaries for Muslims amid during in today's modern world development. There should be many aspects that must be considered in the renewal of Islamic teaching, and one of these

¹ H.M.Arifin, *Kapita Selektta Pendidikan Islam dan Umum*, (Jakarta: Bumi Aksara, 2001), 127.

² Ridlwan Nasir, *Mencari Tipologi Format Pendidikan Islam Yang Ideal*. (Yogyakarta: Pustaka Pelajar. 2016), 82.

³ SutardjoWiramiharja, *Pengantar Filsafat* (Bandung: Refika Aditama, 2007), 59.

⁴ Naquibal-Attas, *Filsafat Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 2007), 75.

aspects is the curriculum. As we know, the curriculum includes everything that can affect the development of students, not limited to discussing subjects. A good curriculum is a flexible and dynamic one that can solve challenges and problems that come from within and from outside and is able to accommodate the needs of modern humans. Considering this, it is necessary to immediately form and develop an ideal curriculum for Islamic education so that the goals of Islamic education can be achieved.

The formulation of the problem in this paper is, 1) what is the ideal Islamic education curriculum for now?, 2) what are the current challenges in Islamic education?, 3) how is the reform of Islamic education to be carried out at this time? The purpose of this formulation is of course to find a new curriculum design that is ideal in Islamic education as well as implementable that can be implemented in any Islamic educational institution.

To answer these questions, the author uses a qualitative research method with a literature study approach. The goal is to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of people individually or in groups. In this paper there is an attempt to describe, record, analyze and interpret the conditions that are currently occurring. That is, researchers will try to describe in detail and try to understand what the meaning of a phenomenon that occurs is related to the Islamic education curriculum. The author uses library research to explore library data related to the Islamic education curriculum based on Islamic literature, both from the Al-Qur'an, Hadith and the opinions of Islamic education figures.

DISCUSSION

Islamic Education Ideal Curriculum

To achieve quality Islamic education, it is necessary to have a good Islamic education structure, so that it can touch human dimensions and potential,⁵ including here is the curriculum. The word curriculum in Latin is "a little race course" which means the distance traveled in a match. Then the word was adopted into the world of education so that it has a new meaning, namely "circle of instruction" or a circle which includes the interaction between the teacher and the students.⁶

In other terminology, curriculum means a plan that is structured to achieve a smooth learning process under the responsibility of a teacher,

⁵ Ridlwan Nasir, *Antologi Kajian Islam*, (Surabaya: IAIN Sunan Ampel Press, 2012), 22

⁶ Muzayyin Arifin, *Filsafat Pendidikan Islam* (Jakarta: PT.Bumi Aksara, 2013), 78

school or an educational institution.⁷ The curriculum also means the main reference that forms the basis for the achievement of an educational goal. There are two views of the curriculum, namely the ideal curriculum and the real curriculum. As the name implies, the curriculum idea means a curriculum that is still in the form of plans and is being formed but has become a joint concentration. While the real curriculum is a curriculum that has been created and tested and can be learned. From these two things a gap will emerge if what happens is that many ideal curricula cannot be realized properly. In short, the curriculum can mean a set of rules consisting of goals, content and materials which also contain implementing rules in the world of education.

There is a discussion that is being debated in the curriculum itself, namely hidden curriculum. A clear example of a hidden curriculum is "compactly answering greetings together", because this kind of rule is not written so many experts say that it is not included in the curriculum, because it is not written and planned. Curriculum development efforts can use the principles expressed by Ralph Tyler which consist of several factors, namely:⁸

1. Philosophical, which consists of the philosophy of a nation, educators, schools and certain communities.
2. Sociological, in the form of needs and desires of a community (can be from parents, society, culture, religion, socio-economic elements and others)
3. Psychological, namely the understanding of the nature of children as whole human beings who experience physical, emotional, mental, social development as well as the learning problems they face.
4. Subject matter, it can be said also certain disciplines.

Related to Islamic education, Hasan Langgulung has formulated an integral structure of Islamic education which consists of several aspects, namely, ⁹1) Wholeness, the offer of educational programs must certainly imitate all aspects of students, especially those related to the physical and spiritual. In its implementation it must also be carried out in full and in harmony between formal and non-formal aspects. 2) Integralistic, the offer of the education program must be able to unite the vision, mission of students with Divine values that are able to unite the people in a better direction together with the education they go through. 3) Continuity, the structure

⁷ Nasution, *Kurikulum dan Pengajaran* (Jakarta: Bumi Aksara, 2009), 5

⁸ Nasution, *Asas-Asas Kurikulum* (Jakarta: Bumi Aksara, 2004), 28

⁹ Hasan Langgulung, *Asas-Asas Pendidikan Islam*, (Jakarta: Pustaka Al-Husna, 2008),

of the educational program is sustainable and observable, made from the simplest things to systematic complexity according to the development and needs of students. 4) Authenticity, the structure of the educational program is an elaboration of the values contained in the Al-Qur'an and Hadith. 4) Practically, educational programs must be truly applicable, not just theoretical.

It should be noted, Muslim thinkers have the view that if we want to set a goal, we must pay attention that humans are servants of Allah, members of the community and as individuals who must have good morals. All of these things are the answer why Islam can become a *way of life* the most complete to date.

Curriculum change is a very complicated matter because it involves many variables and must change everything from students, teachers, principals, *stake holders* to parents and the surrounding community. Therefore, curriculum change can also be called social change. So, to change the ideal Islamic Education Curriculum, it must be able to accommodate curriculum plans that are in accordance with the spirit of Islam and developments in science and technology, to applicative actions that are in accordance with the great goals of Islamic education itself.

Various Challenges in Islamic Education

There are many problems that come and go faced by the international world at this time also has an impact on the sustainability of Islamic education. The existence of Islamic education is being faced with various kinds of challenges and problems that can combat Islamic culture. The challenges faced are as follows:

1. Islamic culture is confronted with modern Western culture. Actually, the word modern itself still has a biased meaning, what and how is something said to be modern? However, modern is usually seen as an attitude of arrogance that is synonymous with arrogance that overrides previous works, or it is also said to be rebellion.¹⁰ This condition causes *power* (power) can turn into greed. An example that can be seen is young Muslims who study in foreign countries and return home with a new culture that is not suitable. This issue needs to be addressed in order to find a new Islamic paradigm that is capable of dialogue with the rapid development of science, technology and their cultures.
2. Human crisis. This happens because of the emergence of advanced technology and also the result of the birth of imperfect or misused

¹⁰Conny R. Semiawan, *Spirit Inovasi Dalam Filsafat Ilmu* (Jakarta: PT.Indeks, 2012), hal.44

- ideologies and ideas. Examples of cases such as the feminist movement that promotes emancipation in the public sphere, especially in the world of work, are in fact used by companies to recruit and exploit women in their work. The implication that occurs is that women feel superior to men because most men do not get jobs. In the end, many men justify any means to get something even to the point of committing crimes.¹¹
3. The country's political situation is experiencing a shock of stability and is not conducive, the influence of politics on Islamic education is very large. The existence of educational institutions is largely determined by the personnel involved in the ongoing political system, or it can be said that the movement for change towards improving living standards is highly dependent on the dynamics of the development of thought discussed in the political arena of a country.¹²
 4. The problem in the preparation of the curriculum is the limited syllabus or references that are "appropriate" between the level of education and the substance and scope of the study area. This is important because it relates to the weight, quality and ontological limits of human ability to learn according to growth.¹³
 5. Human dependence on technology, technology that is so great doesn't feel like it's imprisoning humans, humans who used to be unable to go to distant locations, it turns out that this can be overcome with technological developments. Humans will not be creative and reflective anymore. Awareness to others, especially children, is very important, that technology is not a goal, but just a means to make things easier.
 6. It turns out that the curriculum at major Islamic universities cannot reflect Islamic culture itself, because the university is only assigned to produce experts and skilled workers who can be useful to society, while the provision of religious material is the task of the religious faculty alone.
 7. Lack of concern about women's education. Much research is needed on the lack of education for Muslim women and girls, because it is from them that the golden generations of Islam will emerge.

As a complement, Naquib al-attas said that the problems of Islamic education can actually be divided into two, namely:¹⁴

¹¹ Amsal Bakhtiar, *Filsafat Ilmu* (Jakarta: PT Rajagrafindo Persada, 2017), 227

¹² Muhmidayeli, *Filsafat Pendidikan* (Bandung: Refika Aditama, 2011), 186

¹³ Jasa Ungguh Setiawan, *Epistemologi Pendidikan* (Yogyakarta: Gajah Mada Press, 2008), 210

¹⁴ Naquib al-Attas, *Filsafat Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 2007), 73

1. Internal problems that are directly related to the concepts and practices of Islamic education itself.
2. External problems that arise as a result of the development of modern human civilization.

Renewal in Islamic Education

Efforts to renew Islamic education can be carried out by paying attention to the dynamics that are currently developing. Dynamics itself comes from the word "dynamic" which means everything related to progress, change, shift or development. In other words, dynamics means the emergence of something new and eliminating something old because it is no longer relevant.

Today's modern world demands a change in the content and overall system of education. Education at this time is no longer seen as just passing down old cultural values, but is also required to be able to prepare the next generation so they can survive and succeed in the future.¹⁵ In this case, Muslims show their weakness from the demands of modernity that are currently developing, they only concentrate on maintaining predictions without having sensitivity or even a complete understanding of the world's ever-changing situation. To avoid the worst possibility, Islamic education is required to change immediately mindset and become more flexible in order to play an active role in global civilization.

Renewal of Islamic education must touch the entire system of application, not just rhetoric and mechanisms. Thus the function of Islamic education as a forum for producing optimal adult human beings can be well realized.

History records that the decline of Islamic civilization was marked by the *Renaissance* or commonly known as the rise of Europeans in the VIII and XIII centuries AD. Europe's strength was truly seen after they succeeded in accepting and studying philosophy and science from Muslims. Gradually, Muslims realized that they had been left behind and had become weak compared to European nations in all aspects of life. This was exacerbated by the conquest of the Ottoman Empire from Europe in the 7th century AD or 11th Hijriyah, coupled with the fall of Egypt at the hands of Napoleon Bonaparte in 1798 AD.¹⁶

Reflecting on this history, the reform of Islamic education is a must. Naquibal-Attas divides the polarization of Islamic education reform, the first is the reform pattern which is fully oriented to western education

¹⁵Nana SyaodihSukmadinata, *Pengembangan Kurikulum Teori dan Praktik* (Bandung: Remaja Rosda Karya, 2012), 68

¹⁶Zuhairini, *Sejarah Pendidikan Islam* (Jakarta: Bumi Aksara, 2007), 110

patterns by adopting them as a whole, the second is fully oriented towards the purification of Islamic teachings (Al-Qur'an and Hadith) and the third is by combining the two.

The problem faced now is globalization, the existence of globalization becomes a paradox in the implementation of Islamic education. For example, the emergence of counter-morality between the ideals of Islamic education and what is happening in the field. Therefore, the Islamic education "*tajdid*" renewal movement needs to look at the real conditions of society first, so that the spirit of the noble Islamic teachings can be realized contextually and on target.¹⁷

Things that need to be maintained in the renewal of Islamic education are a selective, open and critical attitude towards the emergence of the turbulence of modernity. Instead of being exclusive and carried away which can erode the identity of Islamic education itself. The most important thing is none other than always sticking to and returning to authentic local sources, namely the Al-Qur'an and Hadith.

Islam calls the world with characters as ornaments, this verse is our reference in dealing with global currents. As written in the Al-Qur'an letter Al-Kahf verse: 46 which means: *Wealth and children are the adornments of worldly life, but deeds that are everlasting and pious are better rewarded by your Lord and are better for hope.*

Curriculum renewal in an Islamic perspective must aim towards monotheism and faith in Allah. In this regard, Syed 'Ali Asyraf and Hamid Hasab Bilgrami said that the core of curriculum renewal from an Islamic perspective is fundamental truths that cannot be contested or commonly known as the principle of monotheism. However, its implementation depends on the situation at hand. Muslims must be able to adapt and must not be swayed by changes in the curriculum that are often happening now.

So far the role of the teacher has become very important in the implementation of education. Without a room or media, learning can still be carried out as long as there are still teachers, even if it is held in an emergency situation. Many education experts and the public state that the current quality of education is not as expected. There are many reasons behind these problems, one of which is the teacher factor. This also happens because there are two reasons, the first is the lack of professionalism of the teachers and the second is the low work ethic of the teachers which makes them careless in their work.

¹⁷ Abdul Rachman Assegaf, *Filsafat Pendidikan Islam* (Jakarta: Rajawali Press, 2011), 91

In fact, there are no less ways that have been done in order to improve teacher professionalism both through pre-service and in-service education by providing a lot of professional training and development training.

The orientation of reforming the Islamic education curriculum must emphasize several factors, namely:¹⁸

1. Improving the quality of faith and piety to Allah based on solid knowledge.
2. *Basic training competencies* Islamic sciences as the foundation and main feature of Islamic education.
3. Channeling talents and interests and abilities in improving scientific fields in accordance with their concentration which can contribute to society.
4. Increasing human resources for someone who has competitive and comparative advantages in the life of the nation and state in a global order.

Eliminating the dichotomy between religious knowledge and general science, this is because it is not in accordance with Islamic teachings. Religious knowledge as well as developing general sciences can be carried out systemically and in harmony in Islamic education.¹⁹

Education is carried out to meet the needs that exist in society. Therefore, curriculum renewal in Islamic education must also be directed at meeting the needs of the community. Thus the existing curriculum will be accepted by the community because it is considered relevant and actual.

Finally, updating the ideal and actual Islamic education curriculum can be useful in many ways, including:

1. Can orient the Islamic curriculum at the centers of life.
2. Can help formulate goals and philosophy of Islamic education.
3. Can stimulate student interest and change learning activities to be broader.
4. Can complete the basis for developing learning units.
5. Can complement collaborative projects between schools and communities, so students can contribute to community activities.

Therefore future education is education that has a proactive attitude towards institutions that are very concerned with political values that are built on good and permanent cooperation. Likewise, studying Islamic philosophy has the aim that humans can benefit from the results of various thoughts and use them for the progress and glory of Islam itself. We are

¹⁸ Muhaimin, *Wacana Pengembangan Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 2012), 271

¹⁹ Aminudin, *Pendidikan Agama Islam* (Jakarta: Galia Indonesia, 2015), 38

also not allowed to clash between human philosophy and Islam in nature, because after all we have to believe that Islam is far more important than that.

CONCLUSIONS

The problem facing Islamic education now is globalization, the existence of globalization becomes a paradox in the implementation of Islamic education. For example, the emergence of counter-morality between the ideals of Islamic education and what is happening in the field. Therefore, the Islamic education "*tajdid*" renewal movement needs to look at the real conditions of society first, so that the spirit of the noble Islamic teachings can be realized contextually and on target. In the formulation and renewal of the Islamic education curriculum, what needs to be maintained is a selective, open and critical attitude toward the emergence of the turbulence of modernity. Instead of being exclusive and carried away which can erode the identity of Islamic education it self. The most important thing is none other than always sticking to and returning to authentic local sources, namely the Al-Qur'an and Hadith.

The orientation of reforming the Islamic education curriculum must emphasize several factors, namely, 1) Improving the quality of faith and piety to Allah based on solid knowledge. 2) intensifying *basic training competencies* Islamic sciences as the foundation and main feature of Islamic education. 3) Distribution of talents and interests and abilities in improving scientific fields by following per under concentration which can contribute to society. 4) Increasing human resources for someone who has competitive and comparative advantages in the life of the nation and state in a global order. 5) Eliminating the dichotomy between religious knowledge and general science, this is because it is not by following per under Islamic teachings. Religious knowledge as well as developing general sciences can be carried out systemically and in harmony in Islamic education.

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