

The Reconstruction of Islamic Education in Indonesia Through Maqāṣid Shari‘ah of Jaseer Auda

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Abstract

Islamic education in Indonesia has a long history and started around the 13th century, but it faces many challenges. The first of challenge is the existence of logocentrism and the second of the challenge is the school of centrism (mazdhab-centrism). Logocentrism and school of centrism (mazdhab-centrism) in Islamic education has caused the rise of ghulat community and radicalism in Indonesia. For this reason, Islamic education as an implementation of maqāṣid shari‘ah should be reconstructed. Islamic education systems have to change its strategy and operational method. It has to be open and inclusive to foreign resources of school environment as stated by Auda in maqāṣid shari‘ah. By implementing the thought of Auda’s maqāṣid shari‘ah in the Islamic education in Indonesia, it is expected that the competent, broad-minded, humanistic, tolerant, and democratic Muslim communities can be realized. Besides that, the reconstruction of Islamic education can give information to the society that Islam is not as rigid as radicalism claims, but Islam provides a lot of alternatives in solving the present problems.

Abstrak

Pendidikan Islam di Indonesia memiliki sejarah panjang dan dimulai sekitar abad ke-13, namun menghadapi banyak tantangan. Tantangan pertama adalah adanya logosentrisme dan tantangan kedua adalah aliran sentris (mazdhab-centrisme). Logosentrisme dan sekolah sentimentalisme (mazdhab-centrisme) dalam pendidikan Islam telah menyebabkan bangkitnya komunitas ghulat dan radikalisme di Indonesia. Untuk alasan ini, pendidikan Islam sebagai implementasi shar'ah maqasyid harus direkonstruksi. Sistem pendidikan Islam harus mengubah strategi dan metode operasinya. Ini harus terbuka dan inklusif terhadap sumber daya lingkungan sekolah asing seperti yang dinyatakan oleh Auda di maqāṣid shari‘ah. Dengan menerapkan pemikiran sholat mazhab Auda dalam pendidikan Islam di Indonesia, diharapkan masyarakat Muslim yang kompeten, cakap, humanis, toleran, dan demokratis dapat terwujud. Selain itu, rekonstruksi pendidikan Islam dapat memberi informasi kepada masyarakat bahwa Islam tidak sekuat klaim radikalisme, namun Islam menyediakan banyak alternatif untuk menyelesaikan masalah sekarang.

Keywords: *Islamic education, reconstruction, logocentrism, madhhab-centrism, maqāṣid shari‘ah, tolerant.*

A. Introduction

Islamic education institutions in Indonesia have a long history and started around the 13th century from the early arrival of Islam in Indonesia. It is interesting to note that there are about 50.000 institutions of islamic education and most of them are Pesantrens . There are 16.015 pesantrens and 37.000 madrasahs.¹ Pesantrens and madrasahs as the early institution of islamic education in Indonesia focussed on its educational mission and stayed away from radicalism. These types of Pesantrens and madrasahs focussed on the transmission of the classical Islamic sciences, such as Qoran, ḥadīth, fiqh, Arabic grammar, and taṣawwuf.² This is a type of traditional Pesantren and affiliated with Nahdlatul Ulama.³ But nowadays there are a lot of pesantrens and madrasahs that came into existence since the mid-1980s⁴, such as *Madrasah Ihya al-Sunnah* near Yogyakarta and *Pesantren Al-Mukmin* in Ngruki. These Pesantrens and madrasahs teach their *santris* to reject *Pancasila* (foundation of the Indonesian state) and claim it as a secular state. They will to establish a community of believers that oppose the unbelievers. In addition, Islamic education in Indonesia was also criticized because it still insists on a some revetitions in the aspect of dogmatic in Islamic teaching that what has been taught from elementary school up to high school from the past up to the present time, for example, subject limited to theology, ethics, and shariah.

So this is the problems faced by Islamic education in Indonesia which requires evaluation in the model and system being applied so far. Islamic education should be able to push moslems to understand the reality of pluralism in the society as ordered by Qoran and Sunnah. What's more, now we are living in the era of technology of information, there are a lot of challenges of ideology and culture coming in easily

¹ See Arifin and Slamet. They note that there are 16,015 pesantrens based on the statistics obtained from the Department of Religious Affairs in 2006 (2010), p. 38.

² See Hefner, *Schooling Islam: The Culture and Politics of Modern Muslim Education*. (Princeton: Princiton University Press: 2007), p. 175.

³ A “traditional pesantren” affiliated with Nahdlatul Ulama (NU) as stated by Charlene Tan in “Educative Tradition and Islamic Schools in Indonesia “ *Journal of Arabic and Islamic Studies* vol. 14 (2014), Singapura: Nanyang Technological University, p. 51

⁴ see Abuza, *Political Islam and Violence in Indonesia*. Routledge, (London & New York :2007), p. 64. He said that there are 20 Islamic schools indicated as salafi and see also Barton, he claims that there are five pesantrens teachd a jihadi interpretation of Islam, see Barton, *Jemaah Islamiyah*. (Singapore: Ridge Books:2005) p. 57. And

from outside and the moslems are experiencing the differences of these ideology and culture. If we look at the history, the thoughts and reasonings of Islam have always experienced stagnation. In other words, Islam has always opposed any kinds of changes since the 16th century.⁵

Education in general in the perspective of Islam has special and very strategic position. Qoran praises and elevate the believers and the knowledgeable⁶. With education, the development and direction of nation future can be decided. On the contrary, if the direction of education is not clear, the development and welfare of the nation can be hampered. For this purpose, the direction and vision of education must be measurable and clear, so that this can lead to the achievement of competency needed to answer the problems faced by the nation at present and in the future. Considering a lot of problems in islamic education, the reconstruction of Islamic education system based on *maqāṣid sharī'ah* through Auda's opinion should be appreciated. However, the idea of reconstruction of islamic education will only be at the level of discourse if it is not followed by strengthening the various islamic institutions. It should be restated here that education is an institution with strategic position in shaping and developing attitudes based on the views and values of *maqāṣid sharī'ah*.

This writing is a research paper using the descriptive-analitical method of *maqāṣid sharī'ah*

specified by Auda as its theoretical background. This research tries to describe logocentrism and school of centrism in Islamic education and then analyzes how it influences Islamic education in Indonesia. In the end, this research aims for proving that *maqāṣid sharī'ah* can become a new tool to detect, measure, and minimize logocentrism and school of centrism in Islamic education in Indonesia.

B. Logocentrism and School of Centrism in Islamic Education System

The world of Islamic education institutions nowadays, including in Indonesia as mantioned above has been controlled by reasonings that are logocentric. What is logocentrism? In brief, logocentrism can be defined

⁵ See Arkoun, *Tarikhiyyat al-Fikr al-'Arabi al-Islami*, Hasyim Shaleh (transl.) (Bairut: Markaz al-Inma al-Qawni, 1989)p. 21- 31

⁶ See Q.S Al-mujadalah (58):11.

as a view which is oriented to problem of language and logic ⁷. Statement of language and logic can consider the validity of reality.

This kind of logocentrism is known in Islamic education. As what had been stated by Muhammad Abed Al-Jabiri, although the Arab Muslims have three kinds of reason, such as *bayāni* (reason of language and logic), *irfāni* (wisdom/rational-irrationality) and *burhāni* (rational and empirical), but the three of them are used restricted to religious science only ⁸. In other word, the islamic education system is still struggling which as *hadara al-nass*, that refers to religious texts are mostly talking about the issues of theology, ethics, and sharia. This means Islamic teaching only touch the aspect of dogmatic ones. That's why the islamic education system in Indonesia still supposed to identify the essence of truth has become narrow. The next character of logocentrism in islamic educations system is that the Islamic education system tends to repeat the same thing again and again, so it is romantical in its characteristics which leads to totalistic and idealistic way of thinking or perspective which means referring to the past Islamic glory as the only example to be reborn, such as the idea of caliphate eventhough there are different time, culture, and challenges. Islamic romanticism appeared in the idea of some Muslim communities because they believe that Islam was ever reached its Golden Age and brought the progress to this world either in technologies or sciences.⁹ This characteristic for example can be seen in the teachings of *Hizbu Tahrir*.

Beside logocentrism, we also found a school of centrism (madhhab-centrism) in Islamic education. There are a lot of characteristic of school of centrism. The first, it is in the control of centrism of school of thoughts that is more apologetic than scientific. Secondly, Islamic education system tends to be introvert and does not see the aspect of history, social, culture, and context, so often times the law decision making is rigid and shallow because the only school of thoughts being referred to is the centristic school of thoughts. School of centrism

⁷ See Emawati, "Rekonstruksi Pemikiran Islam: Logosentrisme dan Kebenaran Agama". *Jurnal Kajian Islam*, 3(2), : 2011. p. 127-144; and see Charney (1998), "From Logocentrism to Ethocentrism". *Technical Communication Quarterly*, 7(1) p. 9-32.

⁸ See Al-Jabiri, M. *Formasi Nalar Arab*. (I. Khoiri, Penerj.) (Yogyakarta: IRCiSoD. 2014)

⁹ See Abdullah, "Gerakan Radikalisme dalam Islam: Perspektif Historis." *ADDIN* 10 (1), 2016 p. 1-28.

(Madhhab-centrism) in Islamic education has created a lot of problems, such as the existence of *ghulat* community and then radicalism. These characteristics can be found in a lot of madrasahs and pesantrens in Indonesia, like *madrasah Ihya al-Sunnah* near Yogyakarta and *pesantren Al-Mukmin* in Ngruki.

These salafi's pesantrens teach their *santris* to reject NKRI and will constitute a chaliphate. In this era, educations which are still preserving the hierarchy of sciences in Islam can be observed by lectures that have been broadcast by Rodja TV and Yufid TV. Besides these two channels, a cleric named Khalid Basalamah, who also has his channel in You Tube, is still preserving the stigma that some *salafi* clerics already proscribed philosophy. These phenomenons show that there are still some Islamic educations in Indonesia which are not capable enough to "respect" other sciences besides religious sciences and have failed in forming a moral human beings.¹⁰

Apart from the challenges form within the moslem community, the other challenges coming form outside, the fact that we live in the global era, require as well deep concern. In this era, all moslems are faced with the idea of trans-national Islam which opens for a wide range of a number of ideological systems and education categorized as radical way of thinking as a result of influence of *network society*. In the structure of network society, there is a fundamental change in all aspects of life, including social, cultural, and religious (ideology) aspects. The network society is marked by the existence of media of transmitting information which then helps form various ideologies and communities¹¹. In Indonesian case, a number of moslems become the members of radical organization such as ISIS. At the end of 2014, there was a threat from Abu Jandal, Indonesain ISIS militant leader. ISIS also conducted propaganda by spreading video of Indonesian child who was having military practice in 2015. There was a notable number of 600 people from Indonesia who have joined ISIS in 2016.¹²

¹⁰ For further information about radicalism in education system in Indonesia See Munchith, "Radikalisme dalam Dunia Pendidikan." *ADDIN* 10 (1), (2016)p. 163-180.

¹¹ See Pierre Bourdieu, *Structure, Habitus, Power Basis for a Theory of Symbolic Power*, Nicholas B. Dirks (ed.), (USA: Princeton University Press. 1994)

¹² Kurniasari, Puji. "Catatan Polri, 600 WNI Gabung ISIS di Tahun 2016." *SINDONEWS.com*. 29 Desember 2016. <https://nasional.sindonews.com/read/1166642/14/catatan-polri-600-wni-gabung-isis-di-tahun-2016-1482979811>

Knowing the importance of education, it is necessary for the Islamic education that is logocentrism and school of centrism (*madhhab-centrism*) to be evaluated and replaced by open, holistic, and humanistic education system. The model of logocentrism and *madhhab* centrism in education can only support the social segregation due to the very basic school of thoughts, which compose superficiality of way of thinking which in the end will not produce or create broad-minded, deep understanding young generation towards social dimension and humanism but in contrast, it will make the young people to be narrow-minded, radical, and fanatical who only see the truth in their group.

Then we have witnessed through this logocentrism and school of centrism in Islamic education the miscommunication based on different perspectives of school of thoughts, and dissenting opinions among moslems. That's why we have to evaluate the Islamic education system in Indonesia through reconstruction of Islamic education by: First, we need to clarify the history of Moslem and read *maqāṣid shari'ah* holistically. Secondly, we need to leave behind the dualistic and dichotomic perspective in the field of science, meaning there is no superiority in one field of knowledge, in other words, the knowledge of religion is not more superior than modern science and the other way around. All of this knowledge should be semiological system that relates the discourse of Qoran with the history of human, as well as ideal social order. Thirdly, we need to erase the traditional dichotomy (between faith and reasoning, revelation and history, soul and material, orthodoxy and heterodoxy and so on) to harmonize theory and practice. Fourthly, we need to fight for the presence of condition of freedom of thinking in searching for the truth, so that there is no confined idea in a different closure or in a *taqlid*. This can be done by encouraging moslems to realize that the concept of truth does not have to come from single, absolute, or universal. Therefore, being tolerant to other people or moslems who embrace other school of thought should be kept as inevitability.

If we analyse further, the logocentrism and the thoughts of school of centrism (*madhhab-centrism*) in Islamic education is closely related to the network of power, as specified by Arkoun, that Islam has become the death dogma for the interest of the power itself. Islamic religion has become old-fashioned, fragmented, exclusive, narrow, and logocentric.

Even it does not accept the changes in its procedures and activities¹³. Thus, the Islamic education should be free from power shackles both ideologically and economically.

The errors in Islamic education system in Indonesia, in a long run, will show an impact on the existence of dichotomy in the society, especially the grass root communities (uneducated, but very fanatic in their own thoughts), such as the existence of division of religious perspectives which is face to face between Sunni and Shia, Salafis (Wahabism) and Traditionalists (NU), Moslems and Non-Moslems, Islam and the West and so on. For example in Bondowoso in 2006. Citizen of Bondowoso refused the establishment of Islamic institution named The Congregation of Ahlul Bait Indonesia (IJABI) as allegedly carrying the doctrines of Shiism which was claimed opposite to the Sunni as a majority doctrine in Bondowoso.¹⁴

Religious education in this situation, as said by Beyer, should have been able to serve the people that does not only support and increase the faith of the believers, so that they do not become the blind followers (fideis). Religious education should also be able to spread the religious implication in the form of dialogues of the development of human history, science and technology, so that it can give ethical solutions and epistemology over problems faced by global people in this world nowadays. This is the true meaning of the concept of “function dan performance” of religion specified by Peter Bayer. For him, religion should play an interesting model on how religion actually conceptualizes the reality.¹⁵ Here is a need of understanding over contextuality concept in Islamic education in all institutions either formal or non-formal institutions. If not, according to Hassan Hanafi, Islamic thoughts will still be shackled by the texts, so they are not sensitive to respond to the reality of current development. Literalism in presenting the Islamic teaching to moslems does not only fail to respond to the current development, but it also contributes to the presence of radical religious thoughts which are also a side effect of trans-national interaction and

¹³ Arkoun, “Menuju Pendekatan Baru Islam”, dalam Jurnal Ulumul Qur'an No. 7 Vol. II, (Jakarta: LSAF., 1990) p. 83

¹⁴ See Syaukani “Konflik Sunni-Syiah di Bondowoso.” *Harmoni* 8, no. 31 2009 p. 81-102.

¹⁵ Beyer, "Privatization and the Public Influence of Religion in Global Society," in Mike Featherstone (ed.), *Global Culture: Nationalism, Globalisation and Modernity*, (London: Sage Publications, 1991)p. 377.

globalization. To answer this, the role of philosophy is instrumental and needed in Islamic education. If not, as said by Rahman, the environment of Islamic study will experience what he called “intellectual suicide”.¹⁶

Meanwhile, Arkoun criticizes the *fuqaha* (Islamic jurists) and theologians who practice the type of limited interpretation (literal) and create certain methodologies, which are *fiqh* and laws. These two have changed the discourse of Quran, that has the meaning of *mitis-majazi*, which is open for different meaning and understanding, to be normative and rigid discourse. These have neglected the reality of history of ethical religious norms and *fiqh* laws. Then these *fiqh* laws and ethical religious norms become far from the history and are outside the social necessity; they become holy; they cannot be touched or be discussed. The *fiqh* experts have changed the temporary and current social-historical phenomena to be small idealistic measurements and confined laws that are holy that cannot be changed or replaced. All forms of stability and practice coming from these laws and measurements receive sacred or holy status. In the end, history is neglected by the stable orthodoxy¹⁷. This situation continues up to now inside the Islamic education system.

The crisis in Islamic education system indicates strongly that so far Islam has tended to present itself as authoritarian and frightening and it closes the freedom of thinking and the different perspectives. The *tafsir* or perspectives outside the formal ones are not instituted and taught. Consequently, it is impossible to know the truth from other perspectives. This is the reason that there is a must to have a new, fresh, and contextual, reviewed *tafsir*. Only with the new continual contextual interpretation, religion will be open to the changing era and modernization and away from authoritarian that sterilizes its society.

If we refer to the thoughts of Muhammad ‘Abed Al-Jabiri, he mentions that reasoning consists of two; active reasoning (*al-‘aql al-mukawwin*) and passive reasoning (*al-‘aql al-mukawwan*). Active reasoning is ‘cognitive activity that is done by mind when analysing and reviewing and synthesizing concepts and formulating basic principles,’ while passive reasoning (dominant) is ‘principles and rules that we hold

¹⁶ Fazlur Rahman, *Islam and Modernity*, (Chicago: University of Chicago Press, 1982) p. 157–58.

¹⁷ Arkoun, *The Unthought in Contemporary Islamic Thought*, (London: Saqi Books and The Institute of Ismaili Studies, 2002)p. 9-38

on to in argumentation (*istidlal*).”¹⁸ Al-Jabiri also explains that the reason used by most moslems now is the passive reasoning (*al-‘aql al-mukawwan*) and they sterilize their active reasoning eventhough active reasoning is all human activities that differ them from other mammals; which are abstract thinking activities.¹⁹ In other words, the passive reasoning can be called a method or basis of thinking. Of course when we are thinking, it is not likely we use the certain method. However, when we are thinking using a certain method, we have authomatically done the process of thinking. Therefore, this passive reasoning is then called, by Al-Jabiri, as epistemology of moslems because this passive reasoning or dominant reasoning gives them the basis and methods ‘needed’ by moslems in comprehending Qoran and Sunnah. In Al-jabiri’s perspective, this condition of way of thinking of moslems creates epistemology based on *madhhab-centrism* which then influences the use of law resources/references.

C. The Reconstruction of Islamic Education Through *Maqāṣid sharī‘ah*

Maqāṣid sharī‘ah consists of two words; “*maqāṣid*” and “*sharī‘ah*”. Term *Maqāṣid* ²⁰(plural from *maqsid*) etymologically can mean a purpose, objective, principle, intent, and goal.²¹ *Sharī‘ah* etymologically can mean rules or religious rules²². Thus, etymologically, *maqāṣid sharī‘ah* can mean the objective of religious rules.

Terminologically, *maqāṣid sharī‘ah* is similar to etymological definition mentioned above. Auda defined *maqāṣid sharī‘ah* with a principle arranged to answer the form of question of ‘why’ related to rules stated by religion mentioned in Qoran and Sunnah to fulfill all interests of human either in the form of opening of means of *maṣlaḥah*

¹⁸ Al-Jabiri, Muhammad Abed *Formasi Nalar Arab* (transl. by Imam Khoiri), (Yogyakarta: IRCiSoD, 2014) p. 28

¹⁹ *Ibid.*, p. 29

²⁰ It mean ends (english), telos (greek), finalité (France), and Zweck (Germany). See Mohammad al-Tahir Ibn Ashur, *Treatise on Maqasid Al-Shariah*, trans. Mohamed EITahir El-Mesawi, vol. 1st (London-Washington: International Institute of Islamic Thought (IIIT), 2006), p. ii.

²¹ Al-Mujahid, A. T., & Al-Khalil, A. F. (2016). *Kamus Al-Wafi: Arab-Indonesia*. Jakarta: Gema Insani, p. 1107.

²² Al-Mujahid, A. T., & Al-Khalil, A. F. (2016). *Kamus Al-Wafi: Arab-Indonesia*. Jakarta: Gema Insani, p. 746-746.

and closing the means of *mafsadah* ²³. In other word, *sharī'ah* is predicated on the benefits of the individual and the community, and designed to facilitate improvement and perfection of the conditions of human life on earth. Therefore it is clear that *maqāṣid sharī'ah* is an esoteric knowledge in *uṣūl fiqh* or in the Islamic law that tries to search for objective or meaning of rules stated in Qoran and Sunnah, so that all human needs can be fulfilled well.

Auda was not the first moslem scholar who defined *maqāṣid syarī'ah* in *uṣūl fiqh*. Before Auda, there had been moslem scholars who defined *maqāṣid* to be a method or foundation in formulating the result of law determination. For example, *Hujjatul Islam* Al-Ghazali, Ibnu Taimiyah, and Al-Syatibi. Al-Ghazali succeeded in formulating five pillars in making law determination in Islamic world. These five pillars can also be called the five of human rights; they are preservation of religion, life, intellect, progeny, and wealth²⁴. For Al-Ghazali, *Usul Fiqh* should guarantee the continuation of these five pillars because essentially *sharī'ah* has the objectives in ensuring the continuation of them, it's placed entirely under what he called 'unrestricted interests' (*al-maslahah al-mursalah*)²⁵. Imam Ibn Taimiyyah developed the method of *maqāṣid syarī'ah*, in addition to the five pillars, by expanding its purposes to wider targets, such as securing and ensuring the fulfillment of contract, preserving the bond of brotherhood, respecting the rights of neighbors, honesty, trust, and the purity of moral, as said by Rane "more open-ended list of values, identified by Ibn Taymiyyah, which included fulfillment of contracts, preservation of kinship ties, honoring the rights of one's neighbors, sincerity, trustworthiness and moral purity further expanded the *maqāṣid*."²⁶. Meanwhile Al-Syatibi developed more on the approach of *maqāṣid* through interpretation theory or hermeneutics. He emphasized the reading of holy texts, either Qoran or Sunnah in a deeper way, so an inductive conclusion can be obtained. This is better than reading them literally but using a rigid analogy. Al-Syatibi also

²³ See Auda *Maqasid Al-Shariah: A Beginner's Guide*. (The International Institute of Islamic Thought: 2008). p. 3-7

²⁴ See Al-Ghazali *Al-mustasfa min 'ilm al-usul*. (Egypt: Al-Matba'ah al-Amiriyyah, vol. 1, 1901). p. 172

²⁵ See Al-Ghazali. *Al-mustasfa min 'ilm al-usul*. (Egypt: Al-Matba'ah al-Amiriyyah, vol. 1, 1901)p. 183

²⁶ Rane. "The Relevance of A Maqasid Approach for Political Islam Post Arab Revolutions", (*Journal of Law & Religion*: 2013)p. 494.

emphasized that it is important to pay attention to *maqāṣid* from different angles of public interest²⁷. According to Auda, *maqāṣid sharī'ah* are also the group of divine intents and moral concepts upon which the Islamic law is based, such as, justice, human dignity, free will, magnanimity, facilitation, and social cooperation.²⁸

Auda developed the concept of *maqāṣid sharī'ah* for a bigger objective, in addition to the objectives mentioned above; for example, when *maqāṣid sharī'ah* is applied in Islamic education system, so the model of 'guidance' becomes the model of 'development'. This means that Auda did not only want *syarī'ah* applied in Islamic education to explicitly emphasize on guarding mind in essence of guarding what has been there. Auda called this as developing human resources. That's why, mission and vision of Islamic education system have to be able to develop human resources to an optimum level, so that they can obtain an open, broad, dialogic, and tolerant horizon of thinking which follows the the development of era. Because, education is the "heart" and "backbone" of the future of the nation as well as the key to any effort to solve global problems and also one of the maturation processes of the quality of human life²⁹

Auda said, "*I suggest 'human development' to be a prime expression of maṣlaḥah (public interest) in our time, which maqāṣid al-syarī'a should aim to realise through the Islamic law.*"³⁰. Likewise, in guarding the religion, this model or concept should become 'a freedom in religion.' In other words, the concept of *maqāṣid al-syarī'ah* has experienced a development as time goes by and the the era changes. He did not look backward, but he looked forward to fullfilling human basic rights like Human Rights (HAM).

The explanation above also shows that Auda opened a big opportunity for the other disciplines of sciences to contribute in forming the determination of Islamic education. Not only that, Auda even opened an opportunity for a dialogue among schools in islamic teachings, so that the Islamic education does not produce the outcomes who are only

²⁷ Rane "The Relevance of A Maqasid Approach for Political Islam Post Arab Revolutions", *Journal of Law & Religion*,, 2013 p. 493-4.

²⁸ See. Auda (2008). *Maqasid Al-Shariah: A Beginner's Guide*, p. 3-7

²⁹ See Farodis (2011). *Panduan Manajemen Pendidikan ala Harvard University*, Yogyakarta: Diva Press, p. 7.

³⁰ Auda. *Maqāṣid Syarī'ah As Philosophy of Islamic Law; A System Approach*, (London: The International Institute Of Islamic Thought, 2007)p. 25

logocentricism or/and madhhab- centricism . Auda demanded the Islamic education to be open for integrity with modern science such as natural science, social, and humanities because this can open into an unfragmented, broader insight and knowledge of moslems.³¹ Auda did also opens an enormous opportunity for dialogue between one sects and another to prevent the legal of logocentrisme or/an madhhab centrist which is mono-dimension. This likes what Tamyiz Muharram said that system approach actually is an attempt in integrating the systems, what is called as cognitive science; that is every discipline, either religious science or non-religious science, are very influential in forming human cognition.”³² In the end, this can fill the gap for logocentrisme and madhhab-centrism in Islamic education whose style is repeating the classical things and assuming themselves as the most correct group.

Finally, to fulfill the model of *maqāṣid sharī‘ah* in islamic education system, Auda then formulated six primary principles which must be considered by Islamic scholars or scientists who want to reconstruct islamic education from the logocentrism and madhhab centrist. The first is cognitive nature towards validating all cognitions. He argues that ijtiḥad should not be viewed as embodying ‘God’s commands, even it were based on consensus or analogical reasoning. So when the ulama or moslem scholars state a kind of Islamic law, it is based on their horizon and wide knowledge that they obtain from ḥadīth or quran. It does not mean that the law is an absolute truth.³³ This is also emphasized by M. Quraish Shihab related to the natural character of Sunnah which is also a form of *ijtiḥad* of the Prophet Muhammad³⁴.

Therefore, by using this first principle, Islamic scholars and scientists have to distinguish between revelation and an attempt to understand the revelation. By using cognitive nature, the educational institutions in Indonesia have to guarantee the freedom of thought or realize that actually what they taught all this time were only the understanding of *sharī‘ah*, not *sharī‘ah* itself. For example, If It is done

³¹ Auda , *Maqāṣid Syarī‘ah As Philosophy of Islamic Law: A System Approach*, (London: The International Institute Of Islamic Thought: 2007) p. 30-34.

³² Muharram. “Respon Dosen PTAI Yogyakarta Terhadap Konsep Uṣūl fiqh Jasser Auda.” *TAPiS* 15, no. 2 (2015), p. 247.

³³ Auda *Maqāṣid Syarī‘ah As Philosophy of Islamic Law: A System Approach*, (London: The International Institute Of Islamic Thought: 2007), p. 45-46

³⁴ Shihab . *Yang Hilang dari Kita: Akhlak*. (Tangerang: Lentera Hati: 2016)p. 79

so that there are no infidel-stamping for those who reject or accept the evolution theory as a part of works of God in preserving the universe.

The second is wholeness. According to Jasser Auda, wholeness is a principle that can make Islamic scholars and scientists do not narrow the scope of causality in formulating jurisprudence and *kalām*. Because, every individual or community have their own limitation, either in space or time. Therefore, wholeness is necessary so that there is no mono-dimension³⁵ in this step we invite educational institution in regarding everything as a whole or by using universal view, not partial or particular view. This step can be considered as a step of the goal of Islamic education according to Syed Muhammad Naquib al-Attas, that's the Islamic education which is not only oriented to religious education, but it also has to integrate *kalām*, jurisprudence and science in interpreting the Holy Quran and Sunna.³⁶

The third is openness. it formulated in two formats, (1) openness via cultural-cognitive and (2) reform through philosophical openness³⁷. Point (1) is the same as cognitive character, which convinces that Islamic disciplines cannot stand alone but they need to involve other disciplines. Point (2) emphasizes that philosophical thoughts or philosophy in general is necessary in developing the determination of universal law instead of basing on rigid logical deductive method or only based on *qiyas*. By applying the openness, the educational institutions have to open-minded to all religions and Islamic sects, while the self-renewal is used to reconstructs itself when it was proven that its understanding on *sharī'ah* is in developing the determination of universal laws then makes the educational institution always reconstructing its learning material that is taught to its students. The concrete step in fulfilling this principle, as had been offered by Munchith, is by always opening the network to every external party.³⁸

The fourth is interrelated hierarchy. Interrelated hierarchy talks about categorization which composed by Islamic scholars and scientists

³⁵See Auda, *Maqāṣid Syarī'ah As Philosophy of Islamic Law: A System Approach*, (London: The International Institute Of Islamic Thought:2007) p. 46- 47.

³⁶ See al-Attas. *The Concept of Education in Islam*. Muslim Youth Movement of Malaysia. 1980

³⁷ Auda. *Maqāṣid Syarī'ah As Philosophy of Islamic Law: A System Approach*, (London: The International Institute Of Islamic Thought: 2007) p. 47-48

³⁸ See Munchith (2016). "Radikalisme dalam Dunia Pendidikan". *ADDIN*, 10(1), p. 163-180.

related to fiqh and kalam. Jasser Auda divided the two types of categorization: (1) feature-based categorization and (2) concept-based categorization. According to Auda, problems often arise when performing feature-based categorization. It is because feature-based categorization still doing the categorization based on the results. In contrast to the concept-based categorization which based on how a concept was formulated, not the result of the formulation of a concept³⁹ This method is done through inviting the dialogues between educational institutions, or between the internal members of an educational institution; or even between educational institutions and society in general. This principle cannot be separated from the fifth principle, the multi-dimensionality.

The fifth is multi-dimensional. It means that Islamic scholars must considere the certainty in jurisprudence or kalam from three sides, namely *ḍalālah*, historicity of hadith, and logical implication to emphasizes the effort in reading the context of the Qoran and Sunnah. Through multi-Dimensional, Auda reject one dimension, because one-dimensional methods consider only one factor in a given juridical case (mas'alah) and tends to think in terms of one dimension and two levels. Phenomena and even ideas with 'opposing tendencies' are usually seen in terms of one factor only, and hence, appear contradictory rather than complementary.⁴⁰

This method can be applied in identifying the history of conclusion which is made by each group. Surely it is important and related to the fourth step because in comprehending a conclusion, it is good to identifying its premises. As Muhammad Vaiz-Zadeh Khurasani stated, that it's important in identifying a tradition from its history, not only from its practices in recent day to reduce the misunderstanding, but also to fix up the wrong understanding on a tradition so that Muslim community surely united in one big principle, principle of *tawḥid*, the unity of *ummah*.⁴¹ Therefor Islamic education that's not only the education which is limited to religious education, but also education that emphasizes on scientific education. it means, in fulfilling the wholeness

³⁹ Auda. *Maqāṣid Syarī'ah As Philosophy of Islamic Law: A System Approach*, (London: The International Institute Of Islamic Thought: 2007) p. 48-49.

⁴⁰ See Auda *Maqāṣid Syarī'ah As Philosophy of Islamic Law: A System Approach*, (London: The International Institute Of Islamic Thought, 2007) p. 50-51

⁴¹ Khurasani , "Persatuan Muslimin dan Sebab Perpecahan." *Jurnal Bayan* 3, no. 1 2013 p.52

of scientific understanding which based on the Holy Qoran and Sunnah, it is not enough if only uses the deductive reasoning. Furthermore, the truth of Islam is seen from the general norms such as justice, humanity, safety and social welfare.⁴²

And the sixth is purposefulness. Auda divides into three types of purposefulness, namely purposefulness on exegesis of the Qoran, purposefulness on reading the Sunna and purposefulness on jurisprudence. All of the three type of purposefulness have the same goal-orientation. Therefore, goal-seeking systems could not produce different outcomes for the same environment because their outcomes are more or less pre-programmed. Nevertheless, purpose-seeking systems could produce different outcomes for the very same environment as long as these different outcomes achieve the desired purposes.⁴³ This principle is used through inviting educational institution to prioritize the goal of Islamic *sharī'ah* rather than the goal of each sect, which is commanding the Muslim community back to the Holy Qoran if there is a dispute⁴⁴ The use of *fath adh-dharī'ah* is to invite every educational institution in opening widely the possibilities in performing the dialogues because basically, the dialogues is the need of community on *maṣlahah*.

In summary, It's important to say that *maqāṣid* becomes a basic for every Islamic sect because each sect/school has various propositions to draw legal conclusions even though there are many similarities in the legal verdict. The use of *maqāṣidas* a basic for all sects intended for every sect to be more open and give priority for the goal of *sharī'ah* rather than the goal of each sect because in fact, every sect has one same primary resource, The Holy Qoran.

D. Conclusion

Nowadays the Islamic education system in Indonesia is characterized by its logocentrism and is madhhab centrism. This perspective creates dogmatism and rigidity. Furthermore, this perspective could lead to conflict of ideology or ideological violence. Meanwhile, the Islamic education in Indonesia is too repetitive and non-comparative in its characteristics. It is repetitive because it only uses passive

⁴² Munchith. "Radikalisme dalam Dunia Pendidikan." *ADDIN* 10 (1): (2016)p. 177

⁴³ See Auda. *Maqāṣid Syarī'ah As Philosophy of Islamic Law: A System Approach*, (London: The International Institute Of Islamic Thought: 2007) p. 51-52.

⁴⁴ See Q.S: Annisa (4): 59

reasoning or dominant reasoning or classical perspective as the main principle reference. And it is non-comparative because it tends to use one madhhab as one main perspective in dealing with the coming problems.

Maqāsid sharī'ah introduced by Auda is primarily a virtue that can lead our educational system to guarantee the freedom of thought and with reference to normative on universal values such as those developed in the aims of the teachings of *qoran* and *ḥadīth*, a identity and symbolic-oriented perspective will be transformed into a broader perspective which transcend beyond any identities.

The implementation of six principles of *maqāsid sharī'ah* in islamic education system invites every agent of Islamic education to look themselves as a system which interrelated and has similar goal, even though by using different method. When every agent recognized that they are actually a system that interrelated, then it can be ensured that there will be no agents in Islamic education doing the logocentrisme and madhhab centrism. In another sense, the logocentrism and madhhab centrism in Islamic education in Indonesia can be tracked, measured and reduced or even prevented only if every agent recognizes that they are integrated in one system.

That's why, there has to be change in the direction of Islamic education system in Indonesia on the sides of its methodology, strategy, and more importantly human resoures. The change in methodology and strategy requires an overhaul from upstream to downstream. This means Islamic education has to prepare itself to develop the methodology and strategy, including developing its natural resources in the sides of pedagogic, sociological, and cultural development, so that it can answer the challenges of the present era. In the side of Religion Ministry, they have to reconstruct and reorient the Islamic education curriculum from the primary schools, middle schools, universities, so that the non-logo centric curriculum that are in line with global development can be created.

By the presence of creative, comparative, democratic, holistic and non-hierarchical Islamic education, it is expected that Indonesian moslems can tackle the invasion of radicalism and fundamentalism. Furthermore, it is expected that they can answer and stay tuned with the development of era as they are equipped with knowledge, faith and technology.

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