



The Urgence of Sharia Values in Curriculum Development

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Abstract. Curriculum is one of the important elements in the world of education, so that to make students who are faithful and devoted and have noble character, it can be started from the curriculum. So it is necessary to insert shari'ah values in curriculum development. This paper is included in the category of library research, whose research focus will be directed at various literatures that discuss sharia values and curriculum. Furthermore, the data is analyzed using Content Analysis in order to identify the specific characteristics of the message or data that has been collected. The results of this study indicate that shari'ah values have an important role in curriculum development. Shari'ah values which contain ethical values, if used as the main source in curriculum development, will give birth to a young generation of future leaders of the nation who uphold ethics.

Keywords: Sharia values · curriculum · ethics · education

1 Introduction

Education is one of the pillars of the nation's life. The future of a nation can be known through the commitment of the community, nation or state in implementing National Education. In the Preamble (Preamble) of the 1945 Constitution states "... Then from that, to form a government of the Indonesian state, which protects the entire nation, the entire homeland of Indonesia and to promote public welfare, educate the nation's life...". From the opening it turned out that education became one of the goals of this nation. While in the Law of the Republic of Indonesia No. 20 Th. 2003 concerning the goals of national education, explains that national education is based on Pancasila and the 1945 Constitution.

National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God who are almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Therefore, in order to achieve these educational goals, it is necessary to *insert* shari'ah values in curriculum development. After all, the curriculum is one of the important elements in the world of education, so to make students who are faithful and devoted and have noble character, it can be started from the curriculum.

This research is relevant to the research of Mesra et al. [1] in a curriculum of course its application is also related to the learning process carried out by the village and students in the classroom, a lecturer must have his own management so that learning can run well.

2 Research Methods

This paper is included in the category of library research (*Library Research*) whose research focus will be directed at various literatures that discuss shari'ah values and curriculum. In order to obtain data relevant to the problems in this study, the data taken include primary data and secondary data. Primary data is data that is directly and immediately obtained from data sources by researchers for this purpose. While secondary data is data that has been taken and collected from outside parties. The primary data sources in this study are the Qur'an, Hadith, and the writings of experts on shari'ah values and curriculum. While the secondary data sources in this study are studies or writings on sharia values and the curriculum in general, both research and conceptual results.

After the data needed in this study is collected, the next step is to analyze the data. The data analysis is *open ended* and inductive. With an inductive mindset, the data obtained in this study will be analyzed *descriptively qualitatively*. For the first time in this data analysis, the author applies *content analysis*, namely scientific analysis of the data content (message) of a communication or phenomenon. Content *analysis* is a technique for making inferences objectively and systematically by identifying the specific characteristics of the message or data to be studied.

3 Sharia Values

The word “*al-sharī ah*” comes from Arabic with the root word *syara-a*, which etymologically means a source of flowing water that humans or animals visit to drink. As for terminology, [2] defines that shari'ah are legal provisions that limit the actions, words and beliefs (faith) of the mukallaf (people who are the object of the law). While [3] defines shari'ah as all words of God related to human activities (either doing or not doing, active or passive), either in the form of orders or prohibitions, or choices to do or not to do.

In simple terms, the word shari'ah or shir'ah is more defined by the rules, as the word of Allah *Ta'alā* in Qs. Al-Maidah [5]:48:

“... For every nation among you, We give rules and a clear path...”.

At first, the term shari'ah refers to the notion of religion (*religious*), so [4] classifies shari'ah values into two, namely the divine dimension and the human dimension. Dimensions of divinity can be in the form of moral principles that must be lived by humans in their relationship with God. These dimensions include the values of faith, Islam, ihsan, taqwa, sincerity, trustworthiness, gratitude and patience. While the human dimension is in the form of human ethical attitudes towards fellow human beings. Shari'ah values are the laws of God or God's words that are imposed on humans in a practical way and

must be implemented which are taken from *nash dalil* or *istinbat* (excavation process of sharia law that is not explicitly mentioned by *nash*). The word of God in this case also includes the meaning of *hadith*, that is the speech, actions and attitudes of the Prophet Muhammad SAW that are related to human actions [3].

That the scope of sharia values in the view of Islam is very broad and comprehensive (*ash-syumul*). It contains the meaning of regulating all aspects of life, starting from aspects of worship (human relations with God), family aspects (such as marriage, divorce, endowments, wills, inheritance, etc.), business aspects (trade, industry, banking, insurance, debts, marketing, grants, etc.), economic aspects (capital, *zakat*, *bait al-māl*, *fa'i*, *ghanimah*, etc.), legal and judicial aspects, legal aspects to the relationship between country.

Shari'ah is the laws that have been established by God for his servants, both through the Qur'an and the Sunnah of the Messenger. In it there is something related to human faith that gives rise to the knowledge of *kalam* or the knowledge of monotheism, and there is something related to human actions that eventually gives rise to the knowledge of jurisprudence. So that *fiqh* is the scholars' understanding of the shari'ah laws that are enshrined in the Qur'an or the Sunnah. This explanation shows that sharia values are not only those enshrined in al-Qur'an or al-Sunnah, but all rulings that refer to al-Qur'an or al-Sunnah can also be said to be sharia values. 'ah, like the *fatwa* of the scholars.

4 Sharia Values and Curriculum Development

After understanding the meaning of sharia values, it can be understood that the importance of sharia values is emphasized in curriculum development in Indonesia. The curriculum is one of the most important elements in the world of education, especially how to make quality students, not only able to think critically (rationally), but also how to become human resources (HR) with high integrity. So, it is not wrong if a number of curriculum experts argue that the heart of education lies in the curriculum. According to Nasution, the future quality of the nation will depend on the education that children currently enjoy, especially in formal education in schools. Whoever masters the curriculum then he plays an important role in regulating the fate of the nation and state in the future.

In accordance with Government Regulation Number 19 of 2005 concerning National Education Standards, it is stated that the scope of national education standards consists of 8 standards, namely content standards, process standards, graduate competency standards, educators and education personnel standards, facilities and infrastructure standards, management standards, financing standards, and educational assessment standards. With this standard, the curriculum developed must also adjust, as shown in Fig. 1.

Likewise in universities, in general the college curriculum, as a design, consists of four elements, namely learning outcomes, study materials that must be mastered, learning strategies to achieve, and an achievement assessment system. The higher education curriculum is a program to produce graduates, so the program should ensure that graduates have qualifications that are equivalent to the qualifications agreed in the IQF. The concept that has been developed by the Directorate General of Learning and Student Affairs so far, in compiling the curriculum begins with determining the profile of



Fig. 1. Curriculum Development

graduates which is translated into a formulation of their competencies. With the KKNI, the formulation of ability is expressed in terms of “learning outcomes” (translation of *learning outcomes*), where competence is included in it or is part of learning outcomes (CP).

Because of the importance of the role of the curriculum, Islamic values are needed by educators in developing the curriculum because they are educators who are responsible for delivering students to become human and pious. This is where the existence of educators in the world of education is very crucial, because their obligations are not only to transform knowledge (*knowledge*) but are also required to internalize values (*values/qimah*) in students. These values include: ethical values (morals), social aesthetic values, economics, politics, knowledge, and so on. Even according to [5], education is not just a *transfer of knowledge* or *transfer of values*, but also a *character building* activity or character building of students.

In the context of *character building*, [5] explains that in the process of Islamic education there are three activities that must be carried out in the world of education, namely:

1. The *Ta’lim process*, from the word *‘allama*, is a teaching process to students whose main target is the brain. The purpose of this activity is for students to have knowledge that was not previously owned. In this context, the teacher is usually called a *mu’allim* (teacher). A good teacher must be able to teach students about effective and efficient learning procedures.
2. *Ta’dib process*, from the word *addaba* which means civilizing process, which makes students civilized. The main target of this ta’dib process is the heart. While the goal is for students to be conscientious. In this context, the guiding teacher is called *Mu-addib*.
3. *Tarbiyah process*, from the word *Rabb* which means maintenance. The target of *tarbiyah* is the whole side of humanity which includes five dimensions, namely body, behavior, consciousness, conscience, and spirit. In this *tarbiyah process*, the teacher must guide students 24 h, from waking up to sleeping again. In this context, the mentor teacher is called *Murabbi*.

These three processes should exist in the world of education to make students who are faithful and devoted and have noble character. Thus, comprehensively, the nature of education is the process of guiding students to change behavior (*behavior change*), change in attitude (*attitude change*), and change culture (*culture change*). In the end, it is hoped that a community or society of faith, piety and noble character will be formed.

In fact, the implementation of *character building* with the three processes in education is a fairly difficult task for educators in the midst of complex community life, especially in the era of globalization and modernization. The ethical and moral crisis of the nation's children in this era of globalization is so heavily hitting the world of education. This is actually not just a curriculum problem. However, if what is meant is student morale, then there is no harm if the curriculum is involved or even questioned.

Therefore, sharia values can be used as the main source in curriculum development, so that ethics and education really cannot be separated. Ethics and education are two interrelated things, someone who has an education will be seen from the way and lifestyle that shows the traits and words that are polite and courteous. It was formed for an ethical basis, because according to [6] that education intends to help students to develop their human potentials. Human potential is the seed of the possibility to become human. Education takes place well and successfully, if an educator understands and applies the concept of good example based on good ethics and morals. The educational process in schools must be directed at the formation of students' ethical values [7]. Even according to [8], not only ethical values need to be instilled and developed for students, but also aesthetic values according to the characteristics of all aspects of children's development and potential.

Tanyid [9] emphasizes that educational ethics is an educational process that takes place ethically and continuously in one's life through teaching and emphasis on ethics itself. So that their abilities, talents, skills and interests can be developed in balance with good and right ethics in life. Education is inseparable from ethics in human life. Children receive education from their parents and when these children are adults and have families, they will also educate their children well and politely in accordance with good ethics.

Therefore, according to Samani [10] ethics or morals should be placed as an important part in the world of education. It is hoped that education can produce people who are smart, healthy, and have noble character, so that they are able to use their physical strength and intelligence to seek the welfare of society and the state. Do not let education produce people who are smart and physically fit but whose morals are damaged. Samani cites Imam Ghazali's opinion that likens the heart as a king, reason as a prime minister and physically as a soldier. It is the king who takes the policy, directed where all the activities of the state are. The prime minister is in charge of setting the strategy to implement the policy. Meanwhile, the army is in charge of implementing the policies and strategies of their superiors.

Ethics or morals in the world of education is part of the implementation of shari'ah values. Rasulullah Muhammad SAW himself was sent in order to improve and perfect the morals of the people. Therefore, moral education should be a major concern in the world of education. Anyone who designs and implements education must be imbued with noble character, so as to produce an educational design that places moral education as an important part and produces an educational process with a noble character.

5 Closing

From the explanation above, it can be concluded that shari'ah values have an important role in curriculum development. Shari'ah values which contain ethical values, if used

as the main source in curriculum development, will give birth to a young generation of future leaders of the nation who uphold ethics. In the future, it is hoped that all parties related to education, from educators, students, parents, to companies as graduates, are all aware of the importance of ethics or morals in the world of education. Starting from the internalization of sharia values in the curriculum as a source of educational ethics, to ethical or moral considerations for companies that select prospective employees who are graduates from educational institutions.

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