Islamic Education Concept about Developing Materials

Fuji Rahmadi P, Manshuruddin, Bachtiar Siregar*, Danny Abrianto

Faculty of Islamic and Humanities, Universitas Pembangunan Panca Budi, Medan,
North Sumatera, Indonesia
*Correspondence Author: Bachtiar Siregar

Abstract: *Islamic education has grown and developed in line with the propagation of Islam that has been done of the Prophet Muhammad. As with other educational factors, the curriculum also plays an important role in realizing the goal of education. The curriculum had been developed following the development of culture and civilization. In the process, of course curriculum undergo an update in the contents, by community needs. The emergence of Islamic education along with the birth of Islam itself. Education was originally carried from house to house, in mosques and so on. This is done with simple equipment. Islamic education as a system is a separate system of education systems in the world, despite having many similarities. It said its system because of its scope and awareness of the heartbeat, initiative, and the work of man. The classical Islamic education curriculum is an educational system that is different from the classical Islamic educational system that existed at this time. If viewed from the aspect objectives, teachers, students, curriculum, methods, facilities, and infrastructure, clearly visible differences. There have been developments in the world of Islamic education.*

Keywords: *Development, Material, Teaching, Education, Islam*

I. Introduction

In providing material, a teacher must process and package the material to be understood so that the teacher should be able to understand the lesson materials with the daily life of learners. It is also related to Islamic education efforts in the teaching of national education objectives such as faith and Taqwa, the Almighty, knowledgeable, noble, proficient, independent, creative, democratic and responsible. This is where the competency and format of a teacher are empowered to integrate between the knowledge of religion and knowledge, which is oriented towards the development of potential learners in applying the knowledge and skills learning of his social life.

Teachers ' efforts in integrating religious and general knowledge can be reflected in the learning steps as follows: first, giving the Islamic feel to the common subjects. This step is intended to develop a more nuanced field of fields of mathematics, physics, chemistry, and English in relation to Islamic studies, secondly, to provide religion lessons with nuance of IPTEK (science and Technology), With the aim to bridge the complaints of religious sciences with knowledge science and technology because the technology can help the passion, psychiatric and practice religious learners.

Teaching materials are all forms of material used to assist teachers/instructors in conducting teaching and learning activities. The material in question may be written material, as well as unwritten material. Teaching materials or instructional materials are the knowledge, skills, and attitudes that students must learn to achieve a predefined competency standard. In detail, the types of learning materials consist of knowledge (facts, concepts, principles, procedures), skills, and attitudes or values.

Also, the teaching materials are a set of material/substance lessons that are arranged systematically, presenting a whole figure of competencies that students will master in the learning activities. With the teaching material allows students to learn a basic competency or competency in a systematic and systematical manner, thereby accumulatively able to master all competencies in a whole and integrated manner. Teaching materials are information, tools, and text required by teachers to plan and study the implementation of learning.

II. Result and Discussion

1. Islamic Education Curriculum Resources

By the demands of the Koran, the core of Islamic education curriculum is "Tauhid" and must be strengthened as a staple element. The expression of the sentence should begin since the infant was born by listening to the azan and Iqaamah of the born child. This can be seen by the hadith of Husayn ibn Ali, that the Prophet said: "Whosoever is born, he will be in the right ear of the child, and addressed he is left in the child, and the child is not loaded by the Genie." Narrated by Ibn al-Shumi (hadith).

Tauhid means Esa-an Allah by not brushing him up with something else. In the Koran, God reveals the nature of the tawhid reflected in the Word of God Q.S. 112:1-4. In this context, tawhid means that human rights believe God as the only creator, ruler, and giver for him at the beginning and end of his efforts. Tauhid in Islam is a term to declare God's Allâh to all his beings. God is the essence and essence of Islamic teachings and is the fundamental value and reality of universal truth for all the places and times of the historian and is at the core of the fundamental principles that ham followed by men (Langgulung, 1985).

Therefore, not excessive if Muhammad Fazlurrahman Ansari, view the Tauhid as a philosophy and the view of life of Muslims covering the concept of God, Tawheed universe, Tawheed in the relationship of God with Kosmos, laughter and life, Natural and Supernatural, the Tawheed of knowledge, Tawheed faith and ratio, sincerity and truth, Tawheed religion, sincerity and love and law, Tawheed people, Tawheed human personality, Tawheed freedom and diminish, Political terms, Tawheed in social life, Christianity and state and religion, Tawheed in the basis of one ideal goal (Ansari, 1973).

The next (infra Curricular) core curriculum is the "reading" of the verses of Allah which include three verses: (1) The verse of God based on revelation; (2) The verse of God that is in man; and (3) The verse of God that is in the universe outside of man. God's Word SWT: "Read! By mentioning the name of your Lord who created man from a clot of blood. Read! And the Lord of the Most Gracious, who teaches (man) by the mediation of Kalam, He teaches man what he does not know ". (Q.S.: 1-5)

Reviewed in terms of the curriculum, in fact, the word of Allah SWT., above is a fundamental education that covers all the science needed by human beings. Reading in addition to involving high mental processes, introduction (cognition), memory, observation (perception), pronunciation (verbalization), thought (reasoning), and Jaya Cipta (creativity) (Writulung, 1986). This process is also an educational ingredient in Islam. Furthermore, reading is a system of Nexus (Communication system) which becomes a condition of absolute continuation of a social system (social system).

It is not excessive if the word reading is developed and the first revelation has such a complete understanding as a civilization as expressed by Hasan writing, that "the use of language as a warehouse (Storage) where storing cultural values are moved from one generation to another. From this contact can be seen how the first verse of the Koran is a sign and motivation of the rise of the new civilization of humanity. The whole revelation derived by God comes from the words "Qaraa-Yaqrau-recitation," which reads the reading or being read. Therefore, it is not an exaggeration to say that the Koran is the source of the undoing of the miraculous change in the civilization of humanity in history.

If carefully spelled out, the above verse sentence includes an ideal framework of Islamic education curriculum. It is commonly seen from several indications, namely:

1. "Read it! By (mentioning) the name of your lord who created ". The pressure contained in this verse is the reading ability associated with the name of God as Creator. It is closely connected with the science of Nagli (perenial knowledge).
2. "He created man from a clot of blood". This verse encourages people to inject, investigating about himself starting from the process of his occurrence. Humans are challenged and stimulated to reveal them through an imagination or acquired knowledge
3. "Read, and the Lord of the Most Gracious, who teaches (man) by the mediation of Kalam. He taught man what he did not knew ". The motivation contained in this verse is that people are encouraged to conduct an exploration of the natural environment with the ability to read and write it.
4. From the command of God in Man reflected in the passage above, then developed in the form of sciences that relate to the revelation of God contained in the Koran. Furthermore, it was developed about matters relating to human beings as creatures of God and related to the natural surroundings. The essence of reading in the verse of God is essentially "Tauhid". It is here that the curriculum of Islamic education, because according to Islam all knowledge comes from God, but the way of delivery is direct from God, and there is also through human thought and experience of different senses to each other (Writulung, 1986).

Because the Koran is considered as the basis of the theory of Islamic education, the principles of the Koran are an inseparable part that combines the subjects that form a curriculum. How is the attachment and reciprocal relationship between the Islamic education curriculum and the principles of the Koran as the source, appropriately expressed by Hasan Langgulung: "Dualism in the form of religious and secular subjects is not characteristic Education according to the Koran. If it exists, it is caused by the real-political, both and outer and inner factors. Because the signs (verses) of Allah is a manifestation that can be seen in the people and nature of the universe in addition to the Koran, then the need to be precedence is revealed words. Because, this source is the first category of lessons (subject) that ham exists from the curriculum of Education (Asrhaf, 1989).

Departing from the explanation above, science in the perspective of Islamic education philosophy can be categorized into several types, namely: first, the category of "revealed knowledge". Secondly, the category of sciences or fields that includes the studies of human beings as individuals and as members of the Society in Arabic is called al-Ihsaniyyah. Among the categories of science include: Sociology Psychology, History,

mathematics, language and literature, by body, agriculture, and so on. Thirdly, the category of knowledge fields that examines natural symptoms (al-Ulum al-Kauniat) or natural science which includes astronomy, biology and others. Although it appears separate from one another, but in essence the division of the above categories relates to each other. For, in Islam the science of one's essence. The Division is an analysis tool only.

2. Classical Period Islamic Education Curriculum Model

This classic time terminology gives open up the opportunity to debate: since and until when (?). Whether in the world of Muslim glasses or western writers. Because, Western writers identified the 7th century to the 12th/13th century as the Dark Age;... While the Muslim writers identify it with the Golden Age (Al-'ashr al-Dzahabi) (Hodgson, 1977).

To gain clarity of time constraints, the authors limited the classical period in Muslim writers ' sunglasses, such as Aaron Nasution's limitations. He classified the history of Islam in three periods: [A] Classical period began in 650 to 1250 A.D., since Islam was born until the destruction of Baghdad [b] in the middle period from 1250 to 1800 A.D., since Bghdad was destroyed until the emergence of renewal ideas in Egyptian and [C] modern period, beginning in 1800 A.D. until now (Nasution, 1985). Thus, the classical period in the discussion of papers limited from the time of prophet until Baghdad was destroyed by Hulago Khan, precisely on February 10, 1258 AD. To facilitate the description, this paper will be a period of time, which is the period The Prophet, Khulafa al-Rasyidin, Umayyad, and ' Abbasid dynasty.

1. *The Islamic education curriculum of the Prophet's period (611-632 M/12 SH-11 H)*

Education at the time of Rasulullah can be distinguished into two periods: the Makkah period and the Medina period. In the first period, since the Prophet was sent as an apostle until he moved to Medina — more or less since 611-622 ad or for 12 years 5 months, 21 days, the Islamic education system is more in the prophet. In fact, no one has the authority to give or determine educational materials, other than the prophet. The Prophet conducted an education in a stealth manner especially with his family, along with speeches and lectures ditempat-tempat the crowd visited. While the teaching material provided only ranges from the Qur'anic verses of 93 letters and Petunjuk-petunjuknya (Al-Khatib, TTH).

Before the birth of Islam, the period of Jahiliyah, the "institution" of the education of Kuttab has stood (Syalabi, 1973). The Hijaz community has learned to read and write to the Hirah community, and the Hirah community learns to the Himyariyin community (Pederson, 1996). The first person to learn to read and write among the inhabitants of Makkah is Sufyan Ibn Umayah and Abu Qais ibn ' Abd al-Manaf, who both learn to Bisyr ibn ' Abd al-Malik. To the lie, the inhabitants of Makkah learned to read and write. Therefore, it could be understood when the Prophet broadcast the teachings of Islam (more or less 610-an M.), in the Society of Qurayy, there are only 17 men who are good-read and 5 women (Jonah, 1992).

In general, educational material revolves around four areas: religious education, moral education, physical health education, and societal-related knowledge. In the religious sphere of faith and worship, such as prayer, fasting, Hajj, and Zakat. Moral education emphasizes on strengthening the mental base that has been done in the Makkah period. Physical health education is more emphasized on the application of the values understood from generalist worship, such as the meaning of wudlu, prayer, fasting, and Hajj. While public-related education encompasses the social, political, economic, and legal fields. The community was given an education by the Apostles about home life, inheritance, civil and criminal law, trade, and State and others (Mursiy, 1977).

The method developed by the Prophet in the field of faith is a question and answer to the feeling of subtle and supported rational and scientific evidence. Rational and scientific limitations here lacks according to the mind's ability of the dialogue. The method of education used in the material of worship usually uses the method of the study, namely the Prophet gave examples and instructions and practice clear so that the public is easy to impersonate. While in the field of morality, the prophet read the verses of the Qur'an containing the stories of the early people which are then spelled out the meaning of the stories. Even though, in these moral materials, the Prophet is more focused on the method of the study. The Prophet appeared in life as a man of glory and majesty, whether in speech, deed or inaction.

2. *Khulafa al-Rasyidin Islamic Education curriculum (632-661 M/12-41 H)*

The Islamic education system at the time of Khulafa al-Rasyidin was conducted independently, not managed by the Government, except during the time of the caliphate Umar ibn Khattab who intervened in adding the curriculum at the Kuttab Institute. Friends who have religious knowledge open their respective education Council, so that, at the time of Abu Bakar, for example, the institution of the school is reaching a meaningful level of progress. The progress of these kuttab institutes occurred when the Muslim community had conquered some areas and established contact with the nations that had advanced. This educational institution becomes very important so that the scholars argue that teaching the Koran is Fardlu Kifayah.

According to Mahmud Yunus, when the students finished following the education in the Qutab, they proceeded to a more "high" education level, namely in the mosque. In this mosque, there are two levels, namely middle and high level. What distinguishes among education is the quality of the teacher. At the intermediate level, the teacher has not achieved the status of large scholars, while at a high level, the teachers are scholars who have deep knowledge and integrity of righteousness and faith recognized by society (Jonah, 1992).

The educational material taught during the time of Caliph Al-Rasyidin before the time of Umar ibn Khattab (d. 32 H./644 M.), for the Kuttab, was [a] learned to read and write, [b] read the Koran and memorize it, [c] learning the fundamentals of Islamic religion, such as Ablution', Prayers, fasting, and so on. When Umar ibn Khattab was appointed caliph, he instructed the inhabitants of the city to teach children to [a] swim, [b] Ride Onta, [C] Archery, [d] read and memorize easy poems and Al-abrasive proverbs, TTH). While the educational material at the intermediate and high level consists of [a] the Qur'an and its commentary, [b] The Hadith and the collection, [C] and Fiqh (Tasyri) (Jonah, 1992), the sciences deemed secular and philosophical science was not yet known so at that time there was no. It is possible to remember the social-society when it is still in the development of Islamic insights more focused on the understanding of the Qur'an and hadith literally.

3. Islamic Education Curriculum (41-132 H/661-750 M)

Islamic education during the Umayyad dynasty was almost the same as the education of the Khulafa al-Rasyidin. There is just a side of difference and its development. The attention of the Kings in the field of education lacks in the maximum development so that the education goes not governed by the Government, but by the scholars who have deep knowledge. The government-issued education policies were almost undiscovered. Thus, the Islamic education system when it is still running naturally.

In this day, there can be a translation of the sciences from other languages into Arabic, but the translation is limited to the sciences that have practical interests, such as chemistry, medicine, Falak, management, and the art of Building. In general, this translation movement is limited to certain people and on its own business, not on the encouragement of the State and is not instituted. According to Franz Rosenthal, the first person to perform this translation was Khalid ibn Yazid, grandson of Muawiyah (Rosenthal, 1975).

In addition to some of the above material, at this time also seems to perpetuate the sciences that were laid in the past, such as the science of interpretation. This science is becoming more and more and has strategic significance. In addition to the wide factor of the area of Islam to some areas outside of Arabia that bring weak consequences of the art of Arabic literature, as well as many people who enter Islam. This resulted in the pollution of the Koran and the purpose of the Qur'an used for the sake of certain groups. The pollution of the Koran is also caused by the interpretation factors based on the stories of Israiliyat and Nasraniyat.

In the field of Fiqh law, the outline can be distinguished into two groups, namely the flow of experts al-Ra'y and the Ahl al-Hadith flow. The first group of schools develops Islamic law by analogy (read: Qiyas) If there is a problem that has not been determined by law. This stream flourished in Iraq which was driven by the host of Ibn al-Harits (d. 78 H./697 M.), Alqamah ibn Qais (d. 62 H./681 M.), Masruq al-Ajda ' (d. 63 H./682 M.), Al-Aswad ibn Yazid (d. 95 H./913 M.), then followed by Ibrahim al-Nakhai (d. 95 H./913 M.) , and Amr ibn Syurahbil al-Sha'by (d. 104 H./722 M.). After that, it was succeeded by Hammad ibn Abu Sulaiman (d. 120 H./737 M.), who later became the teacher of Abu Hanifah (writeable, 1998).

4. Abbasid Dynasty Islamic Education curriculum (132-656H/750-1258 M)

Charles Michael Stanton concluded that throughout classical Islam, determination of the system and education curriculum was in the hands of scholars, groups of people who were knowledgeable and accepted as authoritative in religious and legal matters, not Determined by the ruling structure of power. Presumably, this conclusion can not be maintained completely, especially when faced with the fact of the case of the education institution Madrasah al-Mustansiriyah. As a result of Hisam Nashabe's research, the country controls the influences posed by the madrasah, and even investigates the teaching methods. With this kind of intervention it is possible that State (state) establishes a curriculum structure run by educational institutions among the wider community (Stanton, 1994).

According to Hasan ' Abd al-'ala, the teaching methodology is adapted to the material concerned. According to him, the teaching method is largely differentiated into two. First, the method of teaching the religious field (al-Manhaj al-Diniy al-Adabiy) is applied to the following materials: a). FIQH (' Ilm al-fiqh), B). Grammar (' Ilm al-Nahw), C). Theology (' Ilm al-Kalam), D). Writing (al-Kitabah), E). Song (' Anirudh), F). History (' Ilm al-newspaper is mainly dated). Second, the method of teaching intellectuals (ALM Manhaj al'scholarly al-Adabiy) which includes sports (al-Riyadhah), the Sciences of Exact sciences (al-Thabi'iyah), Philosophy (Al-Falasafah), medicine (THIBB), and music that has been translated into Arabic, and other linguistic and religious sciences (AL-'ala, TTH).

3. Curriculum Model of Modern Islamic Education

Often happens if a country changes governance, political governance also affects the field of education that often results in the prevailing curriculum changes. For example after Indonesia's independence PRA New Order happened twice the change of curriculum, the first done with the issuance of Retjcana lessons in 1947 that replaced the entire colonial education system, then in the year 1952 curriculum This experienced the refinement and improvement of the learned lessons unraveling 1952. The Second amendment took place with the study of 1964 in education; the change occurred because it felt the need for improvement and the pursuit of all the elevation in science, especially the natural sciences and mathematics.

Along with the political change and the new order regime and the occurrence of amendments to the Constitution 1945 caused the existence of Law No. 2 of 1989 on National Education System (UUSPN) was felt no longer Adequate and no longer in accordance with the mandate of the change of the Constitution 1945 is deemed necessary to improve the UUSPN, and in the year 2003 with the agreement with the People's representative of the Republic of Indonesia and President of the Republic of Indonesia Established Law No. 20 of 2003 on the national education system which is then better known as the law. SISDIKNAS.

In accordance with the prosecution ACT. Government SISDIKNAS issued government Regulation No. 19 of 2005 on national education standards which led to the prevailing curriculum in schools is a curriculum that complies with national standards of education. For the curriculum to be used by national standards of Education, the Minister of National Education of the Republic of Indonesia issued Regulation of the Minister of National Education No. 22 year 2006 about the standard of content that contained about Basic framework and curriculum structure, learning burden, education calendar, competency standards, and basic competencies. For schools under the auspices of the Ministry of Religious Affairs, the Minister of Religion issued a Ministerial Regulation of the Minister of Religious Affairs No. 2 Year 2008 on the standards of competency of the graduates and the content standards of Islamic and Arabic education in Madrasah.

The change and improvement of the curriculum are reasonable, and it should happen because the curriculum presented must always comply with any changes and developments that occur. It is as stated by Subandijah, that: When the curriculum is viewed as a tool to achieve educational objectives, the curriculum in his position must have an anticipatory spat, not only as reportorial. This means that the curriculum should be able to predict future events, not only to report learners ' success. In law No. 20 of 2003 on Sisdiknas article 1 paragraph 19 explained that the curriculum is a set of plans and arrangements regarding the purpose, content, and materials and the way used as guidelines for organizing activities To achieve specific educational objectives.

As a tool to achieve educational objectives, the curriculum must reflect the philosophy as a view of the life of a nation, because in which direction and how the life form of the nation is someday, many are determined and depicted in the curriculum Nation's education. About the curriculum of Islamic Religious Education, Shelah presented there are several provisions that are the foundation of the formation of a wide religious education curriculum. Therefore, Al-Syaibany provides a clear basic framework on Islamic curriculum, namely:

1. Religious basis. This basis should be the spirit and the highest target in the curriculum. The religious basis in the curriculum of Islamic education is based on the Qur'an, al-Sunnah and other furu ' resources.
2. Philosophical basis. This policy provides guidelines for philosophical Islamic education so that the objectives, content, and organization of the curriculum contain truth and a view of life in the form of values that are believed to be a truth, well-reviewed in terms of Ontology, Epistemology and Ecology.
3. Psychological basis. This foundation provides a foundation in the formulation of a curriculum that is in line with the psychic development traits of learners, according to the stage of maturity and talent, pay attention to the skills of thinking and individual differences between the one learners With its lasts.
4. Social basis. This foundation provides an overview of the Islamic education curriculum that is reflected on the social basis of the characteristics of the Islamic community and its culture, both in terms of knowledge, ideal values, ways of thinking and customs, art and so on. Therefore, no culture does not exist in society. About the curriculum of Islamic education is certainly the curriculum must be rooted in the community and its changes and development (Mulyadi, 1988).

The main fundamentals above should be the main basic foundation of Islamic Education. Based on these fundamentals, the Islamic education curriculum is expected to be able to deliver Islamic education at the intended destination. This hope is not excessive, because the four foundations are combined and complement each other, so this basic is a major requirement for the preparation of Islamic education curriculum.

The preparation of the curriculum, as mentioned in article 36 paragraph 3 that the curriculum is prepared according to the level of education in the framework of the unitary Republic of Indonesia by observing:

1. Increased faith and Takwa;
2. Increase in noble morality;
3. Increased potency, intelligence, and interests of learners;

4. Diversity of local and environmental potentials;
5. Demands of regional and national development;
6. The workplace demands;
7. The development of science, technology, and the arts;
8. Religion;
9. The dynamics of Global developments; Dan
10. National Unity and nationality values.

Furthermore, in article 37, respectively, it is stated that the basic, intermediate, and high education curriculum must contain religious education, citizenship education, language, and for primary and secondary education is still required by other materials (Soebahar, 2009). At the time of this reform has been developed two curriculum models, namely the curriculum KBK in the year 2004 and KTSP in the year 2006, in KBK year 2004 for PAI subjects (we take examples in junior high school), the competency standard presented is very simple but In-depth and reflects the comprehensive standards of Islamic education competence as follows:

1. Practice the teachings of the Qur' an/Hadith in everyday life.
2. I am implementing Islamic Aqidah in everyday life.
3. Apply Akhlakul Karimah (noble character) and avoid unblemished morality in daily life.
4. I am implementing Sharia (Islamic law) in daily life.
5. Take advantage of the history of Islam (civilization) in everyday life.

In KBK year 2006 (KTSP), the competency presented for Islamic religious education is very much, but the weight is very shallow, among others:

1. Apply the ordinance of reading the Qur'an according to Tajwid, ranging from the reading "Al"-Syamsiyah and "Al"-Qomariyah to apply the law of reading mad and Waqaf.
2. To improve the introduction and belief in aspects of faith from faith in Allah to faith in Qadha and Qadar and Asmaul Husna.
3. Explain and familiarize the praiseworthy behavior such as Qanaah and Sufism and refrain from unblemished behavior such as Ananiah, Hasad, Ghadab, and Namimah.
4. Explaining the procedure of bathing obligatory and prayers of Munford and worshippers are obligatory prayer and prayer circumcision.
5. Understand and exemplify the history of the Prophet Muhammad and the Sahaabah and tell the history of entry and development of Islam in the archipelago.

4. The Ideal Model of Islamic Education Curriculum

The curriculum is one of the most decisive components in an education system. Therefore, the curriculum is one of the tools to achieve educational objectives and also as a guideline in the implementation of teaching on all types and levels of education. The purpose of education in a nation or country is determined by the philosophy and the Life view of the nation or country.

The difference between philosophy and the view of the life of a nation and state is also different objectives that are to be achieved in education and also will affect the country. Therefore, the political change of government of a country significantly affects the education that is implemented and impacts the curriculum patterns that apply. Therefore, the curriculum is always dynamic to adapt to various developments that occur, without having to be detached from the basic philosophy of the State and religion of society.

According to Hasan Langgulung, there are at least four main aspects that characterize the ideal curriculum (Langgulung, 1985), namely:

1. Load educational objectives that you want to achieve.
2. Contains several knowledge and skills that enrich the activities and the experience of the students, according to the development of learners and the dynamics of the community.
3. Contain methods, ways of teaching, and guidance that learners can follow to encourage them to the desired direction and the achievement of the educational objectives formulated.
4. Contains methods and ways of assessment used to measure and assess the outcome of the process of education, both physical aspects, intellect, and Al-Qalb.

Moving from the four main aspects of the curriculum above, so if it is associated with the philosophy of education developed by Islamic education, of course, all these aspects are unified and integrated with the teachings of Islam itself. The purpose of education that is intended to be achieved by the curriculum in Islamic education is in line with the purpose of education that forms the morality that began about the purpose of the creation of human beings that serve Allah SWT., and become Caliph fi Al-Ardh. To achieve the final goal, the implementation of education can not be done at once but must go through certain stages that each stage must go to the same goal, which is achieving the final goal of Islamic education.

III.   Conclusion

The principle of Islamic religious education in the curriculum is very precise when between the two are linked, because by the existence of Islamic studies to form students in knowing about the Ketauhidan, the nature, and the attributes of God which is mandatory and Impossible, precisely once Islamic education is associated with a general lesson with a balanced, and we think that the lessons that are religious-based are easier to teach, and depending on their individual, the curriculum of Religious education Islam discusses about or is very identical to the creation of human beings in order to merely worship Allah SWT, this curriculum teaches not to be the curse of God, to do good to the elderly, to do evil deeds and others.

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