Spirituality And Sekularity

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SPIRITUALITY AND SECULARITY: LOOKING FOR INTEGRATION FORMAT SCIENCE FOR CONSTRUCTION OF ISLAMIC EDUCATION CURRICULUM

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Abstract

Spirituality and secularity in finding science formats for the construction of Islamic education curriculum are of concern to Islamic education experts. Because empirically, learners do not reach the top of the source of knowledge. So that displays human beings firmly material and physical but dry spiritual life. There is a dichotomy between religious and general knowledge. Each runs alone in the realm and duties of each. On the one hand, the science of religion is assigned to build the spiritual learners. While general science more prepared human skilled in the development of science and technology, further highlight the value of secularity. Then the solution offered within the scope of Islamic education is to reformat the Islamic education curriculum. Then The extent to which the curriculum in carrying out the above mandate and integrating the spiritual and physical values depends on how much commitment together and formulate both aspects.
Keywords: Secularity, Spirituality and Curriculum.

A. Introduction

The general public's view that success is more emphasized to the materialistic. While the spiritual value is often ignored and does not become the benchmark of success in the world. In another group, there are some people who avoid the needs of a physical world. Preoccupy uzlah (solitary). Within the scope of Islamic education, there is still a group of two adherents above. On one side the curriculum is dry with secularity values. That should be used for the needs of life in the world. On the other hand, the loss of spiritual values. Man is like a living robot, which works like a machine, dries up divine values. Conceptually Islam does not recognize the dichotomy of Islamic education. Because all knowledge comes from God. But at the application level, the Islamic education curriculum is dichotomized.

With the reality above, the integration of secularity and spirituality in the Islamic education curriculum becomes inevitable. Blending worldly and ukhrawi between imtaq and science and technology became the main pillar of forming and developing the curriculum of Islamic education yag solid. The integration of the two poles becomes obsessed with implementing universal Qur'anic desires. Explores the explicit and implicit meanings of every dimension contained in the verse of Allah both qauliyah (Quran) as well as kauniyah (nature and creation).

B. Understanding Secularity, Spirituality and Curriculum

Secularity comes from secular earthly, separating worldly affairs from religion. (Sunarto, 2008: h.439). Secularity also means worldly life(Nasional, 2008:1246).

. The secular word comes from the Latin word saeculum which contains two connotations. The first relates to "time and the second location." The meaning of time is present or present. While the location is the world. So the secular meaning is related to the world and is not related to the teachings of religion. The basis of the word secularity and secularism is derived from the same root. But have a different purpose(Asifiati, vol. 02: 141).

Whereas Spirituality comes from a spiritual word something related to or that is psychological (inner spiritual). That is prioritizing spirituality (Nasional, 2008: 1246). While the origin of the word of Spirituality comes from the Latin word spiritus which means spirit, soul and spirit. From the Latin word is formed the French word L'espirit and the word la spirituality. From this word, the English word spirituality. Which in the Indonesian language became the word Spirituality (Hardjana, 2005: 64). Man is a creature equipped with two demands of body and spirit. If the spirit has the power of divine value, then the condition will affect the body and all the sense organs. Serves to the benefit of worship to God. It is because of the purity of the soul that can detect the existence of God in the true sense. Implemented in everyday life and it affects the perspective of things. The higher the person's spirituality, the more honed the soul of devotion and the clearer the purpose of his life Abdul Mujib dan Yusuf Mudzakir said: the will to meaning, the meaning of lifeand the meaning life (Mudzakir, 2000: 325).

The curriculum is a major part and an important element in education. He is the heartbeat of the proceedings and results as expected. The words of the curriculum have been known in the world of education and are a familiar term. Etymologically, the curriculum is derived from Greek, which is a courier which means runner and care which means a place of race. Thus, the term curriculum derives from the sports world in ancient Roman times containing the sense of distance that must be travelled by the runner from the starting line to the finish line (Ramayulis, 1994:61). In Arabic, the word curriculum can be expressed by the word manhaj which means the bright path that human beings pass through on various spheres of life. The curriculum is also defined as the subjects that are taught to the school of education(Nasional, 2008:762). The term curriculum is then used to indicate about all the subjects being studied as well as all the experiences to be gained as well as the activities that

the child should perform (Arifin, 2014: 78). The curriculum in the concept of Islamic education is: As a light (al-Man-haj) pass by educators, to develop knowledge, skills and attitudes (Al Syaibani, 1979: 478).

C. Islam As Inspirational Religion In Demanding Science

Since the Koran was revealed to the Prophet for the benefit of mankind. Then the essence of human presence gets a definite way on how to articulate its function well[1]. So the main command used in helping his creatures seek the essence of God's existence is to study science. Philosophically all knowledge comes from Him. This universal value which, according to the author first understood as an applicative action and conception. Where in the excavation of science either through ratio (Ramayulis, 2015: 104) or sensory all as the process of tawheed Allah (Agama RI. 2009)(Katsir, 2006:402). Because in addition to the human presence on earth also he has spread the universe for review. As with the cues contained in the Qur'an. The universe (Universum, cosmos, ulkaum) is a reality faced by humans, which until now only a small part can be known and revealed by humans. The biggest part is still a mystery. Ramayulis mentions some verses that tell us to think about this universe,(Ramayulis,2015106).That is the word of Allah SWT: Meaning: Say: "Notice what is in the heavens and the earth does not benefit the sign of Allah and the apostles who warn the unbelievers." 10: 101) Meaning: You do not notice that Allah puts the night into the day and puts into the night and he subjugates the sun and the moon each to the appointed time, and the truth is that Allah knows what you do. 31:29)

With the spirit of science, has become one source to know God. So the principle of study in the final phase glorifies God. A Muslim scientist in digging science relies on the giver of knowledge. So spiritual values become an integral part of the science. Muslim scholars are aware that the Qur'an is a source of knowledge. When researched and studied maturely gave birth to science. At the same time, it affects conscience(Qomar, 2005: 127).This is where the role that the concept of science comes from God and all of them gave birth to the character of ulul albab. That leads to humility before the Creator. Based on the above explanation that science is essentially a gift of God and ultimately conveys man to his Robb. In the corridor of Islamic education philosophy perspective, it is necessary to construct a tauhid-based education curriculum to direct that noble goal. The divine value becomes a compound in every science studied. So that is contained in the curriculum in addition to

meeting the value of the elements of the world also ukhrowi. The integration of these two aspects is historically and apolitically undiscovered comprehensively.

D. The Purpose of Islamic Education

For Islamic education curriculum to have a clear basis and direction, the first, understood in advance the goal of Islamic education at the top level. So there is a continuity line from upstream to the estuary of Islamic education(Achmadi, 2010: 92). According to Sikun Pribadi, the purpose of education is a core issue in education. To formulate educational objectives by the ideal concept of Islamic education, there are three mandatory educational functions that are normative, among others(Achmadi, 2010: 93):

1. Provide direction for the education process
2. Motivating education activation because basically the purpose of education is the values that want to be achieved and in internalisation on children or the subject of students.
3. Purpose of education is a criterion or measure in the evaluation of education.

To fulfil the first and second functions, the purpose of education should be formulated by ideal values which are believed to elevate the dignity of human beings, namely the ideal values that serve as a frame of mind and act for a Muslim as well as a worldview. The highest goal of Islamic education is to be a servant of Allah and deliver the subject of education to be khalifah fil ard (deputy of God on earth). Abdurrahman An Nahlawi mentions a divine purpose. It is clear here that all educational attitudes at the terminal end up introducing people to their Lord. Whatever science is acquired essentially find the greatness of God (Achmadi, 2010: 93-98). So there is a sense of servant sincerity. Thus religion and science can run in rhythm, not away from each other. Based on the concept of monotheism in formulating the ultimate goal of education, will further facilitate the task of Islamic education. Although the empire Islamic educational institutions have problems in actualising this. Very reasonable Amin Abdullah criticized that Muslim graduates institutionalized in Islamic education so many circles because emerging smart clever who have passions greedy, corruption, nepotism, collusion and conscience are detached from common sense (Abdullah, 2006: 94). Results Education should give birth to students who are superior in material and immaterial. This is one that Al-Attas emphasizes. That the learned man is a good man.

That the learned man is a good man. The "good" he means here is adab in a comprehensive sense, which includes the spiritual and material life of a person (Daud, 1998: 174). Thus, it is understood that the whole orientation and the highest educational goals are mere to Allah. It will be easier to philosophically formulate other elements in the Islamic education curriculum, integrating secularity and spirituality.

E. Characteristics of Islamic Education Curriculum

The curriculum is one part of a series or educational network. From each of these networks to each other are interrelated. In the preparation of Islamic education curriculum, the philosophical values contained in it must be able to answer the needs of physical and spiritual. Because Islamic education is a process of creating a conducive environment that allows people as learners to develop physical (physical) and non-physical (spiritual) (Al Rasyidin,2008: 119). In the context of Islamic education philosophy, the preparation of educational curriculum is in line with the purpose of human life. So that science can be used in carrying out its function. Al Rashidin says that(Al Rasyidin,2008: 164):

1. Human nature as (a) Creation or creature created by Allah SWT. (b) Beings endowed with the potential of jismiyah and ruhiyah .., (c) creatures chosen as khalifah.
2. The human capacity in imitating the divine nature is summed up in al-maul al husna into him.
3. Adab or morals al karimah.
4. Al-Ilm, that is the science needed by human beings to be able to carry out the task of the Caliphate.
5. The Sunnah of Allah, that is the change and development of nature and human life where they are required to equip themselves with science.

In the preparation of the curriculum, Islam considers that the process is aimed towards the direction of monotheism or faith in Allah Almighty(Assegaf, 2011:110). Concerning that, the principle of curriculum drafting incorporates the above values while maintaining a physical need (Al Rasyidin, 2009: 88). The principles include (Sutrisno, 2012: 80):

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a. The curriculum is always associated with the value of education held, for example, related to the norms contained in Islam.

b. Be holistic, integral, and universal; it means to have unity with a variety of purposes, which relate to the economic, social, cultural, political, and ideological aspects of a State.
c. Equilibrium or equilibrium, meaning to direct the education of students towards physical and spiritual education, duniaw and ukhrawi, material and spiritual.
d. Marketable, that is easy and sold in the market, by the needs of the community.
e. Development of talents and interests that are commensurate with the needs of students.
f. Easy to apply in life.

This is what distinguishes Islamic education from secular education. Which separates religion from every meaning contained in every science. Errors in the preparation of the curriculum will lead to the failure of education (Ramayulis,2015: 310-311).The character of the Islamic education curriculum, how the charge of divine value as a source of knowledge, is integrated into the curriculum of Islamic education. According to Syaibani clear basic framework of Islamic curriculum, namely (Ramayulis,2015:311-312):

a. The basis of religion. This basis should be the spirit and the highest target in the curriculum. basis of religion in the Islamic education curriculum must be based on the Qur'an, Sunnah and other furu 'sources.
b. Basic philosophy. This basis guides the purpose of Islamic education philosophically so that the objectives of the content of the curriculum organization contain truth and a view of life in the form of values that are believed to be true, regarding ontology, epistemology and axiology.
c. Psychological basis. This basis provides a foundation in the formulation of a curriculum that aligns with the characteristics of the psychic development of learners. By the stage of maturity of his talents, pay attention to the skills of thinking and individual differences between one learner with another.
d. Social Foundations. This basis provides an overview of the curriculum of Islamic education reflected on the social basis that contains the characteristics of Islamic society and its culture. Good regarding knowledge. Ideal values, ways of thinking and customs, art and so on.

From the above explanation, it appears that Syaibani laid the foundation of religion in the main points as the basic framework of Islamic education curriculum. This indicates that

human beings are naturally innate. So whatever is done sacred essence is the front guard. Thus the divine value contained in the curriculum of Islamic education is philosophically assigned to deliver human beings to know the nature of life. Because in principle ethical values such as sincerity, truth and patience become for the inseparable in the learners. So the quality of his faith will become stronger (Mohd, 1998: 256). This spiritual value is what the Islamic education curriculum wants to develop while maintaining a secular need.

F. The Value of Secularity and Spirituality In Islamic Education Curriculum

The philosophy of Islamic education based on the Qur'an as the main source and automatically make the Qur'an as the main source in the preparation of the curriculum. Thus operationally Islamic education curriculum has two frameworks. The first monotheism and the second command read. The first frame deals with spiritual or spiritual needs. The second framework contains the material learned. Among the material content that can adjust the development of the times. Philosophical content, the material can predict what will happen. Material content is easily digested and implemented. Its content touches all aspects of humanity (jism, Aql, Qalb) and so on(Ramayulis,2015: 314). The needs of all human aspects are accommodated. Whether viewed as worldly needs and ukhrowi.

The Islamic education curriculum, consciously or unconsciously, reflects the needs of Jism, aqal, qolbu and balancing Between body and spirit. Empirically experiencing constraints in actualization. Often trapped in their respective realms. Secularity and Spirituality are on their own. Though both are like coins. These two things can be distinguished but inseparable. A seeker of knowledge will experience inequality when these two things are not "complementary". Thus the Islamic education curriculum, when using the point of view of the first Islamic educational conference, which contains knowledge grouped into acquired knowledge (knowledge of eternity) and perennial knowledge (knowledge obtained) also have the same responsibility. According to the actual author in concept and implementation occurs the separation between tasks and functions. It is not uncommon to find cases, a student who commits an error, who is pursued as a 'scapegoat' is a religious teacher, not a teacher in another field of science. Because the scientific material does not intersect directly with God. This can be seen from the vision-mission and goals expected by knowledge acquired knowledge. Herein lies the failure to understand ontologically the integration of the curriculum which contains secularity and spirituality.

The foundation of any curriculum of any science remains to include the spiritual values of the learners. Operationally a person who has finished deepening knowledge came to a sense of amazement to God. Creating man with all his systems. Organize it so that it gives birth to a sense of servanthood. The more he deepens, the deeper he is with God. This is what the tauhid-oriented curriculum requires. Because the philosophy of Islamic education based on the Qur'an as the main source, and automatically make the Qur'an as the main source in the preparation of the curriculum(Ramayulis,2015: 314). The essence of curriculum preparation is to implement the value of monotheism in every moment of life. The Word of God, meaning: Read in the name of your Lord. Creates a human and a blood clot. Read with, and your Lord Most noble, who taught man (human) by the intervening of kalam, He taught man what is unknown. (Surah: 96: 1-5)Ramayulis describes this verse in the dimension of Islamic education curriculum, among others(Ramayulis,2015: 316-317):

a. Read it! By reciting the name of your Lord who created "the pressure contained in this verse is the readability that is connected with the name of God as the creator. This is closely related to the science of naqli (perennial knowledge).
b. He created man from a clot of blood ". This verse encourages people to introspect, to investigate about him starting from the process of his incident. Humans are challenged and stimulated to express through imagination and experience (acquired knowledge).
c. "Read, And Your Lord is the Most Gracious, which teaches man to man what he does not know." Motivation contained in this verse is that humans are encouraged to make exploitation of the natural surroundings with the ability to read and write it.
d. From God's command to man reflected in the above verse, then developed in the form of sciences related to God's revelation contained in the Qur'an. Furthermore, developed about matters relating to the human self as God's creatures and relationships with the natural surroundings. The essence of reading in Allah's verse is essential "tawhid". Herein lies the curriculum of Islamic education. Because according to Islam all knowledge comes from God, but the way of delivery there is directly from God, and there is also through human thinking and sensory experience.

The discovery of the identity of human beings more easily obtained when the verses of God that contain qauliyah and kauniyah integrity in life experience. Nothing in this world is studied unless there is a "face of God", this is what distinguishes the group of atheist scientists from Muslim scientists. Atheist scientists only stop at the aspect of secularity.

While Muslim scientists continue the aspect of spirituality. Two different but intertwined poles. Because the main task of Islamic education philosophy is to provide a compass or direction of Islamic education objectives. An educational goal to be achieved must be planned (programmed) in the so-called curriculum (Arifin, 2014: 77).

Thus, the integrated curriculum in which there are physical and spiritual values (secularity and spirituality) is composed starting with knowing the concept of self or the essence of man in the world. As Muhammad Anwar says "The purpose of our life as Muslims is to worship, serve and worship Allah, that is, to serve Him must be in accordance with His will, all activities in human life should be in accordance with His guidance and rules, if the goal is realized, means provided and used for such purposes. All for the sake of dedicating themselves to God"(Anwar, 2015: 100-101). As Al-Ghazali's advice is for students to prioritize the cleanliness of their souls from impurities and disgraceful attributes(Madjidi, 1997: 96-97).

G. Conclusions

The Islamic Education curriculum is a path taken for its intended purpose. The curriculum is a law that is used to carry out the vision and mission outlined. In the Concept of Islamic Education Philosophy, the curriculum of heartbeat education. Because of the curriculum, the learners will be introduced to God. Any science that is learned, whether it is perennial knowledge or acquired knowledge, is all to glorify God. Science introduces the giver of knowledge. Herein lies the value of secularity and spirituality into a single coin that can not be nurtured but can be discerned. At the level of application of Islamic education curriculum has difficulty elaborating the curriculum. So according to the opinion of the writers of the stakeholders and educators first, have the same concepts and perspectives in the preparation of the curriculum. So that spiritual values are not dry when the material of science is directly not in contact with the Qur'an and Sunnah.

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