



The Verse Of Verses On The Management Of The Islamic Education Curriculum

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ABSTRACT	
ARTICLE INFO <i>Article history:</i> Received 03 Februari 2021 Revised 20 Februari 2021 Accepted 01 Maret 2021	Posts This aims to understand the extent of the verses of the Koran regarding the management of the Islamic education curriculum. The verses that are understood are then interpreted by various opinions of the commentators in order to reveal the meaning and purpose of these verses. These verses are an approach in understanding the purpose of curriculum management, components of the Islamic education curriculum, the basic framework for curriculum preparation, the content of the Islamic education curriculum, and the development of the curriculum itself.
Kata Kunci Keywords	Curriculum Management, Islamic, Education.

INTRODUCTION

Islam is a religion as a blessing for the Muslim population. Islamic teachings regulate all aspects of human life, whether related to the Creator or human relations, all of which have been regulated and explained in the Koran and Hadits. As a source of Islamic teaching, the Koran is a basic guideline in the field of human life, including education. All components of the preparation of the education system refer to Islamic teachings such as curriculum management, in compiling the Islamic education curriculum in particular should make the Koran the main foundation in implementing the system. In practice, we often find that there are curriculum arrangements that still have not touched the values contained in the Koran, so that understanding the theory of curriculum management in the perspective of the Koran is a theory that we must understand today.

According to *Dr. Rahmat Hidayat, MA, and Dr. H. Chandra Wijaya, M.Pd* in a book of Qur'anic verses about Islamic education management, it is said that the orientation of Islamic education is basically trying to make students or alumni have strong faith, intellectual superiority, care in charity, graceful in character, and proficient in various skills. In order to make this happen, other supporting factors are needed, including a curriculum that is in accordance with the

orientation of Islamic education. So for that it is necessary to develop an educational curriculum on an ongoing basis.

Management Curriculum management consists of two syllables and are 2 concepts that have different meanings combined into one sentence. Until recently, it was used as a theory to understand curriculum management. *Etymologically, the word management comes from Latin, which is the origin of the word manus which means hand and agree, which means doing. The words were combined into a verb managere meaning handle. Managere is translated into English in the form of the verb to manage, with the noun management translated into Indonesian to become management or management (Husaini Usman, 2011).*

In defining management itself, management experts give their opinions according to their respective understandings, all of which have their own concepts. According to Management Experts, it is the art of doing work through people (*the art of getting things done through people*).

This is in line with Robbin's opinion which states that management is the process of making activities completed efficiently and effectively with and through other people, the same thing was also explained by Mary Parker Follet who defines management as the art of completing work through other people, this definition means that a person manager is in charge of regulating and directing others to achieve organizational goals. Blanchard argues that *management is process of working with and through individuals and groups and other resources to accompany organizational goals.* management is a process of working with and through individual and group efforts by utilizing existing resources to achieve organizational goals. in a broader sense Stoner says Management is the process of planning, organizing, leading and supervising the work of an organization and to use all available organizational resources to achieve clearly stated organizational goals, with the same opinion Dubrin states management as a process of using organizational resources to achieve organizational goals through the functions of *planning and decision making, organizing, leading, and controlling* (Mesiono, 2012).

From the expert's understanding above, there are three focuses to define management, namely:

1. Management as an ability or expertise which then becomes the forerunner of management as a profession. Management as a science emphasizes attention to managerial skills and abilities which are classified into technical, human and conceptual abilities / skills.
2. Management as a process, namely by determining systematic and integrated steps as activities.

3. Management as an art is reflected in the different styles (*styles*) of people in using or empowering others to achieve goals (UPI lecturer team 2012).

Etymologically, the curriculum comes from the Greek language, namely curir which means runner and curere which means the distance the runner must travel. Based on this understanding, in its context with the world of education, it provides the meaning as a "circle of instruction", namely a circle of teaching in which teachers and students are involved in it. Based on this understanding, it can be concluded that the curriculum is the foundation used by educators to guide their students towards the desired educational goals through the accumulation of a number of knowledge, skills, attitudes and mentality. In Arabic, the term curriculum is defined as Manhaj, which is a bright path, or a bright path traversed by humans in the field of life. In the context of education, curriculum means a bright path through which educators / teachers and students develop knowledge, skills, attitudes and values.

The curriculum is a device provided by an educational institution that contains learning designs that will be given to students in one period of education (Mahmud 2010). Rusman explained that the curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials as well as materials used as guidelines for implementing learning activities to achieve certain educational goals (Ruslan 2009).

On the other hand, Colin J. Mars and George Willis explained that, "The curriculum is the totally of learning experience provided to students so that they can attain general skills and knowledge at the variety learning sites". The curriculum is intended to direct education towards previously formulated goals. The National Education System Law number 20 of 2003 explains that the 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 learning activities to achieve certain educational goals. This is also stated in the Republic of Indonesia Government Regulation number 19 of 2005 concerning National Education Standards. So thus the curriculum is a plan of teaching or educational programs that will be given to students to achieve educational goals that will be given to students to achieve the educational goals that have been previously set. Like a person building a house, the curriculum is the "blue print" or blueprint image.

Meanwhile, curriculum management is a curriculum management system that is cooperative, comprehensive, systemic, in the context of realizing the achievement of curriculum goals. On the other hand, Suharsimi Arikunto explained that curriculum management is all processes of joint efforts to facilitate the achievement of teaching goals with an emphasis on improving the

quality of teaching and learning interactions (Suharsimi Arikunto and Lia Yuliana). On the other hand, B. Suryosubroto explained that curriculum management is an activity that focuses on efforts to foster teaching and learning situations in schools so that their smoothness is always guaranteed (B. Suryosubroto 2004). In this way, curriculum management is the empowerment and utilization of all existing potentials, such as humans, materials, information and engineering to be able to deliver students to be competent in the various fields of life they are learning.

As for the components of the curriculum consists of:

1. Objectives

Objectives are a very important component in compiling a curriculum. Therefore, goals are the first and foremost component. Any curriculum planning must determine the direction of education to be aimed (Moch. Ansyar and H. Nurtain 1992).

2. Content The

Content or subject matter is the second component after the goal. In certain contexts, subject matter is the core of the learning process. This content component shows the learning process material.

3. Learning methods

Teaching materials or curriculum content are taken from many scientific disciplines, but have been formulated in such a way as to support mastery of a competency. Method is a component that also plays an important and very decisive role.

4. Evaluation

Evaluation is an integral component of any curriculum development activities, educational activities and educational institutions (Hamid Hasan 2009). Evaluation is a part of the assessment to find out how far success is in achieving these learning objectives. The results of the assessment can be seen in the form of numbers which are expressed as the values achieved by students.

METODE PENELITIAN TINDAKAN

Penelitian ini menggunakan studi kepustakaan (*library research*). Dalam memperoleh data penelitian, peneliti mengumpulkan, menganalisis, mengorganisasi, sumber dari artikel, buku, penelitian terdahulu tentang implementasi manajemen strategi dalam bidang pendidikan. Kemudian peneliti menyimpulkan dan menyajikan data-data manajemen strategi untuk peningkatan mutu pendidikan (Danandjaja, 2014; Sari & Asmendri, 2020; Zed, 2014).

HASIL PENELITIAN DAN PEMBAHASAN

In the Koran, several verses are found which can be used as a basic framework as operational guidelines in the preparation of an Islamic education curriculum.

1. *The principle of obedience*, which is the core curriculum of Islamic education, and must be solidified as the main element that cannot be changed. In the Koran, Allah SWT states about the nature of Tawheed; Al-Ikhlash / 112: 1-4

٤ (أَحَدٌ كُفُوًا لَهُ يَكُنْ وَلَمْ) ٣ (يُولَدْ وَلَمْ يَلِدْ لَمْ) ٢ (الصَّمَدُ اللَّهُ) ١ (أَحَدٌ اللَّهُ)

Means:

Say (Muhammad), He is Allah, the Most One. Allah is the place to ask for everything. (Allah) was neither childless nor begotten. And there is no equal with Him.

Mufrodat

Meaning	Arabic
1. One of His Essence, His Nature, and His actions.	أَحَدٌ
2. Can fulfill all needs alone	الصَّمَدُ
3. Equal, equal, and a match for	كُفُوًا

Because the letter Al Ikhlas was sent down because the polytheists asked the Prophet Sallallahu 'alaihi wasallam about the Nasab of Allah, So this letter came down, in accordance with the following hadith: "It was narrated from Ubay bin Ka'ab that the polytheists said to the prophet Sallallahu 'alaihi wasallam," O Muhammad, tell us about the scripture of Robbmu. " So Allah Subhanahu wata'ala sent down this letter which means: "Say (O Muhammad) He is Allah Almighty, Allah is the place to ask for everything, childless and not begotten, and there is nothing equal to Him." (Hadith narrated by Ahmad, Tirmidhi, Ibn Khuzaimah, Al Hakim, this is the lafadz narrated by Imam Ahmad. In Imam Tirmidhi's lafadz which is similar to the above lafadz was made by Sheikh Albani in shohih wa dhoif Sunan Tirmidhi).

The meaning of the explanation of the verse; He is the one God who is not equal to Him, there is no assistant to Allah, no one is equal to Allah, nothing is similar and nothing is the same as Allah. In the above lafadz it is not assigned to other than Allah, but only to Allah alone, because Allah is perfect in all of his attributes and actions. AllahAllah Subhanahu wata'ala has the perfection of a

noble character that all creatures ask for all their needs and desires. Allah is the leader. And Allah does not eat nor drink, and Allah is eternal. God doesn't need children, doesn't need parents or wife. Due to the perfect wealth of Allah *Subhanahu wata'ala* . And because it is not something that is born but will die and and not something that dies but is inherited (other people). As the hadith from Abu A'liyah mursal: "Allah does not have children and is not begotten because something is not dead but will be inherited (someone else), and our Robb does not die and will not inherit, nothing is equal, equal and equal to Allah. . (Hadith narrated by Tirmidhi) And this hadith has its supporters from the hadith of Jabir. And verily Allah's praise will not perish and will not be inherited. Nothing is like and equal to Allah, nothing is the same as Allah, nothing is the same in the names of Allah, nor in His attributes, nor is it the same as Allah's deeds. And Most holy is Allah, so it is appropriate for Allah to eliminate / reject the existence of a father or child or anything like Allah.

If it is drawn from the concept of implementing Islamic education curriculum management, the education unit must always submit to Allah SWT by believing that all ideas and the diversity of scientific abilities only come from Allah, so that in the process of compiling curriculum management, this educational unit sees Islamic values that come from Al-Quran and hadith.

2. *The principle of reading, the first verse of the Qur'an was revealed to Rosulullah SAW which refers to science, namely by ordering reading as the key to knowledge (Yusuf Al-Qardawi 1998). And that will become the core curriculum of the next Islamic education. QS Al-Alaq / 96: 1-5 which reads;*

عَلَّمَ الَّذِي ۙ (۳) (الْأَكْرَمَ وَرَبُّكَ إِفْرَأُ) ۙ (۲) (عَلَّقَ مِنْ الْإِنْسَانَ خَلَقَ) ۙ (۱) (خَلَقَ الَّذِي رَبِّكَ بِاسْمِ إِفْرَأُ)
 (يَعْلَمُ لَمْ مَا الْإِنْسَانَ عَلَّمَ) ۙ (۴) (بِالْقَلَمِ)

Means:

Read in (call) the name of your Lord who created, He has created human from a clot of blood. Read, and it is your Lord, Who teaches (man) with a pen. He taught man what he did not know. (Surat al-Alaq / 96: 1-5)

Mufrodat

Meaning	Arabic
Read	إِفْرَأُ
Withname of your Lord	رَبِّكَ بِاسْمِ

Who created	خَلَقَ
man Creating	الْإِنْسَانَ خَلَقَ
From clot	عَلَقٍ مِنْ
That taught man with a pen	بِالْقَلَمِ عَلَّمَ الَّذِي
What meraka not know	يَعْلَمُ لَمْ مَا

Because the verse in the hadith was narrated by Ayesha, he said that the beginning of the revelation was to the Messenger of Allah. is a good dream at bedtime. Usually the dream that he sees is clear, like the morning weather. Then, there arises in him the desire to leave the crowd. For that, he goes to Hira Cave for *retreats*. He did it several days. Khadijah, his wife, provided supplies for him. At one point, an angel came to him. The angel said, "Iqra '(read it)!" He replied "I'm not good at reading." The angel embraced him so that he felt exhausted. The angel again said, "Read!" He answered again. "I'm not very good at reading." after three times he answered like that, the angel recited surah al-'Alaq verses 1-5, as said.

After finishing reading the five verses, the angel disappeared. He remained alone with a feeling of horror (fear). He immediately went home to see Khadijah. He looked nervous as he said, "Zammiluni, zammiluni (cover me, cover me)." After his fear and coldness subsided, Khadijah asked him to tell what happened. After hearing the story of what happened to him, Khadija said, "By Allah, Allah will not disappoint you forever. You are a person who likes to associate heavy enduring affection." Khadija immediately invited him to meet Waraqah bin Naufal, Khadija's uncle. He is a Christian pastor who really understands the Bible.

After meeting him, Khadijah asked the Messenger of Allah to tell him what happened last night. After the Prophet, peace be upon him, finished telling his experience last night, Waraqah said, "This is a messenger, as Allah swt once sent the Prophet Musa (as). May I still be blessed with life until the time when you are expelled by your people." Rasulullah saw asked, "Will they expel me?" Waraqah replied, "That's right! There has never been a prophet who was given a revelation like you, who was not hostile to people. If I still find you, I will definitely help you as much as possible." (Narrated by al-Bukhari, Bada 'ul Wahyi No. 3).

The meaning of the explanation of the verse; Jalalain's interpretation of surah Al-alaq verses 1-5 (Read) means start reading and begin (by saying the name of your Rabb who created) all creatures. (He has created man) or a type of human (from 'alaq) pronounces' Alaq the plural form of the pronunciation'

Alaqah, meaning thick lump of blood. (Read) the pronunciation of this verse confirms the meaning of the first pronunciation of the same (and Rabb is the Most Gracious) meaning that no one can match His generosity. Pronounce this verse as Haal from Dhamir which is contained in the pronunciation of Iqra '. (Who teaches) humans to write (with qalam) the first person to write using a qalam or a pen is the Prophet Idris (He teaches humans) or a type of human (what he does not know) that is before He taught him guidance, writing and creating and other things. -Other things.

On the other hand, in interpreting this verse Quraish Sihab states, why is Iqra the first commandment addressed to the Prophet, even though he is an ummi (who is not good at reading and writing), why is that? *Iqro* is a command verb from the past *verb qara-*which means "to collect", so it does not always have to be interpreted as reading a written text with certain characters (M.Quraish Shihab 1992). From collecting various meanings, such as conveying, studying, exploring, researching, knowing the characteristics of something and reading both written and unwritten texts are born. *Iqra* (read it!). But what is there to read? *Ma aqra*? Asked the Prophet in a narration after he was tired of being embraced and ordered by the angel Gabriel.

If it is drawn in the concept of implementing Islamic education curriculum management, the education unit must be careful by reading all the potential that will be outlined in the process of making the curriculum both written and implied, so that all content and potential Islamic values in making this curriculum management can be accommodated.

Contents of the Islamic education curriculum The Islamic education

Curriculum includes 3 matters, namely issues of faith (*aqidah*), problems of Islam (*sharia*) and problems of ihsan (*morals*). This section *aqidah* touches things that are intentional (belief). The content of the Islamic education curriculum is found in surah Fusshilat verse 53:

أَنَّهُ بِرَبِّكَ يَكْفُ أَوْ لَمْ الْحَقُّ أَنَّهُ لَهُمْ يَنْبِئَنَّ حَتَّى أَنْفُسِهِمْ وَفِي الْأَفَاقِ فِي آيَاتِنَا سُنُرِيهِمْ
(٥٣) شَهِيدٌ شَيْءٍ كُلِّ عَلَى

Meaning:

We will show them the signs (of our power) in all horizons and in themselves (anfus), so that it is clear to them that the Koran is true. And is your God not enough (for you) that He actually witnesses all things.

Mufrodat

Meaning	Arabic
We will show them	سُنُرِيهِمْ

signs of our power	آيَاتِنَا
Disegenap corners	الْأَفَاقِ فِي
And on themselves	أَنْفُسِهِمْ وَفِي
is true	الْحَقِّ
testament	شَاهِدًا

Jalalain about this paragraph (We will show them the signs of Us in all corners) in all corners of heaven and earth, namely in the form of fire, plants and trees (and in themselves), namely in the form of the neatness of Allah's creation and the beauty of the wisdom contained in that creation (so that it is clear to them that he is) namely that the Koran (is true) was revealed from the side of Allah in which it explains the problems of the resurrection day, reckoning and torment; then they will be tortured because of their disbelief towards the Koran and against the person whose Qur'an was revealed to him, namely the Prophet. (And is your Rabb not enough for you) recitation of Birabbika is Fa'il from the Yakfi pronunciation (that in fact He witnesses everything?) The recitation of this verse becomes Mubdal Minhu that is, is it not enough as proof of your truth for them, namely that your Rabb has nothing also that is obscure to Him.

Quraish Sihab's interpretation of this verse is in the near future, We will show them the evidence that justifies you, both through objects that are in the heavens and the earth as well as those in them, so that it will appear to them that what you are carrying. that is the only truth. Are they denying this too, and is it not enough that your God is omniscient?

According to Ibn Kathir's Summary of Tafseer, it is possible that what is meant by the word of Allah, "and in themselves" is the amazing matter, mixture (compound) and characteristics that make up the human body, as explained in the science of anatomy which shows about the wisdom of the Creator. Including a sign of God's power that is in human (character) in the form of different behavior, some good and bad. Do they not use their minds to understand the evidences contained in the Koran itself and is it not enough for them that in fact He witnesses everything, namely the deeds and words of His servants.

If it is drawn in the concept of implementing Islamic education curriculum management, the content of the Islamic education curriculum consists of

various types of fields of study including; Tawheed Science, Fiqh Science, and Morality

Curriculum development

In Surah Al-Hasr: 18 Allah SWT says;

بِمَا خَيْرٍ اللَّهُ إِنَّ اللَّهَ وَانْفُوا لِعَدِّ قَدَمَتِ مَا نَفْسٌ وَلْتَنْظُرْ اللَّهُ انْفُوا امْنُوا الَّذِينَ يَأْتِيهَا
(تَعْمَلُونَ) ١٨

Meaning:

O you who believe, fear Allah and let yourself pay attention to what he has done for the next day (afterlife), and fear Allah, Allah knows best what you are doing.

Mufrodat

Meaning	Arabic
O ye who believe	اَمْنُوا الَّذِيْنَ يَأْتِيهَا
fear Allah	اللَّهُ انْفُوا
And let every self pay attention	نَفْسٌ وَلْتَنْظُرْ
What he has done for tomorrow	لِعَدِّ قَدَمَتِ مَا
And fear Allah	اللَّهُ وَانْفُوا
Allah	اللَّهُ إِنَّ
Supreme engetahui what you do	تَعْمَلُونَ بِمَا خَيْرٍ

This verse explicitly mentions the command "devote" to Allah (*ittaqûLlâha*). In *Tafsîr ibnu Katsîrobeying* that taqwa itself is applied in two ways, Allah's rules and keeping away from His prohibitions. So, we cannot say "I have enforced prayer", after that we commit immorality again. Because the meaning of taqwa itself is in synergy, it cannot be separated. In the book *Tafsîribnu Katsîr*, this verse is equated with the words *hâsibû anfusakum qablaan tuhâsabû*. Research (introspect) yourself before you are judged (on the last day). (*WattaqûLlâh*) And fear Allah. The second sentence (*wattaqûLlâh*) is the same as the statement of Allah in the first sentence of this verse. The commandment of piety is mentioned twice as a form of emphasis. This illustrates how important our devotion to Allah is.

Jalalain's interpretation of this verse (O you who believe! Fear Allah and let each one pay attention to what he has done for tomorrow), namely to face the Day of Judgment (and fear Allah, Allah knows best what you are doing).

If it is drawn in the concept of implementing Islamic education curriculum management, the principles of developing the Islamic education curriculum should not run away from Islamic values themselves, because these values become the basis for curriculum development so as to produce a comprehensive curriculum. Therefore, the whole of what is planned and done will actually be accounted for before Allah SWT.

KESIMPULAN

How to understand what is meant by curriculum management, understand what is the component of the Islamic education curriculum, understand what is the basic framework for curriculum preparation, understand what is the content. Islamic education curriculum, understand the Quranic Verses about curriculum development. In this case includes;

1. Curriculum management is the empowerment and utilization of all existing potentials, such as human beings, materials, information and engineering to be able to deliver students to become competent in various fields of life that they learn.
2. The components of the Islamic education curriculum include; objectives, content, learning methods, and evaluation.
3. Basic framework in curriculum preparation;
 - a. The principle of monotheism (QS Al-Ikhlâs: 1-4)
 - b. The principle of reading (QS Al-Alaq: 1-5) The
4. content of the Islamic education curriculum includes 3 things, namely; faith, Islam and morality.
5. Curriculum development rests on all the curriculum management processes and evaluations.

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