

The Concept of *Akhlaq* in Islamic Educational Curriculum

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Abstract

This study aims to clarify the place of *akhlaq* in the Islamic education curriculum. This study employs a literature review approach. According to the findings of the study, *akhlaq* is the foundation of Islamic education. In the structure of the Islamic education curriculum, *akhlaq* has a central and highly strategic role. The spirit of the Islamic education curriculum is *akhlaq*. The motivation for adopting Islamic education in Indonesia is *akhlaq*. The *akhlaq* is the basis of the complete Islamic education curriculum. The Islamic education curriculum would be devoid of meaning without *akhlaq*. Therefore, the establishment of a curriculum for Islamic education is highly dependent on *akhlaq*.

Keywords: *Akhlaq*, character, Islamic education, curriculum.

INTRODUCTION

Akhlaq education in educational institutions in the country is believed to play an important role in shaping students' personalities in accordance with the expected moral values. The moral values that are expected to be embedded in students are noble values (*al-karimah*) which later can fortify students from bad values (*al-madzmmumah*). The possession of noble moral values is the core goal of *akhlaq* education at various levels of formal educational institutions (Jerome et al., 2019). *Akhlaq* education for students at the two secondary education institutions is considered very important because the psychological development and age of students at the two secondary education institutions have distinctive characteristics, which require understanding and accepting moral values as the basis for the development of children attitudes and behavior (Suhid, 2009).

As is known, in a child's life, two processes occur continuously, the process of growth and development. These two processes occur interdependently or depend on each other and cannot be separated. Growth is intended to indicate an increase in body size and pure physical function. Changes in size due to an increase in the number or size of cells, for example, increasing height, weight, and body muscles, are growing rapidly. Meanwhile, the developmental process shows a certain process that goes forward and cannot be repeated. In human development, some changes are more or less permanent and cannot be repeated. Development refers to changes in a steady and progressive direction.

Adolescence is a period in human life whose age limits and roles are often not very clear. Adolescence is often considered a transitional period in which the child no longer wants to be treated as a child, but judging from his physical growth, he cannot be said to be an adult. Adolescence is also known as the period of storm and stress; as he said: Adolescence is a period full of complexity, and often adolescence is called the *Sturm und Drang* or storm and stress period (Ryan, 2012). These two terms emphasize that adolescence is a period full of stress and problems because adolescence is a period of transition from childhood to adulthood. During this transitional period, physical changes occur, for example, the development of secondary sex characteristics that give rise to feelings of being strange, odd, and different from other people. Feelings that are strange, odd, and different will cause feelings of dissatisfaction with yourself (Baehr, 2017). The dissatisfaction with the physical condition shows that the teenager rejects his own body. This situation greatly affects the self-confidence and self-esteem of adolescents. So physical changes during adolescence are a source of the formation of one's self-confidence and self-esteem. In addition, during adolescence, there is also a change in roles, namely from dependence on parents to independence (Kohlberg, 1977).

At this time, adolescents are easily influenced by the environment and as a result will appear disappointed and suffering, increased conflict and conflict, dreams and fantasies, courtship and romance, alienation from adult life, and cultural norms. Adolescence is a time to find an identity. Individuals want to be recognized for what they can produce for others. If the individual succeeds in this period, a condition called identity reputation will be obtained. If it fails, it will experience identity diffusion or blurring of identity. Adolescence is a very decisive period because children experience many psychological and physical changes at this time. The phases of adolescence are between the ages of 12-21 years, with the division of 12-15 years, including early adolescence, 15-18 years, including middle adolescence, and 18-21 years, including late adolescence. During adolescence, physical growth changes more rapidly than during childhood and adulthood. In this phase, adolescents need

more nutritional intake so that growth can run optimally. The physical development of adolescents is seen in the legs and hands, the bones of the feet and hands, and the muscles of the body growing rapidly (Shoshani & Slone, 2013).

When a child enters puberty, which is marked by the first menstruation in young women or changes in voice in young men, he undergoes enormous changes biologically. Puberty makes a child suddenly have the ability to reproduce. The child has started to think critically so that he will fight back if his parents, teachers, and environment, still regard him as a child. They will not accept being prohibited from doing something by an older person without giving a logical explanation. For example, teenagers eat in front of the door, then their parents forbid them, saying “abstain.” Teenagers will ask why it shouldn't be done, and if the parents can't give a satisfactory answer, they will do it anyway. If teachers/educators and parents do not understand how teenagers think, the result will be juvenile delinquency in fights between students (Park & Peterson, 2006).

In the view of Jean Piaget, an expert on cognitive development, children have a stage of cognitive development that is the last and highest period in the growth stage of formal operations (Suparno, 2008). Ideally, teenagers already have their mindset in trying to solve complex and abstract problems in this period. Teenagers' thinking abilities develop so that they can easily imagine many alternative solutions to problems and their possible consequences or results. Their logical and abstract thinking capacity develops so that they can think multi-dimensionally like scientists. Teenagers no longer accept information as it is but will process it and adapt it to their own thinking. They can also integrate past and present experiences to be transformed into conclusions, predictions, and plans for the future. With these formal operational skills, teenagers can adapt to their surroundings.

Emotions in children are believed to be still unstable because it is closely related to hormonal conditions. They can't control their emotions well. At one time, they will look very happy but suddenly become sad or angry, for example, in teenagers who have just broken up or are offended by their feelings. Teenagers' emotions are stronger and more overpowering than realistic thoughts. When doing something, they just follow their ego in themselves without thinking about the risks that will occur.

Childhood is a period in which a person begins to wonder about the various phenomena that occur in the surrounding environment as the basis for the formation of their self-worth. Elliot Turiel states that adolescents begin to make their own judgments in dealing with popular problems related to their environment, for example: politics, humanity, war, social conditions (Blake & Pope, 2008). Teenagers no longer accept the rigid, simple, and absolute ideas that are given to them

without rebuttal. Adolescents begin to question the validity of existing ideas and consider more alternatives. Critically, adolescents will do more external observations and compare them with things taught and instilled in them. Most teenagers began to see the existence of other “reality” outside of what had been known and believed. He will see that there are many aspects to seeing life and other thinking. The world becomes wider and often confusing for him, especially if he is accustomed to being educated in a certain environment during childhood.

Children's ability to think in the moral dimension (moral reasoning) develops because they begin to see discrepancies and imbalances between what they first believed and the reality around them. They then need to question and reconstruct their mindset with a new “reality.” This change is what often underlies the attitude of youth “rebellion” towards regulations or authorities that have been unanimously accepted. For example, if from childhood, a child is applying a moral value that says that lying is not good. In adolescence, he will question why the world around him allows the lie to thrive, even if the lie is considered good under certain conditions. It, of course, will cause a conflict of values for the child. This conflict of values in the child will gradually become a big problem if the child does not find a way out. The possibility of children no longer believing in the values instilled by parents or educators since childhood will be very large if parents or educators cannot provide logical explanations, especially if the surrounding environment does not support the application of these values.

Children are in the stage of growth and development in various aspects, which is why *akhlaq* education is considered very important for them. This phase of growth and development, especially cognitive and moral development, is very unfortunate if the development of noble moral values does not accompany it. Children's rapid growth and development should be accompanied by an effort to develop good character or morality for them (Huffman, 2017). That is one of the reasons why *akhlaq* education learning materials are considered important for children. In educational institutions, the *akhlaq* education curriculum is presented in different portions, substance, competency standards and basic competencies.

METHOD

This research is a literature review study, a study method that begins with a search for relevant concepts and theories from various journal articles and research reports. These concepts and theories are then reviewed, reflected, and analyzed and used to build a framework for thinking about *akhlaq* education in the Islamic education curriculum.

THE CONCEPT OF AKHLAQ EDUCATION

The term morality is often used for the same purpose as the words moral and ethics. Therefore, *akhlaq* education is also often intended for *akhlaq* education, ethics education or also value education. The following will examine the concepts of morality, morality, and ethics. Etymologically, the word morality (Arabic) is the plural form of the word *khuluqun*. *Khulq* in the Al-Munjid Dictionary means character, temperament, behavior or character (Ma'luf, 1986). Morality is character, behavior, character, knowledge related to good or bad human behavior (Miskawaih, 1978).

In *Dâ'iratul Ma'ârif*, "*Akhlaq* is the qualities of an educated human being" (Al-Maqshud & Al-Ghany, 1993). From the above understanding, it can be seen that morals are traits humans carry from birth that are embedded in their souls and always present in them. According to their development, these traits can be born in the form of good deeds, called noble morals, or bad deeds, called despicable ones.

Ibn Miskawaih asserts that morality is a psychological thing or situation that encourages a human being to act happily without thinking and planning neatly (Miskawaih, 1978). Meanwhile, Ali Abdul Halim Mahmud said that the word "morals" indicates a number of natural traits in humans and a number of traits that are cultivated so that it seems as if this moral nature has two forms, the first is spiritual or psychological. The second is *zahiriyah*, manifested in the form of spiritual behavior (Mahmud, 1996). Al-Maududi, as quoted by Asmawati Suhid defines morals as human behavior that has existed since birth, which then becomes a norm that can be accepted by society, whether good or bad. For him, morality is good behavior that has become the custom of a person or group of people (Al-Maududi, 1980). Ahmad Amin said that morality is a habit of the will. This means that if the will is accustomed to something, then the habit is called morality (Amin, 1993). In *Al-Mu'jam al-Wâsit* the definition of morality is stated as follows: Morals are traits that are embedded in the soul, with which various actions, good or bad, are born, without the need for thought and consideration (Anis, 1997).

Almost the same as that understanding, Imam Ghazali defines morality as follows: *Al-Khulq* is a trait that is embedded in the soul that causes various kinds of actions easily and easily, without the need for thought and consideration (Al-Ghazali, A. H. M. ibn M., 1986). Thus, essentially *khulq* (character) or morality is a condition or trait that has permeated the soul and becomes a personality so that various kinds of actions emerge in a spontaneous and easy way without being made up and without the need for thought. If from this condition arises good and commendable behavior according to the view of the Shari'ah and common sense, then it

is called noble character (*al-akhlâq al-mahmûdah*) and vice versa; if bad behavior is born, then it is called despicable character (*al-akhlâq al-mazmûmah*).

Al-khulq is referred to as a condition or trait that has permeated and imprinted on the soul, because if there is someone who donates his property in rare circumstances for a purpose and suddenly, then this person is not called a generous person as a reflection of her personality. It is also required that an action be considered good if it occurs easily as a habit without requiring thought. Because if there is a person who forces himself to donate his wealth or forces his heart to remain silent when something arises that causes anger and it is tried seriously and thinks about it first, then this kind of person is not called a benefactor Ghazali, M., 1970).

By looking at the notion of science, namely knowing something according to its essence, and the notion of *khulq*, namely character, temperament, behavior or character, as mentioned above, moral science, viewed from an etymological point of view, is an effort to recognize a character, temperament and character, behavior or character of a person according to his essence. In the *Al-Kautsar* dictionary, the science of morality is defined as the science of manners. So, moral science is a science that seeks to recognize human behavior and then gives law/value to the act that it is good or bad following moral norms and morals. From the above understanding, it can be formulated that moral science is a science that discusses human actions and teaches good deeds that must be done and evil deeds that must be avoided in their association with God, humans and the creatures (nature) around them in their daily lives in accordance with moral values.

AKHLAQ EDUCATION AND ISLAMIC EDUCATION

Islamic education is a conscious and planned effort to prepare students to recognize, understand, appreciate, and believe in the teachings of the Islamic religion, accompanied by guidance to respect adherents of other religions in relation to inter-religious harmony so that national unity and unity are realized. Meanwhile, Islamic education is an effort to foster and nurture students so that they can always understand the teachings of Islam as a whole. Then live the goal, which in the end can practice and make Islam a way of life. Yusuf Abdurrahman defines Islamic education as a conscious effort of the older generation to transfer experience, knowledge, skills and skills to the younger generation so that later they become people who fear Allah (Uhibiyati, 2005). Meanwhile, according to A. Tafsir Islamic education is the guidance given by someone to someone so that he develops optimally following Islamic teachings (Tafsir, 1994).

Islamic education in educational institutions aims to grow and increase faith through the provision and fertilization of knowledge, appreciation, practice and experience of students about the religion of Islam so that they become Muslim human beings who continue to develop in terms of faith, piety, nation and state, and to be able to continue in their higher level of education

Thus, Islamic education is a human endeavor by way of guidance and coaching to help and direct the religious nature of the student towards the formation of the main personality in accordance with religious teachings. According to Ramayulis, Islamic education includes (1) *Tarbiyah jismiyah*, namely all forms of education in the form of fertilizing and nourishing the body and upholding it, so that it can overcome the difficulties encountered in the experience. (2) *Tarbiyah aqliyah* is the form of education and lessons that consequently educate the mind and sharpen the brain, such as arithmetic. (3) *Tarbiyah adabiyah*, namely all forms of practice or in the form of theory whose form is to increase the mind and improve temperament. *Tarbiyah adabiyah* or character education/morals in Islamic teachings is one of the main teachings that must be taught so that people have/carry out noble morals exemplified by the Prophet (Ramayulis, 2008).

The principle of Islamic education is upheld on the same basis and stems from a philosophical Islamic view of the universe, humans, society, science and morals. The Islamic view of these problems gave birth to various principles in Islamic education. The principles of Islamic education are: First, the principle that departs from nature according to Islam. Second, Islamic education stands on the principle that humans have three essences, namely: (1) nature, (2) the unity of spirit and body; (3) freedom of will.

In the perspective of Islam, humans are essentially inseparable from religion. That is human nature. Indeed, not a few people believe that if knowledge and technology are more advanced, and if humans have been able to overcome various fears when dealing with terrible natural phenomena, then religion will be increasingly abandoned, because the role of religion is seen as increasingly insignificant. This view can be found in three stages of human culture's development: the mystical stage, the ontological stage, and the functional stage.

The mythical stage is the attitude of humans who feel themselves surrounded by supernatural forces around them, namely the power of the gods of the universe. The ontological stage is the attitude of humans who no longer live under the siege of mythical power, but freely want to examine all things. Humans began to distance themselves from everything that used to be considered a siege. He began to compile a teaching or theory about the basic nature of things (ontology) which then produced science. The next stage, namely the functional stage, is the attitude and

nature of the mind that is increasingly visible in modern humans. He is no longer so fascinated by his environment (mythical stage), he no longer takes distance from the object of his research (ontological stage). He wants to establish new relationships. He has been able to control and conquer the surrounding environment. Because it has reached the functional stage, the function and existence of religion is getting lost. According to the theory of three stages of human cultural development. But in reality, no matter how high the progress that humans have made, and no matter how much humans have been able to master the natural environment, so that the feeling of fear of the terrible nature is getting lost; it turns out that the human need for religion does not decrease, in fact there is a tendency that the more modern human society is, the stronger the need for religion.

Why is that? Because religion is human nature, humans can never be separated from their nature. Separating religion from humans is tantamount to separating humans from their thoughts, lusts, and all the nature that exists in humans. That is more or less the meaning of the word of Allah in the letter Ar-Rum verse 30: So turn your face straight to the religion (of Allah); (stay on) the nature of Allah who has created man according to that nature. There is no change in the nature of Allah. (That is) the straight religion; but most people do not know, (Q.S. Al-Rum:30).

Fitrah is following the basic nature of humans who are bound by agreements, that humans accept God as the God to be worshipped. Allah said: So verily We will inform them (what they have done), while (We) know (their condition), and We are not far (from them). (Q.S. Al-A'raf: 7). Thus human nature is to believe in the existence of God as God. Human nature to believe in God means that humans have the potential to actualize God's attributes in humans which must be accounted for as a mandate from God in the form of worship. Worship is also the purpose of human creation. Allah further stated: Verily Allah and His angels pray for the Prophet. O you who believe, pray for the Prophet and salute him. (Q.S. Adz-Dzariyat: 56)

In terms of the body, some human characteristics are the same as animals, both have the urge to develop and defend themselves and produce offspring. But in terms of the human spirit is completely different from other creatures. God perfects human events by blowing the spirit into the human body structure to receive it. Allah said: So when I have perfected the event, and have breathed into it my (creation) spirit, then submit to it prostrating yourself. (Q.S. Al-Hijr: 29)

With the spirit that is breathed into humans, humans live and develop. The spirit has two powers, the power of thinking, called *aql* and the power of feeling, called *qalb*. With the power of human reason acquire knowledge, pay attention and investigate the natural surroundings. With the power of the human heart trying to

get closer (*taqarrubb*) as close as possible to God. In Islamic history these two powers were developed. The philosophers are more developed *aql* than *qalb*. Sufi scholars, on the other hand, develop the heart more than the intellect, with a spirit that has these two powers, humans have the potential (*fitrah*) to actualize God's attributes into themselves and have a tendency to seek God, love Him and worship Him. With the human mind, they are ready to know Allah, have faith and worship Him, acquire knowledge and use it for the welfare of life. With the human heart to distinguish between good and evil.

Humans have the character of free will to own and decide their own behavior. Freedom as a human characteristic includes various dimensions such as freedom in religion, action, opinion, choice, thought, expression, etc. Allah asserts: There is no compulsion to (enter) religion (Islam); Indeed, the right path has become clearer than the erroneous path. Therefore, whoever disbelieves in *Thaghut* and believes in Allah, then indeed he has clung to a very strong knot that will not break. And Allah is All-Hearing, All-Knowing. (Q.S. Al-Baqarah: 256). Allah says, "And it is He who stretched out the earth and made mountains and rivers in it. And made in him all the fruits in pairs, Allah closed the night to the day. Verily in that are signs (of Allah's greatness) for a people who think. (Q.S. Al-Ra'd: 3).

Although humans are given freedom, this freedom is not absolute in that they are able to do whatever they want at the time and place they want. Freedom in Islam is bound by a sense of responsibility, does not impede the freedom of others, religious and moral values adopted by the community, applicable laws, togetherness, justice and logic. The implication in education is that the achievement of the goals of Islamic education is that the student factor is an absolute must. For an educator to succeed in education, a clear concept of the characteristics of nature is needed. Although we recognize the role of the environment in education, the environment is not the only determining factor. Human nature needs to be developed in order to strengthen the relationship between humans and their Creator. Human character consisting of body and spirit with the power of reason and heart needs to be developed in education to balance religious and *akhlaq* education. It is not done with empirical science, nor philosophical rational approach to find out about human concepts, basic character, and characteristics, because such an approach does not touch the essence and true nature of human beings. Therefore, a Qur'anic approach (guidance of revelation) is needed, while an empirical and rational philosophical approach is only needed as a way to understand revelation whose truth is absolute.

Second, the principle of integral and integrated. Islamic education does not recognize any separation between science and religion. The unification of the two education systems is a requirement of the Islamic faith. Allah in the doctrine of Is-

Islamic teachings is the Creator of the universe including humans. He also sent down the laws to manage and preserve it. The laws concerning the physical world are called the *sunnah* of Allah. Meanwhile, the guidelines for life and the laws for human life have also been determined in religious teachings called the *deen* of Allah, which includes *aqidah*, sharia, and morals. Both the physical world and its rules in the form of the *deen* of Allah are both signs of Allah's existence and greatness. So, both verses of Allah, although the first is found in the universe while the second is found in revelation. The first is called the verses of *al-kauniyah* and the second is called the verses of *al-tanziliyyah* or *qauliyah*. The study of ayat *al-kauniyah* is carried out in physics, geology, geography, biology, and so on. While the study of the order of human life in the form of developing knowledge from verses in the form of *tanziliyyah* guidelines for human life is carried out in legal science, political science, sociology, psychology, economics, anthropology and so on which are included in the social sciences and humanities.

Thus, all branches of science, including religious science, which are the results of the study of the two types of Allah's verses, are actually Islamic sciences, as long as they are realized and carried out in the context of developing an understanding of science later on, there will be Allah's verses. If in the development of science later there are differences or contradictions between the results of scientific research and God's revelation, one of two things will certainly happen; (1) scientific investigations that have not yet arrived at objective scientific truth, or (2) we misunderstand the verse concerning the object of research.

The implication in education is that in Islamic education there is no justification for the dichotomy of education, namely between religious education and general education. Students must be able to understand Islam as a total way of life that can regulate various aspects of human life. If the dichotomy is unavoidable, at least an educator must be able to make a change in orientation to recognize the concept of "science" which is directly linked to religious propositions and vice versa, religious teachings are correlated with science so that students' insights are integrated into religion and science.

Third, the principle of balance. A comprehensive Islamic view of all aspects of life embodies a balance. Several principles of balance underlie Islamic education, namely: (1) balance between worldly life and the hereafter; (2) balance between body and spirit; and (3) balance between individuals and society. Islam places a heavy burden of obligation on the shoulders of Islamic education in its truest sense. Because the results, good or bad, will be felt by the people of today and generations to come. The results will range from the glorious ones, namely the progress and

prosperity of mankind. The progress to be achieved by Islamic education is a beautiful life in this world and in the hereafter. Allah says: O mankind, worship your Lord Who created you and those before you, so that you may become pious. (Q.S. Al-Baqarah: 21)

The progress to be achieved in Islamic education is not measured by mastery or supremacy over all worldly interests alone, but to the extent to which worldly life provides assets for life in the hereafter. In contrast to education in the West, which starts from the philosophy of pragmatism which measures truth according to the interests of time, place, situation and stops at the concept of utility, which starts from its educational philosophy, namely the concept of utility, which is measured from worldly interests. Therefore, the function of education is not to develop human beings so that they can lead a happy life in this world and in the hereafter.

Following human characteristics as mentioned earlier, Islamic education seeks to develop all aspects and strengths that exist in humans in a balanced way. Education that does not exaggerate one element thereby reducing the rights of the other elements. By developing all aspects (body, *aql* and *qalb*) Islamic education is not like the ancient Greek education which focuses on physical education, nor is it like Augusticism education which prioritizes purely psychological aspects by turning off physical desires. It is undeniable that humans are born into this world equipped with different tendencies of imagination and reason. This difference in psychology is called *al farq al fardiah* which includes physical and psychological aspects. Allah's Word: Do not make other gods besides Allah, so that you will not be blamed and not be abandoned (Allah). (Q.S. Bani Israil: 22)

Islamic education pays attention to individual differences as one of the factors that must be considered in preparing educational programs. This principle is based on the philosophical view that the purpose of education is essentially to develop children's physical and psychological aspects. The fact shows differences in the potential brought by children in these two aspects. Therefore, Islamic education is responsible for the development of each individual child according to their respective potentials and talents. On the other hand, Islamic education also tries to develop social aspects in the form of love, respect for fellow Muslims. Feelings like that when it is embedded in a person's soul can lead to positive actions in the form of helping and keeping away everything that can harm others. Allah explains: Verily the believers are brothers, so make peace between your two brothers and fear Allah so that you may receive mercy. (Q.S. Al-Hujurat: 10).

The implication in the world of education is that in the formation of a harmonious personality as the ultimate goal of Islamic education, the principle of balance must be considered. A person is said to have a harmonious personality, if all its

aspects work in balance. Therefore, Islamic education based on the principle of balance will help the achievement of these educational goals appropriately. It is recognized that many factors influence the formation of personality, such as the family environment, the community environment, the natural surroundings, the culture in which the students are located plus the factors of the students themselves. However, among these factors, the education factor is more dominant.

Fourth, universal principles. This principle means a holistic view of religion, people, society, and life. The religion of Islam, which is the basis of Islamic education, is universal in its views and interpretations of existence, the universe, and its views on life. He emphasizes the view that unites the spirit and the body, between the individual and society, between the world and the hereafter. Based on this principle, Islamic education aims to open, develop, and educate all aspects of the human person, his potential, and all his powers. Also develop all aspects of life in society and develop and improve cultural, social, economic, and political aspects; and strive to participate in solving the problems of today's society and be prepared to face the demands of the future and preserve its history and culture.

According to Asy-Syaibani, based on this principle, Islamic education should cover all aspects of the human personality and should see the human being with a comprehensive view consisting of aspects of the soul, body, and mind, so that later Islamic education is directed at physical education, education soul, and intellectual education.

Fifth, the dynamic principle. This principle emphasizes the dynamics of education, especially those related to the goals or competencies to be achieved, the educational curriculum, and learning methods, even Islamic education always renews itself and develops it. It responds to the needs of time and place (spatio-temporal) as well as the demands of social development and change. Likewise, he responds to the interests of individuals, society, and Islamic law. One of the ways to reform education is by conducting research in the field of education. Education seeks to bring about the desired changes in individual behavior and the state of society. Because education is a process of behavior change, it requires dynamics. The implication in education is to establish a tiered educational institutional system from elementary, secondary and tertiary levels, which describes a model of the process of human development step by step towards higher developmental abilities.

AKHLAQ IN ISLAMIC EDUCATIONAL CURRICULUM

The curriculum is interpreted in various ways, the historical development of curriculum theory also causes changes in the perspective of the curriculum. Ini-

tially, the curriculum was defined as a set of experiences and actions that must be passed by children and adolescents as desired by educational institutions as representatives of the state. Bobbitt, for example, defines the curriculum as “a series of things which children and youth must do and experience, by way of developing abilities to do the thing will that make up the affairs of adult life” (Slattery, 1995). In line with Bobbitt, Caswell and Campbell interpret the curriculum as “all the experiences children have under the guidance of teachers” (Caswell & Campbell, 1935). A similar understanding is put forward by Saylor and Alexander, “the total effort of the school to bring about desired outcomes in school and out-of-school situation... Curriculum includes all learning opportunities provided by the school” (Saylor & Alexander, 1974).

Peter F Oliva identified the meaning of curriculum from various views of educational philosophy, which he concluded as follows: (1) curriculum is that which is taught in school; (2) curriculum is a set of subjects; (3) curriculum is content; (4) curriculum is a program of studies; (5) curriculum is a set of materials; (6) curriculum is a sequence of courses; (7) curriculum is a set of performance objectives; (8) curriculum is a course of study; (9) curriculum is everything that goes on within the school, including extra-class activities, guidance, and interpersonal relationships; (10) curriculum is everything that is planned by school personnel; (11) curriculum is a series of experiences experienced by learners in a school; (12) curriculum is that which an individual learner experiences as a result of schooling (Oliva, 1982).

In line with the concept of decentralization of education in many countries accompanied by the development of the concept of student-centered learning, the perspective on the curriculum has also changed, although curriculum experts still do not have a uniform definition of the curriculum concept. Some of the notions of curriculum that have developed in the past few years are stated by Harvey B Alvy who defines curriculum as: Planned and unplanned concepts, content, skills, work habits, means of assessment, attitudes, and instructional strategies taught in the classroom and the variety of school activities in and out of class that influence the present and future academic, social, emotional, and physical growth of students (Alvy, 2002). Alvy's understanding views the curriculum concept more broadly including planning concepts, content, skills, work habits, ways of assessing, attitudes, to learning strategies. A broader and systematic meaning of curriculum was put forward by GJ Posner who interpreted the concept of curriculum in relation to the seven components that must exist in the curriculum, namely: The scope and sequence with a matrix of themes and levels; syllabus as a plan for an entire course with rationale, resources, and evaluation; content outline or a list of topics in outline form;

standards, or a list of knowledge and skills required for completion; textbooks; course of study, or a series of courses a student must take; and planned experiences (Posner, 2004).

The meaning is more or less that the curriculum is scope and sequence with a matrix of themes and levels; syllabus as a plan for the whole lesson containing reasons, sources, and evaluation; outline of contents or list of topics in the form of outlines, standards, or lists of knowledge and skills required to complete; textbook, course of study, or series of courses in which a student must take, and planned experiences. Meanwhile, William F. Pinar et al identified at least eight curriculum definitions, namely: (1) curriculum is such “permanent” subjects as grammar, reading, logic, rhetoric, mathematics, and the greatest books of the Western world that best embody essential knowledge. ; (2) curriculum is those subjects that are most useful for living in contemporary society; (3) curriculum is all planned learnings for which the school is responsible; (4) curriculum is all the experiences learners have under the guidance of the school; (5) curriculum is the totality of learning experiences provided to students so that they can attain general skills and knowledge at a variety of learning sites; (6) curriculum is what the student constructs from working with the computer and its various networks, such as the Internet; (7) curriculum is the questioning of authority and the searching for complex views of human situations; (8) curriculum is all the experiences that learners have in the course of living (Phenix, 1975)

The curriculum as an arrangement that contains structures and systems refers to the Beauchamp curriculum concept which sees the curriculum not only as a plan but also as a system (as a system). As a system, the curriculum is “consistent of three interactive components: personnel involved in curriculum making; organizational procedures necessary to produce, implement, evaluate, and modify curriculum; and maintenance required to keep a curriculum system functional” (the curriculum consists of three interactive components: personnel involved in curriculum creation, organizational procedures required to produce, implement, evaluate, and modify curriculum, and maintenance required to keep the curriculum system functional).

The core of the curriculum as a goal seems to refer to the concept of outcomes proposed by Popham and Baker. For both, the curriculum “should be viewed as ends or terminal objectives” (Baker, 2005). The core curriculum as content, material and subject matter refers to the curriculum concept “as content or subject matter” in the view of Hutchins, Bestor, Phenix, and Oliva. The concept of regulating the “content” contained in the curriculum definition in the National Education System Law is indeed not exactly the same as that proposed by the experts, but that the cur-

riculum must contain subject matter or content according to certain disciplines does refer to the concept of “curriculum as a content or subject matter” Hutchins, Bestor, and Phenix. Hutchins, for example, asserts that “permanent studies (the rules of grammar, reading, rhetoric, logic, and mathematics) and great books of the Western World should be comprised of the curriculum”. Like Hutchins, Bestor stated that “curriculum was disciplined study in grammar, literature and writing, mathematics, science, history, and foreign language”. Bestor continued that “... the curriculum should consist basically of disciplined study in five great areas: (1) command of the mother tongue and the systematic study of grammar, literature, and writing, (2) mathematics, (3) sciences, (4) history, and (5) foreign languages. Likewise, Phenix asserts that “the determination of curriculum should consist of knowledge from disciplines and a guided recapitulation of the process of inquiry”. Meanwhile, the curriculum concept that contains learning strategies is close to the core curriculum as stated by Oliva as a set of materials or a program of studies (Hutchins, 1963).

The curriculum element that has not been seen in the curriculum definition according to the National Education System Law is the concept of curriculum as experience (curriculum as experience). In fact, the concept of curriculum as an experience has received serious attention from educational thinkers. Caswell & Campbell, for example, state that students should acquire “experiences” designed by educational institutions, which is the curriculum. Both believe that, “the curriculum was comprised of the experiences that students have under the school's guidance”. Then Smith, Stanley and Shores emphasized that the curriculum is nothing but a series of learning experiences, which aim to discipline children and youth in their groups through thinking and acting exercises, as he said, “curriculum was for the purpose of disciplining children and youth in group”. way of thinking and acting” (Caswell & Campbell, 1935).

In the structure of the Islamic education curriculum, *akhlaq* education occupies a position that is not only central but also very strategic. *Akhlaq* education is the spirit in the Islamic education curriculum. *Akhlaq* education is the motivation for implementing Islamic education. *Akhlaq* education is the foundation for the entire Islamic education curriculum. Without *akhlaq* education, the Islamic education curriculum will be meaningless. The existence of an Islamic education curriculum is very dependent on *akhlaq* education.

In the Islamic education curriculum structure, *akhlaq* education is the main step in shaping one's character to grow into a person who is polite and has a clear heart to avoid being hard-hearted. Therefore, *akhlaq* education is the responsibility of everyone in shaping the personality in everyday life.

From the perspective of Islamic education, morals and knowledge are equally capable of being transmitted to others. However, transmitting good morals is much more useful than transmitting knowledge. Because if an educational institution transmits knowledge to someone but it turns out that that person actually uses it in a way that harms others, the consequences can be fatal. In addition, with the existence of *akhlaq* education, educational institutions have contributed to strengthening the individual identity of students.

CONCLUSION

Akhlaq is the core of Islamic education. In the structure of the Islamic education curriculum, *akhlaq* occupies a position that is not only central but also very strategic. *Akhlaq* is the spirit in the Islamic education curriculum. *Akhlaq* is the motivation for implementing Islamic education. *Akhlaq* education is the foundation for the entire Islamic education curriculum. Without *akhlaq*, the Islamic education curriculum will be meaningless. Therefore, the existence of an Islamic education curriculum is very dependent on *akhlaq*.

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