

## THE RELEVANCE OF THE Umayyah ISLAMIC EDUCATIONAL THINKING IN FORMING THE CURRICULUM HOLISTIC INDEPENDENCE

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### Abstract

*This research aims to determine the relevance of Umayyad Islamic educational thought in forming a holistic independent curriculum. The data collection technique in this research is through identifying discourse from books, papers or articles, magazines, journals, websites, blogs, or other information related to the title of the writing. The research method carried out here uses library research with discourse analysis. The research results show the relevance of Umayyad Islamic educational thought with the independent curriculum, including emphasizing Islamic religion-based teaching, emphasizing freedom of learning and critical thinking skills, emphasizing teaching moral values, developing creativity and innovation, and disseminating aspects of knowledge holistically. The conclusion of this research is that education today adapts to the more complex demands of the modern era. Educational thought in previous historical periods certainly had a big role in making a contribution to the world of education. Therefore, the current reforms must relate to the spiritual side so that a young generation is created that has skills, creativity, critical thinking and is religious.*

**Keywords:** *Relevance, Educational Thinking, Holistic*

### 1. INTRODUCTION

Islamic education is the most important thing for the people of a nation, because the level of education received by the people of a nation will determine how strong and prosperous the nation is (Wliyudin Hilmy Lutfy: 249). Education grows and develops along with the growth and development of Islam, this shows that education cannot be separated from its history. The Umayyad dynasty as the first dynasty as a century of expansion was carried away by problems related to conquest, consolidation and as a multinational and multicultural empire that was aware of its needs. Consciously pay great attention to educational issues. So that in turn the Umayyad dynasty was able to foster the development of various scientific treasures which are now of great benefit, especially for the European world which was able to explore and develop them (Ahmad Masrul Anwar: 47). Then the concept of independent curriculum education is also quite an interesting discussion to study, because almost every school institution currently uses an independent curriculum system, for this reason the researcher is trying to reveal an update regarding the relevance of the independent curriculum in future education. Umayyads.

Literally the word relevance comes from the word relevant which contains the meaning of related, related and harmonious (Paul Apartando: 666). Meanwhile, according to Sukamidanata, relevance itself consists of internal relevance and external relevance. Internal relevance is the existence of conformity or consistency between components such as objectives, content, delivery and evaluation processes. It could also be said in other words, namely regarding the integration between components. Meanwhile, external relevance is conformity with demands, needs and developments in society. (Nana Syaodih Sukmadinata: 150-151). Thought comes from the word thought, which means the process, method or act of thinking, namely using reason to decide a problem by considering everything wisely.

**THE RELEVANCE OF THE Umayyah Islamic Educational Thinking in Forming the Curriculum Holistic Independence***Ira Oktaria, Eva Dewi, Sahrul Mukhlis Lubis*

From the first aspect, thinking can be interpreted as the process of working the mind to see phenomena and try to find solutions wisely. Meanwhile, from the second aspect, thinking is the result of the *ijtihadi* process of human efforts to solve all the problems of life. The two ways of defining thinking are actually not different, at least both can be interpreted in one sense, namely that thinking is the result of intelligent efforts (*ijtihadi*) from the work process of the mind and heart to see phenomena and try to find solutions wisely. However, these two ways of defining will of course result in differences in the direction, focus and orientation of the discussion of Islamic educational thought. If thinking is defined as a process, then the direction, focus and orientation of the discussion of thinking rests on the epistemological exploration of that thinking. This means that the discussion about Islamic educational thought, for example, will discuss the position of Islamic educational thought compared to the philosophy and science of Islamic education. Meanwhile, if thought is defined as a result, then the direction, focus and orientation of the discussion of thought rests on exploring the history and treasures of that thought. Discussion about Islamic educational thought from this perspective means that it reveals the dynamics of the history of Islamic educational thought (Mahmud Tedi Priatna, 2005: 9-11).

Before Islam spread in Arabia, Arab society was familiar with scientific traditions that developed in a simple way. They really appreciate the heritage and culture of their ancestors with education based on oral methods and rote memorization. Writing is considered less important because it is thought to reduce memory and memorization abilities which are highly valued. After Islam entered, significant changes occurred in the social and educational fields. Rasulullah SAW had a special way of conveying knowledge, namely focusing on purifying human beliefs and morals. Education at that time was still simple, centered on the Koran and Hadith. The development of the concept of Islamic education was then continued by the companions of the Prophet, namely the Rasyidin khulafaur. Each leader had a unique educational policy, with the period of Islamic expansion starting especially during the time of Umar bin Khattab, who had a significant influence on Islamic education. Under the Umayyad government, which was founded in 661 AD, there was a transition of the center of intellectual activity from Medina to Damascus as the capital. Damascus, located at the crossroads of trade routes between Mecca, Medina and Syria, became the center of the development of Islamic educational thought.

The Umayyad government expanded into various regions such as Tunisia, Khurasan, Afghanistan, Kabul, and came into conflict with Byzantium. This expansion allowed for the exchange of culture and ideas between Arabs and cultures in the conquered regions, influencing the development of Islamic educational thought. The process of absorbing foreign thought into Islamic education, including scientific traditions from outside, became a transition period towards further development under Abasiyyah rule. This shows that the relationship from the early Islamic period to the Umayyad and Abasiyyah periods marks a continuous development in Islamic education, with influence from contact with Greek thought and other cultures (Syahrul Rambe: 92-95). During the Umayyad dynasty, there were several types of education, namely first, special education, education that was organized and intended for the children of the caliph and his officials. The place of the learning process is in the palace, the material taught is directed towards skills in holding control of government or matters related to the needs and requirements of government (Al-Ghazali: 334)

The following are some of the characteristics of Islamic education during the Umayyad period as expressed by Lan Gullis (Muchlis: 45-47). The main characteristics of the education style of the Umayyad period were that it was Arabic and authentically Islamic. This means that those involved in the world of education are still dominated by Arabs. Striving to Confirm the Basics of the Newly Emerging Islamic Religion. It is very natural for Islamic education in this early period of Islamic life to seek to broadcast Islam and its teachings. That is why during this period many territorial conquests were carried out in order to broadcast and strengthen religious principles. Priority on Naqliyah Sciences and Language. In this period, Islamic education gave

priority to naqliyah sciences which included religious sciences consisting of reading the Koran, tafsir, hadith, and fiqh, as well as sciences related to the sciences above, namely language sciences such as nahwu, language, and literature. The naqliyah and linguistic tendencies in the cultural aspects of Islamic education are in line with the first characteristic that education at this time has a genuine Arabic and Islamic style which primarily aims to strengthen the basics of religion. Showing Attention to Written Material as a Communication Medium. The writer of the letters was of the highest rank so this position was not given except to his family and friends. Writing Arabic became more important when carrying out offices in Islamic countries during the time of Abdul Malik bin Marwan. Al-Walid followed in the footsteps of his father, Abdul Malik, and changed the writing of the councils in Egypt to Arabic, which was previously the official language of Egypt. Thus, we find that at this time Arabization occurred in all aspects of life and Arabic was used as a language of communication both verbally and in writing throughout the Islamic region.

**Opening the Way for Teaching Foreign Languages** The need to learn foreign languages has been felt to be very necessary since the first emergence of Islam, although only in a limited scope. This happened as a result of Islam's interaction with other countries, as well as the increasing expansion of Islamic territory outside the Arabian peninsula. Thus, teaching foreign languages became a necessity for Islamic education at that time, even since the first emergence of Islam in order to fulfill the universality of the Islamic religion (rahmatan lil 'alamin). Using Kuttabs and Mosques One of the great services of the Umayyad Dynasty in the development of science was making the mosque a center for scientific activities, including poetry, history of previous nations, debates, and aqeedah and other teachings. During this time, many mosques were erected, especially in newly conquered areas. The Prophet's Mosque in Medina and the al-Haram Mosque in Mecca are centers of scientific study and are often visited by Muslims from various regions. The Umayyad dynasty had developed compared to the time of Khulafa ar-Rasyidin, which was marked by the splendor of scientific activities in mosques and the development of the Kuttab and Literary Council.

Educational thinking in the Independent Curriculum Curriculum is one of the learning programs formulated by the government which contains all kinds of learning activities related to teaching, guidance, training and other activities that support the achievement of success in learning (Mudasir: 1). Meanwhile, Merdeka Belajar is a policy program that has been launched by the Ministry of Education and Culture of the Republic of Indonesia (Kemendikbud RI), namely the Minister of Education and Culture, Nadiem Anwar Makarim. In the essence of freedom of thought, Nadiem Anwar is of the view that teachers must first have an independent spirit and then teach it to students. Thus, teachers must have a spirit that teaches maturely without any sense of pressure so that they are able to channel their knowledge to students appropriately. Nadiem said that this curriculum is the basis for learning. Learning in the Merdeka Belajar system considers that learning must be implemented using innovative learning models. Thus, of course teachers need to be encouraged to be able to apply various innovative learning models to enable students to learn more independently according to their abilities and potential.

Therefore, in order to realize this, teachers must have the ability to integrate information and communication technology in learning (Istiq'faroh Nurul: 3-4). The Merdeka Belajar curriculum, developed by the Minister of Education and Culture Nadiem Makarim, emphasizes the importance of applying the main principles of learning. One important principle is student autonomy in achieving educational goals, as well as the teacher's role as a facilitator. This principle emphasizes the active involvement of students in the learning process, where they are given the opportunity to express, develop their potential, and contribute to learning. Apart from that, the importance of contextualizing learning with students' lives and integrating various aspects of learning is also emphasized in the Merdeka Curriculum. These principles, as inspired by the views of Ki Hajar Dewantara, underline the role of teachers as facilitators and guides who

**THE RELEVANCE OF THE Umayyah ISLAMIC EDUCATIONAL THINKING IN FORMING THE CURRICULUM HOLISTIC INDEPENDENCE**

*Ira Oktaria, Eva Dewi, Sahrul Mukhlis Lubis*

encourage students' creativity and active participation in a conducive learning atmosphere (Akmal Rizki Gunawan Hasibuan, Assyifa Amali et al: 668-670)

Holistic The meaning of the word holistic as a whole in the Big Indonesian Dictionary is an anthropological view that sees humans as a whole, not separated between socio-cultural and biological aspects (KBBI). A holistic educational approach develops students' potential as a whole, including intellectual, emotional, physical, social, aesthetic and spiritual aspects (Herry Widyastono: 467). Philosophically, holistic education helps individuals find identity, meaning, and purpose in their lives through interaction with society, the environment, and human values. Classical figures and supporters of holistic education such as Rousseau, Emerson, and Gardner have inspired this concept since ancient times (Muhammad Yusuf: 4).

The main goal of holistic education is to develop individual potential in a fun, democratic and humanistic learning atmosphere, and through interaction with the environment. The holistic approach aims for individuals to be themselves by gaining psychological freedom, making good decisions, and learning in the way that is right for them. (Herry Widyastono: 469). Holistic education also aims to create a generation that has meaning in their lives, improving overall human resources through conducive educational reform (Abd Rahman: 29). A holistic approach is important because each individual has different intelligence, background and ways of responding, so a varied approach is needed. The principles of holistic education include making God the center, transforming education, developing individuals in society, valuing individual creativity and uniqueness, strengthening spirituality, and interacting with multiple perspectives. (Paul Suparno: 4-5)

### **1.1 Formulation of the problem**

The problem in this research is, what is the relevance of Umayyyah Islamic educational thought in forming a holistic independent curriculum?

## **2. RESEARCH METHODS**

### **2.1 Types of research**

This research has a type of literature research (Library Research). The type of this research is discourse analysis where the author examines books originating from literature related to the title. The approach is to use a qualitative descriptive approach using the content analysis method. The qualitative descriptive approach here aims to explain the phenomenon as deeply as possible by collecting in-depth data. This method is a systematic technique for analyzing message content and processing messages, or a tool for analyzing the content of open communication from selected communicators. Then define it as a method for studying and analyzing communication systematically, objectively regarding the visible message (Burhan Bungin: 187)

### **2.1 Research Framework**

- a. Research setting: This research was carried out on the book that served as primary data, namely the Umayyad Education book, as well as primary data on other reference books to support the main book.
- b. Research Data Source
  - 1) Primary Data Primary sources are the main data sources that are the main topic in research.
  - 2) Secondary Data Secondary sources include literature in the form of supporting books, journals and other scientific works written by other authors on research topics published by studies other than the field being studied which help the author relate to the ideas being studied.
- c. Data collection techniques Data collection techniques, in this case the author will identify discourse from books, papers or articles, magazines, journals, websites, blogs, or other



information related to the title of the writing to look for things or variables in the form of notes, transcripts, books, newspapers, magazines and so on related to the study of the relevance of Umayyad Islamic Educational Thought in forming a Holistic Independent Curriculum. So do the following steps:

- 1) Collect existing data through books, documents, websites, and so on
- 2) Analyze the data so that researchers can conclude about the problem being studied.
- d. Data analysis In this research, after data collection is carried out, the data is analyzed to obtain conclusions, the form of data analysis techniques is as follows:
  - 1) Descriptive analysis The descriptive analysis method is an attempt to collect and compile data, then analyze the data. (Winarto Surachman: 139)
  - 2) Discourse analysis Discourse is the largest or highest unit of language that contains a complete and intact utterance and is built by sentences that are connected by coherence and coherence. Apart from that, the word discourse can also be interpreted as conversation. Within the scope of discourse there are the terms discourse analysis and critical discourse analysis. Discourse analysis is intended as an analysis to uncover certain intentions and meanings. Critical discourse analysis is an attempt to provide an explanation of a text (social reality) that is or is being studied by a person or dominant group whose tendency is to have a certain goal to obtain what they want. The understanding of discourse analysis was also put forward by Darma, according to him, discourse analysis, in the simplest sense, is the study of language units above sentences. Typically, the expansion of the meaning of this term is associated with a broader context that influences the meaning of the series of expressions as a whole. Discourse is the study of language units that are linked to a broad context so that they can be interpreted as a whole. (Rismala Muffidah, Nori Angraini et al: 33-34).

### **3. RESEARCH RESULT**

#### **3.1 The Relevance of Umayyad Islamic Educational Thought in forming a Holist Independent Curriculum**

Forming a holistic independent curriculum is a process of designing an educational curriculum that integrates various aspects of education as a whole. Holistic in this context refers to an approach that considers not only academic aspects, but also the social, emotional, physical and spiritual development of students. The independent curriculum emphasizes freedom in learning, allows students to explore their interests, and promotes creativity in the learning process. In this case, a connection has been found between the Islamic education of the Umayyads and the holistic aspects of the independent curriculum. Here the researcher examines several interesting findings, including:

- a. Emphasizing teaching based on the Islamic religion. Education during the Umayyad era placed great emphasis on teaching the Islamic religion as a core part of the curriculum. The main aim is to ensure understanding and compliance with Islamic teachings, this is related to the current independent curriculum learning concept which recognizes the importance of understanding religious values and principles in a broader context, both for cultural and moral understanding.
- b. The Umayyad dynasty emphasized freedom of learning and critical thinking skills. Although the main focus was on religion, education at that time also promoted the development of skills such as reading, writing and philosophical discussions to strengthen understanding and loyalty to religion, this is in line with the concept of the current independent curriculum which emphasizes the development of skills and critical thinking as a basis for facing modern-day challenges, including thinking critically about global and local issues. Education during the Umayyad period at that time helped strengthen religious and political identity, as well as promoting unity in Islamic society. In the independent

**THE RELEVANCE OF THE UmayyAH ISLAMIC EDUCATIONAL THINKING IN FORMING THE CURRICULUM HOLISTIC INDEPENDENCE**

*Ira Oktaria, Eva Dewi, Sahrul Mukhlis Lubis*

curriculum it also had an important role in building an inclusive identity and respecting diversity, as well as promoting tolerance and social harmony among individuals and groups.

- c. Emphasizing the teaching of moral values. Then during the Umayyad era, the emphasis was on teaching moral and ethical values based on Islamic teachings. The aim is to build a society that is religious and obedient to religious authority. In the independent curriculum, although it is more diverse in the sources of its values, independent curriculum education also emphasizes the importance of moral and ethical development in education. This is done by promoting understanding of human rights, social justice and social responsibility.
- d. Developing creativity and innovation. Education during the Umayyad era also promoted the development of skills such as reading, writing and critical thinking, although the main focus was on understanding religion and religious traditions. In the Merdeka Curriculum, the concept of independent curriculum education emphasizes the importance of developing critical thinking skills, creativity and innovation as a basis for preparing individuals to face the challenges and complexities of the modern world.
- e. Disseminating aspects of knowledge holistically. Education during the Umayyad era at that time, although more limited to certain circles such as elites and intellectuals, education during the Umayyad era also showed efforts to spread knowledge and education to various regions of the Caliphate. The Independent Curriculum education concept also aims to ensure equal access to education for all individuals regardless of background or social status, by adapting the curriculum according to local and contextual needs.

#### 4. CLOSING

After conducting library research, researchers here found various similarities with current educational concepts, especially the concept of an independent curriculum. This idea can certainly be an interesting study to discuss in the future considering that education currently has an important role in building an inclusive identity and respecting diversity, as well as promoting tolerance and social harmony between individuals and groups. So that education today adapts to the more complex demands of the modern era as a basis for preparing individuals to face the challenges of the times and the complexity of the modern world. Educational thought in previous historical periods certainly had a big role in making a contribution to the world of education. Therefore, the current reforms must relate to the spiritual side so that a young generation is created that has skills, creativity, critical thinking and is religious.

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