THE CURRICULUM BASIS OF ISLAMIC EDUCATION PERSPECTIVE ALI AHMAD MADZKUR

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Abstract

This article aims to examine the underlying basis for the preparation of an Islamic education curriculum from the perspective of Ali Ahmad Madzkur. The type of research used is library research or library research where the problems and data collection of this research are sourced from primary data (principal) and secondary data (supporting data), the data collection technique in this study is documentation, and the method used in analyzing the data is analyzed the content in a data or content analysis (content analysis). The results of this study found that Islamic education has three main foundations, namely: educational philosophy, learner character, and social character. The Islamic education curriculum is structured based on four foundations; First, the Islamic concept of the divine reality, the second is the conception of the universe, the third is the conception of the nature of human instincts, and the fourth is the concept of life with various things in it such as politics, economics, social, cultural and cognitive organization, as well as the concept of the relationship between them. The basics of education curriculum construction in the Islamic conception are based on these four foundations.

Keywords: Foundation, Curriculum, Islamic Education.

INTRODUCTION

The foundation is the basis of the footing or the place where the action begins. Where the foundation is the most important part of starting something. The curriculum foundation is the benchmark for the direction of the goals in curriculum development. According to Noeng Muhajirin's view, as quoted by Said Subhan Posangi, the curriculum foundation is the basic value used in the philosophy of whole human education. The foundation as a philosophy in curriculum development acts as a point of view of our mindset, which will be implemented in the process of solving educational problems. As well as being used as a basis for determining the curriculum plan to achieve the expected quality of educational output. Curriculum preparation has a strong foundation and is based on in-depth thinking and research. Preparation of a curriculum that follows certain principles that serve as a frame so that it does not go out of its original purpose.[1]

The curriculum is an educational program that contains various teaching materials and learning experiences that are programmed, planned, and systematically designed based on

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[1] Asmariani, Asmariani. "Prinsip-Prinsip Pengembangan Kurikulum Dalam Perspektif Islam." Al-Afkar : Jurnal Keislaman & Peradaban 2, no. 2 (2016). https://doi.org/10.28944/afkar.v2i2.95.

applicable norms that are used as guidelines in the learning process for education staff and students to achieve educational goals. The curriculum is the core of the educational process, because among the fields of education, namely education management, curriculum, learning, and student guidance. The teaching curriculum is the area that has the most influence on educational outcomes. In curriculum development, at least it can be distinguished between curriculum design or written curriculum and curriculum implementation[2]. The elements in the curriculum definition that we must know are:[3] 1) A set of plans, meaning that it contains various plans related to the learning process. 2) Arrangements regarding the content and learning materials. 3) Setting the method used. For example, lectures, discussions, demonstrations, inquiries, recitations, making portfolio reports, and so on. 4) As a guide for teaching and learning activities. The Islamic education curriculum aims to instill trust in the minds and hearts of the younger generation, restore morals and awaken the spiritual soul. It also aims to acquire knowledge continuously, a combination of knowledge and work, beliefs and morals, as well as the application of theoretical practice in life.[4]

Education in Islam is "the process of transforming and internalizing knowledge and Islamic values to students through the growth and development of their natural potential to achieve balance and perfection of life in all its aspects".[5] Based on several definitions of Islamic education, Islamic education theories must at least discuss the following: objectives, educators, students, materials, methods, tools, and evaluation.[6]

Education in the Islamic perspective, in general, is to make all humans servants or servants of Allah Subḥānahu Wa Ta'ālâ. The purpose of Islamic education is in line with the purpose of human creation, namely to develop the human mind and regulate behavior and feelings based on Islam. Thus, the ultimate goal of Islamic education is to realize 'ubūdiyaħ to Allah Subḥānahu Wa Ta'ālâ in human life, both individually and in society. As for Islamic education, it must guide religious life, not just provide teachings as knowledge (science). Umar concluded that the purpose of Islamic education is the formation of insān Kamil who have kāffa insight so that they can carry out the duties of servanthood, caliphate, and heir to the Prophet[7]. The purpose of Islamic education is to create humans as servants of Allah who have dynamic, active, creative criteria, and always value their activities for the welfare of the people based on sincere devotion to Allah Subḥānahu Wa Ta'ālâ...[8]

The foundation of the Islamic education curriculum has been discussed by several Muslim scholars to give birth to various perspectives as a result of the wealth of Islamic education scientific treasures which is one of the purposes of writing this article. Among

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[2] Nana Syaodih Sukmadinata, *Pengembangan Kurikulum, Teori Dan Praktek.* (Bandung: Remaja Rosda Karya, 2010).

[3] Dakir. Perencanaan Dan Pengembangan Kurikulum. Jakarta: Rineka Cintakarya, 2004.

[4] Syu'aib, Kholil. "Kurikulum Dalam Pendidikan Islam." Ittihad Jurnal Kopertais Wilayah XI Kalimantan 15, no. 28 (2017): 68–74. https://doi.org/10.31227/osf.io/9axs4.

[5] R.Nashir. Mencari Tipologi Format Pendidikan Ideal Pondok Pesantren Di Tengah Arus Perubahan. Yogyakarta: Pustaka Pelajar, 2010.

6 Hidayat, Tatang, Ahmad Syamsu Rizal, and Fahrudin Fahrudin. "Pendidikan Dalam Perspektif Islam Dan Peranannya Dalam Membina Kepribadian Islami." Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam 8, no. 2 (2018): 218. https://doi.org/10.22373/jm.v8i2.3397.

7 Umar, B. Ilmu Pendidikan Islam. Jakarta: Amzah, 2010.

8 Syahidin. Menelusuri Metode Pendidikan Dalam Al-Quran. Bandung: Alfabeta, 2009.

them, according to Muhammad Al-Thoumy Al Syaibani, the general principles that form the basis of curriculum development in Islamic education are the religious basis, philosophical basis, psychological basis, and social basis[9]. Next, according to al-Abrasyi's opinion, Ahmad Tafsir, suggests that in formulating an Islamic education curriculum, 5 (five) principles must be considered; spiritual education, education on how to live, using the scientific method, providing practical benefits, and is integrated with other sciences[10]. Likewise, the opinion of Oemar Hamalik argues that the basis for developing an Islamic education curriculum takes into account and considers factors, namely theological, philosophical, psychological, sociocultural, scientific, and technological principles.[11] From the various opinions of the experts above, essentially the Islamic education curriculum cannot be separated from the religious foundation as the main foothold, the philosophical basis as a flow of thought, and science itself with its various sectors as the content of the curriculum. In developing an Islamic education curriculum, a comprehensive study is needed to get maximum results, therefore it is necessary to study the Islamic education curriculum as an educational treasure to strengthen the intellectualism of Islamic education itself. And the discussion in this article focuses on the study of the basic education curriculum in the perception of Islam according to Ali Ahmad Madzkur with the main reference source being quoted from the *Minhajut Tarbiyah Fii Tashawuri Al-Islamy* book.

METHOD

The type of research used in this study is library research or library research, namely the problems and data collection of this research sourced from primary data (principal) and secondary data (supporting data) sourced from the literature in the form of books, journals, and other publications[12]. The data collection technique in this study is documentation, and the method used in analyzing the data is analyzing the content in a data or content analysis. The writing of this article was carried out through stages consisting of topic selection, literature search and supporting documents, verification, interpretation, analysis, and writing.

RESULTS AND DISCUSSION
Biografi Ali Madzkur

One of the leaders of contemporary Islamic education in the Middle East is Ali Ahmad. He was born in the city of Egypt (Qohiroh) on April 10, 1941. He is a graduate of Education from Al-Azhar University in Egypt. Now a professor (Professor) in the field of educational curriculum development at Cairo University, Egypt. In 2001 he was trusted as Dean of the Tarbiyah Faculty at Sultan Qobus University, Oman.

As a professor in the field of curriculum and education, Ahmad Madkur is known to be active in providing scientific seminar materials at home and abroad related to education and language at several universities in the Middle East. He was a speaker at the International

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9   Omar Muhammad Al-Thoumy Al-Syaibani, hlm. 523 yang dikutip oleh HIdayat tatang (2018).

10 Ahmad Tafsir. Ilmu Pendidikan Dalam Perspektif Islam. Bandung: Rosda Karya, 1994.

11 Oemar Hamalik, Dasar-dasar Pengembangan Kurikulum (Bandung: Remaja Rosdakarya, 2008), h. 57J

12 Basri MS. Metodelogi Penelitian Sejarah. Jakarta: Restu Agung, 2001.

Language Conference (ILC) seminar in April 2011 in Kuala Lumpur - Malaysia. Besides being active in various international seminars, he is also active in writing in the fields of education and Arabic. Among the works of Ali Ahmad Madkur are: Tadris Funun Allughah Al-arabiyah, Dar al-Furqan Cairo, 2002, At Ta'lim Al 'Aliy Fii Al Wathan Al-'Arabi(Ali Ahmad Madkur.com). Al-Manhaj Al-Madrasi al-Mu'ashir. Dar Al-Furqan, Cairo, 2009. *Manhaj al-Tarbiyah fi al-Tashawwur al-Islami, Dar al-Fikri al-Arabi*, Cairo, 2002, and *Manahij al-Tarbiyah: Asasuhawa Tathbiqatuha.*[13]

Education Foundation

Ali Ahmad Madzkur argues that in general, in the preparation of the curriculum three foundations form the basis of its construction, namely: 1) Philosophy of education or the basis of education, 2) character of learners, and 3) social character.[14]

Philosophy of education is the greatest foundation that guides the educational system and the most influential because it controls all elements of the education system and directs them all to the satisfaction of a goal. In addition, philosophy determines learning theory, the nature of knowledge, and establishes rules for educational practice, evaluates systems, and refers to various other matters related to the curriculum. Philosophy is nothing but a human concept apart from the concept of divinity, the universe, humans, and life. They differed and contradicted from time to time, and from generation to generation according to the strength of each philosophy and its steadfastness in the face of new, contradictory philosophies. Thus, a society that follows human philosophy falls into contradictions, always stands on the edge of change, and is dissatisfied with its decisions.

Most educators used to fill the void created by the exclusion of Islam from the way of life in our country, with the sayings of philosophers and their perceptions of divinity, the universe, man, and life, starting with ancient philosophers like Socrates, Plato, and Aristotle and going all the way up to Kant, Descartes, John Locke, and Jean-Jacques Rousseau, to Piaget, Jannet, Brunner, John Dewey, and others. The result is that it has settled on the conscience of many contemporary generations, that the philosophy of these people and their sayings quoted everywhere is something that should govern life and direct its affairs, not Islam with the Qur'an and its Sunnah...

The second basis is the character of the learner. This basis relates to the nature of the human soul, its components, the function of each of these components in the soul, the nature of growth, stages, demands, needs of the soul, and the educational implications of all of this on the curriculum.

This basis is based on the first basis. Views about human nature and the character of the soul that differ from one education system to another are following the beliefs on which this system relies or the philosophy it adheres to. For example, the Islamic Aqeedah sees

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[13] R. Rofiani, Konsep Budaya Dalam Pandangan Islam Sebagai Sistem Nilai Budaya Global (Analisis Terhadap Terhadap Pemikiran Ali Ahmad Madkur), (UMM: Jurnal AT-TAJDID: Jurnal Pendidikan Dan Pemikiran Islam, 2020.

[14] Madzkur, Ali Ahmad. Minhajut Tarbiyah Fit Tashawur Al-Islamy. Kairo: Dar Al-Fikr Al-Arabi, 2002.

humans as creatures of Allah and who are the noblest creatures of Allah, the Caliph of Allah on earth, and the Caliphate is needed so that humans build the earth and promote life on it according to Allah's rules, and in the end, return to Allah to be held accountable for what he's been doing all this time. In natural philosophy, for example, man is the son of nature, he created him, and he is one of the cycles of his development, and ultimately belongs to him.

Thus, educational systems differ in their view of man according to the wisdom of his creation and the purpose of his creation. And its value in the universe and the life around it. (causality theory)

The third basis is social character. If the second basis of the foundation for building the curriculum has to do with the type of people the curriculum wants to prepare and educate, then this third foundation has to do with the type of society that the curriculum wants to build. This basis relates to social, political, economic, cultural, and other organizations. All these rules operate according to the standards and values that originate from the first foundation, namely the doctrinal or philosophical foundation. Vocational education is an example of education that was born with a philosophical foundation to meet the social needs of the community.

Islamic Education Curriculum Foundation

The foundation is defined as the base of the footing or the place where the action begins. In English, the foundation is called the foundation, or what we often know as the foundation. the foundation is a base or foundation of all things; a fulcrum or starting point of something; or a foundation on which everything stands[15]. From this definition, it can be concluded that the foundation is a basis in the occurrence of something as the basis for starting an action or event that is carried out.

Etymologically, the curriculum comes from the Greek, namely courier which means runner, and curere which means a place to race. Thus, in terms (of terminology) the curriculum comes from the world of sports in Ancient Rome in Greece which must be taken in running activities from the start line to the finish line. Based on the etymological meaning of the curriculum, in the context of education, the curriculum is defined as a teaching circle in which teachers and students are involved.[16] So that the curriculum can be interpreted as an instrument of planning a journey to reaching the finish line to achieve the goal, with the planning tool it will be easier for someone to achieve what he wants to achieve until he reaches the end his goal.

The curriculum in an educational program contains various teaching materials and learning experiences that are programmed, planned, and systematically designed based on applicable norms which are used as guidelines in the learning process for education staff and students to achieve educational goals. from the educational process, because among the fields of education, namely education management, curriculum, learning, and student guidance. The teaching curriculum is the area that has the most influence on educational outcomes. In

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[15] Ahmad bin Daud al-mazjaji Al-asy'ari muqadimah fi al-idarah al-islamiyah (Jeddah:almamlakah al arabiyah as-sa'udiyah. 2000)

[16] Novan Ardy Wiyani, Inovasi Kurikulum dan Pembalajaran, (Yogyakarta: Ar-ruzz Media, 2016), h. 63.

curriculum development, at least it can be distinguished between curriculum design or written curriculum and implementation of curriculum or action curriculum.[17]

The elements in the curriculum definition that we must know are:[18] 1) A set of plans, meaning that it contains various plans related to the learning process. 2) Arrangements regarding the content and learning materials. 3) Setting the method used. For example, lectures, discussions, demonstrations, inquiries, recitations, making portfolio reports, and so on. 4) As a guide for teaching and learning activities. So it can be concluded that the curriculum is a set of plans that will be carried out as well as arrangements regarding the content of the lesson materials. And how we use it as a guide for organizing teaching and learning activities.

Furthermore, Ali Ahmad Madzkur argues that the Islamic Education Curriculum is Based on Four Foundations; 1) the Islamic concept of divine reality, 2) the concept of the universe, 3) the concept of humans, the nature of human instincts, and 4) the concept of life with various things in it such as politics, economics, social organization, culture, cognitive, and the concept of the relationship between all of this[19]. And if part of the educational foundation is the same as the perspective of other sciences, it is essentially different from the basics, this difference comes from the characteristics previously described, namely that the Islamic education curriculum is based on God, nature, and its provisions, and a comprehensive approach.

Fundamentals of Islamic Education Curriculum Construction

The basic construction of the Islamic education curriculum according to Ali Ahmad Madzkur in the conception of Islam by explaining the nature of the Islamic conception of the reality of God, and its conception of the universe, humans, life, and its relationship to the educational curriculum.[20]

The conception of Islam starts from the reality of God which is the source of the emanation of existence. Then he moves with this existence in all its forms, creatures, and existences, and that means special attention to humans as God's vicegerents on earth-giving him a wide concept area; Then it returns all existence to the divine reality from which it came, and to it, it returns." And in the vast journey of life from Allah and to Him also we return, it includes all the minutes of the universe, nothing is missed at all, whether it is what the senses perceive and what they are not aware of, and what the mind perceives with its consciousness. , and what the soul feels is beyond consciousness. It includes all human activities and all their energies. Both physical activity and spiritual activity. From his economic, social and intellectual life. And all the deeds are done in this world or beyond this life.

The Islamic conception of God is conveyed in the form of the teachings of monotheism[21] which is the source of the total and comprehensive teachings about God which in Arabic is called Allah SWT. Islam presents and illustrates to man the whole teachings of the

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[17] 4Nana Syaodih Sukmadinata dan Erliana Syaodih, *Kurikulum dan Pembelajaran Kompetensi*, (Bandung: Refika Adimata, 2012), h. 31.

[18] Dakir, *Perencanaan dan Pengembangan Kurikulum*, (Jakarta: Rineka Cipta, 2004), h. 3.

[19] ibid

[20] ibid

[21] Firdaus A.N. dengan judul Risalah Tauhid(Jakarta-Idonesia: Bulan Bintang, 1992.

Character of God which enables human language to understand it. Islam gives religious dogma about servitude to Allah SWT. is the Supreme Reality, the origin of all reality, and to whom all return because Allah SWT. is the origin, creator, arranger, preserver, and end of the universe[22].

The conception of the universe according to Islam is that Islam brings monotheism in its purest form. From the Islamic point of view, there is no one like Allah SWT and no one like him. There is nothing like Him. (Surat Ash-Shura: 11) Allah's absolute independence is His nature. Everything depends on Him but He does not depend on what and who. Allah sees and knows everything He can do whatever He wills, He knows all things (Qs. Ashura: 12), and He can do everything (Qs. Al-Hajj; 26) Allah SWT is everywhere every place, whether in the heavens or the depths of the earth, has the same relationship with Him. Whichever direction we face, we face Allah SWT: Wherever you turn, there is the face of Allah SWT (Surah Al Baqoroh: 115). From the point of view of monotheism and the Islamic conception of the universe, the universe is a creation and is governed by the will and care of Allah SWT. If God didn't pay attention for a moment, then the whole universe would perish in an instant. Everything that God created was not in vain. The system in the universe is the most perfect. This system manifests justice and truth and is based on a series of causes and effects. God's destiny applies to the universe. Humans are destined by God's destiny to be free and responsible[23].

Discussion

The definition of curriculum in the juridical-formal perspective as stated in Chapter 1 Article 1 Paragraph 19 of Law Number 20 of 2003 concerning the National Education System, Curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials as well as the methods used as guidelines for implementing activities learning to achieve certain educational goals.[24] The position of the curriculum has an important role as a holy book of learning where all learning activities are guided by the curriculum. So that the curriculum as an educational design has a central position in determining educational activities and outcomes. So in its preparation, it requires a strong foundation, based on the results of in-depth thinking and research because a weak curriculum will produce weak humans as well.

Along with the development of community needs for the fulfillment of the quality of Human Resources, the curriculum develops dynamically to answer these problems. But the process of developing the educational curriculum does not go beyond the limits of human nature and duties. As described in the Qur'an there is no Word of Allah SWT mentioning for example how God created the angels, and he does not mention anything about the origin of the soul, or about the structure of Al-Ma'la Al-A'la. So the obligation of scientists is to be

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[22] Seyyed Hossein Nasr, A Young Muslim‟s Guide to the Modern World. Diterjemahkan oleh Hasti Tarekat dengan judul Menjelajah Dunia Modern Bimbingan untuk Kaum MudaMuslim, ((Bandung: Mizan, 1994), h. 15.

[23] Fathoni. Konsepsi Alam Semesta menurut Pandangan Islam. Tasyri' J Tarbiyah-Syari'Ah …. 2017;24:36-45. http://ejournal.kopertais4.or.id/pantura/index.php/tasyri/article/view/3292

[24] Undang-Undang Sistem Pendidikan Nasional Nomor 20 Tahun 2003

polite with the manners of the Qur'an, stop at the limits that accompany it, and not let the mind swim into what is not known to humans as implied in the letter QS. Al-Isra (17) verse 36 So in this case it provides a common thread that the development of the Islamic education curriculum frames the human mind so that it continues to run in the corridor of human nature as servants of Allah and the flow of technological developments in producing new knowledge is framed by human nature as 'Abdullah.

In the Islamic education system, the curriculum is known as "manhaj" which means "the path of light" which is the path that must be traversed by educators to develop their knowledge skills and attitudes. The second chapter of the book Manhaj al-Tarbiyah fi al-Tashawwur al-Islami by Ali Ahmad Madkur talks about one of the fundamental aspects of education, namely the curriculum aspect. inseparable from the concept of curriculum. These aspects include a basic understanding of education, philosophy, and education, educational theories, and the role of science in education. Regarding the subject of discussion related to the curriculum, the second chapter with the title tabiah ma'rifah al-tashawwur al-islami provides a comprehensive picture of science from an Islamic perspective, an understanding based on the understanding of the Qur'an and Sunnah, then on the study of historical thoughts of the scholars, studies of Muslim figures who have a concentration on education, as well as various researches from non-Muslim scientists related to the object of Islamic education.[25]

Ali Muhammad Madzkur stated that there are three basic foundations in curriculum preparation; The first is an educational philosophy, the second is the character of the learner and the third is the social character. as the main force that will sustain the resilience of education at the level of curriculum implementation itself.

The first foundation is the philosophy of education where philosophy is a view of life that exists in everyone, in other words, everyone has a philosophy of life view on himself. With regard to education, everyone has a certain view of education based on the view of human life that is the purpose of the curriculum formulated.[26] Philosophy of education is the spirit that fills the soul of the curriculum as the essence of the educational value given to students and is the biggest foundation on which the educational system looks. This type of educational philosophy will then determine the theory of learning, the nature of knowledge, and set the rules for educational practice, evaluate the system, and point out various other matters related to the curriculum.[27]

Philosophy is nothing but a human concept apart from the concept of God, the universe, humans, and life. Philosophy schools develop in every era and generation according to the strength of each philosophy and its steadfastness in the face of new, contradictory philosophies. Thus, a society that follows human philosophy falls into contradictions, always stands on the edge of change, and is dissatisfied with its decisions.

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[25] Sopian A, Juhana H, Mustafa I. Pemikiran Ali Ahmad Madkur tentang Ilmu Pengetahuan dalam Islam. *JIIP - J Ilm Ilmu Pendidik*. 2022;5(2):580-586. doi:10.54371/jiip.v5i2.459

[26] Wahyudin, Dinn. Manajemen Kurikulum. Bandung;Rosdakarya. 2014.

[27] Madzkur, Ali Ahmad. Minhajut Tarbiyah Fit Tashawur Al-Islamy. Kairo: Dar Al-Fikr Al-Arabi, 2002.

Most educators used to fill the void created by the exclusion of Islam from the way of life in our country, with the sayings of philosophers and their perceptions of God, the universe, man, and life. From the period of ancient philosophers such as Socrates, Plato, and Aristotle to Kant, Descartes, John Locke, and Jean-Jacques Rousseau, to Piaget, Jannet, Brunner, John Dewey, and others. The result is that it has settled on the conscience of many contemporary generations, that the philosophy of these people and their sayings quoted everywhere is something that should govern life and direct its affairs, not Islam with its Qur'an and Sunnah.

The two learner characters, with good learner characters embedded in the souls of educators and students, become a unified interaction that should not be lost. One of them, the author argues that the character of the learner in the educational process is Low Of Attraction between educators and students so both must go hand in hand without demanding each other.[28] The character in question is a person's behavior that is consistent. As stated by Masnur Muslich, the character is the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms. , law, manners, culture, and customs[29]. Likewise, Muchlas Samani's opinion argues that character can be interpreted as a basic value that builds a person's personality, is formed due to the influence of heredity and environmental influences, which distinguishes him from others, and is manifested in his attitudes and behavior in everyday life.[30]

While learning is a conscious effort made by a person. learning has its own characteristics including.[31] Change occurs consciously, which means that the individual who learns will be aware of the change, or at least the individual feels that there has been a change in himself. For example, skills increase and habits increase. 2) Changes in learning are functional As a result of learning, changes occur in individuals that take place continuously and are not static. A change that occurs will cause the next change and will be useful for life or the next learning process. 3) Changes in learning that are positive and active in the act of learning, these changes always increase and are aimed at getting something better than before. 4) Changes in learning are not temporary. Changes that occur in the learning process are permanent or permanent. This means that the behavior that occurs as a result of learning will be permanent. 5) Changes in purposeful or directed learning This means that changes in behavior occur because there are goals to be achieved. Changes in learning are directed at changes in behavior that are truly realized. 6) Change covers all aspects of behavior Changes that are obtained by individuals after going through a learning process include changes in overall behavior. The characteristics (characteristics) of learning according to Agung are as follows: 1) Learning is different from maturity. 2) Learning is distinguished from physical and

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[28] Madzkur, Ali Ahmad. Minhajut Tarbiyah Fit Tashawur Al-Islamy. Kairo: Dar Al-Fikr Al-Arabi, 2002.

[29] Masnur Muslich. Pendidikan Karakter: Menjawab Tantangan KrisisMultidimensional. (Jakarta: Bumi Aksara. 2011), h.84

[30] Muchlas Samani & Hariyanto. Konsep dan Model Pendidikan Karakter. (Bandung: PT. Remaja Rosdakarya. 2011), h.43

[31] Djamarah, Syaiful BahriPsikologi Belajar. Jakarta : Rineka Cipta. 2011.

mental changes, 3) Characteristics of learning whose results are relatively permanent[32]. So that the characteristics of learning are eaten with consistent behavior in trying to change towards a more mature both scientifically and behaviorally.

The character of this learning is that a learning atmosphere will be more active if there is two-way learning between students and teachers. Classroom learning that can improve the learning character of students includes; Fear of God, Communication, Study Groups, Solving Problems, Learning Criticism, Creative and Innovative[33]. The character of learning can be classified into the character of liking to read which is one of the 18 educational character values. Where the overall character values are; religion, honesty, tolerant, disciplined, hard-working, creativity, independence, democratic, curiosity, national spirit, love for the homeland, respect for achievement, communication, love of peace, love to read, care for the environment, care about social, and be responsible.[34]

The third foundation of education is social character. where the culmination of the goal of education itself gives birth to the best human beings, and the best humans are humans who provide benefits to other humans and that will be achieved when a social soul is embedded which must be formed in the educational process. Islamic education pays attention to public (social) education above individual responsibility. Where (individual education) forms the pillars and buildings, then it affects the social community. If everyone knows the things in society of obligations and responsibilities, then he will do his best to improve society and regulate it. On the other hand, if a person does not carry out his obligations and does not fulfill his responsibilities, it will have a negative effect on the order of people's lives.

This means that Islamic education emphasizes the close relationship between individual responsibility and social responsibility. Where one and the other need each other. Therefore, Islamic education is passionate about linking individual responsibility with group (social) responsibility and perfecting both. This is because humans even have their own entity, namely members of the group (society), and are responsible for it. The group (society) is responsible for all its members consisting of parts. Where groups can influence them and be influenced by them[35]. The most accurate explanation of this specificity is the matter narrated by Rasulullah from many hadiths, explaining man's relationship with his Muslim brother, and the relationship between a Muslim and the surrounding community.

Among the authentic hadith of the Prophet, he said: "A Muslim is a brother to other Muslims. It cannot persecute and cannot hand it over (to the enemy). Whoever helps his brother's needs, Allah will (reciprocate) help his needs. Whoever frees a Muslim from hardship, Allah will free one hardship from him from several hardships on the Day of Judgment. Whoever covers (shame) a Muslim, Allah will cover (shame) on the Day of Resurrection ". (H.R. Muslim, no. 6578. Hal 1129). From Nu'man bin Basyir said: Rasulullah

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[32]Agung., (2009), *Model-Model Pembelajaran Inkuiri*, http://www.agungprudent.wordpress.com/ (diakses 12/03/2013)

[33] Hariani MD PP, Siregar A. Penggunaan Model Pembelajaran PBL Untuk Mengembangkan Karakter Belajar Melalui Jurnal Ilmiah. *Biblio Couns J Kaji Konseling dan Pendidik.* 2019;2(1):14-25. doi:10.30596/bibliocouns.v2i1.2324

[34] Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia Nomor 20 Tahun 2018 Tentang Penguatan Pendidikan Karakter Pada Satuan Pendidikan Formal.

[35] Abd al-hamid al-Shoid al-Zintani, Falsafat altarbiyah al-Islamiyah fi al-Qur'an wa alSunnah, Thoroblis: Dar al-Arabiyah lil-kitab, 1992 M, hlm.471

said: "The example of the believers in loving each other, blessing and caring for each other is like a body. If one of the limbs feels pain then the whole body calls each other to stay up and feel fever "(Narrated by Bukhori-Muslim).

From the previous explanation, it appears that the specificity of individuals and groups in Islamic education depends directly on the knowledge of each individual about his responsibilities to himself and others in the individual society. Islamic education is an education that seeks to shape a Muslim (the ideal) and prepares him to cooperate positively with his mind, heart, and hands in the affairs of society. Moreover, this collaboration appears in diverse forms, sometimes this participation in thought, direction, innovation opinion. sometimes in deed or ability, and sometimes with all these possibilities. Not intended in the sense of participation, a person neglects responsibility in his actions. But that is meant to carry out his responsibilities to himself, his family, then his participation in others, trying to give benefits, help, and assistance to them[36].

Next is the curriculum foundation in the perspective of Ali Ahmad Madzkur in curriculum development which consists of; 1) the Islamic concept of the reality of God, 2) the concept of the universe, 3) the concept of humans, the nature of human instincts, and 4) the concept of human life, are indicators that education is essentially based on forming humans who do not only have intelligence and knowledge. Quotients (IQ), but also have a good attitude with emotional intelligence Emotional Quotients (EQ) and have spiritual intelligence Spiritual Quotients (SQ).

The Islamic concept of the reality of God. God. God (Arabic) 0 objects that are glorified or prioritized by humans, so that humans are willing to be mastered. can mean either abstract (lust) or real (human) objects. As in surah al-Jatsiyah verse 23: "So have you seen a person who makes his lust as God...? . In Surah al-Qasas verse 38, the word of Allah was used by Pharaoh to divinize himself: "And Pharaoh said "O my people, I do not know a god for you but me...". Ibn Taymiyah defines al-Illah as who is worshiped with love, submits to Him, humbles himself, fears and hopes for Him, to whom is the place to surrender when in trouble, pray and put your trust in Him for the benefit of oneself, seek protection from Him, and creates peace when remembering and adrift in love to Him. Prophet Ibrahim's spiritual odyssey in search of God and ended in a pure and sincere belief or Hanif, namely submission to Allah as the only substance that is believed in, who is worshiped and on which everything depends on all affairs. It is narrated in Surah al-An'am verses 75-79: "And so We showed Abraham the kingdom of the heavens and the earth, and so that Abraham was among those who believed that when the night was dark, he saw a star, he said, "Is this my Lord?" But after the star set, he said, "I don't like the sinking." And after the moon rose, he said is this my Lord? And when the moon was setting, he said, "Indeed, if God had not guided me, I would have been one of the misguided people...".

Based on the meaning of the divine reality above, it means that Islamic education is subject to every case of all its cases, every part of all its parts, every aspect of all its aspects to the cases brought by the Robbaniyah Shari'a, comprehensive and comprehensive. Where (Allah's law) directs the educational process with the right direction and in accordance with

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[36] Muhammad Ahmad al-Sayyid, Mu'jizah alIslam al-Tarbiyah, Kuwait: Dar al-Buhuts alAlamiyah, 1398 H/ 1978 M, hlm. 150-151

straight human nature, without rejecting human thinking abilities, and the results of human knowledge in every era and place. It's just that it is all subject to the provisions and standards of the Robbaniyah. Allah says about it: "And they know nothing of Allah's knowledge except what He wills." (Surat al-Baqoroh [02]: 255). The stipulations and standards of the robbaniyah come with real clarity in the sources of Islamic law, there is no falsehood in or behind it, cannot be described as the same as human philosophy and views that cannot be separated from shortcomings, safe from defects, which always exist. contains true and false, negative and positive.

Ali Ahmad Madkur said that the entire universe is an open record for the Islamic education curriculum, teachers here must use the best means and means to achieve the general objectives of the curriculum and the specific objectives of the material and its learning. The guidance for the behavior of the teacher here must be in accordance with the words of Allah SWT: "And He has never made for you in religion a narrowness" (Q.S.: al-Hajj: 78)

This is in accordance with the words of the Prophet Muhammad: "You know better about your worldly affairs" (HR Muslim). Thus, so that students have Islamic character and character, the Islamic education curriculum must use a variety of methods from various educational methods. creating good habits, methods of filling free time, methods of discussion and dialogue, and methods of solving problems (Problem Solving) and others.

The concept of humans, the nature of human instincts. Humans were created by God in the best structure among God's other creatures. The human structure consists of physical (physiological) and spiritual (psychological) elements..[37] In this element, Allah gives a set of basic abilities that have a tendency to work which is called potentiality. According to the Islamic view, this basic ability is called fitrah. In another sense, it is explained in detail: 1) Fitrah is God's creation, namely that humans have been given good potential by God.[38] 2) Fitrah means creation, a certain nature with which everything that exists is characterized by it at the beginning of the time of its creation, the nature of human nature (which exists from birth).[39] 3) In the view of Islam, basic/innate abilities are called fitrah, namely, in the etymological sense, it means events, because the word fitrah comes from the word father which means to make.[40]

When interpreted further, the term fitrah as mentioned in the Qur'an and Hadith, it can be concluded that: 1) The fitrah mentioned in the verse contains educational implications. Therefore, the word fitrah contains the meaning of "event" which contains the basic potential of true and straight religion, namely Islam. This basic potential cannot be changed by anyone. Because fitrah is a creation of God that will not experience changes in both content and form in every human person.[41] 2) Fitrah means religion and events. The point is that Islam is in accordance with human events. Because humans were created to carry out religion (worship). This is confirmed by the word of God in the letter adz-Dzariyat: 566. 3) The nature of God means God's creation. Humans were created by God with a religious instinct, namely the

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[37] M. Arifin, *Ilmu Pendidikan Islam: Tinjauan Teoretis dan Praktis Berdasarkan Pendekatan Interdisipliner*, (Jakarta: Bumi Aksara, 2009), hlm. 42.

[38] Hasan Langgulung, *Pendidikan dan Peradaban Islam*, (Jakarta: Pustaka al-Husna, 1985), hlm. 215

[39] Muhaimin, *Paradigma Pendidikan Islam*, (Bandung: Remaja Rosdakrya, 2004), hlm. 16.

[40] M. Sudiyono, *Ilmu Pendidikan Islam*, (Jakarta: Rineka Cipta, 2009), hlm. 137.

[41] Sudiyono, M., *Ilmu Pendidikan Islam*, Jakarta: Rineka Cipta, 2009

religion of monotheism. So it is not natural if humans are not monotheistic. They do not believe in monotheism only because of environmental influences. Strictly speaking, humans are according to nature, religious monotheism. 4) Fitrah means creation, the nature of the soul, and conscience. It means that the religious sense, the sense of devotion to God Almighty is in harmony with the human conscience. As for humans who believe in God to others, it is a violation of their own mental nature. 5) Fitrah means basic human potential. It means this basic human potential as a tool to serve and ma'rifatullah. The empiricist philosophers view the activity of nature as a benchmark for its meaning.

The concept of human life in Islamic education is education for all human beings. Where it brings benefit and suitability for all humans. It is not limited to one item from its period to a certain group of people, or a certain nation of nations. However, it is a global human education for all human beings. This departs from the meaning of the word of Allah SWT "And We have not sent you, but to all mankind as bearers of glad tidings and as warners, but most people do not know" (Surah Saba '[34]: 28).

Among the clear picture of global humanity, Islamic education rejects the division of elements because it does not prioritize (one part) in it, does not distinguish between individuals over other individuals, one nation over another, one type over another but with piety. This is based on the word of Allah SWT, "O mankind, indeed We created you from a male and a female and made you into nations and tribes so that you may know each other. Verily, the most honorable of you in the sight of Allah is the one who is most pious among you. Verily, Allah is All-Knowing, All-Knowing." (Surah Al-Hujurot [49]:13).

Among the cases that emphasize human life, Islamic education is based on the basic foundations related to ukhuwah Imaniah.[42] And trying to form (Pious Humans), not just forming (Salih/good places). The difference between the two is huge and clear. A pious place tries to glorify the rules in its society, and the area that he lives to the best of his ability without going beyond the boundaries and contradicting them, especially within the boundaries of that society and place. As for the pious Muslim, his respect for himself, others, his community, his region, and his steadfastness with signs, and regulations arising from his enthusiasm to stick to the signs of his Lord, who always sees him, and watches over him in secret and manifest, in words. and their actions, both in their community and their area or outside (the community and their area).

This means that a good place is related to goodness which is limited to the boundaries of the area that he lives in, or the community that surrounds him. As for people who are pious (good), then the benefit will continue until whenever, and wherever. Islamic education establishes the importance of human honor, emphasizes glorifying it, safeguarding all rights that protect human beings, and interacting on its principles at any time and place, regardless of other things that there are inequalities and differences between human beings, such as color, language. , type, social position, credibility, lineage, rich, poor, and the like from things that have no value and goodness in the view of Islam as long as it is not accompanied by piety and faith.

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[42] Muhammad Munir Mursi, Al-tarbiyah AlIslamiyah; Ushuluha wa Tathowuruha fi alBilad al-Arabiyah, Kairo: Alam al-Kutub, 1421 H, hlm. 78

Regarding this, a researcher said: When educating (Islamic education) individuals, do not educate them to be special from others, except for privileges with good deeds, which familiarize themselves and others with goodness. When educating groups, communities, and the world, do not educate them so that some of them are far from others. But all love each other, are brothers, are united, depend on each other, all help each other in goodness and piety, goodness and benefit..[43]

Furthermore, the basic construction in the conception of Islam by explaining the nature of the Islamic conception of the reality of God, and its conception of the universe, humans, life and their relationship to the educational curriculum. This basic construction is a form of embodiment of human duties on earth as a fill ard caliph who is in charge of prospering the earth.

This opinion is in line with that conveyed by Abu Ahmadi as quoted by Rochidin Wahab saying that the curriculum content is simpler but each has a very complex content, namely: 1) The curriculum is oriented to God. That is with regard to the essence, nature, and deeds of Allah and their realization towards humans and nature. This section includes the science of kalam, and metaphysics. The science of fiqh, the science of morals (Sufism), the science of the Qur'an, and the sunnah such as interpretation, musthalah hadith, linguistics, ushul fiqh and others. 2) Humanity-oriented curriculum. This curriculum deals with humans, both individually, socially, culturally, and intelligently. This field includes political science, economics, culture, sociology, anthropology, history, linguistics, architectural science, philosophy, psychology, pedagogics, biology, medicine, commerce, communication, administration, mathematics, and so on. 3) The curriculum is oriented towards nature, which is related to the universe. This section includes: physics, chemistry, agriculture, forestry, fisheries, medicine, aerospace, geology, geophysics, botany, zoology, biogenetics, and so on ((Rochidin Wahab2009, p: 37)[44].

If the contents of the curriculum are drawn to Islamic values, they cannot be separated from one another. All three must work together and the branches of knowledge in it are interrelated, so that it will form the concept of pyramid thinking, namely the essence of everything that exists is from Allah SWT. It seems that Abu Ahmadi's opinion is in line with the curriculum theory put forward by Ali Ahmad Madkur, that all branches of knowledge originate from one integration, and are sourced from the revelation of Allah SWT. So the understanding of one integration (nature, creation and humans) is integration that comes from Allah SWT.

From the description above, it is illustrated that the foundation of the Islamic education curriculum in Ali Ahmad Madzkur's perspective has three basic foundations, namely: Philosophy of education or basic education, learning character, and social character. And has four basic Islamic curricula which consist of; 1) the Islamic concept of divine reality, 2) the concept of the universe, 3) the concept of humans, the nature of human instincts, and 4) the concept of life with various things in it such as politics, economics, social organization, culture, cognitive, and the concept of the relationship between all of this. Developed on two basic constructions, namely; the Islamic conception of the reality of divinity, and its

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[43] Said bin Ismail al-Qodhi, Ushul Tarbiyah al-Islamiyah, (Kairo: Alam al-Kutub, 1422 H/2002 M)
[44] Rochidin, Wahab, Ilmu Pendidikan Islam, Bandung, Insan Mandiri, 2009.

conception of the universe, humans, life, and their relationship to the educational curriculum. The following is the design of the basic concept of the Islamic education curriculum from the perspective of Ali Ahmad Madzkur:
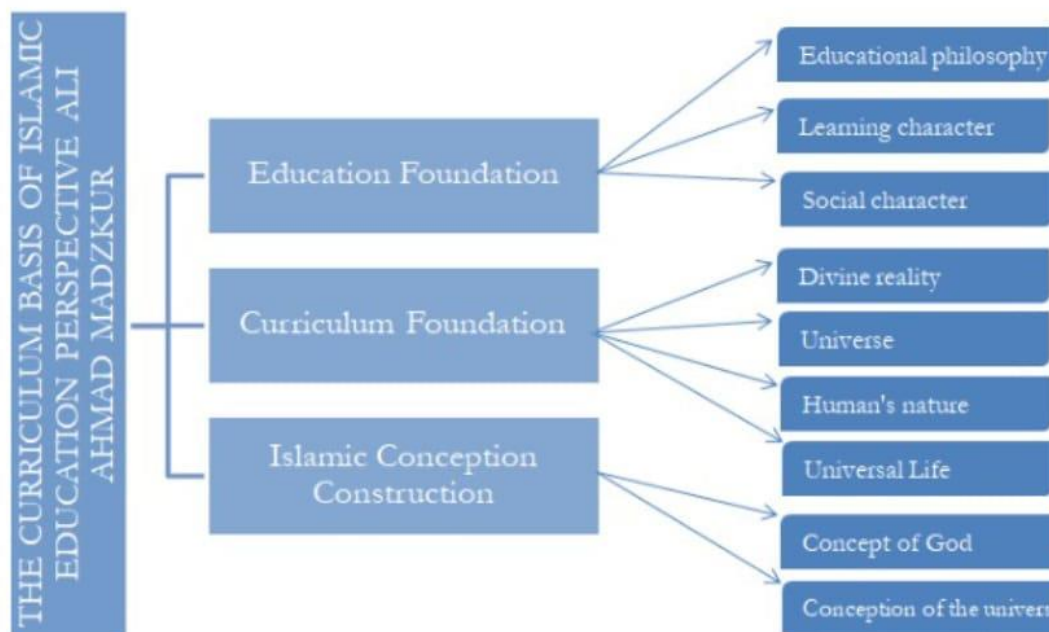

Figure 1. The Foundation of Islamic Education Curriculum Perspective of Ali Ahmad Madzkur

CONCLUSION

Based on the above study, there is a fundamental essence in the Curriculum Foundation of Islamic Education Perspective of Ali Ahmad Madzkur Al-Qur'an and Sunnah are the main basis underlying the development of Islamic education curriculum which contradicts the understanding of western philosophers.

The foundation of the Islamic Education Curriculum Perspective Ali Ahmad Madzkur has three basic foundations, namely First, the philosophy of education which is the biggest foundation that guides the education system and the most influential because it controls all elements of the education system and directs it to its goals. The second character of the learner, the nature of the human soul, its components, the function of each of these components in the soul, the nature of growth, stages, demands, needs of the soul, and the educational implications of all of that on the curriculum. This implies a conscious effort to develop themselves consistently. The three social characters are curriculum development based on the type of people who want to be prepared and educated that are relevant to the dynamics in society. In this case, it means that the curriculum is developed on the basis of preparing quality human resources in accordance with the current needs of society.

The four cornerstones of the Islamic curriculum consist of; 1) the Islamic concept of divine reality, 2) the concept of the universe, 3) the concept of humans, the nature of human instincts, and 4) the concept of life with various things in it such as politics, economics, social

organization, culture, cognitive, and the concept of the relationship between all of this. And developed on two basic constructions, namely; the Islamic conception of the reality of God, and its conception of the universe, humans, life, and their relationship to the educational curriculum.

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