



Al-Qur'an as a Source of Knowledge in Islamic Education and Its Relevance to the Curriculum Development

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ABSTRAK

Al-Qur'an merupakan sumber dari segala sesuatu, karena dijadikan sebagai pedoman dalam kehidupan umat Islam, termasuk dalam sistem pendidikan Islam dengan menjadikan Al-Qur'an sebagai sumber ilmu (inspirasi). Sejalan dengan ini, maka bentuk pengembangan kurikulum pendidikan Islam semestinya juga menjadikan Al-Qur'an sebagai landasan utama guna melahirkan manusia yang unggul. Penelitian ini bertujuan untuk mengkaji Al-Qur'an sebagai sumber ilmu dalam pendidikan, sekaligus menelusuri relevansinya dalam pengembangan kurikulum pendidikan Islam. Penelitian ini menggunakan model penelitian kualitatif dengan melakukan studi kepustakaan. Data-data dikumpulkan dari ayat-ayat Al-Qur'an dengan metode tafsir maudhu'i. Hasil dari penelitian ini didapatkan relevansi antara tujuan kurikulum pendidikan dengan pengembangan kurikulum pendidikan Islam melalui ayat-ayat: 1) QS. Al-'Alaq: 1-5 yang menyiratkan peserta didik dapat memperoleh ilmu secara terus menerus melalui membaca (literasi), baik yang tertulis maupun tidak; 2) QS. al-Baqarah: 31 mengisyarahkan melalui pengajaran, peserta didik dapat memperoleh berbagai pengetahuan sehingga ia layak menjadi seorang pemimpin; 3) QS. al-Nahl: 78 mengisyarahkan, dengan mengasah kemampuan dan ketrampilan melalui mendengar, melihat, dan hati (tiga modal yang dimiliki manusia), peserta didik dapat mengasah kemampuan dan ketrampilannya; 4) QS. Luqman: 13-19 mengisyarahkan pentingnya pengamalan akhlak dalam kehidupan bagi peserta didik dengan memerintahkan shalat, menegakkan amar ma'ruf nahi munkar, tidak bersikap sombong, dan sopan saat berkomunikasi.

ABSTRACT

The Qur'an is the source of everything because it is used as a guide for Muslims, including for the Islamic education system by referring to the Qur'an as the source of knowledge (inspiration). In line with that, so the form of the development of the Islamic education curriculum should also put the Qur'an as the main source of generating excellent human beings. This study aims to examine the Qur'an as a source of knowledge in education, as well as explore its relevance in the development of the Islamic education curriculum. This study uses a qualitative research model with a literature study. The data were collected from the verses of the Qur'an with the maudhu'i interpretation method. The results of this study found the relevance between the objectives of the educational curriculum and the development of the Islamic education curriculum through the following verses: 1) QS. Al-'Alaq: 1-5 which implies that students can acquire knowledge continuously through reading (literacy), both written and unwritten; 2) QS. Al-Baqarah: 31 suggests that through teaching, students can acquire various knowledge so that they are feasible of being a leader; 3) QS. *an-Nahl*: 78 suggests that by honing abilities and skills by hearing, seeing, and heart (the three capitals owned by humans), students can hone their abilities and skills; 4) QS. *Luqman*: 13-19 suggests the importance of moral practice in life for students by ordering them to pray, enforce *amar ma'ruf nahi munkar*, not be arrogant, and be polite when communicating.

KATA KUNCI :

Al-Qur'an ; Sumber Pengetahuan ; Pengembangan Kurikulum.

KEYWORDS

Al-Qur'an; Source of Knowledge; Curriculum Development.

A. Introduction

As an academic pursuing and exploring science in various aspects, we should be choosing science from any aspects that can be justified for authenticity. Therefore, it is better for an academic to convince themselves of the rationally or empirically proven science and can enough fulfill the determined requirements of validity.¹ With science, humans can create a culture that later generates civilization, so science has an essential position and role in human life. In its development, science is not only studying religion but also general science that can be referred to in understanding the recent occurring phenomena so it can benefit humans.²

Islam teaches that Allah SWT is the source or the origin of everything. So, it can be understood that the Qur'an is the source of all sources of knowledge. The Qur'an as *al-Kitāb*, *al-Furqān*, *al-Huda*, *al-Shifā*, and many other terms illustrate that the Qur'an is a holy book with a broad perspective and many scientific signs in it which makes scientists amazed by its contents. This certainly proves that the Qur'an has a comprehensive nature because it can keep up with the times and is relevant to human needs both in terms of knowledge and intelligence. The Qur'an can be regarded as the main pillar used as a guide in human life.³

This is in line with the Islamic education system which makes the Qur'an the first and main source in all aspects relating to the educational process. All activities in the Islamic education process must always be oriented to the principles and values of the Qur'an. The Qur'an is the most complete source of education because there found plenty of knowledge in the verses of the Qur'an including spiritual, moral, social, material, and universal sciences. In this case, the Qur'an is a source of absolute and complete value, so its existence will not change. Changes are possible only to human interpretation of the verses in the Qur'an to their desired meaning according to the situations and conditions as well as human expertise to interpret.⁴

A successful education system as a place for *insan kamil* (a perfect human being) to be born is not dependent only on a single component, but other components complement each other so that the main goal of education can be achieved. In the educational process, there should be a program planning to achieve the desired educational goals. Program planning to the evaluation process in education is commonly referred to as curriculum.⁵ In education, the curriculum has an important role to realize quality education because curriculum includes all teaching and learning activities in the

¹ Ari Khairurrijal Fahmi, "Analisis Sumber Ilmu Pengetahuan Dalam Ayat Al-Qur'an (Sebuah Kajian Ontologis)," *Jurnal Pendidikan Islam* 7, No. 2 (September 2016): 40.

² Miftakhul Munir, "Integrasi Bidang-Bidang Ilmu (Sumber Ilmu Dan Obyeknya)," *Pancawahana: Jurnal Studi Islam* 16, No. 1 (April 2021): 96.

³ Abdurrohman Harahap, "Integrasi Alquran Dan Materi Pembelajaran Kurikulum Sains Pada Tingkat Sekolah Di Indonesia: Langkah Menuju Kurikulum Sains Berbasis Alquran," *Jurnal Penelitian Medan Agama* 9, No. 1 (2018): 23-24.

⁴ Muhammad Akmansyah, "Al-Qur'an Dan Al-Sunnah Sebagai Dasar Ideal Pendidikan Islam," *Ijtima'iyya: Jurnal Pengembangan Masyarakat Islam* 8, No. 2 (Agustus 2015): 130.

⁵ Moh Aman, "Kurikulum Pendidikan Berbasis Al-Qur'an," *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan* 16, No. 1 (2020): 2.

classroom which are an important part of the education process.⁶ So, the curriculum is expected to bring education to achieve its goal.

Following the Islamic education system which refers to the Qur'an as the first source of educational resources, the form of Islamic education curriculum development must refer to the Qur'an. Islamic education as a place to form noble human beings must rightly have a set of contents that will make students have good personalities according to Islamic teaching. Therefore, the Qur'an must be the main basis for developing the design of the Islamic education curriculum. This is what makes the writer interested in studying more deeply the sources of knowledge in education according to the Qur'an as a source of all sources, and exploring its relevance to the development of an Islamic education curriculum that uses the Qur'an as the main source or guideline.

This research uses a qualitative research model with the type of *library research*. In the data collected on the verses of the Qur'an, the author uses the *maudhu'i* (thematic) interpretation method, which is a method of interpreting the Qur'an in detail by collecting verses that have the same theme and purpose and then interpreting them, explaining their meaning, and doing the *istinbat* of the laws in it.⁷ In this research, the writer using the *maudhu'i* interpretation method to collect verses from the Qur'an about the sources of knowledge in education, analyze and understand verse by verse by interpreting them in detail, then conclude in an article that contains a comprehensive view about the topic under discussion. The documentary data that has been obtained and collected then is described and analyzed using a content analysis document. The content analysis document writing method is a technique used to conclude by trying to find the characteristics of the message which is done systematically and objectively.⁸ After analyzing the contents of the document, the writer will then analyze the sources of knowledge in education according to the Qur'an and its relevance to the development of Islamic education curriculum. Therefore, readers are expected to make the Qur'an the main guide in living life, including in the educational process.

B. Sources of Knowledge in the Qur'an

Etymologically, knowledge is derived from the word *'ilm* which means sign, clue, or guide for someone or something to be known, and *ma'lam* which means a road sign for someone or something to guide one. There is also *'alam* which means guide.⁹ Knowledge has an important position in Islam. Islam has taught that Allah SWT is the source of all things. Therefore, knowledge has the main source,

⁶ Fera Hasana Dan Mustaqima, "Manajemen Kurikulum Pendidikan Anak Dalam Perspektif Al-Qur'an", *Menata: Jurnal Manajemen Pendidikan Islam* 4, No. 1 (Januari-Juni 2021): 65.

⁷ Yasif Maladi, Dkk., *Makna Dan Manfaat Tafsir Maudhu'i* (Bandung: S2 Prodi Studi Agama-Agama Uin Sunan Gunung Djati, 2021), 9.

⁸ Lexi J. Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2007), 220.

⁹ Muh. Zainal Abidin, "Konsep Ilmu Dalam Islam: Tinjauan Terhadap Makna, Hakikat, Dan Sumber Sumber Ilmu Dalam Islam," *Ilmu Ushuluddin* 10, No. 1 (Januari 2011): 109.

namely the Word of Allah in the form of the holy book Al-Qur'an and the hadith of the Prophet Muhammad SAW.

Al-Qur'an is a source of knowledge and religious teachings that encourage people to think. The Qur'an in terms of language can be interpreted as collecting letters, collecting, reading, and relating to each other.¹⁰ The Qur'an is universal and a complete guide for humans in living various aspects of life. Therefore, the Qur'an becomes the first and main source of knowledge for humans to navigate their lives in the world. The Qur'an was revealed by Allah SWT as a guide for humans to become a better ones, Allah SWT says in Surah *an-Nahl*: 64, as follows:

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ (64)

"We have revealed to you the Book only to clarify for them what they differed about, and as a guide and mercy for those who believe".¹¹

There are a lot of surahs in the Qur'an that discuss the sources of knowledge in the field of education or teaching. Surahs that are closely related to sources of knowledge in the field of education are surah *al-'Alaq*: 1-5, *al-Baqarah*: 31, *an-Nahl* ayat 78, dan *Luqman*: 13-19, as follows:

- a. The source of knowledge in Surah *Al-'Alaq*: 1-5 about the command to read and write

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5)

"(1) Read, 'O Prophet,' in the Name of your Lord Who created—(2) Created humans from a clinging clot. (3) Read! And your Lord is the Most Generous (4) Who taught by the pen— (5) taught humanity what they knew not".¹²

Quraish Shihab states that the word "*iqra'*" is derived from *fi'il 'amr* (command verb) of *fi'il māḍī* (past verb) namely *qa-ra-a* which means to collect. It can be understood that the word *iqra'* does not always mean reading a written text. However, the word collect could mean to study, convey, explore, know, research, whether the text is written or not.¹³ The word "*iqra'*" or the command to read is repeated twice, in verses 1 and 3. The first command is interpreted as an order to find out or learn something that is not yet known. The second command is interpreted as an order to teach what one already knows to others.¹⁴

Surah *al-Alaq*: 1-5 in the *Tafsir Al-Misbah* explain the efforts of Allah SWT in providing knowledge to humans who are created from a clot of blood, then become the most perfect creature with various behaviors and characters. Allah conveys knowledge by using a tool in the form of a pen through direct teaching and instructing humans to always learn, in the sense, that

¹⁰ Fahmi, "Analisis Sumber Ilmu," 43.

¹¹ Departemen Agama, *Al-Qur'an Karī m Ayat Pojok Menara Dan Terjemah* (Kudus: Menara Kudus, 1974), 274.

¹² Agama, *Al-Qur'an Karī m*, 598.

¹³ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), 392-293.

¹⁴ Shihab, *Tafsir Al-Misbah*, 398.

instead of only one time, learning must be done continuously. This is intended for humans to study seriously and the knowledge they have acquired can be inwardly attached, can interpret knowledge, live it, and is expected to change human behavior to be aware that knowledge comes from Allah SWT so that all activities are done sincerely only to seek the blessing of Allah SWT. Thus, Allah SWT will give them knowledge, various understandings, and insights that they did not know before, which can then provide benefits and glory to humans compared to other creatures of Allah.¹⁵

In the *Tafsir Al-Qurṭubi* it is explained that surah *al-'Alaq*: 1-5 is an effort of Allah SWT in providing knowledge to Prophet Adam and Prophet Muhammad SAW which is then developed to all humans on earth. Allah teaches knowledge to humans through *qalam* or also means tools used to write so that the knowledge that has been taught will never be lost and can be developed continuously. This is by the purpose of Allah SWT in creating human beings to be caliph on earth in the right way and can believe that everything that exists on this earth belongs to the creator, Allah SWT.¹⁶

It can be understood from the explanation above that there are orders to read or learn for humans also explanations related to the creation of humans and suggestions for conveying the knowledge that has been acquired by teaching it to others. So it can be said that one of the sources of knowledge related to education is reading and writing. In this case, reading not only means reading the written one but is also expected to be aware of situations and conditions as an effort to gain knowledge. By getting used to reading humans will gain a lot of knowledge from various sources to enrich their knowledge. In addition, Allah SWT also suggests humans write down the knowledge they have gained, so they would not easily lose them, can be re-read, and can be used for continuous learning. As for this, humans are expected to be able to teach their knowledge to others. In addition, reading and writing are considered important in the learning process in the field of education because they can enrich the students' knowledge.

- b. The source of knowledge in surah al-Baqarah: 31 about the concept of teaching

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (31)

*“He taught Adam the names of all things, then He presented them to the angels and said, “Tell Me the names of these, if what you say is true”.*¹⁷

This verse describes the interaction between Allah SWT, Prophet Adam, and the angels. The communication contains the explanation from Allah SWT about humans being more important as caliphs on earth than angels. Ibn Kathir in his commentary explains that in this

¹⁵ Shihab, *Tafsir Al-Misbah*, 392-401.

¹⁶ Syaikh Imam Al-Qurṭubi, *Tafsir Al-Qurṭubi: Terjemahan Dudi Rosyadi Dan Fathurrahman* (Jakarta: Pustaka Azzam, 2009), 546-557.

¹⁷ Agama, *Al-Qur'an Karī m*, 7.

verse Allah SWT gives an affirmation of the humans' supremacy compared to the angels. Allah SWT reveals the wisdom of why humans are chosen to be caliphs on earth. In the beginning, humans did not know anything, including the moment he was elected as caliph. Then Allah SWT gave teachings to humans about various things that they did not know before and that knowledge was not taught to angels. This is one of the humans' supremacies when compared to angels.¹⁸

M. Quraish Shihab in his commentary also explained the purpose of surah al-Baqarah: 31, he stated that Allah SWT gave teaching to Prophet Adam about all the names of objects and gave him a potential knowledge of the names used to identify objects or as a guide to these objects. In addition, this verse also provides information that humans are given a privilege by Allah to know the names of objects along with their functions and characteristics. For example, the function of fire, wind and so on. Humans also have the potential for language, teaching language to humans, especially young children can be started by teaching the names of objects instead of verbs.¹⁹

It can be understood that in this verse Allah SWT is the source or owner of all knowledge and educators for the universe, whether in the sky, on earth or the unseen world, and teaches humans (Adam) the names of objects. In this verse, Allah SWT provides proof of the privileges and virtues of humans and why they were chosen to be caliphs on Earth. This verse also explains to the angels about their weaknesses. Then in the field of education, this can be interpreted as a source of knowledge in providing good teaching concepts in the learning process, so that it can form humans to become good caliph.

- c. The source of knowledge in Surah *an-Nahl*: 78 about the potential for learning in humans

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ (78)

*"And Allah brought you out of the wombs of your mothers while you knew nothing, and gave you hearing, sight, and intellect so perhaps you would be thankful."*²⁰

In the *Tafsir Al-Misbah*, Quraish Shihab explains that Surah *an-nahl*: 78 discusses the main tools that can be used to learn or gain knowledge. In this case, the main tool has two characteristics, material and immaterial. Material tools are eyes and ears, while immaterial tools are the mind and heart. In the perspective of the Qur'an, some things cannot be seen even with sharp eyesight, and sometimes can not make sense, even for human minds. The only way to get it is by the heart through revelation, inspiration, or intuition. Thus, the Qur'an is not only

¹⁸ Syaikh Shafī Urrahman Al-Mubarakfury, *Tafsir Ibnu Katsir 1* (Bandung: Sygma Creative Media, 2012), 146.

¹⁹ Shihab, *Tafsir Al-Misbah*, 176-177.

²⁰ Agama, *Al-Qur'an Karim*, 276.

providing guidance and direction to hearing and sight but also commands humans to sharpen their minds and hearts to form the power of thinking.²¹

This verse implies that Allah SWT has given three potentials related to the learning process, these three potentials are learning by seeing, hearing, and heart which can be used as a tool in conducting the learning activities or learning process and they are connected. First, the hearing potential oversees maintaining the knowledge gained from the learning process. Second, the seeing potential is in charge to develop knowledge or add to the existing knowledge by learning more about the desired topics. Third, the potential of the heart is in charge of purifying knowledge or bad things that have been obtained. So, it can be concluded that the Qur'an has given instructions on the three potentials in human education which can be used as a tool to acquire knowledge and can be developed through teaching activities.

d. The source of knowledge in Surah *Luqman*: 13-19 about strengthening *aqidah* and morals

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (13) وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (14) وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (15) يَا بُنَيَّ إِنِّي أَنَا تَكَ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ حَكِيمٌ (16) يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصِرْ عَلَىٰ مَا أوصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (17) وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (18) وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (19)

“(13) And ‘remember’ when Luqman said to his son, while advising him, “O my dear son! Never associate ‘anything’ with Allah ‘in worship’, for associating ‘others with Him’ is truly the worst of all wrongs.” (14) And We have commanded people to ‘honour’ their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return. (15) But if they pressure you to associate with Me what you have no knowledge of,¹ do not obey them. Still keep their company in this world courteously and follow the way of those who turn to Me ‘in devotion’. Then to Me you will ‘all’ return, and then I will inform you of what you used to do. (16) ‘Luqman added,’ “O my dear son! ‘Even’ if a deed were the weight of a mustard seed—be it ‘hidden’ in a rock or in the heavens or the earth—Allah will bring it forth. Surely Allah is Most Subtle, All-Aware. (17) “O my dear son! Establish prayer, encourage what is good and forbid what is evil, and endure patiently whatever befalls you. Surely this is a resolve to aspire to. (18) “And do not turn your nose up to people, nor walk pridefully upon the earth. Surely Allah does not like whoever is arrogant, boastful. (19) Be moderate in your pace. And lower your voice, for the ugliest of all voices is certainly the braying of donkeys.”²²

In Tafsir Ibn Kathir, Surah *Luqman*: 13-15 explained that Allah SWT pictured the messages from luqman to his son, the one he loves the most so that he has a right and deserves kindness. Luqman’s pieces of advice to his son are to command his son to worship only Allah SWT. In verse

²¹ Shihab, *Tafsir Al-Misbah*, 306-309.

²² Agama, *Al-Qur'an Karim*, 413.

13, Allah SWT emphasizes that shirk is the most heinous and worst act of injustice. Furthermore, verse 14 commands Luqman to advise his son to always worship Allah and never associate anything with Allah SWT and be devoted to his parents. Whereas verse 15 explains that children must always do good and be obedient to their parents as long as the orders do not against the religious shari'ah.²³

In verse 16, Ibn Kathir explained that on the later Day of judgment Allah SWT will give the scales of justice and will bring people to be held accountable for their actions in the world. If their deeds are good, then they will get a good reward as well. And vice versa, if their deeds are bad, then the reward they receive will also be bad.²⁴ In verse 17, Ibn Kathir stated that this verse discusses Luqman's advice for his children to establish prayers according to the rules. In this verse, Luqman also ordered his son to do *amar ma'ruf and nahi munkar* to fellow human beings. In addition, Ibn Kathir also explained the command to establish prayer is also means a command to children to always be sincere and patient in practicing Allah's commands.²⁵

In verse 18, Ibn Kathir gave several criteria for a noble character in socialization, namely advising and educating children not to look away when communicating with other people or when other people communicate with us, and not be arrogant and demeaning others. In this verse, Luqman also advises his son to always be gentle, be friends with everyone without discrimination, be polite when communicating, and show a cheerful face when meeting.²⁶ In verse 19, Ibn Kathir gave a simple explanation of walking, walking in this case means a person who walks at an ordinary and reasonable step and does not make a sound when walking because that is useless. A person making a sound when they are walking is likened to the voice of a donkey which is loud and high-pitched, and the sound of a donkey is the worst. This shows that walking by making a sound is forbidden and even highly reproached.²⁷

Based on the explanation of the interpretation above, it can be understood that humans are commanded not to associate anything with Allah SWT, always have good behavior to parents, establish prayers and enforce *amar ma'ruf nahi munkar*, do not act arrogantly, be polite when speaking with other people, and always behave well in everything, this is because in the hereafter, all the deeds done will be held accountable. Some of these things can be interpreted as a form of education for humans to have noble character by practicing all the commands of Allah SWT and always being kind towards others. It can be concluded that the Qur'an as a source of knowledge provides guidance for humans to do good and it can be a reference in education to form students with good morals.

²³ Abil Fida Isma'il Bin Katsir Addamashqī, *Tafsir Al-Qur'an Al-Aḍī m Ibnu Katsir Juz 3* (Singapura: Kutanahazu Pinag, T.T.), 444-445.

²⁴ Katsir Addamashqī, *Tafsir Al-Qur'an Al-Aḍī m Ibnu Katsir Juz 3*, 444-445.

²⁵ Katsir Addamashqī, *Tafsir Al-Qur'an Al-Aḍī m Ibnu Katsir Juz 3*, 446.

²⁶ Katsir Addamashqī, *Tafsir Al-Qur'an Al-Aḍī m Ibnu Katsir Juz 3*, 446.

²⁷ Katsir Addamashqī, *Tafsir Al-Qur'an Al-Aḍī m Ibnu Katsir Juz 3*, 446.

C. Islamic Education Curriculum

The word curriculum etymologically comes from Greek which consists of two words, “*curir*” which means runner and “*curere*” which means a place to race. This term was originally used in the field of sports in ancient Roman times in Greece which means the distance that must be taken by a runner starting from the start line and ending at the finish line.²⁸ Based on the definition, in the field of education, the curriculum is defined as a place for competitive training or a competition arena to master lessons to reach the finish line in the form of a certificate or an educational degree.²⁹

The curriculum in Arabic is called *manhaj* which means a bright path that must be taken by humans in various fields of life. In the *tarbiyah* dictionary, *manhaj al-dirāsah* (educational curriculum) means a set of plans and facilities that become a reference for educational institutions to achieve educational goals.³⁰ According to al-Shaibani's thought, the educational curriculum as a *manhaj* means a clear path taken by educators and students as a medium to develop the knowledge, skills, and students' behavior.³¹

The term curriculum can be interpreted as an educational activity that includes all the detailed plans in the learning process, whether it is about the educational materials, programs and arrangements that will be applied, input or opinions regarding the teaching and learning process, facilities and infrastructure in the learning process, and various other things related to learning activities in order to achieve the desired goals.³² If the curriculum is applied in Islamic education, then the curriculum means all activities in Islamic education, whether it is in terms of knowledge and experience that are done intentionally and structured by teachers to students to achieve the goals of Islamic education.³³ In this case, it can be said that the process of Islamic education cannot be done arbitrarily, but it is better to refer to the formation of *insan kamil* (perfect humans) whose plans have been arranged regularly in an Islamic education curriculum.

The Islamic education curriculum has the aim to instill trust in the mind and the heart, form character or morals, and build the spiritual soul of students. In addition, it also aims to acquire knowledge continuously, a mixture of knowledge and skills, and theoretical practice in real life.³⁴ So the Islamic education curriculum must begin with planning activities for educational goals in accordance with Islam. According to Islamic terminology, the purpose of education is to realize

²⁸ Nurmaidah, “Kurikulum Pendidikan Agama Islam,” *Ma Jurnal Al-Afkar* 3, No. 2 (Oktober 2014): 43.

²⁹ Muhammad Roihan Alhaddad, “Hakikat Kurikulum Pendidikan Islam,” *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah* 3, No. 1 (Juni 2018): 58.

³⁰ Muhammad Roihan Alhaddad, “Hakikat Kurikulum Pendidikan Islam,”

³¹ Mohammad Ahyan Yusuf Sya'bani, “Pengembangan Kurikulum Pendidikan Agama Islam Dalam Perspektif Pendidikan Nilai,” *Tamaddun* 19, No. 2 (Juli 2018): 104.

³² Nurmaidah, “Kurikulum Pendidikan,” 44.

³³ Noorzanah, “Konsep Kurikulum Dalam Pendidikan Islam,” *Ittihad* 15, No. 28 (Oktober, 2018): 69.

³⁴ Noorzanah, “Konsep Kurikulum,” 69.

students as *kaffah Muslims*, The Muslims who have: (1) A healthy and strong body; (2) An intelligent and bright mind; and (3) A heart filled with faith in God.³⁵

According to Al-Abrasyi one of the Islamic leaders, the curriculum in Islamic education is divided into two levels:³⁶

1. The first-level curriculum or prefix has the lesson plans, including (a) Focus on the field of religion, such as learning the basics of reading, writing, understanding Islamic religious principles, or memorizing the Qur'an; (b) Pay more attention to moral education; (c) Adding other basic knowledge such as language, arithmetic, and sports; (d) Avoiding art lessons through dance, pictures, and romantic rhymes.
2. The Islamic higher education curriculum includes: (a) Prioritizing religious lessons over other subjects; (b) Harmonizing between religious and general knowledge; (c) In studying literature, it is more important to prioritize religious knowledge and morals than general knowledge; (d) The curriculum tends to explore general knowledge that is human nature.

While the Islamic education curriculum according to Al-Shaibani has several special characteristics including:³⁷

- a) The purpose of the Islamic education curriculum is to prioritize religious education and moral formation. Materials, learning methods, as well as tools and techniques in the Islamic education curriculum must describe Islamic values according to the Qur'an and hadith.
- b) The scope and content of the Islamic education curriculum must have a comprehensive or universal character so that it can reflect the spirit of Islamic teachings and can reach all aspects of life, including spiritual, intellectual, social, and psychological.
- c) The scientific content has a relatively good balance in the fields of sharia, linguistics, common sense and art. The scientific content of this relative balance is a form of acknowledgment that there is no absolute educational curriculum.

Following the Islamic education curriculum, the substance in it, including knowledge, skills, and values must be built with faith. The principle of the curriculum in Islamic education must be innovative, by building the concept of knowledge, skills, and values of students based on monotheism or faith. The Islamic education curriculum has an important function that transforms the value of knowledge and skills into students' feelings (spiritual) and common sense. Therefore, it is hoped that students can internalize faith so that it can be applied to their daily activities. With the basic appreciation of faith,

³⁵ Sya'bani, "Pengembangan Kurikulum," 104.

³⁶ Umiasro Dan Dina Mardina, "Relevansi Ayat-Ayat Edukatif Dalam Pengembangan Kurikulum Pendidikan Islam Di Indonesia," *Edukasia Islamika* 3, No. 1 (Juni 2018): 91.

³⁷ Silahuddin, "Kurikulum Dalam Perspektif Pendidikan Islam (Antara Harapan Dan Kenyataan)," *Jurnal Mudarrisuna* 4, No. No 2 (2014): 340.

students can strengthen morals in various life activities, so that students can enliven that everything is related to the virtues of God.³⁸

D. The Relevance of the Qur'an as a Source of Knowledge and the Development of Islamic Education Curriculum

In achieving the goals of Islamic education, the curriculum must be *integrated* and comprehensive. In addition, another important thing is to make the Qur'an and hadith the main sources in the preparation of the curriculum. In this case, there are a lot of verses of the Qur'an and in hadith that are used as operational guidelines in compiling or developing an Islamic education curriculum. In achieving educational success, the development of the Islamic education curriculum does not only pay attention to the cognitive (reasoning) domain but also has to reach the affective (behavioral) and psychomotor (experience and skills) domains. The cognitive domain is related to the thinking process which includes the brain's ability to develop rational abilities. The affective domain is related to emotions, including the ability to realize a good attitude and empathy. Then the psychomotor domain is related to skills, including the ability to develop skills so that they can discover their potential.³⁹

Curriculum development and Islamic education have a strong relationship and become an inseparable unit because the desired goals in Islamic education must be contained in the curriculum, and the content in the curriculum will describe the direction and the desired goals in the educational process.⁴⁰ In developing Islamic education curriculum, it must be following the Qur'an as the main guideline held by Islamic educational institutions. All the contents of the verses of the Qur'an can be used as guidelines in curriculum development, because the Qur'an is the source of all knowledge, including the source of knowledge in the field of education.

The following is the relevance of several verses of the Qur'an about sources of knowledge in the field of education that have been written in the previous discussion with the development of an Islamic education curriculum linked with the objectives of the Islamic education curriculum, namely, to acquire knowledge continuously, develop knowledge and skills, improve faith and morals, and can apply knowledge in everyday life, as follows:

- a. Surah *al-'Alaq*: 1-5 has to do with acquiring knowledge continuously

The source of the related knowledge in this verse is about the command to read and write. The relationship of this verse with the development of Islamic education curriculum can be seen from the purpose of the curriculum development which is to acquire knowledge

³⁸ Irpan Abd. Gafar "Kurikulum Dan Materi Pendidikan Islam," *Hunafa: Jurnal Studia Islamika* 3, No. 1 (Maret 2006): 43-44.

³⁹ Yunus Mustaqim, "Pengembangan Konsepsi Kurikulum Dalam Pendidikan Islam," *Edukasia : Jurnal Penelitian Pendidikan Islam* 9, No. 1 (Februari 2014): 9.

⁴⁰ Silahuddin, "Kurikulum Dalam Perspektif," 355.

continuously. In line with this, one of the activities that can be done is to continue reading. Constant reading will be able to enrich students' insight. Not only reading the written, but students are also expected to be able to read the conditions or situations in their surroundings as a form of learning so that they are more aware of their environment. In addition, Allah SWT also recommends humans to write down the knowledge they have acquired, so that the knowledge that has been acquired will not easily be lost and can be re-read, as a form of continuous learning. So that by having a lot of insight, knowledge, and experience, students can teach the acquired knowledge to others. Therefore, reading as a source of knowledge in the Qur'an is said to following the development of the Islamic education curriculum in terms of the aim of curriculum development.

b. Surah al-Baqarah: 31 relates to acquiring knowledge through teaching concepts

This verse discusses the concept of the teacher in teaching knowledge to students. It can be understood that this verse discusses the concept of teaching given by Allah to the Prophet Adam to be feasible of being a caliph. In this verse, Allah SWT assess the Prophet Adam as proof to the angels that God has provided humans with various potentials to enrich knowledge so that humans are considered more feasible to be caliphs on earth compared to angels. Curriculum development has the aim for students to acquire knowledge. This verse can be applied in the transfer of knowledge from teachers to students or can be called the concept of teacher teaching. The correlation with surah al-Baqarah: 31 is to determine the level of achievement of students in acquiring knowledge during the learning process through their own experiences. With cognitive evaluation activities, teachers as educators can perceive how far students understand the material, so that teachers can detect which students that already understand, and which ones do not. With this evaluation, it is expected that all students can acquire knowledge during the learning process so that they will become feasible humans in become a leader.

c. Surah *an-Nah{I*: 78 related to honing the abilities and skills of students

This verse explains that Allah SWT has three potentials that are useful in the educational process, including potential by seeing, hearing, and heart. These three potentials are the potential tools for humans to be used in the educational process to acquire knowledge. With the connection between the three potentials, it is expected to hone students' abilities and skills. This is in line with curriculum development to hone students' abilities and skills. It can be understood that seeing potential is in charge to dig deeper into the knowledge that has been acquired while developing that knowledge, while the hearing potential is in charge to maintain knowledge, Then the potential of the heart is in charge to purify or filter which knowledge is the good or the bad one. So that this can hone students' positive abilities and skills. Therefore, the

Qur'an as a source of knowledge has given instructions in human education that humans have three potentials which can be used as tools to gain knowledge and hone abilities and skills.

- d. Surah *Luqmān*: 13-19 in relation to faith, morals, and applying the knowledge that has been acquired in life aspects

This verse implied that the main learning that must be given to students in the teaching and learning process is anything related to Aqidah which can strengthen the faith of students such as worshipping Allah SWT by obeying Allah's commands and staying away from all God's prohibitions, as well as moral which include teaching manners in communicating with others. This is in accordance with the existence of curriculum development as a form of forming beliefs (aqidah), morals, and applying theoretical practices in life such as politeness in the community. The form of aqidah cultivation is through the command of prayer, and *amar ma'ruf nahi munkar*. The form of moral cultivation is through the prohibition of acting arrogantly. Then apply the theory of life practice in the form of politeness through advice to be polite in communicating with others.

The following is a brief description of the relevance of the Qur'an as a source of knowledge in education and the development of the Islamic education curriculum:

No	Surah	Al-Qur'an as a Source of Knowledge in Education	Objectives of Islamic Education Curriculum	Implementation of Islamic Education Curriculum Development
1.	<i>Al-'Alaq</i> : 1-5	The source of knowledge relates to the command to read and write.	The purpose of curriculum development is to acquire knowledge continuously.	Holding a digital literacy movement, as an effort to keep up with the times where technology is growing. So that students can get learning material easily and continuously, and possible to keep up with the times.
2.	Al-Baqarah: 31	The source of knowledge as a teaching concept.	The purpose of curriculum development is for student to acquire knowledge	Combining religious learning materials with general knowledge or phenomena that often occur nowadays. This teaching method can be done gradually so that students can understand the purpose of the learning and know the good or bad value of a phenomenon that they have studied in religious studies.
3.	<i>An-Nahl</i> : 78	The source of knowledge about there are three potentials in humans, namely seeing,	The purpose of curriculum development is for students to be able to hone their abilities and skills	Provide learning materials to fulfill cognitive, affective, and psychomotor aspects that are adjusted to the three potentials in humans, namely hearing, seeing, and heart. So it is expected that

		hearing, and heart		these three aspects can be fulfilled by utilizing the potential existing in students.
4.	<i>Luqmān</i> : 13-19	The source of knowledge as a form of strengthening aqidah and morals	The purpose of curriculum development is to cultivate faith and morals, as well as apply the theoretical practice in life for students	Implementing religious activities that can support the formation of character or morals starting in students. For example by establishing the dhuha prayer or dhuhur prayer in congregation. So that student are expected to be able to face the times with a strong foundation of faith or aqidah.

Therefore, it can be concluded that the Qur'an as a source of knowledge in education has a correlation with the development of the Islamic education curriculum. This can be seen from the verses of the Qur'an that can be used as a guide in developing the curriculum in terms of objectives, materials, methods or concepts of learning, as well as the evaluation process. This is possible because in developing an Islamic education curriculum must be adapted to the goals of Islamic education itself. So, it can be understood that the Qur'an as the source of all sources of knowledge covers all aspects, including the development of the Islamic education curriculum. The development of a curriculum based on the verses of the Qur'an also allows school institutions to establish or build an Islamic education curriculum based on the Qur'an. Where the development of this curriculum makes the Qur'an the main guide in the preparation of a new curriculum, whether it is in the concept of its preparation, content, or the concept of teaching are all based on the Qur'an, so that the development of such curriculum can be called as a Qur'an-based curriculum.

E. Conclusion

The verses of the Qur'an can be used as a guide in developing an Islamic education curriculum that makes the Qur'an the main guideline. Surahs that are closely related to sources of knowledge in the field of education are surah *al-'Alaq*: 1-5, *al-Baqarah*: 31, *an-Nahl*: 78, and *Luqmān* 17-19. These surahs are relevant to the development of a curriculum that is adjusted to the objectives of developing an Islamic education curriculum. The relevance between the objectives of the educational curriculum and the development of the Islamic education curriculum through the verses of the Qur'an; namely 1) QS. *al-'Alaq*: 1-5 implies that students can acquire knowledge continuously through reading (literacy), both for the written and unwritten one; 2) QS. *al-Baqarah*: 31 suggests that through teaching, students can acquire variety of knowledge so that they are feasible of being a leader; 3) QS. *al-Nahl*: 78 suggests, by honing abilities and skills through hearing, seeing, and the heart (the three capitals owned by humans), students can hone their abilities and skills; 4) QS. *Luqman*: 13-19 implies the importance

of practicing morals in life for students by ordering prayer, enforcing *amar ma'ruf nahi munkar*, not being arrogant, and being polite when communicating.

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