

MODERN ISLAMIC EDUCATION MANAGEMENT ACCORDING TO FAZRUL RAHMAN'S THINKING

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Abstract

This research departs from the downturn of the Islamic education system in the Middle Ages, one of which, according to Fazlur Rahman, is the discussion of philosophy. Even according to al-Ghazali he considered it as a science that is heresy. As a result, it is undeniable that people's beliefs arise to separate between religious science and general science. The influence of al-Ghazali's thought was later criticized by Fazlur Rahman. As a figure of Islamic thought, Fazlur Rahman considers the decline of the medieval Islamic education system to require reconstruction by combining medieval settings with modern (secular) times, because the consequences of this downturn have a broad impact on other sectors. So Fazlur Rahman will do this which is a solution to lift the downturn in the Islamic education system by offering and adapting the Western education system that is trying to be "Islamized". This is what drives this research to reveal the modernization side of Fazlur Rahman's education. The method used in this research is qualitative by using a descriptive analysis approach to the literature (library research). This is done as an object representation of the reality contained in the problem under study to describe everything related to the main theme of the problem. The results show that the traditional Islamic education system will not bring rapid progress, especially in the fields of science and technology. Therefore, Fazlur Rahman criticized the medieval Islamic education system which he considered tended to be traditional, because it had separated the science of religion from philosophy as a result of the influence of al-Ghazali's thinking. From the research that has been done, the modernization of Fazlur Rahman's education system has main characteristics, namely: 1) The use of hermeneutic methods and historical criticism, 2) The difference between Normative Islam and Historical Islam, 3) Merging traditional Islamic education systems with western education systems (secular). However, Fazlur Rahman realizes that there are obstacles in implementing the modernization of the education system. These problems include: 1) The purpose of education does not lead to a positive one, 2) There is still a dichotomy in the implementation of the education system, 3) The quality of students is still low, 4) the lack of professional teachers, 5) Limited literature or libraries.

PRELIMINARY

The life of Muslims is seen from a historical perspective, experiencing ups and downs, ups and downs and bumps. At the time of the Prophet and the companions of Muslims experienced growth, during the Caliph Al-Rashid the Muslims experienced a period of development, during the Umayyad and Abbasid Daulas Muslims experienced a period of glory, in the 13th-19th century Muslims experienced a period of decline and in the 19th century In the 20 lives of Muslims, there are symptoms leading to a period of revival.

This very modernist-rational thinking, it is natural that Fazlur Rahman is then placed as a very influential scientist, especially in the era that is categorized towards the rise of Islam (Modern Age). Even its existence, cannot be separated from Islamic modernist figures. Through his rational and systematic thinking, Fazlur Rahman criticized various problems including the background of the decline of Islam which then led him to a more progressive thinking step.

From the description of the background of the problem above, there are several problems which will then be investigated through the formulation of the research problem as follows:

- a. What is the meaning of modernization of the education system according to Fazlur Rahman?
- b. How is the paradigm of modernization of the education system according to Fazlur Rahman?
- c. What aspects of the education system should be modernized according to Fazlur Rahman?

THEORETICAL BASIS

Science is a knowledge that tries to explain the secrets of nature so that natural phenomena are no longer a mystery. For this reason, science interprets the reality of the object of study as it is, which is limited to all values that are presumptive whether those values are derived from morals, ideologies or beliefs. Or in other words, metaphysically science is value-free, and it is only in the last centuries that the sciences can autonomously study nature as it is.

Science, in an attempt to discover, bases itself on several criteria of truth. The criteria (or often called theory) are the criteria of coherence, correspondence and pragmatism. Coherence is a theory of truth that is based on the criteria for the consistency of an argument. If there is consistency in the flow of thinking, then the conclusions drawn are correct. On the other hand, if there are inconsistent arguments, then the conclusion drawn is wrong. Meanwhile, correspondence is a theory of truth that is based on criteria regarding the suitability between the material contained in a statement and the object known to the statement. Finally, pragmatism is a truth that is based on criteria about the functioning or not of a statement in a certain space and time. The theory in pragmatism is said to be true, if it is able to explain, predict and control a certain natural phenomenon.

In obtaining it, in addition to knowledge that can be obtained through reason and the senses, it is also undeniable the role of intuition. Intuition is the ability to understand something directly without a conscious process of reasoning and assessment.

This is what prompted Fazlur Rahman's thinking which, according to Amin Abdullah, was different from Hasan Hanafi, Sayyed Hussein Nasr, Ismail R. Al-faruqi, Syed Muhammad Naquib Al-Attas, Sir Muhammad Iqbal and Muhammad Arkoun. Hasan Hanafi's thoughts on the weight of kalam and philosophy are very thick, Nasr's thoughts on the weight of

Sufism and philosophy are very striking. Thoughts al-Faruqi and Al-Atas nuances on the Islamization of science is very obvious. Poetry and poetry models dominate Iqbal's thinking. Rahman's thoughts, according to Amin Abdullah, are closer to Arkoun's. It's just that when Arkoun touches more on Islamic thought as a whole, both concerning the thoughts of kalam, tasawuf, fiqh, morality and interpretation, while Rahman after explicitly criticizing the way Muslims understand the hadith then immediately arranges a comprehensive systematic understanding of the Qur'an. in his book Major Themes of the Qur'an. Meanwhile, according to Ibn Taimiyah, the point is in the building of reason, where reason does not conflict with revelation. He asserts that reason is not the basis for establishing the truth of revelation, because revelation must be true by itself. If the human mind has known revelation and its contents, then it will know the needs of the world and the hereafter. Thus reason can take advantage of revelation and revelation perfects reason.

Fazlur Rahman views that the previous thinkers did not have a solid method, besides they thought partially and did not conduct a systematic and comprehensive study of Islam. Therefore, Rahman offers a solution by taking a critical and objective position towards Western thinkers as well as Muslim thoughts and cultural heritage. In addition, he also developed an appropriate and logical methodology for studying the Qur'an in order to obtain guidance for his future. That is the method of understanding the Qur'an which consists of a double movement from the present situation to the time the Qur'an was revealed and back again to the present.

This method is explained by Rahman in his book *Islam And Modernity: Transformation of an Intellectual Tradition*. The following quote gives an idea of the double motion:

"The first of the two movements mentioned above, consists of two steps. The first step, one must understand the meaning or meaning of a particular statement by studying the historical situation or problem to which the statement is the answer. This is an attempt to understand the Qur'an." as a whole and within the limits of specific teachings which are responses to specific situations. The second step is to generalize these specific answers and express them as statements that have general social moral purposes that can be filtered from the text. specific texts of the Qur'an in the light of socio-historical and rationalist logical backgrounds are often stated.

While the first movement starts from the specifics of the Qur'an to extract and systematize the general principles, values, and long-term goals, the second movement must be carried out from this general view to a specific view that must be formulated. and realized now. That is, the general must be confirmed in a concrete socio-historical context today. This requires a careful study of the current situation and analysis of its various components, so that we can assess the current situation and change it to the extent necessary, and determine new priorities for implementing the values of the Qur'an in a fresh way. Until we are able to reach both moments of this dual movement successfully, then the commandments of the Qur'an will come alive and effective again.

This second moment will also act as a correction for the results of the first moment, namely the results of understanding and interpretation. Because if the results of understanding fail in their application today, then of course there has been a failure to properly assess the current situation or a failure to understand the Qur'an.

In an effort to provide solutions to today's problems, Rahman offers a historical method based on normative. He distinguishes and classifies the normative and historical basis. Fazlur Rahman who tries to offer systematic and comprehensive thinking that is critical and objective to Western thinkers as well as Muslim thought and cultural heritage itself, is seen as a thinker who is able to develop normative and historical thinking methods. Besides that, he carried out a systematic reconstruction of the Islamic sciences and developed an appropriate and logical methodology for studying the Qur'an in order to get instructions for his future. That is the method of understanding the Qur'an which consists of double movements from the present situation to the time the Qur'an was revealed, and back again to the present. Word of Allah SWT.

"This Book (Al Quran) has no doubt in it; a guide for those who are pious." (Ministry of Religion, RI)

God named the Qur'an the Al Kitab which here means written, as a sign that the Qur'an was ordered to be written. Taqwa is protecting oneself from Allah's torment by following all His commandments; and stay away from all His prohibitions; It's not enough to just be afraid.

This method is then also applied in studying issues related to education. For Rahman, the decline of Muslims is no more due to the weakness of intellectual creativity and its influence in the field of education. Education is a way out in addition to eliminating the ignorance of the people, which is more important how to catch up with civilization and be able to live competitively. This is the background behind the thought of Islamic education that needs to get a change, or in terms of modernization, at least to arouse intellectual passion among Muslims while at the same time catching up with backwardness and ignorance among Muslims by modernizing aspects of education both institutionally and materially. According to Harun Nasution, modernization in Western society means thoughts, schools, movements and efforts to change ideas, customs, old institutions, and so on, to be adapted to the new atmosphere created by advances in modern science and technology. This is in accordance with Fazlur Rahman's educational background.

RESEARCH METHODOLOGY

1. Determination of Data Sources

Fazlur Rahman's works can be classified into three types, works in the form of books, articles and book reviews, works in the form of books at least nine pieces, namely (1) Avicenna's Psychology, Oxford University Press, Oxford, 1952. the results of his doctoral studies at the University of Oxford which contains Ibn Shina's studies contained in the Kitab Al-Najat. (2) Prophecy In Islam: Philosophy and Orthodoxy, G. Allen and Unwin,

London, 1958, which contains Rahman's efforts in tracing the Hellenic sources of philosophical doctrine. (3) *Avecinna being the Psychological Part of Kitab al-Shifa* (4) *Islamic Methodology In History*, Central Institute of Islamic Research, Karaci, 1965, contains the historical evolution of four sources of Islamic law, namely the Qur'an, ijihad and ijma and the role actual data from these sources on the development of Islam. (5). *Islam*, Holt, Rinehl and Winston, New York, 1966, is Rahman's attempt to define Islam_ for Pakistan. (6) *Philosophy of Mulla Sadra Shirazi*, State University of New York Press, al-Bany, 1976, is Rahman's historical study of Religio-philosophical thought of Shaddr Al-Din Al-Syirazi (Mulla Sadra). (7). *Major themes of the Qur'an*, Bibliotheca Islamica, Minneapolis, 1980, contains eight main themes of the Qur'an, namely: God, humans as individuals, human members of society, the universe, prophethood and revelation, eschatology, Satan and crime and the birth of the Muslim community. (8) *Islam and Modernity: Transformation of an Intellectual tradition*, University of Chicago Press, Chicago, 1984, is the fruit of a research project at the University of Chicago *Islam and Social Change*. Most of the contents of this book are Rahman's critical study of the intellectual history and Islamic education from the classical period to the present day. And the last one (9) is *Health and Medicine in Islamic Tradition*, Cross Roads Books, New York, 1987.

Among these books, there are 6 books that have been translated into Indonesian, namely the book *The Philosophy of Mulla Shadra, Major Themes of the Qur'an, Islamic Methodology in history, Islam, Islam and Modernity: Transformation of an Intellectual Tradition; dan Health and Medicine in the Islamic Tradition: Change and Identity*.

There are approximately 75 articles in the form of articles, in addition to 7 articles in the Encyclopedia. There are about 16 works in the form of book reviews.

2. Data Collection Method

The research that the author does is library research (*Library research*), oleh Therefore the author uses two main sources, namely primary and secondary sources. The author's primary sources were obtained from books directly written by Fazlur Rahman such as; *Islam; Islam and Modernity; Transformation of an Intellectual tradition, Islamic Methodology in History; The Philosophy of Mulla Shadra* . Meanwhile, secondary books are complements taken from books by other people who talk more or less about Fazlur Rahman's thoughts, especially related to the concept of education, such as books *Fazlur Rahman's Islamic Methodology; Metodologi Pembaharuan Hukum Islam; Islam dan Tantangan Modernitas : Studi atas Pemikiran Hukum Fazlur Rahman*, and others.

1.5.3. Data Processing Method

This research is qualitative by using descriptive-analytical approach. This is done as an object representation of the reality contained in the problem under study to describe everything related to the main theme of the problem. Besides that, this study also uses a philosophical approach to Fazlur Rahman's thoughts on the modernization of education.

For Rahman, that education is an important thing in order to build Islamic civilization while avoiding the backwardness that befell the Islamic world at that time.

3. Data Analysis Method

In analyzing the data, the author sees from the point of view of Fazlur Rahman's approach in analyzing the concept of education. By looking at the concept of education in general as a whole, the author tries to compare it with Fazlur Rahman's thoughts. Thus, we can compare the two conceptions, so that the distinctive character of thought that is attached to the figure of Fazlur Rahman is identified. It is possible, the results of data analysis of Fazlur Rahman's thoughts can "weaken" the concept of education that is generally accepted today. Therefore, data analysis is more descriptive-analytical-critical in revealing Fazlur Rahman's thoughts on the modernization of education.

RESEARCH RESULTS AND DISCUSSION

Fazlur Rahman's works can be classified into three types, namely works in the form of books, articles and book reviews. There are at least nine works in the form of books, namely (1) Avicenna's Psychology, Oxford University Press, Oxford, 1952. This book is the result of his doctoral studies at Oxford University which contains a study of Ibn Sina's thoughts contained in the book Al-Najat . (2) Prophecy in Islam: Philosophy and Orthodoxy, G. Allen and Unwin, London, 1958, contains Rahman's efforts in tracing the Hellenic sources of philosophical doctrine. (3) Avvecinna's De Anima, being the Psychological Part of Kitab al-Shifa; Oxford University Press, New York. 1959 is an edit from the book al-Nafs which is part of the book As-Syifa; (4) Islamic Methodology in History, central Institute of Islamic Research, Karachi, 1965, contains the historical evolution of four sources of Islamic law, namely the Qur'an, Sunnah, Ijtihad and Ijma' and the actual role of these sources in the development of Islam. (5) Islam, Holt, Rinehart and Winston, New York, 1966, is Rahman's attempt to define "Islam" for Pakistan. (6) Philosophy of Mulla Sadra Shirazi, State University of New York Press, Albany, 1976, is Rahman's historical study of the religious-philosophical thought of Shadr Al-Din As-Syirazi (Mulla Shadra). (7) Major Themes of the Qur'an, bibliotheca Islamica, Minneapolis, 1980, contains eight main themes of the Qur'an, namely: God, human beings as individuals, human members of society, the universe, prophethood and revelation, eschatology, Satan and crime, and the birth of the Muslim community. (8) Islam and Modernity: Transformation of an intellectual Tradition, University of Chicago "Islam and Social Change." Most of the contents of this book are Rahman's critical study of the intellectual history and Islamic education from the classical period to the present day. And the last one (9) is Health and Medicine in Islamic Tradition, Cross Roads Books, New York, 1987.

Among these books, there are 6 books that have been translated into Indonesian, namely The Philosophy of Mulla Sadra, Major Themes of the Qur'an, Islamic Methodology in History, Islam, Islam and Modernity: Transformation of an intellectual Tradition. and Health and Medicine in Islamic Tradition: Change and Identity.

Modernization is a process of shifting attitudes and mentality as citizens to be able to live in accordance with today's guidelines. In addition, modernization is also a movement aimed at reinterpreting traditional doctrines, adapting them to modern schools of philosophy, history and science. And modernity is modernity.

CONCLUSION AND RECOMMENDATIONS

The paradigm of modernization of the education system offered by Fazlur Rahman.

Curriculum and teaching

- a) The purpose of Fazlur Rahman states that the goal of the Islamic education system is to develop basic abilities, where all the knowledge gained can be organized into a total-creative personality. To solve this problem, he proposed three fundamental principles, namely; spiritual and religious morals, each of which underlies the Muslim frame of mind. Fazlur Rahman believed that these three principles greatly influenced the intellectuals of Muslims who were the essence of the education system.
- b) Material (content), according to Fazlur Rahman, is anything that can actually develop intellectualism in the educational process in formal institutions. The teaching and learning activities include; religious science and general science that are not distinguished by Fazlur Rahman.
- c) Method, according to Fazlur Rahman, is a way to understand and criticize a lesson. The method used is hermeneutic method and historical criticism. Therefore, educational methods that tend to be textual and traditional are no longer applicable.
- d) Evaluation. Evaluation is the act of measuring or assessing how many goals have been achieved, which is directed to the development of basic abilities, where all the knowledge gained can be organized in a total creative personality and the assessment is officially held in formal institutions.

Suggestion

The key to the cleanliness of a country can be seen from its education system. If the education system is bad, the impact will be seen in its human resources. This is indeed felt by many countries with a majority Muslim population. In terms of quality they are lacking, especially their intellectuality which is the essence of the majority of the education system is weak. This is what Fazlur Rahman criticized, so that through the modernization of the Islamic education system, their intellectuals will increase.

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