CONCEPT EDUCATION ATHIYAH AL-ABRASYI AND RELEVANCE THE ERA 4.0 CURRICULUM IN INDONESIA

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Abstract: *Educational thought initiated by Athiyah al-Abrasyi has inspired many to develop education in Indonesia. This research aims to describe the concept of Athiyah al-Abrasyi's educational theory and its relevance to the development of the education curriculum in Indonesia, especially in the era of the Industrial Revolution 4.0. This study uses a literature study with a qualitative approach. The research results found that Athiyah al-Abrasyi's thoughts are relevant to Indonesia's education curriculum in the 4.0 era oriented towards global competitiveness. The relevance of democratic education theory is to develop oneself independently and reject models that limit students from developing according to their abilities. Meanwhile, the relevance of the idea of moral education, which aims to produce graduates who are in sync with the Pancasila student profile project in the Merdeka curriculum.*

Abstrak: Pemikiran Pendidikan yang digagas oleh Athiyah al-Abrasyi banyak menjadi inspirasi dalam perkembangan Pendidikan di Indonesia. Penelitian ini bertujuan untuk mendeskripsikan konsep teori pendidikan Athiyah al-Abrasyi dan relevansinya terhadap pengembangan kurikulum Pendidikan di Indonesia, terutama di era revolusi Industri 4.0. Penelitian ini menggunakan studi kepustakaan dengan pendekatan kualitatif. Hasil penelitian menemukan bahwa pemikiran Athiyah al-Abrasyi memiliki relevansi dengan kurikulum pendidikan di Indonesia era 4.0 yang diorientasikan pada daya saing global. Relevansi teori pendidikan demokrasi untuk mengembangkan dirinya secara mandiri dan menolak model yang membatasi peserta didik untuk mengembangkan sesuai kemampuannya. Sedangkan relevansi gagasan pendidikan akhlak yang bertujuan mencetak lulusan yang sinkron dengan projek profil pelajar Pancasila pada kurikulum Merdeka.

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Introduction

Humans are basically created equal, so democracy (subsequently human rights) is no different. Thus, one of the rights for every human being or society can occupy a proper school bench without differentiating the social status of each person. Agree with the most popular Islamic education figure from Egypt, Athiyah al-Abrasyi, who prioritizes human rights. The basic principles of education are freedom, equality, and equal opportunity to gain knowledge[1]. The freedom meant by this is freedom in education not only as a venue for testing students to become individuals, but this freedom as a place (container) to try and do real things creatively and innovatively[2]. Athiyah al-Abrasyi is known by experts in the field of Islamic education, when viewed from his works it is widely used as a reference. This figure is also known by the education community who is critical in addressing the reality (reality) and phenomena of various societies. Thus, the power of analysis is deep, the presentation technique is quite modern, many of his works are published, and the work produced is still very relevant (up to date) used as a reference and material for consideration in educational policies[3].

Thus, Athiyah al-Abrasyi's thoughts can be used in education in Indonesia with his theory that human rights education and moral education can face endless developments. Indonesia is currently entering the 4.0 era which is marked by a combination of technology using the physical space of digitalization where there are fewer and fewer activities physically bound to geographic locations. Because all human activities are converted from manual to digital. Existing impacts require preparation in global competition (large scope competitiveness) with significant efforts to save the nation's next generation[4].

The influence of this development can be prevented through education, there are great efforts to make teachers and education practitioners raise demands, especially in the implementation of education, which is a fundamental requirement in determining the quality of learning[5]. The relationship between the world of education and the 4.0 era is an education system that is required to keep abreast of developments and changes in technology that are increasingly rapid and to utilize more and more sophisticated facilities to expedite the learning process. Education in the 4.0 era is seen as developing 3 very important competencies in the 21st century, such as thinking, acting and living in a digital world[6].

[1]Funny Lichandra and Ayi Sobarna, 'Konsep Demokrasi Pendidikan Dalam Pemikiran John Dan Muhammad Athiyah Al-Abrasyi' (presented at the Conference Series: Islam Education, Bandung, 2022), II, 215–22 <https://doi.org/10.29313/bcsied.v2i2.2772>.

[2]Muhammad Harir, 'Konsep Filsafat Pendidikan Islam (Perspektif Sayyid Muhammad Al- Naquiba Al-Attas Dan Muhammad Athiyah Al-Abrasyi' (Sekolah Tinggi Agama Islam Negeri Kudus, 2017) <http://repository.iainkudus.ac.id/650/5/5.%20BAB%20II.pdf>.

[3]Muhammad Insan Jauhari, 'Relevansi Konsep Pendidikan Athiyah Al-Abrasyi Terhadap Pendidikan Era Modern', *Tawshiyah: Jurnal Sosial Keagamaan Dan Pendidikan Islam*, 17.1 (2022), 17–33 <https://doi.org/10.32923/taw.v17i01.2584>.

[4]Moch Tolchah and Muhammad Arfan Mu'ammar, 'Islamic Education in The Globalization Era; Challenges, Opportinities, and Contribution of Islamic Education in Indonesian', *Jurnal Humanities & Social Sciences Reviews*, 7.4 (2019), 1031–37.

[5] Hasan Baharun, Hefniy, and dkk, 'National Assessment Management Based on Information and Communication Technology and Its Effect on Emotional Intelligence Learners', in *1st International Conference on Advance and Scientific Inovvation* (Journal of Physics: Conferences Series, 2018), MCLXXV, 1–5 <https://doi.org/10.1088/1742-6596/1175/1/012225>.

[6]Jesika Dwi Putriani and Hudaidah, 'Penerapan Pendidikan Indonesia Di Era Revolusia Industri 4.0', *Edukatif: Jurnal Ilmu Pendidikam*, 3.3 (2021), 831–38 <https://doi.org/10.31004/edukatif.v3i3.407>.

Efforts are being made to form human beings with values and attitudes in society and as a state. Important components in the educational process are teachers and students[7]. Change and development have the same goal in shaping the quality of education. Indonesia, educating the nation so that it lives according to noble ideals has been stated in the goals of national education in Law Number 20 of 2003 concerning the National Education System. In achieving national education goals by forming a curriculum as a tool to achieve learning goals, in accordance with the 1945 Constitution Article 36 one of which contains curriculum development is carried out referring to national education standards to realize national education goals. Dynamic development in the curriculum, previously in Indonesia in the 4.0 era known as the 2013 curriculum which was able to integrate the skills of the 4.0 era to realize character quality, basic literacy and 4C (Critical thinking, Creativity, Collaborative and Communication skills)[8]. After the renewal of the curriculum, the education unit has announced a new curriculum known as the Merdeka Learning curriculum. This curriculum is still on probation until 2024, it is hoped that this curriculum will produce graduates who are of high quality and globally competitive[9].

This ensures that learning is carried out in the best way and produces quality graduates who are globally competitive. Based on the description above, this article will discuss the concept of Athiyah al-Abrasyi's educational theory and the relevance of the 4.0 education curriculum system in Indonesia with the aim of describing the concept of Athiyah al-Abrasyi's educational theory and its relevance to the education curriculum system which is always updating with the influence of developments science and technology.

This study uses a literature study with a qualitative approach. The research process was carried out by collecting library data, reading and analyzing it then became material for research[10]. So, the data obtained and processed is power that comes from manuscripts from previous research/studies. Data acquisition techniques such as journals and books according to the theme of Athiyah al-Abrasyi's educational theory and the 4.0 education curriculum system in Indonesia, data are supported from the Ministry of Culture, Research and Technology (Kemendikbudristek), and books and writings relevant to this research. The data analysis method used is content analysis. This is done with the aim of getting conclusions that can be used as a reference or can be imitated and use the correct data.

Results and Discussion
Biography and Educational Theory of Thought of Athiyah Al-Abrasyi

A figure known as an expert on Islamic education, an Arab scholar, and a scholar who had studied Islam well during Abd's time. Nasser in Egypt in 1954-1970, namely Muahammad Athiyah al-Abrasyi. He was born in April 1897 and died in July 1981. During his lifetime he had long been involved in the world of education in Egypt (center of Islamic sciences) and he was one of the professors at the Darul Ulum faculty of Cairo University.

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[7] Masrizal, Marzuki, and dkk, 'Code of Ethics for Teachersin Islamic Education Perspective Muhammad Athiyah Al-Abrasyi', *Brain International of Linguistics, Arts and Education*, 1.2 (2019), 199–209 <https://doi.org/10.33258/biolae.v1i2.87>.

[8] Evi Susilowati, 'Implementasi Kurikulum Merdeka Belajar Dalam Pembentukan Karakter Siswa Pada Mata Pelajaran Pendidikan Agama Islam', *Al-Miskawaih: Journal of Science Education*, 1.1 (2022), 123–32 <https://doi.org/10.56436/mijose.v1i1.85>.

[9] Widya Wulandari and dkk, 'Implementasi Pembelajaran Jarak Jauh (PJJ) Pada Mata Pelajaran Pendidikan Agama Islam Di Sekolah Luar Biasa (SLB) Negeri Muara Enim.', *Jurnal Pendidikan Agama Islam*, 4.1 (2022), 79 <https://doi.org/10.19109/pairf.v4i1.9679>.

[10] Sugiyono, 'Metode Penelitian Kuantitatif, Kualitatif, Dan R&D' (Bandung: Alfabeta, 2017).

We know that he has systematically outlined Islamic education from time to time and made connections in the field of education regarding principles, methods, curricula and modern education systems in the West in the 20th century, bearing in mind the people and society he faced in rising and developing. to the point of progress. It can be said that he is a very productive Muslim scientist who put forward ideas and ideas towards improving and improving the quality of Muslims at this time by offering basic concepts for Islamic education which are thoughts resulting from the values of the teachings of the Koran and al-Hadith[11].

The theory of education by Athiyah al-Abrasyi in the book Al-Tarbiyyah Islamiyyah wa Falsafatuha, that education is very closely related to the principles of human rights. Previously described by the researcher in the background, the human rights of his thoughts are freedom, a good opportunity to carry out and learn and have no difference between rich and poor in human life. Seeking knowledge (knowledge) will be seen as a good thing for every human being (individual)[12]. The aim of education according to Athiyah al-Abrasyi, is that there is no age limit in starting learning for children. Thus, the opportunity for children to obtain and produce education can take place anytime and anywhere. Meanwhile, according to Athiyah al-Abrasyi's thought, there is no limit to the length of time children study at school, children are sent to school to learn to read, write then proceed with memorizing juz amma' for example and the method used must be adapted to the situation and conditions of students in teaching and learning[13].

Athiyah al-Abrasyi's educational theory related to Islamic education, namely moral education. Athiyah al-Abrasyi puts forward the attainment of perfect morals as the subject of education. To attain to perfect morals through the true aim of education. Moral education is education that awakens a sense of religious belief. So Athiyah al-Abrasyi emphasized that teachers must realize the absolute goals of education by achieving perfection, producing superior generations, having strong personalities, and perfecting morals, bodies, independence, and so on[14]. If researchers are relevant to education in Indonesia, both in terms of human rights theory and moral education, it has been stated in the goals of national education in Law Number 20 of 2003 concerning the National Education System stating that education is a conscious and planned effort to create a learning atmosphere and process learning so that students actively develop their potential to have religious spiritual strength, self-control, and personality, intelligence, noble character, and the skills needed by themselves, the community, the nation and the state.

4.0 Era Education Curriculum System in Indonesia

An important element in education, namely the curriculum in every form and model of education. Curriculum development that continues to change dynamically for all types and levels of education in Indonesia. In the course of curriculum development since 1945, the national education curriculum has undergone changes, for example in 1947, 1952, 1964, 1968, 1975, 1984, 1994, 2004, 2006, 2013, and now the Merdeka curriculum. The changes made are due to the existence of political, social, cultural, economic systems, and developments in science and technology in the society of the nation and state. Every

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[11] Musayyidi, 'Pemikiran Pendidikan Prof. Dr. M. Athiyah Al-Abrasyi', *Kariman: Jurnal Pendidikan Dan Keislaman*, 6.2 (2019), 239–50 <https://doi.org/10.52185/kariman.v6i2.91>.

[12] Bagas Ilham Yudhiyantoro, 'Studi Komparasi Teori Pembelajaran 'Athiyah Al-Abrasyi Dan Pendidikan Karakter Serta Relevansinya Dengan Pendidikan Islam', *Tafhim Al-Ilmi*, 14.1 (2022), 58–71.

[13] Jauhari.

[14] Nurlaelah Sa'dillah, 'Pendidikan Syar'I Pada Akhlak Anak Perspektif Muhammad Athiyah Al-Abrasyi', *Journal of Islamic Law*, 6.1 (2022), 43–60 <https://doi.org/10.32507/mizan.v6i1.1248>.

change in the national curriculum is based on the same basic aspects, namely Pancasila and the 1945 Constitution. Meanwhile, the difference lies in the main emphasis on educational goals and approaches and concepts in realizing them. Curriculum as a learning plan in a program and an education plan adapted to each student. Program plans that have been systematically arranged for students to carry out learning activities that aim to develop and guide/direct behavior in accordance with the goals that have been prepared. In preparing a lesson plan designed by the teacher, there must be active involvement and interaction between the teacher and students[15].

From the description above, that curriculum development is carried out due to technological developments. We can see that now the world has entered the 4.0 era with connectivity, interaction, and the development of digital, AI and virtual systems. The more there is convergence of boundaries between humans, machines, and other technological resources, of course, the impact on the human life sector will be increasingly. One of them is in the education system in Indonesia. The success of a country in facing the industrial era 4.0 is determined by the quality of education, for example teachers. Teachers are required to master new technology and be able to face global challenges. In this event, each educational unit prepares a new orientation and literacy in education. Old literacy focusing on reading, writing and mathematics must be updated by preparing for new literacy, for example data literacy (ability to read, analyze and use data information in the digital world), technology (ability to understand mechanical systems and world of work technology), and human resources (ability to interact well and character). To face the 4.0 era, education is needed that forms an active, creative, innovative and competitive generation, and students can study at different times and places, learning with equipment that is adaptive to their abilities, students have choices in determining how they learn, project-based learning , and provide more space to acquire student skills[16].

Technological developments make learning innovations carried out by utilizing digital technology facilities that are developing rapidly in the 4.0 era to improve the quality of education and learning[17]. The Ministry of Education and Culture issued a new policy in the development of the Merdeka curriculum which is an additional option in carrying out learning recovery (improvement) for 2022-2024. This new policy was created because of a learning loss when the Covid-19 occurred, where learning was done by distance learning (using an all-online system). The existence of many obstacles in the learning process in educational units has a significant impact. [18] a So the quality of education must be improved. Education units are required to have 4C/ competencies in the 4.0 era which include; Creative thinking, Communication, Critical thinking and Problem solving, Collaborative[19].

Thus, the restoration of this latest curriculum focuses more on core competencies, namely numeracy literacy (with this competence, students are expected to have the skills

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[15] Fitri Wahyuni, 'Kurikulum Dari Masa Ke Masa (Telaah Atas Pentahapan Kurikulum Pendidikan Di Indonesia)', *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan*, 10.2 (2015), 231–42 <http://ejournal.kopertais4.or.id/mataraman/index.php/alabadiyah/article/view/2792>.

[16] Delipiter Lase, 'Pendidikan Di Era Revolusi Industri 4.0', *Jurnal Sundermann*, 1.1 (2019), 28–43 <https://doi.org/10.36588/sundermann.v1i1.18>.

[17]Syamsur and Reflianto, 'Pendidikan Dan Tantangan Pembelajaran Berbasis Teknologi Informasi Di Era Revolusi Industri 4.0', *E-Tech: Jurnal Ilmiah Teknologi Pendidikan*, 6.2 (2018) <https://doi.org/10.24036/et.v2i2.101343>.

[18]Anonim, 'Kurikulum Merdeka Sebagai Opsi Satuan Pendidikan Dalam Rangka Pemulihan Pembelajaran Tahun 2022 s.d 2024', 2021 <https://kurikulum.gtk.kemdikbud.go.id/detail-ikm/>.

[19]Resti Septikasari and Rendy Nugraha Frasandy, 'Keterangan 4C Abad 21 Dalam Pembelajaran Pendidikan Dasar', *Jurnal Tarbiyah: Al-Awlad*, 8.2 (2018), 107–17 <https://doi.org/10.15548/alawlad.v8i2.1597>.

to think logically, systematically, reason using the concepts of knowledge learned, as well as skills in processing information and developing themselves so that they have a solutive role in environment), and character (the project offered in the Merdeka curriculum is strengthening the profile of Pancasila students, which is designed to strengthen efforts to achieve competence and character according to the profile of Pancasila students mandated in graduate competency standards). This change is also to support the President's vision and mission to realize an advanced Indonesia that is sovereign, independent, and has personality through the creation of Pancasila students. Implementation of learning in the Merdeka curriculum is encouraged to develop soft skills and students reflect the character profile of Pancasila students, especially through Project Learning learning (the subject of learning is student centered learning). If it is observed that this reform is a challenge in the 4.0 era, the community has the core competencies of literacy, reading and numeracy and behaves according to the values of Pancasila students, namely faith, piety and noble character, independence, critical reasoning, creativity, mutual cooperation and diversity globally[20].

The Relevance of Athiyah Al-Abrasyi Educational Theory to the 4.0 Era of Educational Curriculum in Indonesia

According to Athiyah, education can make oneself perfect, live happily, and have good morals for everyday life and for facing life in the future. Has relevance to the education curriculum system in Indonesia, has compiled and prepared concepts systematically to produce quality students and is in accordance with the expected Pancasila student project, and can be globally competitive.

a. The Concept of Human Rights Education (Democracy)

One of the rights for humans is to be able to attend school properly without distinguishing social status. This research observes that Athiyah al-Abrasyi's education prioritizes human rights. Principled education on the basis of freedom, equality (equal), and equal opportunity to learn (seek knowledge). Obtaining/obtaining it does not distinguish the identity of each individual which forms the basis of human life. There are 4 principles that make up education, namely freedom, democracy (human rights), efficiency, and equality. The very big principle is to rebuild the quality of human values. Freedom in question is for students to become fully personal, but freedom needs to be interpreted as a place for children to try in real terms. With this freedom, it can produce and minimize differences in society because it recognizes similarities, and is able to be a person without wanting to be compared to those around it, knowing that everyone is different. The freedom that Athiyah al-Abrasyi aspires to goes with the thought of personal gain. If in teaching students, to have concrete results, so they must give them a lot of freedom, guide consistently, and guide wisely. This education focuses more on the abilities of each student[21].

Based on the description above, there is relevance to the 4.0 era education curriculum system in Indonesia. It has been stated in Law Number 20 of 2003 concerning the National Education System, that: "National education functions to develop capabilities and form character, as well as dignified national civilization in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, be healthy, knowledgeable, capable,

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[20] Mahbudin, 'Implementasi Kurikulum Merdeka Perpustakaan Sekolah Bisa Apa?', 2021 <https://dpk.bantenprov.go.id/Layanan/topic/500>.

[21]Ahmad Abdul Qiso and Ani Nafisah, 'Perbandingan Pemikiran Demokrasi Pendidikan Paulo Freire Dan Muhammad Athiyah Al-Abrasyi', *Jurnal Contemplate: Jurnal Studi-Studi Keislaman*, 2.2 (2021), 125–34.

creative, independent, and be a democratic and responsible citizen." When viewed from curriculum development in the 4.0 era, one of the approaches adopted by Nadiem Makarim, the originator of the Merdeka curriculum (Minister of Education and Culture) is the progressivism approach popularized by John Dewey. The progressivism approach emphasizes the potential of humans to develop themselves independently and rejects educational models that limit students to develop according to their talents, interests[22], and its potential and refers to the pattern of learner centered design. In the 4.0 era, education has been at the point of Student Central Learning. With the application of students will be more active in seeking knowledge so that it does not contradict the main goal of Freedom to Learn. Even so, this is inseparable from the capacity of the teacher in providing space for students to develop themselves[23].

b. Athiyah al-Abrasyi's Concept of Moral Education Theory

The purpose of moral education is to form human beings who have good morals (akhlakul karimah), are polite in speech, and in behavior are wise, perfectly polite, moral, honest, and so on. The soul of Islamic education is moral education[24]. There are several educational ideas put forward by Athiyah al-Abrasyi which make the targets and goals of education, one of which is moral education which is the subject of Athiyah al-Abrasyi. But that does not mean ignoring other aspects such as physical education, intellectual (science), or other aspects. Moral education is very important to be a priority in education. Given that at this time there has been a moral and moral crisis in all the life of the Indonesian nation, especially among students. Because there is often violence in solving problems, disputes between students, and moral decline. As a nation and generation with character, such as noble character, it should respond to current conditions in doing good deeds and preventing evil, so that the aspirations of a nation are achieved and the realization of a peaceful, safe and prosperous life[25].

Moral education according to Athiyah al-Abrasyi is actually the core goal of education itself. Thus, moral education specifically requires students to behave well and have virtue in life. In moral education there are 4 components as media, namely home, school, environment, play, and sociall.[26] And he also revealed that moral education is the internalization of morals to students, the formation of humanist, social, and religious characters. His thoughts are even still relevant if used as one about character education[27]. The existence of character education, it is hoped that in the future, it can produce graduates who can build the nation without leaving noble character/moral values. There are several types of characters that welcome change to create the nation's generation, namely religious-based character education, cultural values-based character education, environment-based character education, and self-potential-based character education[28]. Basically character education aims to encourage the birth of good human beings who have attractive, caring and resilient personalities. Education is not only transferring intellectual

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[22]Syamsul Arifin and dkk, 'Kebijakan Merdeka Belajar Dan Implikasinya Terhadap Pengembangan Desain Evaluasi Pembelajaran Pendidikan Agama Islam', *Dirasat: Jurnal Manajemen Dan Pendidikan Islam*, 7.1 (2021), 69–78.
[23]Khoirurrijal and dkk, *Pengembangan Kurikulum Merdeka*, Cetakan 1 (Malang: CV. Literasi Nusantara Abadi, 2022).
[24]Musayyidi.
[25]Mariani, 'Pemikiran Pendidikan Islam Menurut Muhammad Athiyah Al-Abrasyi', *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam*, 12.1 (2022), 1–14 <https://doi.org/10.18592/jt ipai.v12i1.6461>.
[26]Sa'dillah.
[27]Musayyidi.
[28]J. M Asmani, *Buku Panduan Internalisasi Pendidikan Karakter Di Sekolah* (Yogyakarta: Diva Press, 2011).

knowledge (knowledge), but in changing to shape character. Based on the phenomenon described above, there is relevance to the education curriculum system in the 4.0 era in Indonesia from the Pancasila student profile project which is currently being implemented specifically through character education which is summarized into 5 main values, namely religiosity, nationalism, independence, mutual cooperation, and integration. This project was designed based on era 4.0 competencies as a result of studies produced by both Indonesia and internationally. References related to the competencies of the 4.0 era present the competencies and character traits needed to become productive and democratic human beings in global life and in the future. The Pancasila student profile explains the character that is built from each individual student in Indonesia towards the development of the 6 dimensions of the Pancasila student profile as a whole and thoroughly, namely students 1) who are faithful, pious, and have good morals, 2) with global diversity, 3) work together , 4) independent, 5) critical reasoning, and 6) creative[29].

Conclusion

Based on the results and discussion of Athiyah al-Abrasyi's educational theory concept and its relevance to the 4.0 era education curriculum system in Indonesia, it can be concluded that there is relevance between Athiyah al-Abrasyi's educational concept and the education curriculum system in Indonesia which seeks to face the 4.0 era and produce students who high quality and globally competitive. The relevance of democratic education theory that prioritizes human potential to develop themselves independently and rejects educational models that limit students to develop according to their talents and interests. And the relevance of character/morals education which aims in the future, can produce graduates who can build the nation without abandoning noble character/moral values. In Indonesia from the Pancasila student profile project which is currently being implemented in particular through character education which summarizes the profile of Pancasila students as a whole and in its entirety, such as faith, piety and morality, global diversity, mutual cooperation, independence, critical thinking and creative.

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[29]Dini Irawati, Aji Muhamad Iqbal, and dkk, 'Profil Pelajar Pancasila Sebagai Upaya Mewujudkan Karakter Bangsa', *Edumaspul: Jurnal Pendidikan*, 6.1 (2022), 1224–38 <https://doi.org/10.33487/edumaspul.v6i1.3622>.

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