REVITALIZING THE MAIN STREAM TRANSFORMATIVE ISLAMIC EDUCATION "MUHAMMAD JAWWAD RIDLA" (SOCIOLOGICAL-PHILOSOPHICAL) PERSPECTIVE: EFFORTS TO OVERCOME CRITICAL ISSUES IN THE RENEWAL OF ISLAMIC EDUCATION

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ABSTRACT

The world of Islamic education is currently enlivened by new ideologies such as pluralism and postmodernism which offer educational doctrines as a therapy for the crisis that has hit the world of Islamic education. On the other hand, the presence of these ideologies enriches the repertoire of educational thought, but on the other hand it can also confuse educational planners and practitioners. This study aims to revitalize the three main streams of Islamic education from the perspective of Muhammad Jawwad Rida (sociological-philosophical) which can be used as an effort to address critical issues in the renewal of Islamic education today. This study uses the library study method where the material for data analysis uses books and articles that are relevant to this research. The results of this study indicate that Islamic education is currently gradually starting to show progress as evidenced by renewal in terms of methods, theories, curricula, and so on. However, in the process of renewal, Islamic education still has quite complete problems, such as due to the narrow understanding of Islamic science, which only focuses on aspects of ukhrawi life which are separate from worldly life, pays little attention to its involvement in the process of social change. Critical siu in the world of Islamic education can be overcome by revitalizing efforts, as well as understanding the three main streams of Islamic education from the perspective of Muhammad Jawwad Rida which have varying characteristics according to the scientific level of each character.

Keywords: *Revitalization, Muhammad Jawwad Rida, Renewal of Islamic Education*

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INTRODUCTION

Islamic education basically has a long history in its development to date, this is certainly the influence of the thoughts of figures who help move the pace of the current Islamic education system. The character of Islamic education (Assegaf, 2011). that is still protective of the basic values of Islamic teachings actually makes Islamic education different from other education and still exists in the midst of globalization. While on the other hand, its protective nature towards Islamic teachings allows it to anticipate, and contextualize with the value of Islamic education that exists in accordance with the circumstances of the times and the society that surrounds it (Ulum, 2012).

Muhammad Jawwad Rida, one of the Muslim scholars, gave the idea that in Islamic education there are three main streams of transformative Islamic education that have concepts, characteristics, as well as tendencies that varied, including: (1) Conservative Religious (al-mazhab *al-diniyyi al-muhafiz*), (2) Religious-Rational (al-mazhab al-diniy al-aqlaniy), and (3) Instrumental Pragmatic (al-mazhab *al-zara'iy)* (Wathani, 2018)*.* The mapping of the three schools was analyzed by Muhamad Jawwad Rida based on the scientific concepts underlying the madhab in Islamic education. Interestingly, the scholarly concepts of the three schools are indeed recognized as one of the central themes in the spectrum of Islamic intellectual traditions. Based on the flow map, it can be concluded that the treasures of Islamic educational thought are not singular, but more than one and varied as other Islamic thought traditions (F. Kurniawan, 2019).

Recently, the world of Islamic education has been enlivened by the offer of a new way of thinking that leads to educational teachings that serve to heal the crisis issues that afflict the world of Islamic education. On the other hand, classical ways of thinking, such as nationalism, religion, and socialism, seem to have lost their chances, followed and replaced by contemporary ideologies such as pluralism, and postmodernism. On the other hand, the presence of this way of thinking enriches the thinking of Islamic education, but on the other hand it can also cause confusion towards educational planners and activists (Achmadi, 2005).

In relation to these problems, Islamic education requires the existence of a correct interpretation of the main streams of Islamic education that have characteristics, tendencies and concepts related to the education system The real Islam, so that from this it can later overcome problems in the renewal of Islamic education today which is increasingly complete. By doing the correct interpretation of the flow of Islamic education, later Islamic education will not lose its orientation and direction in its development. Therefore, in its renewal, Islamic education can take solutive steps by revitalizing while studying the three streams of education proposed by Muhammad Jawwad Rida, it will slowly overcome problems in the renewal of Islamic education is now increasingly complete. So, from this, Islamic education can develop based on three main streams of Islamic education that have varied concepts, systems and thoughts. The critical issues that occur in the renewal of Islamic education today are certainly caused by a lack of understanding of the flow of Islamic education which has a role and contribution to the direction of Islamic education itself, so that Islamic education exists It cannot be a solution to the problem, but it will still be a problem for education itself.

This research develops research that has been conducted by Miptah Parid with the title "The School of Philosophy in Islamic Education Viewed from the Perspective of Muhammad Jawwad Ridla" (Parid & Rosadi, 2020). This research only focuses on the study of the understanding of Islamic education philosophy, figures in Islamic education, and the main stream of Islamic education. While the research that the author wants to do is to revitalize the three main streams of Islamic education from the perspective of Jawwad Ridla which can be used as a foundation for the renewal of Islamic education in the future. Based on this phenomenon, this study aims to revitalize the three main streams of Islamic education according to "Muhammad Jawwad Rida" which can later be used as a reference as well as a foundation for tackling critical issues in the current renewal of Islamic education.

METHODOLOGY

The data collection process in this research comes from primary data, namely the book Muhammad Jawwad Ridla and secondary data in the form of data taken from books, journals and other printed media literature

materials that are relevant to this research (Zed, 2004). Meanwhile, in the data analysis process in this research, researchers use content analysis by summarizing several texts and a collection of data, so that they can find, describe, sort written data/information that is valid and relevant to the research written in books. print media, as well as contained in reputable journal articles (Asfar, 2019).

Content analysis is a research technique for making data inferences that are correct and replicable while still paying attention to the context. Content analysis in library research is used to analyze data sourced from books, documents and printed or non-printed literature related to research (Bungin, 2007).

RESULTS AND DISCUSSION

Biography of Muhammad Jawwad Ridla and his contribution to Islamic education

A Ninth Shiite Imam known as Muhammad bin Ali bin Musa bin Ja'far bin Muhammad. He is often called Muhammad Jawwad Ridla, who was born on 10 Rajab in 195 AH/811 AD in the city of Medina. His father was Imam Ali Ar-Ridha AS. And his mother's name was Khaizran, from the nation of Maria Qibtiah, Sstri Rasulullah saw. Imam Muhammad AS has many titles, the most famous titles are At-Taqi and Al-Jawwad (Parid & Rosadi, 2020).

Imam Jawwad attained his priesthood at a young age, namely at the age of eight. And this problem causes some Shiites not to accept his imamate and choose other people as their imams. Others were still confused until the issue of Imamat was clarified at a young age, until finally this problem was resolved for them, and they finally gained confidence in his Imamate. Some people during the time of Imam Rida AS and also during the lifetime of Imam Jawad AS and these two Imams gave answers to the Qur'an (S. Kurniawan, 2017).

In his thoughts, Muhammad Jawwad Ridla said that the revolution in Islamic educational thought occurred during the time of Usman's companions until the fourth century Hijriyah, marked by the spirit of Muslim historians and the dynamics of the development of thought in various dimensions. Next, he analyzes the history of the development of this thought into three stages, namely first, starting from the migration of the Prophet SAW to the founding of Dar al-Hikmah in Baghdad (217 AH/832 AD), second, from the founding of Dar al-Hikmah to the emergence of the Nizamiyah madrasa in Baghdad (462 H/1065 AD) and third, the period after the Nizamiyah madrasa era until the collapse of the Ottoman Caliphate. Muhammad Jawwad Ridla explained that at the initial stage of his thinking, Islamic educational thought had not yet given rise to a special educational theory and had not been formulated comprehensively. The second stage is the phase of development of the social-philosophical sources of Islamic educational thought, marked by the movement to form educational theories. So that the dynamics of the development of Islamic educational thought encourage Muslim thinkers to study and study in more depth in order to give birth to a more comprehensive legacy of Islamic educational thought (Rofiq, 2019).

Revitalization the Main Stream of Islamic Education Transformative Perspective (Sociological-Philosophical)

The early stages of the emergence of several schools in Islamic education proposed by Muhammad Jawwad Ridha, due to the assimilation between Islamic influence and Greek influence that seeped into the scope of Islamic education. Where there has not been a sharp conflict among Islamic education experts because there is no extreme-fundamental thought derived from religious teachings. With conflicts and disputes within the scope of education itself, matters that on the one hand are very important and on the other hand are very concerning, such as in the scope of sharing knowledge and curriculum, as well as educational programs and objectives. in general. In the sphere of education, there is such polarization between the schools of Islamic education. The polarization of new and classical names in Islamic society itself in the IV century A.H., was a formative and

dynamic society. Therefore, there arose figures of Islamic education schools who had subjects and points of view that varied (Ridla, 2002) in accordance with the soisoligical-philosophical perspective.

1. Religious-Conservative Ideologi (Al-Diniy Al-Muhafidz)

In this context, the conservative school (*al-muhafizh*) tends to interpret the issue of education must behave, lead and be built on religious values. In terms of discussing education, this school is usually normative and purely religious. Since the interpretation of the reality of the universe comes from religious teachings, everything that concerns the educational component must come from religious teachings. Focus on this religious matter, so that some figures of this school see science with a narrow view, namely the main science is the science needed today and is clearly useful in the hereafter (Asyiah, 2013).

Figures in this school such as Imam Al-Ghazali, Ibn Jama'ah, Nasiruddin al-Thusi, Ibn Hajar al-Haitami, az-Zarnuji and other classical figures have several criteria in studying Islamic education, the first Islamic education must beconceptualized from religious teachings and values. Secondly, the purpose and classification of science is based on religious values. Third, the source of Islamic education teaching material must be sourced and obtained from Islamic religious teachings as stated in the Qur'an, Hadith and Ro'yul Ulama. Fourth, do not pay much attention and think about the real situation of Muslim associations in classical and modern times (Siregar, 2021).

Figures of this school in the world of Islamic education such as Al-Ghazali, Ibn Jama'ah and other figures divide the material of Islamic Education science as follows;

a. *Al-ulum As-Shar'iyah* are sciences that must be studied by all Muslims without exception, such as the Qur'an, which is the main parent in all fields of science, which is then continued by Al-Hadith, ulumul hadith, ushul fiqh, Nahwu and Sharraf.

b. *Al-Ulum ghoiru As-Shar'iyah is* a science that is needed to facilitate the affairs of worldly life and is not required to be learned by everyone such as, mathematics, medicine, hujamah (cupping), Mantiq science, natural sciences, skills and others (Harisah, 2018).

This school of education that has a "religious" tendency raises several implications, in the form of: a). Provide understanding of knowledge of divinity, b). Have a strong ambition and determination on spiritual firmness, so that it always plays down the things of the world and has an impact on moral nobility and happiness in the hereafter, c). Assume and view science of primary value even though it is not used for service to fellow communities and is enough just 'science for science" (*al-ilm fadhilah bi dhatih*) (Arif, 2008). Meanwhile, as stated by Imam al-Ghazali, education must have implications for the attainment of human perfection that leads to self-approach to Allah, as well as human perfection that leads to the happiness of the world and the Hereafter (Iqbal, 2013).

Other implications include: knowledge must be accompanied by charity, abstaining from greed, not willing to accept wages, gifts, or gifts intended for teaching salaries, respect for truth, justice and conscience, not feeling all-knowing and able, and devotion to others (Arif, 2008).

2. The Rational Religious Ideology (Al-Diniy-Al-Aqlaniy)

In looking at school education (*Al-Diniy-Al-Aqlaniy*) Rational-religious is not much different from conservative religious schools whose thoughts are "traditional and textual"(Rida, 1980). whose goals both focus on religious matters, it's just that the rational religious school views and understands educational activities as an effort to actualize the abilities possessed by each individual, so that the essence of education is to transform various potentials into abilities current (Satrino, 2018).

This religious-rational school always tried to build and integrate the concept of education more rooted in religious teachings and Greek philosophical thought, but this school always harmonized Greek thought with guidelines, views and orientation on religious grounds. So that the figures in this school consider that knowledge is muktasabah obtained from the results of learning activities with the interaction of the five senses (Suprapno, 2020).

Figures in this school such as the Ikhwan al-Shafa have criteria in viewing education in form. *First*, knowledge in the concepts of the Qur'an and Hadith has a wider scope, which is not only based on religious sciences, but also includes general sciences. *Second,* the concept of education must combine the perspectives of religion and philosophy in explaining the concept of science. *Third,* all knowledge is obtained from the results of learning activities (muktasabah) using the senses. *Fourth*, the basic ideas used in Islamic education are not only based on the Qur'an, Hadith, Islamic philosophy, but also Greek philosophy. Fifth, in addition to the representation of speculative-rationalist thought, the representation also allows speculative-intuitive thinking (Siregar, 2021).

The Shafa Brotherhood, the pioneer of the religious-rational concept, also argued that Islamic education should be oriented towards religious issues. However, he believes that if the knowledge gained through education is not for the benefit of God and the future of life in the world, then disaster for its owner. Therefore, from a religious-rasaional point of view, recognizing the diversity of human needs, by improving the quality of life of society which is one of the goals of education, so as to achieve an ideal balance of needs (Daimah, 2018).

3. Pragmatic-instrumental ideology (al-Dzarai'iy)

Basically, this school has a difference compared to religious-conservative and religious-rational schools, because this school is more likely to view education more focused on pragmatic things that are more applicative-practical (Rida, 1980), this school believes that the impact of education can contain practical goals that have relevance to the demands and needs of society (Fathoni, 2021).

Figures in this school such as Ibn Khaldun have a tendency and view of Islamic education to focus more on understanding in advance the basic teachings and values contained in the Qur'an and the Sunnah but still paying attention to concrete problems, the dynamic state of development of society both in classical and modern times and can adapt to the sociological environment in which they live. second, the concept of Islamic education always pays attention to its practical expediency, and third, its scope is general (universal), applicable to all places, conditions and developments of the times (Siregar, 2021).

In contrast to this, in looking at education and the process of seeking knowledge, more emphasis is placed on pragmatic aspects that always adjust to the times and based on functional goals rather than based on substantial value alone. In this connection, Ibn Khaldun divides the classification of science into three types. First, the group of oral science (grammar) organized into a poem. Second, the science of Naqli which consists of knowledge of the Holy Qur'an, Hadith, and the Sunnah of the Prophet. Hadith and the like. Third, the science of aqli, which is the knowledge obtained by humans through the ability to think, such as logic, physics, mathematics, and the like (Mahrus, 2013).

The pragmatic school promoted by Ibn Khaldun is a new discourse in the world of Islamic educational thought. If religious-conservatives view science narrowly, in front of Islamic rationality and rigidly associate it with Salafi thought or heritage, rationalists give the idea of an educational system that can think idealistically with the inclusion of all subjects with material value, while Ibn Khaldun gives new ideas that are directly related to human needs directly, both in the form of spiritual-spiritual needs and material needs in general. From the tendency of the pragmatic (applicative-practical) school to provide orientation towards various and universal educational

goals, such as educational goals aimed at the development of thought, social improvement, and the goal of spiritual improvement (Salim, 2014).

Critical Issues in Islam Education Reform

As an agent of social change, Islamic education, which is currently in an atmosphere of modernization and globalization, is required to continue to carry out its duties optimistically, dynamically and proactively in order to carry out renewal in the world of Islamic education. Its existence is expected to cause significant changes and new contributions to the improvement of Muslims both at the theoretical and practical intellectual levels (Anwar, 2018). Therefore, Islamic education reform is the renewal, restructuring and innovation of Islam carried out to adapt to the dynamics of social development and see the lagging behind of Muslims in responding to the times in order to survive and compete. Able to meet the demands and needs of society in the current technological era. Ini. The renewal referred to in Islamic education is in the form of all efforts made to be able to adjust to the times, starting from systems and institutions, so that later it can compete in the increasingly developing world realm in arousing human intellectuals to always think creatively and innovate optimistically (Idris, 2015).

Basically, renewal in the world of Islamic Education is required to always try to merivatlisasai, reconstruct, reform, review and rearrange Islamic education with various aspects, concepts, as well as theories that always try to adapt to the development of the times, and can answer the challenges of the times. Thus contemporary Islamic education is updated in terms of its institutions, curriculum, teaching and learning process, infrastructure, so that from this later the output of Islamic education itself produces updates that are beneficial to society and adapt to the times (Nata, 2019).

The existence of Islamic education will never disappear due to changing times. It will always be alive and existing, preserving human habits until the peak of happiness in this world and in the hereafter. In times of turmoil like today, Islamic education is still needed to empower the Ummah from various outside influences that are usually negative in nature. Here the role of Islamic education can be maximized to prevent and equip students with the ability to filter all the information they can to avoid information, as well as misinformation, misleading or extreme understanding and knowledge (Muvid et al., 2020). The necessity of Islamic education today is not only to play a role and function to transfer universal values, but now Islamic education needs to be updated so that it can have implications for human values, so that they are noble on the basis of righteous aqidah in their devotion to Allah and fellow humans and their environment.Amin Abdullah, Islamic Education and the Challenges of Globalization (Yogyakarta: Ar-Ruzz Media, 2004).

But in the process of renewal, currently Islamic education is still faced with critical issues that exist in the world of Islamic education, it comes from the narrowing of the understanding of Islamic science in Islamic education which only focuses on aspects of life ukhrawi are separated from secular life. In addition, Islamic education faces serious challenges related to changes in society that continue to experience accelerated changes, especially the development of science that almost no longer cares about the religious teaching system (Hisbullah, 2020). Today, Islamic education is still classified as education that only concerns the affairs of the hereafter and has nothing to do with thehealth of the world of work. And also in general Islamic education still uses the old (classical) system which only relies on memorization and the lack of interaction between students and teachers in the teaching and learning process. As a result, it makes the teaching and learning process monotonous and boring (Rozi, 2019).

The reality of Islamic education in general today is recognized as regressing and backward, although lately it has gradually begun to show progress. This is evidenced by the increasing number of Islamic educational institutions and various educational models offered. However, the reality of the challenges it faces is still entangled, so it demands innovative steps that are expected to be met soon. The weakness of Islamic education today is caused

by factors such as weak mastery of systems and methods, institutional weaknesses, and lack of response to technological advances (Ilham, 2020).

At this level it seems that education today is still weak and has not been able to rise, thus making many people assume or even claim that Islamic education is dead. That is, Islamic education is no longer feasible in the reality of changing times that cause gaps between the actual realities of society in social life (Razzaq, 2019).

So far, the conceptualization and theorization of Islamic education seems to pay little attention to its involvement in the process of social change. In addition, Islamic education also lacks critical aspects. References to Islamic education from the past to the present are dominated by normative approaches, less practical from different perspectives and ignoring the level of historical-empirical discourse. Until now, ideas related to the concept of Islamic education that continue to be repeated by Islamic education thinkers have not touched the real problems of humanity today. When the concept of Islamic education is directed towards real social life matters, Islamic education will be trapped in   a positivist way of thinking that has atendency to forget the urgency of critical aspects of social reality (Tabrani ZA, 2014). However, if Islamic education is based on pragmatic values, it is unlikely to produce critical but less virtuous human beings, because pragmatic values are more likely to give birth to logical thinking that emphasizes more on adjusting and adapting to the times and social needs of society (Derajat, 1993).

Therefore, the main stream of Islamic education launched by Muhammad Jawwad Rida has a very important role, and can be used as a reference by Islamic educational institutions, to   be used as a guide in solving critical issues in renewal current education. Critical problems in the world of Islamic education renewal   today can be overcome and overcome by revitalizing the three main streams of   Islamic education as well as understanding the ideological system, as well as the concept of three The main stream of Islamic education. This preparation can be a solution so that Islamic education in the process of renewal does not lose direction and focus on its development, while still referring to the three streams of Islamic education that can be used as the main foundation in the renewal of Islamic education in the future upcoming. So that Islamic education can later be used as a mediator of social change, by sticking to the values contained in Islamic religious teachings and adjusting to the concrete situation of the social dynamics of today's society.

CONCLUSION

The early stages of the emergence of several schools in Islamic education proposed by Muhammad Jawwad Ridha, due to the assimilation between Islamic influence and Greek influence that seeped into the scope of Islamic education. Then from those emerged figures of the school of Islamic education who had subjects and points of view that varied according to the sociological-philosophical perspective. The school consists of religious-conservative, religious-rational, and pragmatic-instrumental.

As an agent of social change in the future, it seems that Islamic education is beginning to make updates in terms of theory, curriculum, and methods. However, in this renewal there are still critical issues such as the narrowing of the understanding of Islamic education which is only focused on ukhrawi aspects that are separate from secular life, Less attention to involvement in the process of social change, less critical aspects of mastery of systems and methods, institutional weaknesses, and lack of response to technological advances.

The revitalization of the flow of Islamic education put forward by Muhammad Jawwad Ridla has contributions and implications for Islamic education in the form of:

First, the conservative religious flow has implications for Islamic education, namely the emphasis and deep understanding in maintaining the Islamic intellectual and cultural heritage that has existed since the early days of Islam. By remaining focused on learning the Koran and Hadith, Islamic law (fiqh), and religious sciences such as theology (aqidah). Strict emphasis and understanding of Islamic law (fiqh) and Islamic ethics. This includes

compliance with sharia in various aspects of daily life. Encourage Islamic education to prioritize strong moral and ethical education, emphasizing values such as integrity, discipline, simplicity, and adherence to Islamic religious principles.

Second, the rational religious flow in Islamic education has implications for emphasizing and deepening understanding of Islamic teachings by focusing on rational reasoning and thinking while still teaching students to understand Islamic principles in a logical and evidence-based way. Encourage the development of critical and analytical thinking in students, emphasising on understanding religious concepts better and responding to intellectual challenges with strong conviction.

Third, the instrumental pragmatic school has implications for encouraging Islamic education to focus on developing skills and knowledge that have practical benefits in everyday life. This can include learning skills such as Arabic, Qur'anic studies, and fiqh that can be used in everyday life. This stream tends to be more oriented towards relevance to contemporary needs. Where the curriculum and teaching try to reflect actual issues faced by Muslim communities in modern society, such as business ethics, Islamic law in a modern context, and others. This stream emphasizes the development of life skills that can help students become more successful in everyday life, both in social, economic and professional contexts. This can include training in areas such as time management, leadership, and effective communication.

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