

The Concept of Education Planning in an Islamic Framework

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Abstract

This study aims to explore the scientific treasures of Islam, especially in the Qur'an, Sunnah and *Sīrah Nabawiyah* in formulating the ideal Islamic education planning concept along with examples of Islamic educational institutions that have been successful in planning so that they can become references for other Islamic educational institutions. This research is a qualitative research, the results are written with descriptive-analytical method, while the data are collected from Islamic literatures. The results show that planning is a systematic and rational process by analyzing alternatives and any developments in Islamic education in an organization in order to achieve optimal goals in accordance with the worldview of Islam. Islam teaches that all aspects of life must be sourced from primary sources, in several verses of the Qur'an, Sunnah and *Sīrah Nabawiyah*, it has been explained about the core concepts of a comprehensive Islamic education planning. Therefore, planning for Islamic education must be aimed at the interests of society and oriented towards the world and the hereafter.

Keywords: Education Planning, Islamic Framework, Islamic Worldview, *Sunnah*, *Sīrah Nabawiyah*.

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Abstrak

Kajian ini bertujuan untuk menggali khazanah keilmuan Islam khususnya al-Qur'an, Sunnah dan *Sīrah Nabawiyah* dalam merumuskan konsep perencanaan pendidikan Islam yang ideal beserta contoh-contoh lembaga pendidikan Islam yang telah berhasil dalam perencanaan sehingga dapat menjadi acuan bagi lembaga pendidikan Islam lainnya. Penelitian ini adalah penelitian kualitatif, hasil penelitian ditulis dengan metode deskriptif analisis, sementara sumber data dikumpulkan dari literatur-literatur Islam. Hasil penelitian menunjukkan bahwa perencanaan adalah proses sistematis dan rasional dengan menganalisis alternatif dan setiap perkembangan pendidikan Islam dalam suatu organisasi untuk mencapai tujuan yang optimal sesuai dengan pandangan alam Islam. Islam mengajarkan bahwa semua aspek kehidupan harus bersumber dari sumber primer, dalam beberapa ayat al-Qur'an, Sunnah dan *Sīrah Nabawiyah* telah dijelaskan tentang konsep inti perencanaan pendidikan Islam yang komprehensif. Oleh karena itu, perencanaan pendidikan Islam harus ditujukan untuk kepentingan masyarakat dan berorientasi pada dunia dan akhirat.

Kata Kunci: Perencanaan Pendidikan, Framework Islam, Worldview Islam, *Sunnah*, *Sīrah Nabawiyah*.

Introduction

Islam teaches every Muslim to do everything neatly, regularly, not carelessly. This ranges from personal matters to those concerning the general public, such as state affairs and even educational matters. Islam as a religion also has a comprehensive and integrated social system, laying the foundations for the principles of faith that are right, the principles of right worship, the basics of noble character, laws, and legal principles in common life.¹ Of course good and precise planning and design will be able to achieve the desired goals effectively and efficiently. Conversely, when planning and designing are not done properly, the goals will not be achieved optimally.² Likewise with educational planning, especially Islamic education planning.

¹ Asmal May, "Melacak Peran Tujuan Pendidikan Dalam Prespektif Islam," in *Jurnal Tsaqafah*, Vol. 11, No. 2, (2015): 209-22.

² Achmad Mubarak, "Manajemen Waktu Dan Perencanaan Dalam Prekpektif Manajemen Pendidikan Islam (Tinjauan al Qur'an Surat al Ashr: 1-3 Dan al Hashr: 18)", in *Jurnal Mafhum*, Vol. 2, No. 2, (November 2017): 165-166.

When managing an Islamic education institution, planning and design are needed, because planning will be connected to the needs and aspirations of society in the future.³ This can be seen in the Lacedaemonian Constitution by Xenophon where the Spartan people designed the education system well for military, social to economic needs. Likewise with Plato's ideas in his book *Republica* which formulated an Education plan for the political needs of Athens. Some of these examples emphasize that education planning is closely tied to the goals of society and the state. In addition, education planning is also a catalyst in helping society change so that it integrates with the goals that have been formulated by the state.⁴ Because in Islam educational products not only make personal piety but also social. Personal piety implies a good Muslim, who is committed to improving, enhancing and developing his potential and creativity as well as improving the quality of his faith and piety on an ongoing basis. While social piety implies that someone who is creative has a concern for harmonious relations with his social environment and at the same time is able to take responsibility for the development of his community or has a participatory advantage based on the high quality of faith and piety to Allah SWT.⁵

Educational planning should relate to the future of the lesson (*'ibrah*) from past events or be continuous and ultimately implemented by implementation. This connection is not only connecting how to get to the goal, but also connecting how to get to that goal. Then, planning is also not only completed on paper and getting approval, but also with regard to its implementation. If there is a problem during the implementation period, the planning must also prepare other alternatives that support solving the problem.⁶

In addition, education planning also has to do with policy formulation in overcoming problems within the framework of development goals. In Indonesia, education planning must be based on national development by considering existing realities.⁷ Indonesia

³ Abdurrahman, 'Pengembangan Desain dan Pendekatan Perencanaan dalam Manejemen Pendidikan Islam', in *Jurnal al Tanzim*, 1, No. 2, (2017): 16.

⁴ Philip H. Coombs, *Apakah Perencanaan Pendidikan Itu?* (Jakarta: Penerbit Bhratara Karya Aksara & UNESCO, 1982), 5.

⁵ Mochammad Tolchah, "Filsafat Pendidikan Islam: Kontruksi Tipologis Dalam Pengembangan Kurikulum," in *Jurnal Tsaqafah*, Vol. 11, No. 2, (2015): 381-98.

⁶ Philip H. Coombs, *Apakah Perencanaan...*, 2.

⁷ Abdurrahman, "Pengembangan Desain...", 16.

as a developing country in the concept of national development has always been influenced by the West.⁸ This can be reviewed in Law no. 25 of 2004 concerning the National Development Planning System. In 2020-2024 the spirit of national development is also influenced by the West by applying SDGs (Sustainable Development Goals) as one of its major themes as explained in the Presidential Regulation of the Republic of Indonesia No. 59 of 2017 concerning the Implementation of Achievement of Sustainable Development Goals.

However, if we examine it more deeply, the concept of development in the western framework, there are problems that are not in accordance with the worldview of Islam. The concept of development shaped by the West is in line with the modern western spirit.⁹ Its development objectives also emphasize physical entities,¹⁰ constantly changing and materialistic, so that development efforts are oriented only for material interests and measured through income.¹¹ So that national education planning is only oriented towards getting a job without paying attention to manners for all life on earth.¹²

This is the impact of the westernization process which has a negative impact on not only humans, but also other life and even nature.¹³ According to al-Attas, Secularization is the liberation of humans from everything that holds them up, such as religion, then metaphysics that govern their reasoning and language also eliminating all sacred religious symbols and supernatural myths and religious values in everyday life.¹⁴ This article aims to formulate and redefine the

⁸ "West" here means it is not seen from the cardinal directions or geographical location, but from the perspective of life or mental framework. Hamid Fahmi Zarkasyi, *Misykat: Refleksi atas Westernisasi, Liberalisasi, Dan Islam*, (Jakarta: INSISTS-MIUMI, 2012), 2.

⁹ Gilbert Rist, *The History of Development*, (London & New York: Zed Books Ltd, 2008), 72.

¹⁰ Materialistic means the result of materialism. Materialism here is defined as a school of thought which assumes that the existence and realm of existence is limited to matter and limits existence to its mutable nature. This means that this view negates the existence of the supernatural. Murthadha Muthahhari, *Filsafat Materialisme: Kritik Filsafat Islam tentang Tuhan, Sejarah dan Konsep Tentang Sosial Politik*, (Yogyakarta: Rausyanfikir Institute, 2016), 10-11.

¹¹ Michael Ward, *Quantifying the World: UN Ideas and Statistics*, (Indiana: Indiana University Press, 2004), 45.

¹² Ronald Dore, *Diploma Disease: Education Qualification and Development*, (London: George Allan & Unwin, 1976), 1-12.

¹³ Nurul Anam and M. Rofid Fikroni, "Rabbani Education: Basic Concepts, Design and Implications of Robbani Education Learning", in *Jurnal Tribakti*, Vol. 31, No. 1, (January 2020): 68.

¹⁴ Syed M. Naquib al-Attas, *Islam and Secularism*, (Kuala Lumpur: ISTAC, 1993), 17-18.

planning concept that has been applied in several Islamic educational institutions as well as provide an ideal example of the concept of Islamic education planning, especially in Islamic universities.

The Definition of Islamic Education Planning

According to Jarvis in his book, the word “planning”, especially education planning, is the implementation of education management with the aim of a better future.¹⁵ In addition, he also defines program planning, namely the study and practice of design, implementation and evaluation for adult education.¹⁶ Meanwhile, Jhon W. Collin explain that planning is a conscious process of formulating a company or institution that makes policies and then these policies are implemented. Planning is also often adoptive in nature and has flexibility in adapting to certain environments and times and cultural conditions.¹⁷ Furthermore, he defined campus planning, which is the process of developing preparation, design and implementation based on prepared guidelines, including maps, supporting materials, physical growth and development of educational institutions.¹⁸

The word “plan”, in the Qur’an itself, is dominated by the word *kaidun* which is rooted from the word *kâda-yakîdu-kaidan* which has been repeated 35 times in the al-Quran with various derivations, such as *kidna*, *akîdu*, *akidanna*. In addition, the word plan also uses the word *makr*. The word *kaidun* which according to linguists means handling (*mu’âlajah*). Meanwhile, the word *makr* means trickery. Both of these words are used in the Qur’an for the tendency to plan badly, but they both direct the work for the future.¹⁹

The word *kaidun* which is found in the Qur’an is in QS. al-Tariq [86]: 16. In the tafsir al-Sa’di it is explained that this verse shows that only the truth of Allah will prevail, although most of them do not believe it. This is because Allah knows best about His plans.²⁰ From

¹⁵ Peter Jarvis, *International Dictionary of Adult and Continuing Education*, (London: Kogan Page, 2002), 63.

¹⁶ *Ibid.*, 165.

¹⁷ Jhon W. Collins III and Nancy Patricia O’Brien, *The Greenwood Dictionary of Education*, (California: Greenwood, 2011), 353.

¹⁸ *Ibid.*, 58.

¹⁹ A. Darussalam Tajang and A. Zulfikar, “Konsep Perencanaan dalam Islam: Suatu Pengantar”, in *Jurnal SSBM (Study of Scientific and Behavioral Management)*, Vol. 1, No. 2, (2020), 106.

²⁰ Abdur Rahman Nasir as Sa’di, *Tafsîr as Sa’di Juz 28-30*, Vol. 10, (Riyadh:

this explanation it can be concluded that in making a plan or design something must not double the role of Allah and aim for the truth, because only the truth that comes from Allah SWT remains upright and shows its fangs.

Furthermore, the word *makr* in the Qur'an can be found in QS. Fatir [35]: 43. Referring to Tafsir al-Azhar, this verse explains that most of the plans are made by people who feel they are the smartest, arrogant and ask for more respect, so that in the end the plan is in vain, because it is closed without opening a little space for the people under it to listen to their opinion. At the time of the Prophet Muhammad himself, he said that people who were considered by the lower class society should also be invited to speak out to exchange ideas. Apart from that, this verse also explains that whoever plans a crime will also have a negative impact on him. Whoever digs a hole, he himself will be buried by his own digging and whoever designs a *li Allah* work, then he also gets a reward from Allah.²¹

In terms of terms, Y. Dror defines educational planning as the process of preparing a set of decisions in order to take action at a later date directed to achieve certain goals.²² This definition is also expressed by Tajang and Zulfikar by defining educational planning, namely making decisions for certain purposes that will be carried out in the future by still monitoring and providing evaluation and assessment to make it better.²³

However, Hill and McShane define education planning differently. According to him, educational planning is the process of selecting various alternative targets and goals and allocating responsibility for actions to certain people and units.²⁴ Haidar Nawawi also has the same opinion that education planning is the process of selecting objectives, methods, budgets and benchmarks for the success of an activity.²⁵

International Islamic Publishing House, 2018), 374.

²¹ Abdul Malik Abdul Karim Amrullah, *Tafsîr al Azhar*, Jil. 9, (Singapura: Pustaka Nasional PTE LDT, n.d.), 5953.

²² C.A. Anderson, *Konteks Sosial Perencanaan Pendidikan* (Jakarta: Penerbit Bhartara Karya Aksara & UNESCO, 1983), 2

²³ Tajang and A. Zulfikar, 'Konsep Perencanaan....', 107.

²⁴ Sumanto, "Peningkatan Aspek Perencanaan Untuk Mewujudkan Sekolah Efektif Dalam Lembaga Pendidikan Islam," *Jurnal at Tajdid* 03, no. 1 (2019): 88.

²⁵ Muhammad Nuryasin and Margono Mitrohardjono, "Strategi Perencanaan Pengembangan Pendidikan Islam Di Indonesia," *Jurnal Tahdzibi* 4, no. 2 (2019): 78.

As for M. Bukhari, argues that educational planning is the human ability to select and sort certain alternatives for the future and then implement them in collaboration for specific purposes.²⁶ Meanwhile, Philip H. Coombs, defines education planning, namely a rational application of systematic analysis in order to achieve a more effective and efficient educational goal so that it is in accordance with the needs and goals of the community and students.²⁷ Departing from some of the definitions above, it can be concluded that educational planning is a systematic and rational process by analyzing every development of Islamic education in an organization so that optimal goals can be achieved in accordance with the worldview of Islam.

The Concept of Planning for Islamic Education

In the following explanation, the concept of planning in Islamic education will be discussed with a focus on three aspects; Qur'an, Sunnah and Sirah Nabawiyah. Focusing on this aspect is considered appropriate because it contains a lot of core information related to the concept of education planning in Islam.

First, Qur'an is not only accurate and very precise in its editorial diction, but also argumentative and solution-oriented in conveying the message contained in its verses. The language of the Qur'an can also be used as a "scientific integration model", because it combines various disciplines in a series of verses or in the context of verses.²⁸

First, the concept of planning for Islamic education can be found in QS. al-Hasyr [59]: 18. in the words "*wa al-tanzhur nafsun mâ qaddamat lighad*" which means "and let everyone pay attention to what he has done for tomorrow (hereafter)". Judging from the interpretation of al Tabari, this word implies that humans are required to design, plan and prepare everything they need to face tomorrow, the day when humans will face Allah in the hereafter. In addition, this verse also makes people reflect and self-reflect on what they have done while on earth and then improve them to reach His heaven.²⁹ From this explanation it can be

²⁶ Rahmad Hidayat and Candra Wijaya, *Ayat-Ayat Tentang Manajemen Pendidikan Islam* (Medan: LPPPI, 2017), 22.

²⁷ Philip H. Coombs, *Apakah Perencanaan....*, 1.

²⁸ Sujiat Zubaidi, "Filsafat Pendidikan Dalam al-Qur'an: Dari Penciptaan Manusia Ke Edukasi Komunikasi," in *Jurnal Tsaqafah*, Vol. 14, No. 1, (2018): 73-90.

²⁹ Abu Ja'far Muhammad bin Jarir al Thabari, *Tafsir al-Thabari Jâmi' al-Bayân 'an Takwil Ay al- Qur'ân*, Vol. 22, (Kairo: Hajar Press, 2001), 546.

concluded that a plan must be mature and consider everything well in order to provide maximum results at the end. Then a plan must look back (the past) to improve it in the future

Second, the concept of planning Islamic education in QS. al-Anfal [8]: 60 reads “*wa a’iddû lahum mâ istatha’tum min qauwatin wa min ribâthi al-khaili turhibûna bihi ‘aduwwa Allah...*,” which means “and prepare with all your abilities to face them with the strength that you possess and from cavalry that can thrill the enemies of Allah”. According to Hamka, this verse describes the order to fight so that there is no more slander against Islam. In war, there must be careful preparation and planning by following developments in weaponry. In the time of the Prophet Muhammad, horses were very important in warfare to maneuver the enemy.³⁰ From this interpretation it can be concluded that good planning is planning that always follows the progress of its time in order to achieve predetermined goals. In addition, education planning must also be prepared carefully and comprehensively so as not to take a wrong step and end up being far from its original goal

Third, there is the concept of planning Islamic education in QS. al-Dhuha [93]: 4 which reads “*wa lalâkhiratu khairun laka min al-ûla*”, meaning “and really, then it is better for you than at the beginning”. In al-Azhar’s interpretation it is explained that the end of the work will be better than the beginning. This means that this verse was given to Rasulullah SAW and his followers to always feel big and patient, even though at the beginning his preaching started with pain and sorrow. However, the results will be the best in the future provided that they have determination, and are patient and steadfast. This is evidenced by the development of Islamic civilization which dominates all corners of the world.³¹ When drawn in the concept of planning Islamic education, this verse provides a motivation that at the beginning of planning for Islamic education it does encounter many obstacles and trials, but if the goal is clear and remains firm and patient in living it, the results will be optimal.

Second, Imam al-Bukhari in his Sahih al-Bukhari narrated from the emiril of the believers Abi Hafshi “Umar bin Khattab bin Nufail bin ‘Abdil ‘Uzza bin Riyah bin ‘Abdillah bin Qurthi bin Razahi bin ‘Adi bin Ka’ab bin Luay bin Ghalib al Qursyi al-’Adawi, said:

³⁰ Abdul Malik Abdul Karim Amrullah, *Tafsîr....*, 2795.

³¹ Amrullah, *Tafsîr al Azhar....*, 8033.

“I have heard Rasulullah Sallallah ‘alaihi wa sallam say:” Indeed, all actions depend on his intention, and the reward for each person depends on what he has intended, whoever intends to migrate because of Allah and His Messenger, then the hijrah is to Allah and His messenger and whoever intends to move because of worldliness and a woman who wants to marry him, then the migration is to what he has intended ”(Narrated by al-Bukhari).³²

The hadiths above explain that everything that is done must be based on intention. This is the same as when a Muslim wants to perform ablution or prayer, he must straighten his intention to worship Allah and lose the purity of prayer or ablution if it is not followed by his intention. Then, every action will be rewarded with what he had intended. According to Syekh Muhyiddin al-Nawawi, determining and planning the intention of worshiping properly is a condition for the practice of being accepted by Allah.³³

From this hadith it can be analyzed that an Islamic education plan must have the intention to develop and build society in general and students to always remember their obligations as caliph on earth and as servants of Allah who are subject to all His commands. Good intentions with careful planning will result in actions that can achieve these goals

Third, the concept of educational planning that can be learned, one of which is when the Prophet Muhammad SAW was meditating and calming himself down in the Hira cave. This incident states that every year for a month he stayed in the cave of Hira and that was the way of worshiping the Quraish before Islam came. In addition, he also feed the poor after returning from there. Then, he *i'tikâf* beside Ka'bah before entering the house and *thawâf* seven times or more. This habit lasted until he received a treatise in the month of Ramadan, marked by the arrival of Jibril AS as the messenger of Allah SWT when the Prophet was 40 years and 1 day old.³⁴ From this story it can be formulated that educational planning must be carefully prepared and planned so that the results are optimal. In this story, the concept of educational planning emphasizes the initial planning in determining the actions to be carried out.

³² Abi Abdillah Muhammad bin Ismail al-Bukhari, *Shahîih al-Bukhârî*, (Riyadh: Maktabah al-Rusyd, 2006), 5.

³³ Ibnu Daqiq al-'Aid, *Syarah al-Arba'în Hadîtsan al-Nawâwîyah li Imâm Yahya bin Syaraf al-Nawâwî*, (Makkah al-Mukarramah: Maktabah al Fa'ilah, n.d.), 9-11.

³⁴ Ibnu Jauzi, *Al-Wafa Kesempurnaan Pribadi Nabi Muhammad SAW*, (Jakarta: Pustaka al Kautsar, 2006), 141-42.

The concept of educational planning which can be taken from the story of the Prophet Muhammad in the Hudaibiyah Agreement with the Quraisy infidels in 6 H. Al-Mubarakfuri explained that even though in a *dzahîr* it appears this agreement is burdensome to the Muslim ummah but there are positive sides that can be learned. Some of the lessons that can be learned from this incident are that this agreement was one of the great victories of the Muslims, because previously the Quraish infidels did not recognize the existence of the Muslims. Even though it is only an agreement, it can be considered an acknowledgment of the strength of the Muslim ummah. Furthermore, in the content of the third class, namely the return of the people of Mecca who went to Medina, but if you are a Muslim who goes to Mecca, then it is not returned to Medina. This clause shows that Quraish forgot his position as the holder of the wheel of world life and a religious leader. If everyone converts to Islam, then they will not care about it. This is a form of victory for Muslims and losses for the Quraish infidels.³⁵

In the second clause which reads “no truce from both sides for 10 years”. According to al-Mubarakfuri, this clause was a victory for the Muslim ummah, because it was actually the Quraish infidels who started the war. As Allah says in QS. al-Taubah [9]: 13 which means “and they were the first to start fighting you”. In this agreement, Rasulullah SAW accepted it because it provided benefits in the future, this was proven by the success of *Fath al-Makkah* in 8 H.³⁶

The historical events above, a planning concept can be formulated that a designer or planner must have a vision and mission in the future and be able to see the future even though it starts with difficulty. Rasulullah SAW as the best example of Muslims shows an attitude of leadership and a reliable designer in seeing the future and being able to accelerate it into real action.

The Purpose of Islamic Education Planning

The objectives of planning for Islamic education are closely related to the goals of Islamic education itself. In this paper the researcher will formulate two conceptual objectives of Islamic

³⁵ Syekh Shafi al-Rahman al-Mubarakfuri, *Shirah Nabawiyah*, (Jakarta Timur: Pustaka al Kautsar, 1997), 412–413.

³⁶ *Ibid.*, 413.

education planning which are mutually sustainable from one another without a dichotomy between the two.

First, etymologically the word Rabbani has its roots from the word “*rabbun*” which means the God who is worshiped and the owner of the universe. The word “*rabbun*” has the same word as “*sayyid*” and “*mudabbir*” which means regulator. The word “*rabbani*” means someone who is perfect (*kâmil*) in his scientific field and his worship or level (*mansûb*) is already high (in Sufism it is called the level of *ma’rifah*).³⁷ The word “*rabbani*” is also defined as a servant of Allah who is very close to Him by following His orders and avoiding His prohibitions and having intellectual abilities about reality and truth (*ḥaq*) so that they can fulfill their obligations as khalifah of Allah on earth.³⁸

According to Anam and Fikroni, there are several characteristics of Muslim rabbani. *First*, to be grateful for what is given by Allah SWT in physical form, as explained in QS. al-Nahl [16]: 78. *Second*, think about the creation of the heavens and the earth, as described in QS. Ali ‘Imran [3]: 191. *Third*, become Muslims who have critical power in receiving knowledge or when listening to the words of others and have the ability to weigh theories and place them in their place, as described in QS. al-Zumar [39]: 18. *Fourth*, a Muslim who knows and understands about his duties as a caliph on earth and behaves like a just leader, this is also explained in the Qur’an QS. al-Ahzab [33]: 72.³⁹ *Fifth*, have a great spirit and sincerity in spreading knowledge and knowledge to society and become agents of change in the development of society in a positive direction, as explained in QS. al-Ra’d [13]: 19-22. *Sixth*, always feel peace of mind when remembering Allah with worship, described in QS. Al-Ra’d: [28]. *Seventh*, getting knowledge of wisdom (intuition) from Allah or getting knowledge directly from Allah in the form of intuition, as explained in QS. al Kahfi [18]: 65.⁴⁰

From the explanation above, it can be concluded that the purpose of planning Islamic education is to formulate steps to create a society in general and students in particular who have a body and soul closeness to Allah by believing and practicing it in everyday life.

Second, Insân adabi. This idea was initiated by al-Attas, a

³⁷ Jumahriyah Misri al ‘Arabiyah, *Majmu’ al-Lughah al-‘Arabiyah al-Mu’jam al-Wajiz*, (Mesir: Wizarah al-Tarbiyah wa al-Ta’lim, 1994), 250.

³⁸ Nurul Anam and M. Rofid Fikroni, “Rabbani Education...”,70

³⁹ *Ibid.*, 71.

⁴⁰ *Ibid.* 71

Muslim scholar whose thoughts have the potential to influence the philosophical journey of Muslim life in entering the 21st century AD.⁴¹ As explained by his student, Wan Mohd Nor Wan Daud that the purpose of education is not to produce good citizens and workers, but the purpose of education in Islam is to produce a good man, both here means *adab*⁴² in a comprehensive sense, which includes one's spiritual and material life then try to instill the best quality.⁴³ al-Attas explained that the goal of seeking knowledge is to cultivate the goodness and inner self of man as an individual and part of society. It should be emphasized that in the education of human values as real humans, citizens in a micro kingdom (in themselves) are spiritual in nature, not physical as measured in a pragmatic context based on usefulness to the country, society and the world.⁴⁴

Al-Attas argues that the standard of a good citizen or worker in a secular state is not the same as a good human being. On the other hand, a good human being is definitely a good worker and citizen. In his concept of education, he emphasized the good individual because this emphasis resulted in knowledge of reason, values, spirit, purpose and the real purpose of this life because all these components exist in each individual. Meanwhile, the emphasis on society and the state opens up opportunities for secularism and other ideologies.⁴⁵

In addition, education according to al-Attas is the seeding and planting of *adab* in an individual or *ta'dib*. Al-Qur'an exemplifies Rasulullah SAW as an ideal figure for civilized people⁴⁶. In addition, the real result of education is to know Allah and *tafaqquh fi al-din*, so that the purpose of education is not only to increase cognitive intelligence, but also to clean yourself or *tazkiyah al-nufus* by ultimately getting happiness in the world and the hereafter.⁴⁷

⁴¹ Wan Mohd Nor Wan Daud, *Falsafah Dan Amalan Pendidikan Islam Syed M. Naquib al-Attas: Satu Huntaian Konsep Asli Islamisasi*, (Kuala Lumpur: Penerbit Universiti Malaya, 1995), 259.

⁴² "Adab" here means the recognition and acknowledgment of the reality that science and everything that exists consists of a hierarchy according to the categories and levels. What is meant by "recognition" is to know the Primadonial Convainant between humans and God, this shows that everything is in its place. While "acknowledgment" does something that has been understood above. Wan Mohd Nor Wan Daud, *Falsafah....*, 119–20.

⁴³ *Ibid.*, 116.

⁴⁴ Al-Attas, *Islam and Secularism...*, 141

⁴⁵ Wan Mohd Nor Wan Daud, *Falsafah....*, 116.

⁴⁶ Wan Mohd Nor Wan Daud, *Falsafah....*, 117

⁴⁷ Yoke Suryadarma and Ahmad Hifdzil haq, "Pendidikan Akhlak Menurut Imam Al-Ghazali", *At-Ta'dib*, Vol. 10, (2015): 365–66.

So, when a conclusion is drawn about the purpose of the planning concept of Islamic education, it should not be separated from the primary sources of Islam, namely the Qur'an and the Sunnah. Then, in its application, it must prioritize *tazkiyah al-nufûs* and place things in their proper or civilized place for everything.

Characteristics of Islamic Education Planning

There are four characteristics in Islamic Education Planning; long term and continuous, gradually, detailed and comprehensive, and integrated. These four characteristics will be explained in the following paragraphs:

First, long term and continuous. Islamic education planning must have a forward view and have a long-term view. In this long-term planning, it includes short-term planning (between one and two years), medium-term (between four to five years) and long-term (around ten to fifteen years). This planning is important because it will spur planning executors to always act in accordance with the guidelines that have been formulated and to achieve the long term, first must reach the short term. Long term and continuous here can also be interpreted as the final stage is towards happiness in the hereafter.

Al-Qur'an also explains about long term planning and continuity in QS. al-Dhuha [93]: 4 which means: "Verily the end is better for you than the beginning". According to Hamka, this verse was given to Rasulullah SAW and to the people around him who had taken the message of Allah SWT to feel big in seeing the future. Although the struggle for da'wah to spread the religion of Allah was difficult to begin with, it will eventually get good results, as evidenced by the solidity of Islamic civilization.⁴⁸ In addition, the word "end" here is defined as hereafter which means that the life hereafter is better than in the world.⁴⁹

The above verse provides a lesson, that the ultimate or long-term goal of planning Islamic education is to achieve happiness in the hereafter based on al-Qur'an and al-Sunnah. When formulating a plan, every designer must have the same perspective in order to formulate a blue print in preparing reliable students in the world and not leaving matters for the hereafter.

⁴⁸ Amrullah, *Tafsîr al Azhar...*, 8033.

⁴⁹ Al-Sa'di, *Tafsîr as Sa'di...*, Vol 10, 411.

Second, gradually. Islamic education planning has a gradual characteristic from the beginning of planning until the level of goal is achieved. The process of stages in planning Islamic education has a theory that supports planning, from easy to complex, from short to long term and from basic to complicated.⁵⁰ As explained in the al-Qur'an in QS. al-Mukminun [23]: 12-14 which means;

“In fact we have created humans from a quintessence (derived) from the ground. Then we make the essence of the semen (which is stored) in a firm place (Rahim). Then, we made the semen a clot of blood. Then we made a lump of meat into a skeleton. Then, we wrapped the bones with meat. Then we make him another creature (form). So, Glory be to Allah the Best. After that actually all of you will really die. Then verily all of you will be raised (from the grave) on the Day of Resurrection”.

Sayyid Quthub explains in this verse that the period of human growth which begins with human creation and ends with resurrection has a relationship with worldly and *ukhrawi* life. In this period of growth it is evident that there was creation, deliberation and planning and management from God of man because it is impossible for this event to have happened by chance. These periods also explain that the human journey to perfection in this world and the hereafter with faith and the *manhaj* that he holds. Apart from that, this verse is also used as material for humans to think about the transitional stages of the land.⁵¹

This interpretation has a correlation with the characteristics of Islamic education planning which has a gradual nature. Islamic education planning not only prioritizes results, but the process must also be emphasized so that the results obtained are maximum and optimal.

Third, detailed and comprehensive. An educational plan must cover the whole education system. Furthermore, planning must also design and design all components of education in detail so that there are no gaps or spaces that are not included in the planning. This trait is the driving force for the achievement of the previously formulated goals.⁵²

Fourth, integrated. Islamic education planning must be integrated with the needs of society and individuals. One of the goals of planning

⁵⁰ Dausiri, 'Basic Theory of Islamic Education Management', *Jurnal Nadwa* 13, no. 1 (2019), 123.

⁵¹ Sayyid Quthub, *Tafsir Fi Zhilali al-Qur'an Dibawah Naungan al Qur'an*, vol. 8, (Jakarta: Gema Insani Press, 2004), 164–65.

⁵² Philip H. Coombs, *Apakah Perencanaan....*, 25.

is to be able to assist the community in accelerating development and development within the framework of the Islamic natural view towards a civilized person and society or human beings. Islamic education planning cannot ignore the needs and realities around it. In addition, Islamic education planning must also be integrated with education management.⁵³

Requirements for Preparing Islamic Education Planning

First, Clarity of Purpose and Timeliness. In planning an ideal Islamic education will not forget its comprehensive and comprehensive goals. Accuracy and clarity of the direction of planning for Islamic education is at the heart of the planning or design itself. If the objectives in education planning are not clear, then it is certain that the planning will be bitter and difficult in practice. In addition, punctuality in achieving goals must also be considered so that there are no missteps later.⁵⁴ When designing educational planning, the first thing to do is determine the educational goals themselves. In Islam, the ideal planning goal is one that ultimately can get closer to Allah SWT with the Qur'an and the Sunnah as the basis and the worldview of Islam as its reinforcement.

Second, realistic and practical. Planning must also be realistic and practical. When designing an educational plan, designers must weigh and sort out alternatives by looking at important aspects, namely those that can be well realized and in accordance with predetermined goals.⁵⁵ Planners also should not make educational plans that are not in accordance with local field conditions. If this happens, it can be ascertained that the educational planning is not good and cannot achieve the desired goals. Practical and applicable educational planning will be a support in achieving certain goals.

Third, flexibility as a reference in planning Islamic education. As in QS. al Anfal [8]: 60 which has been explained above, educational planning must be flexible in dealing with change but does not abandon its main purpose or is called dynamic stabilism. Educational planning must be able to adapt its design to changing times caused by several

⁵³ Philip H. Coombs, *Apakah Perencanaan...*, 25–26.

⁵⁴ Hidayat and Wijaya, *Ayat-Ayat...*, 25.

⁵⁵ Samrin, "Dasar Perencanaan Sistem Pembelajaran Pendidikan Agama Islam," in *Jurnal Shautut Tarbiyah* 32 (2015): 137.

factors. This flexibility and flexibility will be able to contribute to the development and change of a better society so that it becomes *baldatun tayyibatun wa rabbun ghafûr*.⁵⁶

Examples of Ideal Islamic Education Planning

In this sub-chapter the researcher wants to describe a higher education institution that can be a reference and an example in making plans for Islamic education with all things, so that many alumni make educational institutions that are in line with this institution, for example, namely Pondok Pesantren at Taqwa, Cilodong-Depok initiated by Adian Husaini.

It is ISTAC (International Institute of Islamic Thought and Civilization) which was initiated by Syed M. Naquib al-Attas in collaboration with UIAM (Universiti Islam Antarbangsa Malaysia). This educational institution with a Master and Doctoral program was established on 27 February 1988-13 October 2002. As a forum for developing the concept of Islamization of science ala al-Attas, in its planning it is led and initiated directly by al-Attas by directing it in all aspects, such as building (architecture), purchasing, arranging interior decoration and crafting ISTAC's goals philosophically. In addition, he also filled rare and high value books in the ISTAC library and designed their placement.⁵⁷

The culture of knowledge designed by al-Attas and his assistants in organizing higher education is also very pronounced. This was explained by Wan Mohd Nor, the scientific tradition is deeply felt in it. This is due to the relationship between the zahir-Inner elements by the founders in developing and planning the Islamic higher education system academically at ISTAC. This can be seen from the publication of books with scientific tastes, foreign and domestic teaching staff who have expertise in their fields, scientific tolerance and respect for teaching staff from various schools and countries, excellent programs that attract many enthusiasts such as the Saturday Night Lecture series which is filled directly by al-Attas and books that are very valuable and rare in his library.⁵⁸

⁵⁶ *Ibid.*, 137

⁵⁷ Wan Mohd Nor Wan Daud, *Budaya Ilmu: Makna Dan Manifestasi Dalam Sejarah Dan Masa Kini* (Kuala Lumpur: CASIS-HAKIM, 2019), 289-90.

⁵⁸ *Ibid.*, 292-306.

As an Islamic education institution, ISTAC can be a reference for other higher education institutions in various ways. One of them is about educational planning that has been designed in such a way as to create a culture of knowledge that is thick with Islamic scholarship in which there is harmony and exemplary between students and teachers and the library which is the heart of science in the institution. In addition, the formulation of the goals of the institution that is mature can produce young scholars and achievers in their respective fields without neglecting the rule of life, namely Islam. This is one of the ideal educational institutions with careful educational planning so that all Muslim scholars recognize it as one of the best educational institutions.

Conclusion

As an effort to provide solutions and re-realize Islamic values in the concept of educational planning, it is necessary to make concrete efforts that must be made as a Muslim. The Qur'an, *Hadits* and *Sirah Nabawiyah* have explained a lot about the concept of educational planning. In addition, the revelation that has been established since its inception can be taken as a conceptual basis in formulating the concept of planning for a better Islamic education.

The author hopes that this research can provide an overview as well as challenges for readers and the education community, especially education providers to reconceptualize, provide innovation, fresh ideas for learning that are in accordance with Islamic concepts but according to time.

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