

Learning Theory According to 'Athiyah al-Abrasyi and its Relevance to the Islamic Education Curriculum

Huzdaeni Rahmawati^{1✉}, Ella Susila Wati², Triyana³, Ayu Agustina Dwi Rahmawati⁴

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia ^{1,2,3,4}

✉Corresponding Email: huzdaenir@gmail.com

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ABSTRACT

Islam places a strong emphasis on a person's overall development, which includes intellectual, moral, and spiritual development. The historical historians' instructional methods are at the heart of this undertaking. This study explores the learning theory put out by eminent Islamic educator and scholar 'Athiyah al-Abrasyi using qualitative research methodologies and a literature review. The goal of the study is to shed light on the nuanced facets of 'Athiyah's learning theory and investigate its potential applicability in developing the curriculum for modern Islamic education. This study identifies the key ideas supporting 'Athiyah's learning theory through a thorough investigation of her publications and relevant scholarly dialogue. This research used a scoping review. This study aim the contextual intricacies that define 'Athiyah's learning theory. The research also looks into how 'Athiyah's learning theory may be used to create modern Islamic educational programs. As a result, this study emphasizes the importance of using qualitative techniques and doing literature reviews to understand the learning theory put forward by 'Athiyah al-Abrasyi. The study emphasizes the applicability of her instructional strategy to the present Islamic curricula.

Keywords: Islamic Education; Curriculum; 'Athiyah al-Abrasyi; Learning Theory.

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INTRODUCTION

Al-Qur'an and Al-Hadith are now the main Islamic teachings that Muslims should follow if they want to make progress in their lives and flourish in society while also raising the status and dignity of each individual and the community as a whole.¹ The goal of Islamic Education is to enhance students' faith, understanding, appreciation, and practice of Islam so that they can become Muslims who believe in and fear Allah SWT and have a noble character in personal, social, national, and state life. Regarding the educational component, Islamic Education seeks to develop the whole Muslim, maximize each person's physical and spiritual potential, and promote the peaceful coexistence of each person with Allah, other people, and the cosmos. If the goals of Islamic education can be successfully achieved, as suggested in the opinion above, then Muslim society will become the perfect human society on earth. The existing phenomenon,

However, this suggests that the learning outcomes of Islamic Education do not meet the anticipated objectives. We hear about a variety of incidents at schools or universities, including bullying, fights between students, student complaints against professors who discipline them, teachers acting inappropriately with students, and many more things that make us sigh or rub our chests.² The younger generation, including students, urgently needs to comprehend modern Islamic ideals. The millennial generation's religious spirit does not appear to be in harmony with their understanding and depth of religious knowledge, according to the present situation. Millennials battle for symbols while ignoring the core of religion. As a result, it's important to teach the millennial generation a deeper grasp of religious moderation from an early age so that they have a courteous attitude like harmony, and mutual respect, respect, and are willing to accept differences.

The availability of Islamic Education (PAI) courses has a significant role in the development of values. A moderate Islamic discourse is emerging to combat the radicalization and bigotry that are spreading through Indonesian culture. Islam is a religion of peace and politeness—*rahmatann lil-'alamin* (grace for all nature), and incorporating its ideals into the educational process and imparting morals in schools appears to be essential. In light of this, research on the integration of moderate Islamic beliefs into PAI study in Islamic universities is crucial.³

Teachers have a very important strategic function in Islam. Teachers have a variety of responsibilities, including guiding their students so that they are constantly on Allah SWT's path and performing scientific obligations connected to a student's knowledge. It's not simple to fulfill all of those responsibilities. Additionally, teachers encounter a variety of difficulties as they carry out their educational responsibilities. These difficulties can be internal—related to the teacher's subject matter and personality—or external—related to the role of parents, the environment, and the advancement of science and technology. The government has developed various policies to sustain the development and improvement of teacher quality because of the substantial responsibility and role that teachers play in education. Teachers are expected to make a significant contribution to raising the standard of human resources through education. Regarding teachers and lecturers, Law Number 14 of 2005 established one of the government's

¹ Zakariyah Zakariyah, Umu Fauziyah, and Muhammad Maulana Nur Kholis, "Strengthening the Value of Religious Moderation in Islamic Boarding Schools," *Tafkir: Interdisciplinary Journal of Islamic Education*, 3.1 (2022), 20–39 (p. 22) <<https://doi.org/10.31538/tijie.v3i1.104>>.

² Siti Badriah and others, "Learning Islamic Religious Education with Muhammadiyah Nuances in Universities," *Tafkir: Interdisciplinary Journal of Islamic Education*, 4.2 (2023), 255–73 (p. 260) <<https://doi.org/10.31538/tijie.v4i2.401>>.

³ A. Fatah Yasin and others, "Development of Islamic Religious Education Learning in Forming Moderate Muslims," *Tafkir: Interdisciplinary Journal of Islamic Education*, 4.1 (2023), 22–36 (p. 23) <<https://doi.org/10.31538/tijie.v4i1.227>>.

policies.⁴

In the second half of the 20th century, Islamic education in Indonesia shifted away from the Islamic Boarding School (*pesantren*) tradition-based education and focused more on general subjects. This led to the exclusion of classical Islamic texts from the madrasah curriculum. However, there were concerns that the madrasah system failed to meet the student's needs to learn their religion. To address these gaps, efforts were made to increase the hours for Islamic subjects while shortening the duration of teaching for each subject. Despite these efforts, the results were below target, with students lacking capability in Arabic language and literature. The mainstreaming of general subjects in the madrasah system was evident through the development of styles.⁵

The tendency toward upgrading Islamic education while maintaining it within the framework of the national education system has been enhanced by the development of Integrated Islamic Schools created by Young Islamists affiliated with the Muslim Brotherhood-inspired *Tarbiyah* movement. Instead of pursuing the mostly unsuccessful revolutionary campaign for the establishment of an Islamic state, the younger generation of Islamists prefer to Islamize society through a gradual, peaceful, long-term process, which is consistent with the policy of working within the state system. Islamic schools have successfully been included in a multifaceted educational movement and have quickly developed into one of the Islamic education trends in modern Indonesia that is expanding the fastest. Despite the lack of precise data, their expansion is evident and active throughout the nation. There are numerous Integrated Islamic Schools in Jakarta and the surrounding areas alone. Similarly, hundreds of such schools have lately been built to supplement and add to existing Islamic schools in Bandung, Yogyakarta, Semarang, Surabaya, and Malang in Java, as well as Padang, Palembang, and Makassar on Indonesia's outlying islands.⁶

Current issues in the Islamic education curriculum in Indonesia involve various aspects, including controversy and changes in the curriculum itself. One of the controversies that emerged was related to Islamic Education (PAI) teaching materials which were considered to contain intolerant content and overtones of violence. Research by the Center for the Study of Islam and Society at UIN Syarif Hidayatullah Jakarta shows that this controversy occurs in various regions and suggests that the preparation of PAI teaching materials must involve all stakeholders to include views and explanations from various schools of thought and groups.⁷ Education is moving and developing significantly, which is doing so at a pretty rapid pace, according to the dynamics of Indonesia's current educational growth. The adaptive curriculum is the best option for raising educational institutions' standards and fostering public confidence in the neighborhood so that parents no longer consider Islamic educational institutions to be a second or third-choice option when selecting schools for their children. The objectives, content, processes, and evaluations of the adaptive curriculum are modified and/or adapted to the conditions, abilities, and constraints of the pupils. The school's curriculum development team is in charge of revising the current curriculum. Principals, classroom teachers, subject teachers, special education teachers, counselors, psychologists, and other experts make up the school team.⁸ One solution that can overcome this is the

⁴ Diah Rasmala Dewi and others, "The Concept of Personality of Islamic Religious Education Teachers Based on Kuntowijoyo's Prophetic Social Science," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 10.1 (2022), 1–26 (p. 2) <<https://doi.org/10.15642/jpai.2022.10.1.1-26>>.

⁵ Ervan Nurtawab and Dedi Wahyudi, "Restructuring Traditional Islamic Education in Indonesia: Challenges for Pesantren Institution," *Studia Islamika*, 29.1 (2022), 55–81 (p. 31) <<https://doi.org/10.36712/sdi.v29i1.17414>>.

⁶ Noorhaidi Hasan, "Education, Young Islamists and Integrated Islamic Schools in Indonesia," *Studia Islamika*, 19.1 (2012), p. 84 <<https://doi.org/10.15408/sdi.v19i1.370>>.

⁷ Radar Editor, "Mewaspadai Kontroversi Bahan Ajar Pendidikan Agama Islam," *Radar Jember*, 2019 <<https://radarjember.jawapos.com/opini/791095143/mewaspadai-kontroversi-bahan-ajar-pendidikan-agama-islam>>.

⁸ Hasan Baharun and others, "Building Public Trust in Islamic School through Adaptive Curriculum," *Jurnal Pendidikan Islam*, 8.1 (2022), 1–14 (p. 4) <<https://doi.org/10.15575/jpi.v8i1.17163>>.

Islamic Education curriculum. One of the educational figures who have thought about this.⁹

The article that has been written by Akrim et al. examines the significance of cultural revitalization and the advancement of Islamic pedagogy in influencing the curriculum of Islamic education within the context of the national education system. The importance of incorporating Islamic principles and cultural norms within the education system is underscored in order to effectively handle issues related to identity crises and foster the process of nation-building. The article additionally examines the correlation between cultural revitalization, Islamic teaching methods, government-implemented curricula, and the establishment of a national educational framework grounded in Islamic values¹⁰. The next article is written by Budiwan and Malikah. This essay examines the integration of the “Merdeka Belajar Kampus Merdeka” (MBKM) curriculum into Islamic elementary education institutions by means of digital transformation. This statement underscores the significance of student-centered learning, active student engagement, and the facilitative role of teachers. This study underscores the imperative for educational institutions to comprehend the fundamental principles of education and demonstrate a forward-thinking approach to accommodating the ever-evolving nature of the educational landscape¹¹. The last one is written by Ahmadi et al. In his article mentioned the development of the Islamic studies curriculum in higher education institutions necessitates the involvement of various stakeholders and the establishment of partnerships with religious leaders. This collaboration is essential for effectively implementing the curriculum construction process, which involves working closely with the Ministry of Religion as a partner in overseeing the educational activities within these institutions. The objective is to ascertain the alignment between the activities conducted by Higher Education Institutions (HEIs) and the curriculum of Islamic studies, with a specific focus on religious moderation. In the domains of material, strategy, and learning implementation, it is imperative to cultivate an attitude or environment characterized by religious concord, while avoiding the promotion of exclusive interpretations. This particular cognitive framework adopts a moderate approach towards religious perspectives, refrains from unilateral decision-making, and remains committed to upholding religious norms in alignment with *Prinsip (Aqidah)* and associated beliefs. The concept of maintaining a proportionate attitude in religion is adhering to the principles of one's religious ideals without aligning oneself exclusively with any particular religious perspective. The objective is to uphold and promote religious unity and harmony.¹²

Of the three studies related to the Islamic education curriculum that were mentioned previously, there are several things that are novel in this research. First, in this research, the Islamic education curriculum is analyzed from Athiyah al-Abrasyi's perspective. Second, in line with research from Ahmadi et al., this research discusses the correlation of the Islamic Education Curriculum with the current state of education from Athiyah al-abrasyi's perspective. Finally, this article also explores Athiyah al-Abrasyi's background so that readers also know the context of her thinking. This is because Athiyah is a reformer in Islamic education. Of the three things mentioned, it is important for us to study Athiyah al-Abrasyi's thoughts.

He is Muhammad Athiyah al-Abrasyi who lived in the 20th century. He revealed that the role of

⁹ Baharun and others, p. 4.

¹⁰ A. Akrim and others, “Transformation of Islamic Education Curriculum Development Policy in the National Education System,” *Cypriot Journal of Educational Sciences*, 17.7 (2022), 2538–52 (p. 2548) <<https://doi.org/10.18844/cjes.v17i7.7685>>.

¹¹ Jauhan Budiwan and Nurul Malikah, “Progressivism in the Implementation of the MBKM Curriculum as a Digital Transformation of Islamic Elementary Education Institutions,” *Asian Journal of Educational Technology*, 1.3 (2022), 139–42 (p. 141) <<https://doi.org/10.53402/ajet.v1i3.200>>.

¹² Basuki Ahmadi, “Edukasia: Jurnal Penelitian Pendidikan Islam,” *Analisis Persepsi Pelajar Tingkat Menengah Pada Sekolah Tinggi Agama Islam Negeri Kudus*, 10.1 (2021), 189–210 (p. 190).

Islamic Education is the internalization of morals to students, and the formation of humanist, social, and religious characters¹³. His thoughts are even still relevant if used as a preliminary study on character education. The research will contribute to the field of Islamic education by providing insights into 'Athiyah al-Abrasyi's learning theory and its relation to the Islamic education curriculum. The study's findings can be applied to improve Islamic education quality by incorporating effective learning methodologies based on 'Athiyah al-Abrasyi's learning theory. Therefore, it is interesting to study in more depth. This paper will discuss how Athiyah al-Abrasyi thinks about Islamic Education.

RESEARCH METHODOLOGY

Research Approach

This study uses a descriptive qualitative approach, namely processing existing data by narrating it using words. Qualitative research is recognized for its ability to offer crucial contextual information that complements quantitative findings. By collecting in-depth data from a smaller number of participants, qualitative research enables the identification of shared experiences and meanings that may elude quantitative approaches. Nevertheless, it is important to acknowledge that qualitative research is often regarded as lacking experimental design and primarily focused on providing descriptive accounts. Consequently, there are ongoing discussions regarding its ability to transcend anecdotal evidence.¹⁴

Type of Research

The type of research is library research which is conducted to obtain data from newspapers, books, documents, journals, as well as scientific papers both in electronic and physical form.¹⁵ Strictly speaking, this research is only related to literature, both electronic and printed. In library research utilizing library resources limits its activities only to library materials without the need for field research. The steps needed in library research are first, collecting research data both physically and electronically. Second, read the data that has been actively collected to find the main points needed. Third, make research notes using sticky notes to remember important things in the data. Fourth, processing the data that has been collected with appropriate analytical techniques.¹⁶ The method used is a scoping review. The present work employs a scoping review, which is a research methodology that seeks to systematically survey and synthesize the extant literature or evidence pertaining to a specific topic or research inquiry. The purpose of this tool is to ascertain the characteristics and scope of research evidence, typically encompassing a diverse array of study designs and procedures. In this particular instance, the scoping review is being employed to systematically identify and synthesize existing literature pertaining to anti-racism programs and activities within the realm of higher education.¹⁷

Analysis Technique

The analysis technique used is content analysis. This technique analyzes data which is research content. Sample data was collected from various sources related to theory only. The time period regarding

¹³ Musayyidi Musayyidi, "Pemikiran Pendidikan Prof. Dr. M. Athiyah Al-Abrasyi," *Jurnal Kariman*, 6.2 (2019), 239–50 <<https://doi.org/10.52185/kariman.v6i2.91>>.

¹⁴ Tanya R. Berry, "Qualitative Researchers as Modern Day Sophists? Reflections on the Qualitative–Quantitative Divide," *Qualitative Research in Sport, Exercise and Health*, 3.3 (2011), 324–28 (p. 326) <<https://doi.org/10.1080/2159676X.2011.607176>>.

¹⁵ Zulki Zulkifli Noor, *Metodologi Penelitian Kualitatif Dan Kuantitatif: Petunjuk Praktis Untuk Penyusunan Skripsi, Tesis, Dan Disertasi* (Yogyakarta: Deepublish, 2020), p. 105.

¹⁶ Mestika Zed, *Metodologi Penelitian Kepustakaan* (Yogyakarta: Yayasan Obor Indonesia, 2004), p. 18.

¹⁷ Tiffany D Baffour and others, "International Journal of Educational Research Open A Scoping Review Protocol of Anti-Racism Programs and Practices in Higher Education : Implications for Developing Interventions to Advance Equity," *International Journal of Educational Research Open*, 5.August (2023), 100279 (p. 7) <<https://doi.org/10.1016/j.ijedro.2023.100279>>.

the data is not limited.¹⁸ A methodical approach to research, content analysis involves standardizing the study of textual data so that assessors may draw conclusions from it. Decontextualization, recontextualization, categorization, and compilation are the four main steps of the process. Decontextualization entails locating the text's "meaning" units. Recontextualization entails removing textual elements that are unrelated to the meanings that have been identified. The process of categorizing entails locating themes and groups within the text. Making inferences from the analysis is the process of compilation.¹⁹ As part of the content analysis process, related terms were looked at, data was identified and gathered, coding categories were established, data validity and reliability were confirmed, and data was presented. The Leximancer text analytics program, which use machine learning algorithms to help with data-coding and meaning-finding in the analyzed text, made this study easier. This software aided in revealing insights that might be concealed in the regularity with which important concepts arise and the way in which they relate to other important phrases.²⁰

RESULT AND DISCUSSION

Biography of 'Athiyah al-Abrasyi

Athiyah's full name is Muhammad Athiyah al-Abrasyi. He is one of the influential Islamic education thinkers in Egypt. He lived during the reign of Abdul Nasser, namely from 1954-1970 M. was born in early April 1897 AD until closing his age on July 17, 1981 AD. In a period of 85 years, he has devoted himself to contributing to the foundation of Islamic education thought which will be discussed in the next chapter. He earned a diploma from Darul Ulum University in 1921 M. Two years later he continued his education in England to study psychology, educational science, mental health, English and its literature, and history of education. In 1927, Athiyah earned a bachelor's degree in education and psychology from Ekstar University. Three years later, Athiyah managed to master both Hebrew and Syriac languages and earned a degree from her proficiency.²¹

Athiyah's thoughts are inseparable from previous educational figures. Among them are al-Ghazali, Ibn Khaldun, Ibn Sina, etc. Athiyah strongly believes that qualified scholars and scholars cannot be separated from the hands of former scholars. From this we can understand that even though Athiyah went far to study in the West, she never forgot the services of the previous scholars by respecting their existence at the time. Athiyah developed a theory of Islamic education by comparing the thoughts of Islamic scholars with modern education in the West in the 20th century. Therefore, his works are still relevant to current education policies. Among his influential works are:

1. *At-Tarbiyyah Islamiyah wa Falsafatuna* (Islamic education and philosophy)
2. *Ruh at-Tarbiyah wa at-Ta'lim* (The spirit of education and Learning)
3. *Al-Ijtihad al-Hadist fi at-Tarbiyyah* (Modern efforts in education)
4. *Al-Thuruq al-Khashshah fi al-Tarbiyyah li Tadrish al-Lughoh al-Arabiyyah wa al-Din* (Special methods in education for teaching the Arabic language and religion)
5. *Al-Thufulah Syani'at al-Mustaqbal aw Kaifa Nurabbi Athafalana* (Childhood is the maker of the future or how we raise our child)
6. *'ilm an-Nafs al-Tarbawi* (Educational psychology)

¹⁸ Eriyanto Eriyanto, *Analisis Isi: Pengantar Metodologi Penelitian* (Jakarta: Prenada Media, 2015), p. 25.

¹⁹ Meng Guo and others, "Content Analysis of Chinese Cities' Five-Year Plan Transport Policy Documents," *Case Studies on Transport Policy*, 13.June (2023), 101055 (p. 2) <<https://doi.org/10.1016/j.cstp.2023.101055>>.

²⁰ Milica Vujovic and others, "Design and Science: Content Analysis of Published Peer-Reviewed Research over the Last Four Decades," *Frontiers of Architectural Research*, 12.4 (2023), 613–29 (p. 616) <<https://doi.org/10.1016/j.foar.2023.04.001>>.

²¹ Musayyidi.

7. *Ushul at-Tarbiyyah wa Qawa'id at-Tadris* (Principles of education and teaching rules)
8. *At-Tarbiyyah wa al-Hayyat* (Education and living), etc.²²

From the works above, it can be understood that Athiyah has explored Islamic Education in depth. This made him one of the reformers in the field of education. Through his motivation to bring back the glory days of Islam through education. As we know that in ancient times, Egypt became one of the cities of civilization with scientific progress besides Baghdad and Cordova. From this, we can learn a lesson that as people involved in education, we must emulate his enthusiasm in trying to restore the glory of Islam and not drag on remembering what our ancestors had acquired. According to Athiyah, the major purpose of Islamic education is the highest moral formation. Since education is a tool used to preserve the continuity of life, discussing Islamic education must inevitably lead to discussions about the meaning of life. Athiyah offers numerous formulations for the goals of Islamic education, including attaining perfect morals, paying attention to both religion and the world simultaneously, and paying attention to the features of the advantages of the knowledge itself.²³

Learning Theory in Islamic Education According to Athiyah al-Abrasyi

In his book *at-Tarbiyah al-Islamiyah wa Falalatifuha* (Islamic education and its understanding), Athiyah asserts that "Islamic Education actually includes the principles (of democracy), namely freedom, equality, and equal opportunity in learning and to obtain it there is no difference between the Rich and the Poor." While Athiyah explains in *Ruh at-Tarbiyah wa at-Ta'lim* (The spirit of Education and Learning) that education equips students with a variety of skills, including those that are used to help others and collaborate (teamwork), as well as those that are intellectually (*aql*) and morally (knowledgeable, charitable, and plays an active role in society).

Islamic education is also synonymous with several terms known as *ta'lim* and *tarbiyah*. The following is the meaning of these two terms according to Athiyah in the same book,

1. *Ta'lim*, is an activity that focuses only on one aspect, namely intellectual education. Or in his book, he confirms that

التعليم خزع من التربية العقلية

The purpose of the *ta'lim* itself is to achieve proficiency or knowledge, or art, as well as learn to read and write.

2. *Tarbiyah*, is a whole activity that includes moral, physical, nationality, psychology/psychology, skills, and social education. All of these things must be oriented towards the formation of morals and spiritual aspects, namely building closeness between students and God.²⁴

While the purpose of holding education according to Athiyah al-Abrasyi there are five things that must be considered during the learning process, namely:

1. The Spirit of Islamic Education is Moral

Athiyah believes that the purpose of education is not only to fill children's heads with various kinds of knowledge that they do not know. However, all actual learning must lead to the process of

²² Muhammad Insan Jauhari, "RELEVANSI KONSEP PENDIDIKAN 'ATHIYAH AL-ABRASYI TERHADAP PENDIDIKAN ERA MODERN," *Tawshiyah: Jurnal Sosial Keagamaan Dan Pendidikan Islam*, 17.01 (2022), 17–33 (p. 21) <<https://doi.org/10.32923/taw.v17i01.2584>>.

²³ Pradata Adi Saputro, Dewi Cahya, and Fadli Fadli, *Refleksi Pemikiran Tokoh Dalam Membangun Indonesia* (Klaten: Penerbit Lakeisha, 2022), p. 139.

²⁴ Nata Abuddin, *Ilmu Pendidikan Islam* (Jakarta: Prenada Media, 2016), p. 190.

internalizing morals or character. This is what makes humans different from other creatures of God. With morals, knowledge will be more efficient and useful.

2. Paying Attention to the Factors of Religion and the World at the Same Time

According to Athiyah, learning must be oriented towards religious and world factors as well. This is a unit that must be presented in learning for students. He quoted the words of the Prophet Muhammad, who reminded his followers to always balance between the life of this world and the hereafter.

3. Pay Attention to the Usefulness Aspect

Above the intellectual, spiritual, and moral (*akhlak*) aspects according to Athiyah, everything will be nil if it has no value. All aspects must be applicable both in personal and social life. So, it can be concluded that all knowledge should be applicable or applicable in life.

4. Straight Intention to Study Science

Knowledge must be learned with the right intention solely because of that knowledge. For example, in the process of studying art, we will feel inner satisfaction because emotions have been successfully channeled into works. This will be more effective than when studying art, we crave wages. This has an impact on limiting the exploration of what is actually our talent because it conflicts with the interests of other people who provide wages. Athiyah believes that the golden age of Islam at that time occurred because people were fond of knowledge because of the nature of knowledge itself. In his book *Kasyfuz Zunun*, Athiyah says that "Knowledge is the most delicious and noble thing."

5. Religion and Language Studies Take Precedence Over World Studies

In one of his books, Athiyah states that "When a child has finished studying the Qur'an, memorizes the main language, after that, he learns what he will choose to be his field of work and for that, he must be given instructions." From this, it can be understood that religious education is prioritized to be taught first to students. After that students are given learning how to communicate well through language. Then it is refined with special knowledge according to the field of work that students are interested in.²⁵

The Curriculum of Islamic Education According to Athiyah al-Abrasyi

Every lecturer anticipates that the assignments students do in class for learning will be completed effectively and successfully in order to meet the objectives. Similar expectations are shared by institutional leaders who believe that each subject's learning results can be used to further the institution's vision, purpose, and goals. When conducting professional learning activities, every professor will pay attention to learning management. The aims and objectives of each course can be readily understood and accurately measured by organizing learning according to the topics covered in class, according to PAI professors.²⁶ The curriculum serves as a roadmap for educating kids to attain academic success and instill moral principles in them so they can avoid a variety of issues. The curriculum is designed to enhance the affective and psychomotor abilities of the children. The curriculum must guide students through a variety of processes to help them reach their educational goals. To raise student quality, the curriculum offers extracurricular, co-curricular, and extracurricular activities.

The primary school programs that are methodical, scheduled, and structured are called

²⁵ Nino Indrianto, *Pendidikan Agama Islam Interdisipliner Untuk Perguruan Tinggi* (Yogyakarta: CV Budi Utama, 2020), p. 92.

²⁶ Muhammad Yusuf and M. Sayyidul Abrori, "Implementation of Islamic Religious Education Learning Management Based on Intellectual, Emotional, and Spiritual Quotients at Institut Agama Islam Ma'arif NU Metro Lampung," *Jurnal Iqra': Kajian Ilmu Pendidikan*, 7.2 (2022), 312–34 (p. 320) <<https://doi.org/10.25217/ji.v7i2.1815>>.

intracurricular activities. To promote the development of students' academic skills through learning, dominant intracurricular activities are carried out in classrooms with formal topic contents employing books and supporting media such as laboratory equipment. Extracurricular activities are unofficial educational initiatives that offer content that is adaptable to current trends, requirements, and desires. A child's morals can be shaped into an intellectual and smart person who can face obstacles by strengthening moral education that is applied in schools. Democratic ideals such as holding class discussions, choosing class officers, and respecting the viewpoints of various friends are developed through moral formation. Class discussions are one method for fostering democratic values. To discuss the issues the class is having, a discussion is held in class. so that an attempt at deliberate decision-making can be made afterward. Activities involving class leader elections can promote democratic principles. Either vote or deliberation can be used to choose the class leaders. As democratic ideals are developed, kids are less likely to feel egotistical and believe their opinions are the only ones that matter. These three activities can help kids later on, when they are adults, develop democratic principles in a broader sense.²⁷

Between 1947 and 2013, there were numerous changes to the Indonesian curriculum. There are three causes for the change in Indonesian curricular regulations. First, the government manages its budget to satisfy demand while gradually growing its operations in the field of education each year. Second, due to insufficient impact, the policy may lead to circumstances that call for modification. Third, the relative level of economic growth sustainability and the financial costs associated with current policy commitments. However, because they are seen as unrelated to the scientific and cultural demands of the Indonesian people, alterations to the educational curriculum in that country have come under fire for the advancement of society. The Indonesian curriculum is thought to be more politically motivated than it was under the New Order era. The government begins implementing the 2013 Curriculum in January 2013. A dichotomy between practice and theory was perceived in this program, which was only designed for pupils with high levels of intellectual, financial, and social capital.²⁸

Evaluation is crucial to proving a plan is excellent and will lead to improved outcomes. As a result, evaluations are carried out daily, monthly, or even annually if, in his opinion, they are sufficient for the subsequent level. Athiyah Al-Abrasyi came to the conclusion that given students' incentive to learn, there shouldn't be tests every month or year. elements that go against the current application because the grading system in the modern period leans more toward exams and measures students' intelligence.²⁹ The statement that "there is no age limit to start learning" suggests that there are no age-related constraints on when children can begin learning. This means that children's education can happen anywhere and at any time. The amount of time that kids can spend studying in school is unrestricted. According to Mohammed 'Athiyah Al-Abrasyi, there is no set age restriction for how long a child should spend in school learning to read and write before moving on to memorization of the Koran's letters. distinct teaching techniques.³⁰

In other words, the approach must be modified to the circumstances and needs of the learners. The age of the child and the age of the more mature are different due to the catching power of each. bringing understanding to youngsters through the use of examples that may be experienced through all five senses. Education professionals suggest researching what might be enhanced to what is predictable in order to convey education. Next, consider how kids learn best in various subjects so they can grasp them with ease. The child's chosen tendency or inclination, which underpins the direction of the aim to be occupied, should be taken into consideration by parents or educators who offer counsel on possibilities to acquire knowledge. Sixth, begin with Arabic classes and then read the Koran. This is due to Muslims interacting with non-

²⁷ Didik Novi Rahmanto, Adrianus E. Meliala, and Ferdinand Andi Lolo, "Reducing Radicalism as a Form of Intervention Through the Role of School and Education Curriculum," *JPI (Jurnal Pendidikan Indonesia)*, 9.3 (2020), 347 (p. 352) <<https://doi.org/10.23887/jpi-undiksha.v9i3.22601>>.

²⁸ St Jumaeda, "Evaluating the Effectiveness of Islamic Religious Education Learning in Implementing the 2013 Curriculum in Madrasah," *Jurnal Pendidikan Islam*, 8.1 (2022), 101–12 (p. 102) <<https://doi.org/10.15575/jpi.v8i1.19017>>.

²⁹ Sedya Santosa and Karim Abdillah, "PEMIKIRAN MUHAMMAD ATHIYA AL-ABRASYI TENTANG PENDIDIKAN DAN RELEVANSINYA DENGAN DUNIA MODERN," *JURNAL PENDIDIKAN ISLAM AL-ILMI*, 4.2 (2021), 156 (p. 166) <<https://doi.org/10.32529/al-ilm.v4i2.982>>.

³⁰ Muhammad Idris, *Orientasi Pendidikan Islam* (Yogyakarta: Deepublish, 2020), p. 20.

Arabic speakers, which made it difficult for them to comprehend the Qur'an's meaning and content. In order to learn the Qur'an correctly and avoid pronunciation mistakes, it is important to first study the subject thoroughly. selection of work areas informed by knowledge of the irrational instincts of deep children. According to the nativism trend, education cannot alter the nature of the world, making it pointless to pursue education, empiricism, on the other hand, believes that people can be educated in any way based on their environment. Thinking is the outcome of feelings, and feelings are the source of cognition while achieving knowledge (*makrifat*) is the goal of this schooling.³¹

The Concept of Ideal Teachers and Students According to Athiyah al-Abrasyi

The curriculum known as Atiyah Al-Abrasi places a strong emphasis on character development and equipping students with the necessary skills to navigate life effectively. It encourages students to not only acquire knowledge but also to apply and integrate it into their daily lives, rather than relying solely on rote memorizing of facts. This concept can be juxtaposed with alternative conceptions of exemplary educators and learners, specifically within the framework of the student-teacher dynamic. As per Edmund Amidon's conceptualization, teaching may be understood as an interactive process that predominantly encompasses verbal exchanges within the classroom setting. These exchanges transpire between the teacher and the student and are typically observed during specific, identifiable tasks.³²

A teacher carries out his role as a teacher, guide, educator, and coach for his students. Of course, they are required to understand and master various aspects of their own behavior and the behavior of people related to their duties. The job of a teacher is a professional job. So that the work has a code of ethics. This code of ethics provides answers to how teachers should interact with students, colleagues, parents, and the community. A code of ethics will guide every behavior of a teacher, so that the teacher's appearance will be well-directed, and will even continue to improve.³³

The following is the concept of an ideal teacher according to Athiyah al-Abrasyi,

1. Be ascetic and teach only for the sake of seeking Allah's pleasure
2. Clean or holy both physically and spiritually. Both appearance and temperament.
3. Be sincere at work so that what is said is in line with what is practiced, not ashamed to say they don't know when facing something that is beyond their expertise and knowledge, always feel thirsty for knowledge so they don't stop learning, are not proud to learn from their students.
4. Be a forgiving person to students, able to hold anger, be tolerant, patient, and not get angry easily because of trivial things.
5. Love students as they love their own children and think about their situation like their own children.
6. Understand the character, interests, habits, feelings, and abilities of students
7. Maintain dignity and honor
8. Mastering the field being taught and always exploring it so that teaching develops and is not shallow
9. Able to use various methods and manage classes.
10. Knowing the psychological condition of students.³⁴

In conclusion, according to Athiyah al-Abrasyi, an ideal teacher embodies a collection of qualities and values that go beyond mere academic expertise. They should be driven by a real dedication to seeking Allah's favor and possess both bodily and spiritual cleanliness. Their drive to continual learning, humility, and the ability to accept their limitations are crucial attributes. An excellent teacher must also display compassion, forgiveness, and a genuine love for their students, treating them as their own children. They

³¹ Muhammad Khoiruddin, *Konsep Pendidikan Sosial Berbasis Tauhid Dalam Perspektif Al-Qur'an* (Jepara: UINISNU Press, 2022), p. 159.

³² Isola Rajagopalan, "Concept of Teaching," *Shanlax International Journal of Education*, 7.2 (2019), 5–8 (pp. 6–7) <<https://doi.org/10.34293/education.v7i2.329>>.

³³ Akhmad Zacky AR, "KODE ETIK GURU DALAM MENINGKATKAN PROFESIONALISME PENDIDIK; REAKTUALISASI DAN PENGEMBANGAN KODE ETIK GURU DI MADRASAH ALIYAH DARUL AMIN PAMEKASAN," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 4.2 (2016), 271 (p. 278) <<https://doi.org/10.15642/jpai.2016.4.2.271-292>>.

³⁴ Santosa and Abdillah, p. 156.

should attempt to understand each pupil individually, adjust teaching approaches effectively, and retain their dignity and honor. Finally, learning the subject matter and continuously refining teaching methods while being attuned to the psychological well-being of pupils are key parts of being an ideal teacher according to Athiyah al-Abrasyi's perspective.

If Athiyah designed the concept of an ideal teacher, then what about ideal students? The following is the concept of ideal students according to Athiyah al-Abrasyi namely ³⁵,

1. Before starting learning, students should clean themselves and their hearts first. This is because learning is considered as one of worship.
2. It is intended to fill his soul with fadhilah, to draw closer to Allah, not to boast.
3. Willing to seek knowledge even if you have to leave your home, family or homeland. And don't hesitate if you have to go to the most distant place of education if you intend to meet the teacher.
4. Should respect the teacher and glorify him for Allah and try to make the teacher's heart happy in a good way.
5. Don't change teachers too often. If you want to change teachers please consider carefully.
6. Don't bother the teacher with lots of questions, don't walk in front of him, don't sit in his seat, and don't start talking after getting permission from the teacher.
7. Don't reveal secrets to the teacher, don't deceive the teacher, don't ask the teacher to reveal his secrets, and forgive the teacher if there is a misnomer.
8. Seriously and diligently study, be responsible day and night to acquire knowledge by first studying more important knowledge.
9. Students must first greet their teacher, and reduce conversations in front of the teacher.
10. Be diligent and diligent in studying by repeating lessons at dusk and before dawn.
11. Determined to learn until the end of life. Do not doubt one branch of science, but you should think that each science provides benefits. And don't listen to the old people who like to drop some knowledge.

In summary, the concept put out by Athiyah al-Abrasyi regarding ideal pupils underscores the significance of not just acquiring knowledge, but also incorporating spiritual and ethical dimensions into the process of learning. The exemplary students are anticipated to engage in their academic pursuits with genuine sincerity, perceiving the process of learning as a form of devotion and a pathway to deepen their connection with Allah, rather than a source of personal vanity. Individuals should demonstrate a strong commitment to acquiring knowledge, exemplifying a willingness to exert considerable effort and displaying a sincere appreciation for their educators. Moreover, individuals are urged to uphold a strong commitment and adherence to their academic endeavors, exemplifying accountability and conscientiousness in their quest for intellectual growth. Significantly, Athiyah emphasizes the significance of continuous learning throughout one's life, encouraging students to appreciate and prioritize various fields of knowledge, while cautioning against being swayed by others who discourage the pursuit of specific areas of study. In Athiyah al-Abrasyi's perspective, the notion of exemplary pupils is characterized by a significant focus on the spiritual, ethical, and committed dimensions of the educational process.

CONCLUSION

As discussed in the previous chapter, it can be seen that Athiyah al-Abrasyi's thoughts are still relevant to education today. Athiyah is one of the contemporary educational figures who combine the thoughts of previous Muslim scholars with Western education. This can be seen in Athiyah's statement which states that Islamic education must include democratic values. Where everyone has the same right to education. In addition, Athiyah also distinguishes the terms *ta'lim* and *tarbiyah*. Both are distinguished to reach the conclusion that education should lead to character building. In addition, Athiyah also explained how the concept of an ideal teacher and students. Both are indicators of how a teacher and students should interact properly. Few studies regarding the thoughts of the figure Athiyah al-Abrasyi have been carried

³⁵ Jauhari, p. 20.

out. Though his thinking is very potential to be developed. Especially in the development of the dynamics of the current curriculum, his thinking is still very relevant. This can be seen in how Athiyah views education as something futuristic. He emphasized the importance of Islamic Education before other special education. If this is developed through research, it could become a solution to the problem of moral degradation that is currently happening in Indonesia.

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