

FAZLUR RAHMAN'S PHILOSOPHY OF EDUCATION AND ITS RELEVANCE TO MODERN ISLAMIC EDUCATION

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Abstract

This study examines the thought of Fazlur Rahman's educational philosophy and its relevance to modern Islamic education. Fazlur Rahman was one of the Islamic neomodernist thinkers who sought to remove the dichotomy between religion and general science through the renewal of the education system. This literature study found that Fazlur Rahman's educational thinking includes various important components, namely the basis of thinking that rests on solving educational problems through a critical and analytical approach; the understanding of education as a process of producing an integrative human being; the purpose of education that emphasizes moral education; the education system that is expected to eliminate scientific dichotomy; students who must be whole and undivided individuals; educators as parties who are fully responsible for the educational process; and infrastructure that must be continuously improved to support the quality of Education. The results showed that all components of Fazlur Rahman's thinking are still very relevant to modern Islamic education in Indonesia, especially in an effort to integrate General Science and religion, develop learning methods that not only memorize but also understand and analyze, and produce graduates who have a spiritual and intellectual commitment in a balanced manner. This relevance is reflected in contemporary educational practices, such as the curriculum of Islamic madrasas and colleges that began to integrate various disciplines and the application of active and critical learning methods that are in line with Fazlur Rahman's ideas about holistic and transformative education.

Keywords: Educational Thinking; Fazlur Rahman; Relevance.

INTRODUCTION

Education as an effort to humanize humans to be aware of their humanity is indeed one thing that should be a concern. Education occupies an important foundation in determining various dimensions. A nation's progress or decline is determined by the extent to which the dynamics and pace of Education exist. the substance of an ideal education with factual is an inevitability. As part of Education, Islamic education boils down to the goal of achieving human balance in life. It is recognized to be one of the important principles of Islamic

education that humans must be able to balance between physical and spiritual, individual and community, intellectual and emotional as well as the world and the hereafter.¹

It has been a long time since the polemic of the discussion about the unity of Science in general and also religion has been a very interesting question to study. In addition to the broad scope of study and has not ended, so also come up with a new blend of expert observers of the study of science.²

This is in accordance with the idea of Fazlur rahman in the renewal program which in essence is the “modernization” of Islamic education has its roots in the idea of “modernism” of Islamic education is not separated by the revival of ideas and renewal programs (modernism) of Islam as a whole. The basic framework behind Islamic "modernism" is the renewal (modernization) of Islamic thought and institutions, including education, must be modernized, simply renewed in accordance with the framework of “modernity”, maintaining “traditional” Islamic thought and institutions will only prolong the helplessness of Muslims in dealing with the progress of the modern world. in one sense education is seen as a variable modernization or development. Without adequate education, it will be difficult for any society to progress. Therefore, many education experts are of the view that “education is the key that opens the door to modernization.”³

The philosophy of Education according to Fazlur Rahman produces a thought that contributes to the advancement of Islamic education. Fazlur Rahman is a figure of high intellectual thinkers where he can produce his works that are so many and useful important for our science. The results of his work are so many can expand knowledge about Sufism and philosophy. With a variety of ways and the way he traveled to convey the idea of a very high value as an Islamic Movement. In the development of his religion was his struggle for life. The works that teach us so much about all the science of islam were first taught by the Prophet Muhammad. As the way Fazlur Rahman explained about the revelation and journey of the Prophet Muhammad in spreading islam. Fazlur-Rahman also explained what the Qur'an and

¹ Juleha Juleha, Nur Aliya, and Siti Suleho, “Pendidikan Sebagai Proses Memanusiakan Manusia,” *JURNAL ILMIAH PENELITIAN MAHASISWA* 3, no. 3 (May 2025): 386–96, <https://doi.org/10.61722/jipm.v3i3.959>.

² Awardin et al., “The Dichotomy of General Science and Religion in a Review of the Philosophy of Islamic Education: Dikotomi Ilmu Pengetahuan Umum Dan Agama Dalam Tinjauan Filsafat Pendidikan Islam,” *Journal of Islamic Studies and Humanities* 1, no. 1 (2026): 12–26.

³ Marhamah and Abdul Hakim Abdullah, “Reform of The Islamic Education System in Indonesia According to Azyumardi Azra,” *Islam Universalia: International Journal of Islamic Studies and Social Sciences* 2, no. 1 (May 2020): 34–108, <https://doi.org/10.56613/islam-universalia.v2i1.149>.

all forms of Islamic religious teachings. As well as the origins of the development of tradition to modern developments also about the philosophy has been conveyed.⁴

Education is something that cannot be separated from human life. Even today education is a necessity. Education is still an interesting topic to talk about. Both in developed and developing countries though. In Indonesia itself, from the beginning of independence until now it is still a hot topic. Prolonged polemic in Islamic education continues to lead to how to combine religious science with general science to the level of implementation. Whereas in the ideal concept level, Islam has never known the term dichotomy. Nondicotomic education is Islamic education that does not connote solely on the values of education associated with *al-'uluḡ al-dunyaḡ wiyah* or also not solely connote *al-'uluḡ al-kauniyyah*.⁵ From the above exposure this study aims to (1) Find out how the biography of fazlur Rahman, (2) to find out how the thought of Fazlur Rahman education, (3) to find out how its relevance to Modern Islamic education.

RESEARCH METHOD

The research method used in this study is library research with qualitative-descriptive approach. This study aims to examine in depth the thoughts of Fazlur Rahman about the philosophy of education and its relevance to modern Islamic education through the search for various sources of literature, both primary and secondary. Primary data sources are obtained from Fazlur Rahman's original works, while secondary sources come from books, journal articles, theses, dissertations, and other written documents that discuss Fazlur Rahman's educational thinking. Data collection techniques are carried out by the documentation method, which is to collect and analyze all written sources that are relevant to the focus of the study. Furthermore, the collected data is analyzed critically using content analysis techniques with inductive thinking patterns, namely drawing general conclusions from various existing thinking findings. Analysis is also carried out through interpretation and synthesis to find the relationship between the components of Fazlur Rahman's educational thinking, including basic thinking, educational understanding, educational goals, educational systems, learners, educators, methods, and infrastructure with Islamic educational practices in the modern era.

⁴ Ummah Karimah and Husnul Khotimah, "KONSEP FILSAFAT PENDIDIKAN ISLAM Studi : Pemikiran Pendidikan Islam dalam Perspektif Fazlur Rahman," *Ad-DA'WAH* 19, no. 02 (August 2021): 59–72, <https://doi.org/10.59109/addawah.v19i02.4>.

⁵ Aminah Yulianti, Indah Lestari Damanik, and Rafi Cen Siregar, "Problematisa Pendidikan di Negara Maju dan Berkembang," *RAZIQ: Jurnal Pendidikan Islam* 2, no. 2 (November 2023): 160–67.

This approach was chosen because it allows a comprehensive and in-depth understanding of Fazlur Rahman's ideas without the need for field research, so it is suitable for conceptual-theoretical studies such as this study.⁶

FINDINGS AND DISCUSSION

A. Biography Of Fazlur Rahman

Fazlur Rahman can be categorized as one of the most serious and prolific neomodernist thinkers today. He was born on 21 September 1919 and died 26 July 1988 in Hazara, an area of the Indo-Pakistani subcontinent now located in northwestern Pakistan. The Indo-Pakistani subcontinent has undoubtedly given birth to many Islamic thinkers who were quite influential in the development of Islamic thought, such as the Shah Wali Allah, Sir Sayyid Ahmad Khan, to Sir Muhammad Iqbal. Fazlur Rahman was born into a very religious Muslim family. He grew up in a family with a strong Hanafi religious tradition. Therefore, as he himself admitted that he had been accustomed to performing religious rituals, such as prayer and fasting regularly since his childhood and never left it.⁷

The basis of his family's religious understanding is quite strong that can be traced from his father named Maulana Shihab ad-Din, a famous traditional Scholar graduated from Dar al-"Ulum, Deoband. Maulana Shihab ad-Din himself was a modern scholar, though educated in traditional Islamic thought patterns. His father believed that Islam saw modernity as challenges and opportunities to be faced. This belief is also what is then owned and color the life and thoughts of Fazlur Rahman. The basic provisions mentioned above have a significant influence on the formation of Fazlur Rahman's personality and intellect in later times. Through his father's upbringing, Fazlur Rahman became a figure who was diligent enough to gain knowledge from various sources and media, including Western works. Teaching and education of traditional Islamic Sciences in childhood he received from his father Maulana Shihab ad-Din at home. With such a background of religious life, it became natural that when he was ten years old he could already teach at Durham University. Then moved to teach at the

⁶ John W. Creswell et al., "Qualitative Research Designs: Selection and Implementation," *The Counseling Psychologist* 35, no. 2 (March 2007): 236–64, <https://doi.org/10.1177/0011000006287390>.

⁷ Muhammad Hamsah and Nurchamidah Nurchamidah, "Pendidikan Islam Dalam Perspektif Neo-Modernisme (Studi Analisis Pemikiran Fazlur Rahman)," *Risalah Jurnal Pendidikan dan Studi Islam* 5, nos. 2, Sept (October 2019): 150–75, https://doi.org/10.31943/jurnal_risalah.v6i1.118.

Institute of Islamic Studies, McGill University, Canada, and served as Associate Professor of Philosophy until the early 1960s.⁸

B. Fazlur Rahman's Thoughts

There are several perspectives that we can see from Fazlur Rahman's thoughts on the reconstruction of Education:

1. First, there must be a desacralization of the products of classical clerical thought. In the language of Fazlur Rahman to distinguish clearly between normative Islam and historical Islam; i.e. to make a clear distinction between normative Islam and historical Islam. Normative Islam is the principles of Islamic teachings that are universal and transhistorical (out of the Qur'an and Hadith) that are in the Qur'an and the Sunnah of the Prophet. While historical Islam is the interpretation of the scholars of the two fundamental sources of Islam so as to produce a variety of Islamic thought that is contextual to the needs of their respective times.
2. Secondly, the need for 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. During this time, the Islamic education system has tended to concentrate on books rather than subjects. Learners only learn to memorize, not process thoughts creatively. In connection with this practice, the growth of the concept of knowledge is broken. Science is not something creative, but something acquired.
3. Third, try to erode the dualism of the Islamic education system. On the one hand, there is the traditional education system (religion) and on the other hand there is modern education (secular). The Islamic education system, from Islamic madrasahs to Islamic universities, is so lagging that the results are really disappointing. Most products of such systems are not able to live in the modern world and cannot keep up with the Times. While the modern secular education system (general) which is implemented starting from elementary schools to public universities has developed without touching at all the ideology and values of Islam. The result is very tragic because the basis of a sense of honesty and responsibility did not appear. Thus, both education systems are equally inappropriate for Fazlur Rahman. Therefore, there must be a concrete effort to integrate the two.

⁸ Ryzka Dwi Kurnia, "Pemikiran Fazlur Rahman Mengenai Politik Islam," *Politica: Jurnal Hukum Tata Negara Dan Politik Islam* 8, no. 2 (December 2021): 25–41, <https://doi.org/10.32505/politica.v8i2.3542>.

4. Fourth, realize the importance of language in education and as a tool to issue original opinions. According to Fazlur Rahman, Muslims are weak in the field of language, even Muslims are a society without language. Whereas Pure concepts never arise in the mind unless they are born with words (language). If there are no words (because there is no adequate language), quality concepts will not appear.
5. Fifth, generating the ideology of Muslims about the importance of studying or learning and developing science in the broadest sense. According to Fazlur Rahman, the most fundamental problem of Islamic education today is an ideological problem. This means that Muslims cannot effectively attribute the importance of science to its ideological orientation. As a result, the Muslim community is not encouraged to learn. It seems that in general there is a failure in linking the educational achievements of Muslims with their ideological mandate. People are not aware that they are under the moral injunction of Islam to pursue knowledge.⁹

C. Components Of Educational Thinking According to Fazlur Rahman

1. Rationale

All of Fazlur Rahman's thoughts in both education and others were built on his deep understanding of the intellectual treasures of Islam in classical times in order to solve the various problems of modern life. This, for example, can be seen from the analysis he gave of the growth and development of Islamic education carried out from the Prophet Muhammad until the Abbasid era. Through the study of growth and development in terms of history, especially in the field of Education, Fazlur Rahman can understand the development of the concept of Education historically and chronologically. So that it will be a consideration in determining the renewal of education developed. The basic view of the renewal of education with the efforts made by Fazlur Rahman is a critical reading of the reality of Islamic education so that his ideas are widely used in various Islam countries including Indonesia.¹⁰

2. Islamic Education

Before going further on the understanding of Islamic education makaperlu diwaliapa what is meant by education itself sebndiri. The term education in the Islamic context generally

⁹ Imam Hanafi, Alimuddin Hasan, and Moh Said Hm, "Dari Etika Qur'an Ke Etika Publik; Rekontruksi Pendidikan Islam Fazlur Rahman," *Zawiyah: Jurnal Pemikiran Islam* 6, no. 2 (December 2020): 158–79, <https://doi.org/10.31332/zjpi.v6i2.1371>.

¹⁰ Syiraz Rozaky Bimagfiranda and Sedya Santosa, "Pemikiran Fazlur Rahman Dalam Pendidikan Islam Dengan Dunia Modern," *Risalah Jurnal Pendidikan Dan Studi Islam* 9, no. 3 (September 2023): 1397–405, https://doi.org/10.31943/jurnal_risalah.v9i3.555.

refers to the term al-Tarbiyah, al-Ta'dīb, and al-Ta'līm. Of the three terms, the popular term used in Islamic education practice is the term al-Tarbiyah, while the terms al-Ta'dīb and al-Ta'līm are rarely used. Apart from the debate over the meaning of the three terms above, in terms of terminology, Islamic education experts have tried to formulate the meaning of Islamic education. Some of the most varied limits are: a. Al-Syaibaniy argued that Islamic education is the process of changing the behavior of individual learners in personal life, society, and the surrounding nature. The process is carried out by means of education and teaching as a human rights activity and profession among the many human rights professions in society. As for some figures who argue about education among them are:

- a. *Al-Syaibaniy* argued that Islamic education is the process of changing the behavior of individual learners in personal life, society, and the surrounding nature. The process is carried out by means of education and teaching as a human rights activity and profession among the many human rights professions in society.
- b. *Ahmad Tafsir*, education is a variety of efforts made by someone (educator) to someone (students) in order to achieve maximum positive development.¹¹

From some of the above understanding, it can be concluded that education in the Islamic view is intended to increase spiritual potential and form learners to become people who believe and fear God Almighty and have noble character. Noble character includes ethics, ethics, and morals as the embodiment of educational goals. But, Fazlur Rahman was not busy interpreting or looking for differences between the three (*al-tarbiyah, al-Ta'dib, and Al-Ta'lim*). Because according to him, the most important Islamic education is its essence and also as Islamic intellectualism (Islamic intellectualism) because this is what is meant as the true essence of islam itself.¹²

According to Rahman, education includes two major meanings: first, education in a practical sense, namely education carried out in the Islamic world, if associated with Indonesia, then education in Pesantren, madrasah (ranging from Madrasah Ibtidaiyah to Madrasah Aliyah), and Islamic universities, can also include Islamic religious education in schools ranging from elementary to upper secondary levels, as well as Islamic religious education in public universities. Second, Islamic education in the realm of Islamic

¹¹ Andre Nova Frarera, "Konsep Tarbiyah, Ta'lim Dan Ta'dib Dalam Dunia Pendidikan Islam," *Jurnal Al-Fatih* 6, no. 1 (June 2023): 91–108.

¹² "Fazlur Rahman: Esensi Pendidikan Islam | Research in Education and Technology (REGY)," accessed July 15, 2026, <https://journalregy.com/index.php/uvw/article/view/11>.

intellectuals, as implemented in universities. In addition, according to Rahman, Islamic education can also be understood as a process to make humans integrative, which has properties such as critical, creative, dynamic, innovative, progressive, fair, honest, and so on. Graduates produced such education is expected to contribute to offer solutions to the problems faced.¹³

3. Purpose Of Islamic Education

The goals of Islamic education as used today, according to Fazlur Rahman is not entirely conducive, because the Western education system is considered dehumanizing and freezing the human soul. The efforts of Islamic education today are not directed at a positive goal and rather the strategy applied is defensive in nature, namely saving the minds of Muslims from pollution or damage resulting from the impact of Western ideas that come through disciplines, especially ideas that will threaten or weaken the standards of traditional Islamic morality, especially Islamic education.¹⁴

Fazlur Rahman suggested that Muslims should first examine their own Islamic tradition in accordance with the criteria and principles of the Qur'an and critically study the body of knowledge created by modernity, because according to Fazlur the stage of creative science consisting of Cognitive, Affective, and psychomotor will come only when Muslims have the attitude that the Qur'an wants to instill in them, but the measurement and criticism according to Rahman is not the final step, but the first step of new scientific discoveries, which is the true goal of Islamic intellectuals or Islamic education itself.¹⁵

4. Education System

In the development of Islamic education, Rahman noted that there are two approaches that must be taken to modern knowledge that has been used by modern muslim terrorists. First, that the fulfillment of modern knowledge is limited only to the areas of practical technology, because it causes chaos in the field of pure Muslim thought. traditional Islamic belief systems have provided satisfactory solutions to the ultimate questions of worldview. Secondly, that the Muslims are not only able to master Western technology, but also intellectualism, because there is not one type of knowledge that is detrimental, and it has been

¹³ "Manajemen Pendidikan Madrasah Ibtidaiyah | MODELING: Jurnal Program Studi PGMI," accessed July 15, 2026, <https://jurnal.stitnualhikmah.ac.id/index.php/modeling/article/view/162>.

¹⁴ Ahmad Suryadi, *Pemikiran Pendidikan Islam Fazlur Rahman* (CV Jejak (Jejak Publisher), 2020).

¹⁵ Ibid.

proven that the science and pure thought that the Muslims are actively cultivated are taken over by Europe.¹⁶

5. Students

According to Fazlur Rahman, Science is in principle a unity that comes from Allah swt. So in Islam do not know the name of the dichotomy of science. Islamic education has a serious challenge as seen by the unsuccessful elimination of the dichotomy between religion and general science, resulting in intellectual qualities that produce split personalities. According to Ahmad Shafi'i Ma'arif, the emergence of individuals who broke in Islamic society, as well as further impact gave birth to students who do not have a deep spiritual and intellectual commitment to Islam from Islamic educational institutions.¹⁷

Fazlur Rahman offers two steps to overcome the above problems, first, students should be given the lessons of the Qur'an through methods that allow the holy book not only as a source of moral inspiration but also can be used as the highest reference to solve problems in everyday life are increasingly complex and challenging. With regard to how to solve the problem of the first part, Rahman offers his solution to understand and interpret the Qur'an, with his method consisting of two double movements namely the present situation to the time the Qur'an was revealed and back again to the present, the method is called the method of ijtihad. Second, provide material disciplines of Islamic sciences historically, critically and holistically. The need for a critical study of the intellectual Islamic past is becoming increasingly urgent, according to Rahman's view due to the psychological complex that has grown in the sense of ourselves (Muslims) in the face of the West, then we defend the past with all our souls. Sensitivity to this past, of course, according to Rahman is different, although almost all of the past in general has been considered sacred.¹⁸

6. Teacher

Educators in (education) Islam is more interpreted as people who are responsible for the development of students by seeking the development of the entire potential of students, both effective potential, cognitive, and psychomotor. In reality, to produce qualified educators

¹⁶ Muhammad Fazlurrahman, "Modernisasi Pendidikan Islam: Gagasan Alternatif Fazlur Rahman," *TA'LIM : Jurnal Studi Pendidikan Islam* 1, no. 1 (January 2018): 73–89, <https://doi.org/10.52166/talim.v1i1.634>.

¹⁷ Parisaktiana Fathonah, "Pemikiran Pendidikan Fazlur Rahman Dan Kontribusinya Terhadap Pengembangan Teori Pendidikan Islam," *Jurnal Pendidikan Agama Islam* 15, no. 1 (June 2018): 70–87, <https://doi.org/10.14421/jpai.2018.151-05>.

¹⁸ Muhtadi Abdul Mun'im and Mamluatul Hasanah, "Integration of Islamic Education and General Education in Fazlur Rahman's Thoughts," *LECTURES: Journal of Islamic and Education Studies* 4, no. 1 (March 2025): 62–78, <https://doi.org/10.58355/lectures.v4i1.131>.

in Islamic educational institutions today is very difficult to find. The problem of the scarcity of such Educators has plagued almost all Islamic countries.¹⁹

In overcoming the scarcity of such educators, Rahman offers several ideas: first, recruit and prepare students who have reliable abilities and have a high commitment to religion (Islam). Students like this should be given adequate incentives to help meet the needs in the improvement of their intellectual careers. Second, raising the graduates of madrasah who are relatively intelligent to appoint modern scholars who have earned a doctorate. Third, educators should be trained in Islamic study centers abroad, especially to the West. This was realized by Fazlur Rahman when he was director of the Central Institute of Islamic Research (1962-1968) Pakistan.²⁰

7. Methods Of Education

The method that produces critical and creative alumni is the A double movement method. This method was originally used to understand and interpret the Qur'an. This method consists of two double movements, namely bringing the present situation to the time the Qur'an was revealed and back again to the present. Furthermore, this movement is translated as a method of education between teachers and students in a learning. This method consists of a double movement, namely movement from teacher to student and movement from student to teacher. If necessary there is also movement among fellow students. With this method, students are expected to have flexibility in doing various activities so that they not only listen to lectures from teachers, but also read, understand, analyze, write, conduct experiments, experience the process of proof, until the discovery. Other methods that are no less important are discussion methods, freedom learning methods, and awareness. Subject learners will be aware of his position, then given the freedom and motivation to do.²¹

8. Infrastructure

Educational facilities in the form of buildings, libraries, and others are very closely related to the quality of schools. Islamic Education figures in the past already know the urgency of these tools and facilities for improving the quality of Education. According to

¹⁹ Mohammad Khatami and Sarah Dina, "Modernisasi Pendidikan Islam Perspektif Fazlur Rahman Dan Relevansinya Dengan Pendidikan Islam Kontemporer," *Risalah Jurnal Pendidikan Dan Studi Islam* 10, no. 1 (March 2024): 184–94, https://doi.org/10.31943/jurnal_risalah.v10i1.629.

²⁰ Ummu Mawaddah and Siti Karomah, "Relevansi Pemikiran Fazlur Rahman Terhadap Pendidikan Modern Di Indonesia," *Jurnal Pendidikan Agama Islam Al-Thariqah* 3, no. 1 (May 2018): 15–27, [https://doi.org/10.25299/althariqah.2018.vol3\(1\).1516](https://doi.org/10.25299/althariqah.2018.vol3(1).1516).

²¹ Mahmud Yunus Musthofa et al., "Teori Gerakan Ganda dalam Pendidikan Islam: Wawasan dan Aplikasinya dari Perspektif Progresif Fazlur Rahman," *Jurnal Global Islamika* 2, no. 1 (July 2023): 39–53, <https://doi.org/10.5281/zenodo.8111930>.

Fazlur Rahman the Middle Ages were equally dark for the development of the Islamic world, but the field of improving the means was amazing. Many privately owned schools were established for the study of Islamic sciences.²²

D. Relevance To Modern Islamic Education

First, on the basis of educational thinking, according to the researcher, Fazlur rahman's thinking is very relevant to the current educational thinking. Fazlur further explained the basis of his education to aspects of the method. this method according to Fazlur Rahman does not refer to memorization only but to the level of understanding and analysis.in pendidikanislam itself has been done, especially in universities. where currently students are able to analyze and solve problems not only limited to knowing.

secondly, in terms of understanding education, according to Fazlur Rahman, what is said is relevant to the definition of Islamic education today because both are equally understood as a process to produce integrated humans.silama's current education is useful for other than moral change, as well as for individuals who are useful to the general public and the environment. as in the case of no. 20 year 2018, education is a planned and conscious effort to realize learning with a conducive atmosphere, so that students are active to develop their potential. have religious spiritual strength, self-control, personality intelligence noble character and also the skills needed by society, nation and state.²³

the third purpose of education according to Fazlur Rahman is in accordance with the purpose of education, where both develop each other's potential as a whole. in addition, both of them also emphasize the moral aspect. as stated in UU Sisdiknas No. 20 year 2023 National Education serves to develop kemam[uan] and form the character of a dignified national civilization in order to educate the life of the nation, and also to become a man of faith, devoted to God Almighty , Noble, healthy, knowledgeable, capable, creative, independent and become a responsible and democratic citizen.²⁴

fourth, regarding the education system, as well as others, the results of the analysis of the researcher prove that munurt Fazlur Rahman's education system is relevant. Fazlur Rahman took an example of the dichotomy of the Western education system nationalized by

²² Hoerul an Sori, "Pemikiran Fazlur Rahman Tentang Pendidikan Dan Relevansinya Dengan Dunia Modern," *Atta'dib Jurnal Pendidikan Agama Islam* 2, no. 1 (June 2021): 59–73, <https://doi.org/10.30863/attadib.v2i1.1067>.

²³ "Permendikbud No. 20 Tahun 2018," Database Peraturan | JDIH BPK, accessed July 15, 2026, <http://peraturan.bpk.go.id/Details/138192/permendikbud-no-20-tahun-2018>.

²⁴ "UU No. 20 Tahun 2023," Database Peraturan | JDIH BPK, accessed July 15, 2026, <http://peraturan.bpk.go.id/details/43920/uu-no-20-tahun-2023>.

adding some mapel islam. for the muslim world dichotomous very dangerous. the dichotomy paradigm can threaten the realization of islam in the lives of people, including the division between General Science and religion. such a situation is Fazlur Rahman to trigger ideas of change by integrating science. we can take an example in universities there is already a good intergars of Science in the thesis or dissertation.

fifth, in the case of students Fazlur Rahman Rahman offers a way of elimination through the method of learning the Quran not only understand it, but should be applied even the Quran into a tool to solve the problem. In the Qur'an, there is a general knowledge that is also studied, such as the alternation of day and night. That means through this Quran students can integrate their knowledge. At this time, efforts to achieve this have again been pursued by our current education. for example, there are many Islamic educational institutions whose curriculum does not only contain religious knowledge, but there is general knowledge in it. Students as a result of an education are expected to be personal in accordance with educational goals. with the current condition of students is less successful.

sixth, the next aspect discussed in Fazlur Rahman's thought is Educators. educators according to Fazlur Rahman and saai this is relevant. according to Fazlur rahman, educators are responsible people . between fazlur Rahman's thought and education today, both consider parents to be the first and main educators for students at birth. the protege at that time was still in influence, and the supervisionparents were in charge of carrying out the basics of Education.

seventh in terms of educational facilities is everything that is used in education both covering education personnel, the community and the environment in education. according to the researchers, it is still relevant to education today. so it can be concluded thoroughly that all components of fazlur Rahman's thinking are relevant to education today.

CONCLUSION

Fazlur Rahman's educational thinking is based on a deep understanding of the intellectual treasures of classical Islam which is then used as a foothold to respond to various modern educational problems. According to him, the main goal of Islamic education is to develop human potential holistically in order to be able to take advantage of the life of the world as a whole, with particular emphasis on moral formation as a fundamental responsibility in the educational process. Fazlur Rahman firmly rejects the dualism of the education system that separates religious science and general science, and offers scientific integration through a

critical, analytical approach, as well as learning methods that do not just memorize but also understand and analyze.

Overall, Fazlur Rahman's thought proved relevant to modern Islamic education in Indonesia. The relevance includes all components of education, ranging from basic thinking oriented to problem solving, the notion of education that emphasizes the creation of integrative human beings, the purpose of moral education, an education system that integrates various disciplines, intellectually and spiritually intact learners, educators who are responsible, especially parents, to infrastructure that supports quality improvement. Fazlur Rahman's ideas are in line with national education efforts as stated in the National Education Law which requires the creation of people of faith, piety, noble character, and have a balanced scientific competence to face the challenges of the Times.

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