

Conceptual Ideas Of Hadhāri Education (A Study On Progressive Education Thought Of Abd. Rahman Assegaf)

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ABSTRAK

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The conceptual idea of hadhāri education is based on a strong desire to bring back the glory of Islamic civilization in the golden age. The idea of hadhāri education is a response to the backwardness of Islamic education in this modern era. In this idea, all efforts to reconceptualize Islamic education cannot run on the right track without being in line with the demands of revelation (revealed guidance), prophetic values, the spirit that animates the golden age of Islamic civilization (hadhāriyah al-Islam), as well as being responsive to issues related to contemporary global issues.

The idea of hadhāri education is in line with the tree of knowledge scientific paradigm developed at UIN Malang introduced by Imam Suprayogo and the spider web scientific paradigm and the civilization triangle concept developed at UIN Yogyakarta introduced by Amin Abdullah. In the philosophy of education, this idea is in line with progressivism (al-aqaddamiyah).

This paper explores the conceptual ideas of hadhāri education of Abd. Rahman Assegaf published in various writings in various journals and books as a primary source as well as in various writings on the philosophy of education as a secondary source. Data analysis was carried out using content analysis techniques to extract the contents of the many sources of texts or manuscripts derived from the study of educational philosophy.

1. Introduction

The response to the decline of the glory of Islam with a number of accompanying factors has sparked efforts to rethink the progress of Islam and its education. A series of names and ideas in the Islamic literature are evidence of efforts to advance Islamic intellectualism. Syed Naquib Al-Attas, for example, views that the Islamization of knowledge is very urgent for the progress of the ummah (Hashim. R, & Rossidu. I, 200). This idea later received support from Ismail Raji al-Faruqi, Syed Ali Asyraf, Ziuddin Sardar, Syed Hussein Nasr and a number of other figures.

From the various efforts, it is clear that whatever the approach, the functional role of educational institutions cannot be ruled out. It is difficult to pass on this great idea if it is not contained in the curriculum. Big ideas, such as the Islamization of science, are challenging to run without an education that accommodates them. In Islamic education literature, the term hadhāri education is not yet prevalent, so what Abd. Rahman Assegaf himself admitted that it was only a conceptual idea that was still "above the clouds" (Assegaf, R, A. 2011) that needed actual implementation.

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2. Literature Review

Various studies have been intensely carried out in response to changes in epistemology and scientific paradigms at UIN Sunan Kalijaga Yogyakarta. These studies aimed at solicit opinions in developing scientific paradigms as icons and typical characters of this campus to be easily distinguished from other UINs and follow up the integrative-interconnective scientific paradigm that has been running for a long time.

Among the scientific papers that were present to support the integrative-interconnective paradigm are the research conducted by Abd. Rahman Assegaf through post-doctoral advanced research which later gave birth to the idea of hadhāri education in the book entitled "*Filsafat Pendidikan Islam Paradigma Baru Pendidikan Hadhāri Berbasis Integratif-Interkonektif* (Philosophy of Islamic Education, a New Paradigm of Integrative-Interconnective Hadhāri Education)". In this study, it is clear that Abd. Rahman Assegaf seeks to describe the concept of Islamic education based on an integrative-interconnective scientific paradigm approach.

After the emergence of the conceptual idea of the new paradigm of hadhāri education, various responses emerged, both supporting and rejecting. The idea supports the integrative-interconnective approach initiated by Amin Abdullah and developed at UIN Sunan Kalijaga Yogyakarta (Abdullah. A. M, 2020). The integrative-interconnective approach was developed by the Working Committee for academics of UIN Yogyakarta into the hadhāriarah triangle concept and the integrative-interconnective scientific paradigm.

3. Discussion

3.1. The Concept of Hadhāri Education

The hadhāri education of Abd. Rahman Assegaf can be understood in his book entitled "*Filsafat Pendidikan Islam Paradigma Baru Pendidikan Hadhāri Berbasis Integratif-Interkonektif*" as a progressive and civilized education based on Islamic values (Assegaf, R, A. 2011). This conceptual idea is also intended as a process of internalizing values, investing in human resources, and advancing the people (Assegaf, R, A. 2011).

The great hope with this hadhāri concept is that there will be a change for the better which in Islamic literature is known as the tagyir concept, which can be found in several verses of the Qur'an, including the QS. Al-Ra`d (13): 11. In the interpretation of *Al-Qur`anul Azhim*, Jalaluddin Muhammad ibn Ahmad al-Mahalli and Jalaluddin `Abd Rahman ibn Abi Bakr al-Suyuthi in interpreting the verse said that the concept of tagyir in the verse means making a change for the better, positive, away from immorality or harmful actions (Jalaluddin, 1991). This understanding shows that a change is not taken for granted but must be carried out by people.

The concept of hadhāri education is actually an attempt to provide Islamic ethical content that originates from the values of the Qur'an and Al-Hadith in animating all fields of natural, social and humanities sciences, because etymologically, hadhāri education departs from Islamic values and ethics (Assegaf, R, A. 2011). Meanwhile, knowledge that departs from Islamic ethics is basically objective. Thus, "grounding" hadhāri education is essentially a process of objectification of Islamic ethics into Islamic science with the dimension of rahmatan lil alamin.

3.2. Conceptual Ideas of Hadhāri Islamic Education

The epistemological problem of education, which is dichotomous between the religious and general sciences and the issue of the normative-deductive thinking paradigm has long been a concern among Muslim scientists. Ismail Raji al-Faruqi, supported by Syed Naquib al-Attas, and Syed Ali Asyraf, for example, with the concept of Islamization of knowledge, has solved this dichotomous problem (Ismail, 1987). The conceptual idea of hadhāri Islamic education has answered the challenges of Islamic education as encountered by al-Faruqi with the Islamization of knowledge.

This conceptual idea departs from the existence of a severe crisis that stems from lack of vision and emphasis on individual piety causing technological lag, dichotomous scholarship and normative-deductive thinking patterns.

The problems of Islamic education mentioned above are approached with the *hadhāriarah* triangle paradigm: *hadhāriarah al-nash*, *hadhāriarah al-ilm* and *hadhāriarah al-falsafah*. *Hadhāriarah al-nash* is a form of developing religious sciences from the basis of the Qur'an and Hadith texts which are conceptual sources of Islamic education regarding the explanation of how visionary and orientative Islamic education is. *Hadhāriarah al-falsafah* is the basis for philosophical development that describes the philosophy of *al-insaniyah*, *hadhāriyah* dan *akhlaqiyah*. *Hadhāriarah al-ilm* discusses Muslim scientific traditions, reintegration of knowledge and contextualization of Islamic education in dealing with contemporary issues (Assegaf, R, A. 2011).

Regarding the concept of learning, Abd Rahman Assegaf developed a taxonomy of learning objectives that is different from the taxonomy of learning originating from the West, especially the learning taxonomy proposed by Benjamin S. Bloom which classifies the taxonomy of learning in three domains, namely: cognitive, affective and psychomotor. However, according to Abd. Rahman Assegaf, the science concept has an emphasis that is in line with the cognitive and moral domains containing functional values for the affective domain and skill is in line with the psychomotor domain. The problem is that Bloom and Western intellectuals missed another domain with a spiritual-transcendental dimension, namely faith (Shihab. Q, 1992).. Meanwhile the formulation of faith and knowledge is urgent in Islam.

In the philosophy of *al-hadhāriyah*, the Qur'an and Hadith are like the purest and clearest springs in forming the hallmark of the philosophy of Islamic education: the philosophy of *al-hadhāriyah*. This spring has proven to be a spirit in awakening Muslim scholarship for centuries. The philosophy of *al-hadhāriyah* rests on the principle of integration between the dimensions of divinity (theocentric) and humanity (anthropocentric). In Islamic literature, it becomes something diametrically different from the general philosophy, which bases its footing on human values alone.

Hadhāriarah al-ilm in the concept of *hadhāri* Islamic education, is expected to overcome the problem of theological-normative and deductive-legalistic mindsets (Assegaf, R, A. 2011), dichotomous epistemology of science (Mas'ud. A, 2002). The new scientific paradigm initiated in *hadhāri* Islamic education creates harmonization between religious and general sciences, theo-anthropocentric, faith and science, *ilahiyah* verses and *kauniyah* verses, world and afterlife, as well as spiritual and material (Assegaf, R, A. 2011).

Regarding contemporary issues of Islamic education, *Hadhāri* education does not only reminisce the triumph of Islam in the Middle Ages but also answers the challenges faced by contemporary Islamic education, including the democratization of Islamic education (Tilaar. H. A.R, 1998), peace education, education for all, multicultural education in a plural society (Thoha. M. A, 2005), globalization of Islamic education, and anti-corruption theology and others.

4. Conclusion

From the explanations, it can be concluded as follows:

1. *Hadhāri* education is a response to the decline and backwardness of Islamic education in this modern era. As an effort to reconceptualize Islamic education, it must be on the right track, in line with the revealed guidance, prophetic values, the spirit that animates the golden age of Islamic civilization (*hadhāriyah al-Islam*), and able to respond to contemporary global issues.
2. In dealing with the problems of Islamic education, *hadhāri* Islamic education responded with the *hadhāriyah* triangle paradigm: *hadhāriyah al-nash*, *hadhāriyah al-ilm* dan *hadhāriyah al-falsafah*. *Hadhāriyah al-nash* is a form of development of religious sciences from the Qur'an and Hadith as a conceptual source of Islamic education regarding the explanation of how visionary and orientative Islamic education is. *Hadhāriyah al-falsafah* is the basis of philosophical development that describes the philosophy of *al-insaniyah*, *hadhāriyah* dan *akhlaqiyah*. *Hadhāriyah al-ilm* discusses Muslim scientific traditions, reintegration of knowledge and contextualization of Islamic education in dealing with contemporary issues.

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