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APPLICATION OF ISLAMIC CURRICULUM MANAGEMENT PRINCIPLES: A SOCIO-CULTURAL STUDY IN LIGHT OF THE PROPHETIC HADITH

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ABSTRACT

Islamic curriculum management plays a strategic role in the development of Islamic education aimed at shaping a morally upright generation that can adapt to the dynamics of the modern world. Amid the challenges of globalization and rapid social change, the integration of Islamic curriculum principles with a socio-cultural approach has become increasingly essential. This study arises from the need to construct an Islamic education system that not only upholds spiritual values but also remains relevant to the evolving conditions of contemporary society. In this context, the Prophetic Hadith is positioned as a primary source for foundational principles in Islamic curriculum management, such as justice, balance, relevance, and the integration of spiritual values. The objective of this research is to analyze the application of Islamic curriculum management principles in light of the Prophetic Hadith and to examine how a socio-cultural approach can enhance the implementation of Islamic curricula within society. The study employs a qualitative research method with a socio-cultural approach, relying on in-depth literature analysis of Hadith texts and relevant scholarly sources. The findings reveal that the application of Islamic curriculum management principles derived from the Prophetic Hadith significantly contributes to the establishment of an integrated educational system. Justice is realized through equitable access to education, balance is maintained between worldly and spiritual knowledge, relevance is achieved by aligning curricula with both local and global societal needs, and spiritual values are consistently integrated throughout the learning process. Furthermore, contextualizing curricula with local wisdom enhances public acceptance and strengthens the contribution of Islamic education to harmonious social development. In conclusion, this study affirms that Islamic curriculum management, grounded in the Prophetic Hadith and interpreted



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through a socio-cultural lens, provides a transformative framework for addressing the challenges of modern Islamic education. This approach not only supports educational reform but also plays a vital role in fostering a just, dynamic, and spiritually grounded society.

Keywords: *Islamic curriculum management, Prophetic Hadith, socio-cultural studies, Islamic education*

INTRODUCTION

Education is the cornerstone of building a civilization based on moral and intellectual values. In the context of Islamic education, Islamic curriculum management plays a pivotal role in shaping a generation with noble morals and beneficial knowledge. A curriculum based on Islamic principles not only instills spiritual values, but also builds social sensitivity, so that it creates harmony between religious teachings and social dynamics¹. Along with the challenges of globalization and modernization, it is important to integrate social and cultural approaches into curriculum management, so that Islamic education remains relevant and contextual².

The sociocultural approach to Islamic curriculum management enables the integration of universal Islamic values with local cultural contexts. This approach not only pays attention to religious aspects, but also provides space for adaptation to social changes, traditions, and challenges faced by society³. The interaction between Islamic values and social and cultural contexts can create a curriculum that responds to the needs of society without sacrificing the basic principles of Islam⁴. In the hadith of the Prophet, principles such as justice, balance and proportionality become a strong foundation for building a comprehensive educational system, as in the hadith about the importance of seeking beneficial knowledge for this world and the hereafter:

The Prophet sallallaahu 'alaihi wa sallam said: "Whoever takes the path to seek knowledge, Allah will open a path for him to heaven. The angels spread their wings to please the seekers of knowledge. People who have knowledge will be asked for forgiveness by all the inhabitants of the heavens and the earth, even the fish in the water. The superiority of a person with knowledge over a person skilled in worship is like the superiority of the moon over other stars. The scholars are the

¹ Al-Attas, S. M. N. (1991). The concept of education in Islam: A framework for an Islamic philosophy of education. International Institute of Islamic Thought.

² Hasan Langgulung, H. (1986). Pendidikan Islam: Antara Teori and Praktek. PT. Al-Ma'arif.

³ Nasr, S. H. (1984). Islamic science: An illustrated study. World Wisdom, Inc.

⁴ Hidayat, A. (2017). Manage Islam: Learn and practice. Kencana.



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heirs of the Prophets, and the Prophets did not pass on dinars and dirhams, but they passed on knowledge, so whoever follows it, then he has taken a big share. Narrated by Al-Tirmidhi (2682), Abu Dawud (3641), and Ibn Majah (223), and this hadith was authenticated by Al-Albani in "Sahih Al-Tirmidhi."

The Prophet said: "A strong believer is better and more beloved to Allah than a weak believer, and in each there is goodness. Be enthusiastic about what is beneficial for you, ask Allah for help, and do not be discouraged. If something happens to you, do not say: If only I had done this and that, this and that would have happened. Instead, say: Allah has ordained it and whatever He wills, He does. Because 'assuming' opens the door to Satan's work." (Muslim)

- And the words of the Prophet saw from Abu Bakrah radhiyallahu 'anhu, who said: A man praised another man in front of the Prophet saw, then he said: "Woe to you! You have cut your brother's neck - three times - whoever among you is forced to praise someone, let him say: I think so and so is good, and Allah is the judge (determinant) of him, if he thinks that he is like that, and let him not praise anyone except (above praise) Allah." (Muslim)

Musa bin Ismail has narrated to us, from Khalid, from Abdurrahman bin Abi Bakrah from his father, he said: A man praised a man in front of the Prophet sallallahu 'alaihi wa sallam, then he said: "Woe to you, you have cut off your brother's neck, three times. Whoever of you praises him, let him say: "I think so and so..., and Allah is the real judge, and I will not consider anyone holy in the sight of Allah, if he knows." (Al-Bukhari)

The development of Islamic education in the modern era poses challenges that cannot be ignored in light of the rapid changes in social dynamics, technology and globalization. Society now faces the need to produce a generation that not only possesses intellectual skills, but is also able to maintain a balance between modern progress and religious values that form the main basis of Islamic education. In this context, Islamic education must be able to adapt to these challenges without sacrificing the basic principles contained in religious teachings.

A flexible and innovative approach is essential to meet the requirements of the times. Among the relevant approaches is the application of Islamic curriculum management principles based on the hadiths of the Prophet, which integrate religious values with the social and cultural context of society. The social and cultural approach allows for curriculum management that focuses not only on spiritual and intellectual aspects, but also takes into account the social realities present in society, with the aim of creating an adaptable, relevant and responsive curriculum to social challenges.



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Through this approach, the research is expected to contribute in building a comprehensive, adaptive and relevant Islamic educational model. The curriculum designed according to Islamic principles and the social and cultural context is expected to be a reference in dealing with the dynamics of society and creating a harmonious, just and competitive society at the global level.

Islamic curriculum management is part of the Islamic education system that aims to form a conscious and noble generation. The curriculum in Islam does not only serve as an educational framework, but it is also a means of absorbing Islamic values derived from the Qur'an and the Prophet's Hadith. Al-Abrasi (1994) believes that Islamic education aims to produce a balanced human being in intellectual, spiritual and moral aspects. This is consistent with the view that the Islamic curriculum should integrate the values of faith and piety with knowledge as a basis for building an integrated human being.

The basic principles in Islamic curriculum management include: justice, balance, coherence and integration of spiritual values. Justice emphasizes providing equal opportunities for every individual to receive education appropriate to his potential, regardless of his social or economic background. Balance refers to the importance of synergy between the needs of this world and the hereafter, so that Islamic education not only seeks material success but also builds spiritual awareness. Relevance requires that the curriculum constantly adapts to the dynamics of society, including local needs, traditions, and global challenges. On the other hand, the integration of spiritual values guides the curriculum to align science learning with religious values, such as responsibility, honesty, and compassion⁵.

The socio-cultural approach provides a new dimension in understanding Islamic curriculum management. This approach highlights the importance of the interaction between Islamic values and the social context in which the curriculum is implemented. As Hassan (2014) stated, Islamic education must be able to adapt to the social and cultural conditions of society in order to remain relevant and effective. Thus, the Islamic curriculum serves not only as an educational tool, but also as a tool for social transformation that is able to create harmony between religious teachings and dynamic social change. The Islamic curriculum in its management must also take into account local wisdom to ensure that the education provided is acceptable to the community. For example, in traditional societies, curricula can integrate local cultural values with Islamic teachings, creating a

⁵ Al-Attas, S. M. N. (1980). *The Concept of Education in Islam*. Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC).



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synergy between tradition and religion. On the other hand, in urban societies, curricula can emphasize the importance of digital culture and technology based on Islam, to respond to the challenges of modernization⁶. Hence, a contextual approach to curricula can enhance the role of Islamic education as an agent of change.

Theoretically, Islamic curricula management designed on the values of justice, balance, relevance, and spirituality, and equipped with a socio-cultural approach, has great potential to build a comprehensive and contributing education system. This type of education produces individuals who are not only intellectually competent, but also have strong personalities, so that they can play a role in building a harmonious, dynamic and just society.

RESEARCH METHODS

The research method used in this study is the qualitative method with a socio-cultural approach. This approach aims to understand how the interaction between Islamic values and social context affects the implementation of curriculum management in line with the needs of society. Data were collected through literature analysis, which included an in-depth study of the Prophet's hadiths as a primary source in determining the principles of Islamic curriculum management. In addition, this study also uses references from scientific journals and related sources to enhance the analysis and validity of the results. This research mainly focuses on analyzing Islamic principles such as justice, balance, coherence, and integration of spiritual values in the learning process. With a socio-cultural approach, this study highlights the importance of adapting Islamic curricula to local traditions, conditions, and challenges facing society, so that the curriculum can create harmony between Islamic teachings and dynamic social changes. The results of the research indicate that the application of Islamic principles in curriculum management contributes to the formation of an integrated and fair educational system, capable of having a positive impact in building a harmonious society.

RESULTS AND DISCUSSION

The results of the study show that the application of the principles of Islamic curriculum management based on the Prophetic Hadith can make a significant contribution to creating an integrated educational system that is linked to the needs of society. The analysis of the Hadith literature and relevant periodical references has reached four main principles in Islamic curriculum management, namely justice, balance, appropriateness, and the integration of spiritual values into learning.

⁶ Ali, A. (2016). Pendidikan Islam Kontekstual. Jakarta: Rajawali Press.



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1. The principle of justice

Justice is the main basis for Islamic curriculum management. In the context of education, justice is achieved by providing equal educational opportunities for all students without discrimination. The curriculum is designed to cover various aspects of education, whether spiritual, intellectual, or moral, so that each student can develop optimally according to his or her potential⁷.

Justice is one of the fundamental principles in Islam, including curriculum management. In the context of education, justice means providing equal opportunities for all students to receive quality education. There should be no discrimination on the basis of social, economic or cultural background. As stated in QS. An-Nahl: 90, Allah commands His servants to be just. In curriculum management, this principle is applied by designing comprehensive educational programs that cover the needs of students from different backgrounds so that education is not limited to specific groups but reaches all groups⁸.

2. The principle of balance

The principle of balance refers to the integration of the dimensions of this world and the hereafter in education and training. The Islamic curriculum emphasizes the need to harmonize religious knowledge with general knowledge, so that the student not only masters knowledge, but also possesses noble morals⁹. This reflects the importance of balancing spiritual needs with practical needs in life¹⁰.

The principle of balance is a concept taught in Islam, whereby life in this world and the hereafter must go hand in hand. In Islamic curriculum management, this balance is achieved by integrating general knowledge and religious knowledge. Students are taught to master scientific and technological knowledge with a strong understanding of Islamic values. Education that focuses on only one aspect, whether in this world or the hereafter, will produce an incomplete generation. As Al-Attas stated, education in Islam aims to instill wisdom and morals that connect man to God, to man, and to nature¹¹.

⁷ Nasution, S. (2013). *Metode Penelitian Kualitatif*. Bandung: Tarsito.

⁸ Al-Abrasyi, M. (1994). *Dasar-dasar Pokok Pendidikan Islam*. Jakarta: Bulan Bintang.

⁹ Suyadi. (2020). *Rekonstruksi Kurikulum Pendidikan Islam*. Yogyakarta: UII Press.

¹⁰ Al-Attas, S. M. N. (1980). *The Concept of Education in Islam*. Kuala Lumpur: ISTAC.

¹¹ Al-Attas, S. M. N. (1980). *The concept of education in Islam: A framework for an Islamic philosophy of education*. Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC).



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3. Principle of Relevance

An effective Islamic curriculum must be relevant to the needs of the society. The socio-cultural approach used in this study demonstrates that curricula must be designed taking into account the social dynamics, local traditions, and global challenges facing the society¹². Hence, Islamic-based education is able to provide realistic solutions to the problems existing in the society¹³.

Relevance is an important aspect in Islamic curriculum management. In the era of globalization, education must be able to meet the ever-changing needs of society. The socio-cultural approach used in this study indicates that Islamic curricula must adapt to local traditions and culture without sacrificing Islamic principles. Thus, the Islamic curriculum becomes able to respond to the challenges of the era, both locally and globally. For example, Islamic education in Indonesia must take into account the existing cultural and religious diversity, so that harmony is created in community life¹⁴.

4. Principle of Integration of Spiritual Values

Integrating spiritual values into learning is a feature of the Islamic curriculum. This is done by including Islamic teachings derived from the Qur'an and Hadith in all subjects¹⁵. This integration aims to form students with noble morals and strong spiritual awareness who are able to practice Islamic teachings in daily life¹⁶.

The application of spiritual values in learning is a feature of the Islamic curriculum. Values such as honesty, responsibility, discipline, and love are taught through various subjects, not only in religious lessons. For example, in learning science, teachers can relate natural phenomena to the greatness of God, so that students not only understand scientific concepts, but also strengthen their faith. This curriculum is consistent with the goals of Islamic education, which is to form a person who is aware of his responsibilities as a servant of God.

5. Importance of Adapting to the Local Context

The study also found that adapting Islamic curricula to local traditions, conditions, and societal challenges is the key to their success. By understanding the culture and needs of the local community, curricula can be designed to be more

¹² Al-Abrasyi, M. (1994). *Dasar-dasar Pokok Pendidikan Islam*. Jakarta: Bulan Bintang.

¹³ Ismail, S. (2021). "Integration of Islamic Values in Curriculum Development: A Socio-Cultural Perspective." *International Journal of Islamic Education Studies*, 3(1), 45–60.

¹⁴ Ali, A. (2016). *Pendidikan Islam Kontekstual*. Jakarta: Rajawali Press.

¹⁵ Assegaf, A. R. (2012). *Filsafat Pendidikan Islam: Paradigma Baru Pendidikan Hadhari Berbasis Integrasi Agama dan Sains*. Yogyakarta: Kaukaba.

¹⁶ Zarkasyi, H. F. (2005). *Managemen Pendidikan Islami*. Jakarta: Gema Insani Press.



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contextually appropriate and acceptable to the community¹⁷. This creates harmony between Islamic teachings and dynamic social change¹⁸.

This study emphasizes the importance of adapting Islamic curricula to local conditions. Each society has unique cultural characteristics, traditions, and needs. Therefore, the Islamic curriculum applied in one region cannot be fully applied in another region without making any adjustments. For example, in rural communities, the curriculum can include education based on local wisdom, such as environmental management and sustainable agriculture, which are linked to Islamic teachings. This demonstrates the flexibility of Islamic curricula in adapting to the needs of the community¹⁹.

6. Contribution to Social Development

The application of Islamic curricula that are compatible with the above principles can have a positive impact on building a harmonious and just society²⁰. This approach not only provides students with knowledge and skills, but also provides them with moral values that are important for building a balanced social system between material and spiritual needs²¹.

The Islamic curriculum designed according to the above principles has great potential to build a harmonious and just society. By inculcating Islamic values from an early age, Islamic education produces not only intelligent and skilled individuals, but also individuals with noble characters who are able to contribute positively to the life of the community. This is consistent with the concept of Islam as a religion of mercy to the worlds that brings blessings to all of humanity.

The application of Islamic curriculum management principles is not only directed towards achieving educational goals from an academic perspective, but also towards forming a student's personality with noble morals and balanced spiritually and intellectually. Principles such as justice, balance, proportionality and integration of spiritual values are key to creating a comprehensive educational system that is adaptable to social dynamics. By adopting a social and cultural approach, the Islamic curriculum can adapt to local traditions and needs, while providing appropriate solutions to the challenges of modern society.

¹⁷ Ali, A. (2016). Pendidikan Islam kontekstual: Integrasi nilai-nilai lokal dalam pembelajaran Islami. Jakarta: Rajawali Press.

¹⁸ Hasan, M. (2014). Pendidikan Islam and social media. Bandung: Remaja Rosdakarya.

¹⁹ Hasan, M. (2014). Pendidikan Islam and social media. Bandung: Remaja Rosdakarya.

²⁰ Rahman, F. (2010). Islam and Modernity: Transformation of an Intellectual Tradition. Chicago: University of Chicago Press.

²¹ Ashraf, S. A. (1985). New Horizons in Muslim Education. London: Hodder and Stoughton.



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Islamic curriculum management with the principles of justice, balance, coherence and integration of spiritual values is capable of forming an integrated educational system. The socio-cultural approach provides a suitable framework for integrating Islamic values into the life of modern society. The Islamic curriculum is not only directed towards the formation of the individual, but also towards harmonious, just and sustainable social development.

Islamic curriculum management is an important element in the educational system to raise a generation that is not only intellectually intelligent but also morally noble. The principles of the Islamic curriculum derived from Islamic teachings, especially the hadiths, form a solid foundation in educational management. This principle not only focuses on mastering knowledge, but also integrates spiritual values that can guide students to become individuals who contribute positively to society. The socio-cultural approach used in this study provides a broader perspective for understanding how to implement Islamic values in a way that is relevant to the dynamic life of modern society.

One of the fundamental principles of the Islamic education curriculum is the principle of justice. In the context of education, justice means providing equal opportunities for all students without discrimination based on social, economic or cultural backgrounds. This principle emphasizes the importance of designing a comprehensive curriculum so that all learners can develop according to their potential. As stated in QS. An-Nahl: 90, Allah commands his people to be just, and this is important in providing equal education for all groups. This justice is achieved by managing the curriculum so that it includes intellectual, spiritual, and moral aspects in a balanced manner²² (Al-Abrasi, 1994).

The principle of balance is also an important aspect in managing Islamic curricula. In the Islamic view, the balance between the dimensions of this world and the hereafter is the key to creating a comprehensive education. The Islamic curriculum is designed to integrate general knowledge and religious knowledge, so that students not only master technology and science, but also have a strong spiritual foundation. This concept is consistent with the vision of Al-Attas who stated that Islamic education aims to instill wisdom and morals that connect man to God, others, and the surrounding environment. Thus, education aims not only to produce individuals who are intellectually intelligent, but also have high morals²³.

²² Al-Abrasyi, M. (1994). *Dasar-dasar Pokok Pendidikan Islam*. Jakarta: Bulan Bintang.

²³ Al-Attas, S. M. N. (1980). *The Concept of Education in Islam*. Kuala Lumpur: ISTAC.



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In addition, the suitability of the curriculum to the needs of society is one of the main axes in managing Islamic curricula. In the context of globalization, education must be able to respond to the challenges of a society that continues to evolve. The socio-cultural approach suggests that Islamic curricula need to adapt to local traditions and culture without sacrificing Islamic principles. For example, education in rural areas can integrate local wisdom such as environmental management and Islamic-based agriculture, which are linked to the lives of local communities²⁴. In this way, the Islamic curriculum not only supports the development of learners, but also contributes to the development of society as a whole. Another principle that distinguishes Islamic curricula is the integration of spiritual values into learning. Values such as honesty, responsibility, and love are taught not only in religious lessons but also in other subjects. For example, teachers can relate science learning to the greatness of God's creation, so that students not only understand scientific concepts but also get closer to the Creator. This approach is consistent with the goals of Islamic education, which is to form a human being who is aware of his responsibilities as a servant of God and a vicegerent on earth. This study also highlights the importance of adapting curricula to local conditions. Each society has unique characteristics that influence the way Islamic education is implemented. Therefore, a successful Islamic curriculum must be flexible and adaptable to local traditions, culture, and community needs. For example, in urban areas facing the challenges of strong globalization, curricula can emphasize digital literacy and the development of technological skills based on Islam. Meanwhile, education in rural areas can focus more on community empowerment through an approach based on local wisdom²⁵.

Overall, the application of Islamic curriculum management principles contributes significantly to the development of a harmonious and just society. By instilling Islamic values from an early age, education produces individuals who are not only intellectually competent but also possess a noble character capable of facing the challenges of the times. An effective Islamic education is one that is able to combine traditional values with the changing needs of the times, thus creating a generation that is aware, morally noble, and contributes to build a better society.

²⁴ Ali, A. (2016). Pendidikan Islam Kontekstual. Jakarta: Rajawali Press.

²⁵ Hasan, M. (2014). Pendidikan Islam and social media. Bandung: Remaja Rosdakarya.



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CONCLUSION

The study concluded that Islamic curriculum management has a strategic role in creating a conscious generation with good morals. By basing its application on Islamic principles derived from the Prophet's Hadith, such as justice, balance, proportionality, and integration of spiritual values, the Islamic curriculum contributes to create an integrated educational system. The socio-cultural approach used in this study highlights the importance of harmony between Islamic teachings and social dynamics, so that the curriculum is linked to the needs of society. Adapting the curriculum to local traditions, societal conditions, and modern challenges ensures that Islamic-based education remains flexible and able to provide contextual solutions. Overall, this study confirms that the application of Islamic curriculum principles not only supports educational transformation, but also plays a role in building a harmonious, dynamic, and just society.

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