

## **Development of Islamic Education Curriculum: Conceptual Study of Thematic Qur'anic Interpretation Perspectives**

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### **Abstract**

*This article describes the curriculum in Islamic education with the results of the analysis of the study, which concludes first, the content of the curriculum is oriented to "God". Formulation of curriculum content related to divinity, knowing His essence, nature, deeds, and relation to humans and the universe. Second, the content of the curriculum is oriented to "humanity". Formulation of curriculum content related to human behaviour, both humans as individual beings, social beings, cultural beings and intelligent beings. Third, the content of the curriculum is oriented to "nature"—formulation of curriculum content related to the phenomena of the universe as mandated creatures and humans' benefit.*

**Keywords:** Thematic Interpretation, Curriculum, Islamic Education

### **Abstrak**

*Artikel ini menguraikan kurikulum dalam pendidikan Islam dengan hasil analisis kajian yang menyimpulkan pertama, isi kurikulum yang berorientasi pada "ketuhanan". Rumusan isi kurikulum yang berkaitan dengan ketuhanan, mengenal dzat, sifat, perbuatan-Nya, dan relasinya terhadap manusia dan alam semesta. Kedua, isi kurikulum yang berorientasi pada "kemanusiaan". Rumusan isi kurikulum yang berkaitan dengan perilaku manusia, baik manusia sebagai makhluk individu, makhluk social, makhluk berbudaya dan makhluk berakal. Ketiga, isi kurikulum yang berorientasi pada "kealaman". Rumusan isi kurikulum yang berkaitan dengan fenomena alam semesta sebagai makhluk yang diamanatkan dan untuk kepentingan manusia.*

**Kata Kunci :** Tafsir Tematik, Kurikulum, Pendidikan Islam

## **Introduction**

Every scientific activity requires systematic and structured planning and organization. Likewise, it is necessary to have a planned program that can deliver the educational process to the desired goal in education. The process, implementation, and assessment in education are better known as the "Education Curriculum".

Functional Islamic education is an attempt by Muslim humans to engineer the formation of al-insan al-kamil by creating a conducive educational interaction situation. In such a position, Islamic education is the most effective individual and social engineering model to prepare and create an ideal society for the future. In line with the concept of engineering the future of the ummah, Islamic education must have a set of contents or materials that will be transformed to students to become their property and personality following Islamic ideals. Islamic teachings.<sup>1</sup>

Al-Qur'an and hadith as sources of Islamic teachings are functionalist means to explore the concept of Islamic education curriculum. The curriculum is one of the most decisive components in the education system because the curriculum is a tool to achieve goals and a guide in implementing education at all levels of education. A good and relevant curriculum in order to achieve the goals of Islamic education is integral and comprehensive and makes the Qur'an and Hadith the primary sources in its preparation.

Therefore, the curriculum is a significant factor in the educational process in an Islamic educational institution. Everything that must be known or absorbed and lived by students must be set out in the curriculum. Also, everything that educators must teach to their students must be described in the curriculum.

To try to understand the concept of the Islamic education curriculum in the Qur'an and Hadith, the discussion of this paper is focused on the meanings of the verses of the Qur'an and Hadith that contain the content of the Islamic education curriculum.

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<sup>1</sup> Al-Rasyidin, Nizar Samsul, *Filsafat Pendidikan Islam*, Jakarta: Ciputat Press, 2005, h.55

## **Research Results and Discussion**

### **Ontological Review of Curriculum Development - Thematic Interpretation**

In the learning process, the curriculum is one of the most critical components and teachers, other educational facilities, and infrastructure. The curriculum is used as a reference in the implementation of education and, at the same time, is an indicator of the quality of education. The word curriculum comes from the Greek language, initially in sports, namely *curere*, which means the farthest distance running, namely the distance that must be taken in running activities from start to finish.<sup>2</sup>

In Islamic education, the context changes must be passed by students and educators carrying out learning activities. In Arabic vocabulary, the term curriculum is known as *Manhaj*, which is a bright path or a bright path traversed by humans in their fields of life. In the context of education, curriculum means a clear path that is traversed by educators/teachers and students to combine knowledge, skills, attitudes and values.<sup>3</sup>

Definition of the curriculum in Law no. 20/2003 concerning National Education System, article 1 Paragraph 19, is a set of plans and arrangements regarding the objectives, content, and learning materials, as well as the methods used as guidelines for the implementation of learning activities to achieve specific educational goals. Understanding this curriculum can be translated into plans, arrangements regarding objectives, content, learning materials, the settings used, and guidelines for learning activities.<sup>4</sup>

Al-Syaibani, in his book *Philosophy of Islamic Education*, stipulates that there are 4 (four) basic principles in the Islamic education curriculum, namely the religious basis, philosophical basis, psychological basis, and sociological basis, and Abdul Mujib, in his book *Islamic Education Science* adds an organizational basis.<sup>5</sup>

From some of the definitions above, we can understand that there is a view that the curriculum only contains lesson plans in schools; this is because they distinguish between curricular, co-

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<sup>2</sup>Samsul Nizar, *Filsafat Pendidikan Islam: Pendekatan Historis, Teoritis dan Praktis*, (Jakarta: Ciputat Pers, 2002), h. 55.

<sup>3</sup>Omar Muhammad Al Thoumy Al-Shaibany, *Filsafat Pendidikan Islam*, terj. Hasan Langgulung, (Jakarta: Bulan Bintang, 1979), 47

<sup>4</sup>Rahmat Raharjo. 2012. *Pengembangan dan Inovasi Kurikulum Membangun Generasi Cerdas dan Berkarakter untuk Kemajuan Bangsa*, (Baituna Publishing: Yogyakarta), hal 18.

<sup>5</sup>Abdul Mujib, *Ilmu Pendidikan Islam*, (Jakarta: Kencana, 2006), h. 124

curricular and extracurricular activities. There is also the view that the curriculum is more than just a lesson plan, but everything in the educational process at school or all learning experiences in the curriculum.

Based on the above understanding, it can be concluded that the Islamic education curriculum is the foundation or program that is planned to guide students to become perfect individuals, namely insan kamil..

### **Epistemological Review of Islamic Education Curriculum - Thematic Tafsir**

Islamic education curriculum material is implicitly contained in Surah al-Baqarah Verses 31-32:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ  
إِنْ كُنْتُمْ صَادِقِينَ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ  
الْحَكِيمُ

Meaning:

*31. He taught Adam the names (objects) in all, then He showed them to the angels, saying, "Mention to Me the names of these (things) if you are right!" 32. They answered, "Glory be to You. There is no knowledge for us other than what You have taught us. Verily, You are the All-Knowing, the Wise."*

According to Quraish Shihab, the verse is that He said that Allah SWT taught Adam the names of all objects, namely, giving the potential for knowledge about the names or words used to designate objects or teaching him to recognize the functions of objects. This verse informs that God gifts humans with the potential to know the names and functions, and characteristics of objects, such as the function of a fire, the function of wind, and so on. Furthermore, gifted with the potential to speak. Teaching language to humans (young children) does not start by teaching verbs but teaches names first. It is papa, its mama, its eyes and so on. That is part of the meaning understood by scholars from His word: He taught Adam the names of all objects.<sup>6</sup>

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<sup>6</sup>Quraish Shihab, *Tafsiral-Misbah; Pesan, Kesan, dan Keserasian al-Qur'an*, (Cet. III, Vol. 9 . Jakarta: Lentera Hati. 2005), h.145

According to Ibn Kathir explained, that the verse above informs that Allah has given humans the potential to know the names of functions and characteristics of objects, for example, the function of a fire, the function of the wind and so on. He was also gifted with the potential for language.<sup>7</sup>

According to al-Maraghi, what is meant by "al-asma" are the names of Allah, namely the names that we know and believe in. "al-Asma" here means the names of things. The term "al-asma" is deliberately used because of the strong relationship between the name and the named, besides being quickly understood. Because, after all, proper knowledge is an understanding of knowledge. Then regarding the language used, of course, it varies according to language differences that grow against the rules of the language itself.<sup>8</sup>

The explanation of the verse above, the meaning of Him is that Allah taught Adam the names of all objects, namely giving him the potential for knowledge of the names or words used to designate objects or teaching him to recognize the functions of objects. This verse informs that Allah has given that humans can know the names of functions and characteristics of objects, for example, the function of a fire, the function of wind and so on. He was also gifted with the potential for language. The system of teaching language to humans (children) does not start by teaching verbs, but first teaches names (which are easy), such as papa, mama, pen, pencil and so on. Those are some of the meanings understood by scholars from His word: He taught Adam the names (of objects) in all.<sup>9</sup>

Furthermore, the Prophet Muhammad SAW advised his people to learn the language as in the following hadith: Zayd ibn Thabit, and he said: Rasulullah SAW ordered me to study Hebrew to translate the letters of the Jews. Zaid said excitedly: "By Allah, I will indeed prove to the Jews that I can master their language." Zaid continued: "The next half month I studied it for the Prophet SAW diligently, and after I mastered it, I became the Prophet's scribe when he sent letters to them, I was the one who wrote them; and when he received a letter from them, I was the one who read it and translated it for the Prophet. According to another narration, Zayd ibn Thabit said:

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<sup>7</sup>M. Nasib Ar-Rifa'i, *Ringkasan Tafsir Ibnu Katsir*, terj. Shihabuddin ( Jakarta : Gema Insani Press, 2001 ) , hlm. 106

<sup>8</sup>Bahrin Abu Bakar Ihsan Zubaidi, (Bandung: Irsyad Baitus Salam, 2005), h. 139

<sup>9</sup>Quraish Shihab, ... h. 146

Rasulullah SAW has ordered me to learn Syriac. Says Sheikh al-Bani Hadith is Hasan Sahih.<sup>10</sup>

In this Hadith, the Prophet (PBUH) advised Zaid ibn Thabit to study the Syriac language. A question arises, why did the Prophet SAW encourage his friends and secretary to study Syriac? From the history of civilization, it can be seen that many Greek sciences have been translated into Syriac, for example, philosophy, astronomy, mathematics, medicine, and others. This means that the Prophet SAW encouraged Muslims to study philosophy, astronomy, mathematics and medicine contained in the Syriac language.<sup>11</sup>

In connection with this, Imam Shafi'i (150/767-205/820) said that whoever studies mathematics, his opinion will be solid (منتعلم الحساب جز لرايه). Therefore mathematics is essential in understanding the science of faraid. Imam Ghazali (d. 505/1111) said that the knowledge of someone who has never studied logic - a branch of philosophy - is unreliable.<sup>12</sup>

The command (Khithab) of the Prophet to Zaid ibn Thabit also applies to all Muslims until the end of time. Many Hadith experts have given an assessment or criticism of the quality of this Hadith narrated by al-Tirmizi. One of them was Sheikh al-Bani. According to him, the quality of this Hadith is Hasan Sahih. So this Hadith can be used as an argument that studying the sciences of aqliyah is recommended in Islam. Consequently, the pros and cons of the importance of the aqliyah sciences in Islam can be reduced.<sup>13</sup>

This shows that the Islamic education curriculum also pays attention to foreign language teaching because these languages are a means of communication with the outside world, studying culture, science, valuable wisdom, and a factor that helps cooperation between nations.

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<sup>10</sup>Abi Isa Muhammad ibn Isa ibn Saurat al-Tirmizy, al-Jami' al-Shahih Sunan Tirmidzi, juz. 5, Beirut: Daar Ihya al-Turas al-'Arabiy, tt, h. 67

<sup>11</sup>Abd. Mukti, *Pembaharuan Lembaga Pendidikan di Mesir studi Tentang Sekolah-Sekolah Modern Muhammad 'Ali Pasya*, 9Bandung: Cita Pustaka Media Perintis, 2008), h. 91

<sup>12</sup>Al-Mawardi, *Adab al-Dunya wa al-Din*, (Cetakan III, Surabaya: Syirkah Bongkol Indah, tt), h. 45-46

<sup>13</sup>Nurcholish Madjid, (ed), *Khazanah Intelektual Islam*, (Cet. II, Jakarta: Bulan Bintang, 1985), H. 47

Therefore, the Muslims in the past did not hesitate to learn foreign languages. The need for language is increasing when the Islamic world is expanding, and many nations who have indigenous languages, knowledge, and culture have entered the religion of Islam whose language needs to be translated into Arabic. Likewise, the need for foreign languages increases when life in the Islamic world becomes more complex, and the functions of the state increase, economic, social and cultural conditions improve. So the need to translate what is written in other cultures, including science, correspondence, and philosophy, is helpful in benefiting the Islamic community and Islamic culture.<sup>14</sup>

The story of Zaid bin Thabit shows that, at the first Islamic university founded by the Prophet Muhammad, it only took Zaid 16 days to master the Syriac language with cum laud predicate compared to the 16 years spent by a current student with calculations starting from level. ibtdaiyah until completion of college level.

In surah al-Baqarah verse 31 above, it has provided information about how at the beginning of learning carried out by Allah directly by recognizing the names of all objects in nature is learning material or learning curriculum that must be mastered first by the Prophet Adam as a human being. When appointed as caliph on this earth. Furthermore, the Islamic education curriculum also pays attention to the teaching of foreign languages. Because these languages are a means of communication with the outside world, a means of studying culture, science, valuable wisdom, and a factor that helps cooperation between nations. The Microcosm curriculum is contained in Surah Al-Fushilat verse 53:

سُرِّيهِمْ أَيَّتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ  
بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

Meaning:

53. We will show them Our (greatness) signs in all directions and themselves so that it becomes clear to them that (the Qur'an) is accurate. Is it not enough (for you) that your Lord is a witness over all things?

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<sup>14</sup>Omar Muhammad al-Toumy al-Syaibani, *Falsafah Pendidikan Islam*, terj. Hasan Langgulung, (Jakarta: Bulan Bintang, 1979), h. 511

In the book of Tafsir al-Quran al-'Azim, al-Imam Ibn Kathir said, "(Allah) will show you the pieces of evidence and arguments in this world that show that this Qur'an is true." To explain and produce evidence and propositions from nature, science is needed. Then, regarding the word of Allah, which means, "And in themselves," Imam Ibn Kathir said, "It is possible that what this verse means is what is contained in the amazing human body, as can be seen in the science of tashrih (anatomy). . All of this will reveal the wisdom of the Creator." To recognize organs and understand the systems contained in the human body, science is also needed.<sup>15</sup>

From the several definitions of 'ilmu' interpretation above, in essence, it is an attempt to explore the verses contained in the Qur'an, especially the kawniyyah verses, in various ways and methods so that with this interpretation, new theories of science or science will be produced. Something that is following modern science that exists at this time. So that this interpretation is not considered as a "latency", which only tries to "justify" every current scientific finding as something that already exists in the Qur'an. The macrocosm curriculum is contained in Al-Anbiya 'verse 30 :

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۗ وَجَعَلْنَا مِنَ الْمَاءِ  
كُلَّ شَيْءٍ حَيٍّ ۗ أَفَلَا يُؤْمِنُونَ

Meaning:

*"And do those who disbelieve not know that the heavens and the earth were once one unit, then We separated the two. Furthermore, from the water, We made all living things. Then why do they not also believe?"*

The verse is explained in the Tafsir of Ibn Kathir, Allah Ta'ala, reminding of His perfect power and His great kingdom. "And do those who disbelieve do not know", that is, those who deny the power of Allah. Don't they know that Allah is the One and Only Lord in the creation and free in arrangement, so how can He be worthy of associating with others? Don't they know that the heavens and the earth were once united? Then the heavens were divided, and the heavens became seven and the earth became seven, and the air was

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<sup>15</sup>Pendang Team. 2009. Menyelusuri Manhaj Ilmu Tafsir. (online)(<http://PYZAM.com.html>, diakses 22 Des 2015.)



separated between the heavens and the earth until rain fell from the sky and the earth grew crops. For that, He said: "And from the water, We made all living things. Then why do they not also believe?" that is, they witnessed various beings, one incident after another in real life. All of that is evidence of the existence of a Creator who acts freely and is all-powerful over what He wills.<sup>16</sup>

Meanwhile, in Tafsir Al-Mishbah it is explained in the sense that the heavens and the earth were an integrated lump. The rain did not fall, and the earth did not grow trees, then Allah divided the heavens and the earth by sending rain from the sky and growing vegetation on the earth. Others argue that the earth and the sky were once a whole, not separated, then Allah separated them by lifting the sky and letting the earth stay where it was below and then separating the two with air.

This verse is understood by some scientists as one of the miracles of the Qur'an, which reveals the events of the creation of the planets. Experts put forward many scientific theories with strong enough evidence, which states that the heavens and the earth were once a lump or what this verse calls *ratqan*. Then the lumps separated so that there was a separation between the earth and the sky.<sup>17</sup>

Meanwhile, in Jalalain's Tafsir, do the disbelievers not know that the heavens and the earth were both unified before. Then Allah has made the heavens seven layers and the earth seven layers too. Then the sky was opened so that it could rain down, which previously could not rain. We also opened the earth so that it could grow plants that previously could not grow.

"And from the water, We made everything that lives." This means that water is the cause of all life, both humans, animals, and plants. Nevertheless, why don't the disbelievers also believe in the oneness of Allah?<sup>18</sup>

Tafsir Al-Maraghi, in general, explains that after Allah (SWT) included the occurrence of the gathering and provided the arguments showing that the gathering must take place without a

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<sup>16</sup>DR. 'Abdullah bin Muhammad bin 'Abdurrahman bin Ishaq Alu Syaikh, *Tafsir Ibnu Katsir Jilid 8*, (Jakarta: Pustaka Imam Asy-Syafi'i), 2005, hlm. 446-448

<sup>17</sup>M. Quiaish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati), 2002, h 442-445.

<sup>18</sup>Imam Jalaluddin Al-Mahalli dan Imam Jalaluddin As-Suyuti, *Terjemahan Tafsir Jalalain Berikut Asbabun Nuzul Jilid 2*, (Bandung: Sinar Baru Algensindo), 2008, h. 126-127

doubt, then Allah showed the oneness and greatness of His power. It is explained that Allah has created the sky without pillars, and spread and spread the earth so that humans and animals can inhabit it, and He has also created each type of animal in a match, male or female, so that the existence of all kinds of animals continues until the destruction of this nature, according to God's will.

Moreover, verily Allah has built the heavens with His fantastic ability and the power of the Greatest. Moreover, verily, Allah has the power to do that without experiencing fatigue or exhaustion. This statement is a satire against the Jews who say that Allah created the heavens and the earth in six days. Then rest on the seventh day by lying on the "Throne."<sup>19</sup>

Regarding the way Allah separates the two, some scholars' interpretations have different opinions. Some say that the heavens and the earth were united at first, then Allah raised the heavens and left the earth where it was below and separated the two with air.<sup>20</sup> Some argue that the separation of heaven and earth through the creation of the wind. Others argue that the sky is separated from the rain and the earth from the plants. Meanwhile, modern scientists argue that there has been a big bang, namely, the big bang from the Singularity until the separation of the Gravity Force from the Single Force (super force) and space-time began to separate. The subsequent separation is the occurrence of planets and stars.<sup>21</sup>

The verse above is closely related to the words of the friend of Ats-Tsauri who said from his father from 'Ikrimah that he said, "Ibn 'Abbas r.a was once asked, "Which comes first the night or the day?" He replied, "Don't you know that when the heavens and the earth were united, there was nothing but darkness? That is so you know that the night has been there before the day."<sup>22</sup>

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<sup>19</sup>Ahmad Mushthafa Al-Maraghi, *Terjemah Tafsir Al-Maraghi*, (Semarang: CV. Toha Putra), 1989, Hlm. 15-17

<sup>20</sup>M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an*, h. 443

<sup>21</sup>Kementrian Agama RI,

<sup>22</sup>Syaikh Shafiyurrahman al-Mubarakfuri, *Shahih Ibnu Katsir Jilid 6* (Jakarta, Pustaka Ibnu Katsir, 2010), h. 21

### **Axiological Review-Thematic Interpretation of Islamic Education Curriculum**

An axiological review-thematic interpretation of the Islamic education curriculum is found in Surah Ali Imran Verse 190-191

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَبْصَارِ  
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ  
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Meaning:

*“Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, there are signs for people of understanding. (i.e.) those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth (saying): “Our Lord, You did not create this in vain, Glory be to You, So protect it. We are from the torment of hell.”*

According to Ibn Kathir, verses, 190-191 of Ali Imran’s letter are the closing of Ali Imran’s letter. This can be seen, among other things, in its general descriptions. After the previous verses describe the details, as read in verse 189, which confirms the ownership of Allah SWT. Over the universe. So in the 190-191 verse, Allah describes a bit of His creation and commands people to think about it.<sup>23</sup>

One proof of the truth that Allah is the Owner of this universe, with an invitation to humans to think, because actually in creation, namely the occurrence of celestial bodies, such as the sun, moon and millions of clusters of stars in the sky, or in an exact arrangement of the heavenly work system as well as the occurrence and rotation of the earth on its axis which gives birth to the alternation of night and day, the difference both in time and in long and short there are signs of Allah's omnipotence for ulul albab, namely people who have pure minds.

The word (الباب) al-bab is the plural form of (لب) lub, which is "the essence" of something. Peanuts, for example, have skin that

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<sup>23</sup> Ibnu Manzur Muhammad Ibnu Mukarram al-Anshari, *Lisan al-Arab, Juz VIII*, (Kairo: Dar al-Misriyah li al-Ta’lif wa al-Tarjamah, 1968) , h. 89

covers the contents. The bean filling is named *lub*. *Ulul albab* are people who have a pure mind, which is not covered by "skin", which is a fog of ideas that can give birth to confusion in thinking. People who contemplate the phenomena of the universe will be able to arrive at very tangible evidence of the oneness and power of Allah SWT.<sup>24</sup>

History shows that scientists who study the *Kauniyah* verses will eventually find a scientific explanation with arguments, evidence, and theories related to scientific discoveries. So that modern commentators put forward a new method, namely the 'scientific interpretation' style, to interpret and elaborate the *Kauniyah* verse with scientific studies and searches in various branches of astronomy, medicine, physics, biology, chemistry, and others. It should be emphasized that the Qur'an is preserved and trustworthy throughout the ages, in contrast to science which continues to develop (constantly updating the premise of truth in the next era). So, I can say that the 'scientific interpretation' of the cosmos at one time can also be wrong in the next period, following the development of other science, that is. Therefore, if science appreciates what the Qur'an brings, it is as if it becomes a lamp to shed light on the wisdom and secrets of the power of the Almighty God, that is.<sup>25</sup>

Actual logic will probably continue to testify to the beauty of the verse and the greatness of the message, news or instructions in it until we will continue to feel how the miracles of Islam through the Qur'an are true, noble and spread the signal of eternity throughout the ages. It includes the majesty and mastery of all that thought in knowledge has achieved and what is discovered by all research, thought, and innovation.<sup>26</sup>

This is also the answer if religion and science must be carried out in harmony. Both of them must be studied and infused with all their wisdom with the aim that humans are increasingly submissive and have faith in God Almighty. Then in building the foundation of science (astronomy, biology, physics, chemistry, applied electronics, and others), research, experiments, and experiments are needed consistently based on correct thinking; of course, we still remember

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<sup>24</sup> M. Nasib Ar-Rifa'i, *Ringkasan Tafsir Ibnu Katsir*, terj. Shihabuddin ( Jakarta : Gema Insani Press, 2001), h. 17

<sup>25</sup> M. Nasib Ar-Rifa'i, *Ringkasan Tafsir Ibnu Katsir*, terj. Shihabuddin ( Jakarta : Gema Insani Press, 2001), h. 98

<sup>26</sup> Syaikh Shafiyurrahman al-Mubarakfuri, *Shahih Ibnu Katsir Jilid 6*(Jakarta, Pustaka Ibnu Katsir, 2010), h. 21

the Philosophy of Science course, which emphasizes scientific goals responsibility for the truth with all the arguments and scientific evidence that has been produced. Do not arbitrarily acquire practical scientific products, bogus (carelessly) for the sake of money, prestige, and popularity. Because behind the discovery of a scientific product, there is a responsibility.

After listening to the epistemological review of the Islamic education curriculum above, humans who read the sheets of the universe and themselves through deep research and reflection, which are the material for the Islamic education curriculum, surely they will get to Allah before humans know their civilization who has taken this path. That power (God). Although the name given to him varies, such as; The First Mover, the Absolute, the Creator of Nature, the Absolute Will, the Almighty, etc. Even if the eyes cannot read the pages of the universe, then the eyes of the heart and its light will find it because seeing or knowing God is within reach of human ability through the bottom of the heart. If a man hears the voice of his conscience with "open ears", he will surely hear the "voice of God" calling him; this is due to the presence of God and belief in his oneness, is the nature that accompanies the human soul.

### **Closing**

Curriculum study in Islamic education first, the content of the curriculum is oriented to "divinity". Formulation of curriculum content related to divinity, knowing His essence, nature, deeds, and relation to humans and the universe. This section includes the science of kalam, natural metaphysics, fiqh, moral science (Sufism), the sciences of the Qur'an and Sunnah (tafsir, mushtholah, linguistics, ushul fiqh, and so on). The content of this curriculum is based on the revelation of Allah SWT. Second, the content of the curriculum is oriented to "humanity". Formulation of curriculum content related to human behaviour, both humans as individual beings, social beings, cultural beings and intelligent beings. This section covers political science, economics, culture, sociology, anthropology, history of linguistics, art, architecture, philosophy, psychology, pedagogy, biology, medicine, commerce, communication, administration, mathematics, and so on. The content of this curriculum is based on the verses of infusion. Third, the content of the curriculum is oriented to "nature". Formulation of curriculum content related to the phenomena of the universe as mandated creatures and humans' benefit. This section covers physics, chemistry, agriculture, forestry, fisheries, pharmacy, astronomy, aerospace, geology, geophysics, botany, zoology, biogenetics, and so on. The content of this curriculum is based on afaqi verses.

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