

ISLAMIC EDUCATION CURRICULUM CONCEPT FROM THE PERSPECTIVE ALI AHMAD MADZKUR (CONCEPTUAL CHARACTERISTICS OF THE ISLAMIC EDUCATION CURRICULUM)

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Abstract:

The national curriculum system in which the content of all types of curriculum is determined, the path and level of education must include religious education, including Islamic Educational Institutions. This is intended to strengthen faith and devotion to God Almighty, depending on the religion embraced by the intended student. This research aims to analyze the conceptual characteristics of the Islamic Education Curriculum from the Ali Ahmad Madzkur Perspective. The writing of this study uses a qualitative approach with a data collection method through literature review. Data collection is divided into two parts, namely primary data and secondary data. The primary source of data is from his book Minhajut Tarbiyah Fit Tashawur Al-Islami and the secondary source of data is from books and articles related to research in the form of print and digital texts that can be considered. After the data is collected, the data analysis process involves a careful and thorough understanding of the text being studied to obtain comprehensive and quality research. The result of this research is that the Islamic education curriculum consists of rules, information, values based on divinity, knowledge, experiments, and dynamic life skills, which will be given by an institution to its students with the aim of leading students to the level of perfection that Allah created for humans so that students will be able to carry out their duties as Caliphs by contributing positively and effectively building civilization on earth by improving the standard of living in the world, the conceptual characteristics of the Islamic curriculum are rabbaniyah, monotheism, and universal.

Keywords: Curriculum,, Conceptual, Islamic, Education

INTRODUCTION

In understanding education, especially Islamic education, it must be associated with the history of the emergence of Islam itself as a whole or as an established or systematically organized education system. This should be developed on a basis over time, not done. Perhaps it is more than just an answer to the social experience of the development of a problem or the development of the times itself.

Education is a system that must be implemented in an integrated manner with other existing systems to achieve the goals that have been set, namely improving the quality of human life in all aspects. Respect for other religions is necessary in interreligious relations to create national unity and unity.

The universal values of Islamic teachings can be acquired and developed by human beings through education. Islamic education is delivered through conceptual objectives to clarify the basic purpose of human existence on this earth. The curriculum changes and evolves over time. In Islamic education, the curriculum is one of the most important parts of the education system, the curriculum is a tool to achieve educational goals as well as guidelines for the implementation of education at all types and levels of education.

Following the national curriculum system in which the content of all types of curriculum is determined, the educational path and level must include religious education, including Islam. This is intended to strengthen faith and devotion to God Almighty, depending on the religion embraced by the intended student. Therefore, the concept of curriculum is indispensable in the discussion of this paper, especially from the Islamic point of view. What perspectives and concepts can we take as Muslims in the world of education which is developing very rapidly today?

So in the discussion of this paper, the concept of curriculum is needed very much, especially according to the perspective of Islam, how can we as Muslims take a perspective or concept in the world of education which is developing very rapidly in this era.

METODE

The writing of this study uses a qualitative approach with a data collection method through literature review. Data collection is divided into two parts, namely primary data and secondary data. The primary source of data is from his book Minhajut Tarbiyah Fit Tashawur Al-Islamy and the secondary source of data is from books and articles related to research in the form of print and digital texts that can be considered. After the data is collected, the data analysis process involves a careful and thorough understanding of the text being studied to obtain comprehensive and quality research. It is done by understanding and analyzing what is written in previous research, and is useful for authors and readers.

That is, qualitatively it is a study used as an approach to this study, based on literature studies, in order to clearly and comprehensively examine the essence behind the conception of Ali Ahmad Madzkur's thought, Qualitative research is a study designed to study the natural state of objects, with the researcher as the main vehicle. (Sugiyono 2013)

Given the importance of the discussion of this book, this study compares the content of the curriculum or direct research from books on the concept of the educational curriculum with the perspective of the conceptual characteristics of the Islamic curriculum by Ali Ahmad. This is intended to be analyzed from the point of view of an educational curriculum concept that gives a new color to Islamic education by understanding its content and content intended to provide a deeper introduction to Islamic education.

RESULTS AND DISCUSSION

1. Curriculum Decryption

Literally the curriculum comes from Latin, curriculum which means teaching material. There are also those who say that the word comes from the French courier which means to run.

In the Contemporary Indonesian Dictionary, the word "curriculum" means; subject set given at an educational institution, or a set of special field courses. In addition, Islamic education also uses the word *manhaj* in mentioning the term curriculum which is interpreted as a teaching plan,

According to Abudin Nata, in general, the meaning of this curriculum can be divided into two parts, the narrow definition of the curriculum and the broader definition of the curriculum. The definition of curriculum is narrow, as stated by Crow and Crow, that a curriculum is a teaching design that contains a number of subjects that are systematically arranged as a condition for completing a certain educational program. Furthermore, Abdurrahman Salih, argued that the curriculum is a number of subjects that are prepared based on a systematic and coordinated design in order to achieve the planned educational goals. In addition, Omar Muhammad said that the curriculum in Arabic is known as *manhaj* and in Greek is known as curriculum, which is a set of planning and media to guide educational institutions in realizing the educational goals expected by the Common. The national curriculum system states that the content of the curriculum of each type, path, and level of education must contain, among others, religious education, including Islam. This is intended to strengthen faith and devotion to God Almighty in accordance with the religion embraced by the students concerned (Ningsih et al. 2022)

The concept of Islamic education states that faith is a spiritual potential that must be actualized in the form of charity, so as to produce spiritual achievements (faith) called *taqwa*. The righteous deeds concern the harmony and harmony of man's relationship with Allah and man's relationship with himself which constitutes personal righteousness; the relationship between humans and their neighbors that forms social righteousness (social solidarity), and the relationship between humans and nature that forms righteousness towards the surrounding nature (Muhaimin, 2001:59).

The curriculum is all the plans contained in the learning process. The curriculum can also be interpreted as all the efforts of the educational institution that are planned to achieve the agreed goals. The curriculum is an educational design that summarizes all learning experiences provided for school students. The curriculum is prepared by educators/curriculum experts, experts in the field of science, educators, education officials, entrepreneurs and other communities. This plan was prepared with the intention of providing guidelines to education implementers, in the process of guiding student development, achieving the goals aspired by the students themselves, their families and the community. Curriculum in the latest sense is all activities that provide experience to students (students) under the guidance and responsibility of the school. (Noorzanah 2017)

The curriculum is used as a tool to achieve educational goals, a good curriculum is a curriculum that is systematic, flexible and in accordance with the needs of society, especially in the era of globalization, its preparation must be adjusted to the pace of development of science and technology and the development of society, so in its preparation it is necessary to have a clear concept in order to achieve the expectations desired by all parties. (Silahuddin 2016)

According to the author's analysis, some of the above definitions are said by Abudin Nata as a narrow definition inseparable from the context of space and time, at that time the curriculum orientation was still to subjects and media. Meanwhile, in its development, along with the development of the times, and the needs of the community that are also developing, the curriculum has undergone a metamorphosis. The curriculum in the definition of contemporary education is much more holistic, comprehensive and includes all elements of education, and is goal-oriented. The following is the definition of the contemporary curriculum, which Abudin Nata said is the definition of the curriculum in a broader sense. (Irsad 2016)

2. Curriculum Objectives

The curriculum can be said to be good and relevant in the context of the goals of Islamic education, which is to have an integrated and comprehensive nature. Making the Qur'an and Hadith the main guidelines in its preparation. According to (Madzkur, 2002:43) states that the Islamic Education curriculum has the underlying characteristics and makes it different from other curricula, the characteristics of Islamic education are:

Hence the need for a precise definition of this unique approach to divinity, and here it can be said strive.

The Islamic education curriculum consists of rules, information, values based on divinity, knowledge, experiments, and dynamic life skills, which will be given by an institution to its students with the aim of leading students to the level of perfection that Allah created for humans so that students will be able to carry out their duties in the

future as a Caliph by contributing positively and effectively to building civilization on earth by improving his standard of living in the world. (Madzkur, 2002:66)

The Islamic education curriculum is Islamic education materials in the form of activities, knowledge and experiences that are deliberately and systematically given to students in order to achieve the goals of Islamic education. Or in other words, the Islamic education curriculum is all activities, knowledge and experiences that are deliberately and systematically provided by educators to students in the context of Islamic educational goals.

3. Conceptual Characteristics of the Islamic Education Curriculum

Islamic education, which puts everything in a natural position, views all aspects of development as a means of realizing ideal aspects, namely servitude and obedience to Allah swt as well as the application of justice and the sharia of Allah in daily life. Thus, Islamic education includes the maintenance of all aspects of development, be it material, spiritual, intellectual, social behavior, and appreciation. Another important thing is that Islam directs the development towards the realization of high educational goals. (Rusmin B. 2017)

The curriculum (system) of Islamic education departs from the Islamic depiction of the universe, human beings and life, that is, with its concepts and characteristics, the basics of its construction, and its elements, which is a whole whole, each part of which is influenced by the other parts, and is influenced by it.

The concept of this Islamic educational curriculum is distinguished and unique by a set of characteristics, the most important of which are the following:

a) Rabbani/Divine/Divine Nature

Rabbani in this curriculum includes Rabbani as the source of the curriculum and Rabbani as a viewpoint and goal. Rabbani's explanation here is a divine rule that comes from Allah subhanahu wa ta'ala whose function is to give direction to humans to be able to perform their duties as a Caliph on earth and become a perfect human being (kamil people).

1) Divinity as a Source

The first component of the Islamic system is that it is a divine system (Provided from God for man and not man-made. Man receives the whole From his creator. It is not the human force that builds it, but rather builds the pagan conception or philosophical conception – regardless of the differences between them – and the human action in it accepts it, understands it, adjusts it, and applies its requirements in human life.

The conception of Islam departs from the reality of God which is the source of the emanation of existence. Then he moved with this being in all its forms, creatures, and existences, and that meant paying special attention to man as God's caliph on earth giving him a vast area of concepts; Then he returns all existence to

the divine reality from which he came, and to him, he returns." And in the vast journey of life from Allah and to Him we also return, it is a highlight! It encompasses all the minutes of the universe, nothing is missed at all, whether it is what the senses feel and what they are not aware of, and what the mind is. feeling with his consciousness and what the soul feels is beyond consciousness. It includes all human activities and all their energy. Both physical activity and spiritual activity. From his economic, social and intellectual life. And all deeds are done in this world or outside of this life. (Web n.d.)

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Meaning: He cannot be reached by the sight of the eye, while He can see all that is seen; and He is the Most Subtle and the All-Knowing.

To further strengthen the description of God's attributes as mentioned earlier, Allah then declares that He cannot be attained in any form by the sight of the eye, while He can reach and see all the visions as clearly as possible, and He is the Most Subtle so that he cannot be seen by creatures, and He is the Most Thorough so that he can see all things. Nevertheless, man is endowed by God with an inner eye. This verse confirms that indeed, real and very clear proofs have come from your god delivered through revelation. Whoever sees the truth with his heart eyes is of benefit to himself, not to others, and whoever is blind to his inner eyes and does not see the truth, he himself will lose, not others. And I, the prophet Muhammad, am not Your guardian, but I am merely giving advice. (Web n.d.)

قَالَ رَبِّ إِنِّي لَا مَوْلَاةَ لِي وَلَمْ يَكُنْ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكِ اللَّهُ يَفْعَلُ مَا يَشَاءُ

Meaning: Zakariya said: "O my Lord, how can I have a child when I am very old and my wife is also a barren?" God said, "Thus God does what He wills."

The good news that the angel conveyed to Zacharias actually made him surprised and a little hesitant, he said, "My lord, how can I have the child I asked for as a successor when I am very old and my wife is barren" he said, thus, Allah does what he wants, including giving children without going through a reasonable process. This event was to start an even more powerful event, namely the process of the birth of the prophet Isa who was fatherless. To strengthen his mind, he said to offer a prayer, my lord, give me a sign if my prayer is really granted, and also to calm my heart. Then Allah said, "The sign for you that your prayer is answered is that you are not able to talk to people for three days." except by gesture, and it does not mean mute. The proof is that he can still speak if what is spoken is praise to Allah. And call on the name of your god as much as you can, and pray and praise him in the evening and in the morning. (Web n.d.)

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Meaning: It is obligatory for you to fight, even though fighting is something you hate. You may hate something, but it is very good to you, and you may like something, but it is very bad to you; Allah knows, and you do not know. (Web n.d.)

In addition to being tested by poverty and destitution, believers will also be tested by being asked to sacrifice their lives through war duty. It is obligatory for you to fight against the disbelievers who fight against you, but it is not pleasant for you to fight, because he sacrifices his possessions and souls. But you may not like something, that is, you may not like war, even though it is good for you because you have victory over the disbelievers or go to heaven if you are killed or lose a battle, and you may like something, even though it is not good for you. God knows what is good for you, but you do not know. Therefore, fulfill Allah's commandments that will surely bring good to you. This verse comes down when the Islamic army led by Abdulla'h bin Jahsh fought against the disbelievers at the beginning of the month of Rajab, one of the four haram months. They then asked you, Prophet Muhammad, whether it is permissible to fight in the haram month. Say, fighting in that month is a great sin. However, there is something even greater in sin, which is to prevent believers from the way of Allah, namely carrying out His commands, disobeying Him, preventing people from entering the Masjid al-Haram, and expelling the people from the surroundings. It is all greater than his sin in the sight of God. And slander, i.e. polytheism and oppression of believers, is more cruel than murder in war. They will not stop fighting you until you apostate from your religion, if they are able to expel you from your religion. Do not apostatize from your religion even though they will not stop fighting against you, for whoever among you apostates from his religion, that is, from Islam, and dies in disbelief, then they will have wasted their deeds in this world and in the Hereafter. There is no reward for his deeds, and they are the inhabitants hell; they remain in it. (Web n.d.)

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ

Meaning: Then We made you (Muhammad) to follow the Shari'a (regulations) of that religion, so follow (the Shari'ah) and do not follow the wishes of those who do not know. (Al-Jasiah 18).

That is to say, then we have established a perfect Shari'ah for you that calls for all good and prevents bad deeds from the Shari'ah that we command, "then follow the Shari'ah," because following the Shari'ah will bring eternal happiness, goodness, and victory. "And do not follow the lusts of those who do not know," that is, those whose desires do not follow knowledge and do not walk behind knowledge. They are all people whose desire is only to defy the Shari'ah of the Prophet. That is among the desires and passions of people who are not knowledgeable. (Web n.d.)

It is Allah who created man, and exalts him above many creatures, subdues him to many things, it is Allah who created man, and puts him above many creatures, subdues him to many creatures. To regulate for them the way of life by which they achieve the purpose of their existence, which is the worship of God.

2. Rahbaniyah or Divinity as a Source/Purpose

As for the Rahbaniyah or Divinity as a Source/As an Objective: we mean by it – as Dr. Al-Qaradawi says – "that Islam makes its ultimate goal and its far-reaching end, which is a good relationship with God – the Most Holy and Almighty – and gaining His pleasure. in life (1).

He (O man, do you work hard for your Lord, so that you will meet Him? [Al-Inshiqaq]

"And to your Lord is the ultimate destination." [An-Najm].

This premise agrees that Islam makes the purpose of all existence a worship to God: I created jinn and human beings only for them to worship. [Al-Dhariyat], and the worship here is not limited to famous rituals such as fasting, prayer, zakat and hajj. .. etc., but it is a complete way of life, it is servitude to God alone, and receiving from God alone in every matter of this world and the hereafter, so every thought, word, action or behavior by which one draws close to Allah in the hope of His pleasure, and out of fear of His wrath, is worship. Thus, believers are worshippers of God at all times and at all times; Because he is always connected to God, he comes back to him at all times, and he consults him on every problem.

b) Tawhid

Tawhid is the main principle in all dimensions of human life, both in the aspect of the vertical relationship between humans and God and the aspect of horizontal relationships between humans and humans and all nature, so that a harmonious and happy life is created in the hereafter, education includes the process in it.

The second feature of the Islamic educational curriculum is the nature of monotheism, monotheism is the first component of the Islamic Rules, because it is a basic fact in the Islamic faith. With monotheism, the Islamic system or method is unique among other beliefs and philosophical systems or methods that apply on earth.

We took the initiative and we decided that "Tawheed" is the main feature of every religion brought by the Messenger of Allah. He is also the "first ingredient" in all religions of God. And that "Islam in its absolute form is a religion brought by every messenger, because it is Islam with the face of God alone, and follows God's approach – alone – in all things of life, and receiving from God – alone. - in all these affairs, and devotion to God alone by obeying His methods. And the law and its system, and worship of God alone, either in the rituals of worship or in the real-life system (1) (And We did not send an Apostle before you except that we have revealed to him that there is no God but Me, so worship Me) [Prophets].

Example:

1. Surah Al-Anbiya Verse 25

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

Meaning: And We did not send an apostle before you, but We revealed to him: "For there is no God (right) but Me, so worship of Me."

The task of the apostles from the prophet Adam to the prophet Muhammad was to convey revelation to the people. And We, neither named nor unnamed, sent an apostle before you, Muhammad, but We revealed to him the doctrine of monotheism which is the basic teaching of the prophets, that there is no god worthy of worship but Me, so worship Me by following My instructions.

2. The implementation of the education of the Prophet (saw)

By prioritizing the teachings of monotheism as reviewed above is certainly inseparable from the guidance of revelation. In other words, the historical context of the priorities of monotheistic education practiced by the Prophet is a reflection of Allah's will. Thus, it can be said that the implementation of the education of the Prophet (saw) above is the word of Allah created (verse kauniyyah). However, in order to solidify this verse of His kauniyyah, Allah guided the Prophet (saw) in designing the curriculum (subject matter) by lowering His Qur'aniyah verse, which is His word that narrates the education of Luqman al-Hakim to his son, as stated in Surah Luqman verses 13-19,

Clearly, there are five messages that Allah wants to convey through His words above, namely: (1) teaching Muslims to worship (one) Allah, (2) teaching good morals to parents, especially mothers, (3) teaching good morals to Allah by means of muraqabah (feeling that oneself is always supervised by Allah), (4) teaching worship, and (5) teaching good morals among others.

3. In addition to the words of Allah in the letter Luqman above, the hadith of the Prophet also provides practical guidance on the design of the Islamic education curriculum. In one of his hadiths, he said:

عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ قَالَ : رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَدَّانَ فِي أُذُنِ الْحُسَيْنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ بِالصَّلَاةِ حِينَ وَلَدَتْهُ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا.

In the adhan, the first three sentences (kalam) chanted are the readings:

- a. الله أكبر (Allah is the Greatest)
- b. أشهد أن لا اله الا الله (I testify that there is no god but Allah)
- c. أشهد أن محمدا رسول الله (I testify that the Prophet Muhammad is a messenger of Allah)

The three sentences (kalam) above are a call to monotheism to Allah and to acknowledge Muhammad as His messenger. This is an indication that children who do

not know anything must be strengthened by the teachings of monotheism. This also shows that the design of the basic education curriculum must prioritize the teachings of monotheism. The main thing is that monotheism permeates students, techniques can be diverse, it can be by integrating with other subjects or using certain methods.

In addition to advocating the adhan in the right ear of a newborn child, the Prophet (peace and blessings of Allaah be upon him) also recommended that the child's ear be whispered by Surah al-Ikhlâs which also contains sentences of monotheism, (Ramadhan 2019)

Tawhid as the basic framework of the curriculum must be established Since he was a baby, it began by listening to monotheistic sentences such as azan or iqamah to a newborn child. (Ramayulis, 2008:155)

c). Universal

Universal has the meaning of the goal of realizing a harmonious world order, a universe full of purpose, social equality, equality of beliefs, equality of species and race, equality in all activities and freedoms and even the entire world community is the same known as the concept of "ummatan wahidan".

The third characteristic of the educational curriculum in Islam is its purpose: Islam is a belief and a system for regulating life. And because this belief is divine in source and source, in human character, and end of heavenly messages, it is universal. The meaning of Islamic science is an appeal to all mankind, an appeal that is not racist, not national, not limited by geographical, regional or temporary boundaries.

Professor Sayyid Qutb said: "Islam, in accordance with its universal nature, encapsulates all the previous treatises and religions, and decides with the oneness of God, the unity of faith, and the unity of religion with which God sends all His messengers. Alone without allies, and this is the basis of an unchanging belief. As for the laws and regulations that govern the life of the people, it is what develops in the divine treatises in the hands of the apostles, according to the interests of humanity and the rate of its growth, and the development of its consciousness...Until the coming of Islam with the description of the treatise of the Prophet Muhammad, embraced the basic idea of one religion of Allah, and preserved the goodness of the principles, laws and systems in the previous treatise, and perfected what was lacking before" On this day I have perfected for you your religion, and I have satisfied you with My favor, and I have pleased that Islam has become a religion for you. (Al-Ma'idah: 3)

CONCLUSION

From the descriptions that have been presented, the author can take The conclusion is as follows:

1. Basically, the concept of Islamic education includes all educational purposes. In addition, Islamic education is the only educational concept that enhances the

meaning and purpose of education, leads humans to an ideal vision, and prevents humans from slipping or deviating.

2. The Islamic education curriculum is a matter that consists of rules, information, values based on divinity, knowledge, experiments, and dynamic life skills, which will be given by an institution to its students with the aim of bringing students to the level of perfection that Allah created for humans so that students will be able to carry out their duties as Caliphs by contributing positively and effectively to building civilization in by improving the standard of living in the world
3. According to Ali Ahmad Madzkur, the conceptual characteristics of the Islamic curriculum It is Rabbaniyah, monotheism, and universal.

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مذكور أحمد علي الإسلامي التصور في التربية منهج