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<p><b>Article</b></p>	
<p><b>The Purpose of a Adab Base Curriculum in Forming Noble Morals: A Case Study at IDBC Solo</b></p>	
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<p style="text-align: center;"><b>Abstract</b></p> <p>The crisis of education is due to a shift in the notion of education even at the higher education level. and it has an impact on moral decay. because from education are born leaders, teachers, workers, politicians, entrepreneurs, and so on. it is necessary to have an adab-based education as mandated by the constitution and it needs to be used as a principle in the implementation of Islamic education in the form of a curriculum, as has been implemented at IDBC Solo. This study aims to formulate the objectives of the adab-based education curriculum in producing a generation of noble character at IDBC Solo. This study uses a qualitative method with a case study design. Collecting data through participant observation, in-depth interviews, and documentation. Data analysis begins with data condensation, data presentation, and conclusion. And in checking the validity of the data using credibility, transferability, dependability, and confirmability. The outcomes of the research indicate That the objectives of the adab-based totally training curriculum are formulated in step with the mandate of the better training charter which includes aspects of religion, piety, noble character, know-how, beneficial studies, and is prepared to carry out carrier for the benefit of the humans.</p> <p><b>Keywords:</b> : <i>Curriculum, Education, Adab, Noble Morals</i></p>	

## Introduction

Today news of demoralization in various fields of life can be seen at any Time in the mass media, each print and digital media. Almost every public is treated to news of moral deviations both in the fields of politics, law, economics, government and even worse within the international of schooling. For example, In the subject of schooling, the latest incident was the case of two UIN Maliki students who died as a result of participating in UKM Pagar Nusa during the orientation and acceptance of new members.<sup>1</sup>

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<sup>1</sup> Muhammad Aminuddin, "Dua Mahasiswa Meninggal Saat Diklat UIN Maliki Bubarkan UKM Pagar Nusa," last modified 2021, <https://news.detik.com/berita-jawa-timur/d-5492467/dua-mahasiswa-meninggal-saat-diklat-uin-maliki-bubarkan-ukm-pagar-nusa>.

Clashes between students in the canteen of UIN Raden Intan Lampung with alleged emotions after being involved in arguments, causing material damage and injuries to several parts of the body.<sup>2</sup> and there are many more cases of demoralization among educated people even at the higher education level.

Along with these various problems, the problem of disruption has also hit various aspects of our lives. Many companies have gone out of business because of this the product is no longer relevant to the needs of society. Many business buildings are stalled, because they are difficult to sell or cannot be rented out. Changes in this era occur so quickly, unexpectedly, and don't follow regular trends. this is the changing character of the 21st century, fast, shocking, and moving.

Since the emergence of the Corona attack, there have been various changes in various lines of life. As happened in educational institutions, especially universities. Namely with the presence of MOOCs which have threatened the existence of conventional universities. With education using MOOCs, education will be increasingly in demand, because it is cheaper, easier, and has a wider reach. Now you can imagine, what happened in the world of trade and transportation, began to hit the world of education. Online tutoring continues to attract millions of enthusiasts among students. People are also getting used to taking online lectures from various campuses and other educational institutions.<sup>3</sup>

Some of these incidents, starting from emotions, murders, sexual harassment to fights, have become valid proof that the focus on personality development and etiquette at the tertiary level is still being neglected. Or even just up to the delivery or instructions. This crisis indicates that educational activities carried out in educational institutions have not had an impact on Indonesian human behavior. The emergence of this storm of disruption, especially in this tertiary institution, can be saved by changing the Islamic tertiary system into a pesantren. Islamic boarding school is an educational institution that emphasizes adab education To provide human beings with noble individual and mastery of knowledge that is beneficial to the educational process. Not only that, aspects of education formality and bureaucracy must be further reduced, because it makes universities unable to be agile in changing. In Islamic boarding schools, the exemplary aspect of the kyai and teachers is emphasized. So, in the era of disruption, the role of the teacher is even more important. But, that's not the origin of the teacher. It is estimated that various tertiary institutions will make efficiency in their learning.

This is also a formidable challenge, especially for Muslims, besides that the roots of the current problems can only be solved through education. Because, leaders, entrepreneurs, teachers, politicians, workers, and so on were born from the world of education.<sup>4</sup> According to Isma'il Raji al-Faruqi who is a Muslim intellectual and also a contemporary Islamic education thinker,<sup>5</sup> said that solving educational problems experienced in the 15-H century was the toughest task for

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<sup>2</sup> Kompas tv Lampung, "Viral! Bentrik Antar Mahasiswa UIN Lampung," last modified 2021, <https://www.kompas.tv/article/225938/viral-bentrok-antarmahasiswa-uin-lampung>.

<sup>3</sup> Ali Fikri Cholil, "Pengaruh Globalisasi Dan Era Disrupsi Terhadap Pendidikan Dan Nilai-Nilai Keislaman," *Sukma: Jurnal Pendidikan* 3, no. 1 (n.d.): 125.

<sup>4</sup> M. Haris Syahputra, "Tashfiyah, Tarbiyah, Dan Tazkiyatun Nafs Sebagai Konsep Pendidikan Rabbany," *Bidayah* 10, no. 2 (n.d.): 155.

<sup>5</sup> Nurlaila, "Pemikiran Pendidikan Islam Ismail Raji Al-Faruqi," *Al-Banjari* 7 (2008): 24.

Muslims.<sup>6</sup> So to deal with the two types of problems above, as Islamic education should be able to bring up a special educational model that can accommodate these problems.

As Snouck Hogronje, a colonialism figure said, only through educational organizations that are broad-scale or universal basis and religiously neutral, the colonial government could liberate or release Muslims from their religion. So education is the best tool.<sup>7</sup> Likewise with the existence of scholars, leaders, businessmen, and politicians in this country none other than mostly born from education. then when their behavior is damaged, it is education that must be responsible for that damage.

Indonesia is a country wherein most of the people of its residents are Muslim. Consequently, Islamic training plays an vital function in equipping Muslim scholars on this country. Discussing the current problems of Islamic education, actually there is already a solution from Islam itself. As offered by Imam Ghazali in his educational concept, namely classifying knowledge into 2, namely fardhu 'ain science and fardhu kifayah science.<sup>8</sup> As a Muslim, in studying knowledge, he must prioritize knowledge that is obligatory first/fardhu 'ain knowledge, then continue with learning fardu kifayah knowledge.

This has actually been stated in the principles of the Indonesian state law, namely, the purpose of education is to form human beings with noble character, which is in line with the 1945 Constitution article 31 (3), The countrywide training system regulation, and the Higher Education Law Number 12 of 2012. That the government seeks and organizes a system national education that increases faith and piety as well as noble character in the context of educating the life of the nation.<sup>9</sup> That goal is so noble, in line with the prophetic mission, namely "perfecting noble character."

Through wearing out the mandate of the law, we as Muslims in carrying out Islamic education have been given space to carry out a comprehensive education. As al-Ghazali's classification, Faith, Piety and noble character which function as tazkiyatun nafs (self-purification) are obligatory fardhu 'ain knowledge with which humans will always protect themselves from moral decay as well as continue the mission of the apostles in this world in improving morals.

One alternative to save the moral decay of the Indonesian people is with adab education. This was reinforced by Prof. Naquib al-Attas said that the root of the ummah's problem is the loss of adab (loss of adab) which is rooted in confusion of knowledge.<sup>10</sup> The first thing that must be solved is to overcome the problem of loss of adab, Due to the fact information cannot be taught or educated in a person without being preceded by the prerequisites of adab to those who seek it

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<sup>6</sup> M. Sugeng Sholehuddin, "Isma'il Raji Al-Faruqi The Founding Father Islamisasi Pengetahuan," *Forum Tarbiyah* 8 (2010): 207.

<sup>7</sup> Karel Steenbrink, *Kawan Dalam Pertikaian, Kaum Kolonial Belanda Dan Islam Di Indonesia (1596-1942)* (Bandung: Mizan, 1995).

<sup>8</sup> Abu Hamid Muhammad Al-Ghazali, *Ihya' Ulumuddin: Menghidupkan Ilmu-Ilmu Agama (Terjemah)* (Medan: Imballo, 1965).

<sup>9</sup> Bambang Hermanto, "Perekayasa Sistem Pendidikan Nasional Untuk Mencerdaskan Kehidupan Bangsa," *Foundasia* 11, no. 2 (2020): 54.

<sup>10</sup> Muhammad Naquib Al-Attas, *Aim and Objectives of Islamic Education* (Jeddah: King Abdul Aziz University, 1879).

and to those who give it.<sup>11</sup> Referring to civilized competencies, civilized competencies must also be formulated, as Adian Husaini's opinion 'The curriculum places adab as the basis of education, followed by an emphasis on proportional mastery of fardu ain and fardu kifayah sciences. Morals and fardu ain sciences are placed as the core curriculum. The co-curricular is a series of worship practices, remembrance, sadaqah, and others, to strengthen the curricular target. Whereas sciences that are fardu kifayah and so on are placed as 'extra-curricular', which are taught according to 'The skills of students and the desires of the humans.'<sup>12</sup>

Conceptually, Islam already has the right educational model, but there are still many Muslims, both in their educational institutions, who are still not aware of this. many even think that Islamic education must be developed by taking concepts and also educational methods from the west in order to progress. As Asad said:

“The imitation - individually and socially - of the Western mode of lifestyles by way of Muslims is surely the finest risk for the lifestyles - or instead, the revival - of Islamic civilization.”<sup>13</sup>

Muhammad Asad emphasized that the great danger for the existence or rise of Muslims is the tendency or imitation of western lifestyles. With it, it can dominate Muslim hegemony which makes us distanced little by little from the teachings of the Islamic religion itself.

Facing various national moral problems and the swift flow of development in the 4.0 era, all of which are all technological. Islamic education must provide institutions with an educational model based on Islamic values and expertise so they can participate in following the flow of technological developments. Therefore researchers are interested in conducting research at IDBC Solo. Namely a pesantren higher education institution based on adab. A campus that focuses on HR regeneration that makes Adab a platform for personality and mastery of skills in IT and Entrepreneurship.

IDBC itself actually started from a place owned by someone named Ustadz Junaedi Alfian or usually called Ustadz Jun, a student of knowledge as well as an extraordinary teacher. If the saying about advising study goes to China, Ustadz Jun has really studied there. He is a seeker of knowledge, he has visited several countries, from Korea, Japan, China, Malaysia, European countries and so on. So do not be surprised if his knowledge is so broad. He focuses on knowledge and research in the IT field which is his area of expertise. Ustadz Jun was very inspired and motivated by the word of Allah contained in Surah Al-Hadid verse 25. He believed that this verse became his spirit to master technology as well as Allah's book. How these two potentials will become a formidable force if they can be united, namely the power of technology as well as the power of revelation (the book). If the western nation (as opposed to Muslims) progresses only by mastering technology, then Muslims actually have another power that other people do not have.

Based on the facts that researchers got from the campus, it made the basis for conducting research in that place. Researchers also have not found similar research, so that makes it a recent study. This study aims to provide a solution, that Islam can also print an Islamic education model

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<sup>11</sup> Syed Muhammad Naquib Al-Attas, *Risalah Untuk Kaum Muslimin* (Kuala Lumpur: ISTAC, 2001).

<sup>12</sup> Ahmad Yazid, “Konsep Pendidikan Islam Dalam Pandangan Adian Husaini,” *JRTIE: Journal of Research and Thought of Islamic Education* 1, no. 1 (2018): 108.

<sup>13</sup> Muhammad Asad, *Islam at The Crossroads* (Dar Al-Andalus, 2005).

that is in accordance with the times but still has a foundation of faith in it. Then as Muslims there is no need to feel inferior to secular western educational models, because Islam already has its own model. Educational institutions that produce generations who are noble and professional in their fields.

In the era of disruption, there is a great opportunity for Islamic educational institutions to rise in terms of the best universities. At a time when online learning methods (online) are increasingly becoming a culture, PTI has potential that Secular Higher Education does not have. Namely, the potential for planting faith and noble character. PTI must establish its identity as a "true university". Specifically, as a place for the formation of a super person (al-insan al-kamil). A true university is not only a place to form "good workers", but a place to form "good men". In a true university, students are educated to be good human beings, one of which is having professionalism to be independent. Faith and noble character are the main competencies of graduates. The focus in this research is the aim of the adab-based education curriculum in producing a generation of noble character in higher education. The purpose of this research is to formulate the objectives of the adab-based education curriculum in higher education institutions.

## **Theory**

### **Curriculum Purpose**

The product results of education are closely related to the objective components. Educational goals themselves are classified from general goals to specific goals. The classification of these goals can be broken down into 4 groups as follows: A. National Education Goals. It is the most general goal that must be used as a guideline for every educational institution. This general objective is formulated by the government through laws and regulations. As stated in the regulations of Law no. 20 of 2003 Article 3, That country wide schooling ambitions to expand the ability of students, in order that they become humans who believe in and fear God Almighty, have noble character, are healthy, informed, succesful, creative, impartial, and come to be democratic and accountable residents.<sup>14</sup>

If the goals of national education are lowered into higher education specifications, then as stated in Article 5 of Law no. 12 of 2012 that Higher Education has the following four objectives: a. Growing the potential of students to turn out to be humans who trust in and worry God Almighty and feature noble man or woman, are healthful, informed, capable, innovative, unbiased, professional, ready and cultured for the benefit of the country; b. Produce graduates who master the branch of technological know-how and/or era to fulfill countrywide pastimes and boom the state's competitiveness; c. Generating technology and era through research that will pay interest to and implements Humanities values in order that they are useful for the development of the state, as well as the development of civilization and the welfare of mankind; and d. The realization of network carrier based on reasoning and studies works that are beneficial in promoting trendy welfare and teaching the nation's life.<sup>15</sup> B. Institutional Goals These are the goals that are expected

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<sup>14</sup> Kemendikbud RI, "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional," *Pendidikan* (2020).

<sup>15</sup> Pemerintah Indonesia, "UU RI No. 12 Tahun 2012 Tentang Pendidikan Tinggi," *Undang Undang* (2012).

to be achieved by every school or educational institution. Institutional goals are formulated in the form of competency standards for graduates at each level of education, for example competency standards for basic, secondary and higher education.

When you want to set institutional goals in the curriculum, you should take the foundation of national education goals. especially at tertiary institutions, from the goals listed regarding the goals of higher education. Then several indicators were compiled which consisted of faith, piety, noble character, knowledge, useful research and readiness to carry out community service. C. Curricular Goals. It is a goal that is expected to be achieved in each subject area. D. Instructional Objectives It is part of the curricular objectives so that it can be defined as the ability that must be possessed by students after they learn a material in each meeting. So that in formulating instructional objectives is the task of the teacher.

The purpose of education above is basically to shape students to become whole human beings (al insan al kamil) who have knowledge and technology as well as have faith and piety.

### **The Purposes of the Adab-Based Education Curriculum**

In the regulation of the Republic of Indonesia wide variety 20 of 2003, concerning the countrywide education system, for example, it is stated that:

The 1945 charter of the Republic of Indonesia mandates the authorities to are seeking and prepare a country wide schooling gadget that increases faith and piety to God Almighty and noble man or woman inside the framework of instructing the country's existence that's regulated with the aid of law.

Although this law can be said to be nationalistic in nature (especially for the Indonesian nation), its broad spectrum can reach a universal and global scale, and even the essence of its discourse goes beyond the physical and metaphysical world. This can be seen from the fragment of the educational goals he proclaimed, Specifically: increasing religion and piety to God Almighty and noble individual which is no different from the goals of education in Islam, namely li ya'budūn (the goal of serving Allah).

The regulation above additionally mentions so that you can teach the life of the nation. It is understood, and as emphasized at the beginning of the chapter, that the object of education is none other than human beings, and the right choice of educational terms in the development of the concept and system of education according to al-Attas is not tarbiyah or ta'līm, but ta'līm. dib. Education, thus, has the core of interaction between humans, Specifically between educators and knowledgeable for you to attain educational desires and objectives which can be none apart from desirable or civilized human beings.

Interaction between humans can take place in formal and informal forms. The second usually occurs within the family; being the first in an educational institution environment. It is called formal because it has an educational plan that is written and arranged in a systematic, clear and detailed manner which in an educational institution environment is called a curriculum. This curriculum was later given by al-Attas the adab content. Al-Attas defines: " Education is a manner

of instilling some thing into humans."<sup>16</sup> Something (lit. something) in this definition is understood as adab: The instilling and inculcation of adab in man this means that the planting and sowing of adab in educated people.<sup>17</sup> Adab is identified with morals. In addition, in the context of science it is a type of knowledge that is studied to prevent the educated from making mistakes.<sup>18</sup> The error in question is a mistake in placing and seating something that is not in the right, right and proper place.

In the context of the curriculum, the curriculum is a process with a specific purpose that is implemented through a set of content using a certain method and then the results will be evaluated to then be maintained or improved. As the curriculum in its components to suit civilized education is described in several points as follows:

The best, top, and highest academic desires are the dreams of Islamic training which are the result of the first Islamic global conference on training held in Mecca from 31 March to 8 April 1977 (international convention on Muslim training) as follows:

"Education must goal at balanced growth of the overall character of man thru the schooling of guy's spirit, mind, the rational self, emotions and bodily experience. Training have to therefore cater for the growth of man in all its components, spiritual, highbrow, innovative, physical, scientific, linguistic, each in my view and together and encourage some of these components towards goodness and the attainment of perfection. The final intention of Muslim education lies inside the recognition of complete submission to Allah on the extent of the character, the network and humanity at massive."<sup>19</sup>

The ultimate goal of Islamic education as stated above is to realize full submission to Allah, both at the individual, community, and ummah levels. This means that education is expected to give birth to outputs that can realize themselves as servants of Allah and carry out their mandate as caliphs of Allah on earth. Self-realization as a servant and caliph is a reflection of a good human being or in the language of al-Attas a good man.<sup>20</sup>

Well, good quality is possible to achieve only if the process of cultivating adab (ta'dib) in the lives of educated individuals is carried out, which includes spiritual and material life, as exemplified by Rasulullah Muhammad SAW.

### **Noble Character**

The aim of education to form human beings with noble character is indeed in line with Article 31 (3) of the 1945 Constitution, the National Education System Law, and the Higher Education Law. That goal is so noble, in line with the prophetic mission, namely "perfecting noble character." The Messenger of Allah said: "Innamaa buitstu li-utammima makaarimal akhlaq." (HR Bukhari and Ahmad).

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<sup>16</sup> Syed Muhammad Naquib Al-Attas, *The Concept of Islamic Education in Islam: A Framework for an Islam Philosophy of Education*, ISTAC, 1991.

<sup>17</sup> Al-Attas, *Aim and Objectives of Islamic Education*.

<sup>18</sup> Muhammad Al-Jurjani, *Al-Ta'rifat* (Mesir: Dar al-Kitab al Misri, 1991).

<sup>19</sup> Hasan Langgulung, *Asas-Asas Pendidikan Islam* (Jakarta: Pustaka Al-Husna, 1987).

<sup>20</sup> Al-Attas, *Aim and Objectives of Islamic Education*.

Good morals are identical with faith, while bad morals are identical with hypocrisy.<sup>21</sup> In Hamka's view it can be said that the purpose of education is to know and seek the pleasure of Allah swt. develop character to be noble.<sup>22</sup> Sheikh Mahmud al-Misri, in his book, *Mausu'ah min Akhlaaqi Rasulillah Shallallaahu 'alaihi wa-sallam*, explains that what is meant by "noble morals" is the teachings gathered from all the sayings and actions of the Messenger of God.

When an-Nuwas bin Sam'an asked the Messenger of God peace be upon him about goodness and sin, the Prophet peace be upon him replied: "Al-birru husnul khuluq, wal-itsmu maa haaka fii shadrika, wa-karihta an-yatthali'a 'alaihi al-naasu. " (HR Muslim). So, goodness (al-birru) is a noble character, and sin is what disturbs the human heart and does not want others to know about it.

Therefore, there are some signs of people with noble character as explained by some of the following scholars: Imam al-Ghazali concluded that a person with noble character is shy, does not like to hurt, likes to do good, is honest, speaks little, works a lot, does little wrong, not excessive, kind-hearted, sociable, authoritative, patient, grateful, pleased, wise, loving-kindness, respectful, gentle, not cursing, not quarreling, not gossiping, not hasty, not envy, not miserly, always cheerful, love and hate because of God, pleased because of God, angry because of God.

Yusuf bin Asbath also gave signs of noble character into ten behaviors: seldom quarrel, serve well, do not seek luxury, fix bad things done, easy to understand, bear suffering, return to God by scorning lust, focus on seeing personal shortcomings, not people's shame others, with a cheerful face to the old and young, speaking politely to both subordinates and superiors.<sup>23</sup>

The characteristics of people with noble character are: a lot of shame, a little hurting people, a lot of improvement, a lot of truth in the tongue, a little talk a lot of work, a little lost in unnecessary things, doing good to maintain friendship, gentle, patient and a lot grateful, willing to those who have, able to control oneself when angry, loving, able to take care of oneself, generous to the poor, not cursing the weak, not liking swearing, not rushing in work, not envious, not miserly, not inciting, Sweet face, good tongue, love for God's way, Hate and anger because of God.<sup>24</sup>

From some of the signs mentioned by the scholars above, it can be known that a person with noble character is not only limited in terms of manners, but includes all things that include aspects of the human being, namely the soul and nature. Thus it becomes clear that morals are the condition of the soul and nature that exists in humans. With the cultivation of manners, the soul is educated to always be good and avoid all bad things.

## Research Methods

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<sup>21</sup> Imam Abu Hamid Al-Ghazali, *Mengobati Penyakit Hati Membentuk Akhlak Mulia* (Jakarta: Penerbit Mizania, 2014).

<sup>22</sup> Maulidia, "Mencetak Generasi Yang Berakhlak Mulia: Perspektif Pendidikan Dalam Tafsir Al-Misbah Dan Tafsir Al-Azhar Pada Q.S As-Saffat Ayat 100-11," *Syams: Jurnal Studi Keislaman* 2 (2021): 13.

<sup>23</sup> Syaikh Mahmud Al-Mishri, *Ensiklopedia Akhlak Rasulullah Saw* (Jakarta: Pustaka Al-Kautsar, 2019).

<sup>24</sup> Syaikh Mahmud Al-Mishri, *Ensiklopedia Akhlak Rasulullah Saw* (Jakarta: Pustaka Al-Kautsar, 2019).



The studies method used is qualitative studies with a case take a look at layout. Data series on this study became accomplished thru player observation, in-depth interviews and documentation. Information evaluation starts with records condensation, facts presentation and conclusion. As well as in checking the validity of the facts the use of credibility, transferability, dependability, and confirmability.

## **Results and Discussion**

Research findings are an important thing in any qualitative research. Because, in this section the researcher really shows objectivity in analyzing the research that has been done. The discussion will be presented as follows:

The purpose of higher education already has a clear element of adab, meaning that higher education is seen from its purpose in the Constitution to have an important role to facilitate civilized education to produce human beings with noble character. so that the indicators of educational goals at IDBC from the research findings will be described as follows:

### **Faith**

Faith is instilled as stated in the purpose of the IDBC, namely the regeneration of Da'inya. which is a competency that builds the character of adab. which of these goals is translated into applicable goals such as having an understanding of Islam according to the understanding of the salaful ummah and ahlu sunnah wal jamaah. have a correct and comprehensive Islamic worldview. able to read the quran quality sanad. able to understand, live and translate all prayer readings. Then it was revealed to the material of fiqh, aqidah and monotheism.

### **Devotion**

Piety here is trained as found in the IDBC curriculum objectives, namely mastering fardhu 'ain science which consists of a preacher and adab curriculum, then being able to read the Koran with standard tahsin, performing worship correctly and on their own awareness, being able to practice adab in life every day according to the hierarchy, have a superior personality with behavioral representations according to Adab syar'i and urfi, memorize and practice dhikr in the morning and evening. All of these goals were formed to facilitate the devotion of every student at IDBC.

### **Science**

Curriculum objectives related to IDBC science have also formulated objectives, such as understanding Fiqh Dakwah, Mastering the contents of the book Adabud Ta'lim Wal Muttaalim, Syekh Zarnuji, understanding the biography of the initiator of the concept of adab-based education, Prof. Syed Naquib al-Attas.

### **Helpful Research**

Useful research is also part of the curriculum objectives in which IDBC has also formulated several general curriculum objectives, namely preparing human resources with IT skills to be ready to back up educational institutions and da'wah in the IT field.

## **Devotion for the benefit of the people**

The main goal of IDBC is service for the benefit of the people as stated by the founder of IDBC that the aim of this institution is regeneration, so in its Vision which reads giving birth to Dai Technopreneur cadres is something in which IDBC prepares triple competencies, because based on research that becomes a reference for the existence of an IDBC institution that we are in and living in the digital era. So with these three competencies it is a necessity so that the cadres can later survive in preaching in society. Because they will be equipped with adab as a character that is collected in the preacher's curriculum as well as techno and preneur as a tool as well as a spirit of independence to always be creative so that this is a model of Islamic education today.

## **Discussion**

Humans, culture, education, countries, even civilizations certainly have their own view of life. This view of life is influenced by the dominant factors, namely philosophy and religion, both of which are the main sources for forming a view of life. However, the dominant source is also limited by geography, which is both national and international. And there are those that are limited to the physical and metaphysical worlds.

Education, which also has its own view of life, will certainly be influenced by various sources which are limited by the factors above. As education in Indonesia is based on sources taken from the 1945 Republic of Indonesia Constitution. In particular, the basis, functions and objectives of education in article 3 are stated as follows: Country wide training capabilities to broaden skills and shape dignified countrywide person and civilization with the intention to train the state's existence , objectives to expand the capability of college students to come to be human beings who trust in and fear God Almighty, have noble character, are wholesome, informed, succesful, innovative, impartial, and turn out to be citizens of a democratic and accountable state.

Even though the contents of the draft law appear to be national in nature, it covers a global scale and even the physical and metaphysical world. Which is also no different from the goal of Islamic education, namely servitude to Allah. as stated in a fragment of the law, namely: "become a human being who has faith and fears God Almighty, has noble character".

Humans are objects in education. so that there is a process of interaction between the educator and the educated. So according to al-Attas the most appropriate concept in interpreting Islamic education is ta'dib. That is to give birth to a good human being. as stated at the International Conference on Islamic Education in Mecca in 1997 as follows: the aim of education in Islam is to produce a good man. The fundamental element inherent in the concept of education in Islam is the inculcation of adab (ta'dib).

The objectives of Islamic education are then compiled in an educational plan that is written in a systematic, clear and detailed manner within the scope of educational institutions which is called the curriculum. This curriculum will later become a adab-based curriculum. As implemented in IDBC Solo which makes adab the basis of education.

Based on these educational goals, IDBC formulated a curriculum based on adab, namely: having an understanding of Islam according to the understanding of salaful ummah and ahlus

sunnah wal jamaah. have a correct and comprehensive Islamic worldview. able to read the quran quality sanad. able to understand, live and translate all prayer readings. master fardhu 'ain knowledge which consists of preaching and adab curriculum, perform worship properly and on their own awareness, be able to practice adab in daily life according to its hierarchy, have superior personality with behavioral representation according to syar'i and urfi adab, memorize and practice dhikr morning evening. All of these goals are included in the aspect of educational goals, namely faith and piety.

Faith and piety are the things that underlie human life. In terms of education, faith and piety are the most important things as well as underlying and controlling humans in knowledge and technology. So that Muslim humans as a result of their educational process are in the form of civilized human figures.

The goals in higher education as stated in the law have several additions to the national education goals above. As stated as follows: (1) Generating graduates who master the branch of technology and/or generation to fulfill countrywide pastimes and growth the nation's competitiveness. (2) The production of science and generation via studies that will pay attention to and applies Humanities values in order that they may be useful for the progress of the nation, in addition to the progress of civilization and the welfare of mankind; and (3) The realization of community service based on reasoning and studies work that is useful in selling fashionable welfare and instructing the country's existence.

From this goal, in formulating civilized curriculum goals can be formulated in terms of indicators of science, useful research and service for the benefit of the people. So that IDBC formulates curriculum objectives namely Cadres, prepares human resources with IT skills to be ready to back up educational and da'wah institutions in the IT field, provides effective skill-based advanced education solutions for Islamic boarding school graduates, provides alternative education that seeks to realize the functions and goals of human creation, namely as Servants and Caliph.

This means that education can give birth to outputs that can realize themselves as servants of Allah, namely by faith and piety, and carry out their mandate as caliphs, namely by developing their knowledge to be equipped to manage the earth and provide benefits to society. This is what makes a reflection of a good human being, as al-Attas describes as a good man. Then from the formulation of civilized curriculum objectives it can produce generations of noble character. because in it there is an element of faith and piety which is a measure of one's morals.

## **Closing**

The objectives of the adab-based education curriculum at IDBC are formulated in accordance with the objectives formulated in the mandate of the UUD for higher education which include aspects of faith, piety, noble character, knowledge, useful research, and readiness to carry out service for the benefit of the people. All aspects of these goals are spelled out in a curriculum formulated at IDBC which includes goals that have an understanding of Islam according to the understanding of the salaful ummah and ahlu sunnah wal jamaah. have a correct and comprehensive Islamic worldview. able to read the quran quality sanad. able to understand, live and translate all prayer readings. master fardhu 'ain knowledge which consists of preaching and

adab curriculum, perform worship correctly and on their own awareness, be able to practice adab in daily life according to its hierarchy, have superior personality with behavioral representation according to Adab Syar'I and urfi, memorize and practice dhikr morning evening. Regeneration, preparing human resources with IT skills to be ready to back up educational and da'wah institutions in the IT field, providing effective skill-based continuing education solutions for Islamic boarding school graduates, providing an alternative education that seeks to realize the functions and goals of human creation, namely as Servant and Khalifah.

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