
Examining The Integration of Faith and Qur'an Curriculum in Kuttab Ibnu Abbas

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Abstract: This research aimed to analyze the integration of the Iman and Qur'an curriculum at Kuttab. This study employed a case study method with a qualitative approach to explore the integration of Iman and Qur'an curriculum at Kuttab Ibnu Abbas. Data was collected through semi-structured interviews were conducted with key stakeholders, including school administrators, curriculum developers, teachers, students, and parents. The data collected through interviews, observations, and document analysis were subjected to thematic analysis. The research found that Qur'anic education at Kuttab Ibnu Abbas aims to instill Qur'anic values through a comprehensive curriculum that includes reading, writing, tajweed (correct pronunciation), tahfidz (memorization), and tadabbur (reflection) of the Qur'an. Several factors influence the success of this faith and Qur'an education, such as having well-prepared human resources, employing the right teaching methods, and ensuring the commitment of santri guardians (student caretakers). And the inhibiting factors were some students may lack proficiency in reading the Qur'an, have concentration issues in class, or lack parental cooperation in supporting learning at home.

Keywords: Curriculum, Faith Education, Kuttab, Qur'anic Education.

INTRODUCTION

The holistic education of children in Islamic traditions has long emphasized the integration of faith (Iman) and the teachings of the Qur'an, aiming to cultivate not only intellectual growth but also spiritual and moral development. The integration of Iman and Qur'anic education has been the subject of various studies, emphasizing its importance in the holistic development of students. Al-Attas posits that the ultimate purpose of Islamic education is to produce individuals who are well-balanced in terms of intellectual and spiritual development (Pransiska et al., 2016). Similarly, Experts argue that education in the Islamic context should aim to develop a harmonious individual who is aware of their responsibilities to God, themselves, and society (Nurhayati et al., 2024). Several models of integrated Islamic education have been proposed and implemented across different educational institutions. For instance, Al-Ghazali's work highlights the significance of moral and ethical education alongside intellectual training (Saiful et al., 2022). Recent studies have explored modern

adaptations of these traditional models, suggesting that contemporary Islamic education must adapt to the changing social and technological landscapes while maintaining its core values (Baharuddin et al., 2024; Mustari & Nurhayati, 2024; Nurhayati et al., 2023; Sudrajat et al., 2024).

The implementation of faith and Qur'an education is important in human life, because faith and Qur'an are the basis and guidelines for life (Baharuddin et al., 2024; Jarkasih & Nurhayati, 2023; Juhana & Nurhayati, 2023; Tiarawati et al., 2023; Widyawati & Nurhayati, 2023). In the world of Islamic education, faith and the Qur'an are the main lessons delivered to students. The implementation of faith and Qur'an education in each educational institution can be different and not infrequently we encounter only the transfer of knowledge. Unlike the kuttab model educational institution, which has a concentration on the Faith and Qur'an curriculum to the stage of charitable application. Kuttab was a low-grade school for children age 5-12 years in the days of the Prophet's companions and the salaful ummah (Yaman & Gultom, 2017). The desire of the people to return to the early

generation / salaful ummah makes the da'i and educators to imitate everything done by their predecessors, including in the field of education. Meanwhile, according to Zuhairini, before Islam came, Arab society had recognized the existence of lower education called Kuttab (Zuhairini, 1997). Kuttab comes from the root word kataba which means writing. While the kuttab itself means a place to write, or a place where activities for writing take place (Yaman & Gultom, 2017). The grand design of the curriculum in Kuttab Ibnu Abbas Surakarta is Imani and Qur'anic. General education is included in the Imani family, because each discipline is directed to increase faith. Meanwhile, religious and Qur'anic education is included in the Qur'anic family. Character / manners are taught from the early grades, because kuttab has guidelines for manners before knowledge. This seems to be what is needed by civilization today, namely the manners of a knowledgeable person, and knowledge that is practiced in everyday life. As well as faith and the Qur'an, which are sciences that must be studied before other sciences. The kuttab model of education in general is "manners before knowledge and faith before the Qur'an", and this kuttab model of education has existed since the first century in Islam even before that.

Despite these advancements, there remains a lack of comprehensive analysis on specific institutional models that successfully integrate Iman and Qur'anic education. Most studies have focused on theoretical frameworks or broad surveys of multiple institutions, leaving a gap in detailed case studies that examine the practical implementation and outcomes of such integrated curricula. While there is a substantial body of literature on the philosophy and theoretical aspects of Islamic education, empirical research that closely examines the practical application of these theories in specific educational settings is limited. The existing studies often lack detailed analysis of how these integrated curricula are developed, implemented, and evaluated within particular institutions. This research aimed to fill this gap by providing a comprehensive analysis of the Iman and Qur'an curriculum at Kuttab Ibnu Abbas. By focusing on a single institution known for its successful integration of these elements, this study offered in-depth insights into the practicalities of curriculum design, and the teaching methodologies. Furthermore, this analysis seeks to contribute to the broader discourse on Islamic education by highlighting

the successes and challenges encountered by Kuttab Ibnu Abbas. By doing so, it aspires to inform and inspire educators, policymakers, and researchers dedicated to advancing the quality and impact of Islamic education globally.

METHOD

This study employs a case study method with a qualitative approach to explore the integration of Iman and Qur'an curriculum at Kuttab Ibnu Abbas. The case study method allows for an in-depth, contextual analysis of a specific instance of curriculum integration within a real-life setting (Iswahyudi et al., 2023). A qualitative approach is particularly suitable for this research as it aims to understand the underlying processes, experiences, and outcomes associated with the curriculum from the perspectives of various stakeholders. Kuttab Ibnu Abbas was selected as the case study site due to its established reputation for effectively integrating Iman and Qur'anic teachings within its curriculum. This institution provides a rich context for examining the practical implementation of integrated Islamic education, offering insights that can inform broader educational practices.

Data was collected through multiple qualitative methods to ensure a comprehensive understanding of the curriculum integration process. Semi-structured interviews were conducted with key stakeholders, including school administrators, curriculum developers, teachers, students, and parents. These interviews aimed to gather detailed information on their experiences, perceptions, and reflections regarding the integrated curriculum. Additionally, classroom observations were carried out to gain first-hand insights into the teaching methodologies and student interactions within the Iman and Qur'an integrated classes. Observations focused on the instructional strategies used, student engagement, and the overall classroom environment. Relevant documents such as curriculum plans, lesson plans, textbooks, and assessment tools were also reviewed. This document analysis helped to understand the formal structure and content of the curriculum, as well as the intended learning outcomes. The data collected through interviews, observations, and document analysis were subjected to thematic analysis. This process involved coding the data to identify recurring

themes and patterns related to the integration of Iman and Qur'anic teachings. Thematic analysis was conducted in several stages: familiarization, coding, theme development, and defining and naming themes. Initially, the data was read and re-read to become deeply familiar with the content. Systematic coding of interesting features across the entire dataset followed, with codes then grouped into potential themes. Themes were reviewed and refined to ensure they accurately reflected the data, which involved checking the themes against the coded data extracts and the entire dataset. Clear definitions and names were developed for each theme, providing a coherent narrative that addressed the research questions. To enhance the validity and reliability of the study, several strategies were employed. The use of multiple data sources (interviews, observations, document analysis) allowed for cross-verification of findings, increasing the credibility of the results through triangulation. Participants were given the opportunity to review and comment on the findings through member checking, ensuring their perspectives were accurately represented. Regular discussions with peers and experts in the field of Islamic education (peer debriefing) helped to refine the analysis and interpretation of the data.

RESULTS AND DISCUSSION

Implementation of Faith Education

Kuttab Ibnu Abbas aims to create a superior generation inspired by the exemplary values of the Prophet Muhammad (PBUH), the Companions, and the Tabi'in. This is achieved by prioritizing manners before knowledge and instilling faith before the Qur'an. This educational approach aligns with the broader goal of national education, which seeks to develop individuals of faith and piety. The objectives include fostering students' character, memorizing the Qur'an, exploring its miracles, mastering the language of civilization, and acquiring life skills from a young age. In addition to the major goals, Kuttab Ibnu Abbas has the basic goal of completing literacy from an early age. This is in accordance with the definition of kuttab itself, which is writing and reading education at the basic level. Based on the classification of kuttab in the theory, Kuttab Ibnu Abbas functions as a place to teach the Qur'an and other Islamic principles. Analysis of the data shows that Kuttab Ibnu Abbas Surakarta is committed to carrying

out teaching and learning activities in line with the Kuttab model, with a curriculum and philosophy of "Faith before the Qur'an and manners before knowledge."

Faith education at Kuttab Ibnu Abbas centers on instilling belief values in students concerning Allah, Angels, Books, Messengers, Divine Decree, and the Last Day, and realizing these beliefs through speech and deeds. Faith is the foundation of the Kuttab curriculum, taught before the Qur'an and other subjects. All lessons aim to increase faith, as knowledge is considered valuable only if it enhances faith in the Creator. This approach seeks to form a Rabbani personality aligned with Islamic ideals. The implementation of faith education at Kuttab Ibnu Abbas involves several stages. Initially, several *asatidz* participated in workshops led by Ust. Budi Ashari, Lc, the founder of Kuttab al Fatih and a pioneer in Kuttab model education. These workshops provided an overview of the curriculum model, emphasizing the importance of understanding faith concepts. Once teachers grasped these concepts, they focused on determining effective methods to deliver material to students. After gaining a general understanding of the Kuttab model, senior *asatidz* and the foundation created a curriculum that integrates faith into every lesson, even though faith might not appear explicitly in the lesson schedule. The ultimate goal of every lesson is to increase faith in Allah Subhanahu wa Ta'ala.

With a clear concept of faith and well-prepared *asatidz*, the next step is to deliver lessons and integrate faith values into every lesson. Methods used include storytelling from the Qur'an and the life of the Prophet Muhammad (PBUH) to inspire students' faith. The exemplary method involves teachers modeling faith practices, making it easier for students to understand and practice their faith. The habituation method reinforces faith practices through daily repetition, such as the morning *iqrar* (pledge) recitation. The *ibrah* and *mau'idzah* methods involve reflective storytelling and gentle advice to help students internalize lessons and moral guidance. Lastly, the *targhib* and *tarhib* methods use rewards and punishments to encourage adherence to Islamic rules and discourage wrongdoing.

Implementation of Qur'anic Education

Qur'anic education at Kuttab Ibnu Abbas aims to instill Qur'anic values through a comprehensive curriculum that includes reading,

writing, tajweed (correct pronunciation), tahfidz (memorization), and tadabbur (reflection) of the Qur'an. A significant portion of the curriculum is dedicated to Qur'an lessons, beginning with teaching adab (manners) essential for engaging with the Qur'an. The tahfidz learning process uses motivational methods, including muroja'ah (revision), recitation, and ziyadah (additional memorization) often completed independently at home. To maximize the effectiveness of Qur'an education, Kuttab Ibnu Abbas ensures the availability of qualified human resources, with Qur'an teachers who have memorized at least as much as the students. Supporting facilities such as special textbooks (e.g., Karima) are provided, and a commitment is established with parents to support independent memorization at home.

Supporting and Inhibiting Factors

Several factors contribute to the success of faith and Qur'an education at Kuttab Ibnu Abbas. These include qualified and standardized human resources, the availability of supporting textbooks and teaching aids, effective methods and strategies for delivering and evaluating Qur'an learning, and standardized teacher qualifications. Innovative strategies help children absorb the material well. However, there are also inhibiting factors. Some students may lack proficiency in reading the Qur'an, have concentration issues in class, or lack parental cooperation in supporting learning at home. Additionally, technological distractions such as TV and games can weaken students' enthusiasm and focus.

Discussion

The findings from the study at Kuttab Ibnu Abbas emphasize the critical role of faith education in shaping students' understanding and practice of Islamic values. The structured approach, which prioritizes the teaching of faith before other subjects, aligns with the prophetic model of education that emphasizes belief as a foundation for all knowledge (Baharuddin et al., 2024; Jarkasih & Nurhayati, 2023; Tiarawati et al., 2023). The various methods employed, including storytelling, exemplification, habituation, reflective storytelling (ibrah), gentle advice (mau'idzah), and the reward and punishment system (targhib and tarhib), demonstrate a comprehensive strategy to integrate faith into the daily lives of students. The approach at Kuttab Ibnu Abbas is consistent with

contemporary trends in Islamic education that emphasize the integration of religious and academic learning to foster holistic development (Mustari & Nurhayati, 2024; Nurhayati et al., 2023; Nurjanah et al., 2023; Suharyat et al., 2023). Research highlights the importance of grounding Islamic education in both faith and critical thinking, similar to the faith-first approach at Kuttab Ibnu Abbas (Sudrajat et al., 2024). Baharuddin et. al. (2024) emphasizes the need for educators to instill strong Islamic values while also developing students' intellectual capabilities to navigate modern challenges effectively (Yaqeen Institute for Islamic Research).

Research highlights foundational principles of Qur'anic education, such as independent reasoning, orthopractic teleology, and memorization, which are crucial for fostering a deep understanding of Islam among students (Al-Hawary et al., 2023; Widyawati & Nurhayati, 2023). This aligns with Kuttab Ibnu Abbas' focus on integrating faith and Qur'anic education to form well-rounded individuals. Specifically, the research underscores that the educational principles in the Qur'an include not just rote memorization but also understanding and applying the teachings in daily life, which resonates with the methods used at Kuttab Ibnu Abbas. Sahin (2018) discusses the need for a paradigm shift in Islamic education to incorporate both traditional and modern pedagogical strategies. Sahin advocates for an interdisciplinary approach that combines theological and educational foundations, much like the integrated curriculum at Kuttab Ibnu Abbas that blends faith with academic learning. This approach ensures that students are not only knowledgeable about their faith but also equipped to apply this knowledge in a contemporary context.

The success of Kuttab Ibnu Abbas can be attributed to its well-qualified teachers, comprehensive curriculum, and supportive infrastructure. The use of special textbooks and parental involvement in the learning process are critical components that enhance the effectiveness of the educational program (Gondiwati & Nurhayati, 2024; Nurhayati, 2021). These elements ensure that students receive consistent and comprehensive instruction, which is crucial for their overall development. However, there are several challenges that need to be addressed. For

instance, some students initially lack proficiency in reading the Qur'an, which can hinder their progress. Additionally, concentration issues in class and limited parental support at home can affect the learning experience. These challenges highlight the need for continuous improvement and additional support mechanisms to ensure all students can benefit fully from the educational program. Kuttab Ibnu Abbas aims to create a superior generation inspired by the exemplary values of the Prophet Muhammad (PBUH), the Companions, and the Tabi'in. This is achieved by prioritizing manners before knowledge and instilling faith before the Qur'an. This educational approach aligns with the broader goal of national education, which seeks to develop individuals of faith and piety (Sudrajat et al., 2024). The objectives include fostering students' character, memorizing the Qur'an, exploring its miracles, mastering the language of civilization, and acquiring life skills from a young age. In addition to the major goals, Kuttab Ibnu Abbas has the basic goal of completing literacy from an early age. This is in accordance with the definition of kuttab itself, which is writing and reading education at the basic level. Based on the classification of kuttab in the theory, Kuttab Ibnu Abbas functions as a place to teach the Qur'an and other Islamic principles. Analysis of the data shows that Kuttab Ibnu Abbas Surakarta is committed to carrying out teaching and learning activities in line with the Kuttab model, with a curriculum and philosophy of "Faith before the Qur'an and manners before knowledge."

CONCLUSION

The grand designs of kuttab model education emphasize faith before the Qur'an and manners before knowledge. Implementing faith is achieved by teaching the pillars of faith and integrating them into every lesson. The delivery methods encompass Qur'anic stories, the Prophet's Siroh, role modeling, habituation, ibrah and mau'idzah (moral lessons and admonitions), as well as targhib and tarhib (encouragement and deterrence). In the implementation of Qur'anic education, students learn to read and write the Qur'an, study tajweed (proper pronunciation), practice memorizing (tahfidz) the Qur'an, and engage in tadabbur (contemplative reflection). This process is facilitated through halaqoh, a gathering where students are guided by qualified Qur'anic teachers. Several factors influence the

success of this faith and Qur'an education, such as having well-prepared human resources, employing the right teaching methods, and ensuring the commitment of santri guardians (student caretakers). These elements work together to foster a comprehensive and impactful learning environment.

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