



The Content of the Adab-Based Education Curriculum in Creating a Noble Generation (Case Study at Islamic Digital Boarding College [IDBC] Solo)

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Abstract:

the education crisis due to a shift in the notion of education even at the higher education level. and it has an impact on moral decay. because from education are born leaders, teachers, workers, politicians, entrepreneurs and so on. it is necessary to have an adab-based education as mandated by the constitution and it needs to be used as a principle in the implementation of Islamic education in the form of a curriculum, as has been implemented at IDBC Solo. This research aims to formulate Contents of the adab-based education curriculum in producing a generation of noble character at IDBC Solo. The research method used is a qualitative research with a case study design. Data collection in this study was carried out through participant observation, in-depth interviews and documentation. Data analysis begins with data condensation, data presentation and conclusion. And in checking the validity of the data using credibility, transferability, dependability, and confirmability. The results of the study show that The contents of the adab-based education curriculum at IDBC are formulated according to the hierarchy in the classification of fardhu 'ain and fardhu kifayah sciences, which fardhu 'ain is contained in the da'I competence. Then fardhu kifayah is contained in the competence of technopreneur. All the material was not for separation, but sorted according to the hierarchy of knowledge.

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Introduction (مقدمة)

The research is motivated by the root of the problem that hit this country, namely the education crisis due to a shift in the notion of education even at the higher education level. and it has an impact on moral decay. because from education are born leaders, teachers, workers, politicians, entrepreneurs and so on. it is necessary to have an adab-based education as mandated by the constitution and it needs to be used as a principle in the implementation of Islamic education in the form of a curriculum (Hadisi et al. 2023), as has been implemented at IDBC Solo. The result will be a generation of noble character (Husaini Hasan, Hafidz 2023). So that graduates have a strong faith and can also follow technological developments in the 4.1 era.

The content component contains material related to the learning content that students must have as a result of learning experiences (Nurul Umah Fijanati, Hafidz, Sukadi 2023). the content of curriculum material in each field of study is compiled based on the school's institutional goals (Hasan 2021). The content component concerns all aspects, both related to knowledge or subject matter which is usually described in each subject content. All that is shown to achieve the specified goals(Purba et al. 2021).

Curriculum content is everything that is given to the educated in teaching-learning activities to achieve the goal (Nikita Nur Zulaecha, Hafidz, Biela Nanda Oktivibi Pertiwi 2023). Majīd Irsān al-Kīlanī, among the thinkers of Islamic education, definitively outlines the vertical and horizontal relations that indicate the achievement of the aims and objectives of education in Islam (Rhain et al. 2023). And with the achievement of this, it can be ascertained that the educated will then achieve human progress, namely to the degree of "the best form" or bulūgh al-muta'allim darajah al-rāqī al-insānī au darajah aḥsan taqwīm ḥasba al-ta'bīr al-Qur'ānī with the following five explanations:

- 1) The relationship between the Creator and the educated, namely the achievement of a worship relationship or servitude relationship ('alāqah 'ubūdiyyah).
- 2) The relationship between the educated and the universe, which is the creation of a relationship of exploration ('alāqah taskhīr).
- 3) The relationship between the educated and others, namely the creation of a relationship of justice and kindness ('alāqah 'adl wa iḥsān).
- 4) The relationship between the educated and the worldly life, which is the establishment of a test relationship ('alāqah ibtilā').
- 5) The relationship between the educated and the afterlife, which is the establishment of the relationship of responsibility and reward ('alāqah mas'ūliyyah).

To achieve the five relations that are the goals in education above, al- Kīlani emphasizes the need for integration (takāmul) between religious science ('ulūm dīniyyah) with rational science ('ulūm al-kauniyyah) in the curriculum. This then becomes the content of the educational curriculum.

The vertical and horizontal relationship mentioned by al-Kīlanī is also stated by al-Attas when he explains how adab can ensure the discipline of the body, mind, and soul of an individual:

Adab is the discipline of body, mind and soul; the discipline that assures the recognition and acknowledgement of one's proper place in relation to one's physical, intellectual and spiritual capacities and potentials; the recognition and acknowledgement of the reality that knowledge and being are ordered hierarchically according to their various levels (marātib) and degrees (darajāt) ... its actualization in one and in society as a whole reflects the condition of justice ('adl)(Al-Attas 1991).

This is because civilized humans are those who are fully aware of their position (recognition) by placing themselves (recognition) in the right, proper, and right position

according to their physical, intellectual, and spiritual potential and capacity.

Regarding the content of the Islamic education curriculum, al-Attas classifies knowledge into two categories, namely *ilm farḍ 'ain* and *'ilm farḍ kifāyah*, and to avoid the dichotomy of knowledge, al-Attas places or makes *ilm farḍ 'ain* as a priority science while *'ilm farḍ kifāyah* as a posterior science (Al-Attas 1991). In the sense that in educational institutions, the educated should first be given the content of *'ilm farḍ 'ain* and then *'ilm farḍ kifāyah*. This is because of the dual element of human beings, which is that in addition to being physical beings (body), humans are also non-physical beings (spirit) (Triana et al. 2023). *'Ilm farḍ 'ain* is the nourishment for his spiritual element through which he can achieve his purpose in life (*'ibādullāh*) while *'ilm farḍ kifāyah* is the nourishment for his physical element through which he can carry out his caliphate duties (*khalīfatullāh*).

Noble character is when human behavior follows the rules of Islam in every aspect of life, as implied in the hadith of 'Aisha ra which means "Ahlak Rasulullah Saw is the Qur'an" (HR. Muslim). As for education outside of moral education, it is only technical or life-skills (Ahmad Hifdzil Haq 2015). Every act of worship to draw closer to Allah must be adorned with praiseworthy morals. Then every *muamalah*, habit and custom legalized and taught by Islam must be accompanied by praiseworthy morals (Al-Mishri, Syaikh Mahmud, Ahmad Zirzis, Muhammad Misbah 2019). So the benchmark of noble morals is worship of Allah and then the example is clear the Messenger of Allah Saw.



Method (منهج)

Research Types and Approaches

This research uses a qualitative descriptive approach (Syaiful Anam 2023). According to Ahmad Tanzeh, qualitative research is research that basically uses an inductive approach, meaning that the approach departs from a theoretical framework, the ideas of experts, and the understanding of researchers based on their experience, then developed into problems and proposed solutions to obtain justification in the form of empirical data support in the field (TANZEH; 2009).

This type of research uses field research with a case study design, which seeks to describe a particular setting, object or event in detail and in depth. Case studies are research that aims to study intensively about certain social units, which include individuals, groups, institutions and communities (Riyanto 2007). This research will produce detailed information that may not be available in other types of research.

Type and Data Sources

In this study, the data sources used are divided into two categories, namely primary data sources and secondary data sources.

1. This primary data source is data collected by researchers directly from the first source.
2. Supporting data sources are taken from people or data designated by key informants or considered to understand the problem to be studied such as students, syllabus and others. In addition, data can be obtained from literature, articles, journals, and sites on the internet related to the research conducted (Sugiyono; 2013).

Data Gathering Techniques

In accordance with the form of qualitative research approach and data sources to be used, the data collection techniques used are document analysis, participant observation, in-depth interviews or indepth interviews. For this reason, of course, the methods and techniques of data collection are very necessary so that it is hoped that the research process can run smoothly.

Data Analysis Techniques

The data analysis technique in this study uses a three-step analysis procedure based on the Miles, Huberman and Saldana Interactive Analysis Model as shown below (Huberman and Miles 2014):

This technique includes the activities of: (1) data condensation, (2) data presentation, and (3) conclusion drawing and verification. Based on this statement, data analysis in this study is the process of finding and organizing the results of observations, interviews and other field notes.

Data Triangulation

This research uses data triangulation. Triangulation is done in various ways in the form of source triangulation, technical triangulation, and time. source triangulation is done by comparing and cross-checking the degree of trust in information obtained from one informant with another. Triangulation of techniques is done by asking the same thing with different techniques. Meanwhile, time triangulation is done by collecting data at different times.



Result (نتائج)

Based on the results of the research findings that the content of the adab-based education curriculum at IDBC is classified into fardhu 'ain science and fardhu kifayah science. The science of fardhu 'ain is formulated in Da'i competencies which include adab, akidah, fiqh, journalism, leadership, public speaking, tahsin and tahfidz materials. And also equipped with practical materials that are arranged in materials outside the classical material. Such as daily adab mutaba'ah, social interaction adab, adab in the learning place, communication adab and interaction between teams and work process adab.

While the science of fardhu kifayah is formulated in technopreneur competencies which include computer and network material, Microsoft Office, graphic design, web programs, web design, multimedia and mobile apps. And entrepreneurial materials such as digital marketing, business plan, marketing plan, and marketplace. The classification was made not to separate one science from another but to sort the science based on its hierarchy in Islam as in IDBC called the tadarruj method in learning.



Discussion (مناقشة)

Content in the curriculum is everything that is given to students to achieve goals. Based on the research findings that the content of the adab-based education curriculum at IDBC can be classified into fardhu 'ain science which is arranged in the da'i curriculum and fardhu kifayah science which is arranged in the technopreneur curriculum. As al-Attas classifies science into two categories, namely ilm fard 'ain and ilm fard kifayah, and to avoid the dichotomy of science, al-Attas distinguishes science in priority categories, namely priority science is 'ilm fard 'ain and post-priority science is 'ilm fard kifayah (Al-Attas 1991). then in educational institutions should be in preparing the content of the curriculum prioritize 'ilm fard 'ain then continued with 'ilm fard kifayah.

Islamic higher education is also the best institution as a universal human shaper (Insan Kamil). Insan kamil means a human being who is intact spiritually and physically and can live and develop naturally and normally because of his devotion to Allah SWT (Samsirin and Hardiyanti 2018). Sebagaimana yang disampaikan al-Attas "Perwujudan tertinggi dan paling sempurna dari sistem pendidikan adalah universitas, dan karena universitas merupakan sistematisasi pengetahuan yang paling tinggi dan paling sempurna yang dirancang untuk merefleksikan universal, maka universitas juga harus menjadi cerminan bukan hanya dari sembarang orang, tetapi juga Manusia Universal atau Manusia Sempurna (insan kamil) (Al-Attas 1991).

The concept of an Islamic University as mentioned by al-Attas can also be found in its implementation at IDBC. The first indicator of *Insan Kamil* is as a servant of Allah with a pattern of faith and devotion to Allah (Haryanti 2014). This indicator is then formulated in the curriculum into *Science fardhu 'ain*. The knowledge of *fardhu 'ain* that researchers found at IDBC is found in the *dai* competency curriculum which is described in several class materials such as *adab*, *akidah*, *fiqh*, *journalism*, *leadership*, *public speaking*, *tahsin* and *tahfidz*. It is also equipped with practical materials that are compiled in materials outside the classical material. Such as daily *adab mutabaah*, *social interaction adab*, *adab in the learning place*, *communication adab* and *interaction between teams and work process adab*. All of this is arranged so that students have a strong *aqidah*, good worship, and good manners. therefore this *fardhu 'ain science* is very emphasized and very serious supervision in the initial period of the month of entry of IDBC students. So that they can master it to the maximum.

This is as the opinion of Imam Al-Ghazali in his great work *Ihya 'Ulumuddin*. Al-Ghazali states that what is included in the knowledge of *fardhu 'ain* includes three main issues, namely matters of belief, things that must be abandoned and things that must be done (Al-Ghazali 1965). Al-Attas classifies knowledge not to dichotomize but rather to organize the hierarchy of knowledge so that *'ilm fard 'ain* is prioritized in teaching. The reason science is classified into two types and explains that the concept of prerequisite knowledge (*fard 'ain*) must be the basis and core for all education (Anon 1951). So, a civilized curriculum does not generalize all knowledge but is arranged based on the correct hierarchy.

The second indicator of *insan kamil* is as *khalifah*. That is to carry out the tasks of prospering and managing the earth according to the will of Allah (Nata 1997). This aspect is related to human potential so that in a civilized curriculum it is formulated in *Science fardhu kifayah*. The science of *fardhu kifayah* that researchers found is in the *technopreneur* competency curriculum which is described in technological materials such as computers and networks, Microsoft Office, graphic design, web programs, web design, multimedia and mobile apps. And entrepreneurial materials such as digital marketing, business plan, marketing plan, and marketplace. All of these materials, although part of the science of *fardhu kifayah*, are required to be learned at IDBC. However, for the level of mastery, only one material is required in accordance with the potential mastered by each *mahasantri*.

The classification of knowledge carried out by al-Attas earlier and then the dynamism of its implementation as applied at IDBC is a civilized curriculum arrangement that is in accordance with human nature. As al-Attas stated "as humans consist of two natures, which have two souls, so knowledge is divided into two types, one is food and life for the soul, and the other is a supply for completing human beings in the world to pursue pragmatic goals (Anon 1951). As is also applied in the curriculum at IDBC in the picture above, which prioritizes manners first as the basis for learning, then proceeds to knowledge related to skills which will further hone the potential of each student.

This can also be seen compared to the current modern university system that is often found. That is the equalization between one subject and another. In fact, many also view pragmatic sciences as higher than moral and spiritual sciences. This is what al-Attas calls the loss of manners in the educational curriculum. as al-Attas states "the biggest mistake is the leveling of the types of knowledge in Islam, namely those that are *fardhu 'ain* and *fardhu kifayah*, so that there is no longer a clear distinction of origin and value between them but both are blurred which one is which, because the ways of approaching the *fardhu kifayah* have been confused with the *fardhu 'ain* (Al-Attas 2001).

So a civilized curriculum should prioritize the content of *ilm fard 'ain* and then *ilm fard kifayah*. This is because humans have two elements. Spiritual or in other words the task as a servant of Allah. then the physical element which in other words the task as a caliph with its potential is equipped with scientific skills that can be used to manage the earth. So that with the formulation of a civilized curriculum will create a generation with noble character. because morals can also only be obtained from the results of our process of worshipping Allah (Al-Mishri,

Syaikh Mahmud, Ahmad Zirzis, Muhammad Misbah 2019).

Noble morals are the highest peak of a person's dignity. With morals one can win the hearts of others. With morals one is close to Allah. Morals are a person's decoration. If a person cannot give or share his wealth and knowledge with many people, he can give his morals to all people (Cholil n.d.).



Conclusion (خاتمة)

The content of the adab-based education curriculum at IDBC is formulated according to the hierarchy in the classification of fardhu 'ain and fardhu kifayah knowledge, which fardhu 'ain is contained in the competence of da'irah in which there is material on akidah, fiqh, adab, journalism, public speaking, muhadharah, tahsin and tahfidz. then fardhu kifayah is contained in the competence of technopreneurs. Which includes technology materials such as computers and networks, Microsoft Office, graphic design, web programs, web design, multimedia and mobile apps. And entrepreneurial materials such as digital marketing, business plan, marketing plan, and marketplace. All of these materials are not separated, but sorted based on the hierarchy of science.



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