

## Fazlur Rahman's Concept of Islamic Education and Its Relevance In The Modern Era

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### ABSTRACT

*The concept of education that is relevant today uses an applicative contextual approach. Fazlur Rahman in understanding the Qur'an sees it in a historical context and tries to project it in a contemporary context. The purpose of this study is to find out the concept of fazlur Rahman education and its relevance in modern times. The research method used by library research uses historical and philosophical analysis of the concept of Fazlur Rahman Islamic Education. Fazlur Rahman, a Hanafi-born Muslim intellectual, was born in the traditional community. However, his thinking is not stuck in the tradition that he studied a lot of Western sciences. Rahman is an Islamic modernist and reformer of Muslim education who contributes by offering more emphasized development strategies in areas that are part of the education system itself, as well as integrating the two sciences, so that there is no disintegration in education and there is no gap between sciences due to the dichotomy of education. Monitoring Fazlur Rahman's concept of education can be concluded his school of thought is stuck on the religious rational.*

**Keywords:** *Concept, Education, Islam, Relevance, Modern Era*

## A. INTRODUCTION

Islamic education is a science that discusses the main issues of Islamic education and educational activities for children to be aimed at the formation of a Muslim personality. Meanwhile, education science is a collection of knowledge or concepts that are systematically arranged and have certain scientific methods that investigate, reflect on the symptoms of educational actions or a process of assistance provided by adults to immature children to reach their maturity in order to prepare themselves for a meaningful life. So, the purpose of education is not far from that, namely to investigate, reflect on education (Ridjaluddin & Rohwiyono, 2008). That is, with the existence of educational science, it is hoped that in order to realize an effort of guidance and direction about changing the behavior of implementers and educational objects are more directed and on target in accordance with the targets that have been mutually agreed upon.

Directed Islamic education has an educational concept based on the commands of Allah SWT and Muhammad SAW whose laws are mandatory for Muslims to seek knowledge. So the concept of education according to the Islamic view must be referred to from various aspects, including religious aspects, welfare aspects, linguistic aspects, scope aspects and responsibility aspects. (Syafri Siregar, 2014) The content of education is also based on the thinking paradigm that will be a person's *world view* in drawing conclusions. In line with the educational goals to be achieved based on the times. (Bakar, 2015) In today's modern era, the right way of thinking by changing the approach from theoretical or conceptual emphasis to contextual or applicative approach.

An applicative contextual approach is a learning concept that assists teachers in relating the material they teach to students' real-world situations and encourages students to relate the knowledge they have to its application in their lives as family and community members. (Zaman, 2019) This concept of Islamic education is intended to be in line with Fazlur Rahman's thinking in the world of education. The contextualization he carried out in the interpretation of the Qur'an is a way or approach used to understand the content of the Qur'an using historical methods or approaches. (Irawan, 2019) The historical approach in question is an approach to the Qur'an by understanding the historical situation or the context of historicity, either before or during the revelation to then draw the moral ideal from the revelation and project it in a contemporary context.

The insistence of the current of modernity that comes from progress and modernity, coupled with the insistence on internal problems of Muslims as a bias from the challenges of modernity, feels increasingly coming to the fore and strengthening and encroaching into

the territory of Muslim life, giving rise to efforts and steps for the renewal and reinterpretation of Islam in a more contemporary context in accordance with the development of its times. The emergence of Fazlur Rahman gave hope for the future of Islam, because in addition to offering what he called Islamic neo-modernism, he also gave a new interpretation of the slogan of returning to the Qur'an and Sunnah. Although it was realized as something long-term, because its spread and application must be carried out by educated hands. And it can only be realized through education. In the introduction to his work, Rahman asserts that the renewal of Islam, however, must begin with Education. (Zuraya & Zuraya, 2013) Fazlur Rahman, a reformer of Islamic thought who had a great influence in the 20th century, in the regions of Pakistan, Indonesia, Malaysia, Chicago and even other countries. Fazlur Rahman has a great concern for Education. (Kartikasari, 2019) For this reason, research on Fazlur Rahman's thoughts is important to discuss because in the results of this study, there is a concept of Fazlur Rahman education that is very relevant to the modern world of education today. the solution offers provided by Fazlur Rahman with the formulation of the concept of education that he has formulated completely, so that it can be used as a reference in overcoming current educational problems.

## **B. METHOD**

In writing and compiling this article, the author uses a type of literature study research (Library Research), which is a method of searching and collecting data by reading carefully and drawing conclusions from books in libraries and online journals which are the results of previous researchers, in writing scientific articles. Furthermore, by using historical and philosophical analysis of the concept of Islamic Education Fazlur Rahman. In philosophical analysis, the author uses the paradigms of understanding (*verstehen*) and Interpretation. The method of understanding (*verstehen*) is a method that is carried out by assessing the object of human culture, thoughts on a problem of a dual nature. And the method of interpretation is a method used to interpret an idea in existing scientific works (Anton Bakker, 1990).

## **C. RESULTS AND DISCUSSION**

### **1. Biography Fazlur Rahman**

Fazlur Rahman is a Muslim intellectual who was born in 1919 on September 21, in the Hazara area located in the Northwestern region of Pakistan. When Rahman was born, the Indo-Pakistani subcontinent had not been split into two independent states that still left problems, namely India and Pakistan. The allure of this scholar's rationality is not merely

traceable to academic experience or scientific background. Traces of his record can also be found from the family and environment where Rahman grew up. He grew up in a religious Muslim family of Hanafi faith, a fiqh madzhab known to be the most rational among other Sunni madhabs. His father was a religious leader who taught in the most prestigious traditional madrasa in the Indo-Pakistani subcontinent, Deoband. Even so, unlike most other traditionalists, Rahman's father, Maulana Syahab Al-Din, was a traditional cleric who saw modernity as a challenge that needed to be addressed and not avoided. To his father, Rahman learned traditional knowledge, as well as having a formal education, Rahman was an intelligent child, until it was no wonder that at the age of 10, the Qur'an had been memorized by him out of his head. Then in 1933 Rahman continued his studies to Lahore, Rahman entered modern school until in 1940 he completed his studies and earned a BA in Arabic at the University of Punjab. In 1942 he successfully completed a second degree program at the same university and holds an MA in Arabic literature.

Then he continued his studies to Lahore for the Ph.D. program, but after some time Rahman was dissatisfied with the quality of education in it, he finally decided not to continue. Until in 1946, Rahman decided to continue his Doctoral studies at Oxford University and completed a dissertation on Ibn Sina's Psychology under the supervision of Professor Simon Van Den Bergh and successfully obtained a doctorate in philosophy in 1951. During this study Rahman actively studied Western languages, so he mastered many foreign languages, including: Latin, Greek, English, French, German, Turkish, Persian, Arabic and Urdu. His mastery of language helped him to deepen and expand his knowledge, especially in Islamic studies. After completing his doctoral program, Rahman did not immediately return to his home, he taught for a while at Durham University, England then served as Associate Professor of Philosophy at Islamic Studies, McGill University, Canada. It was not until 1960 that Rahman returned to his country Pakistan, and he was appointed Director of the Islamic Research Institute after previously serving as a Staff at the institute for several years. Later, he was also appointed a member of the Advisory Council of Islamic Ideology of the Government of Pakistan, in 1964. The Islamic institution aims to interpret Islam in rational and scientific terms in order to answer the needs of a progressive modern society. Meanwhile, the Islamic Ideology Advisory Council is tasked with reviewing all laws, both those that have been and have not been established with the aim of aligning them with the Qur'an and Sunnah.

On September 5, 1968 Rahman also submitted his resignation from the post of Director of the Islamic Research Institute. He also relinquished his position as a member of the

Advisory Council on Islamic Ideology in 1969. His appointment as director was not actually condoned by traditional scholars. According to them, the position deserves only to be held by a traditionally educated right-right. Rahman is considered to have been heavily influenced by Western thought. Therefore, it is natural that during his leadership research institutes often drew condemnation and attacks from traditionalists and fundamentalists. It culminated when the first two chapters of his book, *Islam*, were translated into Urdu and published in the *Journal Fikr-u-Nazr*. The central issue is around the nature of the revelation of the Qur'an. Rahman wrote that the Qur'an is entirely the word of God and, in an ordinary sense, also entirely the word of Muhammad i.e. the Qur'an as a whole is the Kalam of Allah and, in the ordinary sense, is also entirely the word of Muhammad. As a result, many media have cornered him, such as the media of fundamentalists. (Farida U, 2010)

After leaving his position in Pakistan, Rahman Hijrah to the West, he was accepted as a lecturer at the University of California, Los Angeles, America. Then in 1969, he began serving as Professor of Islamic Studies in various aspects at the Department of Near Eastern Languages and Civilization, University of Chicago, he stayed there for about 18 years.

Rahman telah menghasilkan banyak karya tulis dalam berbagai bidang keilmuan yang luas. Diantara karya-karya Rahman adalah sebagai berikut: (1) *Islam and Modernity: Transformation of an Intellectual Traditional*. 1982 University of Chicago Press. (2). *Major themes of the Qur'an*. 2009 University of Chicago Press, (3) *Revival and reform in Islamic* (ed. Ebrahim moosa). 1999. Oneworld Publications. (4) *Islamic methodology in history*. 1965. Central institute of Islamic research. (5) *Health and Medicine in the Islamic traditional*. 1987. Crossroad pub Co. (6) *Riba and intererest, Islamic studies (Karachi) 3* (1), Mar. 1964: 1-43. (7) *Sharian, Chapter from Islamic (Anchoor Book, 1968)*, pp. 117-137. (8) *An Authobiographical Note, the courage of Conviktion*, 1985 diedit oleh Philip L. Berhan. New York: Ballatine Bookers. (9). *Approaches to Islam in Religious Studies: Review Essay 1985. Approaches to Islamic in Religious Studies, di edit oleh Richard C. Martin*. Temple: University of Arizona Press. (10). *Avicenna's Psychology*. 1952. London: Oxford University Press. (11). *Devine, Revelation and the prophet*. 1979. Hamdard Islamicus, I No. 2. (12). *Functional Interdependence of Law and the Theology*. 1971. *Theology and law in Islam*. Diedit oleh G.E von grunebaum. Wiesbaden: Otto Harrassowitz. (13). *Ibn Sina, a History of Muslim Philosopy*. 1996, diedit oleh M. Syarif New Delhi: Low Price Publication. (14). *Interpreting the Qur'an*. Mei 1986. *Inquiri*. (15). *Iqbal and modern Muslim Thought*. 1972. *Studies in Iqbal's thought and Art*, di Edit oleh M. Saeed Syaikh. Lahore: Bazm Iqmal. (Malik et al., 2020)

Rahman settled in Chicago, and poured out and poured out his ideas, until his death on July 26, 1988. During his lifetime, Rahman sought to reformulate Islam in order to address the challenges and needs of contemporary Muslim society. (Farida U, 2010) The departure of this forgiving scholar is a loss to the world of Contemporary Islamic Intellectuals, as a highly productive and progressive intellect.

## **2. Fazlur Rahman's Thinking Methodology**

Fazlur Rahman in this case did not directly mention the concept of Education. However, there are several methods he revealed that can be related to the concept of education. Offer methods include:

### **a. The Critical History Method**

Its sharp and critical thinking was then developed into a more systematic method, called the systematic interpretation method. Method. The method of historical criticism that has long been applied in writing down the thoughts, the historical criticism referred to here is the disclosure of the values contained in a number of historical data, not the historical events themselves. If historical data is limited to chronological, this kind of model is called a historical approach. In practice, the method of historical criticism does not emphasize the chronology of the running of education in the Islamic world. However, it emphasizes the values contained in the historical data of Islamic education in the world. Specifically, this method is applied by describing the historical values of Muslim education, especially those in Turkey, Egypt, Iran, Pakistan and Indonesia, then occasionally Rahman makes comparisons between education in these countries. Therefore, this method of historical criticism Fazlur Rahman takes more emphasis on the values embodied in the history of Islamic education (SAMSUL et al., 2016).

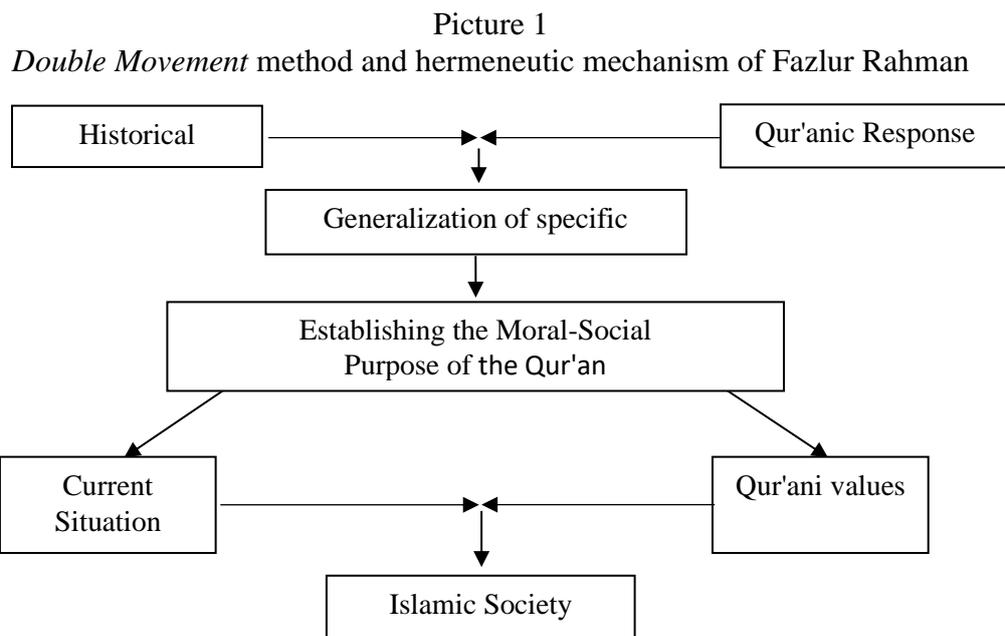
### **b. The Systematic Interpretation Method**

Fazlur Rahman put forward this method of systematic interpretation, consisting of three main steps, namely: First, a historical approach to finding the meaning of the text of the Qur'an in the expanse of the journey and struggle of Prophet Muhammad SAW. Second, distinguish between the legal accuracy and the objectives and objectives of the Qur'an. Third, understand and establish the Qur'an by fully demonstrating its sociological background. It is these characteristics that interpret the content of the Qur'an. This method leans more towards Fazlur Rahman's interpretation in interpreting the Qur'an. (SAMSUL et al., 2016).

### **c. A Double Movement Method**

Fazlur Rahman was highly critical of Islamic thought that is not rooted in history and irrelevant to the development of society. This attitude was born due to his own intellectual interests and tendencies, he viewed that a form of development of Islamic thought that was not based on the glory of classical Islamic thought or escaped the ability to trace the thread of continuity with the past was inauthentic. In applying the double movement method in education, there are four steps that can be done, namely: 1) Identify the education of Muslims at that time 2) Find educational problems 3) Find references to the Quran and Hadith 4) Try to provide alternative solutions to these problems based on references to the Qur'an and Hadith.

Fazlurrahman with *his double movement* interpretation is to formulate a complete vision of the Qur'an and then apply these general principles in the present situation. He wrote this concept in a thematic interpretation book entitled *Manor Themes of The Qur'an* (Rahman, 1980). You can see in the following image:



The double movement method, is a refinement of the two previous methods. The double motion in question is the movement of the present situation, back to the *time when* the Qur'an was handed down, then back to the present. According to Rahman, if Muslims today can apply the double movement method in their education, it will undoubtedly give birth to critical and creative scientists. The double movement referred to above consists of two steps, namely: First, bringing the current social problems to find solutions in the Qur'an, then examining the meaning of the verse and the historical situation of the verse being derived.

Second, interpret the Quranic verses and take the social moral goals contained in the verse, then project them on the present situation.

### **3. Fazlur Rahman's Concept of Islamic Education and Its Relevance**

Brameld in his book divides the four philosophical schools of Perennialism, Essentialism, Progressivism, and Reconstructivism (Theodore Brameld, 1999). One of the great thinkers of Islamic Education, Fazlur Rahman, uses this methodology of thinking that is continuous with its relevance in the modern era.

Fazlur Rahman wants Muslims not to be excessively defensive because they fear that western ideas about the development of knowledge will threaten traditional Islamic moral standards. He wanted a merger of new and old subjects so that the ingredients produced from this mixture would be healthy and useful, that is, conducive to the technological benefits of modern civilization, as well as being able to remove toxins that have been shown to damage the moral networks of western societies. (Rahman, 1982) Fazlur Rahman with his creative attitude seeks to provide alternative solutions to the problems of the people, including actual problems, crisis of thought problems, dichotomous problems of Science (religious science and general science), and the problem of dualism in the education system, namely the traditional education system (Islam) and the modern secular education system (general). As to this anxiety Rahman points it out in his writings a very important distinction which was then made was between the science of religious science (*'ulum syar'iyyah*) or traditional sciences (*ulum naqliyah*) and rational or secular sciences (*ulum aqliyyah or ghair syar'iyyah*), whose attitude towards it gradually became more rigid and suffocating."

To overcome these problems, Rahman offered a solution with his grand theory, namely double movement. 4 This method is used to break down an education that has not been very relevant to the needs of the people. By applying this method, it is hoped that Islamic education can answer the problems of the people. This method is applied in a way, that is, the first is aimed at the fulfillment of the competence of the learners, and the second movement is directed at the pragmatic and functioning of the learners, for example the social role in society. The first motion is in the form of awareness of the importance of students having certain competencies that are really needed by the people, and the second movement is the competence of students to play a role in society after they have finished taking certain educational programs. (Alhaddad, 2016)

Rahman was an Islamic modernist and a reformer of Muslim education. (Abbas, 2017) Through his study of various classical literature, Fazlur Rahman introduced ideas and thoughts on the renewal of Islamic education. According to him, the renewal of Islamic

education can be done by accepting secular-modern education, then linking Islamic concepts. That the renewal of Islamic education can be carried out by accepting modern secular education, then seeking to enter it with Islamic concepts. According to him, this effort to renew Islamic education can be pursued by: First, awakening the ideology of Muslims about the importance of learning and developing science. Second, it seeks to erode the dualism (dichotomy) of the Muslim education system. On the one hand there is traditional education (religion), and on the other, there is modern (secular) education. Therefore, there needs to be an effort to integrate between the two. Third, recognize how important language is in education and as a tool for issuing original opinions. In fact, he says, that Muslims are a society without language. Fourth, renewal in the field of Islamic education methods, namely switching from the method of repeating and memorizing lessons to the method of understanding and analyzing (Malik et al., 2020).

In general, the contribution of thoughts and educational renewal that has been inscribed by Fazlur Rahman related to the concept of Islamic education has more or less been applied by several countries around the world, including Indonesia. This is marked by the opening of the door of Ijtihad by examining the various sciences needed by mankind in establishing a law based on religious teachings, so that humans are required to be more critical, creative, innovative and moral in producing a science that is beneficial to the life of mankind. The existence of Islamic forums / organizations among Indonesian scientists and scholars, such as the formation of the Indonesian Muslim Scholars Association (ICMI), the Indonesian Ulema Council (MUI), Majelis Tarjih, and various studies at the student level is one of the proofs of the implications of the thinking initiated by Fazlur Rahman. Likewise, the educational goals hoped by Fazlur Rahman have been carried out by some Indonesian scholars and scientists who devote wholeheartedly to producing a generation that is resilient in the intellectual field and able to apply it and develop its knowledge in a just, dignified society in the state. This is marked by the existence of modern-based Islamic educational institutions (pesantren, madrasah, and public schools) with mastery of language, science and technology as its superior programs. To see the existence of the renewal of Islamic education Fazlur Rahman can be seen in the concept of Islamic Education offered including:

a. Educational Purposes;

The purpose of Islamic education can lead students to be self-aware of their responsibilities as creatures of God and social beings and guide them to become good and righteous human beings as the embodiment of khalifatullah fi al-ardh. (Shafe'i, 2015). Islamic education that has a more holistic purpose. Islamic education holds the view that

the relationship between God's man and the universe is inseparable. God is seen as the source of all that is willing including man and the universe. In Islamic education, the most important thing is how to make students aware of themselves as creatures created by God and beings living in this universe.

Based on the Qur'an, the purpose of Islamic education according to Fazlur Rahman is to develop man in such a way that all the knowledge he acquires will become an organ on the creative whole person, allowing man to utilize natural resources for the good of mankind and to create justice, progress, and order of the world. (Asifa, 2018) The Qur'an gives a harsh critique of the search for knowledge that undermines moral values. Then the educator's responsibility is to give good and correct direction and teaching. In addition, the purpose of education according to Fazlur Rahman also emphasizes the moral aspect. He said that the first responsibility of education is to instill in the minds of students with morality education, where Islamic education is based on Islamic ideology.

The purpose of morality education in line with the philosophy of essentialism education is to improve the character of society through existing cultural heritage, so that later students can contribute to improving people's lives in the face of changing times that can kill students' character values. The philosophy of essentialism aims to form a happy person in the world and the hereafter through the values of virtue (morals, character and morals) embedded in learners due to school. (Novita & Bakar, 2021) Teachers and students are the key to the development of an advanced nation and play a very important role in building character in the school and community environment.

Looking at the purpose of education that emphasizes moral aspects, this is in line with the ongoing education in Indonesia, namely character education. Character education can literally be interpreted as changing or shaping a person's disposition, behavior, temperament, *tabi'at*, and personality according to specified criteria. Meanwhile, character education is essentially an effort to help the development of the psyche of children both physically and mentally, from the nature of their nature towards a better human civilization. (Maunah, 2016) Character education has a higher meaning than moral education, because character education is not only related to right-wrong problems, but how to instill habits about good things in life, so that children / learners have high awareness, and understanding, as well as concern and commitment to apply virtue in everyday life. Judging from the explanation above, it can be concluded that there is relevance between the concept of education initiated by Fazlur Rahman and the

development of the educational process that is now being implemented, namely character education.

b. Educational science/curriculum;

Fazlur Rahman in the curriculum reform approach uses modern secular education and tries to apply the concept of Islam (Islamization of Science) and fill it with the values contained in the Qur'an and Hadith. he explained that the Qur'an is not a mysterious work or a difficult job that requires human practice to understand and interpret its commandments. Therefore, it is very important to build awareness among Muslims of their historical responsibility, both normativity and historicity of *sholihun likulli zaman wa makan* according to the development of the situation and conditions of the times with a strong moral foundation. Understanding the history of background thoughts from the past aims to create a curriculum quality Islamic religious education. (Assa'idi, 2021) Because a quality religious education curriculum can only be created if the Koran as a moral source can be understood as a whole and coherent which is correct and complete understanding must be carried out through ways that can be accounted for in terms of religion and science. Without accurate and correct methods, the understanding of the Koran can be misleading.

The understanding of the Islamization of science has different forms in different contexts. Curriculum reforms that integrate Islamic epistemic traditions in the disciplines of the social sciences and humanities, for example, must still be imaginatively designed in the Gulf states and Saudi Arabia. In Iran, Ayatollah Khome introduced the Islamization of curricula in schools and universities after the Cultural Revolution in Iran (post-1980), on the basis that the Western curriculum alienated students from their Islamic roots. (Waghid & Davids, 2018) In this regard, the Islamization of knowledge is interpreted and implemented through a new focus on Islamic identity, and concepts such as, "justice, equality, morality, devotion to the family, absence of malice and greed, and Islamic cooperation. The implication is that the Islamization imagined after the revolution has not had the desired consequences, more specifically at the level of the fusion of traditional and "modern" curricula.

Fazlur Rahman wanted a blend of secular education with Islamic teachings. Because the Islamic education system that separates the religious sciences from the general public is very unfavorable, even resulting in the decline of Islam. Fazlur Rahman provides a solution to get out of the chaos of the Islamic education system mentioned above, by eliminating the system that separates religious sciences from the general Islamic

education by integrating religious sciences with the sciences organically and thoroughly. This thought is in line with the thought of Fazlur Rahman who is an adherent of pragmatism. This understanding emphasizes the practical use value of something. (Zuhri, 2017) Therefore, Fazlur Rahman's ideas and thoughts are always related to function and usefulness, so it is not the objective truth of knowledge that matters but rather how the practical usefulness of knowledge is to individuals.

The education curriculum in Indonesia continues to undergo changes in line with the development of the modern (digital) era. This indicates that the education system in Indonesia is open to change. Fazlur Rahman's curriculum offerings lead to the positive goal of developing defensive moral standards and integrating Islamization (Islamic ideology) into the modernization of existing curricula to strengthen students' moral standards (Syahrial, 2017). Examples of scientific integration that are relevant today In UIN Malang scientific tree, UIN Jogjakarta with the integration-interconnection of the spider web model, UIN Surabaya, with its integrated twin towers model, UIN Bandung with a scientific integration pattern follows the wheel philosophy which has 3 components, namely shafts (axles), spokes (wheels) and tires (tire).

The 2013 curriculum learning pattern demands that learning occur interactively, actively, critically and student-centered. Likewise, in terms of the education system, Fazlur Rahman's thinking has also been applied in Indonesia, namely, with the division of education levels between primary, secondary and tertiary education. And the education system no longer exists dualism, as well as a dichotomy in the educational system. By paying attention to the standard content of the Madrasah K13 curriculum which contains various kinds of studies and subjects.

#### c. Education methods

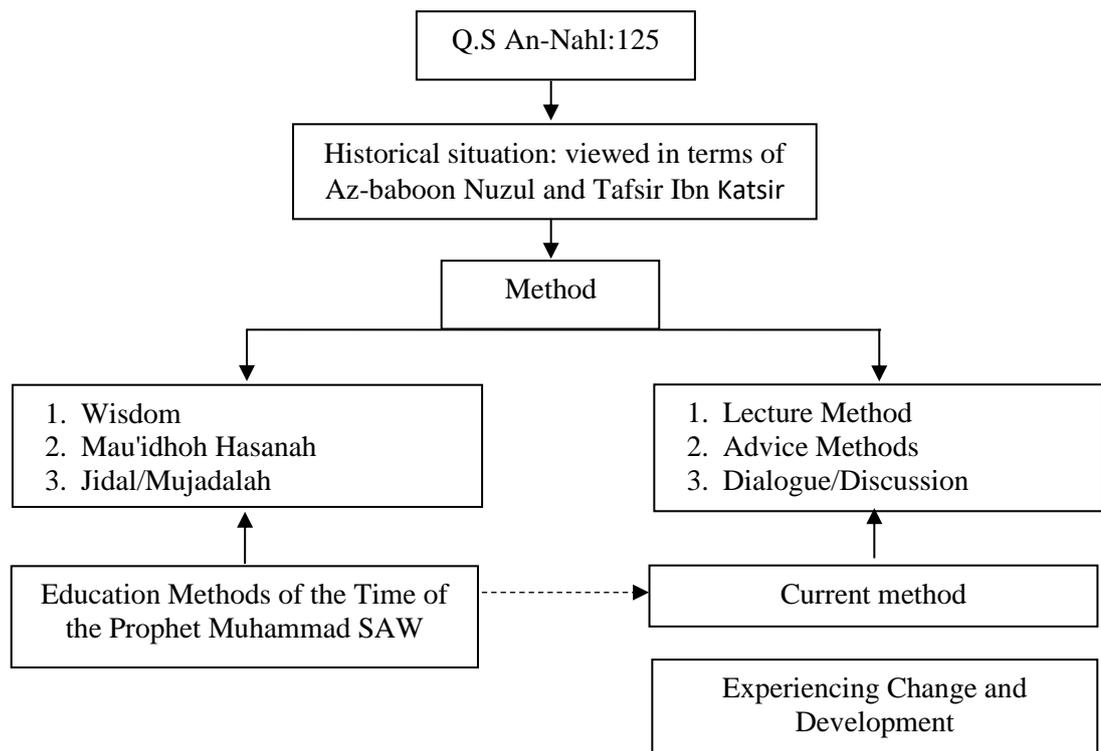
At this time, teachers are expected to master learning methods that are in accordance with the needs of students. (Ayuningtias Yarun, 2018). A good method is one that can lead learners to easily understand learning and assess the meaning of what is learned. Looking at past history, especially education that began in the Middle Ages according to Fazlur Rahman, it was carried out mechanically, namely an educational method that routinely, repeats without paying attention to the elements of understanding, especially creativity, so that Islamic education is more inclined to the cognitive aspect than the affective and psychomotor aspects. According to Rahman, the existing Islamic education strategy tends to be defensive in nature, namely only to save the minds of Muslims from the pollution or damage caused by the impact of western ideas that come

through various disciplines, especially ideas that threaten the destruction of traditional Islamic standards of morality. Then Fazlur Rahman wanted to make an update in the Islamic education method, from the method of repeating and memorizing lessons to using the method of understanding and analyzing. In terms of improving the quality of educators and students and advancing Islamic educational institutions.

This double movement method is very relevant to be applied in analyzing and solving problems of Indonesian Islamic Education. The offer of a solution from the double movement method refers back to the Qur'an and the Hadith so that it is in no way contrary to what Islam presupposes. Furthermore, it offers the application of double-movement method movements in learning. With this method, it is hoped that students have flexibility in carrying out various activities so that they not only listen to lectures from teachers, but also read, understand, analyze, write, conduct experiments, experience the proof process, to discovery. When hermeneutics examines the concept of Islamic education, it cannot be separated from a form of verse interpretation.

The author will give an example of the application of hermeneutics to the interpretation of the verse of education in this discussion referring to the method of education based on Q.S An-Nahl:12 It means: *"Call (men) to the ways of your Lord with wisdom and good lessons and refute them in a good way. Verily it is your Lord He who knows better about who strays from His path and It is He who knows better those who get instructions"*.

Picture 2  
Hermeneutics and its Application to the Interpretation of Educational Verses



If you look at the azbabun nuzul and contextualization, the *wisdom* method is the delivery of educational material with meek but firm and correct words based on knowledge through expressions that can be accepted by the cleverness of students' language acquisition, currently known lecture methods. Jalalain *mau'idhoh* interpretations are subtle exhortations or attachments. *Jidal / mujadalah* contained in the Qur'an in today's reality, so this method is now known as the discussion or dialogue method which has a central position in the implementation of learning, because this method can actively involve students, so that the teaching and learning process becomes more dynamic and holistic in achieving learning objectives. This indicates that this educational verse discusses the method of education because its nature continues to develop until now.

d. Learners;

Fazlur Rahman's view of the learners is a very ideal view for the formation of a superior Muslim person, as in having a very comprehensive range of disciplines. (Asifa, 2018) However, this is not something that is easy to achieve, among the efforts that must be made is that the existing education system and management must be well integrated and ideal for now, so that it will be able to achieve a kaffah understanding of knowledge in seeing the social phenomena that exist around.

Students are in a central position in conducting learning. Because students have a natural tendency to learn and discover something about the world around them and also have certain needs that must be met in their lives. These tendencies and needs will give students a clear interest in studying various issues. (Pendas, 2016) As for efforts to overcome this problem, Rahman did so with, first, students should be given Qur'anic lessons through methods that allow scripture not only to be used as a source of moral inspiration but also to be used as the highest reference for solving problems in everyday life that are increasingly complex and challenging. Second, it provides dissiplin material of Islamic sciences historically, critically, and holistically. These Islamic disciplines include theology, law, ethics, social sciences and philosophy. So, this reconstruction of Islamic education actually only incorporates these sciences into units of subjects, not makes Islam every subject. (Asifa, 2018) In fact, today's learners are asked to apply learning in real evidence applied in everyday life.

e. Educators

Educators from an Islamic perspective have an important role in the educational process. Because he is the one who is responsible for the development of students by striving for the development of all the potential of students, both affective, cognitive and psychomotor potentials. The figure of a qualified educator today is difficult to obtain in Islamic education. This is evidenced by Rahman through his observations on the development of Islamic education in several Islamic countries. He sees that quality educators who have integrated and creative minds who can interpret old things in a new language as far as substance is concerned and make new things a useful tool for ideals are still hard to find today. To overcome the steps of educators. Rahman offered several ideas: first, recruiting and preparing students who have talents and have a high commitment to education. Students like this should be nurtured and given adequate incentives to help meet their needs in the advancement of their intellectual careers. Second, appoint relatively intelligent madrasa graduates or appoint modern scholars who have obtained doctorates in Western universities and have been in higher scientific institutions as professors in the fields of arabic, persian and islamic history. Third, educators must be trained in Islamic study centers abroad, especially to the West. The beginning of the positive impact of sending educators abroad has indeed begun to be felt, including the implementation of updating systems, methods and techniques in the field of teaching and improving institutional structures, and others. Fourth, elevate madrasa graduates who have knowledge of foreign languages and try to train them into modern

research techniques, and also vice versa attract university graduates in philosophy and social sciences, then give them lessons in Arabic and classical Islamic disciplines such as hadith and Islamic jurisprudence. Fifth, encourage educators to produce Islamic works creatively and have a purpose, such as history, philosophy, art, and must also concentrate them back on Islamic thought. (Asifa, 2018) So that through this effort, creative educators will be born and have a strong commitment to Islam.

Based on some of Rahman's offers above, it seems that the idealized educator figure is an educator who is able to respond to existing changes and always develop his knowledge so as not to provide expired knowledge to the next generation. In addition, according to him, an educator is not enough just to develop his knowledge, but must be accompanied by related research so that he becomes a creative and productive educator. The combination of knowledge by not separating between the two, both religion and science, is a solution to the achievement of an ideal understanding of education (Asifa, 2018). Ideally, at this time, the demands of an educator should be able to do research on creating books or written works.

The birth of Fazlur Rahman's thought did not originate in a vacuum without a dialectic with social reality surrounding it. It can be seen that the presentation of the Concept of Education is very complex, its concern for the world of Islamic Education is based on the Qur'an and Sunnah which out put on the moral aspect. The main principle of the Qur'an is moral and the moral view is formed in three terms, namely, faith, islam and takwa. (Gozali, 2021) With regard to Fazlur Rahman's views on the Koran and hadith, if traced further, the reality is that Fazlur Rahman was influenced by the ideas of classical modernists, such as Sir Sayyid, Amir Ali, and Iqbal. Many of Fazlur Rahman's ideas about the establishment of the social teachings of the Koran and sunah do not reveal a fundamental difference in form with classical modernism. Fazlur Rahman's elaboration, however, of the idea of classical modernism in this regard is original, where its originality is evident in its systematic formulation and operation of methodology, that is, the filtering of general principles as part of Quranic ethics.

The substance of his ideas is more contained and profound because it draws from the overall teachings of the Qur'an which are systematized in the ethics of the Qur'an. (SAMSUL et al., 2016) Rahman emphasized the continued relevance of the Qur'an and urged his contemporaries to approach it in a fresh way, without preconceived notions. (Waugh, 2013) He feels that the intellectual, cultural and economic backwardness of Muslim-majority countries is due to intellectual rigidity and limited critical engagement

with the intellectual heritage of the past, coupled with an inadequate willingness to adapt and develop.

Looking at the concept of Fazlur Rahman Education which seeks to eliminate the dichotomy of science, because the fundamental weakness of Islamic science according to Fazlur Rahman is the concept of science that is different between Islamic knowledge and modern attitudes that view science as something that must be sought and obtained by the mind that plays an active role in it. This then caused Fazlur Rahman to want education to be combined more effectively with basic cultural values. With the ever-changing times, Islamic education must be able to respond to this so that Islamic education can compete in a global civilization with many influences by some western philosophical thoughts.

#### **D. CONCLUSION**

From the description above, it can be concluded that Fazlur Rahman is a Muslim intellectual who is a Hanafi born in the traditional community. But his thinking is not stuck in the tradition of learning a lot of Western sciences. Rahman is an Islamic modernist and a reformer of Muslim education contributing by offering a more emphasized development strategy in areas that are part of the education system itself, as well as integrating the two sciences, so that there is no disintegration in education and there is no gap between sciences due to the dichotomy of education. Fazlur Rahman as a figure of Islamic reformers has an overview of the historical journey of education. his neo-modernism style of thought Neo-modernism. (an attempt at a synthesis between the thought patterns of traditionalism and modernism.) Fazlur Rahman is secular modern and tries to apply the concept of Islam (Islamization of Science) and fill it with the values contained in the Qur'an and Hadith. Rahman's ideas in the renewal of Islamic education are contained in the concept of education regarding educational objectives, curriculum, students, and educators.

Fazlur Rahman's thinking, based on the above concepts and analysis, belongs to the school of essentialism. This is evidenced from several of his views on (1) the purpose of Islamic Education which focuses on morals in line with the educational objectives of the essentialism philosophical school which contains the importance of character education. (2) Educators according to the school of essentialism, education is centered on an educator or teacher. The teacher is a person who knows and masters knowledge better when compared to his students. In contrast to the instrumental progresivism/pragmatic education stream that focuses on learners. Rahman personally did not mention it explicitly. However, more

comments about a teacher must be able to master various disciplines so that students can receive knowledge holistically (3) Concepts such as the Islamic Education curriculum Rahman does not want to let go of the two and wants to combine two important factors, namely modernism and traditionalism. Modernism according to Rahman is not something that should be rejected, but with modernism it does not mean that the realm of traditionalism must be put aside. The concept is not in line with the essentialism perspective that wants to think in a modern way only. The thinking paradigm is in line with instrumental pragmatic thinking that sees something based on its use value and expediency. Therefore, researchers agree in drawing this conclusion, Fazlur Rahman's school of thought is essentialism/Rational Religious.

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