
> Vol. 01, 3 (December 2023), 274 - 285

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M. Arif Idris, Cut Mirza Yanti

To cite this article: Idris, M. A., & Yanti, C. M. (2023). Basic Concepts of Islamic Education According to Abuddin Nata. *ISTIFHAM: Journal Of Islamic Studies*, 1(3), 274–285.

Available at: <https://jurnal.seutiahukamaa.org/index.php/istifham/article/view/39>

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First Publication Right :
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Published online: December 31, 2023.

Published by:
Seutia Hukamaa Cendekia



Basic Concepts of Islamic Education According to Abuddin Nata

M. Arif Idris¹, Cut Mirza Yanti²

^{1,2,3} STAIN Teungku Dirundeng Meulaboh, Aceh Indonesia.

Received: December 24, 2023
Accepted: December 31, 2023
Published: December 31, 2023

Corresponding Author:
M. Arif Idris, STAIN Meulaboh,
E-mail: arif.idris.ibrahim@gmail.com

Keywords:
*Concept of Islamic Education,
Abuddin Nata.*

Abstract

Abuddin Nata is a thinker in Islamic education in Indonesia who is very active in the world of education, especially Islamic education. Therefore, the author is interested in looking further into the basic concepts of Islamic education, according to Abuddin Nata. The aim to be achieved in discussing this thesis is to find out Abudin Nata's views on Islamic education and to find out the implementation of the basic concepts of Islamic education according to Abuddin Nata. The type of research in this scientific work is *library research*, and the method used in discussing this thesis is content analysis. Abuddin Nata said that the curriculum in Islamic education has principles, namely the principle of perfect connection with religion, including teachings and values. Every part of the curriculum, such as objectives, content, methods, and assessment, must be based on religion. The overall principle of the aims and scope of the curriculum includes fostering faith, reason, physicality, and things that benefit society in spiritual, social, economic, and political development. The principle of the relative balance between objectives and curriculum content; The principle of the relationship between talents, interests, abilities, and needs of students; The principle of maintaining individual differences between students in terms of interests or talents; The principle of accepting developments and changes by the times and places and the principle of the relationship between various subjects and the experiences and activities contained in the curriculum.

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Introduction

Education is an effort to pass on values that will help and guide us in living life and, at the same time, improve humankind's fate and civilization. Thus, without education, the current human generation will not be different from past human generations, and future generations (descendants) will not be different from the current generation. They may even be of lower or worse quality (Isna, 2001). Education aims to form good people in all aspects. Still, the most important thing about education is to make students become God's creatures who always make Islam the stepping stone for every activity. Therefore, the teaching and learning process is important in determining success in education.

Overall, Hasan Langgulung describes education as likening to a house consisting of pillars, floors, walls, roofs, stairs, and so on. Education as a scientific discipline consists of curriculum, counseling, administration, teaching, and assessment. All of which have a close relationship with

each other. But a house cannot be built in the sky. There must be a place to stand. There is a site, a yard, and a fence; if necessary, trees and gardens are around it to beautify the view and purify the air. Those are the principles (*foundations*) of the place where education is established: philosophy, history, politics, society, economics, and psychology (Langgulang, 2000).

In the Al-Qur'an, many teachings contain principles regarding educational activities or efforts. Islamic education has precise formulation in objectives, curriculum, teachers, methods, facilities, etc. Islamic education aims to foster and direct people to have the potential to do good, have faith, and submit to Allah SWT. Therefore, the aim of Islamic education is to shape humans to have good morals and character. Noble morals or good character is the main goal of Islamic education. A person's character will be considered reasonable if their actions reflect the values of the Al-Quran (Kambali et al., 2019).

Concerning the implementation of religious education in Indonesia, it is regulated in law number 20 of 2003 concerning the national education system, especially in article 12, paragraph 1, which reads, "Every student in every educational unit has the right to receive religious education by their religion. Adhered to and taught by educators of the same religion" (Pemerintah Republik Indonesia, 2006). Furthermore, in Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education. Article 1 states that "religious education is education that prepares students to be able to carry out roles that require mastery of knowledge about religious teachings and/or to become experts in religious knowledge and practice their religious teachings" (Peraturan Pemerintah No 55 Tahun 2007 Tentang Pendidikan Agama Dan Pendidikan Keagamaan, 2007). It can be understood from the rules above that students have the right to receive religious education lessons or materials. Islam is no exception in this case.

Abuddin Nata is one of the figures who has presented a lot about Islamic education. Abuddin Nata is a History and Philosophy of Islamic Education professor at the Faculty of Tarbiyah and Teacher training at the Postgraduate School of Syarif Hidayatullah State Islamic University (UIN) Jakarta (Nata, 2014). He started his career as a freelance researcher at the Institute for Development Studies (LSP) in Jakarta (1981-1982). Then he became an instructor at the DKI Jakarta Institute for Language and Al-Qur'an Science (LBIQ) (1992 - 1985), a performer on Ramadhan Chat (OBOR) on radio Mustag Jakarta (1992-1998), until now he serves as a course lecturer Philosophy of Islamic Education at the Faculty of Tarbiyah UIN Syarif Hidayatullah Jakarta and non-permanent lecturer at the Faculty of Religion, Muhammadiyah University Jakarta. With his various work experiences, he also expressed his knowledge, knowledge, and thoughts through multiple books he wrote. Abuddin Nata's intellectual capacity in Islamic education is the author's reason for promoting his educational thoughts and ideas.

Based on the explanation above, the author is interested in looking further into the basics of Islamic education described by Abudin Nata, and the author will describe it in a scientific article which the author entitled "Basic Concepts of Islamic Education According to Abuddin Nata."

Method

Research is a planned and systematic activity process that aims to answer problems, either in the form of exploration, description (explanation) of a phenomenon, or testing (verification) of the validity of a theory. In describing this study, to be more sharp and focused in using methodology as a tool to understand and analyze one variable and another, the author uses:

The type of research in this scientific work is *library research*, which is library research, where the research is carried out using the data collection technique "document recording" (Faisal, 2003).

This technique is a way of collecting data through written remains, especially in the form of archives and books about opinions or theories related to the research problem. Therefore, this study is entirely based on a study of the library or literature, namely by selecting, reading, reviewing, and researching books or other written sources that are relevant to the research title contained in the library sources.

Primary data in this research are books written by Abudin Nata about Islamic education, namely *Metodologi Studi Islam*; *Perspektif Islam Tentang Strategi Pembelajaran*; *Ilmu Pendidikan Islam dengan Pendekatan Multidipliner*, *Filsafat Pendidikan Islam*, dan *Ilmu Pendidikan Islam*. Apart from the main sources above, this research is also supported by other books that are related to this research, namely the issue of Islamic Education

The technique used to analyze the data from this research is content analysis. Content analysis (content analysis) is carried out where the author will compile the data that has been found. Then, analysis and interpretation will be done to find the essence or "red thread" of thought (Nawawi, 2005).

Findings and Discussion

1. Short Biography of Abuddin Nata

Abuddin Nata was born in Bogor, August 2 1954. After completing the Compulsory Islamic Education Madrasah in Nagrog, Ciampea Bogor, in 1968, he continued his education in Religious Teacher Education (PGA) for 4 years while staying at the Nurul Ummah Islamic Boarding School at the same address and graduated in 1972. After that, he continued with 6 years of Religious Teacher Education (PGA) while boarding at the Islamic boarding school Injauharatun Naqiyah, Cibeber, Serang, and Banten, and graduated in 1974 (Nata, 2011).

Abuddin Nata Obtained a Bachelor's Degree (BA) in 1979, and a Complete Bachelor's Degree (Drs) majoring in Islamic Religious Education at the Tarbiyah Faculty of the State Islamic Institute (IAIN) or UIN Syarif Hidayatullah Jakarta and graduated in 1981. Master's Degree (MA) in the field of Islamic Studies was obtained in 1991, while a Doctoral degree in Islamic Studies was acquired in 1997 from the Postgraduate Faculty of IAIN Syarif Hidayatullah Jakarta, with a dissertation entitled *Ibnu Sina's Concept of Education* (Nata, 2014). From 1999 to early 2000, at Canadian expense, he had the opportunity to participate in the Visiting Post Doctorate Program at the Institute of Islamic Studies, McGill University, Montreal, Canada. International Development Agency (CIDA) with a study focus on Imam al-Gazhali's Educational Thought.

His work career began as a freelance researcher at the Development Studies Institute in Jakarta in 1981-1982. Instructor at the Institute for Al-Qur'an Language and Science in the Special Capital Region of Jakarta from 1982-1985, Performer at the "Obrolan Ramadhan" on Radio Mustang Jakarta from 1992-1998. After that, he served as a Lecturer in Islamic Education Philosophy at the IAIN Syarif Hidayatullah Tarbiyah Faculty, Jakarta, starting in 1985 (Nata, 2011).

During his studies, he was listed as an activist, including as Chair of Section II of the Ciputat Branch of the Islamic Student Association (HMI) (1978-1979), Management of the Student Senate of the Tarbiyah Faculty (1978-1979), Chair of the Student Activity Development Board (BPKM) (1980-1981) respectively at the State Islamic Institute (IAIN) Syarif Hidayatullah Jakarta. He has visited Saudi Arabia, Canada, the United States, Alaska, Singapore, and Hong Kong. Positions he has held include Chair of the Department of Islamic Education, Tarbiyah Faculty, IAIN Syarif Hidayatullah Jakarta (1997-1998), Assistant Dean II of the Tarbiyah Faculty IAIN Syarif

Hidayatullah Jakarta (1998-1999), and Assistant Chancellor for General Administration IAIN Syarif Hidayatullah Jakarta in 1999 (Nata & Fauzan, 2005).

Abuddin Nata participated in various activities during his studies, including "chairman of Section II of the Ciputat branch of the Islamic Students Association (HMI) from 1978 to 1979. Administrator of the Tarbiyah Faculty Student Senate from 1978 to 1979. Head of the Student Activities Development Section (BPKM) from 1980 to 1981. All of these organizations are at the Syarif Hidayatullah Islamic University (UIN) Jakarta" (Nata, 2009).

As a thinker, Abuddin Nata has written many scientific works in the fields of Islamic Studies and Islamic Education. Among the works written by him are: *Sejarah Agama* (1989), *Ilmu Kalam* (1989), *AL-Quran dan Hadits (Dirasah Islamiyah 1)* (1994), *Filsafat Pendidikan Islam*, (1995), *Akhlaq Tasawuf* (1996), *Metodologi Studi Islam* (1997), *Tema-tema Pokok Al-Quran (Empat) Jilid* (sebagai penulis dan editor), *Modul Kapita Selektta Pendidikan Islam* (1996), *Modul Al-Quran dan Hadits* (1996), *Modul Program Pengalaman Lapangan (PPL) Bidang Pendidikan* (1997), *Pemikiran Para Tokoh Pendidikan Islam* (2000), *Peta Keragaman Pemikiran Islam di Indonesia* (2001), *Perspektif Islam Tentang Pola Hubungan Guru-Murid Studi Pemikiran Tasawuf AlGhazali* (2001), *Buku-Buku Agama Islam untuk Sekolah Menengah Lanjutan Atas* (1995), dan sejumlah entri untuk *Ensiklopedi Islam, Ensiklopedi Islam Indonesia dan Ensiklopedi Hukum Islam* (Nata, 2000).

Based on the brief biographical description of Abuddin Nata above, it can be understood that Abuddin Nata is very active in various fields and thinks about advancing science in Indonesia, especially in Islamic education.

2. Abuddin Nata's views on Islamic Education

Islamic education can be interpreted as a science that discusses various theories, concepts, and designs regarding multiple aspects or components of education: vision, mission, objectives, curriculum, teaching and learning processes, and so on, which are based on the values of Islamic teachings as contained in the Al-Qur'an and al-Sunnah. The word Islam, which is behind "educational science," apart from functioning as a source of inspiration, motivation, and goals, also characterizes Islamic educational science, further differentiating itself from academic science from the West. With its character, Islamic education is not an exclusive and static science but rather an open science, accepting various influences from outside and continuing to develop as long as they remain in line with the principles of Islamic teachings (Nata, 2016).

Islamic education has a mission to be achieved; Islamic teachings are attached to the apostolic mission of the Prophets, starting from the apostolic mission of Prophet Adam Alaihi as-Salam to the apostolate of the Prophet Muhammad SAW. According to Abuddin Nata, there are several missions, namely:

- a. Mission in the social sector. Islam introduces teachings that are egalitarian or equality and equality between humans and other humans. There is nothing more noble in the sight of Allah than those who are most pious. The Prophet Muhammad SAW brought this kind of Islamic teaching into the social field, along with egalitarian teachings, tolerance, brotherhood, mutual help, advice, protection and security, and so on. This social aspect of Islamic education is so important that it must be carried out across religions, cultures, nations, countries, and so on (Nata, 2011).
- b. Islam's mission as a bringer of mercy to all of nature can be seen from its teachings in the economic field, which are based on the principles of balance and equality. In Islamic teachings, a person can have unlimited wealth, but a certain amount of his property belongs to other people, which must be paid out in the form of zakat, infaq, and alms. Apart from

that, Islam's mission in the economic sector can also be seen from the command to trade honestly. Namely, traders are far from cheating, deception, or other actions that are detrimental to consumers, such as reducing scales, measures, and so on (Nata, 2011).

- c. The mission of Islamic teachings *rahmatan lil alamin* in the political field can be seen from the command that a government should be fair, wise towards the people he leads, pay attention to the aspirations and interests of the people he leads, prioritize the interests of the people before his interests, protect and nurture the people, provide security and peace to society (Nata, 2011).
- d. The mission of *rahmatan lil alamin* Islamic teachings in the field of law can be seen from the command of the Al-Qur'an in Surah An-Nisa verse 58.
- e. The mission of Islamic teachings *rahmatan lil alamin* can also be seen in education. This can be seen from Islamic teachings, which give freedom to humans to obtain their rights in the field of education (Nata, 2011).
- f. The mission of Islamic teachings can then be seen from the practice of Islamic relations with followers of other religions, as was done by the Prophet Muhammad in Medina (Nata & Fauzan, 2005).

In line with the vision of Islamic education, as mentioned above, the mission of Islamic education, according to Abuddin Nata, is also closely related to the mission of Islamic teachings. Based on the instructions and signals contained in the Al-Qur'an, information was found that the mission of Islamic education is related to fighting for, upholding, protecting, developing, and guiding the achievement of the goals of the presence of religion for humans. Abuddin Nata (2005) then quoted Imam al-Syathibi's opinion that the presence of the Islamic religion aims to protect five things that constitute human rights, namely: "1) to live (*al-nafs/al-hayat*), 2) the right to religion (*ad-din*), 3) the right to reason (*al-aql*), 4) the right to obtain offspring/life partners (*al-nasl*), 5) the right to obtain property (*al-mal*)".

Islamic education can be understood as a process carried out by humans to guide the process of physical and spiritual growth. This is done by showing the balance of human personal development through psychological training, reason, thoughts, intelligence, and the five senses. This is done to change individual behavior in social life. These changes and educational processes are based on the values and standards of Islamic teachings (Mabrur, 2013).

Islamic education, in Abuddin Nata's view, is that the basis of Islamic education provides the values of faith and morals for educational activities. Meanwhile, the ultimate goal of Islamic education lies in implementing complete devotion to Allah at the individual, group, and humanitarian levels (Putri, 2022).

However, reality shows that today's educational world is generally heavily influenced by the Western outlook on life, including atheistic, materialistic, and skeptical outlooks. So what then happens is the emergence of a materialistic, hedonistic, individualistic, permissive lifestyle, living together. The philosophical basis of education like this must be immediately improved so that it is in line with the Islamic worldview and adapted to the noble cultural values of the Indonesian nation (Nata, 2012). The goals of education, according to Abuddin Nata (2005), have the following characteristics:

- a. Directing humans to become God's caliphs on the face of the earth as well as possible, namely carrying out the tasks of prospering and cultivating the earth following God's will.
- b. Directing people so that the entire implementation of their caliphate duties on earth is carried out in the context of worshiping God so that the responsibilities feel easy to carry out.
- c. Directing people to have noble morals so they do not abuse their caliphate.

- d. Fostering and directing the potential of his mind, soul, and body so that he has knowledge, morals, and skills, all of which can be used to support his duties of service and caliphate
- e. Mengarahkan directs humans to achieve happiness in this world and the afterlife.

According to Abuddin Nata, the basis of Islamic education is a view of life that underlies all educational activities. Because the basis concerns ideal and fundamental issues, a solid and comprehensive outlook on life is needed and is not easily changed. Furthermore, according to Abuddin Nata (2005), the Al-Qur'an and Al-Hadith, which are the main sources of Islamic education, have clearly outlined the basics of Islamic education as follows:

a. Basic Tawheed

All Islamic education activities are imbued with divine norms and, at the same time, motivated by worship. With work worship, education is more meaningful, not only in its material meaning but also in its spiritual meaning.

b. Basic Humanity

What is meant by basic humanity is recognition of human nature and dignity. A person's rights must be respected and protected, and conversely, to realize these rights, violations of other people's rights are not justified because every Muslim has equal status and the same rights and obligations.

c. The Foundation of Human Unity

What is meant by this basis is a view that sees that differences in ethnicity, skin color, language, and so on are not an obstacle to realizing this unity because all humans have the same goal, namely serving God.

d. Basics of Balance

Balance is a principle that sees affairs between the world and the hereafter, physical and spiritual, individual and social, science and charity, and so on, which is the basis on which each other is interconnected and needs each other. This principle of balance is the basis for realizing justice, namely being fair to oneself and others.

e. Basic Rahmatan Lil Alamin

This is to see that every Muslim's work, including education, is oriented towards realizing grace for all of nature.

The Islamic educational environment is an institution or institute where education takes place. What includes the environment or place where Islamic education activities take place consists of the house, mosque, kutab, and madrasah. Further, regarding the Islamic education environment, Abuddin Nata divides the Islamic education environment into three parts: the Out-of-School Education Unit, namely the family environment, the In-School Education Environment, and the Community Environment (Nata & Fauzan, 2005).

Islamic teachings also pay great attention to this evaluation. Allah SWT, in his words in the holy book Al-Qur'an, tells us that evaluating students is an important task in the educational process that educators have carried out. The objectives of evaluation according to Islamic teachings, based on understanding the verses of the Al-Qur'an, can be stated as follows:

- a. To test the ability of believers to deal with various kinds of life problems they experience
- b. To find out to what extent Rasulullah Shallallahu Alaihi Wasallam has applied the result of revelation education to his people.
- c. To determine the classification or levels of Islamic life or human faith so that it is known that humans are the noblest in the sight of Allah SWT (Nata & Fauzan, 2005).

In line with the understanding and character of Islamic education, Islamic education, both in theory and practice, seeks to realize the mission of Islamic teachings, namely spreading and instilling Islamic teachings into the souls of humanity, encouraging its adherents to embody the values of Islamic teachings in everyday life (Nata, 2016). Furthermore, Abuddin Nata (2014) explained, "The aim of Islamic education today is no longer based on providing as much cognitive knowledge as possible, but must be accompanied by practicing knowledge, internalizing it, and using it for the benefit of society."

Based on the explanation above, it can be understood that Islamic education, according to Abuddin Nata, is not just knowledge but capital for application and guidance in daily life, both for personal (individual) and community interests.

3. Implementation of the Concept of Islamic Education, according to Abuddin Nata in Modern Education

The aim of Islamic education is to shape humans to have good morals and character. Noble morals or good character is the main goal of Islamic education. The aim of Islamic education in building student character in this digital era is to provide direction to students regarding the rapid technological advances so that they do not take the wrong direction in using all the facilities provided in the digital era. Islamic education is one of the materials aimed at improving noble morals and values. -spiritual values in children (Kambali et al., 2019). This goal can be achieved if the Islamic education curriculum is developed and adapted to the goals of Islamic education itself.

Curriculum, in the modern view, is an educational program provided by a school that is not only limited to fields of study and learning activities but includes everything that can influence the development and personal formation of students by the expected educational goals so that they can improve the quality of life, the implementation of which is not only at school but also outside school (Ramayulis, 2006). Nana Syaodih Sukmadinata identified the main elements or components of the body anatomy curriculum as "purpose, content or material, process or delivery system and media, as well as evaluation, all four of which are closely related to one another" (Sukmadinata, 2002).

Meanwhile, Hasan Langgulung (2002) divides curriculum elements into "educational objectives, educational content, teaching methods, and assessment method." Tohari Musnamar, as quoted by Muhaimin (1991), has identified and detailed the components that are considered in the framework of curriculum development, namely "the basis and objectives of education, educators, educational materials, leveling systems, delivery systems, evaluation systems, students, the implementation process (learning teaching), follow-up, curriculum organization, guidance and counseling, educational administration, facilities and infrastructure, development efforts, educational costs, and the environment."

Abuddin Nata (2014) explains, "Curriculum is not just what is written on paper, but all activities that influence the learning process. "The curriculum on the new paper is a potential curriculum, while the real curriculum is the truly actual curriculum, namely various activities that influence cognitive, affective, and psychomotor aspects."

If applied in the Islamic education curriculum, it functions as a guideline used by educators to guide their students towards the highest goals of Islamic education through accumulating knowledge, skills, and attitudes. In this case, the Islamic education process is not a process that can be carried out haphazardly. Still, it should refer to conceptualizing the perfect human (*insan kamil*) whose strategies have been systematically arranged in the Islamic education curriculum. Abuddin

Nata explained that from an Islamic education perspective, 7 principles must be considered in the curriculum, namely as follows:

- a. The principle of perfect connection with religion includes teachings and values. Every part of the curriculum, such as objectives, content, methods, and assessment, must be based on religion.
- b. The overall principle of the aims and content of the curriculum includes fostering faith, reason, physicality, and things that are beneficial to society in spiritual, social, economic, and political development.
- c. The principle of relative balance between objectives and curriculum content.
- d. The principle of the relationship between talents, interests, abilities, and needs of students.
- e. The principle of maintaining individual differences between students in terms of interests or talents.
- f. The principle of accepting development and change is appropriate to developing time and place.
- g. The principle of the relationship between various subjects and the experiences and activities contained in the curriculum (Nata & Fauzan, 2005).

Based on the principle above, students are not only objects of curriculum development but also subjects, meaning individuals or humans who develop themselves towards perfection or maturity following God's expectations. The curriculum is only a means to develop humans who have the potential to reach perfection.

Furthermore, Jalaluddin and Abdullah, as quoted by Abuddin Nata (2016), said that "the contents of the curriculum must relate to moral teachings, namely teachings relating to ideals inherent in divinity, love for humanity, justice, courage, knowledge of goodness. and evil, humility, honesty, tolerance, and all the old virtues." You must first determine the education standards in determining the Islamic education curriculum. According to Abuddin Nata (2016), Content/curriculum standards are the scope of material and level of competency as outlined in the criteria regarding graduate competency, study material competency, learning material competency, and the learning syllabus that must be implemented and fulfilled by students at certain levels and types of education. This content standard contains the basic framework and structure of the curriculum, learning materials, and educational/academic calendar.

Based on the explanation above, it can be understood that the Islamic Education curriculum, according to Abuddin Nata, is a reference that must be provided carefully and as well as possible before being implemented in the learning process, where the curriculum must reflect Islamic values in it, both issues related to science, relationships. Humans and God, relationships with humans, and the natural environment. For Nata in Nasution et al. (2021), the basis of learning strategies has three main elements: educators, students, and educational goals. Teaching materials are needed to achieve educational goals in learning, from educators to students or students to educators. The three cannot be separated, and these elements will form a triangle. So, if even one element is missing, then the essence of Islamic education is lost.

According to Abuddin Nata (2011), the Islamic education curriculum in the field of religion is "Islam recognizes pluralism as a reality. It also admits universalism, namely teaching belief in God and the last day, enjoining good deeds and inviting salvation." Furthermore, Abuddin Nata (2011) added that "Islamic education is open, accommodating but selective. In the field of science and technology, Islam teaches its adherents to be open or not closed". The uniqueness of the concept of the Islamic Education curriculum, according to Abuddin Nata, is that it determines the mission

of Islamic education that must be achieved in the learning process, namely, "Islamic education is to show that Islam as a bringer of grace can be seen from the meaning of Islam itself and Muslims are people who are at peace with Allah and peaceful with humans" (Nata, 2011).

Furthermore, according to Abuddin Nata (2011), "Islam gives people the freedom to obtain educational rights, Islam encourages learning even in a state of war, Islamic education is for all, equality in education is the mission of Islamic teachings."

Based on the explanation above, it can be seen that the Islamic Education curriculum, according to Abuddin Nata, is universal (comprehensive) and sustainable and applies pluralism (tolerance) towards other religions. According to Abuddin Nata, the Islamic education curriculum has different characteristics from other curricula. It is always dynamic and continues to develop along with the times. However, curriculum preparation principles, materials, and principles still originate from the Al-Qur'an and As-Sunnah.

Ideally, every curriculum created must be able to reach every need in the education component. Curriculum must be responsive to changes in the present and the future. The vision is a holistic and anticipatory vision of the future, reaching various dimensions of life with all its progress. Thus, the curriculum is not only a contemporary and contemporary educational framework but a picture of the future being prepared from now on.

As is known, there is a tendency for the curriculum in Indonesia to change frequently. Many people suspect that the educational curriculum will automatically change every time a government official changes, especially in education. Several curricula have been used briefly, but the results have not yet been seen. The curriculum has been changed, including the 1994, 1997, and 1999 curriculum, 2004 KBK and 2006 KTSP. Every change in leadership results in changes to the curriculum. It is suspected that this curriculum change was a political issue played by officials to attract the attention of the masses.

Because of this problem, Abuddin Nata believes that updating the curriculum is necessary and needs to be done. The reform and preparation of the curriculum in question need to involve people with a progressive spirit, a vision and perception about 21st-century education, and insight both conceptually and practically on various matters related to curriculum preparation. It's just that deeper concepts and strategies regarding curriculum preparation are not found in scientific works by Abuddin Nata. Curriculum functions include:

- a. Tools to achieve goals and to achieve human hopes by the aspired goals;
- b. Educational subjects and objects must carry out guidelines and programs;
- c. Continuity function for preparation for the next school level and workforce preparation for those who do not continue;
- d. Standards in assessing success criteria for an educational process (Nata, 2014).

Abuddin Nata (2014) explains that the curriculum is written on paper and includes all activities influencing the learning process. The curriculum that is on the new paper is a potential curriculum. In contrast, the real curriculum is the actual curriculum, namely various activities that influence cognitive, affective, and psychomotor aspects. Apart from that, there is currently a school-based curriculum paradigm, known as the Education Unit Level Curriculum (KTSP), as an elaboration and further development of the Competency-Based Curriculum (KBK). In addition to developing their curriculum, Islamic educational institutions must also adapt to the development of the new curriculum paradigm.

To achieve the expected goals of Islamic education, the curriculum must also refer to basic Islamic thinking, a view of life, and human views and be directed towards educational goals based

on Islamic principles. The curriculum also makes it easier to implement Islamic education to develop areas of expertise and skills by the targets and demands of human resources as input, object, and subject of Islamic education. In this case, the evaluation of Islamic education is closely related to what is stated in the Al-Qur'an, where evaluation in Islamic education is related to knowledge and religious behavior. Then, the Islamic education curriculum must be developed to achieve student success not only in the cognitive realm (Yusuf & Nata, 2023)

Realizing the strategic position and function of the curriculum in implementing Islamic education, the formulation of the curriculum must also refer to the principles and characteristics of the curriculum in general. It must also consider the principles and values of Islamic teachings. In this case, the author will provide several examples of the principles and characteristics of the Islamic Education curriculum as follows:

- a. The curriculum must align with Islamic ideals, namely a curriculum containing scientific material that can function as a tool to achieve Islamic life goals.
- b. The Islamic curriculum must be processed/actualized using methods based on the values contained in the objectives of Islamic education.
- c. Among the curriculum, methods and objectives of Islamic education must be related to each other (relevant) with the desired product/result.
- d. The scope and content must be comprehensive to reflect Islam's spirit, thoughts, and in-depth teachings and pay attention to the development and guidance of all aspects of students' personal, intellectual, psychological, social, and spiritual aspects.
- e. Always tailored to the talents and interests of students.

If studied carefully and in-depth, the basic principles of the Islamic Education curriculum above are ideal, both in terms of designing a curriculum and the possibility of achieving Islamic education results if the curriculum design in question can be applied consistently and effectively.

As part of education in general, Islamic education has developed, formulated, and guided the curriculum in implementing Islamic education. However, its structure and orientation have also undergone changes and developments to meet the demands of development in education. According to Abuddin Nata, the curriculum is implemented after designing and determining it, which all parties formulate. What needs to be considered in implementing this curriculum are things that include:

- a. The part relates to the objectives of the teaching and learning process.
- b. The section contains knowledge, information, activities, and experiences, which are materials for preparing a curriculum whose contents are subjects included in the syllabus.
- c. The section that contains the method or way of delivering the subject.
- d. The section contains methods or ways of assessing and measuring the results of certain subjects.

Conclusion

Abuddin Nata's view of Islamic education is attached to the vision of Islamic teachings themselves, namely building a human life that is obedient and submissive to Allah and brings mercy to all of nature, namely to fight for, uphold, protect, develop, and guide the achievement of the goals of the presence of religion for humans.

Implementing the basic concepts of Islamic education can be seen in the Islamic education curriculum, which has several principles. Abuddin Nata said that the curriculum in Islamic

education has principles, namely the principle of perfect connection with religion, including teachings and values; every part of the curriculum, such as objectives, content, methods, and assessment, must be based on religion; The overall principle of the aims and content of the curriculum includes the aim of fostering faith, reason, physicality, things that are beneficial to society in spiritual, social, economic, political development; The principle of the relative balance between objectives and curriculum content; The principle of the relationship between talents, interests, abilities, and needs of students; The principle of maintaining individual differences between students in terms of interests or talents; The principle of accepting developments and changes by the times and places and the principle of the relationship between various subjects and the experiences and activities contained in the curriculum.

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