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## **Integrated Islamic Education Curriculum According to Tuan Guru Sekumpul Syekh Muhammad Zaini**

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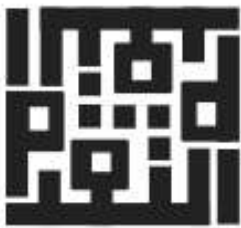
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## **ABSTRACT**

The curriculum is very important in education because it has a direct impact on students. In its definition, the curriculum is divided into three parts: subjects, learning experiences, and planning. There are visible and invisible curricula. The invisible curriculum is the educational environment or the ideas of scholars. These ideas arise as an effort to contextualise Islamic teachings in the face of various changes. The Islamic religious education curriculum in terms of material is fixed and stagnant. However, there are differences among scholars regarding the order in which the material should be taught to students. This paper will attempt to describe the curriculum ideas of Tuan Guru Sekumpul Syekh Muhammad Zaini, also known as Guru Sekumpul. The researcher is interested in studying this figure because of his prominence, breadth of knowledge, and influence on the people of Kalimantan, especially South Kalimantan. The main references are sourced from lecture CDs/MP3s delivered by Tuan Guru Zaini during his lifetime and compared with the books he read. Using a qualitative approach and content analysis, Tuan Guru Zaini's ideas about the PAI curriculum were discovered. With a qualitative approach and content analysis, it was found that Tuan Guru Zaini's ideas on PAI (Islamic Education) curriculum emphasize moral education, spirituality, and the integration of Sharia and Sufism, as well as implications for the development of an Islamic education curriculum that is more contextual and spiritually oriented

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## **Introduction**

The curriculum is an important component in education, aiming to achieve maximum and quality learning outcomes (Zaidan 2023). The curriculum is a set of materials and activities designed to achieve learning objectives. (Haryadi 2024). The curriculum is generally defined based on

three main pillars: as a collection of subjects, as the entirety of students' learning experiences, or as a detailed plan of the learning process (Sariono n.d.). When interpreted as subjects, the curriculum is a way of grouping Islamic religious material into certain categories, such as faith and morals, fiqh, SKI, and the Qur'an and Hadith (Syadid Sukmadinata

2017). The curriculum as a learning experience describes a situation that leads to the development or improvement of the individual abilities of students that the madrasah plans to achieve its educational goals (Famahato Lase 2015). The curriculum as learning planning is interpreted as a school/madrasah plan that is realised in specific programmes or subjects that must be studied with the aim of achieving the school's vision, mission and objectives. In another sense, the curriculum is a set of learning plans in and outside the classroom with the aim of achieving learning targets (Syafuruddin 2023).

The curriculum is a learning tool containing a programme in the form of stages of activities that must be carried out by educational institutions in order to achieve their expectations (Liza 2018). The curriculum is divided into two types: traditional and modern. The traditional curriculum refers to the subjects taught at school. Meanwhile, the modern curriculum is not limited to subjects, but includes all experiences outside of school that are part of educational activities (Nana Syaodih 2002), including a person's ideas and thoughts. The word curriculum comes from two languages, Latin and French. The Latin word curriculum means teaching material (Abudin Nata 1997), while the French word courir means to run (S. Nasution 1991). In the 2003 National Education System, curriculum is defined as a plan to achieve the objectives of the content and subject matter (Arifin 2018). According to Yusran, the PAI curriculum is a lesson programme containing Islamic religious material delivered to students, pupils or santri based on their age, length

of religious study and other considerations, which is oriented towards achieving the goal of shaping Muslim personalities (Muhammad Yusran 2017). The Islamic education curriculum is defined as the direction of all educational activities to achieve goals (Hajar Dewantoro 2023). In order to achieve success in Islamic education, the curriculum needs to be designed so that it is always relevant to the times (Varary 2022). The foundation of the education curriculum in general involves five important aspects for consideration: psychology (student development), sociology (societal demands), philosophy (worldview), religion (religious values), and organisation (institutional structure). The aspect of student development (psychological) relates to the psychological stages of students. The sociological aspect relates to the demands of society. The philosophical aspect indicates the direction of Islamic education. The religious basis is a safeguard to ensure that the material in the curriculum does not violate the values of the Qur'an and the Hadith of the Prophet Muhammad (peace be upon him). The organisational basis is the foundation that explains that the whole encompasses its inseparable parts but is a single entity (Nasution 1990). Ahmad Tafsir argues that an ideal Islamic education curriculum consists of three main elements: morals based on strong faith, knowledge or expertise that supports competitiveness in the workplace, and an appreciation of beauty or art. Morals are necessary for a stable life. Knowledge is needed to recognise goodness and as a provision for working to earn a living. Art is necessary for a perfect life. Life feels more comfortable when one can enjoy beauty. (Ahmad Tafsir 1992), (Ary Ginanjar 2002),

(Abd Razhman 2011). El Yunusi's idea regarding the PAI curriculum highlights the need for a programme that is able to explore the deeper meaning of religion through unique strategies and models, with the main foundation on the Qur'an, Hadith, and Salafushalih. This curriculum must be global and comprehensive, integrating the arts, creating social impact, including foreign languages, considering students' interests and different needs, and proactively responding to emerging sociological issues. (El-Yunusi et al. 2023).

The existence of formal, informal and non-formal education curricula is a necessity. Curricula are very important in education because they have a direct impact on students. Curricula can essentially help students acquire knowledge and discover their talents (Syaifur Rohman tt). Curricula are designed to meet the demands and developments of the times. The curriculum is not just a basic component of education. Rather, the curriculum is a comprehensive set of ideas for the betterment of education, and therefore must always adapt and evolve in line with the changes and demands of the times (Silahuddin 2014). Historically, the curriculum has undergone continuous changes. From 1947 to 2023, it has undergone changes in name, content and structure. (Yudi Candra 2020), the latest in 2024 is called the independent curriculum.

Islamic religious education is the process of educating and teaching everything related to Islam, primarily Islamic religious material; in today's terms, the Islamic religious curriculum or manhaj, meaning the path taken to develop the cognitive, affective and psychomotor potential of students (Ahmad Taufik 2019). The PAI

curriculum is the main milestone for achieving learning targets (Mulyadi 2024).

As is well known, some curricula are visible, as manifested in subjects, but others are invisible yet have a significant influence (Esin Acar 2012). The invisible or hidden curriculum is the educational atmosphere or environment created or conceived by scholars in order to improve and enhance the quality of education. Regarding the ideas of Muslim scholars on the Islamic religious education curriculum, there are differences of opinion among them, but the essence of these differences boils down to the principle of renewal. The idea of renewal arose in an effort to contextualise Islamic teachings in the face of changes and challenges of the times (Samsul Arifin 2024).

Therefore, the content of the Islamic religious education curriculum differs among prominent figures. Basically, the material for Islamic religious education remains the same and stagnant. However, the order of the material that is first taught or delivered to students differs among the figures.

Regarding figures, the researcher is interested in examining the ideas of Tuan Guru Sekumpul Syekh Muhammad Zaini, or the famous Guru Sekumpul. The researcher is interested in researching this figure because of his prominence, breadth of knowledge, and influence on the people of Kalimantan, especially South Kalimantan. In addition, as far as the author's research has found, there has been no study that specifically examines the PAI curriculum from the perspective of Guru Sekumpul. Therefore, the findings in this study are very useful in revealing Guru

Sekumpul's ideas about the Islamic religious education curriculum.

Curriculum means teaching materials. Courier means to run (Abudin Nata 1997 and S. Nasution 1991). The curriculum is a crucial component in education, aiming to achieve maximal and high-quality learning outcomes (Zaidan 2023). Consequently, the curriculum becomes an important benchmark for evaluating students' success after learning (Haryadi 2024). A curriculum is generally defined as a detailed plan for the learning process (Sariono n.d.), or it consists of specific categories, such as PAI (Islamic Religious Education) subjects (Syaodih Sukmadinata 2017). The curriculum culminates in the development of the individual capabilities of students (Famahato Lase 2015). Another definition of the curriculum is a set of learning plans within and outside the classroom with the aim of reaching learning targets (Syafruddin 2023; Liza 2018). Curricula are divided into two types: traditional and modern. A traditional curriculum refers to the subjects taught in schools. In contrast, a modern curriculum is not limited to subjects but includes all experiences outside of school that fall under educational activities (Nana Syaodih 2002; Syaifur Rohman n.d.), including a person's ideas or concepts.

The PAI Curriculum is a program containing Islamic religious material delivered to students or santri based on age level, duration of religious study, relevance to the development of the era, and is oriented towards achieving the goal of forming a Muslim personality (Arifin 2018; Muhammad Yusran 2017; Hajar Dewantoro 2023; Varary 2022; El-Yunusi et al. 2023; Silahuddin 2014), in order to

develop the cognitive, affective, and psychomotor potential of the pupils (Ahmad Taufik 2019; Mulyadi 2024). Ahmad Tafsir argues that the ideal Islamic Education curriculum should consist of three main elements: morals (akhlak) based on strong faith, knowledge or expertise that supports job competitiveness, and appreciation for beauty or art (Ahmad Tafsir 1992; Ary Ginanjar 2002; Abd Razhman 2011). The curriculum has continuously undergone changes in its name, content, and structure since 1947 up to 2024 (Yudi Candra 2020).

The Hidden Curriculum is the atmosphere or educational environment created, or the ideas of scholars for the sake of improving and enhancing the quality of education. Regarding the ideas of Muslim scholars on the Islamic religious education curriculum, conflicting opinions are found among them, but the essence of these differences leads to the principle of renewal. The concept of renewal emerges in an effort to contextualize Islamic teachings in facing changes and challenges of the era (Esin Acar 2012; Samsul Arifin 2024).

For this reason, the content of the Islamic religious education curriculum differs among prominent figures. Fundamentally, the material for Islamic religious education remains constant and stagnant. However, the order of the material—what should be taught or conveyed first to students—differs among these figures.

In relation to prominent figures, the researcher is interested in studying the ideas of Tuan Guru Sekumpul Sheikh Muhammad Zaini, or the famous Guru Sekumpul, a local figure whose presence significantly influences the atmosphere of Islamic religious education in South

Kalimantan. Furthermore, as far as the author's search, there has been very little, if any, research on the PAI curriculum from the perspective of local scholars like Guru Sekumpul. Therefore, this research will explore the local and spiritual dimensions of Archipelago Islam (Islam Nusantara) that are rarely studied in curriculum research.

If we observe, modern Islamic education has successfully adapted to the demands of rationality, science, and global technology. However, it often faces serious challenges in the form of dichotomy of knowledge, the erosion of spirituality, and a character crisis amidst the current of secularization. It is in this context that the educational ideas of Guru Sekumpul, which center on the emphasis of mastering Sharia and morals (akhlak), become highly relevant. His concept offers an antithesis as well as a complement to educational modernity, by reaffirming that the true purpose of seeking knowledge is to return to God (ma'rifatullah), thereby integrating the spiritual, moral, and intellectual dimensions that are often overlooked in the contemporary education system.

Stemming from this, this research aims to analyze Guru Sekumpul's ideas on the PAI curriculum and their relevance to contemporary Islamic education. Hence, the findings in this study will be very beneficial in uncovering Guru Sekumpul's ideas on the Islamic religious education curriculum and its contribution to the development of a PAI curriculum that is spiritually oriented and contextually relevant.

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## Literature Review

A literature search found several works that used Syekh Muhammad Zaini as a source of research, but specifically, none had examined the PAI curriculum according to the views of Tuan Guru Sekumpul Syekh Muhammad Zaini, including the following: First, a dissertation by Dr Mirhan, UIN Alauddin Makassar, 2012, which examined the charisma and social role of K.H Muhammad Zaini Abdul Ghani 1942-2005. Second, the dissertation by Ersis Warmansyah Abbas in 2013 at UPI Bandung, which examined the methods of Sekumpul teachers and their teachings in the process of transforming the social values of the Banjar community.

Third, the results of research by Sahriansyah et al. in 2012 at IAIN Antasari Banjarmasin, which examined the teaching activities of Tuan Guru Sekumpul and his concepts of education in faith and morals. Fourth, Sahriansyah's book published in 2008 by Antasari Press Banjarmasin. Sahriansyah specifically examined Tuan Guru Sekumpul's thoughts on life, such as poverty, work, banks, and zakat. Fifth, a popular book published in 2011 containing biographies of Indonesian scholars in the archipelago, one of whom is Tuan Guru Sekumpul. Sixth, a 2000 study by Abd. Rahman Jeferi, et al. (a team from the Faculty of Usuluddin IAIN Banjarmasin) which examines the issue of welfare in the world and his thoughts on poverty and efforts to overcome it. Seventh, a dissertation published in 2017, entitled *Jejak Pemikiran Pendidikan Agama Islam Syekh Muhammad Zaini bin Abdul Ghani Al-Banjari* (The Traces of Islamic Education Thought of Sheikh Muhammad Zaini bin Abdul Ghani Al-Banjari); written



by Muhammad Yusran. This book contains Islamic education theory, the biography of Tuan Guru Sekumpul and his thoughts on the components of Islamic religious education.

In the literature search, several works were found that used Sheikh Muhammad Zaini as a source of research, but specifically, none had yet investigated the PAI curriculum according to the view of Tuan Guru Sekumpul Sheikh Muhammad Zaini. These works include the following: first, a dissertation by Doctor Mirhan from UIN Alauddin Makassar in 2012, which examined the charisma and social role of K.H. Muhammad Zaini Abdul Ghani (1942–2005). In this work, Mirhan focused his study on the charisma of Kiyai Zaini, his social role, religious role, and cultural role. Second, a dissertation by Ersis Warmansyah Abbas in 2013 at UPI Bandung, which researched Guru Sekumpul's method and teachings in the process of transforming the social values of the Banjar community. This work used Guru Zaini and the majlis ta'lim (religious assembly) he led as a source for Social Science learning, especially the process of transforming Banjar cultural values

Third, a research result by Sahriansyah et al. in 2012 at IAIN Antasari Banjarmasin, which examined the study activities (pengajian) of Tuan Guru Sekumpul and his concept of aqidah (creed) and akhlak (moral) education. In his study, Sahriansyah extensively presented the aqidah education taught in Guru Zaini's majlis ta'lim and the morals that adorned his daily life. Fourth, a book by Sahriansyah published in 2008 by Antasari Press Banjarmasin. Sahriansyah specifically

examined Tuan Guru Sekumpul's thoughts on aspects of life such as poverty, work, banking, and zakat (alms). No aspects of the Islamic education curriculum were found in this work. It entirely covered issues such as banking, bank interest, zakat, the impropriety of incurring debt, and so on. Fifth, a popular book from 2011 containing the biographies of Indonesian scholars (ulama) in the archipelago, one of whom was Tuan Guru Sekumpul. This work only contained biographical information on Indonesian ulama, including Guru Zaini, and did not discuss curriculum issues at all. Sixth, a study in 2000 by Abd. Rahman Jeferi et al. (a team from the Usuluddin Faculty of IAIN Banjarmasin) which examined the issue of worldly life welfare and his thoughts on poverty and efforts to overcome it. Seventh, a dissertation published in 2017, titled 'Traces of the Islamic Religious Education Thought of Sheikh Muhammad Zaini bin Abdul Ghani Al-Banjari' by Muhammad Yusran. This book contains Islamic education theory, the biography of Tuan Guru Sekumpul, and his thoughts on the components of Islamic religious education.

Upon observing the seven pieces of literature presented by the author, only one study slightly touches upon or examines the Islamic education curriculum aspect: the writing by Muhammad Yusran, a dissertation published in 2017. This work mentions Guru Sekumpul's opinion on the Islamic education curriculum. However, this study only presents Guru Sekumpul's curriculum in a gradual manner and does not showcase Guru Zaini's integrated curriculum that brings together the aspects of mastery of Sharia and akhlak, as well as

the process of integrating the spiritual, moral, and intellectual dimensions.

The novelty of this study lies in the integrated curriculum aspect, which synthesizes the mastery of Sharia along with the integration of akhlak and aqidah, where the necessary order of Sharia knowledge to be mastered, the sequence of teaching materials, and the age stages to produce a robust scholar (alim) are identified.

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### Research Method

This study is a literature study, which is research based on a search of relevant literature. The main source of research is the figure's lecture CDs/MP3s, which are compared with the books he read. Then, supporting sources are books and journals obtained through the internet. The collected data were analysed using content analysis.

Technically, the writing of this work, especially that related to PAI curriculum thinking, was carried out in the following order. First, data was collected by listening to lectures on CD or MP3 as the primary data source, including relevant literature studies as secondary data sources. Second, the lectures were listened to. Third, the lectures were rewritten. Fourth, content analysis using a qualitative approach. Fifth, identifying the figure's ideas about the PAI curriculum.

The main source of this research consists of 149 lecture recordings. The average duration of one lecture recording is one hour. Meanwhile, supporting sources are derived from books and scientific journals obtained through the internet and are relevant to the theme of the writing.

The collected data were then analyzed using the Miles and Huberman qualitative data analysis model, with the stages of data condensation, data display, and conclusion drawing. In the data condensation stage, the author selected, focused, and simplified the raw data from the transcript of Sheikh Muhammad Zaini's lecture recordings through the process of coding or labeling. At this stage, the author carefully listened to the figure's lectures and took notes. Subsequently, in performing data display, the author organized the condensed data into a structured form or narrative, tailored to the needs of the research data, namely data related to the figure's views on the PAI curriculum. During the conclusion drawing stage, the author recorded regularities, patterns, and propositions to draw initial conclusions regarding Sheikh Muhammad Zaini's views on the PAI curriculum, and then re-tested them using triangulation.

Triangulation means testing the data's credibility by comparing it from various sources, methods, or times. At this stage, the author re-examined and listened again to Guru Sekumpul's lectures, focusing on the PAI curriculum aspect, both in the same lecture recording and other recordings, as well as notes on Sheikh Muhammad Zaini's views from the supporting research sources. The author also compared the figure's views regarding the PAI curriculum with the texts (kitab) that the figure recited in his study assembly (majlis pengajian). The author stopped performing triangulation until the point of saturation was reached regarding Sheikh Muhammad Zaini's views on the PAI curriculum.

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## **Result and Discussion**

### **Result**

Guru Sekumpul is an Islamic scholar or Islamic religious figure from Martapura, South Kalimantan. As a child, his name was Qusyairy, and Hj. Rahmah was the name of his younger sister. Abdul Ghani and Hj. Maslihah were the names of his parents. He was born in Martapura (Tunggul Irang) on Wednesday, 27 January 1361/11 February 1942. He is the eighth descendant of the famous Nusantara scholar and author of the book *Sabilal Muhtadin*, Syekh Arsyad Al- Banjari. (Abu Daudi, 2012. Sahriansyah, 2008. Mahyuddin Barni, 2019)

After the passing of Syekh Arsyad Al-Banjari, no scholar as renowned as him was found, especially in Kalimantan. Twenty years after his death (2005-2025), his grave in the Sekumpul Martapura complex is always crowded with pilgrims. Even the salawat assembly, which is routinely held every Monday night, is still held and attended by tens of thousands of worshippers to this day, continued and led by his two sons.

Under the guidance of his parents and uncle, he developed a great love for scholars and religious knowledge. Therefore, it is not surprising that Sheikh Muhammad Zaini had many teachers. According to Mirhan's 2012 records, Sheikh Muhammad Zaini had approximately 179 teachers who were gathered as ta'lim teachers and tabarruk teachers. (Al-Zahra Writing Team, 2006, Basma Library Team, 2014). During his lifetime, Sheikh Muhammad Zaini regularly held religious lectures on the Ahlussunnah Waljamaah creed (Mirhan,

2012). 'Tafsir Jalalain and Syarh Sittin were among the books he read in his majlis taklim (religious gathering). (Mirhan, 2012). His writings include *Al-Risalatun Nuraniyah*, *al-Imdād*, *Manaqib Syekh Samman Madani*, and *Nubzatun min Manaqibil Muhammad bin Ali Ba'Alwy*. (Abu Daudi, 2012).

Sheikh Zaini believes that the priority in seeking knowledge is religious knowledge, which is the foundation for practising the commands and avoiding the prohibitions of Allah SWT. He warns against pursuing knowledge that has the potential to foster spiritual diseases (such as *riya'* and *sum'ah*). Therefore, the knowledge sought should be in line with one's practical needs and must be oriented towards practical application to produce righteous deeds (MP3 Tuan Guru Sekumpul).

For students, they should prioritise knowledge for their daily needs, such as matters of faith, then obligatory worship or those that support the perfection of obligatory worship. Only then should they pursue knowledge that is *sunnah* for them (MP3 Tuan Guru). In the process of seeking knowledge, a student should not switch to a new field of study before they have completely mastered the discipline they are currently studying. (Ahmad Tafsir, 2012)

According to Tuan Guru Sekumpul, ideal education does not only include Sharia knowledge, but also knowledge of *Tawhid* (regarding the oneness of Allah) and *Sufism* (regarding morals and purity of heart). These three types of knowledge are considered important in shaping a complete Muslim personality (MP3 Tuan Guru; Ahmad Tafsir, 2012). Furthermore, according to him, maintaining purity of



heart is the highest priority, because Allah SWT judges humans based on their hearts and intentions, not on their outward appearance or the quantity of their deeds. To achieve this goal, he recommends reading Al-Ghazali's books, such as Ayyuhal Walad, Ihya 'Ulumuddin, or other works by Al-Ghazali. (MP3 Tuan Guru Sekumpul)

The knowledge that is prioritised is knowledge that is fardu ain or knowledge related to personal obligations. According to Tuan Guru, the PAI learning materials are as follows: (a) learning Tawhid; (b) learning fiqh; (c) learning about despicable and praiseworthy characteristics of the heart; (d) learning and recognising various types of sins; (e) learning about the implications of committing sins; (f) learning to distinguish between sins and sincere repentance; (g) learning social etiquette; and (h) learning about how to die in a state of khusnul khatimah (MP3 Tuan Guru Sekumpul).

#### a. Learning Tawhid

Tuan Guru said that Allah SWT will give worldly and hereafter benefits in accordance with the level of knowledge of Tawhid that one has and the sincerity in practising it. The result of the knowledge of Tawhid or marifah is a pure heart, full of patience, gratitude, sincerity, khusnudzan, taslim and tafwid. Until one feels that one is no more noble than Pharaoh and Iblis. As for sustenance and rank, these are the benefits he receives (MP3 Tuan Guru Sekumpul).

The study of tauhid begins with deepening one's understanding of the pillars of Islam. This is based on the importance of mastering the meaning of the two sentences of the shahada, which is the first

pillar of Islam, namely the obligation to know God and His Messenger with all their necessary and impossible attributes. In tauhid, it is obligatory to know Allah in a comprehensive and detailed manner. Allah is perfect and cannot have any shortcomings, as evidenced by the existence of this universe. Therefore, it is obligatory for mukallaf Muslims to see the perfection of Allah in every creature He has created. (Habib Usman, tt; MP3 Tuan Guru Sekumpul)

A Muslim is obliged to know the 41 attributes of Allah, plus the 9 attributes of the Messenger, for a total of 50 principles of faith or foundations of faith. Tuan Guru Sekumpul explained that the obligation to seek knowledge in general refers to the hadith of the Prophet SAW (أَلْعِلْمُ طَلَبٌ (مُؤْمِلٌ أَكِلٌ عَلَى فَرِيضَةٍ). However, he specifically emphasised that knowledge of tawhid must be prioritised based on the principle: "The beginning of obligation for humans is to know Allah with certainty."

This is reinforced by the view that the basis of religion is to know Allah before worshipping, which is also the essence of the meaning of the two sentences of the shahada. (MP3 Tuan Guru Sekumpul)

To reinforce knowledge of tawhid, in his lectures, Tuan Guru Sekumpul Syekh Muhammad Zaini often repeated explanations of the obligatory and impossible attributes of Allah. Tuan Guru Sekumpul Syekh Muhammad Zaini explained that Allah has the attribute of existence or Allah Ta'ala. The proof is the existence of the heavens and the earth. Therefore, believers are required to always remember Allah in everything they see. Their tongues often recite لا اله الا الله while their hearts contemplate everything that

appears or is seen, that everything is His creation. Allah swt has the attribute **قدم** of, meaning He is impossible to precede. The proof is the word of Allah, meaning Allah is the first and He is the last. Therefore, Muslims who believe are very grateful to Him for making them believers. Their tongues often reciten **الله (Alhamdulillah)** and they are nomlonger sad. Then Allah also has the attribute of **بقاء (baqaa)**, meaning eternal, impossible to perish. Therefore, it is obligatory for Muslims to remember death often. Their worship involves reciting (istighfar) **استغفار** often and being grateful to Allah who created them (MP3 Tuan Guru Sekumpul).

In his teachings, Tuan Guru Sekumpul Syekh Muhammad Zaini often included lessons on the 20 attributes of Allah. This is because, according to him, learning about the attributes of Allah is paramount and should come before learning other sciences. He once said that many of the problems faced by humans today are caused by the fact that the 20 attributes of Allah have been forgotten and are not practised. Tuan Guru Sekumpul Syekh Muhammad Zaini also explains that Allah has the attribute **قدرة** of, meaning power. Allah is almighty and can change the circumstances of a person who was originally poor to become rich or vice versa. Allah's power is unlimited, so He can change any situation without the help of others. On that basis, a Muslim should be humble and fear Allah a lot, as well as enjoy reciting the tasbih. **الله سبحانه** Allah has the attribute **ارادة** of or then Almighty Decider. Everything that happens has been determined by Allah; whether it is a blessing or a calamity. Therefore, we should not be jealous or despair of Allah's

mercy, but rather be grateful for His blessings and patient in the face of calamities (MP3 Tuan Guru Sekumpul).

Given the importance of learning these 20 attributes of tawhid, Tuan Guru Sekumpul often repeats the explanation or inserts descriptions of these 20 attributes until all 20 attributes are covered in his teachings. Tuan Guru Sekumpul also explains the attributes possessed by Allah's messengers. According to him, these attributes must be present in us; namely the attributes **صدق** of meaning truthful, **أمانة** meaning trustworthy, **بليغ** meaning conveying, and **فطنة** meaning intelligent (Habib Usman, tt; MP3 Tuan Guru Sekumpul).

#### b. Learning fiqh

Tuan Guru Sekumpul Syekh Muhammad Zaini once said in his lecture, "First, learn knowledge. Once you are knowledgeable, then work. Once you know the laws of buying and selling, then trade. Once you know the obligations of husband and wife, then marry; do not do the opposite, trade first then learn the knowledge of trading, or marry first then learn the knowledge of the obligations of husband and wife. Whatever our job is, it should be preceded by knowledge related to that job" (MP3 Guru Sekumpul, Fiqh). In his lectures, several fiqh books were read, namely books that discuss the procedures for worship, religious prohibitions and commands. (Al- Makki, 2013)

Many fiqh books were read in Tuan Guru Sekumpul Syekh Muhammad Zaini's majlis, including the book Syarah Sittin. In teaching fiqh, Tuan Guru Sekumpul usually practised it directly. For example, when explaining the issue of prayer or the procedures for prayer, Tuan Guru

Sekumpul gave direct examples of the procedures for takbiratul ihram, sitting between two prostrations, and others (MP3 Tuan Guru Sekumpul; Syaikh Ahmad Al-Ramli, 2011).

c. learning about despicable and praiseworthy traits of the heart

Muslims have two obligations: outward and inward. Outward obligations include prayer, hajj, fasting, zakat, mandatory bathing, manners, and so on. Inner obligations are to guard the heart from despicable traits. Knowing the various traits of the heart, both praiseworthy and despicable, is obligatory for every believer. Praiseworthy traits of the heart are sincerity, humility, generosity, contentment, modesty, patience, gratitude, trust in God, and humility. Despicable traits of the heart include ihtikar ligairihi or looking down on others, uzub, ria, takabur, and hasad. By knowing about these traits and their dangers, Tuan Guru Sekumpul said it would be easier to abandon them (MP3 Tuan Guru Sekumpul).

Arrogance is seeing oneself as more noble in the eyes of Allah, accompanied by a whispering heart that belittles others. Arrogant behaviour is reflected in one's attitude, such as looking at others with contempt. Arrogance can be classified based on its object: arrogance towards Allah (as practised by non-believers), arrogance towards the Messenger (in the form of rejection of teachings and sunnah), and arrogance towards others (manifested by glorifying oneself and belittling others). (Sheikh Abdussamad Al-Palimbani, 2012).

Uzub is similar to arrogance, which is feeling great and noble because one is able to worship a lot or has knowledge and wealth, but without belittling others. Uzub

is a despicable trait categorised as an inner sin, which occurs when a person forgets to be grateful and attributes blessings to Allah. The Prophet SAW included uzub as one of the three things that destroy humans. This feeling arises from magnifying blessings such as beauty, wealth, or health, while ignoring that they are all gifts from Allah. To cure this, which is caused by a lack of knowledge, one must understand that all these blessings are purely gifts from Allah (Sheikh Abdussamad, 2012; Al-Makki, 2013).

Another destructive trait of the heart is showing off, which is worshipping with the aim of seeking status or honour from other people. Worshipping is not sincere for the sake of Allah or doing good deeds for the hereafter with the aim of achieving worldly gains (Sheikh Muhammad

Nawawi, n.d.). Hasad or envy is a disease of the heart that desires the worldly or religious blessings of one's brother to be taken away. The cause of hasad is hostility. The cure is to believe in the destiny determined by Allah SWT. The main source of envy is pride and arrogance. (Bakri Al-Makki, 2013).

Patience is a praiseworthy trait. In order to possess patience, one must be knowledgeable and do good deeds. There are several types of patience: patience in carrying out the commands of Allah SWT; patience in avoiding sin; patience in enduring things that are disliked, such as illness and others; patience in controlling one's desires. Gratitude is also a praiseworthy trait; it is the reason for the permanence of blessings and the stimulus for the return of lost blessings. Gratitude is knowing the essence of blessings from Allah SWT, not from one's own efforts.

The characteristic of gratitude is using blessings for worship. (Habib Abdullah Al Haddad, 2011).

Tawakal is surrendering oneself completely to Allah because of the belief that Allah's promises will surely come true. Ikhlas is worshipping solely to uphold the commands of Allah SWT, not because of humans (Al-Ghazali, 2012). Hilem is the trait of compassion. Generosity is a praiseworthy trait, such as being happy to give alms to the poor. This trait of generosity was loved by the Prophet Muhammad (peace be upon him). The trait of qana'ah is contentment with what Allah has given. Khumul is a praiseworthy trait of the heart, which is not fond of fame. It is happier to be alone. (Sheikh Abdussamad Al-Palimbani, 2012).

d. Learning and recognising various types of sins

Learning about various types of sins is a crucial part of Islamic education. This knowledge is very important as a preventive measure so that Muslims can avoid them. In this regard, Tuan Guru Sekumpul once emphasised that in seeking knowledge, one does not need to travel far. According to him, a person who stays in their own area but is able to protect the seven members of their body from sin will gain more knowledge than someone who leaves their area without protecting themselves from sin (MP3 Tuan Guru Sekumpul).

In general, sins are categorised into two types, namely sins committed by the physical body (zahir) and sins hidden in the heart (batin). Physical sins include violations committed by the eyes (e.g., looking at immoral acts with pleasure), ears

(e.g., listening to gossip or forbidden music), the tongue (e.g., gossiping, lying, or breaking promises), the hands (e.g., stealing, cheating on measurements, or torturing animals), the stomach (e.g., consuming usury, stolen goods, or the property of orphans unjustly), the genitals (e.g., adultery or masturbation), and the feet (e.g., walking to places of immorality). In addition, there are sins that involve the whole body, such as disobeying parents, severing ties of kinship, harming neighbours, abandoning obligatory worship, and using black magic. Meanwhile, inner sins are diseases of the heart that cause destruction, such as envy, pride, showing off, hating the family and friends of the Prophet, and being too attached to the world (MP3 Tuan Guru Sekumpul; Sheikh Muhammad Nawawi, n.d.).

e. Learning the implications of committing sins

Allah forbids humans from committing sins because of their widespread and destructive consequences, both for individuals and the environment. These dangers include spiritual and physical impacts, such as the obstruction of beneficial knowledge, feelings of anxiety despite living in sufficiency, the withholding of sustenance, and the occurrence of natural disasters. Sin also affects social relationships; it can make one's face look gloomy or make others feel uncomfortable seeing them, because Allah instils anger towards sinners in the hearts of His creatures. Furthermore, sin can harden the heart, remove the blessings of life, shorten one's lifespan, and become the root of various diseases of the heart such as envy, stinginess, and arrogance. Another

bad consequence is being controlled by oppressors and being prevented from receiving the prayers of the Prophet, angels, and righteous people. Physically, sin can even make the body feel tired quickly even after eating and resting sufficiently (MP3 Tuan Guru Sekumpul; Ibn Hajar Al-Asqalani, 2015).

f. Learning to distinguish between sin and sincere repentance

In Islamic teachings, there are two types of sins: major and minor. Minor sins are forgiven through light acts of worship, such as wudu or salat (prayer). Conversely, major sins or mistakes cannot be eliminated by these acts of worship alone; they require repentance (remorse and a promise not to repeat them). It is also important to note that minor sins can become major sins if they are committed continuously without repentance or . The source of sinful acts comes from two main aspects of human nature, namely outward (zahir) and inward (heart) acts. Outward sins, which involve the limbs, include acts such as adultery or drinking alcohol. Meanwhile, inner sins are diseases of the heart, examples of which are riya (showing off), takabur (arrogance), and hasad (envy) (MP3 Tuan Guru Sekumpul; Syamsuddin Al-Djahabi, tt).

In Islam, repentance is the key to erasing sins. It can even turn sins into rewards if done sincerely, not just by saying istigfar. Perfect repentance must be accompanied by deep regret and a strong intention not to repeat the same sin. The conditions for repentance are divided into two categories. Repentance to Allah (Allah's rights) has three conditions: regretting the sin, immediately stopping the sin, and having a strong intention not to repeat it. In

addition, if the sin is abandoning a fardu obligation (such as prayer or fasting), then it is obligatory for the person to immediately make up for the obligation that was abandoned. Meanwhile, repentance to fellow servants (Human Rights) requires a fourth condition: the perpetrator must return the rights that have been taken (if related to property) or apologise and restore the good name (if related to honour) of the person who has been wronged. By fulfilling all these conditions, a servant's repentance becomes complete and is hoped to be accepted by Allah SWT (MP3 Tuan Guru Sekumpul; Habib Abdullah Al Haddad, 2011).

g. learning social etiquette

A believer must learn various kinds of obligations (rights and responsibilities) and the proper way to interact in social life. This includes relationships within the family, such as the obligations of a husband to his wife and vice versa, the rights of parents over their children and vice versa, and the rights of fellow Muslims in general.

Focusing on the household, a husband has several basic obligations towards his wife. These obligations are not only material in nature, but also ethical in nature. Among them are speaking politely and not frightening one's wife and family through one's behaviour. Husbands are also obliged to pay attention to their wives' input during discussions, show affection, and respect their wives' families. (Sayyid Muhammad Amin, 2015; Sheikh Muhammad Umar, n.d.).

The main obligation of a wife is to obey her husband, which is manifested by staying at home and not going out without his permission, as well as protecting her honour and her husband's property when



he is away. Ethically, a wife is obliged to try to please her husband, to be content with the provision he gives her, and to always put his interests first. Additionally, she is responsible for loving the children and is prohibited from being arrogant towards them, willingly doing housework, and respecting her husband's parents. In matters of property, a wife may not give charity without her husband's permission, but on the other hand, she has the right and obligation to refuse her husband's requests if they contradict Islamic law (Sayyid Muhammad Amin, 2015).

The rights of parents over their children include treating them with respect and affection (e.g. kissing their foreheads), speaking and behaving politely, and immediately obeying orders that do not conflict with religious law. A child must also prioritise their parents over their spouse, respond immediately to their calls, live at home to please them, and always ask for permission when travelling and consult with them on all matters. Their spiritual obligations are to always ask for forgiveness for their shortcomings, pray for them, and visit their graves after their death. Meanwhile, the obligations of parents to their children include treating them fairly, educating them with manners and religious knowledge, accustoming them to attending religious gatherings, and providing for their needs according to their abilities. Parents must also forbid their children from going out at night without urgent needs and help their children to be devoted to them. In addition to obligations within the immediate family, a believer also has social obligations, especially towards neighbours, where we are strictly forbidden from hurting their feelings, disturbing their

children or property, and are obliged to uphold their honour. On the contrary, it is obligatory to do good deeds, visit them regularly, check on them when they are ill, and attend their invitations, while continuing to pray to be protected from bad neighbours (Sayyid Muhammad Amin, 2015).

h. Finally, learning how to die with a good ending

As a conclusion to the various knowledge that has been learned, a believer is encouraged to delve into knowledge that can lead them to a good end of life, namely the knowledge of having good intentions (Husnuzhan) towards others.

The importance of this trait is emphasised in a hadith of the Prophet Muhammad SAW, narrated by Abu Hurairah, which means: good intentions are worship. Another hadith means: one of the characteristics of a good person is to have good intentions towards others. Tuan Guru quoted Imam Sya'fi (may Allah have mercy on him) as saying, "If you want a good ending to your life, then improve your assumptions towards fellow Muslims." (MP3 Tuan Guru Sekumpul).

A Muslim is obliged to have good intentions towards all Muslims, and must interpret the actions of others in a positive light (ta'wil), even if those actions appear bad on the surface. For example, if we see a pious person in a bad place, we must interpret it with the assumption that their presence there is to prevent Allah's punishment from descending upon the sinners by mentioning Allah's name, or that they are there to give advice.

According to Sheikh Muhammad Zaini, the obligation to think positively does not

eliminate the obligation to be vigilant. For example, in matters of safeguarding property, we are prohibited from thinking negatively about others. This obligation to safeguard is based on the awareness that wealth is a trust from Allah SWT, not our personal property. By safeguarding Allah's wealth, we are not only preserving His trust, but also preventing others from sinning by stealing it. If this trust from Allah is not safeguarded and is lost, we will be held accountable before Him (MP3 Tuan Guru Sekumpul).

In addition to the material sequence above, Tuan Guru Sekumpul also details the stages of structured Islamic education for school-age children with the aim of producing strong religious scholars (teachers). This stage begins at the age of 0-11 years with a focus on two main assets: the knowledge of Tawhid (covering the obligatory, impossible, and necessary attributes of Allah and His Messenger) and how to read the Qur'an (beginning with reciting the 28 letters of the Hijaiyah alphabet fluently). Ilmu Tauhid is taught first because it is the foundation of life, as advised by Tuan Guru's parents when he was a child.

After the basic phase, the curriculum continues intensively for the next five years: the age of 12 is spent entirely on mastering tajwid and how to read the Quran correctly. Then, the children are educated sequentially to master the tools of knowledge: at the age of 13, they focus on the science of Sharf (morphology); at the age of 14, they focus on the science of Nahwu (grammar/sentence structure); and at the age of 15, they focus on mastering the Arabic language (Lughah).

The peak stage lasts for five years, from the

ages of 16 to 20, during which the child is taught to read and master classical Arabic books (kitab gundul). Recommended books for this curriculum include Fathol Karib and Bidayatul Hidayah by Imam Al-Ghazali. In the process, Sheikh Muhammad Zaini emphasises independent learning of each chapter of knowledge. A full year must be focused on only one discipline. Although this model may cause boredom, he believes that if it is Allah's will, the child will become knowledgeable. Then the feeling of boredom will disappear on its own, with the role of parents still needed to guide and direct the child (MP3 Guru Sekumpul, Nisfu Sya'ban).

From the material presented above, it is clear that Tuan Guru Sekumpul Sheikh Muhammad Zaini not only provided a sequence of teaching materials, but also compiled a detailed curriculum based on the age levels of the children. This shows that he had a very methodological and structured view of the formation of a scholar (ulama) with solid knowledge. The curriculum includes:

1. Foundation Phase (0–11 Years): Knowledge of Tawhid (20 Attributes) and the basics of reading the Quran.
2. Intensive Phase (12 years): Full mastery of the science of Tajwid.
3. Tools of Knowledge Phase (13–15 years): Mastery of Sharf (13 years), Nahwu (14 years), and Arabic Language (15 years).
4. Application Phase (16–20 years): Reading and understanding classical Arabic texts such as Fathul Karib and Bidayatul Hidayah.

The separation of material based on age, with a full focus on one field each year, is a hallmark of his educational methodology.

## Discussion

This research reveals the PAI (Islamic Education) curriculum idea of Sheikh Muhammad Zaini, which offers not merely a sequence of teaching materials, but an integrated curriculum model that is anti-dichotomy and spiritually oriented. This model emerges as a highly relevant solution to overcome the fundamental challenges faced by modern Islamic education, namely the dichotomy of knowledge, the erosion of spirituality, and the character crisis.

Contemporary Islamic education often falls into a dichotomy, where general knowledge and religious knowledge are viewed as separate. Furthermore, even within religious studies, Sharia (Fiqh) is often separated from Sufism (Tasawuf/Akhlak). Guru Sekumpul's idea explicitly rejects this dichotomy by emphasizing that ideal education must encompass Ilmu Syari'at (Jurisprudence), Ilmu Tauhid (Monotheism), and Ilmu Tasawuf (Sufism) integrally. The sequence of Guru Sekumpul's curriculum—which prioritizes Tauhid and Fiqh, followed by the study of heart traits (reprehensible and praiseworthy)—shows that he integrates the intellectual-legalistic realm (Sharia/Fiqh) with the spiritual-moral realm (Tasawuf/Akhlak). This ensures that every deed is founded upon correct faith and executed with pure intention, thereby counteracting the tendency of modern education to produce individuals who are legally astute but spiritually dry.

The main challenge in modern education is the shift in focus from *Ma'rifatullah* (knowing God) to merely *Ma'rifatul 'amal* (knowing work/job market orientation). Guru Sekumpul explicitly restores the true purpose of seeking knowledge to returning

to God, or *Ma'rifatullah*. The placement of *Ilmu Tauhid* as the first foundation of the curriculum and the emphasis on the repeated teaching of the 20 attributes is a methodological strategy to ensure that the spiritual foundation of the students is solid. The curriculum stage, which concludes with studying *Husnuẓhan* (good suspicion) to achieve *Khusnul Khatimah* (a good ending), underscores that the entire educational process is oriented toward a transcendental ultimate goal, not just academic performance. This model offers an antidote to the erosion of spirituality by making Divine consciousness the driving force behind all learning activities.

Current formal education often fails in character building because it focuses only on outward morals (*akhlak lahiriah*) (etiquette) without touching upon inward morals (*akhlak batiniah*) (heart ailments). Guru Sekumpul's curriculum uniquely places the in-depth study of reprehensible and praiseworthy heart traits and recognizing various types of sins (outward and inward) as a mandatory component after *Fiqh*. The emphasis on inward knowledge (*Tasawuf*) and the effort to protect the heart from *riya'* (showing off), *ujub* (self-conceit), and *hasad* (envy) is a direct answer to the character crisis. Guru Sekumpul taught that righteous deeds (*amal saleh*) will not be accepted if the heart is filled with ailments. By teaching the science of heart ailments in a structured manner, this curriculum functions as a moral preventive mechanism that is far more effective than mere sanctions or advice, thereby producing graduates who are not only Sharia-compliant but also possess high moral integrity

The finding detailing the educational stages based on age (Foundation Phase 0-11, Instrumental Science Phase 13-15, Application Phase 16-20) and the focus on one discipline per year indicates a structured and methodological approach. This structure proves that his idea goes beyond ordinary lectures. It is a holistic curriculum design intended to produce a robust *alim* (scholar). In the context of modern education, the emphasis on Instrumental Sciences (*sharf, nahwu, lughah*) during adolescence is the key to unlocking the gate of *tafaqquh fiddin* (deep understanding of religion) independently, which is an absolute prerequisite for producing critical and independent scholars, rather than mere imitators.

### Conclusion

Tuan Guru Sekumpul Syekh Muhammad Zaini developed a very detailed Islamic education curriculum, covering the sequence of teaching materials and age stages to produce a solid scholar. In terms of material, the curriculum begins with the foundation of (a) the science of tauhid (20 Attributes), which is considered the main capital of life, followed by (b) the science of fiqh. Next, the focus shifts to spiritual cleansing by studying (c) despicable and praiseworthy characteristics of the heart, followed by an in-depth introduction to (d) various types of sins and (e) the implications of committing them. After that, students are taught how to distinguish between (f) major and minor sins, as well as the procedures for perfect repentance. The material concludes with teaching (g) social etiquette (obligations within the family and society) and the key to achieving (h) *khusnul khatimah* (with

good intentions).

In terms of implementation based on age, this curriculum is divided into four phases: The Foundation Phase (0-11 years) focuses on the science of tauhid and the basics of reading the Qur'an (Hijaiyah letters). This is followed by the Intensive Phase (12 years) with full mastery of tajwid. Children enter the Tools of Knowledge Phase (13-15 years), sequentially studying Sharf (13 years), Nahwu (14 years), and Arabic Language (15 years). Finally, the Application Phase (16-20 years) is aimed at practising reading and understanding classical Arabic texts such as Fathul Karib. In this process, each year is dedicated to mastering one discipline without mixing it with other subjects, demonstrating his methodological precision in education.

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