

Reconstruction of Islamic Religious Education Seyyed Hossein Nasr's Perspective

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ABSTRACT: This article aims to look at the construction of Islamic education from the perspective of Seyyed Hossein Nasr. Nasr is an Islamic thinker whose capabilities are not in doubt in the study of Islamic philosophy, science, and ethics. The research approach used in this article is a literature review. Research problems are studied and analysed through the literature comprehensively. The results of this study include 1) Seyyed Hossein Nasr's conception of Islamic education which emphasizes human efforts to carry out their duties and obligations as caliphs on earth and servants of Allah; 2) the role of humans as caliphs and servants of Allah can only be obtained with the integrity of the building of science; 3) education construction is carried out through the Islamization of science (science) with a philosophical reformulation of Islamic education in the ontological, epistemological, and axiological domains 4) Islamic education reconstruction is directed at reviewing and rearranging educational goals, characteristics of Islamic educators, characteristics of Islamic students, educational tools, and educational environment.

Artikel ini bertujuan untuk melihat konstruksi pendidikan Islam dari perspektif Seyyed Hossein Nasr. Nasr adalah seorang pemikir Islam yang kemampuannya tidak diragukan lagi dalam kajian filsafat, ilmu pengetahuan, dan etika Islam. Pendekatan penelitian yang digunakan dalam artikel ini adalah studi pustaka. Masalah penelitian dipelajari dan dianalisis melalui literatur secara komprehensif. Hasil penelitian ini meliputi 1) Konsepsi pendidikan Islam Seyyed Hossein Nasr yang menekankan pada upaya manusia untuk menjalankan tugas dan kewajibannya sebagai khalifah di bumi dan hamba Allah; 2) peran manusia sebagai khalifah dan hamba Allah hanya dapat diperoleh dengan keutuhan bangunan ilmu; 3) konstruksi pendidikan dilakukan melalui Islamisasi ilmu (sains) dengan reformulasi filosofis pendidikan Islam dalam ranah ontologis, epistemologis, dan aksiologis 4) Rekonstruksi pendidikan Islam diarahkan untuk mengkaji dan menata ulang tujuan pendidikan, karakteristik pendidik Islam, karakteristik peserta didik yang islami, perangkat pendidikan, dan lingkungan pendidikan.

Keywords: *Reconstruction of Islamic education; Seyyed Hossein Nasr, the dichotomy of science.*

INTRODUCTION

The development of the modern world is currently growing rapidly. These developments pose serious challenges for Muslims. The global world that is currently in the era of 4.0 and 5.0 has an impact that is not simple. It affects all aspects of human life. Including terms of education. (Nurul Hidayat, nd) This era is marked by the central role of technology and information in human life. Era 4.0 gave birth to education 4.0. This concept arose because of changing skill requirements due to the industrial era 4.0. this is a vision of the future of education, which response to the needs of Industry 4.0. Education 4.0 is known as an innovation that is characterized by being student-centered. This approach can not only develop students who are knowledgeable but also able to create new mindsets that can respond to life's challenges, and increase creativity and innovation in various aspects of life.(Arifin & Muslim, 2020; Tan et al., 2018, pp. 65–66)

Muslims are faced with at least two major problems, namely: can Islam give birth to people who have good spiritual and religious competence (ulama) and people who excel as modern intellectuals. The current reality is that most education only focuses on one side religious knowledge or general science. This becomes an irony if Muslims look at the history of Islamic civilization several centuries ago when classical Islamic education was able to give birth to a figure who had the maturity of religious knowledge and the maturity of general knowledge (Syam & Arifin, 2019). So that there appears a balance between the power of thought and dhikr which became the basis for the progress of Islamic civilization at that time.

In the current global era, Muslims are faced with oscillations between Islamic culture/traditions and modern forces (secularization and modernization). Most Muslims have more or less been influenced by modern life. There is confusion in positioning Islamic values as guidance and guidance for humans in their position as caliphs and servants of Allah and on the other hand the demands of modern life (western life) raise values that tend to be the antithesis of Islamic values. (Arifin et al., 2021; Haryati, 2012, p. 315)

Various crises that hit modern humans such as ecological, epistemological, and even existential crises are the impact of modern humans' rejection of religious values. The modern paradigm with a positivistic-anthropocentric approach has implications for the emergence of a civilization that is only based on the power of reason without the light of God.(Sayed Hossein Nasr, 1994, p. 20)

A view that is only based on the positivistic-anthropocentric paradigm in the development of science can have a negative impact on human survival, because without the recognition of the existence of transcendental sanctions, it is very difficult for mankind not to become savage. This is because an ethic that is only based on the foundation of critical intelligence is too fragile to be able to control the destructive forces that spring up in human beings. So that there is a need for a civilization foundation based on transcendent awareness to resolve crisis after crisis faced by human life. (Amirullah, 2018, p.101).

Muslims as part of the world's universal society, need to find solutions to modern human problems. Especially for Muslims in Indonesia, a country where the majority of the people embrace Islam, the reconstruction of an education system based on Islamic values is a necessity that must be done immediately. The reality of education in Indonesia tends to be oriented toward western theories. This is an irony if you see that the majority of Indonesian citizens are Muslim (Arifin, 2021; Santoso et al., 2021). One example of this is that the formulation of curriculum and character education in Indonesia is widely used by the theories of western thinkers, even though not a few Islamic thinkers discuss the concept of the education system and character education.

Seeing these problems, the author tries to review and develop the concepts of Islamic education from the perspective of Seyyed Hossein Nasr. So it was found several offers of an Islamic education system that are in line with modern progress without abandoning Islamic values.

METHOD

The writing of this article uses a descriptive-analytical approach through the literature study method. A literature study is carried out by collecting data in the form of library documents such as journals, books, magazines, and other supporting documents. Library materials that are by the research theme are analysed to obtain conclusions from the research problems raised (Zed, 2004). The data technique applied is by using documentation and analyzing both written, illustrated, and other documents.

RESULT AND DISCUSSION

Sayyed Hossein Nasr Islamic Education System Construction

a. The Purpose of Islamic Religious Education

God created everything for a specific purpose. The same is true for educational purposes. The purpose of education cannot be separated from the purpose of human creation. First, humans were created to serve and worship the God who created them (*Surah ad-Dzariyat*: 154); second, humans were created to be caliphs (leaders) on earth (*Surah Al-Baqarah*: 30).

Serving God and leading the earth and everything in it are the two goals of human creation that should be the basis for the development of education. In *Surah al-Baqarah* verse 30, Allah gives a mandate to humans to become caliphs on Earth. If understood more deeply, the meaning of the caliph is humans as representatives of God on earth and also as servants. (Seyyed Hosseini Nasr, 2005, p. 87)

Humans as representatives of God have consequences for human duties as 1) ruler of the earth; 2) earth manager; and 3) the person in charge of the earth and everything in it. Allah gives freedom to humans to regulate and use the earth as well as possible, as long as it is by the instructions from Allah in the form of *qouliyah* verses and *kauniyah* verses. Meanwhile, humans as servants of Allah are the embodiment of one of the human goals, namely to worship and serve Allah.

The meaning of the word caliph then raises several questions, 1) how do humans manage the earth?; 2) what is the most appropriate government system?; 3) how do humans find the ultimate truth as a way to prevent humans from doing damage? The author has an opinion regarding these three big questions, first, the leader of the country/people has the awareness

that government is created to direct humans to the two major goals of human creation; second, humans use the potential that has been given to them to know the meaning of the verses of *qouliyah* and *kauniyah* through educational activities.

This is in line with Nasr's thought, that human and Islamic education in particular is held not only to train and develop worldly intellectuals but also to develop all aspects of human beings.

The conception of Islamic education is a unitary training of intellectual, mental, spiritual, and moral powers. Islamic tradition always equates to these four aspects. An accident if a person only has intellectual property without being accompanied by the possession of mental, spiritual, and moral powers.

The conception of educational goals is in line with what Al-Attas put forward that the purpose of education is not only to realize humans in their position as good citizens but as an effort to create human beings capable of carrying out the mission of caliphs *fil ardh* and Abdullah. (Imelda, 2017, p. 228)

b. Educator

The term educator in the study of Islamic religious education is known by several terms, including *ustadz*, *mudarris*, *mu'allim*, *murabbi*, *mursyid*, and *mu'addib*. This term is then attached to a unified whole as the character of Islamic educators.

- 1) *Mudarris*, the concept of a professional educator, is assessed based on 5 main criteria, namely: personal character, knowledge of good learning concepts, ability to manage good classes, experts in their fields, and ability to make the right decisions.
- 2) *Muallim*, educators who can teach, convey, understand, and transfer various knowledge to students through the learning activities carried out.
- 3) *Murabbi*, The role of the teacher in the teaching and learning process is to maintain, develop, give love, educate, teach, and develop students' talents and interests so that students can develop all their potential to the maximum in line with the maturity of students' thinking and mental powers.
- 4) *Murshid* The role of the teacher in the teaching and learning process is to maintain, advise, direct, and guide students towards the formation and development of a pious intellectual and personality.
- 5) *Muaddib*, The role of the teacher in the teaching and learning process is to nurture, educate, shape, guide, instill, purify, train, and foster noble character, discipline, behavior, and all student etiquette. (Hassan et al., 2009, pp. 34–35)

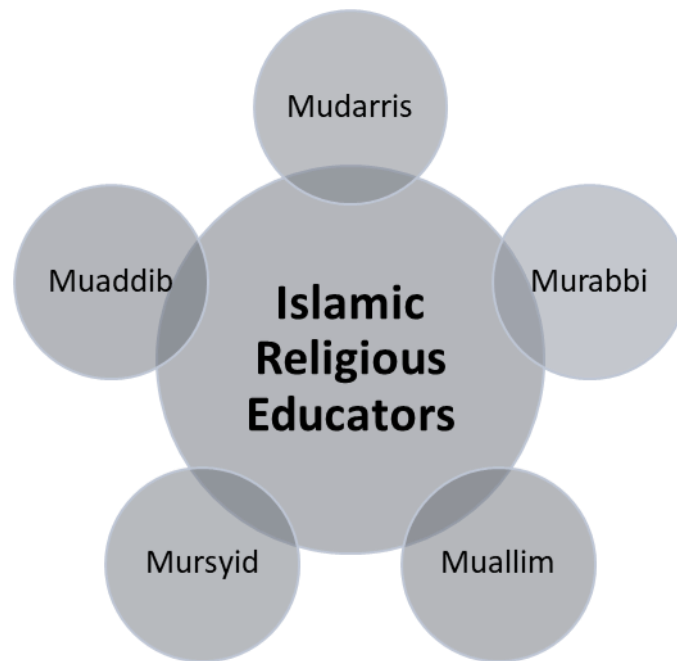


Chart 1. Characteristics of Islamic Religious Educators

Some of these terms, apart from being a reference to the figure of an educator, are also positioned as the character of an Islamic educator. The whole word refers to a person who imparts knowledge, skills, values, and character to others. These activities are expected to be able to form students who have a balance of competence, both academically, socially, skilfully, spiritually, and morally.

Educators, according to Nasr, are not people who only teach and transfer knowledge, but also develop the overall potential of students both in rational, moral, and spiritual aspects. Looking at the task of the educator, the competence of educators is integral and balanced in rational, moral, and spiritual qualities, or, in Nasr's language, rational and intellectual qualities (ie, intellect as understood by Nasr and the Islamic tradition).

One of the requirements to become a qualified and professional educator according to Nasr is mastery of many scientific fields. (Seyyed Hossein Nasr, 2006, p. 86) Professional educators always teach unity to their students, even though the fields of science are diverse but have the same basic principles and goals, namely to arrive at the ultimate truth from God.

The logical consequence of the characteristics of the educator, an educator as practiced by the philosophers of the golden age of Islamic civilization is the passion and toughness of educators to explore all branches of science, not only focusing on studying one particular field of science.

The thinkers of the Umayyad and Abbasid eras proved capable of giving birth to an Islamic civilization that is remembered today. The thinkers of that era were able to master and connect mathematics, politics, social science, psychology, medicine, Islamic law, philosophy, science, and other branches of science into a single unit. The multidisciplinary

knowledge base makes philosophers have intellectual, emotional, and spiritual maturity.

c. Students

The definition of students (learners) when referring to the provisions of Law No. RI. 20 of 2003 concerning the National Education System is a member of the community who tries to develop their potential through a learning process that is available at certain paths, levels, and types of education. (National et al., 2003)

Based on this definition, it can be concluded that students are objects of education who are given opportunities and services to develop all their talents and potential to become better human beings.

Nasr offers his views on how students should be treated at school. The government and schools should develop a curriculum that can develop student competencies as a whole. Students' competencies are developed not only for their interests at the school level, but also include their lives as personal, social, community, and servants of God.

The competence of students that must be developed by Muslims is the concept of *ibad ar-rahman* (servant of *ar-rahman*) which is written in the letter *al-Furqan* verses 63-77. Surah *al-Furqan*, including the *Makkiyah* letters. Surah *al-Furqan* verses 63-77 are the last 15 verses which are often referred to as the verses of *'Ibad ar-Rahman*.

Surah al-Furqan verses 63-77 describe the characteristics of *ibad ar-rahman* which should be used as the foundation for the development of education, these characters are 1) *Tawadhu*; 2) Repaying evil with good; 3) Always *tahajjud* in the silence of the night; 4) Their fear of Allah's punishment; 5) Not excessive in spending wealth; 6) Not associating partners with Allah; 7) Not killing; 8) Not committing adultery; 9) No perjury; 10) Do not do any useless acts; 11) Peace in family and pious offspring; 12) Always expect *Taufik* from Allah. (Akhyar & Wilaela, 2018, pp. 159-161)

There are at least 6 major points that can be used as the basis for the development of education, first, forming human beings with character (*akhlak*) ; second, strengthening *aqidah*; third, consistency to do good (*shari'ah*); fourth, balanced and simple; fifth, intellectual development; and sixth, the development of family and community piety.

In the last two verses, Allah guarantees that a balance in *aqidah*, intellect, and morals (morality) can lead humans to heaven. Heaven can be interpreted as the best place to return for humans in the context of the hereafter and can also be interpreted as advanced civilization, glory, and happiness in the context of human life on earth. Conversely, if humans lose one of these 6 aspects, humans will fall into evil, both in this world and in the hereafter.

What is quite worrying about the implementation of the current educational curriculum is that the success of students in education is assessed only if students can obtain an Intellectual Quotient (IQ) or high academic scores. Meanwhile, students with low academic scores will remain underdeveloped even though they excel emotionally (EQ) and spiritually (SQ). Indeed, this is the irony of Islamic education today, where education is only directed to form intellectually intelligent students, while the

emotional and spiritual aspects tend to be side-lined. (Idris & Za, 2017, p. 99)

In addition to the concept of a balance between intellectual, physical, emotional, and spiritual balance, students should be given facilities to get the overall scientific content in depth. Unfortunately, the development of scientific studies and majors in schools and universities tends to lead to a dichotomy of science. This has an impact on the tendency of students to focus on competence in only one area.

The dichotomy of science is a historical accident in Islamic civilization, that is, when general science came under severe attack, especially from fiqh experts (*fuqaha*). (Azyumardi Azra, nd, pp. 77-78) The radicalism of thought arises as a result of fanaticism/excessive partiality to one Islamic epistemological method or one particular group, thus rejecting the truth of knowledge from other groups. (Karwadi, 2014, p. 144) In addition, the emergence of a positivistic approach during the stagnation of thought in the Middle Ages was able to erode the epistemology building in the Islamic scientific tradition. This approach gives rise to a generation that puts aside the spiritual dimension in education.

d. Educational materials and methods

Materials and methods in education are part of educational tools. Tools can be interpreted as something that can directly support, assist and facilitate the teaching and learning process to support the achievement of educational goals. Seeing this description, tools have a broad scope, both in the form of material and non-objects. Examples of tools in the form of learning support objects are whiteboards, projectors, LCD, VCD, and so on. While non-material tools, for example, are learning methods and materials.

The Islamic religious education method is a technique used by educators so that the material conveyed can be understood, internalized, and able to shape the character of students. Therefore, the method used should be by the values and teachings of Islamic religious education based on the Al-Quran and the Sunnah of the Prophet.

Nasr believes that the most appropriate method in Islamic religious education is the method in the Islamic tradition. such as methods of oral transmission, modelling (exemplary), mentoring, logical reasoning and dialogue, and contemplation/contemplation. Nasr sees that these traditional methods can form a complete Muslim character with a personality that is not divided and does not forget its traditional roots.

The exemplary method is one of the typical methods in the Islamic tradition. This method is always exemplified by the Prophet and his companions. The formation of good character/values is not enough just by lecturing and answering questions, but students need the example (*uswatun hasanah*) of their educators.

Meanwhile, in Nasr's view, Islamic religious education materials as presented by al-Farabi and Ibn Khaldun are at least divided into two groups, namely *naqli* science and *aqli* science. *Naqli* science is a science that is based on the arguments of the Qur'an and the *sunnah* of the Prophet such as *fiqh*, *sharia*, interpretation, *hadith*, and Islamic history. while the science of *aqli* is a science that comes from the human mind/reason such as logic, science, language, and philosophy.

This division of disciplines is reflected in traditional Islamic educational institutions. Islamic educational institutions at that time taught the two disciplines integrally. The two disciplines cannot be separated from one another. Intellectual knowledge will be misleading and destructive without *naqli* knowledge, as well as *naqli* knowledge will be blunt and unable to answer modern problems without *aqli* knowledge.

Through this elaboration, the content of knowledge that became the Islamic tradition in the past is an interrelated unity and has an interconnected hierarchy. So that it becomes a setback when there is a dichotomy of science that divides knowledge into several fields. Nasr likens the unity of the hierarchical knowledge to the increasing number of tree branches which then appear as fruit and leaves according to the type of tree itself. Likewise, tree branches will not increase in length continuously without any limit. Nasr and other Islamic thinkers consider that the search for certain scientific fields without limits will lead to disharmony in life. (Seyyed Hossein Nasr, 2001, p. 59)

The concept of Nasr education should be reviewed and tried to be applied to Islamic education today. The emergence of the dichotomy of education causes Muslims to be left far behind when compared to western civilization in the development of science and technology. The concept of Nasr education is in line with the implementation of a holistic curriculum. The holistic curriculum has the following characteristics: 1) there is continuity between reality and the fundamental unity of this nature; 2) the unified whole is obtained through the intuition that arises from the process of contemplation and contemplation; 3) value arises from the meaning of the existing unity of reality; 4) the realization of human unity encourages humans to fight injustice and suffering. (Widiyanto, 2017, p. 301)

e. Educational environment

An educational environment is a place where students interact to acquire and develop their knowledge. The educational environment includes family, community, and school. These three environments have a great influence on the development of students. If one of the three environments is damaged, the efforts to realize the main Islamic students will be even more difficult. Therefore, all parties should give proportional attention and work together to create an environment that can illuminate and represent Islamic values. Seyyed Hossein Nasr's perspective of the Islamic education system can be seen in the following chart:

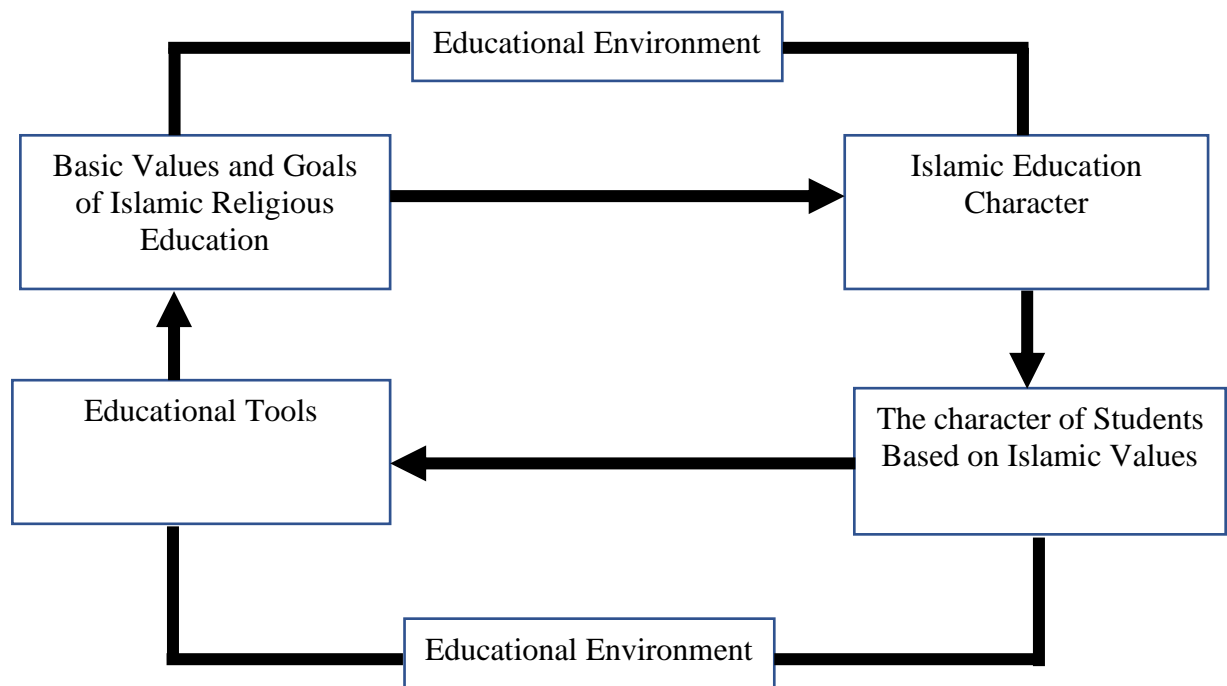


Chart 2. Seyyed Hossein Nasr's Islamic education system

Islamization of Science

The struggle between religion and science which later gave rise to the scientific dichotomy between religion, and science led to a partial understanding of Muslims. This is Nasr's criticism of the partiality of knowledge among Muslims. Nasr and other thinkers agree that Islam obliges its followers to study science and other general sciences. So there is a study to Islamize science.

The dichotomy of education appears not only among Muslims but in other religions also has the same case. In the history of the development of science in the west, a conflict arose between the church and Galileo Gallilei in 1663. Gallileo theorized that the sun was the centre of the universe (heliocentric), this was contrary to the church's understanding that the earth was the centre of the universe (geocentric). This then triggered the death sentence to Galileo Gallieii with strong church authority at the time.

The history of the conflict between science and religion then spread to various countries which then emerged as the paradigm of the global dichotomy of science. In Islamic studies, the dichotomy of science is contrary to the *Qur'an* and *as-Sunnah*. If studied more comprehensively, some many verses and hadiths command Muslims to study science. For example, the theory about the source of life on earth is from water (Surah Al-Anbiya: 30) or information in the *Qur'an* about the existence of two oceans that cannot mix because of a barrier (Surah AL-Rahman: 19-20). This verse was then empirically proven by the French Oceanographer, Jacques Yves Cousteau. This scientist examines the uniqueness of the meeting of the Atlantic and Mediterranean oceans that do not mix with one another. It was later explained by Islamic scientists that this discovery had been informed in the *Qur'an* several decades before this

phenomenon was discovered. This truth of the Koran then led Jacques Yves Cousteau to embrace Islam.

The thought of Islamization of science (science) Seyyed Hossein Nasr was put forward in the book *Science and Civilization* in 1968. Nasr explained that the development of science and technology during the golden age of Islam did not conflict with the teachings of Islam, and could even synergize and strengthen each other. The main goal of religion and science is how humans arrive at God. (Seyyed Hossein Nasr, 2001, p. 30)

Basically, these two things are a unity that cannot be separated from one another. Nasr strongly criticized the dichotomy of science in the west. The separation of science from religious knowledge led to a value-free science. The characteristics of modern science which are positivistic are not able to reveal the realm of metaphysics. The characteristics of the positivistic approach that require science to be observable, measurable, and empirically verifiable make the realm of metaphysics an impossibility to study.

Seeing the reality of the western scientific concept, Nasr with the Islamization of his knowledge tried to develop a positivistic approach to science that was limited to something empirical with a religious approach, to create Islamic education that was able to deliver humans to culture.

CONCLUSION

The ontology of Islamic religious education is based on divine values. Epistemologically it is built based on the unity between the intellectual, mental, spiritual, and moral dimensions. Meanwhile, the axiology of Islamic religious education aims to create Islamic values.

Seyyed Hossein Nasr openly criticized the dichotomy of science that developed in the west. Partial human knowledge distances humans from the purpose of human creation as caliphs on earth and as servants of Allah. Seeing the problems of the dichotomy of science, Nasr offers a concept to reconstruct the Islamic education system. Islamic education is carried out to realize the totality of human power which includes intellectual, spiritual, spiritual, and moral power so that a complete human (*insan kamil*) appears.

The reconstruction of the Islamic education system is carried out by rearranging five things, namely: 1) the purpose of education, the purpose of education is to equip humans in their efforts to carry out their duties and obligations as caliphs and servants of Allah; 2) the characteristics of Islamic educators, Islamic educators are professional, able to be a role model, spiritually strong, and good mastery of various scientific fields; 3) the characteristics of Islamic students, students are directed to be human with the character of *abdun ar-rahman*; 4) educational tools, including tools that support the achievement of educational goals, both material and non-material; and 5) the educational environment, is a unity between schools, families, and communities that work together to create an environment that supports the achievement of Islamic education goals.

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