ISLAMIC EDUCATION IN INDUSTRIAL REVOLUTION 4.0 ERA:

Considering Fazlur Rahman's Thought about Islamic Education Modernization

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ABSTRACT

Islamic education always intersects with the movement of dynamic times. Islamic education is currently in the industrial revolution 4.0 era. which involves industrial competition. With cyber-based, this competition makes Islamic education at a crossroads. This article efforts to express the thought of Islamic education by considering Fazlur Rahman's thought and its relevance to education in the industrial revolution 4.0 era. With the descriptive-analysis method, this article shows that Fazlur Rahman is concerned about strengthening the education system and strengthening the quality of Islamic education output through the renewal of Islamic education. Islamic education must be able to answer the needs in modernity, because surviving the old tradition is an intellectual suicide process, so that it is relevant to the industrial revolution 4.0 era.

ABSTRAK

Pendidikan Islam selalu bersinggungan dengan gerak zaman yang dinamis. Pendidikan Islam saat ini berada pada era revolusi industri 4.0. yang melibatkan persaingan industri. Dengan berbasis *cyber*, persaingan ini membuat pendidikan Islam berada pada persimpangan jalan. Artikel ini berupaya mengungkapkan pemikiran pendidikan Islam Fazlur Rahman dan relevansinya dengan pendidikan di era revolusi industri 4.0. Dengan metode analisis-deskriptif, artikel ini menunjukkan bahwa Fazlur Rahman memerhatikan penguatan sistem pendidikan serta penguatan kualitas *output* pendidikan Islam melalui pembaharuan pendidikan Islam. Pendidikan Islam harus mampu menjawab kebutuhan zaman, karena bertahan pada tradisi lama merupakan proses bunuh diri intelektual, sehingga ia relevan dengan era revolusi industri 4.0.

Introduction

Islamic education has always been a never final study. Islamic education always has a challenge to keep up current trends. Moreover, Islamic education is currently collided with a disturbing era, that is the industrial revolution 4.0 one. The rapid development of technology creates a new civilization. New information and new lifestyles increasingly unstoppable leading to

positive values on nihilism. In the industrial revolution 4.0 era, that made cyberspace technology plays a central role in human life, Islamic education did not play a maximum role in developing an Islamic society. Spirit of education as the development of human values is reduced as mere commodities. The impact of the industrial revolution 4.0 is not simple, because it permeates every element of human life, including education.

The industrial Revolution 4.0 brought up the concept of Education 4.0. It efforts in various ways to manifest the use of cyberspace technology in the learning process. Education 4.0 is an effort to respond to the fourth industrial age development, which makes people and machines find solutions together, facilitate in problem solving, and find innovation. Islamic education must be more creative in facing of Education 4.0. Openness to new styles in learning activities, strengthening the use of methods, language mastery, acceptance of various educational systems, and strengthening awareness of learning the urgency widely must be intensified so that Islamic education can develop competitively.

Fazlur Rahman (1919-1988), a modern thinker of Islamic education, reformulates Islamic education. His thought about Islamic education requires the adjustment of Islamic education with the current development with new values. Rahman inspired Muslim scholars in Indonesia and Asia to interpret Islam to fit the current scientific context. Rahman's thoughts about Islamic education have been studied by some scholars. Among them are Zaprulkhan in *Filsafat Pendidikan Islam: Studi Pemikiran Pendidikan Islam Fazlur Rahman*,[1] Muhammad Fazlurrahman in *Modernisasi Pendidikan Islam: Gagasan Alternatif Fazlur Rahman*,[2] and Alfauzan Amin ini *Pemikiran Pembaharuan Fazlur Rahman dalam Mengatasi Problematika Pendidikan Islam*.[3] But his thoughts on Islamic education and its relevance to the industrial revolution 4.0. has not been adequately studied.

Fazlur Rahman: Biography and Thought

Fazlur Rahman was born on September 21, 1919 in Pakistan, a former British colony. He comes from a religious family and Hanafi schools. Maulana Syihab al-Din, Rahman's father, is

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[1] Zaprulkhan, "Filsafat Pendidikan Islam: Studi Pemikiran Pendidikan Islam Fazlur Rahman," *Episteme: Jurnal Pengembangan Ilmu Keislaman*, vol. 9, no. 2, (December, 2014): 317-346, 10.21274/epis.2014.9.2.317-346.

[2] Muhammad Fazlurrahman, "Modernisasi Pendidikan Islam: Gagasan Alternatif Fazlur Rahman," *Ta'lim: Jurnal Studi Pendidikan Islam*, vol. 1, no. 1 (January, 2018): 73-89, https://doi.org/10.29062/ta'lim.v1i1.634.

[3] Alfauzan Amin, "Pemikiran Pembaharuan Fazlur Rahman dalam Mengatasi Problematika Pendidikan Islam," *At-Ta'lim*, vol. 16, no. 2 (July, 2017): 235-254, http://dx.doi.org/10.29300/attalim.v16i2.836.

a religious figure and an alumnus of Deoban. He taught at a superior traditional *madrasa* in the Indo-Pakistani subcontinent. Many great Islamic thinkers emerged from this subcontinent, such as Shah Wali Allah, Sir Sayyid Ali, and Muhammad Iqbal.[4]

Rahman's education started from his family. Besides reciting and memorizing the Qur'an under his father guidance, he also learned to his father about hadith and other Islamic studies. For Rahman, education in the family was effective, so he began to be a young man with a strong personality. His personality is neatly established due to his father in teaching progressive and contextual Islamic studies consistencely. In addition, his mother also trained him to always tell the truth and love whole heartedly.[5] By parenting education, he is trained to think freely and progressively, even though he is still in teens age.[6] Rahman's intelligence is established by the family and Hanafi school community by upholding rationalism.[7] Although a Sunnite follower, he grew up as a critical man to the Sunnite and Shia.

Rahman's thoughts were influenced by the struggle of Islamic thought involving modern Islamic thinkers in Pakistan, such as Muhammad Iqbal and was forwarded by Muhammad Ali Jinnah. Iqbal and Jinnah offered the Islamic statehood concept in modern ideology terms, eventhough both of them died before their ideals were achieved. They tried to formulate the *ijmâ'* concept as *ijtihâd* which must be applied by the legislative assembly with engaging the role of the ulemas in determining or formulating the law. It happened before Pakistan was formed as an independent state.[8]

Rahman's educational history is similar to youth in general, namely studying in formal Islamic study in *madrasa*. In 1933, he went to Lahore to study at a modern school founded by Muhammad Qasim Nanotawi in 1867. Although studying at this *madrasa*, he continued actively to learn traditionally about Islam to his father.[9] With a high curiosity, Rahman studied philosophy, Arabic, theology, hadith, and *tafsîr*. He mastered several languages, such as Persian, Urdu, English, French, German, Latin, Ancient European, and Greek. He had an opportunity

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[4] Zaprulkhan, "Filsafat Pendidikan Islam", 319-320.

[5] Sutrisno, *Fazlur Rahman*, p. 61.

[6] Muhammad Fahmi, "Pendidikan Islam Perspektif Fazlur Rahman," *Jurnal Pendidikan Islam*, vol, 2, no. 2 (November, 2014): 277, https://doi.org/10.15642/jpai.2014.2.2.273-298.

[7] Sutrisno, *Fazlur Rahman*, p. 61.

[8] Idam Mustofa, "Kajian Deskriptif-Komparatif Epistemologi Pendidikan Ibnu Khaldun dan Fazlur Rahman," *JOIES: Journal of Islamic Education Studies*, vol. 1, no. 1 (June, 2016): 131, https://doi.org/10.15642/joies.v1i1.6.

[9] Khotimah, "Pemikiran Fazlur Rahman tentang Pendidikan Islam," *Jurnal Ushuludin*, vol. 22, no. 2 (July, 2014): 240, http://dx.doi.org/10.24014/jush.v22i2.739.

to learn Western languages while living in England. With the mastery of these various languages, Rahman can study easily a broad range of scientific fields, especially the Islamic scope through searching the literature studies written by orientalists in their language, so make him objective and is not apologetic.[10]

He earned his Bachelor of Art (BA) degree in Arabic in 1940 and completed his master degree in the same department in 1942 at the University of Punjab.[11] In order to achieve his ambition to study Islam comprehensively, he dared to decide not to continue his education in the Middle East. In 1946, he continued his education at Oxford University, England. He wrote a dissertation on Ibn Sina under the guidance of Van den Berg and H.A.R. Gibb. He got Doctor of Philosophy (Ph.D) degree in 1949. In 1951, his dissertation on Ibn Sina was published under the title *Avecinna's Psychology* by Oxford University. In 1959, an editing of Ibn Sina's *al-Syifâ'* was published under the title *Avecinna's De Anima* by Oxford University.[12]

After completing his education in England, Rahman began his career as a lecturer at Durham University and the Institute of Islamic Studies at McGill University, Canada. At Durham University, he completed his work entitled *Prophecy in Islam: Philosophy and Orthodoxy*.[13] After that, his thought grew and his career was soared. Two years after returning to Pakistan, he was appointed as Director of the Islamic Research Institute in Islamabad in 1962. With his earnest efforts, he succeeded in advancing this research institute through his success in publishing two scientific journals, namely *Islamic Studies* and *Firk u-Nazr* in Urdu.[14] In two years more, he was appointed as the Advisory Board of Islamic Ideology in the Government of Pakistan. These two positions then encouraged him to intensely study Islam through rational and scientific approaches in order to meet the community needs.[15]

In general, Rahman's thoughts development can be divided into three phases, namely: *first*, the formation phase. In this phase, his thoughts are still in the basics one and starting work, i.e. from he studied and taught at Durham University until nearing his return to Pakistan. In this phase, his thoughts and works still tend to use a historical approach, namely he did not

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[10] Fazlurrahman, "Modernisasi Pendidikan Islam," 77.
[11] Ibid.,76.
[12] Ibid.
[13] Ibid.
[14] Abuddin Nata, *Pemikiran Pendidikan Islam dan Barat* (Jakarta: RajaGrafindo Persada, 2013), p. 317.
[15] Ibid.

study Islam in the Qur'an and the *sunnah* textually, but rather understand Islam as a universal life reality, both individuals and society.[16]

Second, the development phase. This phase occurred when Rahman was in Pakistan after his return from England until before his departure for America. He was more and more progressed while he served as Director of the Islamic Research Institute in Islam and the Islamic Ideology Advisory Board in Pakistan. From these two institutions, he studies Islam as a reality to answer the problems occured in society, both family planning, usury and bank interest, mechanical slaughtering, and education.[17]

Third, the maturity phase. In this phase, Rahman has reached the top of his intellectual and work. This phase occurred from his return from America to his death in 1988. With the breadth and calm in thinking without being limited by time, he was able to operate his understanding in Qur'an through historical and normative epistemology as a systematic and comprehensive method. It was later refined and known with the double movement method.[18]

Rahman's thoughts about Islamic education depart from a number of weaknesses and disadvantages of Islamic education. This lag is caused by three factors: *first*, the sacralization of the classical ulema's thought products. Rahman views this sacralization as starting point of the classical ulema *ijtihâd* codification in all aspects. This process is looked as the result of final thought and is considered sacred by Muslim scholars. In fact, according to Rahman, it is a freezing and stopping process in society development, so that they are shackled with their absurdity. This freeze curbed further how to study transhistorical and transcendental problems. Finally, many scholars are trapped in traditionalism. *Second*, traditionalism is a closed attitude towards tradition universally, without reviewing critically to find the separation between something good and bad. This attitude kind is one of the causes Islamic education become stagnant.[19] This traditionalism has an impact on the education world, namely the style of learning that is still stagnant in memorization method, repetition, and comments on the products of classical ulema thought.[20] *Third*, dicotomy between religious and general sciences.

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[16] Sutrisno, *Fazlur Rahman*, p. 66.
[17] Ibid.
[18] Ibid., pp. 66-7.
[19] Zaprulkhan, "Filsafat Pendidikan Islam," 329.
[20] Ibid.

According to Rahman, it was problem must be resolved, because this behavior included suicide towards Islamic education.[21]

Industrial Revolution 4.0 Era and Islamic Education Challenges

Historically, the industrial revolution was an invention development in using machinery as industrial mechanization. At the beginning of development, the industrial revolution occurred in the 19th century introduced by Friedrich Engels and Louis Auguste Blanqui. The industrial revolution processes continuously. Its development from phase to phase provides the articulative usefulness values. The first phase is called 1.0, which is related to the machines invention that emphasizes working mechanically in industry. The second is called 2.0 which goes to the mass production stage with a systematic integration among quality control and standardization. The third is called 3.0 which enters the mass uniformity stage which relies on computerized integration. The fourth faced by millennials today is called 4.0, which has focused on digitalization and automation, which is the integration of the internet with human work.[22]

The industrial revolution 4.0 simply is a change in the fast production field in improving the quality and many industries result. In usage side, the industrial revolution 4.0 is aimed moreat minimizing the energyusage in a short time and can produce many industries. The fourth Industrial Revolution physically can help human work by combining three important elements, namely humans, machines or robots, and big data, which can help industrial processes go on efficiently, faster and more massive.[23] The industrial revolution 4.0 not only engender intelligent machines and systems, but its scope became more widespread in all life aspects known as the phenomenon of disruptive innovation, from industry, economy, and education, so that it succeeded in changing lifestyles and mass mindset due to the ease of information technology.[24]

A simple example of the ease of information technology is the emergence of many technology systems that make it easy for consumers to do their daily activities. Before the disruption came, when mothers wanted to go to the market, they had to go to the motorbike

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[21] Ibid., 331.

[22] Sigit Priatmoko, "Memperkuat Eksistensi Pendidikan Islam di Era 4.0," *Ta'lim: Jurnal Studi Pendidikan Islam,* vol. 1, no. 2 (July, 2018): 10, https://doi.org/10.29062/ta'lim.v1i2.948.

[23] Amar Ma'ruf, "Kompetisi Manusia vs Mesin Era Industri 4.0," *Qureta*, 19 November 2018, https://www.qureta.com/post/kompetisi-manusia-vs-mesin-era-industri-4-0, accessed 23 April 2019.

[24] Priatmoko, "Memperkuat Eksistensi," 10.

taxi or wait for transportation or taxi to pass, but now cause of an intelligent android system, all of these behavior patterns have changed. Only by installing the application on his smartphone, consumers can already do easily their daily activities. In the shuttle services field, there are Go-Jek, Grab, and Uber applications. In other services such as barbers, for example, there are modern and practical one. In the buying and selling field, there are Bukalapak, Shopee, and Tokopedia applications.[25]

Besides consumer behavior styles change, shifts and disruptions to old industry players by new industry one also occured. Jobless and disadvantage of old industry players are more and more increasing, such as motorcycle taxi drivers who are supposed to get a number of customers at the base, now they get decrease. Because of the ease of technology and affordable prices, more consumers choose to use their online services. Check-in services at various international airports have been replaced by intelligent machines. Passengers can get the information needed easily. Another impact is the emergence of new professions that previously did not exist, such as YouTube, celebrities, bloggers, and game developers.

The disruptive innovation phenomenon requires every old industry player to compete creatively and innovatively. Changes and quality improvements of each industry will develop and are needed by its customers. Thus, economic growth increases. Innovation can increase public consumption number after each innovationmovement is able to increase the added value greater and relatively sustainable every year. The disruptive innovation phenomenon provides many advantages. Among of them: *first*, consumers have become easier to meet their needs. *Second*, technology has an easy role. *Third*, motivate industry players to compete based on innovation. *Fourth*, reduce the unemployment number. *Fifth*, increase economic growth.[26]

Different from the influence of the industrial revolution on industry and the economy, the industrial revolution in education world leads to digitalization. Some education aspects of have begun to use cyber systems, namely e-libraries, e-learning, and e-books. Only with one breath, students can get something they need. However, by this convenience, everything does not become easy, because there are still some teachers who are still not proficient in operating android or computers. It will become a new problem actually in Islamic education and will hamper Islamic education movement. The cyber world is a marathons one in accessing and

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[25] Ibid. And Hamidulloh Ibda, "Penguatan Literasi Baru pada Guru Madrasah Ibtidaiyah dalam Menjawab Tantangan Era Revolusi Industri 4.0," *JRTIE: Journal of Research and Thought of Islamic Education,* vol. 1, no. 1 (2018): 6, https://doi.org/10.24260/jrtie.v1i1.1064.

[26] Priatmoko, "Memperkuat Eksistensi," 11.

delivering information. Besides in technological stuttering, there is another problem in the Industrial Revolution 4.0, namely there is a lot of unclear information so education must work extraly so that students are able to independently filter out good information and hoaxes.

Relevance of Fazlur Rahman's Islamic Education Thought to Industrial Revolution 4.0

After disruptive innovation emerged, Islamic education was at a crossroads. If you choose the old system and the old one, Islamic education must be graceful on its backwardness. If you choose the forward, Islamic education must be prepared with all consequences and it will make able to compete. The industrial revolution brought own challenges to Islamic education. Islamic education according to Fazlur Rahman not only talks about his physical, but also about the role of Muslim intellectuals who must demonstrate their intellectual abilities in the real and adequate Islamic field, in order to provide criteria to evaluate the Islamic education system achievements.[27]

In general, Islamic education is oriented to increase the students' faith, understanding, appreciation, and experience about Islam so that they become a righteousperson, behaves well, and socially pious.[28] Specially, Islamic education plays a role as a guidance institution for individuals to be believers with developing the potential for physical, mental, spirituality, intelligence, noble character, and the skills needed for self-benefit, society, and the environment.[29]

From the Islamic education objectives, there are two targets will be achieved by students, namely: *first*, the life skills in the world towards life in the hereafter. *Second*, life skills in living right now. From two directions, Islamic education must be able to build students' talents to be more creative and to have specific skills to compete in life.[30] This challenge cannot be done in a short time. Rahman offers an answer to break this challenge by creating an intellectual climate as one step to Islamize all life aspects, which can be done effectively through education.[31]

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[27] Aan Najib, "Pembaharuan Pendidikan Islam Konsep Pendidikan Tinggi Islam Menurut Pemikiran Fazlur Rahman," *Nadwa: Jurnal Pendidikan Islam*, vol. 9, no. 2 (October, 2015): 116, http://dx.doi.org/10.21580/nw.2015.9.2.517.

[28] Muhaimin, *Paradigma Pendidikan Islam* (Bandung: PT. Remaja Rosda Karya, 2004), p. 78.

[29] Sutrisno and Muhyidin Albarobis, *Pendidikan Islam Berbasis Problem Sosial* (Yogyakarta: Ar-Ruzz Media, 2012), p. 22.

[30] Zuhairini, *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara, 2015), p. 166.

[31] Fahmi, "Pendidikan Islam," 283.

Rahman stressed that the Islamic education paradigm must be changed immediately, so that it does not focus only on the hereafter and deventive emphasis. Islamic education should be wider, which is oriented to life in the world as well as life in the hereafter with sources from the Qur'an. From here, the challenges of Islamic education become increasingly complex, while the old problems inherent in Islamic education have not been resolved.

According to Rahman, the decline in Islamic science quality was caused by religious sciences which were more and more increasingly drying out. It was caused by self alienation from the common intellectualism life which then died.[32] In addition, Islamic education is unable to survive and does not adapt to era development.[33] According to Al-Amir Syakib, the Muslims decline was caused by three factors: *first*, ignorance. It made them blind to the ethical consequences shown by the inability to distinguish between rights and vanity, easily fooled, and deceived. *Second*, moral depravity and loss of honor for not being able to control attitudes and filter lust desires. *Third*, losing character, they should have a brave soul, self-esteem, and a patriot spirit.[34]

Some Islamic education problems classified by Rahman will be an obstacle to answer the challenges of the industrial revolution 4.0 which demands creative, innovative, skilled human resources, and mentally prepared to gain competitive advantage.[35] The challenges of Islamic education become increasingly tough. Industrial revolution 4.0 in education requires humans to be able to filter information entering education world, to master technology as a starting point to stabilize systems as well as intelligent machines, to have adequate skills, to be ready to accept change, to maximize work by machines, to equalize curriculum changes, models, strategies, and learning approaches.[36]

To answer the industrial revolution 4.0 challenges based on the Islamic education conditions, Rahman reconstructed Islamic education as follows: *first*, the neutralization of classical ulema thought must be carried out. For Rahman, the old thought product should not always be received in the same formulation, but that thought must also be understood historically because the era faced by orthodox scholars is not similar to the challenges faced by

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[32] Najib, "Pembaharuan Pendidikan Islam," 115.

[33] Ibid., 116.

[34] Bashori Muchsin and Abdul Wahid, *Pendidikan Islam Kontemporer* (Bandung: Refika Aditama, 2009), pp. 55-6.

[35] Priatmoko, "Memperkuat Eksistensi," 12.

[36] Ibda, "Penguatan Literasi," 7-8.

society today.[37] Muslim scholars must prepare compatible educational formulations and in accordance to the millennial generation needs today.

Second, renewal in Islamic education method must be done, that is able to change from the old method such as memorizing and repeatition to the method expected by modern era. According to Rahman, Islamic education fighters must be more creative and positive.[38] In this industrial revolution era, Islamic education method must be able to pursue and innovate to new methods based on cyber, so that education system and Islamic education contex are balance.

Third, awareness about urgency of language in education as a tool for expressing original opinions. Rahman criticized Muslims stronglyin weakness in that tool, even he said that Muslims are people without language.[39] Stagnation in language must be eradicated, because it will not produce original and quality concept; it can only be expressed through words. Moreover, the 4.0 era brought new vocabulary had to be studied in depth by Islamic education practitioners, such as big data and digital literacy. It is ironic, if teachers in the 4.0 era could not implement e-learning and design learning based on information and communication technology.[40]

Fourth, awareness to Muslims about the urgency in learning and developing science in the broadest meaning. The urgency in studying science is not limited to object and time. All science oriented towards Islamic interests must be studied. According to Rahman, the concept of *iqra'* in the Qur'an is used in the sense of "reading, studying, and delivering," because its object contains the broadest possible meanings.[41] Qur'an has great hopes from Muslims to be founding fathers in the knowledge development, intelligent people, professional educated, creative, and productive in working by giving human many wisdoms.

Fifth, presenting social sciences, especially philosophy in Islamic education world. For Rahman, these disciplines have important functions in Islamic education. Philosophy is an eternal intellectual need to practice thinking deeply in order to develop other disciplines.[42] It is naive for Muslims to stay away from philosophy, because the most obvious attempt to kill the

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[37] Zaprulkhan, "Filsafat Pendidikan Islam," 336-7.

[38] Ibid.

[39] Ibid.

[40] Ibda, "Penguatan Literasi," 9.

[41] Zaprulkhan, "Filsafat Pendidikan Islam," 342.

[42] Ibid., 343.

thinking power is refraining from philosophy. Muslims will not find a comprehensive construction of thought about the world without philosophy.[43]

Simply stated, there are three steps in the industrial revolution 4.0 term that must be taken to overcome the five Islamic education problems expressed by Rahman, namely: *first*, disruptive mindset (thinking regularly before saying and acting). *Second*, self-driving (human resources with good driver mentality). *Third*, reshape or create (retaining good something old and take better something new).[44]

Conclusion

Fazlur Rahman's Islamic education concept is relevant to industrial revolution 4.0 era needs. Rahman wanted Islamic education to get out of the old stagnation education concept focused on classical literature and ignores the context. Some concerns about the industrial revolution 4.0 tend to use intelligent machines must be responded seriously. Islamic education must always move forward in accordance tomodern demand. As long as it is oriented towards Islam interest, Islamic education renewal of must continue to be made as an educational system.

In certain aspect, Rahman proposed strengthening the assessment and management of the Muslim mindset by studying social science and philosophy. This shows that besides paying attention to strengthening the education system, Rahman also paying attention to strengthening the quality of Islamic education output. Rahman's Islamic education concepts is relevant to the industrial revolution 4.0 era. Islamic education must be able to answer the modern demand.

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[43] Ibid.

[44] Priatmoko, "Memperkuat Eksistensi," 14.

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