

## CONTEXTUAL THINKING IN ISLAMIC EDUCATION USING TRANSFORMATIVE THEOLOGY APPROACH

**Agus Maimun\***,

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

**Muhamad Yasin**

Institut Agama Islam Negeri Kediri, Indonesia

**M. Mujab**

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

**Abdul Bashith**

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

**Moh. Padil**

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

\*Corresponding author: [agusmaimun@yahoo.com](mailto:agusmaimun@yahoo.com); [maimun@pai.uin-malang.ac.id](mailto:maimun@pai.uin-malang.ac.id)

### Abstract

Transformative theology was established as a critique of social inequalities. The inequality was due to the pettiness of thinking, ignorance, and closeness to understand the teachings of his religion. Adopting transformative theology to Islamic education is expected to be able to provide solutions to various social problems as a result of modernization. This paper discussed the contribution of transformative theology to the development of Islamic education. The study of transformative theology in Islamic education can be seen from the perspective of reality and partiality of social problems: poverty, ignorance, and backwardness. This implied the emergence of 3 (three) pedagogical orientations; Islamic education thinking, institutional development, and Islamic education practice. The thought of Islamic education created the concept of Islamic education toward the development of modernity. The institutional development produced the quality of human resources and become a choice for educational society. Educational practices have an impact on educational policies and educational activities for solutions to various social problems.

**Keywords:** Transformative Theology, Modernity, Islamic Education, Social Problems.

### INTRODUCTION

Transformative theology was born in America as an answer to the problem of racism and the structure of injustice by changing a more humanist mindset. The strategy is to rethink problems, causes, norms, morals, and solutions to solve life's problems by interacting with the past, present, and future. With transformative theology, it will change the mindset of everyone in understanding diverse life by promoting equality [1].

Transformation is a simple way to mark the radical changes taking place in society and higher education institutions. The transformation movement criticized deep dissatisfaction in carrying out the development process to improve the past as

happened in South Africa [2]. South Africa, which in the past was built on apartheid politics, has now begun to open up and all components of the nation are united to carry out transformations in all areas of life.

The term transformation is used not only in theology but also in educational thought. Transformative thinking in the field of education and learning seeks to invite students to understand changes based on their perceptions, engage in reflective critical analysis, and be able to take the initiative to take further action in an integrative-holistic manner according to the learning being carried out [3]. With that education and learning will provide optimal results.

In Indonesia, the term transformative theology was first introduced by Moeslim Abdurrahman. He views that transformative theology is a theology that emphasizes the dimensions of justice in the process of social change. This theology was born as an alternative to free humans from ignorance, poverty, and backwardness. The community is expected to be able to accelerate to show its existence, to be able to compete, compete, and compete with other developed societies [4].

Abdurrahman through his theory tries to create a new order that pays more attention to the elimination of injustice, economic exploitation, political oppression, cultural hegemony, and so that respect for human rights is more upheld [5]. This needs to be done because, in the era of globalization and modernization which is unstoppable as it is now, it will be very detrimental to marginalized communities who are increasingly oppressed. Through transformative theology, the belief that Islamic teachings can uphold the social order of life becomes a solution to break the chain of various life problems.

Given the broad meaning of theology, transformative theology is not only related to monotheism but can also be related to other fields including Islamic education. Because the essence of Islamic education is the recognition of one's potential and ability to be education that leads to a dialogue between developing a personality. Every seeker and practitioner of knowledge is seen as a responsibility to God and humans [6]. Because, man is understood as a theomorphic substance, he moves to two extreme poles, becoming a servant of Allah and vice versa being a slave of Satan. Humans create their deeds, as servants of Allah or servants of Satan [7]. Through theology, it is expected to inspire and shape human perspectives and make theology a guide for living life. Besides that, it is also a step to reconstruct a more religious view of life in the face of globalization and the new world order [8].

As a response to this problem, in current conditions, contextual thinking is needed to build a critical perspective on social reality, by placing Islam as a search for the truth, and climbing the truth of Islamic messages requires many doors [9]. This is where the courage is needed to carry out theological transformation by opening the door to thinking and reflecting on the sources of Islamic teachings [10]. For this reason, this study will focus on the critical paradigm of transformative theology and its contribution to Islamic education thought.

## TRANSFORMATIVE THEOLOGY IN THE CONTEXT OF MODERNITY

Transformative theology or often referred to as liberation theology started as a Latin American Catholic movement in the twentieth century, as an effort to defend oppressed people, both by individuals and by state institutions. It also explicitly opposes white supremacy and all social forces that threaten human dignity. Through the resurrection of God's saving power in the world, liberation theologians seek to improve the conditions of oppression and challenge all social, political, and economic sins committed by humans [1].

Collectively, anti-discriminatory theologians reject the white supremacist narrative by developing more actual and contextual transformative thinking to make people aware of the dangers of discrimination for human survival. This is also a form of motivation for preferential choices for poor and marginalized people [1].

Transformative theological thinking is informed not only by the reflection of the changes needed but also by the actual state of practice that favors people who live without the opportunity and hope to change their future[4]. Higher education must be involved in it together with other components of the nation to make people aware of the importance of mass movements against poverty, ignorance, and backwardness. Not quite the opposite, universities support apartheid politics by developing separate unit narratives based on race, language, and geography [2].

Transformative theology indicates a theological legacy that constantly changes according to the context of the times. Second, interaction with other people clearly shows that everyone is different. Third, things that lead to injustice and discrimination must be changed, both by the church and society [11].

McGrath [12] stated that the relationship between faith and history can be considered the center of twentieth-century theological questions because it influences many people on aspects of theology. Against this background, the relevance of historical theology is determined not only by its ability to preserve factual knowledge of the past but by that contribution historical theology can make all theological discourses more functional in life. Some theologians (and philosophers) have described the relationship between history and theology as strained. In this contribution, they reflect on historical theology as a theological discipline. This historical theology can be applied to various fields of research. The point is that historical theology is structured and presented systematically, can play a major role in enriching theological conversations, and can assist the role of religion in the process of reform and transformation of society.

In the context of Muslim society, seeing the very diverse development situation of Muslims, lately, there has been a new trend through the issue of developing contextual theology. Or its proponents sometimes call it transformative theology or development theology. If the orientation of the modernization paradigm starts more from issues of ignorance, backwardness, and pettiness, and the puritanism paradigm takes the topic of norms, between Islamic and non-Islamic, or what is sunnah and what is heresy, then transformative theology is more concerned with issues of justice.

and social inequality today [4]. That is what is considered a big agenda that makes many human beings unable to express their human dignity in the face of a complicated life.

For transformative theologians, all problems of human civilization today are considered to be rooted in the problem of socio-economic inequality, because of the existence of an unjust structure. Many people are far from religion. among others, the factor is the existence of sufficient socio-economic distance between those who are poor 'and religious orthodoxy centers. Physically, for example, the distance between the mosque and the market is generally very close. However, socio-economically, it is not uncommon for many baskets to be reluctant to take shelter there, and even feel that their place is not appropriate to have to associate with pious people who have sufficient living [4]. Piety often has to be interpreted as expensive, because you have to pay zakat, wear a hajj turban, or have to go to a distant religious school to become pious. In this connection, what is more, tragic is if religion is involved in the process of social inequality. The role of religion in various aspects of human life that should be positive turns negative, so that the role of religion is less functional in people's lives [13].

The unbalanced structure, for transformative theologians, is even seen as part of the sin of the West that brought the idea of modernization. Because modernization in practice often exploits, with information sources and the economy only controlled by an elite group of people with whom they control many people who live without the opportunity and hope to change their future [10]. This condition must be changed so that people can get more justice. Islamic education, through thinking and institutions, has an interest in changing this, because in Islamic education there is a prophetic mission that not only pays attention to justice but also frees people from poverty. In other words, Islamic education seeks to improve quality Muslim human resources, to be free from tyranny and poverty [6].

The relationship between religion and the state is not a mutually controlling relationship, but each other has a continuous dialogical nature. So is the relationship between ideology and religion. Madjid in the matter of state considers this to be instrumental, in the sense that it is only a tool to create an ethical society that is pleased by Allah [10]. As for this matter, Wahid sees it as a complementary relationship with each other that needs each other [14].

Puritan Muslims, as stated above, was born from the concern that the West had entered the Muslim civilization with a character that was decadent towards religion. Modernization is essentially a stalled Western civilization because materialistic tools do not provide a future for religion [10]. Therefore, Islam must seek alternatives to secularism and Western ideology which are inhumane, namely by exploring and building Islamic norms in all aspects of life [4]. So, there is a different starting point, because in this case there is a different definition of reality.

Under this thought, for Islamic theologians, transformative theology is built based on concern for the backwardness of Muslims in the world today. This underdevelopment

is caused by ignorance and closeness in understanding the teachings of his religion. That is what makes Muslims lag behind the progress achieved by the West. As a solution to this problem, Muslims need to change their mindset from traditional to modern [4] and [10].

Islam and modernity in their historical encounter have had different days. The successes and failures of this historical interaction are due to the level of recognition of Islam and the modern West [10]. Nonetheless, to be fair, the inherent mismatches of some Islamic and modern affairs have been another reason for hindering this communication. Some important things that can be brought together in the communication of Islam and modernity are not serious challenges, but naturally, the efforts of Islamic scholars and Western scientists who have studied the points of separation between Islam and modernity, have now found a solution, that Islam and the West commit the same for progress [13].

Modernity in a Muslim society is proven to have extraordinary mobilizing power [10]. Social actors continuously voice big ideas such as freedom, religion, and related issues in the realm of civil society. One of the discursive changes taking place is the 'Arab Spring', which is arguably one of the strongest indicators of the process of modernity taking place in Arab society at various levels - a process that is deeply unsettling and completely open concerning cultural and social outcomes – politics [14].

Modernization tends to liberalize an adaptive view of the progress of the times without leaving a critical attitude towards the negative elements of the modernization process. For Islamic modernists, the question is how can text traditions develop Islamic messages in the context of social change? This is very different from puritan Muslims who tend to try to dig up texts to control social change [16]. The literalism of the puritans appears in their unwillingness to undertake a contextual and rational interpretation because the human mind is seen as incapable of providing a correct interpretation of the text. Human subjectivity that interprets is irrelevant to the realization and implementation of God's commands, which are completely and thoroughly contained in the text [17]. Therefore, this latter group tends to first formulate normative measures in various fields of life including science, social theory, economic systems, politics, and even clothing, so that a more distinctive Islamic style is found. The tendency of puritan Islam departs from the text or comes from revelation, its character is very totalistic, which in all aspects of life must be infused with Islamic norms so that space cannot emerge to accept the fact that is particular or pluralistic [18].

The modernist paradigm in Islamic thought seems to show flexibility and openness in facing a plural and changing world. Here, Islamic modernization thinkers do not have the ambition to convert every aspect of life [10]. Because religious authority as al-din and the development of the social aspects of Muslims has its basis following the context of the era [14].

The modernization paradigm seems to judge that the decline of Muslims is due to the problem of stagnation in interpreting the way Islam looks at the changing times. Meanwhile, the puritanism paradigm sees a very dominant Western threat and Muslims must take refuge in saving the identity and authenticity of their religious teachings [10].

To change the mindset of society in dealing with commodities, Islamic education must come to the fore. Islamic education must be able to build modern and transformative thinking so that it can overcome various social problems that manifest in poverty, ignorance, and backwardness. With that, Muslims will be able to become players in the stage of life history.

Such thinking can be simplified in the following figure:

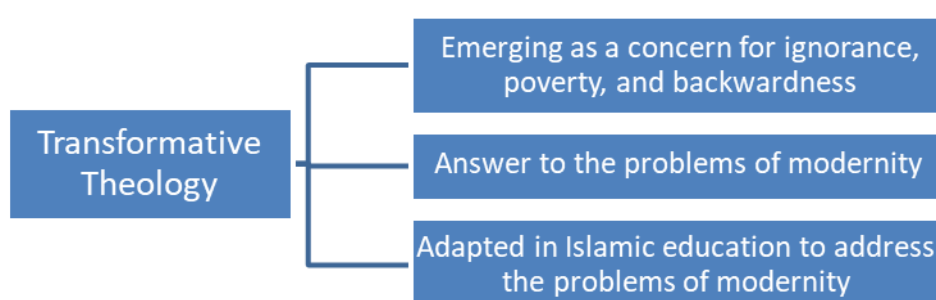


Figure 1. Functions of Transformative Theology in The Context of Modernity

## ISLAMIC EDUCATION AND SOCIAL PROBLEMS

Textually, Islamic education is a teaching area that comes from the normative framework of Islam. Because it is based on the normative framework of Islam, the values contained in it are universal. Meanwhile, Islamic Religious Education is an effort to instill something appropriate for students to do based on the normative framework of the Islamic religion. Islamic Religious Education is part of Islamic Education. Islamic education is philosophical-analytical-theoretical, while Islamic Education is theoretical-practical-empirical [19].

Contextually, Islamic schools and madrasah are always seen as suitable places to teach Islamic education in addition to families, religious institutions, Scouts, and mass media [20]. Islamic education that deserves to be educated and taught in schools, among others, was stated by Al-Maududi [21] which is taken from the source of Islamic teachings, namely the appreciation of the meaning of faith and piety, an attitude of help in doing good deeds, a *khusnudhon* attitude (good thinking), respect self and others, accepting responsibility for one's actions, having a positive attitude towards teachers and classmates, taking care of one's own and protecting the property of other friends, punctuality of doing assignments, and being honest, fair, and wise with oneself and other people. This is the lesson of *aqidah* and morals which is one of the main teachings of Islam, besides the Qur'an and Hadith, Fiqh, and Islamic History. With

these materials, it is hoped that the objectives of Islamic Education will be achieved properly.

Islamic education aims to make the teaching field as material to form personal servants of Allah who are always devoted to Him so that they can achieve the life of the world and the hereafter [6]. For this reason, all efforts of Islamic Education aim to foster a conscience, so that the servants of Allah have sensitivity and appreciation of the values of the Islamic religion so that they have basic attitudes about social, world view, and world ethos that comes from deep religious awareness [4].

Islamic education also aims to, first, instill values to fend off the influence of negative values or those that tend to encourage negative values in a moral sense as a result of globalization. Second, combating the tendencies of materialism, consumerism, and hedonism, for example, which can be brought or at least driven by the current of globalization, instill the values of simplicity and love for others. Third, instill an understanding and appreciation of the value of justice, because the tendencies of materialism, consumerism, and hedonism can be seen as a mirror of egoism, lack of love, and care less about others. Fourth, instilling a solid work ethic as a provision in facing the world of work and social reality [19]. More than that, Islamic education must be based on several foundations of goals, one of which is the economic goal, namely that every human being can proportionally use his assets in giving, adjusting to daily needs, accustomed to frugal and saving and the most important thing is being able to plan and provide various market needs. If this goal can be realized, Islamic education will be able to alleviate various economic problems that exist so that every Muslim can feel the essence of prosperity in life [22].

Al-Ajami further explained that there are two main objectives of Islamic education, namely Islamic education for religious purposes and Islamic education for specific purposes. First, the general purpose of Islamic education is directed at preparing a devout Muslim to worship Allah. More precisely, a Muslim who has the character of a worship expert, pious, obedient in worship, and wants to stay away from Allah's prohibitions. Second, Islamic education for specific purposes consists of five aspects, including the purpose of creation, the purpose of the association, cognitive goals, physical and psychological goals, and economic goals [22].

Relevant to this thought, Ali said that there are three aspects of Islamic education [22]. *First*, general educational goals. The concept of this goal leads to the basic planning of the teaching and learning process. *Second*, behavioristic goals. Behavioristic goals lead to how the concept of Islamic education curriculum preparation refers to the needs of students. *Third*, learning objectives. Learning objectives are built based on certain learning materials according to the level of study.

Ali also emphasized the importance of knowing the limits of standardization of Islamic education goals before setting them as educational goals. There are at least eleven conditions in determining the goals of Islamic education [23]. The requirements referred to are, *first*, the main objective of Islamic education must be oriented towards the aspect of worship. *Second*, the objectives set must come from the sources, namely

the Koran and the hadith. *Third*, the objectives must be comprehensive so that they include both individuals and groups. *Fourth*, the purpose of Islamic education must not conflict between sharia and human nature. *Fifth*, the objectives of Islamic education must be implemented in various places. *Sixth*, the goal must pay attention to the level of human development, both at the cognitive, affective, and psychomotor levels. *Seventh*, the goal must not conflict with scientific studies so that Islamic education and science can complement each other. *Eighth*, the objectives set must be understandable. *Ninth*, the goal must be comprehensive in various fields of education that are relevant in the present and the future. *Tenth*, the goal should not be ambiguous so as not to cause misinterpretation. *Eleventh*, objectives should be easy to implement and easy to measure and evaluate.

A good Islamic education is one that can shape a liberal and critical human being, where he can become a free person. According to him, the Islamic education system and institutions will be weaker, not recognized, or even disappear, if the education system only prioritizes moral aspects, does not develop science and technology [24].

The ideal Islamic education system is a national educational system that can form a liberal mindset, namely intellectualism which can lead people to two very closely related choices, namely to break away from traditional values and seek future-oriented values based on al-Qurán and al-Sunnah [25]. It also has the purpose of preaching, namely spreading religious morals and developing science and technology [6]. In other words, it has a traditional and modern role. The traditional role (1) as a transmission and transformation of Islamic sciences; Meanwhile, the modern role is as a community service center such as health and environmental counseling with a religious approach, a center for developing appropriate technology for the community, creating professional human resources and socio-economic empowerment. Have a vision that can answer the problems of the times and have a universal world view based on the Qur'an and the Sunnah [7],[6], and [25].

Human integrity is essentially determined by the religious, cultural, and scientific dimensions [26]. The religious dimension shows that humans are creatures that contain mystery, which cannot be reduced to certain factors because they have dignity and personality as well as freedom of expression. Humans are ethical creatures who have an obligation and responsibility for the preservation of nature [27]. In this dimension, humans get the basis to defend their personality and can prevent the waves of disintegration and fragmentation that always threaten life. The scientific dimension encourages humans to be objective and realistic as well as rational and critical [26].

The position of Islam amid modernization cannot control the strength of its root teachings, but it is also determined by the creative thinking and attitude of its followers in understanding religion and modernity properly, thus giving birth to Islamic and modern thoughts and attitudes. Several principles in Islamic law make it possible to see the real and transformative problems of life, namely: qiyas, al-mashlahah-mursalah, úrf. [26].



Modernization is not westernization. Because westernization tends to build western thought patterns that are transferred to Indonesian [26]. Likewise Islamization, not Arabization. Because now what is happening in society has misinterpreted Islamization with Arabization. What comes from Arabia is always claimed to be Islamic teachings. Even though it could also come from Arabic, it is only a culture that has no direct connection with Islamic teachings [28]. For that, both must be put in the correct terminological framework, so that they can be understood properly.

According to Madjid, it is necessary to review all Islamic institutions (including Islamic education) as a sociological symptom which often results in unclear interpretations of Islam as a value and development of sociological structures [9] and [4]. For that, we need a universal perspective in understanding Islam comprehensively [29].

Madjid's thought as synthesized by Musyrifin [28], education must be placed in 3 (three) pedagogical frameworks, namely: (1) Education is a process towards a level of perfection, that is, individuals who have achieved a level of faith and science become the awareness of life in society; (2) Has an ethical and moral paradigm, as exemplified by the Prophet Muhammad as *uswah hasanah* as contained in the text of *al-Ahzab*: 21. Indeed, there has been (himself) the Messenger of Allah who is a good example for you (namely) for those who hope for (mercy) Allah and (the arrival of) the Day of Resurrection and he is many; and (3) Development of human potential (fitrah), because humans are in the best possible form of God's creatures.

This thought is in line with Qutb's thought that Islamic education must reflect: (1) complete integration (body-spiritual, physical-mental, intellectual-emotional-spiritual); (2) harmony (individual-group, thought-dhikr, material-spiritual, ideal-reality, economic-social-political, etc.); (3) positivity (economic, social, political, cultural, science and technology progress, etc.); and (4) realism-idealistic (seeing reality to achieve ideals) [30]. Qutb's thinking shows that Islamic education does not only teach about worship, but also muamalah which rests on seeking solutions to social and economic inequalities. Or according to Rahmat, teaching *tauhid al-ibadah* and *tauhid al-ummah* at the same time [31] and [32].

To complement these thoughts, by synthesizing the thoughts of Muhaimin [19], Islamic education must show a high concern for divine and human values as well as siding with all levels of society regardless of the level of life. According to him, Islamic education should be oriented towards: (1) the divine aspect; (2) perfection and completeness in all aspects of life; (3) harmony and balance of life; (4) build creative and constructive character; (5) fraternity and solidarity, and (6) strengthening of self-identity and dedication to life's duties and responsibilities. Azra's thought suggests that Islamic education must teach all matters relating to human needs and life in the world to the hereafter [6].

Islamic education is a social elevator, namely an effective vertical social mobility channel [33]. This is also an implementation of transformative theology. For this reason, Islamic education must care about the injustice of education that is felt by every region, starting from the quality of education, the quality of educators, and

educational facilities, and others. For example, children in remote areas with limited facilities have a high enthusiasm for learning, while children in cities have low enthusiasm for learning even with adequate educational facilities, generally due to the social environment. This occurs due to inequality in economic development due to economic factors including the resources and production factors owned by each region, which will reveal which regions/regions are developed and which regions/regions are left behind. As a solution, the need for awareness of the importance of education [34]. Because education will be able to overcome social impacts such as poverty. Poverty is a social problem that needs to be addressed immediately. To be able to overcome it, it is necessary to know the reasons. Although often the cause cannot be identified [31] and [32]. Common causes of poverty are the result of low education, laziness to work and the existence of an imbalance in the standard of living of the community, where they are unable to utilize their energy either mentally or physically for regional economic development [36]. As a result of being in a circle of poverty, crime will likely increase. Also, the cause of crime is social conditions and social processes that later lead to negative behavior. More than that, due to social inequality there will be a moral decline in society, such as individualism and materialism which begin to grow and develop. Also the emergence of child crime and drug abuse due to a sick social environment [35].

By looking at these conditions, transformative theology is expected to be able to produce critical thinking to find solutions to social problems and to produce new legal and ethical formulations whose formulas must remain in line with the spirit and basic doctrine of Islam as stated in the Qur'an and the Hadith of the Prophet [37]. In the field of education, transformative theology is expected to be able to provide awareness to all elements of the nation to give birth to strategic thoughts in educating the nation's children, to avoid social problems that occur.

The establishment of many religious schools (Islam) aroused Muslim religious awareness which changed the mood of Muslims in Indonesia [38]. This means that changing the mindset of the Muslim community must be done through Islamic educational institutions. Increasing Islamic educational institutions means carrying out a revolution in changing the mindset of the Muslim community towards modernity. One sign of modernity is the birth of the new Indonesian society. By adopting the thoughts of Tilaar [39], at least 3 characteristics of the New Indonesian society can be found, namely: (1) technology society, (2) open society, and (3) civil society. This thinking can be elaborated as follows: first, the technological society. With the rapid advancement of science and technology, it has caused a change in the form and way of human life that is completely different from that of human life today. Distance and time seem to be very short because there are no obstacles to communication between people and between countries. As a result, the community is no longer a local community but has turned into a global society. Second, open society. In an open society, with the existence of barrier-free communication, there will be mutual influences between one society and another, between one culture and another. As a result, the domination of those who are strong, those with achievements, and those with capital will occur. For that, an

open society requires high-quality human beings. Third, civil society. As a manifestation of an open and technological society, it is possible to have a society consisting of human beings who develop both intellectually, morally, and spiritually. From here, civil society was born that upholds ethical and moral values as above.

By looking at the various characteristics of the New Indonesia, the demand to produce quality human resources is increasingly urgent, including human resources in Islamic education [6] and [19]. Increasing human resources is important for several main reasons, namely: (1) normative reasons, that the goal of national development itself has mandated humans as the center of development, (2) objective-normative reasons, that a balance of development can only be obtained if economic growth requires increased productivity, for which the application of technology is required, and technology can only be mastered and applied by the presence of quality human resources, and (3) reasons for global competition, namely the more openness of Indonesia to the process of globalization, open competition is inevitable [40].

By adapting Shihab's thoughts in the field of religious studies, there are at least two approaches in Islamic education studies to answer the problems of the New Indonesian society or Indonesian civil society, namely the descriptive and normative approaches. The descriptive study approach describes comprehensively the historical aspects, structures, doctrines, and other elements without being involved in the assessment. The normative approach is an effort to explain Islamic education by emphasizing doctrinal truth, the superiority of the value system, the authenticity of the text, and the flexibility of its teachings throughout the ages. This approach by itself will use apologetic ways in maintaining its superiority [38].

These various thoughts can be synthesized in the renewal approach of Islamic education carried out by reformers. The reformers used three approaches, namely; *First*, Islamization of science, namely Islamizing modern secular education to be more Islamic. Its implementation, Islamic Education accepts modern secular education, then tries to develop certain key concepts from Islam to give meaning to secular education. This aims to form a paradigm of Islamic values in various educational disciplines and to use an Islamic perspective to change the orientation content of secular scientific studies. *Second*, developing Islamic education material is not only related to worship but also muamalah which directly touches social problems, such as ignorance, poverty, and retardation. Because of this issue is also discussed the source of Islamic teachings, namely al-Qurán and Hadith *Third*, the integration of science and life is to unite the branches of classical science with the branches of modern science and to associate life with social ethics, such as from individualism to collectivism and from materialism to idealism. Thus, the solution process like this requires a relatively long time in exploring science, because it is getting denser and more materials must be studied, because it involves the economic, social, political, and cultural fields [41].

Such thinking can be simplified in the following Table 1.

Table 1. Social Problems and Solutions in Islamic Education

Social Problems	Solution	Islamic Education Approach
Educational inequality	Improving the quality of Islamic Education	Islamization of educational sciences
Poverty		Development of Islamic Education content: worship and muamalah (Social problems oriented)
Individualism and materialism		Integration of science and life (collectivism -idealism)

## TRANSFORMATIVE THEOLOGY AND ITS IMPLICATIONS FOR ISLAMIC EDUCATION

Transformative theology which is built based on concern for the backwardness of Muslims in today's world is very relevant as a foundation for reforming Islamic education. One direction of reform in Islamic Education is to form Indonesian civil society. Civil society is a society that upholds ethical and moral, academic, dynamic, and religious values, and denies individualistic and materialistic attitudes. This society prioritizes the cultivation of human values, such as honesty, justice, tolerance, patience, and respect for the rights of others. With this, it is hoped that the building pillars of a strong national, state, and religious life will be formed, which is manifested in the following attitudes: (1) all components of the nation are treated equally before the law, (2) active participation from the community, so that all policies bottom-up, and (3) transparency [39].

The ultimate goal of civil society is the formation of a just society in prosperity and prosperous injustice. The implication is that people can live in peace and are guaranteed their rights as citizens. One of the rights that must be guaranteed is the right to intellectual property (intellectual). In this case, 'Ali said that the basic concepts in Islamic education should honor human reason. Because reason is a tool or instrument that is used by humans to understand something, imagine, think, and learn. Intellect is also what distinguishes humans from animals.

With reason, man will be free from the shackles of ignorance and ignorance, even with human reason can find out what he was created for. There are three things why reason is so important as the opinion of Ismail 'Ali. First, reason functions to know creation, including human creation and the universe. Second, the reason functions to grasp the purpose of Allah to create the universe. Third, human reason actually will not be able to understand God's creation at one time but it needs to go through several stages so that humans want to continue to learn in the phases of life [42].

In entering a global competition, it is necessary to have quality human resources. For this reason, the existence of an educational institution with an interest in educating the younger generation has a very strategic role in creating quality human beings [6]. To that end, anticipating the trend of a New Indonesia is to always strive for quality

improvement. In the field of Islamic education, efforts to improve quality must start with the teacher. Because based on research, there is a positive correlation between teacher quality and student achievement. The hypothesis is, the better the quality of teachers, the better the quality of students [38]. A further implication of the New Indonesia tendency for teachers is that they must develop various learning approaches, not only fixated on behavioristic approaches but also constructivist[42]. With this, the implementation of learning will find patterns that are following the spirit of the New Indonesia [39].

The behavioristic approach emphasizes the imitation behavior of the teacher. Learning success is measured by changes in student behavior because they imitate teachers. Students are said to be successful if there is a change in student behavior as is done by the teacher. While the constructivist approach emphasizes reasoning or ideas. Learning success is measured by the ability to reason and generate new ideas [43]. Students are said to be successful if they not only reproduce what is received from the teacher but can reason and generate new ideas. For that, in my opinion, the learning approach that must be developed in schools/madrasah is to combine the two. The measure of the success of learning is that students can behave well and can reason and generate fresh ideas as the fruit of a communicative and open learning model. This is where the wisdom of the teacher is needed to give freedom to students to express their ideas freely within an academic and religious framework.

Transformative theologians claim that religion in the current modernization process has produced at least three types of thought [4]. *First*, it appears as a rationalization tool for modernization or modernism, by giving birth to the development of rational theology which refers to the growing intellectual interests of a group of academics. The goal is to seek legitimacy for the thoughts of experts so that it is easily accepted by the community. *Second*, as a means of legitimacy in the name of launching and supporting the success of modernization programs. These programs are designed and implemented technocratically based on the paradigm of economic growth, and not for the growth of the basic values of the development of human dignity itself. In a context like this, the dominant theological feature is the theology of parallelism which is justification, namely theology which describes the general tendency to use pairs of words and phrases to give emphasis, authority, or significance to the expression of ideas, to get recognition from various parties [44]. *Third*, certain groups of people, especially "poor people", who are not absorbed into the big dialogues of today's modernization process, are forced to immerse themselves in the dream of eschatological theology which is escapist. They often demonstrate the fatalistic attitude of life that "the world is just a haven for drinking"; that "the world is just a prison for those who believe and heaven for unbelievers", and so on. So religion in the three features above does not start or touch the problems that exist in reality. Religion ceases and is only absorbed in questioning the utopian framework at the super-structural level. In such a situation, theology must be reformulated based on a structural reality that lives on in daily realities and is faced by groups of Indonesian society [4].

Of these three features, the first one has contributed to the thought of Islamic Education. Islamic education as a rationalization tool for modernization or modernism has given birth to the development of rational theology which refers to the growing intellectual interests of a group of academics. Its form is the birth of various transformative critical thoughts in Islamic Education. This transformative critical thinking, according to Muhaimin[43], is oriented to three things, namely: Islamic education thought, development of Islamic education institutions, and Islamic education practices.

This thought is at the same time an answer to the concerns of some circles that Islamic education as a rich cultural and intellectual heritage in the educational settings of contemporary Islamic societies around the world shows serious pedagogical limitations, the educational process does not appear to communicate adequate knowledge and understanding of Islam to students and does not facilitate the emergence of a comprehensive understanding of Islam [25]. This strongly indicates that the measures introduced to solve the problems facing modern Islamic education have failed. This failure is large because the constructive nature of the crisis has not been well understood by actors of Islamic education. These problems are often linked to external factors, such as the imposition of Western secular education in the Muslim world. As a result, the proposed interventions remain largely an ideological reaction rather than long-term pedagogical and educational reform projects. Therefore, there is a need to find new ways of developing Islamic education [46].

To give birth to a quality scientific paradigm, Islamic education must always be studied in-depth and continuously framed by the spirit of intellectuality and spirituality. This is also an answer to the criticism that has emerged so far, that Islamic education is an adaptation and assimilation of Western education. This means that developed science only changes the name of what Western scientists have developed, it only gives the Islamic label behind this developed scientific name [47].

Such conditions, in the future, are very unfavorable. Because the impression is that, Islamic education is only a consumer of knowledge and is unable to become a producer of knowledge that can build its scientific paradigm that comes from religious teachings. This is where the challenge for Islamic education experts is to be able to produce original thoughts in building a scientific paradigm so that the science developed is a major contribution from the part of the scientific world cluster [48].

Experts are now starting to look for a new paradigm of Islamic education, although the results have not been maximized. For example Khursyid Ahmad, Yusuf Qardhawi, A.R. Tibawi, Muhammad Naquib Alattas, Hasan Langgulung, Ali Ashraf, and many others, including Indonesian Islamic Education experts, such as Ahmad D. Marimba, Zakiyah Daradjat, Azyumardi Azra, and Ahmad Tafsir. They agreed that to give birth to a paradigm of Islamic education, something that must be done is to first formulate the philosophy of Islamic education. This then becomes the basis for developing Islamic education, both conceptually and operationally in schools, families, and communities [47] and [49].

Apart from these several figures, several scholars also contributed to building the concept of Islamic education such as Ibn Abdul Barri, Ibn Taimiyah, Ibnu Jama'ah, Abu al-Hasan al-Nadawi. From these several figures, Islamic education must start from studies about the importance of science and manners, including problems and solutions in Islamic education [22].

People are increasingly aware that Islamic education is one of the most effective ways to improve welfare. This has resulted in demands for the quality and quantity of Islamic education to increase in intensity and frequency. People's awareness of Islamic education is getting higher. This is proven by the number of people who send their children to Islamic educational institutions [50].

Being seen from the institutional side, Islamic education must be managed professionally, namely do the right thing and do it right, not managed traditionally without innovation and reformulation. Because if the latter is done, Islamic education may lose in the face of global competition in the stage of life history. For this reason, it is necessary to reconstruct traditional meanings. This means that in facing social, political, and economic realities, we cannot only take traditional meanings literally but must be placed within the framework of professionalism [6]. This is because history has recorded and informed us that traditionalism does not solve problems, but instead will cause problems, if not framed with high professionalism. As evidence, among the tens of thousands and even hundreds of thousands of Islamic Education Institutions (Islamic boarding schools, madrasah, public schools under religious organizations, and Islamic religious colleges) no more than 25% are truly qualified, can be proud of. This number is clearly not proportional to the total number of institutions as large as that. Meanwhile, other institutions are merely a "complement to sufferers" whose existence still needs to be reorganized. For this reason, the synergy between the spirit framed with professionalism must be developed in the environment Islamic Education Institution[48].

The Islamic Education Institutions must also offer advantages to their graduates, including pesantren that have adapted to the modern school system, such as incorporating non-religious subjects into their curricula, as well as their dynamic integration into the national education system [51]. Because, in the current era of globalization and competitiveness, graduates do not only compete with themselves from domestic schools or universities but also graduates from various educational institutions in neighboring countries such as Singapore, Malaysia, and the Philippines, even graduates from developed countries such as America, Japan, England, Germany, and France could also be serious rivals [52]. The question now is, can we win this competition? According to the author's opinion, to win this competition, graduates of Islamic Education Institutions must have a set of abilities, namely: (1) foreign languages, (2) mastery of modern technology, (3) information networks and connections, and (4) have good managerial skills. . If this ability is possessed by graduates of the Islamic Education Institute, it is not impossible that they will win the competition to occupy strategic positions, both in academic, bureaucratic and business

contexts. Because this ability is the most powerful asset for competition in facing global challenges.

Viewed from educational practice, Islamic education is an empirical analysis of the basic realities of education today and offers various alternative solutions for future progress. This basic reality is the basis for efforts to find policies and educational practices that are effective, effective, and valuable in facing social realities [45]. In simpler terms, these principles are the basis for the development of educational efforts in a broad sense. For this reason, Islamic education is considered as part of socio-economic-cultural reform, not something that stands alone. Even Islamic education is often the victim of reforms in various other fields. This happens because Islamic education in this republic is not able to independently regulate all its needs. It always depends on the fluctuation of political and economic reforms. As a result, Islamic education is often powerless when facing enormous economic and political challenges, so that the success of Islamic education is far from what was expected. This is where the importance of Islamic education reform is expected to change the education order to a better and more independent one.

Reform of Islamic education, like reforms in other fields, did not occur suddenly, but through a long process. Islamic education reform will run quickly if the people of this nation are aware of the importance of education. Without high awareness, Islamic education reform will run slowly, even in place, so that achieving an ideal quality of education requires a long time [53].

Besides, Islamic education reform requires the availability of funds and personnel, because it requires a high budget. Education funds in the republic are relatively low compared to other ASEAN countries. Even though it has been repeatedly heralded that the education budget is at least 20%, in reality, it is still far from expectations. This condition will hinder the reform of Islamic education that is being proclaimed by the scholars of education to reach a new Indonesia, namely a social order that makes morals the commander, so that everything must be upheld on a solid moral foundation.

Such thinking can be simplified in Figure 2.

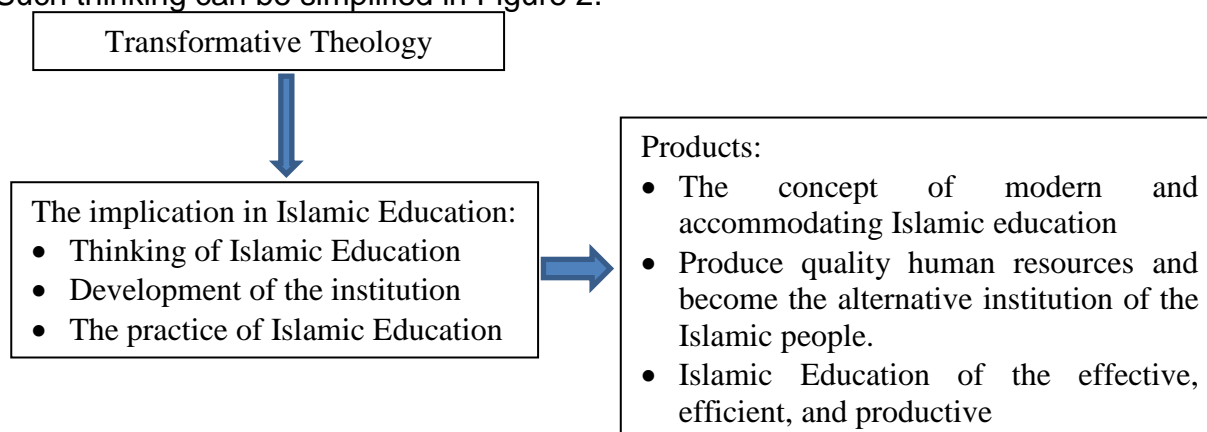


Figure 2. Transformative Theological Implications in Islamic Education



## CONCLUSION

Transformative theology was born as a critique of social inequalities. This imbalance occurs because of pettiness in thinking, ignorance, and closeness in understanding religious teachings so that the Islamic education system lags behind the progress achieved by the Western world. Therefore transformative theology tends to develop Islamic messages in the field of education in the context of social change, as well as to liberalize an adaptive view of the development and progress of the times, without having to abandon a critical attitude towards the negative elements of the modernization process, so that it displays flexibility and openness in facing various social problems that occur.

Transformative theology also makes all parties aware, so that Islamic education can build awareness to side with groups that are disadvantaged socially, economically, politically, and culturally. However, this alignment must be based on strong Islamic teaching values.

The contribution of transformative theology to Islamic education can be seen from the perspective of seeing reality and partiality to social problems, namely poverty, ignorance, and backwardness. This implied the emergence of 3 (three) pedagogical orientations; Islamic education thinking, institutional development, and Islamic education practice. The thought of Islamic education created the concept of Islamic education toward the development of modernity. The institutional development produced the quality of human resources and become a choice for educational society. Educational practices have an impact on educational policies and educational activities for solutions to various socio-religious problems.

For Islamic education to be successful, it requires prophetic ethics, namely ethics that are developed based on divine and human values for the development and application of Islamic education. With the spirit of transformative theology, it is hoped that Islamic education will be able to find momentum in overcoming social problems that occur.

## REFERENCES

- [1] Griggs, H. K. (2018). *Toward a Theology of Transformation*. Illinois: Augustana College.
- [2] Venter, B. R. (2015). Transformation, Theology And The Public University In South Africa, *Acta Theologica*, 35 (2): pp. 173-203. DOI: <http://dx.doi.org/10.4314/actat.v35i2>.
- [3] Dodd, T. (2008). *Sacred Circle Of Learning: A Model of Transformative Theological Education*. Vancouver-Canada: Vancouver School of Theology.
- [4] Abdurrahman, M. (1995). *Islam Transformatif*. Jakarta : Pustaka Firdaus.

- [5] Fanani, A. F. (2004). *Mencari Makna Baru Islam: Jalan Menuju Peradaban Humanis*, dalam *Kembali ke Al- Qur'an Menafsir Makna Zaman*, ed. Pradana Boy ZTF dan M. Hilmi Faiq. Malang: UMM Press.
- [6] Azra, A. (2000). *Pendidikan Islam, Tradisi dan Modernisasi Menuju Milenium Baru*. Jakarta: Logos Wacana Ilmu.
- [7] Mastuhu (1999). *Pemberdayaan Sistem Pendidikan Islam*. Jakarta: Logos Wacana Ilmu.
- [8] Esha, M. I. (2008). *Teologi Islam: Isu-isu Kontemporer*. Malang: UIN-Malang Press.
- [9] Madjid, N. (1994). *Pintu-pintu Menuju Tuhan*. Jakarta: Paramadina & Dian Rakyat.
- [10] Madjid, N. (2000). *Islam, Doktrin dan Peradaban, Sebuah Telaah Kritis tentang Masalah Keimanan, Kemanusiaan, dan Kemodernan*. Jakarta: Paramadina.
- [11] Grosshans, H. P. (2009). A Common Theological Perspective in a Diverse Global Communion. *Transformative Theological Perspectives*, Karen L. Bloomquist, Editor. Minneapolis, Minnesota: Lutheran University Press.
- [12] McGrath, A.E., (2001). *Christian Theology: An Introduction*, 3<sup>rd</sup> edition. Oxford: Blackwell Publishing.
- [13] Taheri, S. M. (2016). The Role of Religion in the Development of Communities: Comparison of Protestantism, Tokugawa, and Islam. *Kom*, 2016, vol. V (1), pp. 37–55.
- [14] Wahid, A. (1993). Sosialisasi Nilai-nilai Demokrasi,” dalam M. Masyhur Amin dan Moh. Najib (ed), *Agama, Demokrasi dan Transformasi Sosial*. Yogyakarta: LKPSM.
- [15] Poljarevic, E. (2015). Islamic Tradition and Meanings of Modernity, *International Journal For History, Culture And Modernity*, HCM 3 (1), pp. 29–57.
- [16] Aghababa, H. (2011). Modern Islam versus Islamic Modernity. *2nd International Conference on Humanities, Historical, and Social Sciences IPEDR*, Vol.17 IACSIT Press, Singapore.
- [17] el Fadl, K. A. (2003). *The Ugly Modern and The Modern Ugly: Reclaiming The Beautiful in Islam, Progressive Moslems: on Justice, Gender, and Pluralism*. Oxford: Oneworld.
- [18] Madjid, N. (1995). *Islam Agama Kemanusiaan, Membangun Tradisi dan Visi Baru Islam Indonesia*. Jakarta : Yayasan Wakaf Paramadina.
- [19] Muhaimin (2016). *Model Pengembangan Kurikulum & Pembelajaran dalam Pendidikan Islam Kontemporer di Sekolah/Madrasah dan Perguruan Tinggi*. Malang: UIN-MALIKI Press.
- [20] Dimiyati, M. (1988). *Landasan Kependidikan : Suatu Pengantar Pemikiran Keilmuan Tentang Kegiatan Pendidikan*. Jakarta: P2LPTK.
- [21] Al-Maududi, A.A.(1983). *Islam sebagai Pandangan Hidup*. Terj. Iqbal, M.S. Bandung: Sinar Baru.

- [22] Al-Ajami, M. A. (2006). *Tabiyah Islamiyah, al-Ushul wa at-Tathbiqot*. Riyadh: Dar al-Nasyir al-Dauli.
- [23] Ali, S. I. (2014). *Tarbiyah al-Islamiyah al-Mafhumat wa at-Tathbiqot*. Riyadh: Matbaturrusydi Nasyirun.
- [24] Madjid, N. (1993). *Islam Kerakyatan dan Keindonesian, Pikiran-pikiran Nurcholish Muda*. Bandung: Mizan.
- [25] Madjid, N., dkk. (2007). *Islam Universal*. Yogyakarta: Pustaka Pelajar.
- [26] Hasan, M.T. (2003). *Prospek Islam dalam Menghadapi Tantangan Zaman*. Jakarta: Lantabora Press.
- [27] Sukmawan, S. dan Nurmansyah, M.A. (2012). Etika Lingkungan dalam Folklor Masyarakat Desa Tengger. *LITERASI*, Volume 2 No. 1, Juni, pp. 88 – 95.
- [28] Asmara, M. (2017). Islam dan Pluralisme Dalam Pembangunan Politik di Indonesia (Perspektif Pemikiran Abdurrahman Wahid), *FOKUS : Jurnal Kajian Keislaman dan Kemasyarakatan*, Vol. 2, no. 1, pp. 67-88.
- [29] Musyrifin, Z. (2016). Pemikiran Noercholis Madjid. *Jurnal Madaniyah*, Volume 2 Edisi XI Agustus 2016, pp. 328-340.
- [30] Quthb, M. (1993). *Manhaj Al-Tarbiyah Al-Islamiyah*, Jilid I. Kairo: Dar Al-Syuruq.
- [31] Rakhmat, J. (1991). *Islam Aktual, Refleksi Seorang Cendekiawan Muslim*. Bandung: Mizan.
- [32] Rakhmat, J. (1991). *Islam Alternatif, Ceramah-ceramah di Kampus*. Bandung: Mizan.
- [33] Zaimudin (2017). Pendidikan Islam Sebagai Saluran Mobilitas Sosial. *SOSIO DIDAKTIKA: Social Science Education Journal*, 4 (2), pp. 87-99.
- [34] Maimun, A. (2003). *Profil Pendidikan Agama Islam (PAI) Model Tingkat Menengah*. Jakarta: Direktorat Madrasah & PAISUN Ditjen Bagais Depag RI.
- [35] Putri, A. S. (2020). Penyalahgunaan Narkoba: Alasan, Gejala, Tanda, Ciri dan Bahaya. *Kompas.com*. 01/02/2020.
- [36] Itang (2015). Faktor Faktor Penyebab Kemiskinan. *Tazkiya, Jurnal Keislaman, Kemasyarakatan dan Kebudayaan*. Vol 16 No 01, Januari-Juni, pp. 1-30.
- [37] Ismail, F. (2002). *Pijar-Pijar Islam, Pergumulan Kultur dan Struktur*. Yogyakarta: LESFI.
- [38] Shihab, A. (1998). *Islam Inklusif, Menuju Sikap Terbuka Dalam Beragama*. Bandung: Mizan.
- [39] Tilaar, H.A.R. (1998). *Beberapa Agenda Reformasi Pendidikan Nasional. Dalam Perspektif Abad 21*. Magelang: Tera Indonesia.

- [40] Hasan, M.T. (2000). *Islam dan Masalah Sumber Daya Manusia*. Jakarta: Lantabora Press.
- [41] Muhaimin dan Mujib, A. (1993). *Pemikiran Pendidikan Islam: Kajian Filosofis dan Kerangka Dasar Operasionalisasinya*. Bandung: Trigenda Karya.
- [42] Ali, S. I. (2000). *Al-Quran al-Karim Rukyah Tarbawiyah*. Kairo. Darul Fikri al-Arobi.
- [43] Djarot S., V. (2016). Pengaruh Pendekatan Behavioristik Dan Konstruktivistik Terhadap Kesehatan Mental Pada Siswa Sekolah Menengah Pertama (SMP). *Jurnal Ilmiah Counsellia*, Volume 6 No. 2, November 2016, pp. 56 – 66.
- [44] Fox, J. J. (2014). *Explorations in Semantic Parallelism*. Canberra: ANU Press.
- [45] Muhaimin (2011). *Pemikiran dan Aktualisasi Pengembangan Pendidikan Islam*. Jakarta: Rajawali Pers.
- [46] Sahin, A. (2013). *New Direction in Islamic Education, Pedagogy & Identity Formation*. Leicestershire, UK: Kube Publishing, Ltd.
- [47] Qomar, M. (2005). *Epistemologi Pendidikan Islam, Dari Metode Rasional Hingga Kritik*. Jakarta: Penerbit Erlangga.
- [48] Herrera, L. (2004). Education, Islam, and Modernity: Beyond Westernization and Centralization, *Comparative Education Review*, Vol. 48, No. 3 (August 2004), pp. 318-326.
- [49] Muhaimin (2004). *Wacana Pengembangan Pendidikan Islam*. Surabaya: PSAM.
- [50] Maimun, A. & Fitri, A.Z. (2010). *Madrasah Unggulan, Lembaga Pendidikan Alternatif di Era Kompetitif*. Malang; UIN-MALIKI Press.
- [51] Isbah, M.F. (2020). Pesantren in the Changing Indonesian Context: History and Current Developments. *Qudus International Journal of Islamic Studies (QIJIS)* Volume 8, Number 1, pp. 65-106. DOI : 10.21043/qijis.v8i1.5629.
- [52] Maimun, A. (2010). NU dan Pencerdasan Kehidupan Bangsa. Dalam *Konfigurasi Nalar Nahdlatul Ulama'*. Malang: Iqtishod.
- [53] Arief, M. (2008). *Pendidikan Islam Transformatif*. Yoyakarta: LKiS.

### Article to Cite

Agus Maimun, et al.,(2021). Contextual Thinking in Islamic education using Transformative Theology Approach, *Tianjin Daxue Xuebao (Ziran Kexue yu Gongcheng Jishu Ban)/ Journal of Tianjin University Science and Technology*, 54(6). doi:<https://doicatalog.org/19.4102/jtus.v54i6.3466>