

IMPLEMENTING FAZLUR RAHMAN'S CONTEMPORARY ISLAMIC EDUCATION THROUGH PROCESS SKILLS LEARNING: A CASE IN INDONESIAN ISLAMIC EDUCATIONS

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Abstract: This study departs from the gap in the implementation of Fazlur Rahman's contemporary educational ideas in learning methods. This study offers a process skills approach as a learning method to fill the gap. The aim of this study is to describe the application of the process skills approach in contemporary Islamic education in Indonesia as a synthesis of the implementation of Rahman's ideas. The research method is qualitative literature. Data sources refer to Rahman's works, and literature of Islamic education in Indonesia. The study results show that The process skills approach as a learning method is relevant as an operationalization of Rahman's idea of Islamic education reform. Through the process skills approach, students are encouraged to actively process knowledge and develop scientific attitudes. In the context of Indonesian Islamic education, the application of process skills can be a solution to the renewal of Islamic education in the aspect of learning methodology.

Keywords: Fazlur Rahman, Indonesia, Islamic Education, Process Skills.

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Introduction

Nevertheless, the process of Islamic modernisation is contingent upon the establishment of an effective educational system. The transformation of the education system represents the sole viable avenue for addressing the long-term challenges confronting Muslim societies. These encompass a range of complex issues, including the perpetuation of dualistic thinking, the underdevelopment of scientific and intellectual capabilities, and the emergence of chaos and life crises.¹ In addressing the challenges of Islamic education, Fazlur Rahman, an important 20th-century reformer of Islamic thought, put forth the notion of transforming Islamic education. His ideas were informed by a historical study of Islamic education from medieval times to the contemporary modern era, with the Qur'an serving as a criterion for evaluation. Rahman identified a number of factors that he believed had contributed to the decline and stagnation of Muslims since the medieval period. Despite the implementation of modernisation initiatives since the 18th and 19th centuries, the issues pertaining to Islamic education remain unresolved. This is due to the fact that efforts to transform Islamic education have so far not deviated from an understanding of Islam that is based on a systematic interpretation of the Quran and Sunnah.² According to Rahman, the Qur'an has described how the goal of education should be, which is to develop the core human abilities in such a manner that the knowledge acquired will be integrated into the individual's creative personality.³

The relevance of Fazlur Rahman's thought to the situation of contemporary Islamic education has been the subject of extensive study. The studies conducted by Bashori,⁴ Ansori,⁵ Wahyuni,⁶

¹ Fazlur Rahman, *Islam* (Bandung: Penerbit Pustaka, 1984), 384.

² Fazlur Rahman, *Islam & Modernity: Transformation of an Intellectual Tradition* (Chicago: The University of Chicago Press, 1982).

³ Fazlur Rahman, "The Qur'anic Solution of Pakistan Educational Problems," *Islamic Studies* 6, no. 4 (1967): 315, <https://www.jstor.org/stable/20832892>.

⁴ Bashori, "Fazlur Rahman; Pendidikan Islam Dan Relevansinya Dengan Dunia Modern," *Hikmah-UIN Kalijogo* X, no. 2 (2016): 24. <http://dx.doi.org/10.55403/hikmah.v5i1.21>

⁵ Hoerul Ansori, "Pemikiran Fazlur Rahman Tentang Pendidikan Dan Relevansinya Dengan Dunia Modern," *Atta'dib Jurnal Pendidikan Agama Islam* 2, no. 1 (2021): 59–73, <https://doi.org/10.30863/attadib.v2i1.1067>.

⁶ Sri Wahyuni, "Fazlur Rohman Dan Pembaharuan Pendidikan Islam" (UIN Raden Intan Lampung, 2019).

Yumnah,⁷ Zuraya,⁸ and Tohet,⁹ mention that Rahman's educational thought has a close relevance to the efforts of modernization of Islamic education. The integration of religious and general disciplines that he initiated is a necessity of the modern world of education and is also expected to be the beginning of education development in Muslim countries. In the context of Islamic education in Indonesia, studies from Mawaddah and Karomah concluded that Rahman's thoughts are relevant in aspects of the basis, education purposes, students, educators, and education methods,¹⁰ and in line with the contents of the National Education System Law in Indonesia.¹¹ If Islamic universities in Indonesia follow Rahman's educational thoughts, the development of science activities would be stronger, the dichotomy of science would be eroded, and it could produce critical and creative Muslim scientists.¹² Thus Rahman's educational thought contributes significantly, especially in offering development strategies in educational reform and integrating science.¹³

⁷ Siti Yumnah, "Pemikiran Fazlur Rahman Tentang Modernisasi Pendidikan Islam," *Journal of Islamic Education (JIE)* 4, no. 1 (2019): 16–34, <https://doi.org/10.56324/almusannif.v3i2.52>.

⁸ Helva Zuraya, "Konsep Pendidikan Fazlur Rahman," *Khatulistiwa: Journal Of Islamic Studies* 3, no. 2 (2013): 185–200, <http://jurnaliainpontianak.or.id/index.php/khatulistiwa/article/view/232>.

⁹ Moch Tohet, "Modernisasi Pendidikan Islam (Telaah Pemikiran Fazlur Rahman)," *Edureligia* 3, no. 1 (2019): 16, <https://ejournal.unuja.ac.id/index.php/edureligia>.

¹⁰ Ummu Mawaddah and Siti Karomah, "Relevansi Pemikiran Fazlur Rahman Terhadap Pendidikan Modern Di Indonesia," *Jurnal Pendidikan Agama Islam Al-Thariqah* 3, no. 1 (2018): 15–27, [https://doi.org/10.25299/al-thariqah.2018.vol3\(1\).1516](https://doi.org/10.25299/al-thariqah.2018.vol3(1).1516).

¹¹ Ansori, "Pemikiran Fazlur Rahman Tentang Pendidikan Dan Relevansinya Dengan Dunia Modern"; Saihu, "Konsep Pembaharuan Pendidikan Islam Menurut Fazlurrahman," *Andragogi Jurnal Pendidikan Islam* 2, no. 1 (2020): 83–99, <https://doi.org/doi.org/10.36671/andragogi.v1i3.66>.

¹² Aan Najib, "Pembaharuan Pendidikan Islam Konsep Pendidikan Tinggi Islam Menurut Pemikiran Fazlur Rahman," *Nadwa: Jurnal Pendidikan Islam* 9, no. 2 (2015): 111–26; Sutrisno, "Pendidikan Islam Yang Menghidupkan (Studi Kritis Terhadap Pemikiran Pendidikan Fazlur Rahman)" (Yogyakarta: Kota Kembang, 2008), 124–25.

¹³ Parisaktiana Fathonah, "Thoughts of Fazlur Rahman Education and Its Contribution to The Development of Islamic Education Theory," *DINIKA: Academic Journal of Islamic Studies* 3, no. 3 (2018): 359–82, <https://doi.org/10.22515/dinika.v3i3.1287>; Abdullah Dafiki and Siswanto, "Relevansi Pemikiran Fazlur Rahman Dalam Modernisasi Pendidikan Islam (Studi Analisis Di Madrasah Aliyah Al-Djufri Desa Blumbungan Kecamatan Larangan

This paper no longer examines the relevance and contribution of Rahman's educational thought, but rather focuses on the implementation of his thought in the context of Islamic education in Indonesia. It is crucial to implement ideas effectively in order for them to have an impact on people's lives. Even if an idea is well-intentioned, it will not achieve its desired effect if it is not implemented correctly. The question thus arises as to whether Rahman also sets forth more detailed technical procedures for attaining his envisioned educational objectives. In a study by Panjwani, which offered a critical appraisal of Fazlur Rahman's educational thought, it was observed that Rahman did not provide concrete examples of how his ideas could be implemented in the actual educational context. He did not provide further operational details regarding the alignment of the curriculum, teaching staff, or learning methodologies with his ideas.¹⁴ It is evident that Rahman's proposals for educational reform remain primarily at the paradigmatic and strategic levels, with a lack of systematic arrangement from an educational standpoint. Consequently, additional insights are required to operationalise his ideas within a specific context.¹⁵ This study will address this gap by exploring the implementation of his ideas in the context of Islamic education in Indonesia, particularly in relation to learning methodologies.

One of the key issues identified by Fazlur Rahman in the context of Islamic education is the question of the learning method. This issue is exemplified in his portrayal of the nature of Islamic education in the medieval period. The learning method employed in Islamic education at that time was primarily based on memorisation and the replication of diverse traditions. This was accompanied by the emergence of a multitude of commentaries and supercommentaries, which ultimately resulted in the deterioration of original thought.¹⁶

Kabupaten Pamekasan),” *Rabbani: Jurnal Pendidikan Agama Islam* 3, no. 2 (2022): 250–66, <https://doi.org/10.19105/rjpai.v3i2.6515>; Farid Panjwani, “Fazlur Rahman and the Search for Authentic Islamic Education: A Critical Appreciation,” *Curriculum Inquiry* 42, no. 1 (2012): 33–55, <https://doi.org/10.1111/j.1467-873X.2011.00574.x>.

¹⁴ Panjwani, “Fazlur Rahman and the Search for Authentic Islamic Education: A Critical Appreciation.”

¹⁵ Sutrisno, “Pendidikan Islam Yang Menghidupkan (Studi Kritis Terhadap Pemikiran Pendidikan Fazlur Rahman),” 125.

¹⁶ Rahman, *Islam & Modernity: Transformation of an Intellectual Tradition*.

Indeed, there are instances of learning patterns that emphasise memorisation, repetition and note-taking in the context of Islamic education in Indonesia. A significant number of pesantren continue to rely on two traditional pedagogical approaches, namely sorogan and bandongan. The sorogan method is a form of individualised tutorial in which the teacher reads and translates a text, which is then repeated by the student. In the bandongan method, the teacher reads, translates and explains an Arabic text, while the students, carrying their own copies, listen to the reading and take notes on the teacher's pronunciation and explanations.¹⁷ Zakaria states that, in practice, neither the bandongan nor sorogan method requires the student to demonstrate that they have understood the lesson. The teacher's priority is to complete the reading and translation of the text, while the student takes notes.¹⁸

In the context of religious education in public schools, the prevailing approach has been characterised by a reliance on traditional methods, such as lectures and dictation, with minimal opportunities for critical thinking and intellectual challenge.¹⁹ This results in religious learning becoming a tedious and uninspiring experience for students, who become passive and lose interest in the subject matter.²⁰ This pedagogical approach is typified by a unidirectional transfer of knowledge, wherein the instructor assumes the role of the primary source of information and the learners are regarded as receptacles to be filled with knowledge.²¹ The one-way method of learning religion precludes the possibility of note-taking and

¹⁷ Zamakhasyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai* (Surabaya: LP3ES, 1994), 11–12.

¹⁸ Rusydy Zakaria, *Indonesian Islamic Education: A Social, Historical and Political Perspective* (VDM Verlag, 2008), 60.

¹⁹ Robiatul Awwaliyah and Hasan Baharun, "Pendidikan Islam Dalam Sistem Pendidikan Nasional (Telaah Epistemologi Problematika Pendidikan Islam)," *Jurnal Ilmiah DIDAKTIKA* 19, no. 1 (January 14, 2019): 34–49, <https://jurnal.ar-raniry.ac.id/index.php/didaktika/article/view/4193>; Mujahid Damopoli, "Problematika Pendidikan Islam Dan Upaya-Upaya Pemecahannya," *Tadbir Jurnal Manajemen Pendidikan Islam* 3, no. 1 (2015): 68–81, <http://journal.iaingorontalo.ac.id/index.php/tjmpi>; Muhaimin, *Pemikiran dan Aktualisasi Pengembangan Pendidikan Islam* (Jakarta: Rajawali Press, 2011).

²⁰ Dja'far Siddik, *Konsep Dasar Ilmu Pendidikan Islam* (Pasuruan: Cipta Pustaka, 2006); Hujair AH. Sanaky, *Paradigma Pendidikan Islam: Membangun Masyarakat Madani Indonesia* (Yogyakarta: Safiria Insani Press, 2003).

²¹ Zakaria, *Indonesian Islamic Education: A Social, Historical and Political Perspective*, 60.

memorisation, which are inadequate for providing space for thinking and independence for students to process religious knowledge. Furthermore, integrating religious and general sciences into school education will prove challenging. The implementation of scientific integration necessitates not only the introduction of an integrative curriculum model, but also a corresponding change in learning methods.²² It is therefore unsurprising that Charlene Tan's study concludes that there is little evidence that the majority of Islamic education in Indonesia emphasises the development of robust rationality and autonomy.²³ It will undoubtedly prove challenging to realise Rahman's vision of producing graduates who are both critical and creative in an environment where such learning outcomes are not prioritised. It is therefore evident that alternative teaching methods which can engage students and encourage them to reason and be critical are required.

This study presents a process skills learning approach as a means of applying knowledge in order to address the requirements of implementing Rahman's educational thinking in the context of learning methods. Process skills are defined as the abilities of learners to manage the outcomes (acquisition) obtained through teaching and learning activities, thereby providing the widest possible opportunity to observe, classify, interpret, predict, apply, plan research and communicate the results of these acquisitions. The objective of process skills learning is to cultivate students' creativity in learning and to facilitate the active development and application of their abilities.²⁴ This synthesis aims to provide an overview of the means of integrating cognitive orientation and morality into the Islamic education system, with a particular focus on the Indonesian context. The objective of this study is to provide an operational description of the implementation of Fazlur Rahman's concept of educational reform through the lens of learning process skills within the context of Islamic education in Indonesia. Consequently, the primary question to be addressed is how the implementation of Fazlur Rahman's

²² Firman Mansir, "Integration of Islamic Science and Science in Schools: Studies on Learning Islamic Religious Education in the Digital Era," *TADRIS: Jurnal Pendidikan Islam* 17, no. 2 (2022): 413–25, <https://doi.org/10.19105/tjpi.v17i2.6769>.

²³ Charlene Tan, *Islamic Education and Indoctrination: The Case in Indonesia* (New York and London: Routledge, 2011).

²⁴ Lalu Muhammad Azhar, *Proses Belajar Mengajar Pola CBSA* (Surabaya: Usaha Nasional, 1993).

educational reform in the context of Indonesian Islamic education through the learning process skills approach can be operationalised. The findings of this study are anticipated to offer a novel learning model for Indonesian Islamic education in the contemporary era that is more operational.

This study employed qualitative methods, with a case study design. The case study was chosen because the purpose of this research is focussed on a specific contemporary context,²⁵ Indonesian Islamic education. The research variables analysed include (1) Fazlur Rahman's educational thought; (2) the context of contemporary Indonesian Islamic education; (3) process skills learning. Three variables are synthesised in the concept of implementation of Fazlur Rahman's thought through learning process skills in the context of Indonesian Islamic education. Fazlur Rahman's educational reform thinking refers to his work entitled *Islam and Modernity: On Intellectual Transformation*,²⁶ and several related books and journal articles. Data sources related to contemporary Indonesian Islamic education literature,²⁷ and data from Ministry of Religious Affairs as the manager of Islamic education in Indonesia. Meanwhile, the process skills approach refers to the book *Teaching and Learning Process with the Process Skills Approach Method*,²⁸ *Process Skills Approach: How to Activate Students in Learning*,²⁹ as well as journal articles and research results that discuss the implementation of the process skills approach in learning. Data were also collected from observations of the implementation of process skills learning in certain Islamic higher education institutions. Data analysis was carried out qualitatively by content analysis of literature sources used as references, as well as

²⁵ Robert K. Yin, *Studi Kasus: Desain & Metode* (Jakarta: RajaGrafindo Persada, 2014), 13–14.

²⁶ Rahman, *Islam & Modernity: Transformation of an Intellectual Tradition*.

²⁷ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Jakarta: Logos Wacana Ilmu, 1999); Azyumardi Azra, "Genealogy of Indonesian Islamic Education: Roles in The Modernization of Muslim Society," *Heritage of Nusantara* 4, no. 1 (2015): 85–114; Hastuti Baharuddin, "Pembaruan Pendidikan Islam Azyumardi Azra: Melacak Latar Belakang Argumentasinya," *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan* 16, no. 2 (2016): 196–204, <https://doi.org/10.24252/lp.2013v16n2a7>.

²⁸ Soetardjo and Soejitno, *Proses Belajar Mengajar Dengan Metode Pembelajaran Keterampilan Proses*, ed. M. Nur (Surabaya: Penerbit SIC, 1998).

²⁹ Conny R Semiawan, S. Bellen, and A.F. Tangyong, *Pendekatan Keterampilan Proses: Bagaimana Mengaktifkan Siswa Dalam Belajar?* (Jakarta: Gramedia, 1989).

observational data. The analysis was conducted interactively, through a scheme of data reduction and interpretation, presentation, and verification and conclusion.³⁰

Fazlur Rahman's Principles of Educational Thought

For Rahman, the essence of Islamic education is Islamic intellectualism, which may be defined as the growth of an original and adequate Islamic thought. This concept serves as a criterion for evaluating the success and failure of the Islamic education system. The Qur'an represents the focal point of Islamic intellectualism.³¹ Accordingly, Rahman places significant emphasis on the optimal methodology for interpreting the Qur'an. The interpretative process he proposes is a *double movement*, from the present situation to the time the Qur'an was revealed and back again to the present. The first movement is from the specifics of the Qur'an to the extraction and systematisation of its general principles, values and long-term goals. The second movement is from these general views to specific views that must be formulated and realised now. This means that the general teachings must be situated in the socio-historical context of the present.³²

In his historical study of Islamic education from the medieval period to the present, Rahman identifies a decline in intellectualism in several Islamic countries, including Egypt, Turkey, Pakistan, Iran, and Indonesia. This decline, which he dates to the late Middle Ages, has resulted in a bottleneck of Islamic intellectualism. The bottleneck is characterised by the proliferation of repetitive and uninspiring works of commentary and supercommentary. The capacity for creativity in Islamic intellectualism has been stifled.³³ A distinction has been made between the religious sciences (traditional sciences) and the general sciences (rational sciences) in the curriculum of madrasas. The latter are considered secular and therefore not a priority.³⁴ Gradually, the stance of Muslims towards these secular sciences became increasingly inflexible and stifling. The significant proliferation of Sufism. Additionally, the rejection of general knowledge and intellectualism

³⁰ M. B Miles and A. M. Huberman, *Analisis Data Kualitatif*, ed. Rohidi Terjemahan oleh Tjet jep Rohendi (Jakarta: UI Press, 1992).

³¹ Rahman, *Islam & Modernity: Transformation of an Intellectual Tradition*, 1.

³² Rahman, 5,7.

³³ Rahman, 45.

³⁴ Rahman, 33–34.

exerted a significant influence. Following the colonisation of numerous Muslim countries by Western powers and the subsequent introduction of modern knowledge, a new form of education was introduced and integrated into Islamic society. However, due to the resistance of traditional education representatives, the two systems remained distinct for an extended period.³⁵ The rejection of modern knowledge further contributed to the emergence of a dichotomy between religious and general sciences, religious education and general education.

The overall dichotomy resulted in the absence of creative education among Muslims, which persists to the present day. Rahman identifies two key reasons for the absence of creative education in the Islamic world. Firstly, the continuation of the colonial education system can be seen as a passive and absurd perpetuation of this system. This can be evidenced by the fact that education in many Muslim countries is merely a continuation of colonial education, which does not provide a robust foundation in traditional culture. Secondly, the fascination of educational planners with the ideology of material progress brought by the West has led to the modern education system, which produces professionals (engineers, doctors, scientists) who occupy a high prestige in society that was once held by traditional educators.³⁶

The dichotomy of education in Indonesia provides an illustrative case study of the impact of contrasting educational systems on the quality of education produced. The legacy of the Western-style education system, which was introduced by the Dutch colonialists and subsequently nationalised through the addition of religious subjects, coexists with the traditional Islamic education system, which has not undergone significant reform.³⁷ Islamic educational institutions in Indonesia, including madrasahs and Islamic religious colleges, particularly traditional pesantren, often lack the capacity to compete effectively with general education institutions. Madrasahs are still perceived by some as inferior educational institutions and are unable to compete with general education.³⁸ Mastuki observed that the user market for graduates of Islamic higher education has been

³⁵ Rahman, 71.

³⁶ Rahman, 94–95.

³⁷ Ahmad Syafii Maarif et al., *Pendidikan Islam Di Indonesia Antara Cita Dan Fakta* (Yogyakarta: Tiara Wacana Yogya, 1999), 3–5.

³⁸ Suwito, *Sejarah Sosial Pendidikan Islam* (Jakarta: Kencana, 2005).

predominantly conventional, comprising the Ministry of Religious Affairs and religious institutions or community organisations. Despite efforts to expand and diversify, the quality of graduates remains a significant challenge.³⁹ It is natural then that the prestige of professions in society is more produced from general education.

The aforementioned issues illustrate the inability of Islamic educational institutions to maintain competitiveness and adaptability in the contemporary era. This hinders their capacity to cultivate creativity within Islamic intellectualism, which is crucial for the advancement of Islamic intellectualism. The stagnation of Islamic thought is a consequence of this inability. The primary challenge in reforming Islamic education, as Rahman posits, is to cultivate creative Islamic intellectuals in all domains of human endeavour, imbued with a profound commitment to Islamic values. It is therefore imperative that Muslim intellectual insight be expanded by raising intellectual standards. This is in accordance with the demands of the Qur'an, which places a high value on knowledge. The more knowledge a person possesses, the stronger their faith and commitment to Islam will be.⁴⁰ Consequently, there is an interdependence between education and methods of Qur'anic interpretation.⁴¹

Rahman posited that one approach to renewing Islamic education is to accept modern secular education as it has developed and attempt to "Islamise" it. This entails infusing the educational curriculum with select tenets of Islam. The objective is to instill Islamic values in the character of the learner or student, both in their individual and social conduct, and to imbue academic disciplines with Islamic values, encompassing both the content and orientation of study. The Islamisation of the field of science is unfeasible unless Muslims effectively undertake the intellectual endeavour of articulating a comprehensive metaphysical understanding of Islam.⁴² In order to address the issues raised by Rahman, it is *first* necessary to gain an understanding of Islam, which provides the foundation for

³⁹ Mastuki H.S., "Kualitas Lulusan Perguruan Tinggi Dan Akseptabilitas Stakeholders," diktis.kemenag.go.id, 2013, <https://diktis.kemenag.go.id/v1/artikel/kualitas-lulusan-perguruan-tinggi-dan-akseptabilitas-stakeholders>.

⁴⁰ Rahman, *Islam & Modernity: Transformation of an Intellectual Tradition*, 134.

⁴¹ Iqbal Abu Muhammad, *Pemikiran Pendidikan Islam: Gagasan-Gagasan Besar Para Ulama Muslim* (Yogyakarta: Pustaka Pelajar, 2015).

⁴² Rahman, *Islam & Modernity: Transformation of an Intellectual Tradition*, 130–31, 133.

reforming Islamic education. This entails reestablishing Islamic teachings derived from the Qur'an and Sunnah as the basis for integrating science and education. The modernisation of traditional Islamic sciences and the Islamisation of new sciences necessitate an understanding of Islam within the context of a systematic and comprehensive interpretation of the Qur'an and Sunnah.⁴³ *Second*, the reconstruction of Islamic sciences. Islamic sciences as they have begun and developed cannot be ignored. In fact, it is the legacy of Islamic intellectualism, but it is necessary to conduct a critical and comprehensive study of these scientific developments, be it with regard to theology, fiqh and ushul fiqh, Sufism, philosophy, and science.⁴⁴ *Third*, the systematic reconstruction of science.⁴⁵

Rahman's solution is consistent with the Qur'anic concept of education, which is to cultivate human capabilities for creative and critical thinking. This enables individuals to utilize resources for the advancement of justice, progress, and world order, as well as to produce scientists who integrate religious science and modern general science. It is therefore evident that Islamic education should not only prepare individuals for the hereafter, but also equip them with the skills to address the needs of the world. This can be achieved by fostering the development of individuals who are critical, creative, and adhere to high moral standards.⁴⁶ It is of the utmost importance to emphasise that education in Islam is both critical and creative. The term "critical" is not merely employed in reference to the Islamic heritage; it is also used to describe the Western tradition. It is crucial to adopt a critical stance towards Western civilisation, given its historical dominance and pervasive influence on global culture, including the Islamic world. A creative attitude must also be cultivated, as it is essential for devising innovative solutions to the myriad challenges confronting both Muslims and world civilisation. Secondly, education that upholds high moral standards. The Qur'an provides extensive guidance on morality, outlining the principles by which humans should live and behave in the world. Consequently, education is not merely a mechanical process; rather, it is an

⁴³ Rahman, 141.

⁴⁴ Rahman, 145–47.

⁴⁵ Rahman, 151.

⁴⁶ M. Roihan Alhaddad, "Pendidikan Islam Dalam Pandangan Fazlur Rahman," *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah* 1, no. 1 (2016): 8–18, <https://doi.org/10.48094/raudhah.v1i1.3>.

endeavour imbued with a spirit of virtue and moral values. In this regard, educators bear the dual responsibility of creating conducive learning environments for students and guiding their moral development through their actions and conduct.⁴⁷

In the aspect of curriculum, Rahman has criticised how the limitations of the curriculum in Islamic education have eliminated the general sciences. The curriculum of Islamic education needs to be reconstructed by combining religious and general sciences.⁴⁸ This is in line with the methodological understanding of the Qur'an as the basis for scientific integration. In his solution to the problem of education in Pakistan, Rahman mentions the need for scientific integration as a whole and organic unity.⁴⁹ So it can be understood that the direction of the curriculum that needs to be developed in contemporary Islamic education is an open curriculum,⁵⁰ and integrated. This means that the curriculum and learning materials for Islamic education must include general sciences such as social sciences, natural sciences and history as well as religious sciences,⁵¹ including the study of philosophy. Philosophy has an important role in analytical critical activities to give birth to new and creative ideas based on the Qur'an.⁵² So in general, the education model can take the form of: (1) general (modern) education filled with Islamic concepts; (2) traditional education that is modernised by incorporating science and technology; and (3) a synthesis education model of both in balance.⁵³

With regard to the question of learning methods, Rahman also censured the mechanical approach to education in Islamic studies that has been prevalent since the Middle Ages. This approach has largely supplanted original thought.⁵⁴ The era of commentaries, of commentaries upon commentaries, and of super-commentaries

⁴⁷ Abdul Munir Mulkan, *Antologi Kependidikan Islam* (Yogyakarta: Jurusan Kependidikan Islam, 2010).

⁴⁸ Mitrawati, "Thinking of Fazlur Rahman About Islamic Education," *Al-Manar Journal of Education and Islamic Studies* 5, no. 1 (2014): 81–92.

⁴⁹ Rahman, "The Qur'anic Solution of Pakistan Educational Problems," 324.

⁵⁰ Wahyuni, "Fazlur Rohman Dan Pembaharuan Pendidikan Islam."

⁵¹ Ahmad Suryadi, *Pemikiran Pendidikan Islam Fazlur Rahman*, ed. Muljono Damopolii and Salahuddin (Sukabumi: CV. Jejak, 2020).

⁵² Rahman, *Islam & Modernity: Transformation of an Intellectual Tradition*.

⁵³ Siswanto, "Paradigma Pendidikan Terpadu: Strategi Penguatan Pendidikan Agama Di Sekolah," *Karsa* IXI, no. 1 (2011): 73–83.

⁵⁴ Fazlur Rahman, "Islam: Legacy and Contemporary Challenge," *Islamic Studies* 19, no. 4 (1980): 239, <https://www.jstor.org/stable/20847147>.

ensued. It was not uncommon for an author to produce a highly concise text on a specific topic, which was then memorised by students.⁵⁵ Students were taught to learn by rote, rather than developing creative thinking. This resulted in the inevitable repetition of terms and phrases.⁵⁶ Consequently, in his advice for Islamic education in Pakistan, which is also relevant to Islamic education in general, Rahman stated that it is necessary to radically change the teaching method in examinations.⁵⁷ However, he did not specify which learning methods should be revived in contemporary Islamic education.

In light of Rahman's espoused educational objectives, his portrayal of an open and integrated curriculum, and his assessment of the efficacy of learning methodologies in the context of previous Islamic education, it is reasonable to posit that the optimal learning method is one that fosters active, critical, and creative engagement among students. It is not sufficient to merely adhere to or accept theoretical propositions; rather, students should be encouraged to engage in critical analysis and to develop novel concepts that are informed by an understanding of the Qur'an and its teachings, with a view to addressing the challenges facing society. A method that is able to integrate scientific disciplines into the learning process, thus providing a comprehensive understanding as a basis for problem-solving. Sutrisno proposes that the double movement method, as outlined by Rahman, can be employed as a framework for problem-solving in the context of Qur'anic understanding. This approach involves two distinct phases: the initial phase, which cultivates awareness in students, and the subsequent phase, which enables students to contribute to society. The evaluation of this method is contingent upon the extent to which graduates of Islamic education can generate insights that are beneficial to society.⁵⁸ What is offered by Sutrisno is more of a global learning direction, not yet touching its operational level in learning. This study offers learning process skills approach as the operational basis of the method learning in contemporary Islamic education.

⁵⁵ Rahman, 239.

⁵⁶ Rahman, "The Qur'anic Solution of Pakistan Educational Problems," 322–23.

⁵⁷ Rahman, 324.

⁵⁸ Sutrisno, "Pendidikan Islam Yang Menghidupkan (Studi Kritis Terhadap Pemikiran Pendidikan Fazlur Rahman)," 5–6.

Relevance of Process Skills Approach in Contemporary Islamic Education

Rahman has offered a robust critique of the prevailing pedagogical approaches in Islamic education, which he argues are overly reliant on rote memorization, recording, and repetition. This approach, he asserts, fosters a passive learning environment and impedes students' ability to engage in the active construction of new knowledge. Furthermore, Rahman emphasises the necessity for the reconstruction and integration of knowledge, which serves as the foundation for the curriculum and learning materials in Islamic education. Consequently, this paper will elucidate how the process skills approach can address the requirements of learning methods and align with scientific integration in Islamic education.

The process skills approach is a methodology that aims to facilitate students' engagement in the learning process through the development of scientific processing skills. This approach is informed by the methods through which scientists gain knowledge. A close observation and investigation of the work of scientists reveals that they undergo a process of growth and development until they have mastered a number of physical and mental abilities or skills. These include the abilities to observe, hypothesise, plan experiments, determine variables, interpret data, infer, predict, apply and communicate. Such skills will facilitate the discovery and development of facts and concepts, as well as attitudes and values. The overall rhythm of motion in the teaching and learning process will establish conditions conducive to active student learning through observation, research,⁵⁹ reasoning, and other related activities.⁶⁰ The objective of the process skills approach to learning is to foster students' creativity and encourage the active application of skills in order to facilitate the acquisition of knowledge. This approach aims to instill in students the capacity for independent knowledge production. Two key dimensions of process skills learning are the generation of knowledge and the cultivation of scientific attitudes. The imparting of skills for the

⁵⁹ Azhar, *Proses Belajar Mengajar Pola CBSA*.

⁶⁰ Semiawan, Bellen, and Tangyong, *Pendekatan Keterampilan Proses: Bagaimana Mengaktifkan Siswa Dalam Belajar?*, 17–18.

processing of knowledge is analogous to equipping learners with abilities that will prove invaluable in their future endeavours.⁶¹

The acquisition of process skills is a fundamental aspect of the teaching, practice and evaluation of learning. The objective is to facilitate comprehension of facts, concepts and theories that students or learners have never previously encountered. A variety of methods are employed to facilitate the direct processing of facts, concepts and theories by learners. This is achieved by inviting them to engage with existing problems in a face-to-face manner, thereby enabling them to encounter facts.⁶² Once learners have acquired an understanding of all three, they are presented with real-world problems that require them to apply existing concepts and theories in order to comprehend the phenomenon and identify its root cause. Subsequently, they are encouraged to propose solutions to the existing problems. In essence, the process skills approach in education represents an effort to organise and develop a range of learning methods, encompassing both teaching and training techniques, as well as evaluation methods, with the objective of achieving the desired competencies through the process skills approach.

The rationale behind the incorporation of process skills learning is the historical emphasis on product-oriented education, with learners primarily engaged in passive receptivity to knowledge. They are often confined to a receptive, memorization-focused learning approach, devoid of opportunities for active knowledge processing. Despite the abundance of learning materials, learners are seldom encouraged to engage with the knowledge in a meaningful, active manner.⁶³ This orientation needs to be replaced with one that emphasises a more integrated approach, which has two cognitive goals at once. *Firstly*, helping learners achieve a certain amount of knowledge (product) in accordance with what they are learning. *Second, helping learners* develop process skills or thinking skills and independence, which allows learners to continue to develop on their

⁶¹ Jo Ann Yockey, "Teaching The Science Process Skills," *Science & Children* 38, no. 7 (2001): 36–41, <http://search.ebscohost.com/login.aspx?direct=true&db=ehh&AN=18689879&site=ehost-live>.

⁶² Semiawan, Bellen, and Tangyong, *Pendekatan Keterampilan Proses: Bagaimana Mengaktifkan Siswa Dalam Belajar?*

⁶³ Soetardjo and Soejitno, *Proses Belajar Mengajar Dengan Metode Pembelajaran Keterampilan Proses*.

own personal abilities.⁶⁴ The implementation of process skills learning will be able to strengthen the intellectual, emotional, and physical experiences of learners, as well as create accelerated changes in science and technology; and the application of attitudes and values as servants of the search for knowledge.⁶⁵ The process skills approach can be a vehicle for the discovery and development of science facts, concepts and principles for learners, which will also play a role in supporting process skills, as well as the attitudes and values of scientists in learners.⁶⁶

In terms of its background and orientation, process skills learning has relevance to the direction of contemporary Islamic education reform. Mechanical and passive learning methods in Islamic education can be solved by the implementation of process skills learning. Curriculum and learning materials in an integrated scientific paradigm can also be operationalised with a process skills approach. In general scientific fields such as science, the implementation of process skills approach learning has been widely used. Some study results mention that there is evidence showing that the application of the process skills approach improves student learning outcomes, both at the primary, secondary and higher education levels.⁶⁷ Other studies explain that the application of process skills is proven to improve learners' cognitive abilities,⁶⁸ and

⁶⁴ Soetardjo and Soejitno.

⁶⁵ Dimiyati and Mudjiono, *Belajar Dan Pembelajaran* (Jakarta: Rineka Cipta, 2002).

⁶⁶ Dimiyati and Mudjiono.

⁶⁷ Ernawati, "Penggunaan Metode Pendekatan Ketrampilan Proses Untuk Meningkatkan Aktivitas Hasil Belajar Ipa Siswa Kelas III Sekolah Dasar," *Primary: Jurnal Pendidikan Guru Sekolah Dasar* 7, no. 1 (2018): 75, <https://doi.org/10.33578/jpkip.v7i1.5350>; Imas Ratna Ermawati, Agnesia Bergita Anomeisa, and Hendrik Seputra, "Pengaruh Ketrampilan Proses Sains Terintegrasi Karakter Terhadap Hasil Belajar Fisika," *Jurnal Pendidikan Fisika* 7, no. 1 (2019): 106, <https://doi.org/10.24127/jpf.v7i1.1923>; Indri Nurwahidah, "Analisis Ketrampilan Proses Sains Mahasiswa Pendidikan IPA Pada Mata Kuliah Praktikum Fisika Dasar 2," *Edutech: Jurnal Edukasi Dan Teknologi Pembelajaran* 04, no. 02 (2021), <https://ejurnal.umri.ac.id/index.php/eduteach/article/view/5129/2460>; Silfia Ilma et al., "The Correlation Between Science Process Skills and Biology Cognitive Learning Outcome of Senior High School Students," *JPBI (Jurnal Pendidikan Biologi Indonesia)* 6, no. 1 (2020): 55–64, <https://doi.org/10.22219/jpbi.v6i1.10794>.

⁶⁸ Jenny Lilawati, Retno Dwi Suyanti, and Wildansyah Lubis, "The Effect of Collaborative-Based Inquiry Learning Model and Science Process Skills towards Cognitive Ability of Elementary School Students," in *3rd Annual International Seminar*

has an impact on students' critical thinking skills.⁶⁹ In the *social science* field, studies also show that the application of process skills learning is also proven to improve learner learning outcomes.⁷⁰

The acquisition of scientific process skills has been a well-established aspect of the learning process, with the incorporation of dedicated modules on the implementation of these skills.⁷¹ In principle, the application of the process skills learning model in Islamic education in science and social fields can adopt the process skills learning model that has been developed thus far.⁷² To illustrate, as outlined in the science process skills module, learners are instructed to engage in observation, inference, prediction, classification, modelling, measurement, experimentation design, questioning, hypothesis development, variable control, data interpretation, conclusion drawing, and other related activities. Learners at the intermediate and senior levels may be trained using an integrated process skills learning model, such as conducting research. Naturally, the objects and variables employed should be tailored to the students' developmental level. Similarly, the process skills approach can be applied to the field of religious sciences, including fiqh, tafsir, and hadith, among others. The process is analogous to the scientific method. If, in the field of science, the workings of process skills are analogous to the manner in which scientists gain natural knowledge,

on *Transformative Education and Educational Leadership (AISTEEL 2018) The*, vol. 200 (Atlantis Press, 2018), 159–64, <https://doi.org/10.2991/aisteel-18.2018.33>.

⁶⁹ Darmaji et al., “Do a Science Process Skills Affect on Critical Thinking in Science? Differences in Urban and Rural,” *International Journal of Evaluation and Research in Education* 9, no. 4 (2020): 874–80, <https://doi.org/10.11591/ijere.v9i4.20687>; Hilal Aktamiş and Nilgün Yenice, “Determination of the Science Process Skills and Critical Thinking Skill Levels,” *Procedia - Social and Behavioral Sciences* 2, no. 2 (2010): 3282–88, <https://doi.org/10.1016/j.sbspro.2010.03.502>; Irwanto et al., “Students' Science Process Skill and Analytical Thinking Ability in Chemistry Learning,” in *The 4th International Conference on Research, Implementation, and Education of Mathematics and Science (4th ICRiems) AIP* (AIP Publishing, 2017), <https://doi.org/10.1063/1.4995100>.

⁷⁰ Diana Siswati, “Upaya Peningkatan Hasil Belajar IPS Dengan Metode Ketrampilan Proses Pada Siswa Kelas IX C MTSN 2 Ponorogo Tahun Pelajaran 2018/2019,” *Jurnal Pendidikan Dan Konseling* 4, no. 6 (2022): 8058–75.

⁷¹ Mohamad Nur, *Modul Keterampilan-Keterampilan Proses Sains* (Surabaya: Universitas Negeri Surabaya - Pusat Sains dan Matematika Sekolah, 2011).

⁷² Nur.

then in the workings of process skills in the field of fiqh, for example, they are analogous to the manner in which fiqh scientists find legal conclusions on a matter. As religious scientists produce knowledge, they also undergo a methodological process that can be learned and replicated by Muslims as students. This learning approach encourages students to process knowledge, including religious knowledge, rather than merely memorising and recording it.

The incorporation of process skills learning into Islamic education will foster the development of scientific attitudes among students, including attitudes of responsibility, honesty, openness, objectivity, accuracy of work, self-confidence, and independence. This is of great significance as a foundation for the advancement of Islamic intellectualism. The learning process encourages students to think systematically, and with sufficient flight hours, it forms skills and attitudes of independence. It is perplexing that Muslims are unable to produce works of concepts and theories, akin to those of renowned Islamic scientists such as Al-Ghazali and the high priests, or the contemporary language of jurists, if they are merely trained to memorise their works and are never encouraged to think independently. The process skills approach also instructs learners to recognise the realities of knowledge gained, that it is all an unwritten verse of Allah. This provides a foundation for fostering divine morality.

In the context of moral learning, the process skills approach necessitates the incorporation of values that are directly experienced by students in the context of navigating moral dilemmas. In other words, the moral values of society will become the moral values of individual students after students have experienced the process of acquiring these values in a relevant context. Furthermore, moral education is inextricably linked with cognitive and psychomotor education. The production of tested knowledge necessitates an attitude of love for the truth and social responsibility, which encourages students to be objective in seeking existing knowledge. In order to achieve the objective of education, namely to attain a high moral level, it is necessary to pursue this goal gradually and to reach the desired moral level through the process skills approach. This approach has relevance and potential for contemporary Islamic education reform. The manner in which it is implemented in the

context of Indonesian Islamic education will be discussed in the next chapter.

Application of Process Skills in the Context of Contemporary Indonesian Islamic Education

In his book, *Islam and Modernity*, Rahman addresses the modernisation of Islamic education in Indonesia. As with other Muslim countries, Indonesia is encountering significant challenges in the modernisation of Islamic education. These include the scarcity of suitably qualified personnel for teaching and research, as well as the question of how to produce such personnel. The integration of Islamic and modern teaching materials has been attempted in a number of different models, including within the general education system, as well as through the establishment of various Islamic higher education institutions. However, the intellectual quality of those who have received an education within the Islamic system in Indonesia remains a significant concern.⁷³ Historically, Islamic education in Indonesia has existed at the grassroots level and is arguably the first form of formal education in Indonesia, which has been deeply embedded in the fabric of society and has an important role in maintaining its cultural and religious identity.⁷⁴ Nevertheless, in its development there were various adjustments from the original Indonesian Islamic education system to the modern education system. These efforts are none other than as a step to maintain the identity of Islamic education, resulting in a model of religious subjects in general education, in addition to special religious educational institutions.⁷⁵ The majority of Muslims in Indonesia, especially religious leaders, are opposed to the secularisation of Islamic schools. Although on the one hand they are increasingly open to restructuring their curriculum to a more secular model.⁷⁶

In the contemporary era, Indonesian Islamic education is enshrined in Law Number 20 of 2023 concerning the National

⁷³ Rahman, *Islam & Modernity: Transformation of an Intellectual Tradition*, 125–27.

⁷⁴ Mohd Roslan Mohd Nor and Malim Maksum, “Revisiting Islamic Education: The Case of Indonesia,” *Journal for Multicultural Education* 8, no. 4 (2014): 261–76.

⁷⁵ Karel A. Steenbrink, *Pesantren Madrasah Sekolah - Pendidikan Islam Dalam Kurun Modern* (Jakarta: LP3ES, 1994).

⁷⁶ Muhammad Zuhdi, “Modernization of Indonesian Islamic Schools’ Curricula, 1945-2003,” *International Journal of Inclusive Education* 10, no. 4–5 (2006): 415–27, <https://doi.org/10.1080/13603110500430765>.

Education System. This is evident from the objectives of national education, which include the development of students' potential to become individuals who are faithful and devoted to God Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.⁷⁷ These values are in alignment with the contemporary Islamic educational paradigm, as espoused by Rahman, which aims to foster the development of human capabilities towards creative and critical thinking, as well as an ability to comprehend the world. This is to be achieved through the cultivation of high moral standards founded upon divine values. Secondly, religious education institutions represent a specific category of educational institutions within the Indonesian education system. Islamic religious education institutions encompass primary education (*madrasah ibtidaiyah*), junior secondary education (*madrasah tsanawiyah*), senior secondary education (*madrasah aliyah*), and higher education. Furthermore, it encompasses formal, informal, and non-formal education, including community-based initiatives such as *majelis taklim* and *pesantren*.⁷⁸ Thirdly, Islamic education is a core component of the national education curriculum. This is consistent with the overarching principles guiding curriculum development, which emphasise the nurturing of faith and piety, the cultivation of noble character, the advancement of scientific and technological knowledge, and the integration of religious teachings.⁷⁹

In terms of functionality, Islamic education in Indonesia is overseen by the Ministry of Religious Affairs.⁸⁰ The number of Islamic educational institutions is considerable, encompassing formal institutions such as *madrasah* and *PTAI*, non-formal organisations like *majelis taklim*, and community-based educational initiatives such as *pesantren*. In addition to its status as an institutional subject, Islamic religious education is also a compulsory component of the

⁷⁷ “Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional” (2003) Pasal 3.

⁷⁸ Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional Pasal 15, 26, 30, 55.

⁷⁹ Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional Pasal 36, 37.

⁸⁰ Nur Syam, “Mengapa Kementerian Agama Mengelola Pendidikan?,” <http://nursyam.uinsby.ac.id>, accessed March 30, 2024, <http://nursyam.uinsby.ac.id/?p=2946>.

general curriculum at all levels of education, from elementary school to university. Conversely, religious education units also teach a range of other subjects, including natural sciences, social sciences, citizenship, mathematics, language, cultural arts, physical education, and other local content.⁸¹ The following is a list of Islamic education institutions based on data from the Ministry of Religious Affairs in 2023:⁸²

Table 1. Number of Islamic Education Institutions in Indonesia in 2023

No.	Education Unit	Total
1	Raudlatul Athfal (RA)	30.884
2	Madrasah Ibtidaiyah	26.503
3	Madrasah Tsanawiyah	19.125
4	Madrasah Aliyah	9.831
5	Early childhood education and Islamic boarding schools	351.608
6	State Islamic Religious Higher Education	92
7	Private Islamic Religious Higher Education	1.331

Islamic religious education is not only prevalent in terms of quantity, but also geographically distributed across all provinces, with a significant reach extending to all levels of society, including rural areas. Furthermore, in addition to its diverse institutional forms, Indonesian Islamic religious education is also characterised by significant diversity in terms of religious ideology. Madrasahs and pesantren have become the primary means of disseminating religious ideology across almost all religious social organisations in Indonesia.⁸³

⁸¹ Peraturan Menteri Agama Nomor 90 Tahun 2013 tentang Penyelenggaraan Pendidikan Madrasah, “Peraturan Menteri Agama Nomor 90 Tahun 2013 Tentang Penyelenggaraan Pendidikan Madrasah” (2013).

⁸² emis.kemenag.go.id, “Dashboard EMIS RA Dan Madrasah,” 2023, <http://infopublik-emis.kemenag.go.id/?ta=2022%2F2023+Genap#>; emis.kemenag.go.id, “Pendidikan Diniyan Dan Pondok Pesantren,” 2023, <https://emis.kemenag.go.id/pontren/statistik/pontren?secure=pQ5q0ZPF12uFz1o nu8szJXVkrSSliVUTwXFkCWuok9c%3D>; emis.kemenag.go.id, “Data Pendidikan Tinggi,” 2023, <https://emis.kemenag.go.id/dikti/statistik?secure=xgE0eNXF7F6MvDjRtFwiTw %3D%3D>.

⁸³ Arief Subhan, “Lembaga Pendidikan Islam Indonesia: Abad Ke-20,” 2012, 287–88,

In addition to historical factors, the policy of decentralising control over education affairs to the local level has resulted in a highly fragmented and ideologically incoherent landscape of Islamic education institutions in Indonesia.⁸⁴ This presents a significant challenge in the implementation of contemporary Islamic education reform in Indonesia.

Notwithstanding, a number of Islamic educational institutions have initiated efforts to integrate scientific principles into the curriculum and learning materials of Islamic religious education. The study conducted by Demina et al. demonstrated that the implementation of an integrated Islamic religious education (PAI) learning model was effective in enhancing students' social attitudes, particularly in terms of responsibility, spirituality, courtesy, and honesty.⁸⁵ Meanwhile, a study by Sahil et al. demonstrated that the integration of religious and general sciences among science teachers provides a balanced representation of religious observance and eliminates the dichotomy between the two. The implementation of specific integration strategies across the entire learning spectrum facilitates meaningful and genuine learning, enabling learners to establish explicit links between science and Islam.⁸⁶ Another study on higher education institutions indicated that learning in an integrated system not only contributes to the enhancement of students' knowledge but also has strategic significance in order to prevent the incursion of radical Islam.⁸⁷ It is evident that not all Islamic educational institutions have effectively implemented scientific integration into their curriculum and learning. Suprapmanto and

https://books.google.com/books?hl=en&lr=&id=KhZNDwAAQBAJ&oi=fnd&pg=PR5&dq=dana+kebajikan+di+indonesia+dan+timur+tengah&ots=8K_I54O-Hf&sig=w_BSJd8Lsha2_E9UQkvEtz_HTKA.

⁸⁴ Azmil Tayeb, *Islamic Education in Indonesia and Malaysia*, Routledge (Abingdon & New York: Routledge, 2018), <https://doi.org/10.4324/9781351116862>.

⁸⁵ Demina et al., "Implementation Of Integrated Learning of Islamic Religious Education to Improve Student's Social Attitude Competence," *TADRIS: Jurnal Pendidikan Islam* 17, no. 1 (2022): 85–99, <https://doi.org/10.19105/tjpi.v17i1.5818>.

⁸⁶ Jailan Sahil et al., "The Practice of Science and Religion Integration: Evidence from an Indonesian Islamic School," *JPBI (Jurnal Pendidikan Biologi Indonesia)* 10, no. 1 (2024): 12–26, <https://doi.org/10.22219/jpbi.v10i1.31020>.

⁸⁷ Ngainun Naim, Abdul Aziz, and Teguh Teguh, "Integration of Madrasah Diniyah Learning Systems For Strengthening Religious Moderation in Indonesian Universities," *International Journal of Evaluation and Research in Education* 11, no. 1 (2022): 108–19, <https://doi.org/10.11591/ijere.v11i1.22210>.

Prasetyo's study indicates that the integration of religious values in the sampled schools is still inadequate.⁸⁸ Further efforts are required to develop learning resources that incorporate religious values. Additionally, the integrative madrasa design has not been fully implemented, with religious material merely mentioned in science learning or linked to natural phenomena.⁸⁹

In light of the aforementioned context of Indonesian Islamic education, it is challenging to implement the process skills approach as a learning methodology. The challenge lies in the pervasive scientific dichotomy paradigm within the Indonesian Islamic educational context. Despite the encouragement of integration efforts, the Islamic community at large maintains a distinction between religious and general (modern) sciences, a legacy of the previous education system. Secondly, the existence of this dichotomy has implications for the view of the process skills approach, which is perceived as applicable only to science and social science subjects. The process skills approach is not applicable to the study of religion, as religion is regarded as beyond the scope of scientific understanding. Thirdly, as Rahman observed, there is a dearth of adequately trained educators in the field of Islamic education in Indonesia. This is particularly evident in the context of process skills, as educators must possess the requisite abilities to teach material in accordance with a process skills approach. Thus far, the process skills approach has been developed primarily by educators in the field of science. Fourthly, the challenge of providing adequate infrastructure support.

Nevertheless, the implementation of the process skills approach necessitates the availability of adequate infrastructure for each scientific discipline. Furthermore, Islamic educational institutions in Indonesia exhibit considerable disparities in infrastructure and resources. A further challenge is the tendency of students, particularly in Islamic education, to become accustomed to a classical approach that relies on memorisation. The presence of this ingrained behaviour

⁸⁸ Joko Suprapmanto and Zuhdan Kun Prasetyo, "Sains-Religion: Analysis of Learning Needs Based on Religious Values in Science Learning," *Journal of Physics: Conference Series* 1233, no. 1 (2019), <https://doi.org/10.1088/1742-6596/1233/1/012080>.

⁸⁹ Anggun Zuhaida, "Integrative Scientific Madrasah In Indonesia: New Developments in Integrating Science and Religion in the Learning Processes," *Jurnal Ilmiah Islam Futura* 18, no. 1 (2019): 34, <https://doi.org/10.22373/jiif.v18i1.2868>.

will present a significant challenge for students in their ability to engage with the learning process skills approach. Despite the aforementioned challenges, it is not implausible to suggest that process skills learning could be integrated into Islamic education. In the context of science and social science learning, the process skills approach represents a viable alternative methodology. The aforementioned studies demonstrate that the implementation of process skills in science and social science lessons enhances students' capacity to process knowledge and engage in critical thinking. Nevertheless, it is acknowledged that the process skills approach will be challenging to implement in the context of religious education in Indonesia. The religious field has a well-established methodology due to its longstanding tradition and cultural heritage within the Indonesian Islamic context. This is exemplified by the systematic approach to learning the yellow Islamic classic books in pesantren, which employs the sorogan and bandongan systems.

Similarly, the teaching of Islam in schools and madrassas frequently employs the rote method, whereby students are simply required to recite information without understanding its meaning. In Islamic higher education institutions, the application of process skills learning is more likely to be implemented, particularly in those that implement scientific integration. The process skills approach, as a modern science of learning, will be readily accepted and implemented across a range of subjects.⁹⁰ The results of observations at one of the Islamic religious tertiary institutions that implement process skills demonstrated that this approach can be effectively integrated into the curriculum. This is due to the fact that the institution's leadership has adopted a policy that makes the process skills approach the foundation of learning. The policy is inextricably linked to the concept of scientific integration.

The policy is then incorporated into the university's quality assurance system, thus establishing it as a quality standard for the implementation of education. Secondly, there are educators who possess the requisite knowledge, abilities and experience to facilitate learning process skills. The involvement of teaching staff is a crucial element in the implementation of process skills learning. Such educators are the primary conduit through which students process knowledge. The production of such educators necessitates a

⁹⁰ Observation by the author, at one of the Islamic colleges in Surabaya. 2023.

significant investment of time, commitment, and financial resources, as well as the implementation of dedicated development programmes and the allocation of human resources within educational institutions. Thirdly, a robust culture of quality is required. The aspiration for excellence in education is not confined to the leadership level; it is also transmitted and embodied by the entire academic community. Awareness and enthusiasm for quality education, in turn, engender behaviours that facilitate the realisation of quality education. When the process skills approach is adopted as a means of achieving quality education, commitment and effort are invested in the implementation of process skills learning. Fourth, there is a need for adequate infrastructure. The implementation of process skills learning necessitates the provision of adequate infrastructure, and the religious education institution is equipped with the financial support and infrastructure that enables the implementation of process skills learning effectively. This can serve as an illustration of how the application of the process skills approach begins in the renewal of Islamic education with regard to learning methods.

Conclusion

The ideas put forth by Fazlur Rahman regarding Islamic education, derived from his analysis of the values espoused in the Quran and his historical research into the intellectual and mental structures of Muslims, represent a concept that merits consideration for integration into the contemporary landscape of Islamic education. The process skills approach is a relevant methodology for operationalising learning methods in the context of Islamic education reform. The process skills approach can facilitate the formation of critical and creative individuals, as well as the upholding of moral standards, within the context of Islamic education. This is because the approach encourages students to engage with knowledge in a manner that goes beyond mere reception, recording, and memorization. Furthermore, the implementation of the process skills approach cultivates the attitudes and mentality of students, particularly in regard to independence, objectivity, perseverance, and a love of truth. These qualities are essential for the development of high morality based on divine values. It can therefore be argued that the process skills approach is also relevant for the renewal of Islamic education in Indonesia.

In the context of Islamic education in Indonesia, which is characterised by a diversity of institutional forms, historical backgrounds, religious ideologies and resources, the implementation of process skills is confronted with a number of challenges. These include the persistence of a scientific dichotomy paradigm, which views process skills as a modern science that is solely applicable to scientific learning; a shortage of educators and infrastructure; and the tendency of students to become habituated to previous learning patterns, which often involve memorisation. Nevertheless, this does not imply that the process skills approach is inherently inapplicable in the face of these challenges. It is essential that educational institutions demonstrate commitment and adopt policies that integrate the process skills approach as the foundation of their learning systems. This integration must encompass a recognition of the value of scientific integration. In addition, the factors of teaching staff, the availability of facilities, and the quality culture are also important to support the implementation of process skills learning. The application of process skills learning in the Islamic education system is expected to lead to the renewal of Islamic education, including in the context of Islam in Indonesia.

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