

Islamic Education Curriculum in the Perspective of Surah Al-Mujadalah: The Value of Deliberation, Ethics, and Justice

Marlinsyah, Bahtiar Siregar, Rahayu Dwi Utami

Abstract

This research aims to examine the concept of the Islamic education curriculum in the perspective of Surah Al-Mujādalāh by emphasizing the values of deliberation, ethics, and justice. This research uses a qualitative approach with the type of library research. The main source of data is in the form of the Qur'an, especially Surah Al-Mujādalāh, and is supported by books of tafsir and literature relevant to Islamic education and curriculum development. The data collection technique is carried out through documentation studies, while data analysis uses the content *analysis* method to identify and interpret the educational values contained in the surah. The results of the study show that Surah Al-Mujādalāh contains fundamental values that have strong relevance to the development of the Islamic education curriculum. The value of deliberation is reflected in the principle of dialogue and participation in decision-making, ethical values are seen in the regulation of social manners and morals, and the value of justice is realized through equal and non-discriminatory treatment. These three values are interrelated and are an important foundation in shaping a humanistic, participatory, and equitable Islamic education curriculum. By making the Qur'an the main source, the Islamic education curriculum is expected to be able to produce students who have a balance between intellectual intelligence, moral maturity, and social concern.

Keywords: Islamic Education Curriculum, Surah Al-Mujādalāh, Deliberation, Ethics, Justice

Marlinsyah¹

¹Islamic Religious Education Study Program, Universitas Pembangunan Panca Budi, Indonesia
e-mail: kuneru29@gmail.com¹

Bahtiar Siregar², Rahayu Dwi Utami³

^{2,3}Islamic Religious Education Departement, Universitas Pembangunan Panca Budi, Indonesia
e-mail: bahtiorsiregar@dosen.pancabudi.ac.id², dwirahayu@dosen.pancabudi.ac.id³

2nd International Conference on Islamic Community Studies (ICICS)

Theme: History of Malay Civilisation and Islamic Human Capacity and Halal Hub in the Globalization Era

<https://proceeding.pancabudi.ac.id/index.php/ICIE/index>

Introduction

Islamic education has a very strategic role in shaping people who have faith, knowledge, and noble character. The Islamic education curriculum does not only contain cognitive content and skills, but is also oriented towards the moral and spiritual formation of students to be in harmony with the teachings of the Qur'an and Sunnah. In this context, Surah *Al-Mujadalah* is one of the surahs that has important relevance, because it contains fundamental values about deliberation, ethics in social interaction, and justice as the basis of social and educated life

The value of deliberation enshrined in Surah *Al-Mujadalah* verses 11–13 shows that polite communication and dialogue are an integral part of the Islamic education system. The Qur'an teaches that every individual should be given space to express his opinion and be respected in the learning process, as Allah says: "*O you who have believed, if it is said to you: 'Have space in the assembly', then make room for it, and Allah will make room for you...*" *Al-Mujadalah*: 11). This verse emphasizes the importance of deliberation ethics in fostering mutual respect between individuals in an educational community (Ahmad Musthafa Al-Maraghi, 2020: 145).

Furthermore, the ethical value in Surah *Al-Mujlah* is illustrated by the manners of speaking, listening, and behaving towards others. In the context of Islamic education, this ethics is very important to be applied in the learning process, both between teachers and students and between students themselves. According to Al-Ghazali, education without ethics will lose its spiritual spirit, because the essence of knowledge is a means to get closer to Allah SWT, not just a means of gaining social position (Al-Ghazali, *Ihya' Ulumuddin*, volume 1). Thus, the Islamic education curriculum needs to be built on the basis of morality that comes from revelation, not solely on rationality or economic needs.

Deliberation and ethics, Surah *Al-Mujadalah* also emphasizes the value of justice as a social and moral foundation. Allah affirms that every form of tyranny and discrimination is not justified in social life (QS. *Al-Mujadalah*: 8–10). In education, the principle of justice requires that all students have equal opportunities in learning, regardless of social, economic, or gender backgrounds. According to Abdullah (2022), the application of justice in the Islamic education curriculum must include three aspects: *equal access*, *balance of rights and obligations in teaching and learning*, and *honesty in academic assessment* (Al-Ghazali, *Ihya' Ulumuddin*, 2018: 34–36).

Surah *Al-Mujadalah* can be used as a conceptual framework in designing an Islamic education curriculum with Qur'anic character. The values of deliberation, ethics, and justice need to be integrated into the objectives, content, methods, and evaluation of learning. (Abdullah, M, 2022: 75–89)

This study is expected to make a theoretical contribution to the development of the concept of an Islamic education curriculum based on the values of the Qur'an, especially Surah *Al-Mujadalah*, so as to be able to answer the challenges of modern education that often ignore the moral and spiritual aspects of human beings (Rahmatullah, 2023: 45–60)

Problem Formulation

Based on the above background description, the formulation of the problem in this study is as follows:

1. How can the values of deliberation contained in Surah *Al-Mujadalah* be implemented in the Islamic education curriculum?

2. How do ethical values in Surah *Al-Mujadalah* become the basis for the formation of students' character in the process of Islamic education?
3. How can the value of justice taught in Surah *Al-Mujadalah* be used as a principle in the planning and implementation of the Islamic education curriculum?

Research Objectives

This research aims to:

1. Describe and analyze the values of deliberation in Surah *Al-Mujadalah* and their relevance to the development of the Islamic education curriculum.
2. Identify the ethical values in Surah *Al-Mujadalah* and their implications for the formation of students' character.
3. Explain the principle of justice in Surah *Al-Mujadalah* and its application in the implementation of a just Islamic education curriculum.

Curriculum Concepts in Islamic Education

Etymologically, the term *curriculum* comes from the Latin *curre* which means *the distance a runner must travel from start to finish*. In the context of education, the curriculum is defined as a set of plans and arrangements regarding the objectives, content, teaching materials, and methods used as guidelines for the implementation of learning activities to achieve certain educational goals (Zainuddin, 2021: 23).

In an Islamic perspective, the curriculum is not only limited to intellectual or academic aspects, but also includes the spiritual, moral, and social dimensions of students. According to al-Syaibani, Islamic education aims to form a balanced human being between the physical and spiritual, the worldly and the ukhrawi, as well as the individual and social. Therefore, the Islamic education curriculum must integrate the values of divinity (tauhid), humanity (*insaniyah*), and nationality (*madaniyah*) in all learning components (Al-Syaibani, 1991: 40).

The Islamic education curriculum includes three main elements: (1) educational objectives that are oriented towards the formation of kamil people, (2) subject matter sourced from the Qur'an, Sunnah, and Islamic intellectual heritage, and (3) educational methods based on morals and manners. In this case, the curriculum is not only an administrative instrument, but also a means of *tazkiyah an-nafs* (purification of the soul) so that students can become knowledgeable and moral people (Hasan, 2020: 65).

The Islamic education curriculum must thus be integrative, that is, combining the *science of naqliyah* (revelation) and *the science of aqliyah* (rational), so that there is no dichotomy of knowledge as many modern Islamic education thinkers have criticized. This is in line with the principle affirmed in the Qur'an that true knowledge is the knowledge that leads humans to the knowledge and devotion to Allah SWT (QS. Al-'Alaq: 1–5).

The Values of Education in Surah Al-Mujadalah

Surah *Al-Mujadalah* is the 58th surah in the Qur'an which consists of 22 verses. Thematically, this surah highlights the issues of social, communication, and justice in the lives of Muslims. He also emphasized the importance of deliberation ethics, politeness of speech, and fairness in social relations. These values have a strong relevance to the principles of Islamic education, which are oriented towards the formation of character, morals, and a just social order (Shihab, 2020: 115).

The Value of Deliberation in Islamic Education

Deliberation is one of the main values in Surah *Al-Mujadalah*, especially in verses 11–13. Allah SWT said: "*O you who have believed, when it is said to you: 'Sit in the assembly', then make room for it, surely Allah will give you space...*" (QS. *Al-Mujadalah*: 11).

The verse emphasizes the importance of deliberation manners and mutual respect between the participants of the science assembly. In the context of education, the value of deliberation reflects the principle of *participation*, namely the active involvement of teachers and students in the learning process (Rahman, 2022: 44).

Deliberation is also a symbol of the democratic process in Islamic education, where each individual is given the opportunity to express his or her opinion in good manners and manners. According to Al-Maraghi (2020:150), a knowledge assembly decorated with deliberation will foster a scientific culture, sincerity, and the spirit of *scientific fellowship* among students.

In addition, the Prophet PBUH made deliberation a method of education and leadership. He often dialogued with his companions in various community affairs, including in terms of education for children and families. Thus, the value of deliberation in Surah *Al-Mujadalah* can be used as a pedagogical principle in the Islamic education curriculum that fosters two-way communication and appreciation for students' views (Ash'ari, 2021:88).

Ethical Values in Surah Al-Mujadalah

Ethics or *akhlaq karimah* is a central dimension of Islamic education. Surah *Al-Mujadalah* teaches various values of social ethics, including the ethics of speaking, the ethics of assembly, and ethics in society. Allah forbids believers to speak in a secret or conspiratorial tone except for good purposes (QS. *Al-Mujadalah*: 9). This shows the importance of maintaining communication ethics in every social interaction, including in the world of education.

In the context of the Islamic education curriculum, ethical values are the basis for the preparation of learning objectives and methods. According to Al-Ghazali, education should be directed to inculcate manners before knowledge, because an uncivilized person will not benefit from his knowledge (Al-Ghazali, *Ihya' Ulumuddin*, vol. 1:36). This principle is in line with the spirit of Surah *Al-Mujadalah*, where social manners and communication are the foundation for the creation of a knowledgeable society with morals. Ethics in education also includes aspects of teacher-student relationships. A teacher is required to be affectionate and not authoritarian, while students are required to respect their teachers and maintain manners in the learning process. Thus, the application of ethical values in the Islamic curriculum can form a humanistic, religious, and dignified learning atmosphere (Nasution, 2022:90)

The Value of Justice in Islamic Education

Surah *Al-Mujadalah* affirms that every human action must be based on the principle of justice. Allah SWT said: "*Indeed, those who oppose Allah and His Messenger will be disgraced...*" (QS. *Al-Mujadalah*: 5).

Justice in Islamic education means providing equal opportunities to all students without discrimination. According to Abdullah (2022:75), justice in the context of the curriculum includes justice in access, assessment, and appreciation of individual potential. No student

should be treated less because of social or economic background. Justice must also be reflected in an objective and transparent evaluation system. In this case, the value of justice is interpreted not only as equality of rights, but also as a balance between rights and obligations. A fair Islamic education curriculum will produce people with integrity and social responsibility.

Thus, the value of justice in Surah *Al-Mujlah* provides a moral basis for the development of a curriculum that not only pursues academic achievement, but also character formation that upholds human values and social responsibility (Fauzi, 2023:115).

Integration of Deliberative Values, Ethics, and Justice in the Islamic Education Curriculum

The three values contained in Surah *Al-Mujadalah*—deliberation, ethics, and justice—can be used as a conceptual basis in designing a comprehensive Islamic education curriculum. The value of deliberation provides direction to participatory learning methods; ethical values are the foundation in shaping learning manners; and the value of justice ensures equal learning opportunities for all students.

According to Rahmatullah (2023:45), the curriculum based on the values of the Qur'an has three main characters: (1) *humanist*, because it pays attention to human potential; (2) *transcendental*, because it is oriented towards divine values; and (3) *integrative*, because it unites knowledge and charity. Surah *Al-Mujlah* provides a moral framework for these three characters, making Islamic education not only a means of transferring knowledge, but also the formation of a whole human being.

Research Methodology

Types and Approaches to Research

This research uses a qualitative approach with the library research method. This approach was chosen because the focus of the research is to analyze the concepts and values of Islamic education contained in Surah *Al-Mujadalah*, as well as their relevance to the development of the Islamic education curriculum.

According to Zed (2014: 3), literature research is a scientific activity that is carried out by examining various written sources such as books, journals, interpretations, scientific articles, and official documents to obtain data relevant to research problems. The goal of this approach is not to test hypotheses, but rather to understand concepts in depth and find the meaning contained in the text (Zed, 2014:3).

The qualitative approach is considered appropriate because it allows researchers to interpret the verses of the Qur'an (especially Surah *Al-Mujadalah*) with thematic and philosophical analysis, and relate them to contemporary Islamic educational theories (Moleong, 2019:6).

Research Data Sources

The data sources in this study are divided into two, namely:

a. Primary Data Sources

The main source of this research is the Qur'an, especially Surah *Al-Mujadalah* which is the object of study, as well as relevant classical and modern interpretations. Among them: *Tafsir al-Maraghi* by Ahmad Musthafa Al-Maraghi and *Tafsir al-Mishbah* by M. Quraish Shihab. This

primary source is used to understand the context of the verses on deliberation, ethics, and justice in Surah *Al-Mujadalah*, as well as the educational values contained in them (Shihab, 2020:117).

b. Secondary Data Sources

Secondary sources are in the form of scientific works relevant to the research theme, such as:

- 1) Islamic education books and curriculum philosophy (e.g. works by Omar Muhammad al-Toumy al-Syaibani, Hasan Langgulung, and Zainuddin).
- 2) Scientific articles and academic journals that discuss Islamic education based on the Qur'an, moral and ethical values in learning, and the principle of justice in education.
- 3) Previous research that examined the values of the Qur'an in the formation of the Islamic education curriculum (Rahmatullah, 2023; Abdullah, 2022).

These sources serve to strengthen theoretical analysis and provide a contemporary context to the values of Islamic education extracted from Surah *Al-Mujadalah*.

Data Collection Techniques

In literature research, data collection techniques are carried out through documentation processes and literature studies. According to Sugiyono, 2019: 240, documentation is a data collection technique by searching through various documents, both in the form of books, journals, scientific articles, and trusted online sources.

The stages of data collection in this study include:

- 1) The researcher's resource inventory identifies all primary and secondary sources relevant to the topic.
- 2) The classification of sources is divided based on the main theme, namely the value of *deliberation, ethics, and justice* in Surah *Al-Mujadalah*.
- 3) The researcher's data extraction cites verses, interpretations, and views of Islamic education scholars or experts related to the research theme.
- 4) Source verification — checking the validity and authenticity of the source so that the data used is truly academic and valid.

This process is carried out systematically in order to produce in-depth and scientifically measurable theoretical studies (Zed, 2014).

Data Analysis Techniques

The data analysis technique used is content analysis with a thematic approach and maudhu'i interpretation (thematic of the Qur'an). According to Krippendorff (2018), *content analysis* is an analysis method used to identify patterns, meanings, and messages contained in text. In this context, the researcher analyzes the verses of Surah *Al-Mujadalah* to find educational values that are relevant to the Islamic curriculum.

Meanwhile, the maudhu'i tafsir approach is used to interpret the verses of the Qur'an by collecting all verses that have a similar theme, then analyzing them integrally. The analysis steps in this study are as follows:

- 1) Identify the main theme – determine the theme of *deliberation, ethics, and justice* based on the verses of Surah *Al-Mujadalah*.
- 2) Text interpretation – interpreting the meaning of the verse using classical and modern interpretive references.

- 3) Contextualization of values – linking the results of interpretation to the concept of the Islamic education curriculum.
- 4) Theoretical synthesis – formulating a conceptual framework for the application of the values of Surah *Al-Mujadalah* in the development of the Islamic education curriculum.

The analysis was carried out in a descriptive-qualitative manner by highlighting logical arguments, authoritative sources, and the relevance between Qur'anic values and Islamic education theory (Moleong, 2019).

Data Validity

To ensure the validity of the research results, the researcher applied the technique of source triangulation and source criticism. Triangulation is carried out by comparing various interpretations and views of scholars, both classical and contemporary, in order to obtain a comprehensive understanding. In addition, source criticism is carried out by assessing the authenticity, authority, and relevance of the work used. This method is in accordance with the principles of qualitative research that emphasizes accuracy, rigor, and consistency in the analysis process (Creswell, 2018).

Research and Discussion Results

Research Results

Surah *Al-Mujādalāh* is the 58th surah in the Qur'an which is classified as a Madaniyah surah. This surah consists of 22 verses and generally discusses various social, legal, and ethical issues of social life. One of the main characteristics of this surah is its emphasis on the value of dialogue, deliberation, social manners, and justice in individual and collective life.

The name *Al-Mujādalāh* was taken from the incident of a dialogue between a woman and the Prophet PBUH regarding the social problems she faced. The event shows that Islam provides a space for fair and dignified dialogue, even to socially marginalized groups. This is an important basis in the development of the concept of Islamic education that is oriented towards human values (Quraish Shihab, 2018: 412).

Islamic Education Curriculum Concept

The Islamic education curriculum is not only understood as a collection of subject matter, but as a set of values, goals, methods, and evaluations based on the Qur'an and Sunnah. The Islamic curriculum aims to form a whole human being (*insān kāmil*), namely human beings who have faith, knowledge, morals, and social responsibility (Hasan Langgulung, 2019: 95).

In the perspective of the Qur'an, the Islamic education curriculum must contain the values of monotheism, morals, social, and justice. Therefore, Surah *Al-Mujādalāh* can be used as a normative reference in formulating the basic values of the Islamic education curriculum that are relevant to the life of modern society.

Deliberation in Islam is a basic principle in decision-making that involves common interests. In Surah *Al-Mujādalāh* verse 1, Allah SWT affirms that He heard the dialogue and complaint of a woman who raised a problem to the Prophet PBUH.

Deliberation in the context of Islamic education means providing space for students to express their opinions, discuss, and be actively involved in the learning process. This principle is in line with the participatory learning approach that places students as educational subjects (Abuddin Nata, 2020: 67).

Implementation of Deliberation Values in the Islamic Education Curriculum

The results of the analysis show that the value of deliberation in Surah Al-Mujādalah can be implemented in the Islamic education curriculum through discussion methods, open dialogue, and collaborative learning. The deliberation based curriculum encourages students to think critically, respect differences of opinion, and build a democratic attitude based on Islamic values.

Thus, deliberation is not only a learning method, but also an educational goal that shapes the social character of students. This is in line with the opinion of Hasan Langgulung (2019: 95) that Islamic education must foster social responsibility and collective awareness.

Surah Al-Mujādalah emphasizes a lot of social ethics, such as the prohibition of speaking in secret for the purpose of evil, the obligation to maintain manners in meetings, and the command to respect each other. Verse 9 expressly prohibits acts of *najwa* that aim to cause hostility and fear in the community. This ethical value shows that Islam places great emphasis on morality in social interactions. Islamic education, therefore, is not enough to instill knowledge, but also to shape the noble morals of students (Al-Ghazali, 2017: 54).

In the Islamic education curriculum, ethical values should be the main foundation. Surah Al-Mujādalah teaches that every social activity must be based on good intentions, honesty, and moral responsibility. An ethically-oriented curriculum will produce students who are not only intellectually intelligent, but also morally and spiritually mature.

The results of this study show that the integration of ethical values in the curriculum can be carried out through habituation of attitudes, teacher examples, and evaluations that not only measure cognitive aspects, but also affective and psychomotor aspects (Muhaimin, 2021: 102). Justice is one of the main principles in Islamic teachings. Surah Al-Mujādalah presents justice as a fundamental value in social and legal life. Allah SWT shows partiality towards the wronged party by listening to complaints and providing fair solutions.

Justice in Islamic education means giving equal learning rights to all students without discrimination. This includes fairness in access to education, teacher treatment, and the assessment system (Ramayulis, 2019: 88).

Implications of the Value of Justice on the Islamic Education Curriculum

The results of the analysis show that the value of justice in Surah Al-Mujādalah can be implemented in the Islamic education curriculum through inclusive education policies, fair learning methods, and objective evaluation. A fair curriculum will create a safe, comfortable, and dignified learning environment for all students.

This value is in line with the goal of Islamic education to create a balance between the rights and obligations of individuals in society (Hasan Langgulung, 2019: 95).

Integration of Deliberative Values, Ethics, and Justice in the Islamic Education Curriculum

Based on the results of the research, the values of deliberation, ethics, and justice in Surah Al-Mujādalah are interrelated and inseparable. These three values form a strong normative framework for the development of the Islamic education curriculum. Deliberation without ethics will lose its moral direction, while justice without deliberation will be authoritarian. The integration of these three values in the Islamic education curriculum will result in a humanistic, participatory, and equitable educational process. This kind of curriculum is relevant

to the challenges of modern education that demand the strengthening of character, tolerance, and social responsibility.

Discussion

The results of this study show that Surah Al-Mujādalah contains fundamental values that are very relevant to the development of the Islamic education curriculum, especially the values of deliberation, ethics, and justice. These three values are not only normative-theological, but also have strong pedagogical and social dimensions. Surah Al-Mujādalah gives an overview of how Islam views education as a process of forming a whole human being, namely a human being who is able to think rationally, act ethically, and be fair in social life.

The value of deliberation reflected in Surah Al-Mujādalah shows that Islam highly values dialogue, openness, and participation in solving problems. In the context of the Islamic education curriculum, deliberation can be interpreted as a participatory learning principle that provides space for students to express opinions, ask questions, and discuss freely but still responsibly. Learning based on deliberation encourages the development of critical thinking skills and mutual respect for differences, which are important competencies in modern social life. Thus, the value of deliberation in Surah Al-Mujādalah has a strong relevance to the demands of 21st century education.

In addition to deliberation, Surah Al-Mujādalah also emphasizes the importance of ethics in social interaction. The prohibition of conducting secret talks that are loaded with ugliness and the order to maintain manners in meetings show that Islam views ethics as the main foundation of social life. In the context of Islamic education, these ethical values are the basis for the development of a curriculum that not only emphasizes the cognitive aspect, but also the affective and moral aspect. An ethically-oriented curriculum will encourage students to have an honest, responsible, polite, and respectful attitude towards others, both in the educational environment and in the wider social life.

The value of justice contained in Surah Al-Mujādalah also has very important implications for the development of the Islamic education curriculum. This surah emphasizes that Allah SWT gives attention and justice to every individual regardless of social status. This principle of justice teaches that every student has the same right to obtain a quality education. In the practice of the Islamic education curriculum, the value of justice can be realized through fair treatment of students, the provision of equal learning opportunities, and an objective and transparent evaluation system. Thus, the Islamic education curriculum must not be discriminatory, but must uphold human values and equality.

These three values—deliberation, ethics, and justice—are essentially interrelated and form a complete unity within the framework of Islamic education. Deliberation without ethics can give birth to undirected freedom, while justice without deliberation has the potential to lead to authoritarian attitudes. Therefore, the integration of these three values in the Islamic education curriculum is very necessary so that the educational process runs in a balanced and harmonious manner. Surah Al-Mujādalah provides a strong normative basis for the integration of these values in the Islamic education system.

The findings of this study strengthen the view of Hasan Langgulung (2019: 95) who stated that Islamic education must provide a space for responsible learning freedom so that students are able to develop intellectual, moral, and social potential in a balanced manner. The freedom to learn in question is not unlimited freedom, but freedom framed by Divine and human values.

In this regard, Surah Al-Mujādalah provides a concrete example of how freedom of speech, dialogue, and expression of opinion remains within the corridor of ethics and justice.

By making the Qur'an the main source of the curriculum, Islamic education will always be relevant and contextual throughout the ages. The Qur'an offers not only spiritual values, but also social principles that can answer various contemporary educational problems. Therefore, the development of an Islamic education curriculum based on Surah Al-Mujādalah is expected to be able to produce a generation that is not only academically superior, but also has social sensitivity, moral integrity, and commitment to the values of justice in social life.

Conclusion

Based on the results of research and discussion, it can be concluded that Surah Al-Mujādalah contains the main values that are very relevant as the basis for the development of the Islamic education curriculum, especially the values of deliberation, ethics, and justice. These three values show that Islamic education is not only oriented to the transfer of knowledge, but also to the formation of the character and social consciousness of students. By making Qur'anic values as the basis of the curriculum, Islamic education is able to form people who think critically, have noble character, and have social responsibility in social life.

In addition, this study emphasizes that the integration of the values of deliberation, ethics, and justice in the Islamic education curriculum is in line with the goal of Islamic education which emphasizes a balance between intellectual, moral, and social aspects. Education based on the Qur'an, especially Surah Al-Mujādalah, provides a space for responsible learning freedom and encourages the creation of a humanist and just learning process. Therefore, the Islamic education curriculum that is sourced from Qur'anic values remains relevant to answer educational challenges in various eras and social contexts.

References

- [1] Ahmad Musthafa Al-Maraghi, *Tafsir Al-Maraghi*, Juz 28 (Beirut: Dar al-Fikr, 2020)
- [2] Al-Ghazali, *Ihya' Ulumuddin*, Jilid I (Beirut: Dar al-Kutub al-'Ilmiyyah, 2018)
- [3] Abdullah, M., "Implementasi Prinsip Keadilan dalam Kurikulum Pendidikan Islam," *Jurnal Tarbiyah Islamiyah*, Vol. 8, No. 2 (2022)
- [4] Rahmatullah, A., "Kurikulum Berbasis Nilai Al-Qur'an: Integrasi Moralitas dan Akademik," *Jurnal Filsafat Pendidikan Islam*, Vol. 12, No. 1 (2023)
- [5] Zainuddin, "Filsafat Kurikulum Pendidikan Islam," *Jurnal Tarbiyah dan Ilmu Pendidikan*, Vol. 5, No. 1 (2021)
- [6] Al-Syaibani, Omar Muhammad al-Toumy, *Falsafah Pendidikan Islam* (Jakarta: Bulan Bintang, 1991)
- [7] Hasan, Ahmad, *Kurikulum Pendidikan Islam Integratif* (Yogyakarta: UII Press, 2020)
- [8] Shihab, M. Quraish, *Tafsir al-Mishbah*, Vol. 12 (Jakarta: Lentera Hati, 2020)
- [9] Rahman, Abdul, "Musyawarah dalam Perspektif Pendidikan Islam," *Jurnal Filsafat Islam*, Vol. 4, No. 2 (2022)
- [10] Al-Maraghi, Ahmad Musthafa, *Tafsir al-Maraghi*, Juz 28 (Beirut: Dar al-Fikr, 2020)
- [11] Asy'ari, Ahmad, *Metodologi Pendidikan Rasulullah SAW* (Bandung: Pustaka Setia, 2021)
- [12] Al-Ghazali, *Ihya' Ulumuddin*, Jilid I (Beirut: Dar al-Kutub al-'Ilmiyyah, 2018)
- [13] Nasution, A., "Etika dan Adab dalam Pendidikan Islam," *Jurnal Adabiyah*, Vol. 7, No. 1 (2022)
- [14] Abdullah, M., "Keadilan dalam Kurikulum Pendidikan Islam," *Jurnal Tarbiyah Islamiyah*, Vol. 8, No. 2 (2022)
- [15] Fauzi, H., "Nilai Keadilan dalam Pendidikan Islam Kontemporer," *Al-Tarbawi Journal*, Vol. 6, No. 3 (2023)

- [16] Rahmatullah, A., “Kurikulum Berbasis Nilai Al-Qur’an: Integrasi Moralitas dan Akademik,” *Jurnal Filsafat Pendidikan Islam*, Vol. 12, No. 1 (2023)
- [17] Zed, Mestika, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2014)
- [18] Moleong, Lexy J., *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2019)
- [19] Shihab, M. Quraish, *Tafsir al-Mishbah*, Vol. 12 (Jakarta: Lentera Hati, 2020)
- [20] Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kualitatif, Kuantitatif, dan R&D* (Bandung: Alfabeta, 2019)
- [21] Krippendorff, Klaus, *Content Analysis: An Introduction to Its Methodology*, 4th ed. (Thousand Oaks: SAGE, 2018)
- [22] Rahmatullah, A., “Kurikulum Berbasis Nilai Al-Qur’an: Integrasi Moralitas dan Akademik,” *Jurnal Filsafat Pendidikan Islam*, Vol. 12, No. 1 (2023)
- [23] Abdullah, M., “Keadilan dalam Kurikulum Pendidikan Islam,” *Jurnal Tarbiyah Islamiyah*, Vol. 8, No. 2 (2022)