

Islamic Education Perspective of Abdurahman Mas'ud

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ABSTRACT

This research aims to examine Abdurahman Mas'ud's thoughts regarding Islamic education, which is seen as a process that not only leads to intellectual development, but also liberation and social transformation. This research is descriptive qualitative research with literature study. With primary data sources coming from interviews and secondary sources coming from scientific publications in the form of books, journals, articles and other research results. The results of this research show that in Mas'ud's perspective, Islamic education must integrate worldly knowledge with religious values to form individuals who have a balance between moral, spiritual and intellectual aspects. The concept of inclusive and democratic education is an important part of his thinking, where education must be accessible to all levels of society regardless of social or economic status. Apart from that, according to Mas'ud, Islamic education focuses on building character, independence and ethics that are based on Islamic teachings, and are able to equip individuals to face the challenges of the world and the hereafter. This article also explores the relevance of Abdurahman Mas'ud's thoughts in the context of Islamic education in Indonesia today.

Keywords: *Islamic education; Abdurahman Mas'ud; Liberation; Integration of Religion and Science*

INTRODUCTION

Reason and perfection of form are gifts from Allah that distinguish humans from other creatures. People were appointed caliphs on Earth because of this privilege. With this intelligence, humans have the potential to develop if they are given consistent and regular guidance and guidance (Kosim, 2023). The educational process is the best way to provide guidance. To achieve individual and group happiness, education is part of efforts to help everyone live a meaningful life (Suryadi, 2024).

One manifestation of Islamic life values is Islamic education, which is carried out by Muslims. The aim of this education is to preserve, focus and transform Islamic values to the next generation so that the desired cultural and religious values can survive and develop in society throughout time (Azwar Rahmat et al., 2021). Islamic education not only originates from Islamic religious values and teaches an attitude of life that is imbued with these values, but also teaches students to learn in a way that is in line with Islamic values (Amir Daus, 2022). According to Abdurrahman Mas'ud in

his paper, religious values are things that are considered valuable and contain benefits according to religious monitoring. In the educational domain, religious values are all efforts aimed at fostering a conscience which are directed so that students have sensitivity and appreciation for the noble values in their lives. In the Islamic context, the value system that is to be formed in students' personalities in its overall form can be classified into norms that determine students' behavior, such as Islamic legal norms (shari'ah), moral norms, and so on. These norms actually require educators and students to clarify work guidelines in the educational process being held (Mas'ud, 2020).

In Islam, education means a comprehensive process of intelligence to achieve sa'adatuddarain, happiness in the afterlife, or balance between material and spiritual (Idris, 2014). Thus, the expected education should lead to the creation of a democratic and humanist educational climate. The educational process is demonstrated towards independent and responsible personal development (Badrudin et al., 2024). According to the humanist concept of education, students are seen not as objects to be taught, but as part of the learning process. Democratic and humanist concepts allow students to have the freedom to develop their potential. Islamic education is education that includes a balance between the worldly and spiritual to achieve worldly and hereafter happiness. The world of Islamic education is now more focused on "ulumuddin". However, educational goals were ultimately not achieved well. We often see that in schools there is often violence against children, ignoring students' potential, using education for the benefit of the world, and many educational systems that are not in accordance with God's nature. Therefore, as a response to this dichotomous system, Abdurrahman Mas'ud made religious humanism the paradigm of Islamic education. In the context of education, religious humanism is defined as an educational concept that aims to "humanize humans", increasing human abilities intellectually and religiously while maintaining basic religious values.

This shows that the aim of Islamic education is to form human beings. Therefore, understanding the concept of religious humanism as a whole is necessary to make humans human beings. In Islam, humanism is formulated in the concept of khalifatullah. Religious humanism is a religious concept that places humans first and tries to humanize knowledge by paying attention to the responsibilities of hablum minallah and hablum minannas. However, this problem causes the world of Indonesian education to face the following paradigmatic problems. First, the concept of religious humanism is not developed in Islamic education. The concept of "abdullah rather than khalifatullah and hablum minallah rather than hablum minannas" is the main focus of Islamic education. Second, the humanist movement weakened, but the scholastic movement remained dominant in Islamic history (Rasyid, 2018).

Abdurrahman Mas'ud uses this formulation as a basis for conveying his thoughts about the world of Islamic education today, which only prioritizes "ulumuddin" or "ulumuddunya". He created a non-dichotomous model of education. Restore human nature as "abdullah and khalifatullah in the world" and balance

religious knowledge with general knowledge. In response to this dichotomous system, he made religious humanism the paradigm of Islamic education.

Based on this background, the author wishes to investigate the ways in which religious humanism is considered by Abdurrahman Mas'ud as a paradigm of Islamic education and how it can be applied in Islamic education. This work uses a philosophical approach. Providing tools for thinking about something to test concepts or determine the direction of thought, philosophical approaches. In this case what is meant is trying to deepen, study and analyze Abdurrahman Mas'ud thoughts about religious humanism.

METHOD

This type of research is qualitative with a Library Research approach. The researcher explains how to study Abdurrahman Mas'ud's thoughts regarding Islamic education. The research data is in the form of data regarding the study of Abdurrahman Mas'ud's thoughts regarding Islamic education from primary sources in the form of relevant books and journals. Data collection techniques are carried out using documentation studies in the form of documents in the field, according to the findings, reviewed, analyzed and presented as results or discussion (Kusumastuti & Khoiron, 2019). The researcher's data sources were obtained from books regarding the study of Abdurrahman Mas'ud's thoughts regarding Islamic education, and a study of journal articles related to the study of Abdurrahman Mas'ud's thoughts regarding Islamic education using search data collection techniques from e-journals obtained via Google Scholar. Journal about the study of Abdurrahman Mas'ud's thoughts regarding Islamic education. Data analysis uses Content Analysis. The researcher carried out a critical analysis of Abdurrahman Mas'ud's thoughts regarding Islamic education with relevant educational discussion theories. Furthermore, researchers also compared it with several related studies (Danandjaja, 2014).

FINDINGS AND DISCUSSION

Concept of Religious Humanism

From a linguistic perspective, the word humanism comes from the Latin words *humanus*, which means human and *humanus*, which means human or in accordance with human nature. Terminologically, humanism means the dignity and value of every human being as well as all efforts to maximize the natural abilities of every human being (Ebenstein, 2014). Based on the development of humanism (Purwosaputro & Sutono, 2021) provides an explanation of the background to the understanding of humanism. According to him, the term humanism can be understood by reviewing it from both historical and philosophical perspectives. From a historical perspective, humanism is an intellectual and literary movement that initially emerged in Italy around the 14th century AD. This movement can be said to be the driving force of modern culture, especially in Europe. Meanwhile, from a philosophical perspective, humanism is defined as an understanding that upholds human value and dignity in such a way that humans occupy a very high, central and important position, both in

theoretical-philosophical reflection and in practical daily life. This is not much different from what Lorens Bagus said in his philosophical dictionary, namely that humanism is a philosophy that (a) considers rational humans as the highest beings (b) considers humans as the highest value (c) tries to encourage the development of creative and moral humans by means of meaningful and rational without referring to supernatural concepts. According to Fatkhurrohman (2015), humanism is a type of philosophy whose main goal is human salvation and perfection, in line with Lorens Bagus.

According to the explanation above, humanism is a type of philosophy that places humans as the main subject by giving them the freedom to develop their own potential and abilities, reminding them of their position, role and responsibilities in life. Since it is generally believed that religions also have similar ideals, it is important to reflect on the presence of religion during the humanization process. However, it turns out that it is not easy to reflect on the existence of religion during the humanization process. On the one hand, religion is considered a path of salvation, love, and peace; On the other hand, religion is considered a path to a more human and divine life. On the other hand, religion is often interpreted as the source, cause and consequence of human damage in history. Religion is said to protect the conscience and is a path to sanity. Religious institutions are very vulnerable to ongoing corruption and nepotism (Farida, 2015). However, humanist thinking based on religion actually requires religious people to try to create a just and moral social order. In Islam, views on humanism can be studied by looking at how religion interprets human values; all human and societal needs are the goal of religious defense. In a vertical and transcendental perspective, religious practice may be oriented towards God, but in a horizontal perspective, the realization of religious practice may be oriented towards humans (Tabrani, 2018).

In Indonesian context, what is meant by religious humanism is humanism that is imbued with the sacred values of religious teachings. There is synergy and integration between the view of humans as creatures whose full potential must be developed and how this development does not deviate from the religious teachings that are the identity of the Indonesian nation (Nurjanah, 2018). When related to the world of education, religious humanism in education refers to the element of "humanizing humans" in education, as well as imbuing it with the noble values of religion. So, all educational activities are imbued with the spirit of developing all human potential so that they become perfect humans and humans who are imbued with religious values.

From this assumption, the implementation of education must be based on the development of human potential. This is in line with the Islamic view, which considers humans to be intelligent, educated creatures. So, Islamic education ultimately leads to the formation of humans in accordance with their nature which includes the dimension of immanence (horizontal) and the dimension of transcendence (vertical: relationship and responsibility to the Almighty Creator) (Wijaya, 2016).

In Indonesian context, Islamic education is a variation of the configuration of the national education system. However, in reality, Islamic education in Indonesia does not have ample opportunities to compete in building this great ummah. Whatever one feels, it does feel odd that in the Muslim community the government's attention to Islamic education is very small. In fact, Islamic education has a very significant role in developing human resources and building national character. According to (Siregar, 2018), Islamic education is physical and spiritual guidance based on Islamic religious laws towards the formation of a primary personality according to Islamic standards. In another sense, he often states the main personality with the term Muslim personality, namely a personality that has Islamic religious values, chooses and decides and acts based on Islamic values and is responsible in accordance with Islamic values.

Regardless of its definition, Islamic education still faces many complex problems today. This includes conceptual-theoretical issues and practical issues. According to Anwar (2019), Islamic education currently faces many problems. These include dichotomy (dichotomy), science that is too general (too general knowledge), lack of research enthusiasm (lack of enthusiasm for asking questions), rote memorization (memorization), and a shift from knowledge towards certificates or just focusing on certificates. Humanist-religious education accommodates the idea of developing all human potential while guiding them in accordance with religious values. In Indonesia, the religious values referred to are all religions adhered to by Indonesian society. However, in Islamic society, humanist-religious education is education that is based on and inspired by Islamic teachings.

Religious Humanism in the Views of Abdurrahman Mas'ud

Examining the thoughts of Islamic education thinker Abdurrahman Mas'ud is an example of how understanding someone's thoughts is very difficult and requires careful analysis of everything related to it. Abdurrahman Mas'ud's education began in 1971 at Madrasah Ibtidaiyah Qudsiah Kudus, Central Java, and then continued to Madrasah Tsanawiyah and Aliyah at Madrasah Qudsiah as well until graduating in 1980. He continued his undergraduate education at the Tarbiyah Faculty of UIN Syarif Hidayatullah Jakarta in 1980. 1987. He now serves as Head of the Research and Development Center for Religious and Religious Education at the Research and Development Agency and Indonesian Ministry of Religion Training.

The educational background he has taken so far has been able to convey open thoughts by understanding various insights about education and Islamic values. Talking about humanism, in Europe humanism is divided into two main groups, namely secular and religious humanism. Secular humanism is one of the results of developments in the 18th century in the form of enlightened rationalism and freedom of thought in the 19th century. Meanwhile, religious humanism arises from cultural ethics, unitarianism and universalism. Basically, religious and secular humanism provide the same view of the world and also have the same basic principles. This was proven by the signing of the 1st Manifesto in 1933 and the 2nd Manifesto in 1973

(Mas'ud, 2020). The similarities between the two humanisms from a philosophical point of view, often result in disagreement in the definition of religion and practical philosophy. The definition of religion is used by religious humanists functionally, because religious humanism is belief in action. This is different from secular humanists who rebel against religion because they think that religion cannot be expected to advocate for humanitarian problems, in fact religion often causes humanitarian problems.

Even though there are disagreements between religious humanism and secular humanism, they can still be resolved as long as they are not trapped in religious formalism by making religion a more functional or substantive thing. Humans are intelligent creatures, Allah has given humans reason and thoughts so that they can be used well to obtain the truth in life. Addressing this problem, Abdurrahman Mas'ud said "If we can restore the critical values and basic substance of religion, such as the Islamic values of al-'adlah (justice), al-musawah (egalitarianism), asyuro (deliberation), and alkhuriatul ikhtiar (freedom of choice) in the context of khifdhul mal (protection of property), khifdhul nafs (protection of soul), khifdhul din (protection of religion), khifdhul 'aql (protection of reason), and Khifdhul nazl (protection of descendants), there is definitely no protection between religious and secular humanism.

Basically, human potential consists of two parts: the abstract and the concrete. Common sense (common sense), spiritualism, and conscience are examples of abstract potential. Conscience to express feelings of sadness, sorrow, happiness, and aesthetics/beauty. It is common sense to distinguish between right and wrong. Because Islam does not have secularism, humanism in Islam is considered religious humanism. The concept of hablum minannas, humans as God's agents on earth or khalifatullah with social and environmental duties, is the essence of Islamic humanism.

Religious humanism is shock therapy for the paradigmatic parallels that develop in the world of Islamic education. This thinking is not based on reason, it is in accordance with the experience of studying for seven years in America. One irony is that in a country where law enforcement is so strong, it turns out that the problem of "violence against children," injustice towards children, is still a very heartbreaking problem (Mas'ud, 2020). The consequences of these actions result in physical, emotional, intellectual and psychological disabilities and often even lead to the death of the child. Cases like this often occur in the Western world, especially America, because life there is far from religious. At the beginning of this century, the term "God is Dead" even appeared. This is not much different from the condition of Islamic education in Indonesia, where students' potential is often ignored. Many teachers act arbitrarily and are unable to appreciate and love students as they should.

Based on the description above, it seems that the condition of Islamic education in Indonesia is still far from expectations. Education in Indonesia is still trapped in a balance between secularism and humanism. Humanism is a collection of basic humanitarian principles that are oriented towards human safety and perfection.

Humanism in education means an educational process that develops human potential as social creatures and religious creatures, not just focusing on one, because remembering that humans are 'abdullahs and khalifatullahs who are given the opportunity by Allah to develop what they have.

Therefore, Abdurrahman Mas'ud wants to make religious humanism a paradigm in Islamic education to replace old perspectives with new perspectives. This is caused by several factors, such as diversity which tends to put pressure on vertical relationships, student potential that does not develop proportionally, a lack of reform efforts in education, a lack of students' sense of independence and responsibility, and a learning model that separates students from teachers. According to Rahman, there are six main characteristics of Islamic education that must be improved further. Namely cultivating common sense, teaching individualism to be free, cultivating the desire for knowledge, teaching pluralism, and balancing rewards and punishments.

Religious Humanism as a Paradigm for Islamic Education: Analysis of Abdurrahman Mas'ud's Thought

Various understandings and developments of Islamic education conveyed by several Islamic education experts and policy makers, whether written in journals, magazines, newspapers, books or other media, have enriched and broadened our insight into what Islamic education is like, especially in Indonesia. One understanding that we can take is that Islamic education is education that is built on the basis of human nature, which always aims to develop the total human personality in a balanced way through spiritual, intellectual, rational self-training, feelings and sensitivity of the human body. Same as what was said by (Siregar, 2018), Islamic education is physical and spiritual guidance based on Islamic religious laws towards the formation of a primary personality according to Islamic standards. Islamic education teaches us to develop all human potential. Islamic education which seeks to uphold human values has actually been realized in the concept of Islam itself. Where Islam highly upholds the position of humans as creatures who have high dignity when compared with other creatures of God. Humans are given reason to think. And here the main task of education is to transform human potential into abilities and skills that are useful for the entire universe, as individual creatures who are devoted to God Almighty as well as social creatures who always communicate with other creatures. It cannot be denied that human existence in this world is due to God's will, therefore the role of religion must not be forgotten.

Seeing this phenomenon, a big solution is needed so that practically Islamic education is not misguided. And the solution is an understanding of the concept of humanism (Farida, 2015), The definition of humanism is a set of basic humanitarian principles that are oriented towards human safety and perfection. Humanism in Islam cannot be separated from the concept of *hablum minannas*, humans as God's agents on earth or *khalifatullah* who have a collection of responsibilities, both social and environmental. In line with the opinion above (Rasyid, 2018) gave his ideas about

religious humanism. According to him, religious humanism is shock therapy for the paradigmatic parallels that develop in the world of Islamic education. According to him, religious humanism is a way of looking at religion that places humans as humans and an effort to humanize the sciences with full faith accompanied by human relationships with Allah SWT and fellow humans or *hablum minallah and hablum minannas*.

In the Indonesian context, what is meant by religious humanism is humanism that is imbued with the sacred values of religious teachings. There is synergy and integration between the view of humans as creatures who must develop their full potential and how this development does not deviate or deviate from the religious teachings that are the identity of the Indonesian nation (Oktori, 2019). When related to the world of education, religious humanism is an educational concept that refers to the element of "humanizing humans", developing all the abilities possessed by humans intellectually and religiously without abandoning the underlying religious values. While other Islamic thinkers have used the term humanism broadly, Abdurrahman Mas'ud was the first to define and provide a complete explanation of religious humanism. The author will summarize two important pillars in understanding religious humanism to gain a better understanding. The first is the pillar of humanity. The main focus of humanism is humans because in fact humans are perfect creatures compared to other creatures. Therefore, all potential must be optimized. because humans have the ability to search for the truth and think about something that is considered wrong. Second, the pillars of religion. Potential development is not enough to realize a complete human being; Understanding religion must help find the true truth. However, religion still needs to provide direction and guidance to humans so that they do not always fall into mistakes.

Islamic education paradigm must be changed as a result of various discussions on the subject. Paradigm can be interpreted as a foundation; The strength of a building depends on the underlying foundation. To achieve religious humanism education, several changes in the educational paradigm are needed. These changes include eliminating the dichotomous education system, basing education on religious values, education that balances the concept of humans as "abdullah and khalifatullah on this earth", developing each student's potential proportionally, making the learning process dependent and responsible for students, and changing the way students are taught.

Looking at the current condition of education, especially Islamic education, it is not surprising that many Islamic education figures are trying to find solutions to various problems. For example, the current state of education does not meet the human element, carries out harsh actions against children, and is starting to lose basic human nature as *khalifatullah and abdullah* in this world. As an Islamic education thinker, Abdurrahman Mas'ud provides ideas about religious humanism in this case. According to him, religious humanism is a way of looking at religion that places humans as humans and attempts to humanize science with full faith. This also includes human relationships with Allah SWT and fellow humans, or *hablum minallah and*

hablum minannas. In relation to the world of education, religious humanism is an educational concept that refers to the element of "humanizing humans", developing all the abilities that humans have to become better.

There are several reasons why Islamic education is considered religious humanism. Some of them are that Islamic education tends to focus on vertical relationships and does not make many efforts to improve or crisis actual problems; student potential is not developed proportionally; students do not have enough independence and responsibility; and the Islamic learning model deviates from the communicative-humanistic approach. To achieve this, several educational paradigm changes must be made, including: a. Eliminating the dichotomous education system b. Underlying religious values in education c. Education that balances and harmonizes the understanding of humans as "abdullah and khalifatullah" d. Education that develops students' potential proportionally e. Learning process that can encourage student independence f. Democratic pluralist education g. An educational pattern that loves science and maximizes common sense I. Education based on context

CONCLUSION

Based on the explanation above, it can be concluded that in Mas'ud's perspective, Islamic education must integrate worldly knowledge with religious values to form individuals who have a balance between moral, spiritual and intellectual aspects. The concept of inclusive and democratic education is an important part of his thinking, where education must be accessible to all levels of society regardless of social or economic status. Apart from that, according to Mas'ud, Islamic education focuses on building character, independence and ethics based on Islamic teachings, and is able to equip individuals to face the challenges of the world and the hereafter. This article also explores the relevance of Abdurahman Mas'ud's thoughts in the context of Islamic education in Indonesia today.

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