

CONCEPT OF *ISLAM KAFFAH* IN ISLAMIC EDUCATION CURRICULUM

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Abstract

Religious works in themselves serve as a guide or *hudan li al-nas* (instructions for human life). The presentation of the teachings of the Prophet includes two forms: First, the form of study groups (teaching), and second, *uswah hasanah* (good example). *Ta'lim* (teaching) is considered necessary, in order to anticipate the progress and development of life sciences community and responsibility. The position of science in Islam is very strong, demanding to be mastered by all people, even if within certain limits according to his ability. The perception of al-Islam cannot be separated from an understanding of the sources of his teachings, namely the Quran and al-Sunnah and the environment (people and nature). It is also important to integrate learning process for both sources in various corners. This paper will examine the concept of al-Islam Kaffah mentioned in the Quran in Islamic education curriculum in formal educational institutions. Descriptive qualitative study is used to illustrate the concept of Islamic education that can implement Islamic values towards *al-Islam kaffah* mentioned in the Quran.

Keywords: Islam Kaffah, Daulah Islam, Islamic Education Curriculum

1. Introduction

Islam is one of the three divine religions revealed directly by God through the prophet *wasilah* whom He sent. No one is aware of basic human needs that can bring salvation to themselves, their families, and society as a whole except Allah as The Creator of universe or his creator. Man was created, molded, and given the ability exceeding the other creatures of God with the ultimate goal which is to serve and worship Him “*wa maa kholaktu al-jin wa al-insa illaa liya'buduun*” (QS. Ad-Dzariat (51): 56).

Humans are born into the world in a state of weak, helpless, not knowing anything. Allah gives provision to him in the form of hearing, sight, and feeling “*waja'alnaahum as-sam'a wa al-absor wa al-Afidah*” (Qur'an, An-Nahl (16): 78). *As-sam'a* or hearing is the first thing that can be used by humans to know something, *al-absor* or vision is the second thing that humans use to understand and clarify what has been heard/known before, and *al-Afidah* or feeling as the determinant of what was heard/known and seen/understood whether it is beneficial for him or will it cause harm when used.

Knowing and understanding are parts of humans' learning process to become complete human beings and being called as true humans in Islam. According to Immanuel Kant, humans would only be human, to live as a human being, through education. There are some hadith stated by Prophet Muhammad such as “learn and seek knowledge from the cradle to the grave,” “searching for knowledge to the land of China,” and both indicate the virtue of man to continuously seek knowledge. Even Allah exalts the mankind to be happy in seeking knowledge “*yarpa'llah alladzina aamanuu minkum wa alladziina uutu al-ilma darajaat*” (QS. Al-Mujadilah: 11).

The final goal of the learning process in the world is to be a servant of God who served Him as caliph in the world (QS. Al-Baqarah (1): 30). Caliphs are interpreted as representative or substitute to perform the mandate and enforce His laws in this world. Humans are able to know and understand

these laws through a process called learning or teaching. Learning can be done anywhere, it is not limited to space and time, and we are even encouraged to get out of the country or place of residence with the intention to expand the knowledge and understanding; therefore, we can eventually become a true Muslim.

Tripusat pendidikan or three places that always serve as the case that the learning process inside the home or family, school, and community. These three places have to be conditioned first before we prepare the next material. Home or family is the first place where humans learn how to hear, know, see, and understand. School or educational institution serves as the continuation of previous learning process and have a set system, and the community as a social environment is the closest after home / family.

The content of the teachings of Islam includes laws of *aqidah*/creed, laws of worship/*amaliyah*, laws of morals/ethics, and laws of *muamalah/amaliyah aammah*. These teachings can be better understood and then developed with the help of science, good sharia science, science, and technology and others.

Islamic religion serves as a guide and the guidance of his people in life (*hudan li al-nas*), either as individuals or as part of a social community. The complex life lived to the ultimate goal of human beings to worship Him. Man who promised to go to heaven in the Koran (Qur'an, Muhammad (47): 12) is that they are not just faith but is accompanied by good deeds. Faith and good deeds will be perfect when it comes to science, and God promises a higher degree for his people if they are happy to seek more knowledge than others. This is the importance of faith, science, and charity within oneself for a Muslim to reach the title of *kaffah*.

2. The concept of Islam Kaffah

Islam kaffah taken from the word *udkhulu fi as-silmi kaaffah* which means you go into Islam kaffah. As-silmi word literally means peace and safety [1], while kaffah means thoroughly without exception [2]. Berislam kaffah necessity this means the command to believers to carry out all the teachings of Islam based on the submission, submission, and sincerity to Allah SWT.

Kaffah word derived from the Arabic, which the dictionary of al-Munjid means a group or as a whole.[3] Similarly, in A Dictionary of Modern Written Arabic word kaffah interpreted as totality, entirety (whole, everything) . Al-Jalalain interpret kaffah as entered into Islam with the entire state of inner and outer [4]. This is also consistent with the interpretation of al-Wajiz who wrote enter into Islam as a whole, not in parts, and practice throughout its laws, and not hypocritical.

From the explanation, and attributed the causes down the verse, it can be concluded that an order to convert to Islam kaffah affirmed the necessity of believers the teachings of Islam with all born (physical) and inner (spiritual), no half measures, united, and covers all aspects of teaching, whether related to the elements of outer physical and spiritual elements, both with regard to world affairs and the affairs of the hereafter.

This view is in line with the definition of *insan kaffah* proposed by Dahlan MD. that the whole human point of view which completely reflects the devout man, in the sense that the only intent, said, thought, behavior, and goals, are realized in social life. All that will be requested accountability responsibility before Allah. Only the intention, said, thought, behavior, and the purpose of it, will free mankind from self conflict that would lead to a split personality. Human kaffah in public life, however, will not get carried away and be affected by any sedition. Intact human understanding/kaffah clearly reflects the personality kaffah elements in the form of spiritual and physical aspects. Intention, thought and purpose is the spiritual aspect, while the behavior is said and physical aspects or outward. Overall these elements should be integrated in a person.

Islamic concept kaffah believed by all Muslims as a necessity. But the concrete manifestation of the concept of Islam kaffah in life on earth possible different as the implications of understanding of the concept and background of human life. Running kaffah Islam is closely related to the meaning of various provisions of the law in the Qur'an and Sunnah as the source of Islamic teachings and can be learned through the process of learning and teaching. This paper attempts to offer Islamic concept

Kaffah in Islamic educational curriculum related to the ultimate goal of the creation of man as a servant of Allah.

Kaffah Islam is the literal meaning of Islam as a whole, which Allah Almighty commanded in the Qur'an Surat al-Baqarah (1): 208. This command applies to the mu`minin entirely. Allah Almighty says: "*who believe, you come to Islam kaffah (complete), and do not you follow the traces syaithan because actually syaithan is a big enemy for you.*"

Embrace and practice Islam kaffah is the command of Allah. which must be implemented by every believer, whoever he is, wherever he is, whatever his profession, wherever he lives, dizaman whenever he lived, whether in small or large sekup, either private or public. In the same paragraph, we are prohibited from following in the footsteps syaithan, because of the attitude to follow the traces of syaithan contrary to Islam as true.

On another verse, Allah also mentions the custom of the Jews (People of the Book) that when Allah revealed to them His book, God sent His prophet to them, they would not believe, execute, and practice the Shari'ah of Allah kaffah lower. It is the Jewish morals. Allah said of them: "*Is this you want to believe in part of the Book while you will not believe, do not want to practice with another shari'ah, is not the reward of those who do this kind of you, except humiliation in this world. And on the Day of Resurrection they will be restored to the hard adzab. Allah is not unaware of what you do*". (QS. Al-Baqarah (2): 85).

The second paragraph of this as a warning that we are forbidden to imitate the character and the way the Jews in religion. Jews would accept Shari'ah of Allah if they do not conflict with their desires. However, if the shari'ah point of view if implemented may hinder their worldly interests, passions and lust interests them, or can not be accepted by the logic of their narrow sense, then they would not believe and practice it.

Kaffah Islam can be interpreted to practice Islam with all its aspects, related to matters of faith, morals, worship, muamalah, personal business, household, community, state, and others are already regulated in Islam. Kaffah Islam has been understood and practiced by the best generations of people, namely the generation of the Companions of the Prophet either Zahir and in the heart. By Zahir appear in a variety of their practice, both in matters of worship, morals, and muamalah. In the inner visible in sincerity, truth and honesty of faith and piety. All that has been applied to the Companions of the Prophet Muhammad under the direct guidance of the Prophet continuously from day to day, from year to year.

Muslims are currently experiencing various crises in various forms. Decline in various fields. Muslims suffer a setback in the areas of worship, so that every day more and more people are openly not want to pray. The more the morality of the youth and muslimat Muslims farther away from the guidance of Islam, tend to mimic and trailing kuffar. Similarly, the security of our country is increasingly uncertain, the unknown direction. Likewise people complain related to their economies. Feels every day more and more narrow economic sustenance or not blessed this Ummah, the day we see things like this. From the side of the faith, the Muslims also suffer a setback. Increasingly popping up various aqidah as opposed to the Islamic faith who haq.

Understanding these problems, the nature of education that seeks to humanize humans really human being complete, whole, morals karimah, balanced, perfect man, ibad arrohman, fanatic, muttakin, should receive more attention in performing each function to achieve the educational goals expected. The function and purpose of the national education Indonesia actually rests on the ideological basis of Pancasila as the philosophy of the Indonesian people, who put principle on God as the first principle, which suggests that this should be the underlying principle of divinity and animates the whole other precepts. This means that the entire movement of Indonesian life, and all aspects of activities in all fields should be guided by the values of divinity.

3. The concept of Islamic Education Curriculum

The nature of education in general is a process of change for the better. Education which aims to humanize humans can be categorized by education liver (hearts) in Islam. Hearts (hearts) is the prayer

of the potential that has an important role in understanding the concept of a whole human being, and hearts (hearts) who ordered the behavior of good / bad man. Word of the Prophet Muhammad "...alaa wa inna fi al-bodily mudhghatan, idza shalahah shalahah al-jasadu kulluhu, idza fasadat fasada wa al-jasadu kulluhu, wahiya alaa al-qolbu. Based on the opinion of al-Ghazali, there are 4 potential / dimensions that influence the behavior of al-hearts, al-Ruhu, an-Nafasu, and al-aqlu.

Nature of education in the perspective of religion, namely Islam aims to pack personal development as a whole. The aim is not just intellect intellectual values (cognitive), but with more emphasis on achieving emotional intelligence and spiritual intelligence (morals). Islamic personality is a personality-oriented and ended in the formation of the man plenary perfect man who is able to integrate itself in various aspects of life. [5]

The cornerstone of the structure of the Islamic personality is nature. As word of the Prophet SAW "every child born in a state of nature, both his parents are making the Jewish, Christian, or Zoroastrian (HR. Bukhari and Muslim). Nature is also significant as an expression of a dynamic organization that is contained in human beings and consists of systems psikopisik which can cause behavior. [6] Actualization of this nature which then lead to behavior which is called personality. Education as the nature of the development process must be packaged properly, planned, and aims to form that perfect man who understood human plenary Islam based on the source of the Koran and al-Hadith.

In the treasures of the Arabic language, the term generally interpreted education with some vocabulary, among tarbiyah, Tadris, ta'dib, tahdib, and study groups. The vocabulary of the popular and commonly used to express terms of education. And fifth vocabulary of the most popular and most widely used is lafaz tarbiyah. Education is a conscious effort made by educators to develop all the potential of their students optimally. This potential includes the physical and spiritual, so that through education, the students can optimize physical growth in order to have the readiness to perform development tasks, and can mengoptimalkan spiritual development, so that the totality of physical growth and development psikhisnya in harmony and harmony, he can run his task in all its aspects, both as a member of society, as individuals and as a creature of God Almighty.

Educator tasks proposed by Soerjono: "Teachers are the adults who are responsible to give aid to students, in the development of physical and rokhaninya, in order to reach maturity, is able to stand alone fulfill his duties as a creature of God, a social being and as an individual or private".[7] The balance between physical growth and spiritual development that in turn will form the totality of the personality intact and complete. Allport said: "Personality is the dynamic organization within the individual of Reviews those psycho-physical system that Determine his characteristic of behavior and thought."[8]

Personality is the dynamic organization or unity of physical and spiritual system in a person, which can determine behavioral characteristics and his thoughts. This shows that human wholeness depends on its ability to integrate between all aspects of the physical and all his spiritual aspect. Therefore, education must take into account all the spiritual and physical potential that is in it's students. Indonesia as a country that is constantly working to improve the education system, always renewing policies and legislation system of national education, so education is really capable of being an agent of renewal and progress for the nation and country with still based on the principle of balance between the aspects of the physical and spiritual , physical aspects-material and mental-spiritual, so that every citizen obtain welfare and unseen.

This is particularly evident on the function and purpose of national education Indonesia, as embodied in USPN No. 20, 2003, Article 3: "National education serves to develop the ability and character development and civilization, is aimed at developing students' potentials to become a man of faith and fear of God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible. " By looking at the function and purpose of the national education, the education we seek to develop physical and spiritual potential of learners. Spiritual development potential are: the potential of faith and piety to God Almighty, noble, knowledgeable, democratic, independent and responsible. Physical potential is healthy, competent, and creative.

The function and purpose of the national education Indonesia actually rests on the ideological basis of Pancasila as the philosophy of the Indonesian people, who put principle on God as the first principle,

which suggests that this should be the underlying principle of divinity and animates the whole other precepts. This means that the entire movement of Indonesian life, and all aspects of activities in all fields should be guided by the values of divinity. Basic Belief in God Almighty is also simultaneously asserted that Indonesia is not a country atheist who keep the values of the divinity of the life of the nation, nor a secular state that separates the affairs of state and society of religious affairs, but precisely the religious values should color variety aspects of life in this country.

Indonesian community declared itself a religion, as stated by Djahiri that religion as a reference to normative main not only because of the demands normatifimperatif alone but also because it is factual human / Indonesian people always declare themselves religious (though only "recognition" only) and always set the reference feasibility / the appropriateness of referral cultural norms and religion (haram, halal, sin, rewards, etc.).[9] On the fact that, should the religious values were always transferred and internalized in each citizen seriously through education, in order to materialize citizen with character or personality as true (full / plenary), namely: faith and fear of God Almighty, noble, and have a sense of responsibility. However, nowadays due to the enormity of the current wave of globalization, as a logical consequence of the incessant flow of information across continents, or between countries, through various information media with advanced technology, there has been a war of ideas and cultural hegemony that one over other cultures, with a value of -value that it has, which beat the previous noble values, especially religious values, as happened in Indonesia.

Brawl between students, brawl between students, between the villagers with each other, drug abuse and obatobat forbidden, promiscuity among the student or students, acts of violence senior to junior, family violence tanggung, the proliferation of acts of corruption among officials, and various other crimes, all of that indicate the displacement of the noble values of religious of this nation, and if left unchecked, it will deliver this nation to destruction. In an effort to maintain these religious values, the Indonesian government through the Law on National Education System No. 20, 2003, put special emphasis on Religious Education, in Part Nine, Section 30, which contains five chapters, which describe the concern and responsibility of the government against him either on the school environment, family and community.

Such a reality demanded that religious education both in school and outside of school, conducted in a professional and rooted in the basic source of religion, which has been exemplified implementation operasioanalnya by a prophet of God who was sent to educate his people to be the people of the plenary, the balance between the aspects of the physical and spiritual, was born and she thought, so that it can carry out all his duties both as individual beings, social beings and as creatures of God Almighty. The success of the prophets in educating his people to be the people is intact, the best people, who are able to balance between his relationship with God and his relationship with society and the environment.

Curriculum is a crucial component in an education system, therefore the curriculum is a tool to achieve the goal of education as well as guidance in the implementation of teaching in all types and levels of education. Every educator should understand the development of curriculum, because it is a pedagogical formulation of the most important in the context of education. Curriculum will be reflected in how the work is done to assist students in developing their potential in the form of physical, intellectual, emotional, social and religious and so forth.

By understanding the curriculum, educators can choose and define learning objectives, method, technique, teaching media and teaching the appropriate evaluation tools and precise. Therefore, in reviewing the success of the education system is determined by all parties, facilities and good organization, high-intensity job realistic and appropriate curriculum. Therefore, naturally the teachers and Islamic education to understand the curriculum as well as trying to develop it.

Curriculum in Islamic education, known by the word manhaj which means that the light path traversed by educators together with their students to develop the knowledge, skills, and attitudes.[10] In addition, the curriculum can also be viewed as an educational program that is planned and implemented to achieve education. [11] While M. Arifin look at the curriculum as a whole lesson materials that should be presented in the educational process in an institutional system of

education.[12] Of the three that opinion can be concluded that the curriculum can be regarded as driving directions and limitations which an educator in implementing the learning process.

Nasution said, there are some other interpretations of the curriculum, such as: First, the curriculum as a product (result of curriculum development); Second, the curriculum as things are expected to be studied by students (attitudes, specific skills); and third, the curriculum is viewed as the student experience.[13]

Understanding the curriculum in the modern view is a program of education provided by schools are not just limited to the field of study and learning activities, but also includes everything that can affect the development and personal formation of students in accordance with the purpose of education is expected so as to improve the quality of life that their implementation is not only in school but also outside school.[14] The next curriculum notion seems more developed well adapted to the progress of science, culture, and technology.

If applied in the Islamic education curriculum, the curriculum serves as a guideline used by educators to guide learners toward the highest goals of Islamic education which makes the Muslims get to know God and worship Him always. Through the accumulation of a number of knowledge, skills and attitudes, then the process of Islamic education is not a process that can be done arbitrarily, but should refer to the human conceptualization complete (perfect man) whose strategy has been systematically arranged in Islamic education curricula.

Islamic education curriculum can be characterized as follows:

First, religion and morality is the main goal. Everything is taught and in amalkan should be based on the Qur'an and Sunnah and the scholars of *ijtihad*.

Secondly, Sustaining development and guidance on all aspects of private students in terms of intellectual, psychological, social, and spiritual.

Third, the existence of a balance between the content of the curriculum and the experience and teaching activities.[15] Therefore, it can be said, that as the core of the characteristics of Islamic education curriculum is the curriculum that can motivate students to moral or noble character, either towards God, towards themselves and the surrounding environment.

Sources of Islam are the Qur'an and the Hadith of the Prophet Muhammad. Therefore, in preparing the foundations of Islamic education curriculum should also be based on the source of the teaching. The basics of Islamic education curriculum include basic first religion, how the curriculum is expected to help students to develop a strong faith, firm against religious teachings, berakhlak noble and equip it with useful knowledge in the world and the hereafter; The second basic philosophy that Islamic education should be based on the revelation of God and the demands of the Prophet as well as the legacy of the scholars; The third basic psychological how the curriculum should be in line with the characteristics of students' progress, and all stages of maturity in terms of its development; and four social basis that the curriculum is expected to contribute to the process of the student community, their adaptation to their environment, their knowledge and their skills in building community and nation.[16]

The principles of Islamic education curriculum development, among others: the principle of relevance, namely their conformity with environmental education pupils, relevance to the lives of present and future, and relevance to the demands of the job; the principle of effectiveness of how that curriculum can support the effectiveness of teachers who teach and learners to learn; efficiency principle is that the curriculum can leverage their time, energy, funds, and other sources are precise, accurate, adequate and can meet the expectations; principles of sustainability are intertwined with each other and the relationship between the various levels and types of education programs; the principle of flexibility means that there is a kind of space that gives a bit of freedom in acting that includes flexibility in choosing education programs, develop learning programs, as well as the stages of curriculum development; and the principle of integrity between subjects, experiences, and activities contained in the curriculum, as well as the linkage between the content of the curriculum to the needs of students and society.[17]

In carrying out the curriculum, especially in supporting the learning process, the most important thing that must be considered if a teacher is as follows:

a) Material Aspects

Among the principles of curriculum development no relevance principles that should be taken into consideration for the determination of a material. So that the material provided benefit the lives of the students, should such material should be in accordance with the demands of the times, the perfection of soul of the students without forgetting the essence of Islam itself.

b) Goal Aspects

In this case the principle of curriculum development is closely related to the principle of effectiveness. With the number of goals to be achieved, will push the effectiveness of the process to be carried out. As a design, there must be a plan that can be achieved. And should be the goals to be achieved must be clearly and indeed according to all the components that affect the education itself. Do not let what is taught and the implementation process is very different from the expected goals.

c) Aspects of Institutions

Many people assume that manage religious institutions do not have to receive special attention and treatment. Because of its out-put less reliable for competence in society when compared to the out-put of other educational institutions. Administratively, Islamic educational institutions are actually implementing education with good management very rarely. One thing that is strongly associated with educational institutions are educational environment be one means a child can obtain a good education. [18]

The success of the prophets in educating his people to be the people is intact, the best people, who are able to balance between his relationship with God and his relationship with society and the environment, among them is because they are using an approach consistent with the approach taught by Allah to them, especially the directly related to education, namely verse recitations (read the verses of Allah), Tazkiyah (physical and spiritual cleansing of all impurities), and book study groups wa wisdom (book teaches the Quran and the laws and applied sciences).

Al-Kilani, MA detailing the scope of the material on each of these approaches. Approach recitations of al-paragraph (reading / reviewing paragraph) includes verses of the Koran about natural phenomena, human and social phenomena. Includes natural phenomena of the universe (macrocosm) and man (microcosm). Tazkiyah approach (cleaning and grower-development) includes cleaning and grower self-development, which includes the ability to reason, the ability of the will / will, the ability to hear and see, cleansing physical (body). Tazkiyah that includes cleaning and grower-development areas are common, which includes: the field of religion (belief / monotheism), the field of knowledge, the political, the social, the economic field, the field of literature and arts, environmental issues (prosperity of the earth and hygiene), and the custom fields and heritage. Talim approach wa book of wisdom (instruction book and wisdom), as the title suggests, includes teaching the knowledge of the Book of the Koran, and the teaching of science lessons, the sciences applied in accordance with the needs of the times and places, such as the science of jurisprudence, science propaganda, the science of war and others as a result of power fikir empowerment / human reason. Including wisdom also is the Sunnah of the Prophet.

Under such exposure, it appears that the material taught through three approaches are comprehensive (kaffah) if run professionally which will produce graduates who have the personality kaffah itself. The values of Islam is so important because it relates to the character of the man himself. Prophet success in educating his people, among them is due in line with human nature itself, created by bringing various God-given potential to him. Thus, religious education will be successful if the teachers know in advance the characteristics and potential of their students. Then these potentials optimized through religious education in integrated, so that the resulting outcomes, students who complete-complete, which can carry out his duties both as individuals, social beings and as creatures of God Almighty.

According to al-Syaibani humans have such a three-dimensional triangular sides of the same length, which is the body, mind, and spirit. Furthermore, he asserted: "It is equally (dimensions) of goods in

the personality of man. Islam acts confirm and solidify again form its forms. Because human beings according to Islam is not only the institution of his body, or just common sense, or just a spirit, but overall it all, each element complete each other".[19] The statement indicated that three elements has its own peculiarities in its function in human beings, and are complementary to each other as a unit that forms human personality.

Education attempts to optimize third-three simultaneous and integrated. But in reality, the national education still stuck on aspects of cognition low level, where more children crammed with theories and concepts of science, and less touched aspects of affection, so that they become human beings who are good but do not have a noble character in his daily behavior , This would jeopardize the future of the nation. Therefore all educational institutions should immediately orient education in the formation of personality kaffah, which according to Sauri that personality kaffah or a whole human being is a human that really human intangibles in the balance between: intelligently brain, meek, and skilled hands, the operations in the form of: work smart, sincere work, work satisfaction, work completion and quality.[20]

4. The concept of Human in Islam

Talking about education, then we will talk about humans. Because education is only for humans, creatures of Allah are given the advantage of intellect or reasoning. Humans are a part of the universe together with other living things in life fills the universe. Compared to animals, humans have the physiological function of the body and that is no different. However, in other respects human beings can not be equated with animals, especially with its advantages, namely the intellect, which is not owned by an animal.

There are some words or terms used to refer to the Koran man, that man, ins, nas, unas, basyar, the sons of Adam, and Adam dzurriyyati. In the Koran the word ins met 18 times in 9 letter. Said ins are used for exposed (opposite) with the word jinn which means jinn or ghosts, or confronted with words that also mean genie jaan. The mention of the word opposite ins with jinn or jaan gives the connotation that the two creatures God has two distinct elements, namely humans can be sensed and the genie can not be sensed, not a human being wild wild genie.

Said the man found in the Koran as much as 65 times. The emphasis of the word man is more referring to the improvement of the human to the degree that could give him the potential and the ability to assume the post of caliph and the responsibility and mandate of the people on earth, because as caliph man armed with a variety of potential such as science, perception, reason, and conscience , With this human potential is ready and able to face all the problems at once anticipated. In addition, people can also actualize himself as a noble creature and has a notch higher than other creatures armed with potentials earlier. Thus, the man used the word to refer to the Koran man with all its totality, body and soul. Humans can be identified difference, one with another, due to differences in physical, mental, intelligence, and all her properties.

It says, is the plural form of the word a human being who of course have the same meaning. The Quran mentions the word nas much as 240 times. The mention of human beings with the passage further highlight that humans are social beings who can not live without assistance and other human together. The Quran informs that the creation of human beings into different tribes and nations aim to mingle and connect with one another (ta'aruf) (QS. Al-Hujurat [49]: 13), assist each other in carrying out the virtues (Qur'an, al-Maidah [5]: 2), encourage one another to keep the truth and patience (QS. al-'Ashr [103]: 3), and instill awareness that human happiness is possible only realized if they are able to build relationships between each other (Qur'an, Ali Imran [3]: 112). Said passage beings and is the most widely used by al-Quran in human calling.

Basyar word etymologically derived from the word ba ' , shin, and ra' which means something that looks good and beautiful, joyful, joyous, skinning / mngupas (fruit), or pay attention and take care of one. According to al-Raghib al-Ashfahani, called basyar humans because humans have skin surface is covered with different hair and skin were covered with animal fur. This word in the Qur'an used in a special meaning to describe the figure of the human flesh.

Basyar in al-Quran used to refer to people from the outer corner as well as similarities with humans entirely. Said basyar also always associated with human biological traits, such as the origin of the soil, which in turn of the sperm and develop into a complete human being (QS. Al-Mu'minun [23]: 12-14), people eating and drinking (QS. al-Mu'minun [23]: 33; QS. al-Furqan [25]: 20), and so on. That's why the Prophet Muhammad. ordered to convey that he was just like any other human. What distinguishes it is only he was given the revelation (Qur'an, al-Kahf (18): 110). Basyar word is mentioned al-Quran as much as 36 times.

The word banu or descendants of Adam or Adam dzurriyatu means the offspring or descendants of Adam. Both terms are used to refer to human beings as it is associated with said Adam, namely as the father of man or the first man created by God and earn the respect of other creatures besides the devil (QS. Al-Baqarah (2): 34). In general, these two terms denoting descended from Adam, or

in other words that historically the origin of man is one, that of Adam. Thus, said the children of Adam and Adam dzurriyatu used to refer to a human in a historical context. Historically all the people of this world the same, namely the descendants of Adam, who was born through a biological process.

5. Human and Education

Human beings are given advantages by God with a form of reason in human beings that no other creature of God in his life, that the reason for treating the human mind requires education pattern through a learning process. Man's relationship with education very closely because it has a bond that is not separated from one another. Education is one of the basic necessities of human life are thinking how to live this life in order to survive. Humans called "Homo Sapiens", which means as beings that have the ability to bookish knowledge. One human instinct is always tend to want to know everything around him, which is not yet known. Starting from not knowing to knowing, of which could not be able to. Out of curiosity then timbulah science of human knowledge that is useful for itself.

In human life is driven in part by the need to achieve something and partly by social responsibility in society. Humans not only have the ability - the ability, but also have limitations - limitations. Humans not only have properties - good properties but also has the properties - properties that are less good. In the view of Pancasila humans have a desire to sustain life and maintain a better life. Every man is in need of education. Because human beings through education may have the ability - the ability to regulate and control and self-determination. Similarly education through the development of the human personality can be directed to the better. Through education and the ability of human behavior can be approached and analyzed pure.

Ability like that are not owned by any other of God's creatures. Humans can grow and develop through education, because humans can grow through a natural process towards maturity both carnal and spiritual. Therefore, humans need education in order to obtain optimal development as human beings. In the teachings of Islam considers that man as body, mind and conscience. Basic human potential that was developed was none other than the godless and tend to goodness free from sin, bookish knowledge and freely choose and be creative. Human creative ability has expanded gradually based measure of the strengths and weaknesses kerativitas supporting elements such as hearing, as well as the human mindset. Under the Act - Law on National Education System No. 20 of 2003 Section I, that education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for him to have the spiritual power of religion, self-control, kperibadian, intelligence, noble character, as well as the skills needed him, society, nation and country.

6. Implementation of Islam rahmatan lil Alamin in Islamic education curriculum to establish Islam Kaffah

Islam in his book al-Quran is a guide and the demands of human life. Wasilah Islamic religion revealed through the Prophet Muhammad., Delivered to humans via two forms, namely:

First, the shape taklim or teaching. Submission of Islamic teachings through this taklim as the Koran (Qur'an, Al-Baqarah 129) through three stages: recitations, taklim, and Tazkiyah. Taklim form is indispensable in anticipation of the development and progress of human civilization and scientific accountability. Characteristics of knowledge that is the explanation (bayan) and thinking, as well as partial and detail. Science has a strong position in the teachings of Islam, even though it has certain limits according to ability. Islam does not justify a conviction and charity Salih unsupported by scientific explanations of science (QS. Al-Isra 36).

Second, the shape uswah hasanah. Submission of the teachings of Islam through uswah hasanah as in Surah al-Ahzab 21 "has existed within the Messenger that role models are good for you (that) for people who expect (grace) of God and the (arrival) Day of Resurrection and he was much the name of Allah" , The verse explains unequivocally that uswah hasanah is the way that humans do to the expectations of the meeting with Allah. Humans have three basic potential in him, include the potential for the five senses, liver potential, the potential of conscience. When all three potential is implemented together it will give birth to true Muslim Personal themselves physically namely unity, the unity of feeling and unity of conscience.

Understanding of Islam is to learn to understand the source of his teaching al-Quran and al-Hadith. The process of understanding of the teachings of both sources is integrated into various angles and views of several disciplines. Aspects that are used can begin to understand the aspects of language to the depth of meaning hidden aspects. The recognition of the advantages of the moral values of Islam as rahmatan lil Alamin prove that Islam can be accepted in every society without exception.

Some stages of the implementation of the concept of Islam rahmatan lil Alamin in Islamic education curriculum is divided into the following phases:

The first phase of the landfill base level, kindergarten. SD. At this basic level taklim form includes the following parts: memorizing, reading, writing simple, and dictation / dictation. Uswah form hasanah include providing examples of simple things that students do in their daily life.

The second phase of understanding the meaning in language and terms. In this phase of learning activities include the meaning of vocabulary (mufradat), and meaning in general (global). This phase is the teaching materials of junior and senior level.

The third phase of deepening understanding of the broader, encompassing study of the interpretation of the Koran and hadith commentary. This phase is called the phase for deepening understanding in the learning process using a variety of approaches commonly used in a wide variety of scientific disciplines without leaving a pattern that is applied to the previous phase. Several approaches are used among others through linguistic approach, the social approach or interpretation bi al-ilm., And approaches sense as a way of uniting the spirit of togetherness or tafsir al-Isyariy. Approach to linguistic and social approach is intended for development of mind and ratios, while the third approach is used with the intent to foster a sense of ethics and esthetics.

The fourth phase of the deepening of the doctrine considered contradictory texts (al-nushuh deviation). Between al-Quran by al-Quran and al-Quran with the hadith.

The fifth phase of internalization. This phase is individualized for the purpose of obtaining a religious character and moralist according to the teachings of Islam.

Sixth, the phase of deepening understanding of the text relating to worship, as thaharah, prayers, alms, pilgrimage, and others.

The sixth phase will be easier to understand if it is done simultaneously and well planned.

Kaffah students realize that personality is the main goal of education. Therefore, all educational institutions have a duty to make it through the exercise of the educational process, both at the level of macro and micro tingakatan. This requires appropriate strategies and approaches. The approach is an approach that is consistent with the mission of the Prophet Muhammad in a letter al-Khamis, paragraph 2, namely: verse recitations, book study groups wa Tazkiyah and wisdom, since he has run it consistently, so as to give birth to private figures kaffah, personal excellence, which rahmatan lil-'alamin.

Evaluation of the concept of Islam kaffah in the curriculum and implemented in a self-learners can be seen in their ability as follows:

1. Hifz al-Din (protection against religious beliefs). Islam teaches people to create respect and maintain the belief that there is, so that the people who are in the shade of religious teachings. A religion which can vary peaceful coexistence, mutual maintain and respect, not a mutual intervention and interpolation teachings, so that the confidence of each clearly defined, (QS. Al-Kafirun (109): 1-6). The teachings of Islam also forbids no compulsion to embrace beyond belief, (QS. Al-Baqarah (2): 256). The impact is to produce a balanced cooperation between the religious community in social, economic, defense, security, environment and so forth, described by (QS. Al-Mumtahanah (60): 8).
2. Hifz al-nafs (protection of life safety). Islam teaches us to preserve and respect the security and safety of human beings, and to ensure permanent respect for the glory, of human dignity as a gift from Allah. The impact is the guarantee of peace and the conditions were polite and civilized society (civil society / civil society, (QS. Al-Anam (6): 151), (QS. Al-Baqarah (2): 179).
3. Hifz al-'Aql (protection against the existence of sense). Intellect is the most important dimension in human life. Its existence is a key differentiator with other creatures as well as the reason why God establishes obligations to humans. Intellect also greatly determine whether the poor conduct of life and civilization. Islamic teachings taught to maintain and develop the clarity of human thought as well as the safety of the products of human thought, so it is not easy to turmoil and confusion that may cause fury. Therefore, anything that can harm the function of thinking, both in the form of physical and non-physical, is prevented in the teachings of Islam. Protection against damage to human thought and functions aka a vital requirement for people who want progress, because it is the needs of all people, regardless of race, nation or religion. (QS. Al-Maidah (5): 90).
4. Hifz al-Nasl (protection of offspring). Islam teaches to maintain and respect the family system (descent), so that each person has a ratio and the family line that clearly in the interests of society in order to realize the life serene, (QS. Al-Rum (30): 21).
5. Hifz al-Mal (protection of property). Islam teaches to ensure the economic development of communities of mutual benefit, respect and safeguard the legitimate ownership that will create economic dynamics was polite and civilized (economical civility). For that Islam teaches the procedures for obtaining property; such as buying and selling with the requirements of keridlaan and there is no practice of usury and monopoly, (QS. Al-Baqarah (2): 275), (QS. al-Nisa (4): 29).

If the five things mentioned above implemented as a result of a curriculum, the diversity of practice and behavior of Muslims and even the diversity of human behavior in general all the relevant and still within line-limit Islam can form perfect man or a perfect human being as true (overall) in understanding Islamic teachings in their everyday lives. This description illustrates to us, that the implementation of the concept of Islam kaffah cannot be one color (monolithic) but can vary throughout meet various principles of Islamic law. Such understanding will lead to an attitude *tasamuh* (tolerant in difference) and *tawassut* (moderate).

7. Conclusion

Islam is a form of complete human kaffah or perfect man in Islam. Air *kaffah* Islam means to accept and practice Islam based on the teachings derived from al-Quran and al-Hadith. Kaffah predicates that religious demands are not as easy as turning the palm of the hand. It takes sincerity, humility, and sincerity in the run.

Man was created by God in a state of helpless, weak, and yet knowing nothing. God equips man with three basic potential forms of hearing, sight, and feeling. The third potential can be fully developed through the education process.

The ultimate goal of a good education is to make people closer to Him. Islamic as a religion that upholds these values and will uplift human beings being diligent and love science, especially science that will deliver them of getting to know god.

There are two forms of educational process that can be drawn from the Prophet's effort in spreading Islam; they are *taklim* or teaching through three stages: recitations, *taklim*, and *Tazkiyah*; and *uswah hasanah*. Humans have three basic potential within him, including the potential for the five senses, liver potential, the potential of conscience. When all three potentials are implemented together, it will form the personality of true Muslim physically, namely unity, the unity of feeling and unity of conscience.

The forming of true Muslim's personality is a process that must be done continuously. The process is divided into several phases, among others, the basic level of the landfill phase for kindergarten and elementary school were conducted in the form *taklim* that includes the following parts: memorizing, reading, writing simple, and dictation/dictation; and *uswah hasanah* form that includes providing examples of simple things that the students can do in their daily life. The second phase is by understanding the meaning in language and terminology including the meaning of vocabulary (*mufradat*) and meaning in general (global). This phase is the teaching materials for junior and senior level students. The third phase is in the form of deepening understanding of the broader, encompassing study of the interpretation of Al Quran and hadith commentary. There are several approaches that can be used in this phase such as through linguistic approach, social approach, or interpretation *bi al-ilm*, and approaches of sense as a way of uniting the spirit of togetherness or *tafsir al-Isyariy*. The approaches to linguistic and social approach are intended for the development of mind and ratios, while the third approach is used with the intent to foster a sense of ethics and aesthetics.

The fourth phase is in the form of more profound understanding the doctrine considered contradictory texts (*al-nushuh* deviation) between al-Quran by al-Quran and al-Quran with the hadith. The fifth phase is in the form of internalization. This phase is individualized for the purpose of obtaining specific religious character and moral according to the teachings of Islam. Lastly, the sixth phase is in the form of deepening understanding of the text relating to worship such as *thaharah*, prayers, alms, pilgrimage, and others.

The success of the process of education in shaping Islam kaffah, or in other words is called as Islam *rahmatan lil Alamin*, can be seen in a man. It is considered a success if this certain man has an attitude of protection against religious beliefs, the attitudes of protection of the safety of life, an attitude of protection towards the existence of mind, attitude protection of offspring, and the attitude of the protection of property.

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