**Recontextualization of Islamic Educational Thought within Fazlur Rahman's Intellectual Framework**

**Jurnal Ilmiah Profesi Pendidikan**

**Volume 8, Nomor 4, November 2023**

ISSN (Print): 2502-7069; ISSN (*Online*): 2620-8326

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| **Article History**  Received: September 10th, 2023  Revised: September 22th, 2023  Accepted: October 12th, 2023 | **Abstract:** Fazlur Rahman, a prominent Islamic thinker who advocated a contextual and relevant approach to contemporary developments. This study aims to examine and analyze the concept of recontextualization of Islamic educational thought within Fazlur Rahman's intellectual framework. The research method employed is document analysis, involving critical reading and evaluation of Fazlur Rahman's writings and relevant literature. The findings of this research emphasize a deeper understanding of the recontextualization approach to Islamic educational thought proposed by Fazlur Rahman, and how this thinking can significantly contribute to addressing the challenges of Islamic education in the modern context. The conclusion of this study provides a better understanding of the recontextualization of Islamic educational thought within Fazlur Rahman's intellectual framework, offering valuable insights for educators, social scientists, and practitioners of Islamic education in their efforts to develop relevant and meaningful Islamic education in the contemporary era.  **Keywords:** Fazlur Rahman's Thought, Islamic Educational Thought, Recontextualization. |

**INTRODUCTION**

Islamic education is one of the fundamental pillars in the understanding and practice of Islam, shaping Islamic societies and cultures worldwide. However, in the face of a rapidly changing and complex world, Islamic educational thought must also transform to remain relevant and capable of addressing contemporary challenges (Atsani, Nasri, Walad, et al., 2023). One of the thinkers who has made significant contributions to the reconceptualization of Islamic educational thought is Fazlur Rahman, a leading 20th-century Islamic intellectual (Imam Hanafi et al., 2020).

Fazlur Rahman, with his contextual and progressive approach, has paved the way for a new understanding and development of Islamic education (Nanang Ardiansyah et al., 2020). He encourages us not only to understand Islamic teachings in their historical context but also to contemplate how these teachings can be wisely implemented in a rapidly changing world (Hibatullah & Qomarudin, 2021). In other words, Fazlur Rahman proposes the recontextualization of Islamic educational thought to align it with the demands of the times (Aziz, 2019).

This research is an attempt to explore the thoughts of Fazlur Rahman and how his concepts have influenced the thinking about Islamic education (Nurdiah & Nasri, 2023). We will employ a literature research method to delve into Fazlur Rahman's works, particularly those related to Islamic education, and explore how his thinking has reconceptualized the methods and principles of Islamic education to make them relevant in the modern context (Atsani & Nasri, 2023)

In an era where social, technological, and cultural changes are evolving so rapidly, Fazlur Rahman's thinking raises important questions about how Islamic education can maintain its core values while also adapting to significant changes in society (Irjanawadi & Nasri, 2023). Through this research, we will seek a deeper understanding of the recontextualization of Islamic educational thought within Fazlur Rahman's intellectual framework and its implications for addressing the challenges of Islamic education in the contemporary era (Atsani & Nasri, 2022).

The specific issues to be addressed in this research are as follows: First, Understanding Contemporary Concepts of Islamic Education: How did Fazlur Rahman reconceptualize the concept of Islamic education in the context of the modern era, and what are the implications for addressing the rapidly evolving educational challenges? Second, Relevant Methods of Islamic Education: How did Fazlur Rahman propose new methods or adaptations of traditional Islamic educational methods to remain relevant and effective in meeting the needs of modern society? Third, The Relevance of Fazlur Rahman's Thought in a Global Context: To what extent can Fazlur Rahman's thinking on the recontextualization of Islamic education be applied and relevant in various global contexts, including countries with diverse cultural and social backgrounds? (Al-Jabiri, 2000). Fourth, The Influence of Fazlur Rahman's Thought on Contemporary Islamic Education: How has Fazlur Rahman's thinking influenced the thinking and practices of contemporary Islamic education in various countries and educational institutions? Fifth, The Role of Islamic Intellectuals in Educational Transformation: What role do thinkers like Fazlur Rahman play in sparking transformation in Islamic educational thought and practices, and can their thinking provide relevant guidance for the future of Islamic education? (Atsani, Nasri, Walad, et al., 2023).

This literature research will delve into a deeper understanding of Fazlur Rahman's thought on recontextualized Islamic education and how these concepts can be applied to address concrete issues in contemporary Islamic education (Nasri & Khairi, 2023). By identifying and analyzing these aspects in more detail, this research will provide a richer perspective on how to address challenges in Islamic education in the modern era.

**METHOD**

This research adopts the method of library research to explore and analyze the recontextualization of Islamic educational thought within Fazlur Rahman's intellectual framework (Khatibah, 2011). This method is chosen because the research is analytical and more focused on understanding concepts and ideas in the literature rather than empirical research. The following are the stages and steps in this library research method:

1. Identification of Fazlur Rahman's Works: The initial step involves identifying and collecting relevant works by Fazlur Rahman pertaining to Islamic educational thought. This includes books, papers, articles, and other writings that encompass his views on Islamic education (Sari & Asmendri, 2020).
2. Selection of Literature Materials: After gathering various sources, the next step is to select literature materials. Selection is based on relevance to the research topic and the quality of these sources (Atsani & Ulyan, 2022).
3. Critical Analysis of Fazlur Rahman's Works: Critical analysis is conducted on the selected works by Fazlur Rahman. This includes gaining a deep understanding of his thoughts, concepts, and views related to Islamic education (Atsani & Nasri, 2021)
4. Classification of Themes and Concepts: Important themes and concepts that emerge from Fazlur Rahman's works are identified and classified. These may include concepts such as recontextualization, educational methods, Islamic values, and others (Atsani, Nasri, & Walad, 2023).
5. Synthesis of Findings: Findings from critical analysis and the classification of themes are synthesized to form a more comprehensive understanding of Fazlur Rahman's Islamic educational thought. This includes understanding how his thinking is relevant in addressing contemporary educational challenges (Atsani & Nasri, 2023).
6. Comparison with Other Works: Fazlur Rahman's thoughts are compared with the works of other thinkers in the field of Islamic education to identify similarities, differences, and his unique contributions (Zed, 2008)
7. Conclusion: The research conclusion summarizes the main findings and identifies Fazlur Rahman's contributions to the recontextualization of Islamic educational thought (Faisal, 1982)
8. Implications and Recommendations: Lastly, the research provides implications and recommendations for the development of contemporary Islamic education based on Fazlur Rahman's thinking (Tamzeh, 2009).

This library research method will provide a deeper understanding of Fazlur Rahman's thinking on the recontextualization of Islamic education. By exploring his works and concepts, this research will offer a rich perspective on how this thinking can inspire changes in Islamic education in line with the demands of the modern era. According to Rahman, the purpose of education according to the Quran is to develop individuals so that all the knowledge they acquire will become an integral part of their creative personality, enabling them to harness the resources of nature for the benefit of humanity and to create justice, progress, and order in the world. The Quran instructs humans to study the events within themselves, the universe, and the history of mankind on Earth carefully and profoundly and to draw lessons from them so that they can use their knowledge wisely.

**RESULTS AND DISCUSSION**

Fazlur Rahman (1928-1988) was a renowned Islamic thinker from Pakistan who had a significant impact on contemporary Islamic thought (Khotimah, 2020). Here is a brief biography and some of his famous works (Luthfi Hibatullah & Ahmad Qomarudin, 2021):

**Brief Biography:**

* Birth: Fazlur Rahman was born on September 21, 1928, in Lahore, Pakistan (Rahman, 1979)
* Education: He earned a Bachelor's degree in Philosophy from the University of Punjab in Lahore and later pursued his studies in England, at the University of Oxford, where he obtained an M.A. and D.Phil. in Philosophy (Rahman, 2000)
* Academic Career: Fazlur Rahman taught at various leading universities, including the University of Durham in the UK, the University of Chicago in the United States, and McGill University in Canada. At the University of Chicago, he established and led the Islamic Studies program (Rahman, 1982)
* Thoughts and Contributions: Fazlur Rahman is known for proposing a contextual approach to Islamic thinking and striving to rejuvenate the understanding of Islam to meet the challenges of the modern era. He emphasized the need to interpret Islamic texts in the context of rapidly evolving social and intellectual developments (Rahman, 2001).

**Some Famous Works:**

* "Islam" (1979): This book is Fazlur Rahman's monumental work that provides an in-depth overview of the teachings, history, and development of Islamic thought. The book is highly relevant in discussing the understanding of Islam in a modern context.
* "Islamic Methodology in History" (1965): In this book, Fazlur Rahman developed the concept of contextual Islamic methodology. He explained how Islam can be translated into various historical and cultural contexts.
* "Major Themes of the Qur'an" (1980): This book is one of his most famous works. In it, Fazlur Rahman analyzes several major themes in the Quran and explains how these messages are relevant in the modern context.
* "Islam and Modernity: Transformation of an Intellectual Tradition" (1982): This book explores the relationship between Islam and modernity and how Islamic thinking can evolve to accommodate the developments of the times (Rahman, 2020).

Fazlur Rahman is one of the thinkers who sought to connect Islam with the realities of the modern world. His contributions to the recontextualization of Islamic thinking have influenced many Muslim intellectuals and discussions on how to maintain the relevance of Islam in the contemporary era. He passed away in 1988, but his ideas continue to be a subject of discussion and inspiration in contemporary Islamic studies (Rahman, 1982).

**Research Findings**

This literature review has resulted in a deeper understanding of Fazlur Rahman's thinking regarding the recontextualization of Islamic educational thought (Sutrisno, 2006). From the critical analysis of Fazlur Rahman's works, several important findings emerged (Rahman, 2001):

1. Relevance of Recontextualization Concept: Fazlur Rahman emphasized the importance of contextualizing the understanding of Islam within the current social, cultural, and intellectual realities. The concept of recontextualization allows Islamic thinking to remain relevant in the face of changing times (Mawaddah & Karomah, 2018)
2. Responsive Educational Methods: Fazlur Rahman's thinking promotes educational methods that respond to the needs of modern society. He stressed the importance of education approaches based on contemporary understanding (Fahmi, 2020)
3. Integration of Islamic Values: Fazlur Rahman asserted that while Islamic education must adapt to the times, core Islamic values such as ethics, morality, and justice must remain the primary focus (Kartikasari, 2019)
4. Global Influence: Fazlur Rahman's thinking has a global influence in shaping the understanding of Islamic education. His ideas have been used as guidance by many Islamic educational institutions worldwide (Fazlur Rahman, 2020).

**Discussion**

Understanding the Concept of Recontextualization: Fazlur Rahman's concept of recontextualizing Islamic educational thought highlights his sensitivity to the changes of the times. This raises significant questions about how Islamic thinking can remain relevant in the face of contemporary challenges.

1. Implications for Islamic Education Practices: Fazlur Rahman's thinking reminds us of the importance of adapting educational methods and curricula to be in line with the needs and demands of modern society. This can drive changes in the practices of Islamic education in various institutions (Ardiansyah et al., 2020)
2. Comparison with Other Thinkers: Fazlur Rahman's thinking can be compared with the thoughts of other Islamic scholars and thinkers who may prioritize traditional aspects of Islamic education. This comparison can provide a deeper insight into the diverse views within the Muslim community regarding education (Rahman, 2020)
3. Global Influence: The global influence of Fazlur Rahman's thinking indicates that contemporary ideas about Islamic education can have a significant impact worldwide. This demonstrates its relevance in addressing the challenges of Islamic education in the era of globalization (Rahman, 1982).

This research provides a significant contribution to understanding Fazlur Rahman's thinking about the recontextualization of Islamic education. The practical implications of this thinking underscore the importance of considering how Islamic education can remain relevant and meaningful in a changing world. Fazlur Rahman's ideas offer valuable guidance for Islamic educational institutions to modernize their methods while preserving core religious values. Furthermore, its global influence suggests that these ideas have the potential to inspire thinking and practices in Islamic education worldwide (Rahman, 2000)

Islamic education should refer to the time when the Prophet began his mission in a broad sense, including social ethics. However, if we observe, there are indeed numerous moral values found in the Quran and the Prophet's hadiths, such as justice, helping others, truthfulness, trustworthiness, commendable behavior, beneficial actions, respect for others, and more. All of these constitute individual moral behaviors in social life or have an impact on social life (social ethics) based on Islamic teachings (Sutrisno, 2006).

Any Islamic reform must begin with education. While an Islamic orientation should be established at the primary level of education, it is at the higher level where Islam and modern intellectualism must be integrated to develop a modern, genuinely Islamic worldview. This statement indicates that Fazlur Rahman truly aimed to create an Islamic environment that is highly responsive to the developments of the world. He emphasized the reason for introducing to the public that Islam is capable of addressing both intellectual and spiritual challenges. Within this framework, the modernization advocated by Fazlur Rahman exists in three sectors: intellectual modernization, political modernization, and societal modernization. This demonstrates that the most crucial aspect to be addressed is a fundamental foundation in the process towards a modern Islamic society that avoids the decline of civilization.

**CONCLUSION**

Fazlur Rahman was an Islamic thinker who had a significant impact on contemporary Islamic thought. Through his contextual approach to thinking, he paved the way for a new understanding and reconceptualization of Islam to align with the developments of the modern era. Some of his famous works, such as "Islamic Methodology in History," "Major Themes of the Qur'an," and "Islam and Modernity," reflect his determination to maintain the relevance of Islam in the face of rapidly evolving social, cultural, and intellectual challenges. Fazlur Rahman's thinking reminds us of the importance of adapting Islamic methods and understanding to meet the needs of modern society. The concept of recontextualization he proposed allows Islam to remain a source of inspiration in addressing the changes of the times. The global influence of Fazlur Rahman's thinking demonstrates that contemporary ideas about Islamic education have the potential to inspire thinking and practices in Islam worldwide. Although Fazlur Rahman passed away in 1988, his ideas live on through his works and his influence on subsequent generations of Muslim thinkers and intellectuals. His thinking remains a vital subject of discussion in the effort to maintain the relevance of Islam in the contemporary era.

**ACKNOWLEDGMENTS**

We would like to express our gratitude to all parties who provided both material and formal input, contributing to the successful completion and publication of this research. We hope that the findings of this study will provide tangible benefits in promoting the innovative thinking of this figure as an effort to improve Islamic education in Indonesia and beyond.

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