

The Curriculum of Islamic Education in the Classical and Modern Era and Its Relevance to Independent Curriculum: A Comparison of the Thoughts of Syed Naquib Al-Attas and Ibnu Sahnun



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Abstract

The curriculum of Islamic education has evolved over time, from the classical era to the modern era. In the classical era, there was a scholar who pioneered the Islamic education system, namely Ibnu Sahnun. In the modern era, there is Syed Naquib al-Attas, who upholds the Islamization of knowledge. This study aims to discuss whether the content of the curriculum in classical Islamic education designed by Ibnu Sahnun, and the modern curriculum designed by Al-Attas synergize with each other in terms of the levels of knowledge studied. Furthermore, if we relate it to the Independent Curriculum program currently promoted by the government, is it relevant and compatible with the curriculum designs of these two figures, Ibnu Sahnun and Al-Attas? This study employs a descriptive comparative research method, and an in-depth analysis of the literature related to these two figures to examine the relevance of their ideas with the Independent Curriculum initiated by the government. The results of this study found that there is compatibility between the classical and modern Islamic education curriculum and the Independent Curriculum in four aspects: first, the aspect of freedom in learning; second, the aspect of attention; third, the aspect of flexibility; and fourth, the aspect of cooperation. This also concludes that there is relevance between the Independent Curriculum and the Islamic education curriculum designed by Al-Attas and Ibnu Sahnun regarding compulsory learning related to the Qur'an as the main foundation before understanding other subjects, especially social sciences.

Abstrak

Kurikulum pendidikan Islam mengalami perkembangan dari masa ke masa yaitu dari era klasik sampai pada era modern. Pada era klasik, terdapat ulama yang menjadi pelopor sistem pendidikan Islam yaitu Ibnu Sahnun. Kemudian pada era modern terdapat Syed Naquib al-Attas yang menjunjung tinggi islamisasi ilmu pengetahuan. Penelitian ini bertujuan untuk membahas tentang apakah muatan materi yang terdapat dalam kurikulum pendidikan Islam era klasik rancangan Ibnu Sahnun dan kurikulum era modern rancangan Al-Attas memiliki sinergitas satu sama lain dalam aspek tingkatan keilmuan yang dipelajari? Kemudian jika ditarik dengan program kurikulum merdeka yang sedang digencarkan oleh pemerintah pada saat ini apakah relevan dan memiliki kesesuaian dengan rancangan kurikulum dua tokoh tersebut yaitu Ibnu Sahnun dan Al-Attas? Penelitian ini menggunakan metode penelitian deskriptif komparatif serta analisis yang mendalam terhadap literatur-literatur yang berkaitan dengan kedua tokoh tersebut untuk melihat relevansi gagasan ide kedua tokoh tersebut dengan kurikulum merdeka yang diinisiasi oleh pemerintah. Hasil penelitian ini menemukan bahwa terdapat kesesuaian antara kurikulum pendidikan Islam era klasik dan era modern dengan kurikulum merdeka pada empat aspek yaitu: pertama, aspek kebebasan dalam belajar; kedua, aspek memperhatikan; ketiga, aspek fleksibilitas; dan keempat, aspek gotong royong. Hal ini juga memberikan kesimpulan bahwa terdapat relevansi antara kurikulum merdeka dengan kurikulum pendidikan Islam yang dirancang oleh Al-Attas dan Ibnu Sahnun mengenai pembelajaran wajib yang berkenaan dengan Al-Qur'an menjadi dasar utama sebelum memahami materi-materi lain terutama ilmul ilmul sosial.

Keywords:

Curriculum; Islamic Education; Ibnu Sahnun; Syed Naquib al-Attas

Kata kunci:

Kurikulum; Pendidikan Islam; Ibnu Sahnun; Syed Naquib al-Attas

Article History: Received: 27-10-2023 | Revised: 20-05-2024, 24-06-20204 | Accepted: 30-06-2024



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Introduction

Currently, the curriculum design is a programme that is being intensified by the government. At the beginning of the launch of this curriculum, in early 2022, initiated by the Minister of Education, Culture, Research and Technology, Nadiem Anwar Makarim, there were pros and cons of support from educational institutions. Reporting from the kompasiana.com website, the pro opinion of the independent curriculum argues that "This can further develop and improve student creativity." However, some counter-opinions say that "there is a gap between regions: regions with limited resources and infrastructure may find it difficult to adopt the Independent Curriculum, creating an educational gap between those regions and more developed regions.".¹

Despite the pros and cons, the independent curriculum was basically created with the aim of a more adaptable teaching framework, emphasizing the development of students' character and competencies along with the learning of core subjects. The main characteristics of the curriculum that allow learning recovery are as follows: first, project-based learning to build character and *soft skills* that are in line with the profile of Pancasila students. Second, concentrate on the most important content to ensure students have enough time to learn basic skills such as reading and arithmetic in depth. Third, the freedom for educators to apply tailored instruction based on students' skill levels and adapt it to the context of locally relevant topics.²

The curriculum itself is part of the learning process that determines and gives meaning to the education and learning process in educational institutions.³ The curriculum itself is part of the learning process that determines and gives meaning to the education and learning process in educational institutions.⁴ Understanding the curriculum for an educator can determine learning objectives, techniques, methods, learning media, and appropriate learning evaluation tools.⁵

Likewise in the context of Islamic education, the Islamic education curriculum as part of national education, of course, must directly follow the national curriculum. In this context, the issue of the Islamic education curriculum began to be discussed by many people from the Islamic education community in the country. As for its history, Indonesia itself has undergone curriculum changes, namely the 1947, 1964, 1968, 1973, 1975, 1984, 1994, 1997, 2004, 2006, 2013 and then what is still in the government's socialization program is the independent curriculum.

¹ Dina Maria, "Pro Kontra Kurrikulum Merdeka Dalam Pendidikan," diakses 13 Oktober 2023, <https://www.kompasiana.com/dinamaria1960/6528f1d2c21b803bd5539882/pro-dan-kontra-kurikulum-merdeka-dalam-pendidikan>.

² I Komang Wahyu Wiguna and Made Adi Nugraha Tristantingrat, "Langkah Mempercepat Perkembangan Kurikulum Merdeka Belajar," *Edukasi: Jurnal Pendidikan Dasar* 3, no. 1 (March 1, 2022): 24, <https://doi.org/10.55115/edukasi.v3i1.2296>.

³ A Furchan, *Pengembangan Kurikulum Berbasis Kompetensi Pendidikan Islam* (Pustaka Pelajar, 2005), 5.

⁴ H Efendi, "Manajemen Pembelajaran Dalam Penjaminan Mutu Pendidikan (Studi Multi Situs Di SMA Negeri 1 Dan SMA Negeri 3 Pamekasan)," *Jurnal Fikrotuna: Pendidikan Dan Manajemen Islam* 8, no. 1 (2018): 103.

⁵ Muhammad Roihan Alhaddad, "Hakikat Kurikulum Pendidikan Islam" 3 (2018): 57.



In the Islamic education system itself, the curriculum has a function as a guideline used by educators in guiding students with the highest goal of Islamic education by accumulating a number of knowledge, attitudes, and skills, the Islamic education process itself cannot be carried out carelessly because it complains about the conceptualization of *insan kamil* (perfect human beings) which are prepared with a systematic strategy in the Islamic education curriculum.⁶

In its history, the design of the curriculum itself is thought to have started in the classical era, namely in the 3rd century H / 9th century M. Experts say that the pioneer scholar of Islamic education at that time was Mrs. Sahnun, who had the concept of an Islamic education curriculum. Then the curriculum continues to experience the development of samopai in the modern era, namely in the 19th century. One of the prominent Islamic education figures on curriculum studies is Syed Naquib al-Attas. This study aims to compare whether there is synergy between the classical and modern era curriculum through two Islamic education figures, namely Ibn Sahnun and Syed Naquib al-Attas.

There are several studies that have discussed the curriculum, including research conducted by Syahrizal entitled *Kurikulum Pendidikan Dasar Islam Era Klasik (Komparasi Pemikiran Ibnu Sahnun dan al-Qabisi)*. The result of this study is that the basic education curriculum of Bersi al-Qibisi and Ibn Sahnun can be implemented for the development of Islamic basic education curriculum in Indonesia. Because the curriculum designed by the two figures still contains and has compatibility with learning materials in Indonesia.⁷

Furthermore, research by Tri Eahyudi Ramadhan entitled *Desain Kurikulum Pendidikan Islam Berbasis Tauhid*. The research shows that learning morals and tawhid must be instilled in students with fun learning methods and techniques and must be present in every basic competency and achievement indicator in Islamic Religious Education subjects.⁸ Then a study conducted by Mohammad David El-Hakim and Eni Fariyatul Fahyuni entitled *Pendidikan Islam dalam Perspektif Syed Naquib al-Attas dan relevansinya bagi Pengembangan Pendidikan Islam di Indonesia*. This research results that Islamic education from the perspective of Syed Naquib al-Attas is a process of planting in humans that is driven by a gradual planting system and method and guidance to get to know the *Khaliq*.⁹

When viewed from previous research, there has been no research that discusses in depth the classical and contemporary curriculum by linking it to the independent

⁶ Alhaddad, 59.

⁷ Syahrizal, "Kurikulum Pendidikan Dasar Islam Era Klasik: Komparasi Pemikiran Ibnu Suhnūn dan al-Qābisi," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 11, no. 2 (December 13, 2016): 436, <https://doi.org/10.21274/epis.2016.11.2.435-463>.

⁸ Tri Wahyudi Ramdhan, "Desain Kurikulum Pendidikan Islam Berbasis Tauhid," *Al-Insyiroh: Jurnal Studi Keislaman* 5, no. 1 (March 16, 2019): 133, <https://doi.org/10.35309/alinsyiroh.v5i1.3400>.

⁹ Mohammad David El Hakim and Eni Fariyatul Fahyuni, "Pendidikan Islam dalam Perspektif Syed Naquib Al-Attas dan Relevansinya bagi Pengembangan Pendidikan Islam di Indonesia," *ISLAMIKA* 2, no. 1 (January 29, 2020): 60, <https://doi.org/10.36088/islamika.v2i1.494>.



curriculum, so this research is interesting to do because the researcher analyses the relevance of the classical Islamic education curriculum of Ibn Sahnun's thought and the contemporary curriculum of Syed Naquib al-Attas' thought to the independent curriculum used in madrasas and schools today.

Results and Discussion

Biography of Syed Naquib al-Attas and his works

Syed Naquib al-Attas was born in Bogor, West Java, on September 5, 1931. He has the full name Syed Muhammad Naquib Ibn Ali Ibn Abdullah bin Muhsin al-Attas. His father was named Syed Ali al-Attas and his mother was named Syarifah Raquan al-Aydrus who was a descendant of the Sundanese nobles of Sukapura (Bogor). His father is a Malaysian citizen who lives in Johor.¹⁰ Syed Naquib al-Attas' knowledge began when he was 5 years old, Syed Naquib al-Attas studied at the Ngee Heng National School from 1936-1941. Then continued his education focusing on Arabic at Madrasah *al-Urwatu al-Wuthqa* from 1941-1945 located in Bogor. After graduating from there, he returned to his father's hometown in Johor and lived with his uncle, Tengku Abdul Aziz who was then the menteri besar in Johor. While in Johor he continued his education at *the English College* from 1946 to 1951. After World War II ended in 1946, al-Attas continued his education at the military academy at *the royal military academy* from 1952 to 1955 in Sandurst, United Kingdom. However, his career in the military reached the rank of lieutenant and did not last long, then he decided to quit the military.

After graduating from University Malaya, he continued his master's degree at *the Institute of Islamic Studies*, at McGill University on a scholarship from *the Canada Council Fellowship*. During his master's degree, he studied the thoughts of renowned scholars such as Sir Hamilton Gibb (UK), Toshiko Itsutsu (Japan), Fazlur Rahman (Pakistan), and Seyyed Hossein Nasr (Iran). In 1962, he successfully completed her studies and received a Maste of Art (M.A) degree with a thesis entitled *Raniri Ana The Wujudiyyah of 17th Century Aceh*.¹¹

Al-Attas educational journey did not stop there, he continued his S3 studies at SOAS (*School of Oriental and African Studies*), London University on the recommendation of Sir Mortimer Wheller, A. J Arberry (*Cambridge*) and Sir Richard Wintedt (United Kingdom academy) and the Chairman of *the Royal Asiatic Society*. In 1965, he completed his S3 with his dissertation entitled *The Mysticism of Hamzah Fansuri*, which discussed the thoughts of Sufi Hamzah Fansuri, a Sufi figure from Aceh. After earning his Ph.D., he returned to Malaysia and became a lecturer at the University of Malaya and became the head of the Department of Literature at the Faculty of Malay Studies. Then his career continued to increase and became the Dean of the Faculty of Letters from 1968-1970. In 1975, al-Attas received a professorship in Malay Literature and Cultural Studies at the National University of Malaysia. Syed Naquib al-Attas has also received

¹⁰ M Bintoro, *Islamisasi Ilmu Pengetahuan: Studi Krisis Pemikira Syed Naquib al-Attas* (Guepedia, 2019), 73.

¹¹ M Kholik, *Terobosan Baru Membentuk Manusia Berkarakter Di Abad 21* (Edupublisher, 2020), 24.

many international awards both from Islamic and Malay civilization experts as well as from Orientalists. In 1973, al-Attas led a panel discussion on Islam in Southeast Asia at the *International Congress des Orientalis* in Paris. Later he was also appointed a member of the *Imperial Iranian Academy of Philosophy* for his contributions to philosophy. In 1976, he was the principal consultant of the organizers of the International Islamic festival (*Worf of Islam festival*) in London.¹²

During his lifetime, Syed Naquib al-Attas had many works including: *Rangkaian Rubaiyat*, Dewan Bahasa dan Pustaka (DBP), Kuala Lumpur, 1959; *Some Aspects of Sufism as Understood and Practiced Among The Malays*, Malaysian Sociological Research Institute, Singapura, 1963; *Raniri and the Wujudiyah of 17th Century Aceh*, Monograph of the Royal Asiatic Society, Malaysian branch, No. 111, Singapura, 1966; *The Origin of the Malay Sya'ir*, DBP, Kuala Lumpur, 1968; *Preliminary Statement on the general theory of the islamization of the Malay-Indonesia Archipelago*, DBP publications, Kuala Lumpur, 1968; *Prolegomena to the metaphysics of Islam*, ISTAC publications, Kuala Lumpur, 1995; *The Mysticism of Hamzah Fanshulri University of Malaya press*, Kuala Lumpur, 1970; *Concluding Postscript To The Origin Of The Malay Sya Ir*, DBP, Kuala Lumpur, 1971; *The Correct Date Of The Terengganu Inscription*, Museums Department, Kuala Lumpur, 1972; *Islam Dalam Sejarah Dan Kebudayaan Melayu*, University Kebangsaan Malaysia, Kuala Lumpur, 1972; *Risalah Untuk Kaum Muslimin*, unpublished monograph of 286 pages, written between February-March 1972; *Comments on The Reel-examination of Ranini's Hujjat Al-Shiddiq: A Refutation* Museums Departemen Kuala Lumpur, 1975; *Islam: The concept of Religion and the Foundation of Ethics and Morality*. Angkatan Belia Islam Malaysia (ABM) Kuala Lumpur 1976; *Islam : paham agama dan asa akhlak*, ABIM, Kuala Lumpur, 1977

From the works of Syed Naquib al-Attas, it can be seen that al-Attas is a contemporary scholar who has a great interest in Islamic education. The various kinds of research and studies conducted by Syed Naquib al-Attas cannot be separated from local issues that intersect with the culture in the surrounding community. For his works in contemporary Islamic education, in 1993, Dato' Sri Anwar Ibrahim awarded *the Abul Hamid al-Ghazali of Islamic Thought* to Syed Muhammad Naquib al-Attas at the ISTAC (*International Institute of Islamic Thought and Civilization*) at IIUM Malaysia. Furthermore, he also received various awards in succession, including an award from King Hussein in 1994 and his appointment as a member of the *Royal Academy of Jordan* by the King of Jordan. Then in 2885, al-Attas received an honorary doctorate (D.Litt) in the field of arts from Khortoum University, Sudan.¹³

¹² Savira Rahmania and M Yunus Abu Bakar, "Studi Pemikiran Pendidikan Islam Perspektif Naquib Al-Attas" 6, no. 2 (2023): 133–34.

¹³ Sri Syafa'ati and Hidayatul Muamanah, "Konsep Pendidikan Menurut Muhammad Naquib Al-Attas dan Relevansinya dengan Sistem Pendidikan Nasional," *PALAPA* 8, no. 2 (November 21, 2020): 291, <https://doi.org/10.36088/palapa.v8i2.859>.



Biography Ibnu Sahnun and His Works

Ibn Sahnun was born in 202 H or 817 M in Qairawan Africa.¹⁴ He has the full name Abdullah Muhammad bin Abd Sa'id Sahnun bin Sa'id bin Habib bin Hilal bin Bakar bin Rabi'ah at-Tanukhi. Because of his sharpness of thought, he was given *kuniyah* "Sahnun" which means a bird that has a keen eye. His birthplace, the city of Qairawan, is known as the Sunnah country (*dar al-sunnah*) because it is a city that is visited by many students who want to study sharia knowledge originating from all over *Maghrib* (now Morocco). Ibn Sahnun was a scholar of the Maliki school. His father, Abi Said Sahnun, was the first person to spread the Maliki school in North Africa, the Hijaz, Tunisia, and Andalusia-Spain.

Ibn Sahnun was born in an environment that highly upheld education based on the encouragement of his father. He memorized and studied the Qur'an and continued by studying linguistics, sharia sciences, and history in *al-Kuttab*, which was a kind of religious school that existed at that time. The two people saw the great potential and intelligence that Ibn Sahnun had, and his parents asked his teacher to teach him with gentleness, praise and reprimand, not with violence and beating.¹⁵ He learned from several *fiqhiyah* scholars including Ali bin Ziyad (183 AH), Musa bin Muawiyah as-Samadihi (225 AH), Abd Aziz bin Yahya al-Madani (420), Abdullah bin Abi Hisan al-Yahsabi (226 AH), and studied the book *Muwaththa* by Imam Malik bin Anas, then left for Egypt in 188 AH and studied with the famous companions of Imam Malik, especially Ali Abdur Rahman bin al-Qasim (191 AH), and Ibn Abd al-Hakam, as well as other Egypt scholars. In addition, Ibn Sahnun also studied with the scholars in Mecca when he performed the hajj. There are several great scholars who have learned from Ibn Sahnun, including Muhammad bin Salim al-Qattan from Qairawan, Harun bin Said al-'Ali, al-Muzini and many more.¹⁶

Ibn Sahnun was a figure who was very fond of science, it was narrated that one day, he was composing a book until he had dinner, so his girl named Um Middam brought food for her, so he said to his friend, O Um Muddan, I am now busy so I don't have time to eat, so when Um Middan has been waiting for a long time, Um Middan fed her while she was still in a state of writing until the food ran out, and she continued to greet the situation until *muazzin* pronounced the dawn prayer, then she closed her book and said: O Um Middam, give me dinner, so Um Middam said, O my master, indeed I have met you earlier, and she said, 'By Allah, I do not feel it.'¹⁷

Ibn Sahnun died in Sahil 16 years after his father's death at the age of 54 in 256 H. He was buried next to his father's grave. He was a figure who was highly respected by

¹⁴ I.M Syafi'i, *Min A'lam al-Tarbiyah al-'Arabiyah al-Islamiyah*. (Maktab al-Tarbiyah al-'Arabi li Dauli al-Khalij, 1988), 47.

¹⁵ Tabrani Za and Syahrizal Syahrizal, "Metode Pengajaran di Sekolah Dasar Islam Perspektif Ibnu Sahnun," *Serambi Tarbawi* 10, no. 2 (July 30, 2022): 215, <https://doi.org/10.32672/tarbawi.v10i2.5088>.

¹⁶ Syahrizal, "Kurikulum Pendidikan Dasar Islam Era Klasik," 436.

¹⁷ Wagiman Manik, "Pemikiran Pendidikan Ibnu Sahnun," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 1, no. 1 (September 19, 2020): 7, <https://doi.org/10.51590/waraqat.v1i1.26>.



the community at the time so that on the day of his death, the markets and *kutab-kutab* were closed to commemorate his passing. During his lifetime, he had a lot of works in various disciplines, both fiqh, Sufism, hadith, and tafsir. In total, these works reached 200 works. Among them are:

Al-Jami', is his largest work that contains various disciplines, consisting of more than 100 juz, including 20 juz on biography, 25 juz on *al-Amthal* (parables), 10 juz on decision-making manners, 50 juz on *faraidh*, 8 juz on history and biography of figures and the rest on other disciplines. The book can be said to be a complete encyclopedia of scientific knowledge at that time; *Al-Musnad*, a very thick hadith book; *Tahrim al-Muskir*. *Al-Imamah*. Al-Qadi 'Isa bin Miskin said: "When the book of *al-Imamah* composed by Ibn Sahnun reached Baghdad, it was then written in golden ink and gifted to the khalifah; *Masail al-Jihad*, 20 juz; *Tafsir al-Muwatta'*, 4 juz; *Al-Raddu 'ala Ahl al-Bid'i*, 3 juz; *Al-Tarikh*, 6 juz but incomplete; *Tabaqat al-'Ulama*, 7 juz; *Al-Asyribah wa Gharib al-Hadith*, 3 juz; *Al-Iman wa al-Radd 'ala Ahl al-Syirk*; *Al-Hujjah 'ala al-Qadariyah*; *Al-Hujjah 'ala al-Nashara*; *Al-Radd 'ala al-Fikriyah*; *Mā Yajibu 'ala al-Mutanādirīn min Husn al-Ādāb*, 2 juz; *Al-Wara*; *Syarh Arba'ah Kutub min Mudawwanah Sahnūn*; *Risālah fi Ma'nā al-Sunnah*; *Risālah fi Man Sabba al-Nabi Saw*; *Al-Ibāhah*; *Ādāb al-Qādī*; *Ahkām al-Qur'ān*. All of these books are not found and their existence is unknown; *Ajwibah Suhnūn bin Suhnūn* 19 and; *Ādāb al-Mu'allimīn* atau *al-Mu'allimīn wa al-Muta'allimīn*.

The various works of Ibn Sahnun above show that he has his credibility as a scholar of Islamic education with mastery of various scientific disciplines and has knowledge not only in the field of religious sciences but also his mastery of science in general. Quoted from ZA and Syahrizal,¹⁸ Jalaludin and Said explained that Ibn Sahnun was a originator of Islamic educational thought who was not influenced by schools of philosophy and literature. Ibn Sahnun based his Islamic education thinking as an independent branch of science. His book entitled *Adab al-Mu'allimīn* contains a discussion about education that is separated from its integral relationship with various Islamic sciences for the first time, as the result of the work of previous Muslim scientists, from this review it can be seen that Ibn Sahnun is a pioneer figure in Islamic education who first compiled the Islamic education curriculum systematically and was not influenced by any school of philosophy.

Islamic Education Curriculum Design According to Ibnu Sahnun

Recognising the curriculum (manhaj dirasah), Ibn Sahnun did not explain in his book *Adab al-Mu'allimīn*. According to him, the curriculum is not limited to specific subjects in the classroom alone, but there is interaction outside the classroom in order to gain a broader learning experience. As stated by Ibn Sahnun "students are involved in the community to pray for rain together when the dry season comes."¹⁹ From this statement, it can be understood that in the learning process, students are not only

¹⁸ Za and Syahrizal, "Metode Pengajaran di Sekolah Dasar Islam Perspektif Ibnu Sahnun," 216.

¹⁹ Ibnu Sahnun, *Adab Al-Mu'allimīn*. (Dar Busalamah li al-Tab'ah wa al-Nasyr wa al-Tauzi', 1972), 111.



taught material in class, but also must blend and practice their knowledge in the wider community. This is so that students can know the reality of real life that they will face when they have entered the community. Thus, we can see that the curriculum according to Ibn Sahnun must be designed through the foundation of sociology.

Ibn Sahnun himself classified the design of the Islamic education curriculum into two categories, namely:

1. *Manhaj Ijbari (Compulsory Curriculum)*

There are two very important basic materials that must be taught to students according to Ibn Sahnun. First, knowledge related to reading the Qur'an. Some of the materials about the Qur'an include *tauqif* (signs of *waqaf* in reading the Qur'an), *syakl* (valuable writing), *i'rab*, *imla'*, *ras*, *Qira'ah nafi'*, *qira'ah hasanah*, *tartil*, *khat hasan* (good writing). Secondly, materials on basic fiqh recognise the fiqh of thaharah and prayer including the number of rak'ahs, recitations in prayer, prayer movements and various kinds of sunnah prayers such as the sunnah prayer of fajr, witir, two feast day prayers, *istisqa'* prayers, *khusufain* prayers, funeral prayers, and prayers.²⁰

If you look at the curriculum design explained by Ibn Sahnun, it can be seen that the stage that must be taught to students first is to learn the Qur'an first, this is as taught by his father to him, namely when he was a child, his father sent him to an educational institution (*kuttab*) to study the Qur'an first, then after deepening the Qur'an, he studied more deeply the sciences such as fiqh, *tafsir*, Sufism and various other sciences.

2. *Manhaj Ikhtiyari (Effective Curriculum)*

Manhaj ikhtiyari is an optional curriculum that contains materials that are not required to be taught to students. The material is material that is adjusted to the abilities of students such as mathematics, poetry, Arabic, *khat* and branches of grammatical science (*nahwu*, nerves and so on), dates (history of the Arab nation), speeches, and writing letters (correspondence).²¹ Ibn Sahnun was not too strict and rigid in determining what categories were taught to students. If viewed from the two categorizations above, it can be seen that youth free students to choose what subjects students want to learn other than their abilities so that teachers do not need to force students to learn.

Islamic Education Curriculum According to Syed Naquib Al-Attas

Syed Naquib al-Attas's view of education was born from 2 basic assumptions. First, everything be it science, soul, human abilities and nature, according to the Islamic view, takes into account the hierarchy. Second, human beings are *dual nature* or there are two sides in the human soul that must be fulfilled, namely spiritual needs and material and emotional needs.²² Islamic education, according to Syed Naquib al-Attas, is a process of internalization and cultivation of manners in humans. Al-Attas argued that Islamic

²⁰ Sahnun, 102.

²¹ Sahnun, 102.

²² Syed Naquib al-Attas, *Islam Dan Sekulerisme* (Pustaka, 1981), 149–52.



education must be able to produce human beings who are kamil (have good morals universally).²³

Based on the above assumptions, Syed Naquid al-Attas made the content of the Islamic education curriculum into 2 categories, namely:

1. *Fardhu Ain (Religious Sciences)*

Some of the curriculum contents that are included in the category of fardhu 'ain can be divided as follows:²⁴

- a. Knowledge related to the Qur'an, including *tafsir* and *ta'wil*, *nasikh* and *mansukh*, *khash* and *'am*, *amr* and *nahy*, *mukhkam* and *mutasyabih*, and everything related to the methodology of *tafsir* literature and so on.
- b. Sunnah, which is a seal related to the life and history of the previous prophets and the science of hadith and its narrators.
- c. Sharia is about fiqh and law. According to Syed Naquib al-Attas, knowledge of shari'a is the most important aspect of Islamic education because it is very related to the implementation of worship and sharia that is lived in daily life. Agreeing with al-Ghazali, al-Attas argued that after gaining knowledge about the basics of Islamic law, a more in-depth study will be included in the category of *fardhu kifayah*.
- d. Theology (the science of *kalam*), which is the science of monotheism related to God, His attributes, His substance, names and deeds.
- e. Linguistics includes Arabic, its grammar, literature and lexicography. The purpose of learning linguistics is not only to master speaking skills, but also as a capital to analyze and interpret Islamic texts and various spiritual and intellectual treasures in Arabic.
- f. Islamic Metaphysics (*al-tasawuf Irfani*). It is related to psychology, cosmology, ontology and Islamic philosophy.²⁵ According to al-Attas, science in the field of Sufism is the most fundamental science in the Islamic Education curriculum. Not only limited to the reality of the truth explained in the Qur'an and hadith but its scope consists of a summary of all other intellectual disciplines such as Qur'anic science, hadith, philosophy and theology as well as the knowledge of classical Arabic.

2. *Fardhu Kifayah*

As the obligatory of *fardhu kifayah* in jurisprudence, a Muslim will be free from an obligation if there is someone in a certain area who has practiced it. Likewise, the term *fardhu kifayah* in the content of the Islamic education curriculum according to Syed Naquib al-Attas is something that not every Muslim is obliged to learn, but all Muslims

²³ Nur Eko Iksanto and Triono Ali Mustofa, "Konsep Pendidikan Islam (Studi Perbandingan Pemikiran Syed Naquib Al Attas dan Mahmud Yunus)," n.d., 1785.

²⁴ K Sassi, *Ontologi Pendidikan Islam Paradigma Tauhid Syed Muhammad Naquib Al-Attas: Revitalisasi Adab-Ta'dib Dalam Pendidikan*. (Kencana, 2021), 145-47.

²⁵ Syafa'ati and Muamanah, "The Concept of Education According to Muhammad Naquib Al-Attas and Its Relevance to the National Education System," 295.



are responsible if no one learns it. Because the community will feel the impact. Al-Attas divides the knowledge of *fardhu kifayah* into eight disciplines, namely: 1) humanities 2) natural sciences 3) applied sciences 4) technological sciences 5) comparative religion 6) Western culture 7) linguistics 8) Islamic history.

Syed Naquib al-Attas does not categorically limit the eight disciplines listed above, because science itself is essentially unlimited. Moreover, the content of knowledge contained in *fardhu 'ain* is also a science that can continue to develop with the times. Likewise, the content of knowledge contained in the category of *fardhu kifayah* can also develop according to the needs of the community. Muslim scientists agree that instrumental subjects such as reading, writing, and counting are mandatory. Because this is basic knowledge that can lead a person to be able to learn mandatory knowledge that is included in the category of *fardhu 'ain* and *fardhu kifayah*.²⁶

If we look at the categorization in the content of the curriculum according to Syed Naquib al-Attas, it can be seen that all the ideas of Islamic educational thought Syed Naquib al-Attas sought to revive the universal elements of Islamic spirituality and intellectual principles in the early period. This is evident from the similarity of views between Syed Naquib al-Attas and Ibn Sahnun regarding the initial level that must be present in the content of the Islamic education curriculum, namely learning about the Qur'an. The difference here is that Syed Naquib al-Attas is more specific about the various sciences that must be studied in studying the Qur'an, such as the science of *tafsir* and so on. However, in general, the mission of the curriculum content designed by the two is about the importance of studying the knowledge of the Qur'an, which is the main source of guidance for Muslims.

From the Islamic education curriculum designed by Syed Naquib al-Attas, it can be seen that al-Attas wants Islamic education to be able to create *insan kamil* (good human beings universally). Therefore, Islamic education must be able to produce people with broad insight by following the example of the Prophet Muhammad Saw who can play the role of a servant of Allah or a caliph on earth. Therefore, al-Attas argues that Islamic education should refer to the cognitive aspect (logical sensual), the affective aspect (moral-transcendental), and the psychomotor aspect (empirical sensual).²⁷ It can also be seen that in the design of the Islamic education curriculum, Syed Muhammad Naquib al-Attas not only imbued with science in the field of Islam, but also added to rational, intellectual and philosophical sciences.²⁸

Independent Curriculum

The independent curriculum is a curriculum that is being intensively socialized by the government to be implemented at all levels of education. The independent learning

²⁶ Sassi, *Ontologi Pendidikan Islam Paradigma Tauhid Syed Muhammad Naquib Al-Attas: Revitalisasi Adab-Ta'dib Dalam Pendidikan.*, 148.

²⁷ Syafa'ati and Muamanah, "Konsep Pendidikan Menurut Muhammad Naquib Al-Attas dan Relevansinya dengan Sistem Pendidikan Nasional," 293.

²⁸ Rafiyanti Paramitha Nanu, "Pemikiran Syed Muhammad. Naquib Al-Attas Terhadap Pendidikan di Era Modern," *Tarbawi : Jurnal Pendidikan Islam* 06, no. 01 (2021): 27.



curriculum is according to the National Education Standards Agency. The independent learning curriculum is a curriculum that uses a talent and interest-based learning approach. Boys and girls alike can choose the course of study they want to study here according to their skills and interests. Nadiem Anwar Makarim, Minister of Education, Culture, Research and Technology (Mendikbudristek), established the curriculum or independent learning program as an assessment method for the improvement of the 2013 curriculum. A learning-based systems project with a simplified 2013 curriculum forms a prototype syllabus. The design of the independent curriculum itself refers to the following principles, namely: 1) the ability to transfer competencies with choice and interdisciplinarity 2) standards in the achievement of scientific disciplines paying attention to focus, coherent and *ajek*. 3) alignment, authenticity and flexibility.²⁹ 4) student involvement in choosing, namely the independence and empowerment of students and teachers. The focus of independent learning is the freedom of independent and creative thinking. Thus, students can develop according to their potential and abilities. Independent learning has the characteristics of making children critical, applicative, high-quality, fast, expressive, progressive, and persistent. Students learn on their own initiative by looking at their way of thinking and attitude, namely energik, optimistic, positive, creative, fans are not worried about trying new things.

Freedom of learning has 3 important components, namely: 1) committed to goals. The main reference in realizing goals is to be able to make decisions. In making decisions, you must be confident and not easily influenced. Independent students have obligations or dedication that are binding on certain actions to achieve their goals. 2) Regardless of the method, have a plan and create a coping mechanism to overcome obstacles. Self-learners who can set priorities based on goals to be met and make decisions based on available resources and create plans that can be solved with the difficulties faced. 3) Reflect. To meet their learning needs, conduct self-evaluations and ask for input from others. Starting from the process of reflection on one's experiences and life journey, the reflection functions as a mirror for the individual. Self-study habits include self-evaluation to identify achievements, seeking feedback to improve oneself over teaching, prioritizing learning to make it easier, and asking questions to clear up ambiguities about learning.³⁰

Comparision of Islamic Education Curriculum in the Classical and Modern Era and Its Relevance to the Independent Curriculum

Based on the understanding of the independent learning curriculum, it can be observed that the independent learning curriculum is relevant to the contents of the Islamic education curriculum in the classical era from the perspective of Ibn Sahnun's thought

²⁹ Chumi Zahroul Fitriyah and Rizki Putri Wardani, "Paradigma Kurikulum Merdeka Bagi Guru Sekolah Dasar," *Scholaria: Jurnal Pendidikan dan Kebudayaan* 12, no. 3 (September 29, 2022): 238, <https://doi.org/10.24246/j.js.2022.v12.i3.p236-243>.

³⁰ Evi Susilowati, "Implementasi Kurikulum Merdeka Belajar dalam Pembentukan Karakter Siswa pada Mata Pelajaran Pendidikan Agama Islam," 2022, 123.

and the modern Islamic education curriculum from the perspective of Syed Naquib al-Attas. There are several components contained in the independent curriculum also contained in the curriculum designed by the two Islamic education figures, namely:

1. Aspects of freedom in choosing materials in learning

As previously explained, there is a similarity between the Islamic education curriculum of Ibn Sahnun and Syed Naquib al-Attas lies in the content of the curriculum of elective subjects (*manhaj ikhtiyari*) categorized by Ibn Sahnun, namely learning materials that are not required to students, but the material is adjusted to the abilities and talents of students. So that students are free to choose the material they want. Likewise, the Islamic education curriculum of Syed Naquib al-Attas is in the category of *fardhu kifayah* material, which is the content of material that does not have to be studied by all students, but for those who have an interest in the material, they are given the freedom to choose the learning material they want.

In subjects related to the Qur'an, fiqh and monotheism, both Ibn Sahnun and Syed Naquib al-Attas make it a subject that must be studied by students so that the aspect of freedom in choosing material can be given when students have studied the main subjects such as the science of the Qur'an, fiqh and monotheism, because these three things are the main foundation for the cultivation of Islamic educational science. Ibn Sahnun also always used the method of discussing with his students regarding the selection of themes to be discussed. From this method, it appears that Ibn Sahnun is a figure who always motivates and dialogues with his students about what material he wants to discuss before starting the lesson.³¹

2. Aspect is concerned about the condition of the student

One of the principles instilled in the independent learning curriculum is to look at the condition of students. That is, learning is designed by considering the current stage of development and achievement level of students, namely adjusting to learning needs so that learning becomes fun and meaningful. This is in line with the Islamic education curriculum designed by Ibn Sahnun and Syed Naquib al-Attas, namely the learning materials provided are adjusted to the needs of students. The adjustment to the needs of students from the curriculum of Islamic educator Syed Naquib al-Attas applies to the category of *fardhu kifayah* science. However, in the category of *fardhu 'ain* science, students are still obliged to study it because the science of *fardhu 'ain* is needed by every student.

Likewise with Ibn Sahnun, learning materials that adapt to the needs of students apply to the category of *manhaj ikhtiyari* (optional curriculum) such as Arabic subjects which include grammatical science such as nahwu, sharaf, and balaghah. Meanwhile, scientists who are in the category of *manhaj ijtibari* (compulsory curriculum) such as studying the Qur'an and fiqh, all students are obliged to study it because the material is needed by all students.

³¹ Za and Syahrizal, "Metode Pengajaran di Sekolah Dasar Islam Perspektif Ibnu Sahnun," 218.

3. Aspects of flexibility

The principle of flexibility contained in the Merdeka curriculum provides a learning space that is adapted to the context of local wisdom in accordance with the surrounding community.³² Local wisdom is part of the community that cannot be separated.³³ In this principle, it is also hoped that students can implement in the community what has been learned in school. In the aspect of flexibility of the Islamic Education curriculum designed by Ibn Sahnun, there is this aspect. Ibnu Sahnun argued that the curriculum is not only limited to special subjects taught in the classroom, but students also need to interact outside the classroom in order to get a broader learning experience. As said by Ibn Sahnun, "students are also involved in the community to pray for rain together when the dry season comes".³⁴

It can be seen that Ibn Sahnun's Islamic education curriculum also adheres to the principle of implementation of the subjects that have been taught by educators in the classroom. Likewise, in Syed Naquib al-Attas's Islamic education design, the principle of flexibility can be seen from the term *fardhu kifayah* category that Syed Naquib al-Attas grouped in his Islamic education curriculum design. The science of knowledge that is included in the category of *fardhu kifayah* is a science that can change according to the circumstances of the times and what is needed by the Muslim community in the future. According to al-Attas, learning the sciences of *fardhu 'ain* and *fardhu kifayah* is not only limited to religious and personal education but also social and formal according to the needs of society.³⁵

4. Aspect work together

The aspect of mutual cooperation in the Merdeka curriculum is in the form of synergy between parents, educators, students and the community.³⁶ This is necessary because the education process involves these people. In the aspect of mutual cooperation, Ibnu Sahnun's parents have exemplified it when they began to include it in formal schools. His parents advised Ibnu Sahnun's teacher to teach him with gentleness, praise and reprimand, without having to be violent and beating. From the upbringing of Ibnu Sahnun's parents, it appears that the aspect of working together between parents and educators is very important. Communication between parents and teachers about children's learning styles needs to be done so that teachers know how the child's ability to absorb learning that begins at home. Likewise with Syed Anquib al-Attas, he had parents who were very religious so that he had strong

³² Deni Hardiansah, *Kurikulum Merdeka Dan Paradigma Pembelajaran Baru* (Bandung: PENERBIT YRAMA WIDYA, 2022), 41.

³³ Nur Afif, "Pendidikan Islam Berbasis Kearifan Lokal dan Implementasinya Terhadap Kurikulum Merdeka Belajar," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 03 (October 31, 2022): 1044, <https://doi.org/10.30868/ei.v11i03.3177>.

³⁴ Sahnun, *Adab Al-Mu'allimin*, 111.

³⁵ Sassi, *Ontologi Pendidikan Islam Paradigma Tauhid Syed Muhammad Naquib Al-Attas: Revitalisasi Adab-Ta'dib Dalam Pendidikan*, 148.

³⁶ Hardiansah, *Kurikulum Merdeka Dan Paradigma Pembelajaran Baru*, 41.



foundations of Islamic education instilled by his parents.³⁷ From this, it can be seen that in the implementation of the Islamic education curriculum, mutual cooperation and synergy between parents and educators are needed so that educational education students are formed who can make a real contribution to society.

Conclusion

The curriculum is part of the scope of learning that will determine the teaching and learning process in an educational institution. In this study, it was found that there is a relationship that is still closely related between the Islamic education curriculum created by Ibn Sahnun which has two categories, namely *manhaj ijtibari* (compulsory curriculum) such as the science of the Qur'an and fiqh and *manhaj ikhtiyari* (optional curriculum) such as mathematics, grammatical science, dates, verses, khat, to correspondence, and the Islamic education curriculum by Syed Naquib al-Attas which carries two categories along with disciplines each of them is *fardhu 'ain* which consists of the disciplines of the Qur'am, sunnah, theology, Sufism, Islamic metaphysics, and linguistics, then *fardhu kifayah* with 8 disciplines, namely: humanities, natural sciences, applied sciences, technology, comparative religion, Western culture, linguistics and Islamic history. The curriculum of the two figures still has continuity and synergy with each other. This is influenced by the concept of Islamization of science intensified by Syed Naquib al-Attas which believes that it can eliminate secularism in the world of education to eliminate the spiritual aspect in it. So in this case there are similarities between the Islamic education curriculum of Syed Naquib al-Attas and Ibn Shanun, namely both of them prioritize learning the Qur'an; at the initial level of the material that must be taught to the students.

This study also provides a conclusion that the Islamic education curriculum designed by Syed Naquib al-Attas and Ibn Sahnun regarding compulsory learning related to the Qur'an is the main basis before understanding other materials such as social sciences. This is related to the independent curriculum that is being intensified by the government because it contains the content of students' freedom in choosing the learning materials they are interested in as long as the mandatory materials have been met. The contribution of this research to the development of Islamic education science is as a form of *tadzkir* or wanti-wanti to Islamic educational institutions so that in preparing the curriculum it is still based on efforts to determine attitudes in giving meaning to the educational process of developing students to become *insan kamil* (perfect human being) as well as the Islamic education curriculum design that has been formulated by Ibn Sahnun and Syed Naquin al-Attas. It is hoped that this research can be continued with a more comprehensive discussion by subsequent researchers, by multiplying and expanding the scope of research variables or using different methodologies and approaches so as to obtain more exploratory results.

³⁷ Anwar Taufik Rakhmat, "Konsep Pendidikan Muhammad Naquib Al-Attas" 18, no. 2 (2020): 91.

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