

**Research Article**

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Received: 13 February 2023 / Accepted: 19 March 2023 / Published: 28 April 2023

The Philosophy of Religious-Rational Education: From Modernism to Islamism**Fahri Hidayat**

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email: fahrihidayat@uinsaizu.ac.id**DOI:** <https://doi.org/10.24090/isj.v3i1.8461>**Abstract**

This article examines the latest developments in educational philosophy in Islamic educational institutions. The method used in this article was qualitative with a phenomenological approach. This article concludes that the philosophy of religious-rational education, one of the main variants in Islamic educational institutions, has a new variant after the reformation. In the previous period, educational philosophy was dominated by the variant of modernism. Then, the emergence of integrated Islamic schools initiated the growth of Islamism, which was rooted in the political-Islamic religious ideology. This variant is reflected in the curriculum, which integrates general knowledge and religion with a religious spirit that emphasizes the Islamization of politics

Keyword: educational philosophy; religious-rational; islamism**INTRODUCTION**

The study of the Islamic education philosophy develops quite rapidly in Indonesia, especially after the reform era. Because of the post-reformation phenomena, the growth of Islamic educational institutions is quite rapid compared to the period before the New Order. In this context, Ridla's theory is widely used as a theoretical guide to mapping the developing Islamic educational ideologies in schools (Hidayat, 2019), boarding schools (Rodli dkk, 2015), and other non-formal educational institutions.

Ridla's theory should have developed because of adjusting the society's dynamics. The philosophy of Islamic education has experienced variant developments, even though its philosophical roots are still the same. The development of this new variant cannot be separated from developments that occur in the socio-religious realm, including the

emergence of the new *santri* (student of Islamic boarding school) phenomenon in post-reform.

Thus, theoretically, M. Jawwad Ridla's classification results in an academic problem that must be studied, and that theory must be applied in the reality of Islamic education, which is factually also developing. There is a gap between the ideological theory of Islamic education which has been interpreted singly, and the empirical facts that show ideological variations in the practice of Islamic education, especially in the institutional context.

Geertz divides the *santri* variant into two broad categories, namely conservative and modernist, and it is represented by the two largest religious mass organizations (ormas) in Indonesia, *Nahdlatul Ulama* (NU) and *Muhammadiyah* (Geertz, 1976). After the reformation, Ahmad Najib Burhani stated that the term "*santri*" had expanded (Burhani, 2017).

As'ad Said Ali called this phenomenon political liberalization (Ali, 2015). Yudi Latif (2007) called it "development (*penghijauan*)" of the elite. The new *santri* phenomenon manifests in social communities such as Salafi, Tarbiyah, and Hijrah. According to Burhani, one characteristic of new *santri* is the influence of religious thoughts abroad (Burhani, 2017). The new *santri* phenomenon has penetrated Islamic educational institutions, both formal and non-formal. It happens because every religious ideology requires educational instruments to disseminate it to the public, socialize, and gain new followers. According to Suyatno, the emergence of new Islamic schools was a response to dissatisfaction with the national education system (Suyatno, 2013).

From this background, this article will analyze the curriculum of the Integrated Islamic School (*Sekolah Islam Terpadu*) by taking a sample of schools affiliated with the Integrated Islamic School Network (JSIT) in Purwokerto City.

METHOD

The method of this article was qualitative with a phenomenological approach. The phenomenological approach was used to analyze how to interpret the concept of education, educational goals, and the ideal educational curriculum of the research object. The research object in this article was an Islamic school in Purwokerto City affiliated with the Integrated Islamic School Network (JSIT). The name of the school was not published due to ethical considerations.

RESULT AND DISCUSSION

There are several indicators of the philosophy of religious-rational education in M. Jawwad Ridla's theory. First, the meaning of knowledge in the Al-Qur'an and Hadith has the scope of religious and general knowledge. Second, it integrates philosophical rationality and religious dogma in interpreting science. Third, all knowledge is obtained by humans through *muktasabah*/effort with the intermediary of sense. Fourth, the source

of thought aside from the main Islamic text sources, also from Greek philosophy. Fifth, from a thinking point of view, aside from using speculative-rationalistic thinking, it also uses speculative-intuitive thinking (Siregar, 2015).

These indicators had previously been actualized in Islamic schools in Purwokerto, such as schools under *Muhammadiyah*. In general, the philosophy of education in Islamic educational institutions under *Muhammadiyah* is religious-rational with a modernist style. The modernism of *Muhammadiyah* education can be seen by integrating general knowledge from the Ministry of National Education and religious sciences developed by *Muhammadiyah*. The orientation of *Muhammadiyah*'s educational modernism is balancing science and technology (IPTEK) and faith and piety (IMTAK). It also considered that religious knowledge is inadequate without general knowledge. The orientation of this merger is modernism, namely the orientation to advance Islamic education, science, and technology.

In the Integrated Islamic School context, the main focus on integrating general knowledge and religion in education is not limited to balancing general science and religion. However, it is rooted in the meaning that Islam is a *syumul*, complete religion that covers all dimensions of life, including education. Then, it should be formulated based on an Islamic perspective. The Integrated Islamic School in Purwokerto displays a religious-rational philosophy with Islamism. It is different from the religious-rational philosophy in *Muhammadiyah* schools.

According to Yudi Latif, the birth of reform will present a new era, including in the education field in Indonesia (Latif, 2007). Religiously, the Integrated Islamic schools included in JSIT are influenced by the ideology of the Muslim Brotherhood (*Ikhwanul Muslimin*) founded by Hasan Al Banna.

Noorhaidi Hasan stated that the development of integrated Islamic schools in Indonesia, especially those under the Integrated Islamic School Network (JSIT), is correlated to the global ideological context of the Muslim Brotherhood (Hasan, 2012). The religious-rational philosophy of the variant of Islamism in integrated Islamic schools can be described through educational objectives, which are derivatives of the ten *muwāshafāt* taught by Hasan Al Banna. The ten *muwāshafāt* are *salimul aqidah* (having the right creed), *shahihul 'ibadah* (having the correct procedure for worship), *matinul khuluq* (having a strong personality), *qowiyyul jismi* (having a strong body), *mutsaqoful fikri* (having good intellectual abilities), *mujahadatun li nafsi* (having self-control), *harisun 'ala waqtihi* (able to manage time), *qadirun 'ala kasbi* (able to work hard), and *nafi'un li ghairihi* (useful for others) (Yunita, 2019).

The ten *muwafafat* are not written explicitly in the vision and mission formulation, but those become official references in the JSIT guidebook and become slogans that attach to school walls. The ten *muwāshafāt* became the slogan used in schools.

The philosophy of religious-rational education of the Islamism variant in Integrated Islamic schools can also be seen from the curriculum construction. It combines general knowledge and religion with an emphasis on the religious spirit, giving an Islamic-political nuance. Five integrated principles are implemented in developing the Islamic education curriculum in integrated Islamic schools. These five principles are based on scientific concept guidelines formulated by the JSIT team. The first concept of integration is in the field of science. The scientific concept of Integrated Islamic School collaborates general sciences with religious sciences. This concept is rooted in criticism of secularism that emerged from the West and grew in the minds of the Islamic world. The integration concept of this knowledge is the nature of true knowledge in Islamic education as formulated from the values of the Qur'an and the hadith from the Prophet.

The second concept of integration implemented in integrated Islamic schools is the integration of the spiritual, physical, and intellectual. The third integration is the integration of learning materials. In this section, although general learning materials follow the Ministry of National Education curriculum, in developing their learning, they add an Islamic perspective that is relevant to each learning material taught in class. The fourth concept of integration is integration between cognitive, affective, and psychomotor. It is an application of the concept of faith which combines these three things, namely *ikrar bi al-lisan* (cognitive), *tashdiq bil qalb* (affective), and *al-'amal bil jawarih* (psychomotor). The fifth concept of integration in an integrated Islamic school is integration between school, family, and community.

In Ridla's classification, the educational philosophy that is actualized in integrated Islamic schools is religious-rational (*ad-dīnī al-'aqlānī*) with all the above indicators. However, the tendency to integrate education as part of the *syumul* of Islam creates a distinctive pattern called a variant of Islamism because of its political nuances.

The tendency to present Islam as a system, symbol, and collective identity to shape social dynamics is a trend that emerged massively after the reform era (Hasan, 2009). Variants of Islamism in educational goals and curriculum can also be seen in the learning process. The paradigm of knowledge integration built at Integrated Islamic School, as conceptualized by the JSIT curriculum team, is based on the *syumuliyah al-Islam* concept. The concept of *syumuliyah al-Islam* is the belief that Islam has perfection in governing all dimensions of life. The teacher's intensity with students is getting closer through learning with halaqah because it is carried out in the mini-class concept.

Variants of Islamism can be seen in the condition of the teachers, where teachers at Integrated Islamic School are required to attend halaqah. This halaqah activity is part of the activities of the Tarbiyah community in Purwokerto City. The Tarbiyah Community in Purwokerto City has become several organizations, such as the Persaudaraan Salimah, and the Permata Hati Foundation, and is politically affiliated with the Partai Keadilan

Sejahtera Party. The Tarbiyah community is socially organized. Once a week, its members must attend a small study (*liqa'*) taught by a murabbi.

The aims of education of Integrated islamic school is reduced again at the level of operational objectives. There are six objectives to be achieved. First, implementing Islamic teachings that are produced through the learning process in schools and habituation. Second, obtaining achievements in academic and non-academic fields at the district level and above. Third, mastering the basics of basic science and technology which is a competency required at a higher education level. Fourth, contribute to community activities. Fifth, to become an educational institution that gains the trust of the community.

Integrated islamic school organizes this small study (*liqa'*) activity as a routine and mandatory coaching activity. There are even administrative sanctions for teachers and students who do not take part in this activity without explanation. The small study (*liqa'*) activities at Integrated islamic school were carried out. Each small study (*liqa'*) consists of 10-12 students as mutarabbi with a teacher who becomes the murabbi. Formally, small study (*liqa'*) activities at Integrated islamic school are integrated with religion subjects in class. The allocation of religion subjects in class is 4 hours per week: 3 hours in class and 1 hour in the form of small study (*liqa'*) activities. Thus, small study (*liqa'*) activities have legality because they are integrated with official National Education subjects.

Apart from being a vehicle for character building through religious teaching, small study (*liqa'*) activities also function to bring closer psychological closeness between students and teachers at Integrated islamic school. In contrast to the learning atmosphere in the classroom which tends to be formal, learning with the small study (*liqa'*) method builds a more relaxed atmosphere thereby opening up a more intense closeness between the teacher and students. It is not uncommon for small study (*liqa'*) activities at Integrated islamic school to be filled with counseling about students' personal problems.

There are six objectives of implementing small study (*liqa'*) activities at Integrated islamic school, namely first, to build religious and Islamic character; second, strengthening students' understanding of the basics of Islam; third, forming good student personalities for themselves and for others; fourth, practice the obligatory worship properly; fifth, building a network of brotherhood (*ukhuwah*) with fellow small study (*liqa'*) participants; and sixth, mastering recitations and tahsin of the Qur'an.

The religious-rational philosophy of the Islamism variant of Integrated Islamic School tends to be historical settings in the medieval and modern periods, especially the secularism that occurred since the fall of the Ottoman Empire. This interpretation was heavily influenced by the ideas of Hasan Al Banna, who when establishing the Muslim Brotherhood in Egypt was considered one of the strategies to restore the Islamic caliphate which collapsed along with the birth of the modern, secular Turkish Republic. Islamic interpretations that were born out of political conflict eventually built political tendencies

in the Islamic educational ideology of Integrated Islamic School, as evidenced by its affiliation with PKS. The sociological roots of Integrated Islamic School teachers and foundations are the tarbiyah community, which apart from being a social entity, is also politically affiliated with PKS.

The notion of secularism is seen as having infected the body of Muslims by separating religion from worldly affairs (including politics). So the concept of *syumūliyatul Islām* which literally means "Islamic perfection" in the operational formula of Integrated Islamic School is manifested by the existence of ten *muwāshafāt*, which are not only slogans, but also core values in their educational orientations.

In the context of the city of Purwokerto, the ideology of Integrated Islamic School stands as the antithesis to the current reality of education which is not yet optimal in terms of religious education. Nonetheless, Integrated Islamic School views that the national education system is generally good, there are only holes that need to be filled. These holes are the minimum of religious education. Therefore, the curriculum design of Integrated Islamic School is the ideology of Islamic education through a hidden curriculum, *halaqah tarbawiyah* activities, and integration of religious materials in general subjects.

Through a hidden curriculum, ideological transmission at Integrated Islamic School is carried out in cultural ways. The basic difference between the rational-religious ideology of Integrated Islamic School and other integrative schools in Purwokerto city [such as Muhammadiyah schools which have juxtaposed general knowledge and religious knowledge] is in the meaning that Islam is a comprehensive religion (*syumul*) so that education based on Islam must also be comprehensive. Besides that, the variant of Islamism in the ideology of Integrated Islamic School can be seen from its affiliation with PKS.

The rationalization of Integrated Islamic School in terms of the concept of "*insan kamil*" refers to the arguments in the Qur'an which speak of the universe, heaven, earth, and human sciences. In this view, they argue that there is a need for additions to the existing curriculum, therefore they choose to remain subservient to the National Education Office, but provide religious additions to the curriculum. The term "Integrated Islam" in substance is not new because Muhammadiyah schools have developed the same concept of integration for a long time, as well as madrasas in their development that also integrate science and religion. "Integrated Islam" is an ideological branding that functions to differentiate oneself from others.

Integrated Islamic School accepts the national curriculum. However, the uniqueness of the school curriculum is carried out in two forms, namely addition and development. The addition here means adding subjects that are not in the national curriculum, namely *sirah nabawiyah*, faith, Islamic motivation, and jurisprudence, which are carried out

through mentoring in halaqah activities. Meanwhile, the meaning of development here is developing the subjects contained in the national curriculum, namely by adding religious materials to general lessons.

Rationalization was also carried out by pasting religious slogans which was also carried out by Integrated Islamic School, namely by displaying Hasan Al Banna's muwāshafāt slogans on the school walls. Interestingly, the editorial vision and mission of Integrated Islamic School does not use religious slogans, but these slogans are posted on the walls of the school (Eagleton, 1992).

Dialectical theory assumes that an event occurs as a reaction to another event which displays a dialectical relationship between the thesis and antithesis which then gives birth to a synthesis. The entire meaning contained in the contradiction between the thesis and antithesis is summarized in the synthesis. In the context of the dialectical ideology of Islamic education in the city of Purwokerto, the rational-religious philosophy of the variant Islamism was born as a critique (antithesis) of the reality of education (and Islamic education) that had existed before.

As stated by Omid Safi, that there are several factors that influence the growth of an ideology. These factors are categorized into external and internal factors. External factors that can underlie the birth of ideology are social realities that do not meet expectations. In this case, new variants of the ideology of Islamic education in the city of Purwokerto were born as a criticism of social reality which is seen as ideologically less than ideal (Assiddiq, 2019).

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The principle of rational-religious philosophy (*ad-dīnī al-'aqlānī*) is the recognition of general sciences and religious sciences by positioning the two groups as instruments for ukhrawi goals (Dajani, 2015). Adherents of the rational-religious ideology (*ad-dīnī al-'aqlānī*) have similarities with the ideology of the "traditional-textualists" (*naqliyūn*) in terms of the relationship between education and religious goals. Ridla said that the Ikhwanus Shafa was one of the groups that represented a religious-rational ideology. This group recognizes that all knowledge and literature that does not lead the owner towards concern for the hereafter and does not provide meaning as a provision there, such knowledge will only problem for the owner in the hereafter.

Ridla's classification of the ideology of Islamic education is actually more based on a sociological approach. The indicator of religious-rational ideology has several similarities with liberal ideology in O'Neil's classification. It's just that the social fields studied by the two are different: Ridla is in Arab society, while O'Neil describes Western society (Darras, 2012). One of the characteristics in common between religious-rational ideology and liberal ideology is the emphasis on the freedom of reason to provide interpretations outside of standard traditions. However, the characteristics of Ridla's religious-rational ideology are generally different from O'Neil's liberal ideology because they still give a large portion to religious doctrines and traditions in their educational formulation. O'Neil.

CONCLUSION

Geertz divides the *santri* variant into two broad categories, namely conservative and modernist, and it is represented by the two largest religious mass organizations (*ormas*) in Indonesia, *Nahdlatul Ulama* (NU) and *Muhammadiyah*. After the reformation, the term "*santri*" had expanded. The new variants of Islamic education philosophy were the results of dialectic process between religious ideology and Islamic education philosophies.

The philosophy of religious-rational education, one of the main variants in Islamic educational institutions, has a new variant after the reformation. In the previous period, educational philosophy was dominated by the variant of modernism. Then, the emergence of integrated Islamic schools initiated the growth of Islamism, which was rooted in the political-Islamic religious ideology. This variant is reflected in the curriculum, which integrates general knowledge and religion with a religious spirit that emphasizes the Islamization of politics.

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