

IMPLICATIONS OF RATIONAL RELIGIOUS FLOWS IN ISLAMIC EDUCATION

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Abstract

Ibnu Miskawaih, as one of the leaders of Islamic education, emphasized that knowledge is a treasure that cannot be stolen; enlighten others and see it flourish. At the time of heyday of Islam Islamic education developed rapidly. However, nowadays as seen in modern times, faces the challenge of developing education that is relevant and able to answer the challenges of the times. One of the proposed solutions is to develop Islamic education based on rational religious beliefs, which emphasizes the importance of reason and rationality in understanding Islamic teachings. This stream makes a significant contribution to learning methods, curriculum and educational quality. This article presents the problem formulation as follows: What is the concept of Islamic education from Ibn Miskawaih's rational religious perspective? What is the relevance of rational religious beliefs for the development of Islamic education? What are the implications of rational religious beliefs for Islamic education? In writing this article, the research method chosen by the author is a qualitative research method, using a library research approach. Researchers collect data from various literary sources, such as books, articles, proceedings and journals that are related to the study that the author is reviewing.

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INTRODUCTION

Islamic education is a process that aims to develop human potential as a whole. It can be seen from an intellectual, spiritual, emotional and social perspective grows together as a tools of education. Islamic education is not only just the transfer of knowledge, but also the formation of character and moral empowerment. Islamic education aims to produce people who are faithful, devout and have noble character. For this reason, it is not wrong if one of the Muslim figures named Ibnu Miskawaih, in

one of his books stated, "Knowledge is a treasure that cannot be taken by thieves (Miskawaih, 1962)."

In Islam, education is one of the core pillars in the development of civilization. Islamic education is an activities that is obligatory for both gender, and lasts a lifetime (long life education). So, continuity in learning is highly emphasized in Islam, and can be done in various forms, whether formal, non-formal or informal.

This position has indirectly placed education as an inseparable part of the life and life of mankind. In this case Dewey argues that: "Education as a necessity of life (a necessity of life), one of the social functions (a social function), as guidance (as direction), as a means of growth (as means of growth), which prepares and opens up and forms the discipline of life, through transmission both in informal, formal and non-formal forms". Even further Lodge said that: "Education and the process of life and human life run simultaneously, not separate from each other - life is education, and education is life (Lodge, 1997).

At the tpeak of culminations of Islam, Islamic education developed rapidly. Many Islamic educational institutions established in this time Which established, both at the center of government and in the regions. This Islamic educational institution teaches various kinds of knowledge, including religious knowledge, philosophy and science. In modern times, Islamic education faces various challenges. One of the biggest challenges is how to develop Islamic education that is relevant to current developments and able to answer the challenges faced by Muslims.

One of the solutions for responding to this challenges is by developing Islamic education based on rational religious beliefs. The rational religious school is a school of Islamic thought that emphasizes the importance of reason and rationality in understanding the teachings of the Islamic religion. This sect holds the view that Islam is a rational religion and can be understood using reason. The rational religious school has made a significant contribution to the development of Islamic education, both in terms of learning methods, curriculum and quality of education.

RESEARCH METHODS

Qualitative method conducted in this research; library research (Sarwono, 2018), namely data collection through various literatures. The literature its includes not

only books, but also other materials such as concepts, magazines, journals, research reports, and so on that are relevant to the topic under study.

Focus this research is to find theories, opinions, ideas, and principles that can be used to analyze and solve the problem under study. In this process, researchers collect written sources such as documents, knowledge books, books, journals, and others that have been written, printed, or published by publishers, whether generally published or not. The collected data is then processed using qualitative methods and interpreted using analytical descriptive methods (Handayani, 2023), which aims to describe the data that has been compiled and collected through interpretation methods.

RESULTS AND DISCUSSION

Basic Religious Concepts Rational (*Al-Diniy Al-'Aqlaniy*)

According to Muhammad Jawwad Ridla, Genre Rational Religious does not Far different with Genre thinking traditionalist-textualist (Naqliyyun) – Name other from Conservative – in matter relation education with objective religion. Genre thinking education This confess that all knowledge And literature Which No deliver the owner going to life hereafter, And No give meaning as provisions in there, so knowledge thereby only will become boomerang for is owner earlier later in hereafter (Ridla, 2002).

However, Genre This have difference with Which First on moment discuss problem education, is because tend behave rationalist-philosophical. This trend become road come in for observer who want to study strategy or program his education. Trend rationalist-philosophical in a way explicit revealed in the formulation they about science And Study Which Far different with formulation Genre traditionalist-textualist. Genre Religious-Rational Lots build the concepts from thinking philosophy Greece And try align thinking philosophy Greece with views base from orientation religious ones guided by him (Ridla, 2002).

Education of Islam in the religious-rational approach means that education does not only work on things that are rational-empirical but also as an educational process that believes in the existence of something transcendental. This is the same as what was expressed by Ikhwan al-Shafa, that the religious-rational approach in Islamic education is defined as Islamic education that can lead humans to concern for the afterlife, using rational philosophical analysis that actualizes the potentials of humans or individuals,

so that the essence of education is the transformation of various potentials into actual abilities (Ridla, 2002). It means that the religious-rational approach in Islamic education is a combination of views between belief in something transcendental and objective rational belief, the culmination of which is the pursuit of Islamic education in the ukhrawi and worldly realms in their ontological, epistemological and axiological contexts.

Others word, Islamic education in a religious-rational approach is education that unites the physical and spiritual as a process of coaching and guidance that is carried out based on the Qur'an and as-Sunnah to develop the potential that exists in students by combining dhikr, thinking, charity. pious until human beings are formed, namely humans who are intellectually intelligent, emotional-moral and religious-spiritual. Education like this is necessary, because historical facts show that Islamic civilization was so powerful that it occurred when this religion positioned Islamic education very confidently, was open to science and philosophy and allowed its thinkers to digest the legacy of previous scholars so that they were able to explore various new ideas without feeling afraid. afraid that even the slightest bit of their faith will be threatened, because the spirit of monotheism is their motive (Ridla, 2002).

By the universal epistemology of Islamic education in the religious-rational approach has three epistemologies that complement each other, namely, first, revelation can be in the form of text (the Qur'an and hadith) and intuition (Ilham), Firstly epistemology in Muslim scholarship has no debate. Secondly, the senses or something empirical. In Islam there are many words of God which state that the five sense experiences should be fully acted out to examine the phenomena of the universe and human events themselves in order to confirm the truth about the existence of an Almighty, Almighty Being as God says: did they not see the camel, how it was created; and to the heavens how exalted; and to the mountains how it is firmly anchored and to the earth how it is spread out (QS. Ghasyiah, 17-20). It is through direct observation and study through experience that humans will be able to strengthen their faith and devotion to their creator.

Thirdly, rational reason, is also the same as the use of the senses, reason also occupies a special position in Islam, many of God's words mention the importance of using reason, God tells humans to use their reason and even criticizes those who do not use it as God says: and on this earth there are the adjoining parts, and the vineyards, the

branches and the branching and unbranching palm trees, are watered with the same water. We prefer some plants over others in terms of taste. Indeed, in that there are signs (of Allah's greatness) for a people who think. (QS. Ar-Rad: 4).

Therefore, reason as the power to obtain knowledge, reason plays an important role not only in the field of culture or civilization, but also in the field of religion. In discussing religious issues, historical facts show that many Islamic scholars do not rely solely on revelation, but also rely on reason. It can be seen in discussions in the fields of fiqh, theology and philosophy (Harun, 1986).

Viewed From all of this, a common thread can be drawn that the epistemology of Islamic education in the religious-rational approach is based on spiritual power, Islamic education is built on spiritual awareness that comes from God in the form of revelation, and rational-empirical becomes scientific awareness in building Islamic education. This means that the rational religious approach has an Islamic education epistemology which is characterized by a combination of rational empirical and revelation.

Characteristics of Rational Religious Currents

The birth of schools in Islamic education is an indicator of progress in the world of education. In order to differentiate between one sects and another, there are characteristics of a rational religious sect, that is: *first*, based on islamic religious values. The rational religious school views that Islamic education must be based on Islamic religious values. These Islamic religious values are the foundation that must be adhered to in Islamic education (Nata, 2005). *Second*, use approach rational. The rational religious school views that a rational approach can be used to understand Islamic religious teachings in more depth. This rational approach can be used to analyze and understand Islamic religious texts critically (Tafsir, 2002). *Third*, aims to form people who are faithful, pious and have noble character. The rational religious school views that the aim of Islamic education is to form people who are faithful, devout and have noble character. This goal can be achieved by combining Islamic religious values and a rational approach in Islamic education (Zamroni, 2007).

These are the characteristics of rational religious schools. The flow is one of the schools that has an influence on the development of Islamic education. This school makes an important contribution in efforts to combine Islamic religious values and a rational approach in Islamic education.

The Relevance of Ibn Miskawaih's Thoughts in the Context of Islamic Education and Rational Religious Sects

The birth of the rational religious sect also gave birth to figures who had the same thoughts and ideas in advancing the world of Islamic education. Apart from bringing progress to Islamic education, it also gave birth to Muslim figures who were qualified in Islamic education. Among them are Ikhwan As-Shafa, Al-Farabi (872-950 AD), Ibn Sina (980-1037 AD), Ibn Miskawaih (932-1030 AD), Muhammad Iqbal (1877-1938), Said Nursi (1877-1960), Abdel Wahhab Khallaf (1908-1990), M. Quraish Shihab (1944-present), Muhammad Natsir (1908-1993 AD), Harun Nasution (1919-1998 AD), etc.

These figures belong to the rational religious sect because their thinking combines Islamic religious values and a rational approach. They view that religion and reason do not conflict, but complement each other. They also view that Islamic education must be based on Islamic religious values and use a rational approach in the learning process.

Among the figures mentioned above, Ibnu Miskawaih is one of the Muslim scholars who has significant thought relevance to the current development of Islamic education, especially in the context of moral, character and values education. One of the core thoughts is the importance of morality and ethics in education. Ibnu Miskawaih emphasized that Islamic education is not only about transferring knowledge, but also about forming students' character with high morals. In his view, good character is something highly valued in Islam, and education should help students develop strong morals (Miskawaih, 1962).

In the complex modern era, moral and ethical education remains a relevant and urgent issue in Islamic education. Education is not only about mastering subject matter, but also about forming individuals who have strong moral and ethical integrity. The principles advocated by Ibnu Miskawaih, such as honesty, justice and discipline, remain a strong foundation in the formation of student character in Islamic education today (Hourani, n.d.).

Apart from that, Ibn Miskawaih's thoughts about the integration of science and morality can also be applied in contemporary Islamic education. Islamic education must

provide good knowledge that is integrated with high Islamic values. This includes efforts to integrate modern science with compatible Islamic views (A. Hasan, 2017).

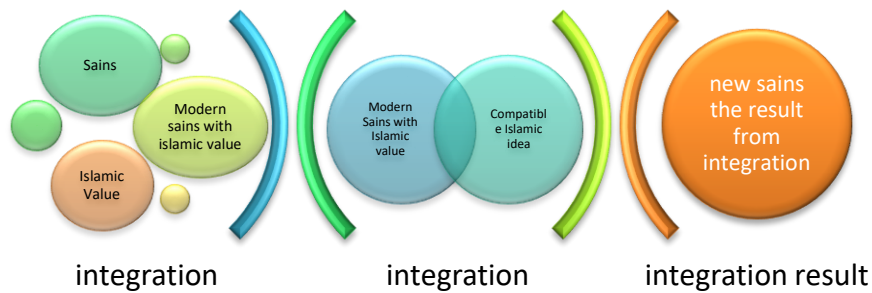


Figure 1. Overview of the integration of science and Islamic values

Ibnu Miskawaih's thoughts also highlight the important role of educators in forming students. Educators in Islamic education must be good moral examples and be responsible in shaping students' character. In this approach, educators have a role that is more than just conveying information, they are agents of moral improvement in education (Fakhry, 2009). Reflecting on these things, it is natural that Ibn Miskawaih is categorized as one of the figures who adheres to the rational religious school in Islamic education because his thinking emphasizes the balance between reason and revelation, as well as between faith and science.

In the book *Tahdhib al-Akhlaq*, several important reasons are stated why Ibn Miskawaih is considered one of the figures who adheres to the rational religious school in Islamic education. Firstly, Ibn Miskawaih believes that reason and revelation are two sources of truth that complement each other. Reason can be used to understand rational truths, while revelation can be used to understand suprarational truths. This opinion is based on Ibn Miskawaih's belief that reason and revelation come from the same source, namely Allah SWT. Secondly, Ibn Miskawaih believes that reason and revelation must be used in harmony. Reason should not be used to oppose revelation, and vice versa. Ibn Miskawaih believes that reason and revelation must complement and support each other. Thirdly, Ibn Miskawaih believes that religion and science must go hand in hand. Religion must provide a moral basis for science, while science must be used to develop understanding of religion. Ibn Miskawaih believes that religion and science are two things that cannot be separated (Miskawaih, 1962).

Implications of the Birth of Rational Religious Sects

The development of rational religious trends in Islamic education has had a significant positive impact, both in terms of learning methods, curriculum and quality of education. The following are some positive implications of the birth of a rational religious flow in Islamic education: *first*, development of more effective learning methods. The rational religious flow emphasizes the importance of using reason and rationality in understanding the teachings of the Islamic religion. This encourages rational religious thinkers to develop various more effective learning methods, such as thematic interpretation and contextual interpretation methods. These methods have proven effective in helping students understand the teachings of Islam in more depth (Tafsir, 2002).

Second, development of a more comprehensive Islamic education curriculum. The rational religious school views that Islam is a holistic religion, which includes rational and spiritual aspects. This encourages rational religious thinkers to develop a more comprehensive Islamic education curriculum, which includes aspects of religion, science, technology and art. The curriculum itself has helped students to become human beings who are faithful, devout and have noble character, and have the ability to compete in the era of globalization. *Third*, improving the quality of Islamic education. The thoughts of rational religious thinkers have encouraged improvements in the quality of Islamic education. Improving the quality of Islamic education can be seen from various aspects, such as learning methods, curriculum and quality of human resources (Nuruzzaman, 2022).

Fourth, increased understanding of Islamic religious teachings. The methods and approaches developed by rational religious thinkers have helped Muslims to understand the teachings of the Islamic religion better and more comprehensively. This can be seen from various written works, whether in the form of books, articles or scientific studies, which discuss the teachings of the Islamic religion. *Fifth*, increasing the role of Islamic education in society. Islamic education has played an important role in various areas of community life, such as education, social and cultural. The role of Islamic education has been recognized by various parties, both within and outside the country (Nuruzzaman, 2022). *Sixth*, increasing tolerance and inclusiveness in Islamic education. The thoughts of rational religious thinkers have encouraged increased tolerance and inclusiveness in Islamic education. This can be seen from various Islamic

education activities and programs that uphold the values of tolerance and inclusiveness (L. Hasan, 2022).

In general, the birth of the rational religious sect has had a significant positive impact on the development of Islamic education. This school has encouraged Islamic education to become more relevant to current developments and better able for answering the challenges faced by Muslims.

How to Minimize the Negative Implications of Rational Religious Movements

Azyumardi Azra (2022), explained there are several ways that can be taken to overcome the negative implications of the rational school in Islamic education. Among others are: *first*, reaffirming that Islam is a holistic religion, which includes rational and spiritual aspects. Islam is a perfect religion and covers all aspects of human life. These aspects include rational, spiritual, social and cultural aspects. Therefore, it is important to emphasize that Islam is a holistic religion, which includes rational and spiritual aspects. *Second*, develop learning methods and curricula that can combine rational and spiritual aspects. Learning methods and curricula that can combine rational and spiritual aspects will help students to understand the teachings of Islam comprehensively. The learning methods and curriculum can be active and creative learning methods, as well as a curriculum that includes materials that can develop the rational and spiritual aspects of students.

Third, encouraging dialogue and discussion between rational and traditional thinkers. Dialogue and discussion between rational and traditional thinkers would help to bring together different thoughts. This is important to do so that differences of opinion can be resolved constructively and do not cause divisions among Muslims. *Fourth*, must be done simultaneously and continuously. The efforts must be carried out simultaneously and continuously. This is important to do so that the negative implications of the rational school in Islamic education can be minimized effectively.

CONCLUSION

The rational religious school is a school of Islamic thought that emphasizes the importance of reason and rationality in understanding the teachings of the Islamic religion. This school has made a significant contribution to the development of Islamic education, both in terms of learning methods, curriculum and quality of education.

In general, the positive implications of rational religious flow in Islamic education include: a) development of more effective learning methods: Rational religious beliefs emphasize the importance of using active and creative learning methods, so that they can increase students' motivation and understanding; b) development of a more comprehensive Islamic education curriculum: The rational religious school encourages the development of an Islamic education curriculum that not only includes religious aspects, but also other relevant aspects, such as science, technology and humanities; c) improving the quality of Islamic education: Rational religious beliefs have encouraged improving the quality of Islamic education, both in terms of quantity and quality; d) increased understanding of Islamic religious teachings: Rational religious beliefs have encouraged students to increase their understanding of Islamic religious teachings in a more comprehensive manner; e) increasing the role of Islamic education in society: Rational religious beliefs have encouraged increasing the role of Islamic education in society, both in the religious and social fields; f) increased tolerance and inclusivity in Islamic education: Rational religious trends have encouraged increased tolerance and inclusivity in Islamic education.

Efforts to minimize the negative implications of rational religious beliefs in Islamic education include: a) affirming that Islam is a holistic religion: Rational religious schools must emphasize that Islam is a holistic religion, which includes rational and spiritual aspects; b) develop learning methods and curricula that can combine rational and spiritual aspects: Islamic education learning methods and curricula must be developed so that they can combine rational and spiritual aspects; c) encouraging dialogue and discussion between rational religious thinkers: Dialogue and discussion between rational religious thinkers must be encouraged so that differences of opinion can be resolved constructively.

Based on the conclusions above, it is recommended that: students are educated to understand Islam comprehensively, both rational and spiritual aspects, Islamic education learning methods and curricula were developed to combine rational and spiritual aspects. Dialogue and discussion between rational religious thinkers is encouraged so that differences of opinion can be resolved constructively. Thus, it is hoped that rational religious beliefs can make a more positive contribution to the development of Islamic education.

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