Fazlur Rahman's Thoughts on Islamic Education Reform and Its Significance for the Education System in Indonesia

Rasalhaque Daffa Taruna*, Eva Dewi, Husaini Nasution

Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia
*Correspondence: ✉ tarunadaffa12@gmail.com
https://doi.org/10.51214/biis.v4i1.1444

ABSTRACT

Islamic education plays a vital role in shaping the personality and civilization of its adherents; however, it is currently grappling with an epistemological and methodological crisis that creates a divide between religious knowledge and general knowledge. Rigid and non-contextual educational approaches further contribute to the stagnation of the Islamic education system. This study adopts a qualitative approach, utilizing a literature review method to gather and analyze both primary and secondary sources related to human freedom from the perspective of Islamic education. A descriptive analytical method is employed both deductively and inductively to achieve a deeper understanding of the topic. The focus of the study is on Fazlur Rahman's ideas concerning the integration of knowledge, curriculum reform, and the transformation of teaching methodologies. Rahman argues for an Islamic education that transcends mere rituals, promoting critical thinking, creativity, and social engagement. He advocates for the integration of *tarbiyah* (moral education) and *ta'lim* (the teaching of knowledge), alongside enhancing teacher capacity and proficiency in foreign languages to expand access to knowledge. Rahman's concepts align well with the principles of the 2013 Curriculum, which emphasizes thematic, integrative, and student-centered learning. This article offers a conceptual framework based on Rahman's insights as a viable solution to the epistemological crisis and serves as a reference for the development of integrative, contextual, and adaptive Islamic education.

ABSTRAK

Pendidikan Islam berperan penting dalam membentuk pribadi dan peradaban umat, namun menghadapi tantangan krisis epistemologis dan metodologis yang memisahkan ilmu agama dan ilmu umum. Pendekatan pendidikan yang kaku dan tidak kontekstual memperparah stagnasi sistem pendidikan Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan untuk mengumpulkan dan menganalisis literatur primer dan sekunder terkait kebebasan manusia dalam perspektif pendidikan Islam Fazlur Rahman. Analisis deskriptif analitik dilakukan secara deduktif dan induktif untuk memperoleh pemahaman mendalam. Studi ini mengkaji gagasan Fazlur Rahman tentang integrasi ilmu, reformasi kurikulum, dan transformasi metode pengajaran. Rahman menekankan pentingnya pendidikan Islam yang tidak hanya ritualistik, tetapi juga mendorong pemikiran kritis, kreativitas, dan keterlibatan sosial. Dia mengusulkan penggabungan *tarbiyah* (pendidikan moral) dan *ta'līm* (pengajaran ilmu), peningkatan kapasitas guru, serta penguasaan bahasa asing untuk memperluas akses keilmuan. Pemikirannya sejalan dengan prinsip Kurikulum 2013 yang mengedepankan pembelajaran tematik, integratif, dan berpusat pada peserta didik. Artikel ini menawarkan kerangka konseptual berdasarkan pemikiran Rahman sebagai solusi krisis epistemologis dan sebagai acuan pengembangan pendidikan Islam yang integratif, kontekstual, dan adaptif.

A. INTRODUCTION

This article examines the modern Islamic education model through the perspective of Fazlur Rahman's thoughts. As is known, Fazlur Rahman is one of the contemporary Islamic thinkers who has made many contributions, especially in the field of educational thought. This study is relevant to convey, considering that the condition of Islamic education is currently facing the challenge of decline. Therefore, Fazlur Rahman's ideas can be used as a conceptual basis, or at least as an alternative reference, in an effort to develop an Islamic education system that is adaptive to the dynamics of the times and is able to compete with other modern education systems.

Islam pays great attention to education because education is seen as a fundamental means of forming a complete and quality human person.[1] Through a good educational process, civilized individuals will be born, who in turn will help build a moral and civilized social life. In this context, education not only functions as a transfer of knowledge but also as a cultural process that continues throughout life to elevate human status and dignity.

Changing times require Islamic education to continue to adapt. However, in reality, the Islamic education system is still faced with various obstacles, both theoretical and practical. One of the fundamental problems that needs to be addressed immediately is methodological and epistemological issues, especially in how to understand and explore the meaning of the Al-Qur'an. Often, the approach to these sacred texts does not pay attention to the historical context, which ultimately causes deviations in meaning and blurs Islamic values.

Fazlur Rahman, as a contemporary Islamic thinker, views the importance of comprehensive reform in the Islamic education system. According to him, education should not be solely directed at spiritual-afterlife aspects exclusively, especially if it is only reactive to Western cultural influences. Islamic education should function as a vehicle for the formation of a complete human being, namely an individual who is able to think critically and creatively and contribute actively to modern society. This holistic approach emphasizes the integration of Islamic values with contemporary knowledge, fostering a sense of responsibility and engagement in societal issues. By encouraging critical thinking and creativity, Rahman believes that Islamic education can empower individuals to address the challenges of modern life while remaining grounded in their faith.[2]

Within this framework, Rahman proposed the need for methodological reform as a first step to rebuilding the intellectual awareness of the people. He encourages transformation of the curriculum structure and teaching system so that they are no longer trapped in the dualism between religious knowledge and general science. The integration of the two is considered important to create a more complete and relevant Islamic education system.

Furthermore, Rahman criticized traditional learning methods that only emphasize memorization and repetition. He advocates a learning approach based on understanding, analysis, and contextualization. This effort requires an Islamic education system that is open to renewal while maintaining basic Islamic values. The educational renewal proposed by Fazlur Rahman is important to study because it offers a solution to the stagnation of traditional learning methods with an emphasis on an approach based on understanding,

---

[1] Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam* (Bandung: PT. Remaja Rosdakarya, 2011), 46.

[2] Arun, Ayuningtias, M. Yunus Abu Bakar, dan Ah Zakki Fuad, "Fazlur Rahman's Concept of Islamic Education and Its Relevance in the Modern Era," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 04 (2023).

analysis, and contextualization, thus allowing the Islamic education system to become more relevant to the challenges of the times without abandoning fundamental Islamic values.

Fazlur Rahman's ideas provide a new direction for Islamic education reform. Through an integrative approach, modernizing systems, and updating methods, Islamic education is expected to be able to form a generation of Muslims who are religious, forward-thinking, and competitive amidst global challenges.

Several previous studies have discussed Fazlur Rahman's thoughts in the context of Islamic education reform. Dwi Nur Istianah Lathifah (2025), in an article entitled "The Relevance of the Concept of Islamic Education Reform, Fazlur Rahman's Perspective with the Context of the Development of the Current Era" examines the relevance of the concept of Islamic education reform according to Fazlur Rahman to the development of the current era.[3] This study highlights the importance of integrating religious knowledge and general knowledge and the need to update Islamic education methodology to face contemporary challenges. Research by Hidayat, Basyir, and Pradesa (2024) in the article "Transforming Islamic Education Methodology in Indonesia: Implementing Fazlur Rahman's Ideas Through a Process-Oriented Approach" discusses the implementation of Fazlur Rahman's ideas through a process-based approach in Islamic education methodology in Indonesia.[4] This study emphasizes the importance of contextual and processual approaches in learning to produce deeper understanding. The research of Yarun, Abu Bakar, and Fuad (2023) in the article "Fazlur Rahman's Concept Of Islamic Education And Its Relevance In The Modern Era" examines the concept of Islamic education according to Fazlur Rahman and its relevance in the modern era.[5] This study highlights the importance of contextual and applicative approaches in Islamic education to answer the challenges of the times. Another study by Sri Wahyuni (2019) in her thesis at UIN Raden Intan Lampung analyzed the renewal of Islamic education according to Fazlur Rahman by emphasizing the integration of religious knowledge and general knowledge.[6] This study highlights the philosophical and historical aspects of Rahman's thinking, as well as its relevance in overcoming the dichotomy of knowledge in the Islamic education system. In addition, an article by Moh Tohed (2019) entitled " *Modernisasi Pendidikan Islam (Telaah Pemikiran Fazlur Rahman)*" discusses the definition of Islamic education according to Rahman which is more technical-operational, emphasizing the importance of intellectual productivity and increasing intellectual standards in Islamic education.[7] Parisaktiana Fathonah's research (2018) in her article in the Journal of Islamic Religious Education discusses the contribution of Fazlur Rahman's educational thinking to the development of Islamic education theory.[8] Fathonah emphasizes the importance of

[3] Dwi Nur Istianah Lathifah, "The Relevance of The Concept of Islamic Education Reform Fazlur Rahman's Perspective with The Context of The Development of The Current Era," *Jurnal Sosial Teknologi* 5, no. 4 (2025).

[4] Ahmad Hidayat, Kunawi Basyir, dan Dedy Pradesa, "Transforming Islamic Education Methodology in Indonesia: Implementing Fazlur Rahman's Ideas Through a Process-Oriented Approach," *Didaktika Religia* 12, no. 2 (2024): 414–445

[5] Arun, Ayuningtias, M. Yunus Abu Bakar, dan Ah Zakki Fuad, "Fazlur Rahman's Concept of Islamic Education and Its Relevance in the Modern Era," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 04 (2023).

[6] S. Sriwahyuni, *Fazlur Rohman dan Pembaharuan Pendidikan Islam* (Disertasi, UIN Raden Intan Lampung, 2019)

[7] Moch. Tohet, "Modernisasi Pendidikan Islam (Telaah Pemikiran Fazlur Rahman)," *EDURELIGIA: Jurnal Pendidikan Agama Islam* 3, no. 1 (2019)

[8] Parisaktiana Fathonah, "Pemikiran Pendidikan Fazlur Rahman dan Kontribusinya terhadap Pengembangan Teori Pendidikan Islam," *Jurnal Pendidikan Agama Islam* 15, no. 1 (2018): 70–87.

integrating religious knowledge and general knowledge to prevent disintegration in education.

Then the research of Prayitno & Qodat in the article entitled "*Konsep Pemikiran Fazlur Rahman tentang Modernisasi Pendidikan Islam dan Relevansinya terhadap Pendidikan Islam di Indonesia*".[9] This study highlights Rahman's ideas on the modernization of Islamic education as a response to the stagnation and backwardness of Muslims. The main focus lies on Rahman's criticism of the goals of education that are not focused, the existence of educational dichotomy, the low quality of students and educators, and the limitations of Islamic literature in educational institutions. Research by Oktaria et al. in the article "*Relevansi Pemikiran Fazlur Rahman terhadap Nilai-Nilai Pendidikan Islam dalam Kurikulum Merdeka*".[10] This study examines the relevance of Rahman's thoughts to the implementation of the Independent Curriculum in Indonesia, emphasizing the integration of science and religion, education as a dynamic process, contextualization, and the development of critical and creative thinking skills. Research by Rohman & Muafatun in the article "*Modernisasi Pendidikan Islam (Sebuah Studi Analisis Model Pendidikan Islam Perspektif Fadzlur Rahman)*" This study discusses Rahman's education model, which emphasizes contextual understanding of the Qur'an and Hadith, the application of the double movement method, and the integration of traditional and secular education systems.[11] The last research from Fathorrahman et al. (2023) in the article "*Modernisasi Pendidikan Islam dan Relevensinya terhadap Pendidikan Islam di Indonesia (Telaah Pemikiran Fazlur Rahman)*".[12] This study highlights Rahman's efforts to overcome the problems of Islamic education through the integration of knowledge, improving the quality of educators and students, and developing an education system that is adaptive to changes in the times.

This paper differs from previous studies because it specifically focuses on the significance of Fazlur Rahman's thoughts in the context of the Islamic education system in Indonesia. Unlike studies that are more conceptual and philosophical, this study examines in depth how Fazlur Rahman's ideas on Islamic education reform can be implemented in national education policies and practices, including within the framework of the Merdeka Curriculum.

In addition, this paper integrates theory and practice by providing concrete recommendations that are relevant to addressing the problem of the dichotomy of science and stagnation of learning methodology in Indonesia. The hermeneutic approach used also allows for in-depth interpretation of Fazlur Rahman's thoughts, resulting in a more applicable and contextual study compared to previous studies that tend to be general and theoretical.

In addition, this paper specifically pays attention to the current state of Islamic education in Indonesia by pointing out real problems such as low intellectual standards and the lack of

---

[9] Hadi Prayitno dan Aminul Qodat, "Konsep Pemikiran Fazlur Rahman tentang Modernisasi Pendidikan Islam dan Relevansinya terhadap Pendidikan Islam di Indonesia," *Al-Fikri: Jurnal Studi dan Penelitian Pendidikan Islam* 2, no. 2 (2019): 30–43.

[10] Ira Oktaria, Alwizar Alwizar, dan Djeprin Ehulawa, "Relevansi Pemikiran Fazlur Rahman terhadap Nilai-Nilai Pendidikan Islam dalam Kurikulum Merdeka," *Al-Fikri: Jurnal Studi dan Penelitian Pendidikan Islam* 8, no. 1: 31–46.

[11] Moh Mujibur Rohman dan Siti Muafatun, "Modernisasi Pendidikan Islam (Sebuah Studi Analisis Model Pendidikan Islam Perspektif Fadzlur Rahman)," *Akademika: Jurnal Keagamaan dan Pendidikan* 18, no. 2 (2022): 109–124.

[12] Fathorrahman, Ervina Zulfa, dan Joko Andi Koiruman, "Modernisasi Pendidikan Islam dan Relevensinya terhadap Pendidikan Islam di Indonesia (Telaah Pemikiran Fazlur Rahman)," *Reflektika* 17, no. 2 (2022): 431–460.

integration between religious and general knowledge. These two problems have not been widely discussed in previous studies. Therefore, this work helps to provide a new perspective that is more relevant and useful for updating Islamic education in Indonesia. Thus, the purpose of this article is to investigate Fazlur Rahman's opinion on Islamic education reform and evaluate how it impacts the Islamic education system in Indonesia, especially in terms of the Merdeka Curriculum policy.

B. METHODS

In this study, the researcher used a qualitative approach. The qualitative approach, associated with interpretive epistemology, is usually used for data collection and analysis that relies on understanding, with an emphasis on the meanings contained therein or behind the observed realities.[13] This type of research is library research, so it requires literature that is relevant to the theme of human freedom in creativity from the perspective of Islamic education. To facilitate the collection of data, facts, and information related to the problems studied, the author uses the library study method, namely by collecting various written sources from various materials available in the library. The goal is to obtain a strong theoretical basis. These materials include scientific journals, relevant books, magazines, manuscripts, historical records, newspapers, online sources, and other references that support the research topic.

The data sources used in this study are divided into two groups. The first is primary data sources, which include books that directly discuss the research topic, especially those containing Fazlur Rahman's thoughts, such as the books "*Islam dan Modernitas: Tentang Transformasi Intelektual*" and " *Gelombang Perubahan Dalam Islam: Studi Tentang Fundamentalisme Islam.*" The second category is secondary data sources, which consist of additional literature and comparative literature relevant to the research topic. In qualitative research, data analysis is interactive and occurs cyclically through overlapping processes. Depending on the previous analysis strategy and the data that has been obtained, the analysis techniques used can be adjusted. Although the steps of analysis are generally the same for all studies, there are several ways to do it depending on the context and focus of the study.

The analytical descriptive method was used to analyze the data collected in this study. This includes describing, interpreting, and classifying the data, as well as comparing the phenomena to the problem being studied. Two ways of thinking were used to conduct this analysis. The first is deductive, which takes general principles or knowledge and then applies them to specific cases to reach conclusions. The second is inductive, which takes concrete and specific facts and then combines them into generalizations or general conclusions.

C. RESULTS AND DISCUSSION
1. Basic Concepts of Islamic Education: Goals and Characteristics

The word /education/ comes from the word *"educe",* which means member of improvement and development. However, in a narrow sense, education means the act or process of acquiring knowledge. Meanwhile, in Greek, education is called *"paedagogos",* which means child guide, and in Roman, *"educare"* which means bringing out (something that is inside), and in Dutch "*opvoeden*" which means raising or maturing, and "*voden*" which means

---

[13] Hamid Patilima, "Metode Penelitian Kualitatif (Edisi Revisi)," Bandung: Penerbit Alfabeta, 2011.

feeding. According to the Islamic perspective, educational science consists of concepts, ideas, values, and educational standards that are taken, understood, and analyzed from the main sources of Islamic religious teachings (the Qur'an and Hadith). This perspective is philosophical in nature and produces a science known as the philosophy of Islamic education.[14]

The term /education/ means guidance or assistance given intentionally to students by adults to help them grow up. In subsequent developments, education means the efforts of a person or group of people to improve the quality of life and livelihood (mental) or become mature. So, education means all efforts of adults in interaction with children to help them develop physically and mentally towards maturity.[15]

Specifically, the term /tarbiyah al-islāmiyah/ refers to the process of maintenance, development, and guidance. The term /ta'līm/ is often used in Islamic language to describe teaching. Yusuf Faisal said that the words /tarbiyah/ and /ta'līm/ come from the word /rabba/ which means to nurture, raise, and educate, respectively. In addition, there is the term /ta'dīb/, which comes from the word /adab/ which means 'arrangement'. However, according to Fuad 'Abd al-Bāqy in his book "Al-Mu'jam Al-Mufahras Li Alfaẓ Al-Qur'ān Al-Karīm" the word "tarbiyah," with various words allied to it, is repeated 872 times in the Qur'an. According to al-Raghib al-Ashfahany, this word was originally used in the meaning "insya' al-sya'ihalan fa halun ila hadad al-tamam."[16]

Islamic education is the science of education based on Islam. Islam is a religion brought by the Prophet Muhammad and contains various teachings about human life that are based on the Koran, hadith, and reason. Therefore, Islamic education is an educational science that is based on the Al-Qur'an, hadith, and reason, respectively. So making and writing theories in Islamic education is not much different from making and writing theories in Fiqh.[17]

The reasons for the importance of the existence of Islamic education include the following: (1) Education is an effort to shape human personality, which requires a long process and cannot produce instant change. Therefore, this formation process requires careful planning based on appropriate thoughts, views, or theories. This aims to avoid mistakes or failures in educating students. (2) Islamic education, which originates from the values of Islamic teachings, must be able to instill and form a lifestyle based on these values. Apart from that, Islamic education must also be able to develop students' intellectual abilities in line with the underlying Islamic values. This process is an educational effort that pedagogically aims to guide children towards maturity, which will provide benefits for their future lives.[18]

In general, the aim of Islamic education is to lead Muslims to achieve their life goals, namely to make humans aware as creatures created by Allah so that they can grow and develop into individuals with noble character and always worship Him. Furthermore, Abudin Nata explained that the objectives of Islamic education include several things: (1) Guiding humans to be able to carry out their role as caliphs on earth as well as possible, namely

---

[14] Fatah Yasin, Dimensi-dimensi Pendidikan Islam (UIN-Malang Press, 2008), 3.

[15] Ramayulis, Filsafat pendidikan: telaah sistem pendidikan dan pemikiran para tokohnya (Jakarat: Kalam mulia,2009), 83.

[16] Irsjad Djuwaeli, Pembaharuan Kembali Pendidikan Islam (Ciputat: Karsa Utama Mandiri dan PB Mathala'ul Anwar, 1998), 3.

[17] Ahmad Tafsir, Ilmu pendidikan Islam (Bandung : PT Remaja Rosdakarya, 2013), 18.

[18] M. Arifin, Ilmu Pendidikan Islam (Jakarta : PT Bumi Aksara, 2008), 9.

carrying out their duties to prosper and manage the earth according to Allah's will. (2) Directing people so that every implementation of their caliphate duties is carried out as a form of worship to Allah, so that these duties become easy to carry out. (3) Instilling noble morals so that people do not abuse their caliphate responsibilities. (4) Developing the potential of the mind, soul, and body so that humans have knowledge, morals, and skills that are useful in carrying out their duties as servants and caliphs of Allah. (5) Guiding people to achieve happiness in life, both in this world and in the afterlife.[19]

The Qur'an recognizes the goals of Islamic education in several verses. The first goal is to grow and develop devotion to Allah SWT as the word of Allah SWT QS. Ali-Imran verse 102.The aim of Islamic education is to facilitate an attitude and spirit that always worships Allah, as He says in QS. Az-Zariyat verse 56. Then, the aim of Islamic education is to develop and cultivate morals as the Word of Allah, as His words in the QS. Al-Ahzab verse 33. Thus, the aim of Islamic education is to raise human awareness so that they become human beings with noble character and worship only Allah SWR as an embodiment of the task of being caliph on earth in order to achieve happiness in this world and the hereafter.[20]

Furthermore, the characteristics of Islamic education can be viewed from two main sides. First, fundamental aspects that form the basis and objectives of education, which also differentiate it from non-Islamic education systems. Second, the main content of Islamic education is the main substance to be developed in the curriculum. The characteristics of Islamic education include. First, emphasizing the importance of seeking, mastering, and developing knowledge based on the intention of worshiping Allah, Second, prioritize moral values, recognition of an individual's potential and ability to develop into a complete person, and an experiential process in seeking knowledge that is based on responsibility to God and fellow humans.[21]

However, the noble values, goals, and nature of Islamic education are apparently not enough to solve the problems faced by Muslims in the modern era. Therefore, the epistemology of Islamic education must be adapted to current developments.

2. Fazlur Rahman's Thought on Islamic Educational Reform and Its Significance for the Education System in Indonesia

One way to address the long-term challenges faced by Muslim societies is by implementing a strategy that integrates key Islamic ideas. This strategy involves two interrelated components: first, shaping students' understanding of the significance of Islamic values for both personal and societal life; second, incorporating these values into higher levels of academic study. In this context, Fazlur Rahman initiated three major educational reforms:

---

[19] Abuddin Nata, Filsafat Pendidikan Islam, cet 1, (Jakarta: Logos Wacana Ilmu, 1997), 53-55.

[20] Ada 5 (lima) asas pendidikan Islam yang banyak diuraikan dalam al-Qur'an, yaitu: a) Asas pendidikan tauhid; b) Asas Pendidikan akhalaq kepada orang tua dan masyarakat; c) Asas pendidikan amar ma'ruf nahi munkar; d) Asas pendidikan kesabaran dan ketabahan; e) Azas Pendidikan sosial kemasyarakatan (tidak boleh sombong). Munardji, Ilmu Pendidikan Islam (Jakarta, PT Bina Ilmu, 2004), 48

[21] Saihu, "Pendidikan Sosial yang Terkandung dalam Surat At-Taubah Ayat 71-72", Edukasi Islami: Jurnal Pendidikan Islam, VOL: 09. No: 01 (2020): 127-148.

the Islamization of modern secular education, the simplification of traditional educational syllabi, and the integration of various fields of knowledge.22

According to Fazlur Rahman, the goals of education include: (1) Developing individuals so that all knowledge acquired becomes an integral part of a creative personality. (2) Saving human beings from themselves, by themselves, and for themselves—education serves as the best provision for personal development. (3) Producing scholars who integrate both religious and modern sciences, characterized by critical and creative thinking.23

Apart from that, Fazlur Rahman stated that the aim of Islamic education is to instill value commitments through tarbiyah (moral education) and ta'lim (teaching). "National education aims to develop the potential of students to become human beings who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, and independent, and become democratic and responsible citizens," said the National Education System Law Number 20 of 2003. According to Fazlur Rahman, this description is also in line with the goals of Islamic education.

Education essentially plays a role in forming individuals who have insight into faith and piety (*imtaq*) and develop in a balanced way in affective, cognitive, and psychomotor aspects. One step to achieve this goal is through the delivery of religious and general knowledge material. Apart from that, education also aims to form people who think creatively and critically. In order to foster a critical attitude, the learning process should focus on the students. This is important because every student has differences in terms of interests, abilities, enjoyment, experiences, and learning styles. Therefore, learning activities should position students as active subjects who are given space to develop their potential and talents to the maximum. To hone critical thinking skills, students need to be equipped with the ability to analyze knowledge in depth. This critical knowledge is believed to be able to become a driving force that liberates humans from injustice and various social problems.

The existence of a dichotomy, which causes a split personality, causes students to currently experience significant difficulties in terms of education. However, for Rahman, knowledge is basically one because it comes from Allah SWT (Rahman). To overcome this, Rahman offers a historical, critical, and holistic approach to explaining the material.

In accordance with the 2013 Curriculum, material is provided historically, critically, and holistically. Integrated thematic learning is carried out using integrated learning principles. Integrated learning uses themes as a unifying learning activity that combines several subjects at once in one face-to-face meeting, which provides a meaningful learning experience for students. Integrated learning uses themes as a unifying learning activity that combines several subjects at once to provide meaningful experiences for students.24

Integrated thematic learning in the 2013 Curriculum for SD/MI level is one of the strategic efforts taken by the government to improve the quality of students while preventing

---

[22] Muhammad Rafiq Kurniawan, "Islamic Education Reform: A Critical Study of the Renewal of Fazlur Rahman's Thought," *Tsaqofah: Jurnal Pendidikan Islam*, Vol. 9 No. 1 (2024): 94–133. https://doi.org/10.58883/tsaqofah.v9i1.89.

[23] Almahfuz, Munzir Hitami, dan Abu Anwar, "The Double Poles Methodology of Islamic Studies Fazlur Rahman," *Edureligia: Jurnal Pendidikan Agama Islam*, Vol. 5 No. 2 (2022): 1–15. https://doi.org/10.33650/edureligia.v5i2.2527.

[24] Kementerian Pendidikan dan Kebudayaan Republik Indonesia, *Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 37 Tahun 2018 tentang Implementasi Kurikulum Tahun 2013 pada Pendidikan Dasar dan Pendidikan Menengah*, Jakarta: Kemendikbud, 2018, hlm. 5-7.

split personalities, as stated by Fazlur Rahman. The implementation of thematic learning begins with the teacher selecting or developing a theme that is tailored to the students' learning needs.

When compared with conventional learning models, the thematic approach shows a stronger emphasis on themes as a link between subjects. This approach focuses more on the meaning of learning and the relationship between concepts in various subjects. Active involvement of students is a top priority, where learning is designed to provide direct experience and avoid rigid separation between one subject and another. To implement thematic learning effectively, educators are needed who not only master their scientific field but are also able to think critically and comprehensively.25

In the Islamic view, an educator is a figure who bears responsibility for the overall growth and development of students, including affective, cognitive, and psychomotor aspects. However, according to Rahman, truly qualified educators are still very difficult to find in various educational institutions. To answer the problem of the scarcity of teaching staff, Rahman proposed several ideas in the field of education, including: (1) Recruiting and coaching students who have superior talent and are highly committed to the Islamic field. (2) Improving the quality of intelligent madrasa graduates or appointing Western-trained doctors as professors for Arabic, Persian, and Islamic history courses. (3) Sending prospective educators to receive training at Islamic study centers abroad, especially in Western countries- as Rahman once did when he served as director of the Islamic Research Center in Pakistan. (4) Training madrasa graduates who have mastered Arabic in modern research, as well as attracting graduates from the fields of philosophy and social sciences to study Arabic and classical Islamic scientific disciplines. (5) Encourage educators to be able to produce Islamic works that are creative and oriented towards clear goals.

In line with the opinion of Fazlur Rahman, Law No. 14 of 2005 defines teachers as professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in formal education, basic education, and secondary education. Based on this definition, it can be concluded that teachers have the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education.

An educator not only provides knowledge but also provides morality, values, and ethics. As a spirit murabbi, educators are also responsible for providing guidance and training both in the classroom and outside the classroom. Educators must be willing to listen to students' problems and offer various options for solving them. Educators must also help students develop their talents and interests. Educators must also carry out assessments and evaluations to determine their students' progress. As a result, a teacher must have pedagogical, social, personality, professional, and leadership skills. Based on this explanation, we can say that educators are responsible for student development, both cognitive and affective, and psychomotor.

According to Fazlur Rahman, the book "Islamic Education Science" by Muhammad Muntahibun Nafis explains that educators in Islamic education are essentially people who are

---

25 Darti, *"Peningkatan Kemampuan Berpikir Kritis pada Pembelajaran Tematik Terpadu Menggunakan Model Problem Based Learning (PBL) Kelas V MIN 6 Kota Padang,"* Jurnal Pendidikan Tambusai 7, no. 1 (2023): 2889–2895, https://doi.org/10.31004/jptam.v7i1.6182.

responsible for student development by maximizing all students' potential and tendencies, both in the affective, cognitive, and psychomotor domains, so that they can learn well.

Fazlur Rahman stated that teachers with these criteria are not often found in the field because in practice we often find educators who do not have the specified competencies and qualifications. Because of this, the government made laws regarding teachers and lecturers. One example is Article 34, Paragraph 1 of Law No. 14 of 2005 concerning Teachers and Lecturers, which states that "The government and regional governments are obliged to foster and develop the academic qualifications and competencies of teachers in educational units organized by the government, regional governments, and/or the community."

Certification is the government's effort to improve academic competence and teacher qualifications. Certification is the process of granting certificates to teachers who meet certain requirements. Because our country is quite behind in this regard, educators are also encouraged to write various types of writing and publish journals.

In addition, scholarships provide opportunities for outstanding educators or prospective educators to continue their education. In terms of training, educators are allowed to take part in various seminars and training, such as the 2013 curriculum training. Therefore, Fazlur Rahman's efforts to improve the quality of educators are related to government efforts. Rahman's efforts can be used as a model that can be implemented by the Indonesian government to more comprehensively improve the quality of educators.

The 2013 curriculum changes the focus of learning towards students rather than teachers. This does not mean that teachers have no role. Students and teachers have an active role in making learning fun because teachers are responsible for organizing the learning process in the classroom. Teachers can present material through discussion, question and answer, and other methods. In fact, there are dozens of methods that can be used. The 2013 curriculum also changes the learning process from exploration, elaboration, and confirmation (EEK) to observing, asking, trying, reasoning, and presenting (5M). Here, Fazlur Rahman's two-movement method is comparable to the method used in the 2013 curriculum.

In Indonesia, education is offered in English and Arabic, and library literature is provided in both languages. These two languages are very important for non-formal educational institutions to offer foreign language learning to improve students' language skills. Even Islamic boarding schools, which are Islamic educational institutions, have concentrated heavily on the study of these two languages. Books that use English and Arabic in formal education can be found at the lowest levels, namely PAUD and kindergarten, and continue to be available up to university. Therefore, Fazlur Rahman's thoughts about educational facilities are related to educational facilities in Indonesia, which still show deficiencies, so additional ones are needed.

Conducting a relationship between Fazlur Rahman's thoughts and the state of Islamic education in Indonesia, especially in the context of the Independent Curriculum, is the purpose of this article. By using this method, the article provides a new perspective that can help understand how the integration of religious knowledge and general knowledge can be realized in a more harmonious and relevant way to current problems. However, the results of this study encourage policymakers, educators, and curriculum developers to consider a more inclusive and comprehensive approach to Islamic education. By applying these principles, it is hoped that the learning atmosphere will not only help students understand religion better but also help them learn to think critically, creatively and have a mature personality attitude. In

addition, this article opens the door for further research that will explore Fazlur Rahman's ideas in the context of education in Indonesia.

D. CONCLUSION

Fazlur Rahman's perspectives on the reform of Islamic education represent a significant contribution to the discourse surrounding contemporary educational challenges. He underscored the necessity for methodological reform, the integration of religious knowledge with general scientific principles, and the transformation of the curriculum to foster the development of critical, creative, and responsible Muslim individuals. Additionally, Rahman highlighted the strategic role of educators as catalysts for change. His thoughts are particularly pertinent to educational reform initiatives in Indonesia, especially concerning the implementation of the 2013 Curriculum, which prioritizes active and thematic learning. Consequently, Rahman's ideas can be utilized as a conceptual framework for designing an Islamic education system that effectively integrates values, knowledge, and skills, thereby producing a generation of Muslims who are both spiritually and intellectually adept.

Notably, this research acknowledges its limitations, as it predominantly concentrates on the theoretical dimensions of Rahman's views on Islamic education reform without delving into empirical studies regarding the application of these concepts in practice. Moreover, the reliance on predominantly secondary literature indicates a need for further field studies to enhance the robustness and applicability of the findings. For future research endeavors, it is advisable to undertake more comprehensive and holistic studies that reconcile theoretical insights with educational practices across diverse contexts and levels. Empirical investigations assessing the effectiveness of implementing Rahman's educational principles within modern educational frameworks are essential, as is the development of learning models that harmoniously combine Islamic values with general knowledge. Furthermore, employing an interdisciplinary approach that incorporates educational technology in conjunction with Fazlur Rahman's ideas may serve as a strategic advancement toward revitalizing Islamic education, rendering it more adaptable and relevant to contemporary societal needs.

References

Abuddin Nata. *Filsafat Pendidikan Islam*. Cet. 1. Jakarta: Logos Wacana Ilmu, 1997. Google

Ahmad Tafsir. *Ilmu Pendidikan Dalam Perspektif Islam*. Bandung: PT Remaja Rosdakarya, 2011. Google

———. *Ilmu Pendidikan Islam*. Bandung: PT Remaja Rosdakarya, 2013. Google

Almahfuz, Munzir Hitami, dan Abu Anwar. "The Double Poles Methodology of Islamic Studies Fazlur Rahman." *Edureligia: Jurnal Pendidikan Agama Islam* 5, no. 2 (2022): 1–15. https://doi.org/10.33650/edureligia.v5i2.2527.

Darti. "Peningkatan Kemampuan Berpikir Kritis pada Pembelajaran Tematik Terpadu Menggunakan Model Problem Based Learning (PBL) Kelas V MIN 6 Kota Padang." *Jurnal Pendidikan Tambusai* 7, no. 1 (2023): 2889–2895. https://doi.org/10.31004/jptam.v7i1.6182.

Fathorrahman, Fathorrahman, Ervina Zulfa, dan Joko Andi Koiruman. "Modernisasi Pendidikan Islam Dan Relevansinya Terhadap Pendidikan Islam di Indonesia (Telaah

Pemikiran Fazlur Rahman)." *Reflektika* 17, no. 2 (2022): 431–460. https://doi.org/10.28944/reflektika.v17i2.1000

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

Hamid Patilima. *Metode Penelitian Kualitatif*. Edisi Revisi. Bandung: Penerbit Alfabeta, 2011. Google

Hidayat, Ahmad, Kunawi Basyir, dan Dedy Pradesa. "Transforming Islamic Education Methodology in Indonesia: Implementing Fazlur Rahman's Ideas Through a Process-Oriented Approach." *Didaktika Religia* 12, no. 2 (2024): 414–445. https://doi.org/10.30762/didaktika.v12i2.3513

Irsjad Djuwaeli. *Pembaharuan Kembali Pendidikan Islam*. Ciputat: Karsa Utama Mandiri dan PB Mathala'ul Anwar, 1998. Google

Kementerian Pendidikan dan Kebudayaan Republik Indonesia. *Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 37 Tahun 2018 tentang Implementasi Kurikulum Tahun 2013 pada Pendidikan Dasar dan Pendidikan Menengah*. Jakarta: Kemendikbud, 2018. Google

Lathifah, Dwi Nur Istianah. "The Relevance of The Concept of Islamic Education Reform Fazlur Rahman's Perspective with The Context of The Development of The Current Era." *Jurnal Sosial Teknologi* 5, no. 4 (2025): 840–851. https://doi.org/10.59188/jurnalsostech.v5i4.32090

M. Arifin. *Ilmu Pendidikan Islam*. Jakarta: PT Bumi Aksara, 2008. Google

Munardji. *Ilmu Pendidikan Islam*. Jakarta: PT Bina Ilmu, 2004. Google

Muhammad Rafiq Kurniawan. "Islamic Education Reform: A Critical Study of the Renewal of Fazlur Rahman's Thought." *Tsaqofah: Jurnal Pendidikan Islam* 9, no. 1 (2024): 94–133. https://doi.org/10.58883/tsaqofah.v9i1.89.

Oktaria, Ira, Alwizar Alwizar, dan Djeprin Ehulawa. "Relevansi Pemikiran Fazlur Rahman terhadap Nilai-Nilai Pendidikan Islam dalam Kurikulum Merdeka." *Al-Fikri: Jurnal Studi dan Penelitian Pendidikan Islam* 8, no. 1: 31–46. https://doi.org/10.30659/jspi.8.1.31-46

Prayitno, Hadi, dan Aminul Qodat. "Konsep pemikiran fazlur rahman tentang modernisasi pendidikan islam dan relevansinya terhadap pendidikan islam di indonesia." *Al-Fikri: Jurnal Studi dan Penelitian Pendidikan Islam* 2, no. 2 (2019): 30–43. https://doi.org/10.30659/jspi.v2i2.5150

Rahman, Fazlur. *Gelombang Perubahan Dalam Islam: Studi Tentang Fundamentalisme Islam*. Terj. Aam Fahmia. Jakarta: RajaGrafindo Persada, 2000. Google

———. *Islam dan Modernitas: Tentang Transformasi Intelektual*. Terj. Ahsin Muhammad. Bandung: Pustaka, 1985. Google

Ramayulis. *Filsafat Pendidikan: Telaah Sistem Pendidikan dan Pemikiran Para Tokohnya*. Jakarta: Kalam Mulia, 2009. Google

Rohman, Moh Mujibur, dan Siti Muafatun. "Modernisasi Pendidikan Islam (Sebuah Studi Analisis Model Pendidikan Islam Perspektif Fadzlur Rahman)." *Akademika: Jurnal Keagamaan dan Pendidikan* 18, no. 2 (2022): 109–124. https://doi.org/10.56633/jkp.v18i2.397

Saihu. "Pendidikan Sosial yang Terkandung dalam Surat At-Taubah Ayat 71-72." *Edukasi Islami: Jurnal Pendidikan Islam* 9, no. 1 (2020): 127–148. https://doi.org/10.30868/ei.v9i01.703

Sri Wahyuni, S. *Fazlur Rohman dan Pembaharuan Pendidikan Islam*. Skripsi. UIN Raden Intan Lampung, 2019. Google

Tohet, Moch. "Modernisasi Pendidikan Islam (Telaah Pemikiran Fazlur Rahman)." *Edureligia: Jurnal Pendidikan Agama Islam* 3, no. 1 (2019): 7–16. https://doi.org/10.29062/jie.v4i1.109

Yarun, Ayuningtias, M. Yunus Abu Bakar, dan Ah Zakki Fuad. "Fazlur Rahman's Concept Of Islamic Education And Its Relevance In The Modern Era." *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 4 (2023). https://doi.org/10.30868/ei.v12i04.5107

Yasin, Fatah. *Dimensi-dimensi Pendidikan Islam*. Malang: UIN-Malang Press, 2008. Google

Yurniawan, Muhammad Rafiq. "Islamic Education Reform: A Critical Study of the Renewal of Fazlur Rahman's Thought." *Tsaqofah: Jurnal Pendidikan Islam* 9, no. 1 (2024): 94–133. https://doi.org/10.58883/tsaqofah.v9i1.89.