

## RECONSTRUCTING ISLAMIC RELIGIOUS EDUCATION: A PHILOSOPHICAL APPROACH THROUGH RECONSTRUCTIONISM

<sup>1</sup>Mariani, <sup>2</sup>Aisyah, <sup>3</sup>Salamah

<sup>1,2,3</sup>Universitas Islam Negeri Antasari Banjarmasin

email: [24mariani@gmail.com](mailto:24mariani@gmail.com)

**Abstract:** *The modernization of education presents both opportunities and challenges for Islamic religious education, particularly in aligning teaching with contemporary societal needs. This study explores how the philosophy of reconstructionism can serve as a conceptual foundation for reforming Islamic religious education. Using a qualitative approach through library research, analyzing reconstructionism philosophical ideas and their implications for Islamic educational practices. The findings indicate that the reconstructionism philosophy promotes a transformative educational model by integrating Islamic religious education and scientific knowledge, encouraging critical and contextual learning, and preparing students to address real-life social, economic, and moral issues. Educational institution should functions as centers for addressing and resolving societal problems, with teachers playing as exemplars and agents of transformative change. Teaching methods emphasize analytical and practical rooted in Islamic values. This study concluded that reconstructionism offers a strong philosophical foundation for developing Islamic religious education that is spiritually grounded, intellectually capable, and socially responsible to the needs of today's and future society.*

**Keywords:** *Reconstructionism; Pedagogical Implications; Philosophical Foundation*

### Introduction

Education plays a very important role in changing the way people think and behave in a nation according to the demands of current era.<sup>1</sup> Since education is an important thing that will not be separated from human life.<sup>2</sup> The main orientation of education is to prepare people to get a good life. Furthermore, the aims of Islamic education as stipulated in the First World Conference on Education held in Jedda-Mecca is to produce a good man.<sup>3</sup> According to Syed Naquib Al-Attas producing a good man can be achieved through *adab*, because it includes the “spiritual and material life”.<sup>4</sup> Previously, Al-Ghazali linked the purpose of education to the goal of life, which is to draw closer to Allah, by shaping individuals who are obedient to religious teachings in order to attain eternal happiness in the hereafter.<sup>5</sup>

In the face of rapid advancement of the modern world, particularly during the

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<sup>1</sup> Gema Adhari Sutrisno et al., “Pemikiran Filsafat Rekonstruksionisme: Implikasi Terhadap Pendidikan Karakter Dan Pendidikan Moral,” *Jurnal Budi Pekerti Agama Islam* 3, no. 1 (2025): 132–43.

<sup>2</sup> Muhtar Solihin et al., “Islamic Education in an Ontological Perspective,” *East African Scholars Journal of Education, Humanities and Literature* 7, no. 2 (2024).

<sup>3</sup> Islamic Education: The Philosophy, Aim, and Main Features, 2013 International Journal of Education and Research, 1, 10

<sup>4</sup> Syed Naquib Al-Attas, *Aims and Objectives of Islamic Education* (King Abdul Aziz University, 1977).

<sup>5</sup> Abu Hamid Al-Ghazali, *The Beginning of Guidance: Bidayatul Hidayah Translated by Mashhad Al-Allaf* (White Threas Press, 2010).

Industry 4.0 and Society 5.0 eras, presents complex challenges that influence to human life including Islamic education that must stay relevant while preserving its spiritual foundation.<sup>6</sup> This era, emerging in response to these changes, emphasize student-centered learning to develop knowledge creativity, and innovation necessary to meet evolving industrial demands.<sup>7</sup> Thus, as muslims today encounter at least two significant challenges namely whether Islam can produce individuals with strong spiritual and at the same time, individuals who excel as modern intellectuals.<sup>8</sup>

In today's global era, muslims are navigating tensions between Islamic culture and traditions and the forces of modernization and secularization.<sup>9</sup> Most educational institutions tend to prioritize either religious studies or secular science. This is in contrast to the golden age of Islamic civilization, when classical Islamic education successfully nurtured scholars who mastered both religious and general knowledge.<sup>10</sup> Furthermore, Islamic education in Indonesia is often criticized today, one of the criticisms that has emerged is that education in Indonesia does not have a sustainable paradigm or blueprint, both theoretically-philosophically and practically.<sup>11</sup> Therefore, it is natural that an opinion emerges which says that Islamic education in Indonesia lacks practical implementation.<sup>12</sup>

Philosophy plays a role in shaping the student's personality and helps solve educational problems.<sup>13</sup> One of the philosophies that is quite influential on the development of education in the modern era today is the stream of reconstructionism, this philosophy arises from the state of modern society which is considered to have begun to leave the cultural order. This paradigm calls for reforming the education system to then form a new social order for the world to be more sensitive to current issues and social problems that occur. The issue highlighted is equality in education.<sup>14</sup> This philosophy will question what for critical thinking, problem solving, and doing things are for. Adherents of this philosophy emphasize learning outcomes rather than process.<sup>15</sup>

In Islamic traditions, reconstructionism ideas can be found in the thoughts of Islamic scholars such Seyyed Hossein Nasr with his ideas Islamic education must integrate

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<sup>6</sup> Syamsul Arifin et al., "Reconstruction of Islamic Religious Education Seyyed Hossein Nasr's Perspective," *Istawa : Jurnal Pendidikan Islam (IJPI)* 7, no. 1 (2022).

<sup>7</sup> Syamsul Arifin and Moh. Muslim, "Tantangan Implementasi Kebijakan Merdeka Belajar, Kampus Merdeka Pada Perguruan Tinggi Islam Swasta Di Indonesia," *Jurnal Pendidikan Islam Al-Ilmi* 3, no. 1 (2020).

<sup>8</sup> Syamsul Arifin and Aldo Redho Syam, "Quality of Educational Services in Islamic Perspective," *WESTECH 2018: Proceedings of 1st Workshop on Environmental Science, Society, and Technology*, 2019.

<sup>9</sup> Arifin et al., "Reconstruction of Islamic Religious Education Seyyed Hossein Nasr's Perspective."

<sup>10</sup> Arifin and Syam, "Quality of Educational Services in Islamic Perspective."

<sup>11</sup> Fahmi Fahlevi and Syamsul Arifin, "Pembaharuan Pendidikan Islam Dalam Era Society 5.0," *Jurnal Pendidikan Inovatif* 7, no. 1 (2025).

<sup>12</sup> Muhammad Nasikin and Khojir, "Rekonstruksi Pendidikan Islam Di Era Society 5.0," *Cross-Border* 4, no. 2 (2021): 706–22.

<sup>13</sup> Haris Hidayat Ismail et al., "Keterkaitan Antara Filsafat Matematika Dengan Model Pembelajaran Berbasis Budaya," *Paradikma Jurnal Pendidikan Matematika* 15, no. 2 (2022): 39–46.

<sup>14</sup> Listyanto Aji Nugruho Nugroho, "Reconstructionism Philosophy Perspective in Developing Curriculum," *Historika* 23, no. 1 (2020).

<sup>15</sup> Rohmat Rohmat, "Kurikulum Dalam Tinjauan Filsafat Rekonstruksianisme," *INSANIA : Jurnal Pemikiran Alternatif Kependidikan* 24, no. 2 (2019): 247–61, <https://doi.org/10.24090/insania.v24i2.3078>.

science with the spiritual and moral values contained in Islamic teachings.<sup>16</sup> Furthermore, Ismail Raji Faruqi with his ideas “*Islamization of knowledge*” with *taubid* vision as philosophy.<sup>17</sup> In addition, Muhammad Iqbal through the idea of *ijtihad* and the renewal of Islamic thought by urging muslims to preserve classical heritage while creatively and critically addressing contemporary challenges.<sup>18</sup>

As Indonesia faces various challenges in this Industry 4.0 and Society 5.0 eras,<sup>19</sup> it is imperative that Islamic religious education in practice must be renewed that can make learners not only be able to memorize Islamic materials but also able to solve existing problems. According to Arthur, reconstructionism offers a comprehensive broader vision that is not only focuses on present issue.<sup>20</sup> Therefore, in this literature study, the authors will explores how the philosophy of reconstructionism can serve as a conceptual foundation for reforming Islamic religious education that can be able to answer the challenges of modern era without losing the spiritual essence and fundamental Islamic values.

## Method

In this study, the researchers used the method of library research with a qualitative approach. A qualitative approach is laid to make the construction of the interconnectedness of the philosophy of reconstructionism with Islamic Religious Education. While the data presented is a type of descriptive data. Data obtained from various data sources through search, assessment, and analysis of written sources. The data collection process is carried out by means of literature search and then screening that considers its relevance to the topic of this study. The data obtained are then interpreted and explored (by induction and deduction), then further presented in a descriptive manner.<sup>21</sup> The presentation of the data is designed in the form of a basic conception of the philosophy of reconstructionism in building a conceptual framework related to the systematics of Islamic religious education.

## Discussion

### The Philosophical Concept of Reconstructionism In Education

The term reconstructionism comes from the English “*reconstruct*” which is composed of two words “*re*” which means to return and “*construct*” which means to

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<sup>16</sup> Arifin et al., “Reconstruction of Islamic Religious Education Seyyed Hossein Nasr’s Perspective.”

<sup>17</sup> Raha Bistara, “Islamisasi Ilmu Pengetahuan Dalam Bingkai Integrasi-Interkoneksi: Menguk Ide Islamisasi Ilmu Ismail Raji Al-Faruqi,” *REFLEKSI* 20, no. 2 (2021): 193–212.

<sup>18</sup> Hendri K, “Pemikiran Muhammad Iqba Dan Pengaruhnya Terhadap Pembaharuan Hukum Islam,” *Al-Adalah* 12, no. 3 (2015).

<sup>19</sup> Anja Overgaard Thomassen and Diana Stentoft, “Educating Students for a Complex Future: Why Integrating a Problem Analysis in Problem-Based Learning Has Something to Offer,” *Interdisciplinary Journal of Problem-Based Learning* 14, no. 2 Special Issue (2020): 1–10, <https://doi.org/10.14434/ijpbl.v14i2.28804>.

<sup>20</sup> Muhammad Hajirin Nur et al., “Pendidikan Perspektif Islam Rekonstruksionisme,” *Istighna* 5, no. 2 (2022): 208.

<sup>21</sup> Anton Bakker et al., *Metodologi Penelitian Filsafat* (Kanisius, 2011).

compose.<sup>22</sup> When the two words are combined, it can be interpreted as a rearrangement. As for the ‘-ism’ affix that is inserted in the above term, it will change the meaning to the assertion that it is a certain understanding. Reconstructionism as a stream of education began in the 1920s with the birth of a work by John Dewey entitled “Reconstruction in Philosophy” which was then moved by George Counts and Harold Rugg in the 1930s always wanted to make educational institutions as a vehicle for the reconstruction of society.<sup>23</sup> This was motivated by the state of society which was hit by economic difficulties and enormous social problems, education was challenged to serve more as a change agent of social reconstruction than to maintain the status quo with inequality and problems buried in it.<sup>24</sup>

The characteristics of reconstructionism are: 1) promotion of the use of problem solving but not necessarily coupled with the solution of significant social problems. 2) criticize the life-adjustment pattern (patchwork repair). 3) education needs to think short-term and long-term goals. 4) pessimistic towards the academic approach, but more focused on creating agents of change through direct participation in the elements of life. 5) Education based on the fact that the best learning for humans is to occur in real life activities with others. 6) Learning by doing.<sup>25</sup>

In the context of educational philosophy, the stream of reconstructionism is a stream that seeks to overhaul the old order by building a more modern arrangement of cultural life. reconstructionism, in principle, agrees with perennialism that there is an urgent need for clarity and certainty in modern-day culture, which is now experiencing indecision, fear and confusion.<sup>26</sup> The reconstructionism philosophy considers that reality is universal, where reality exists somewhere. This philosophy also argues that the basis of a truth can be proven by self evidence, namely evidence that exists in oneself, reality and existence.

According to the view of this philosophy, the curriculum should be able to cultivate the courage of learners to question the status *quo* and to examine controversial issues in religion, society, economics, politics, and education critically.<sup>27</sup> This critical study and discussion are expected to help students to be able to see the injustice and dysfunction of some systems in society and will help them develop alternatives to conventional wisdom. This philosophy also views the curriculum as a subject matter that contains diverse social, economic, political issues facing humanity, including social and personal problems. The content of the curriculum emphasizes on “social science” and the process of scientific discovery (scientific inquiry) as a working method to solve social problems.<sup>28</sup>

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<sup>22</sup> Basuki As’adi and M. Miftahul Ulum, *Pengantar Filsafat Pendidikan* (Stain Po Press, 2010).

<sup>23</sup> Abd Rachman Assegaf, *Filsafat Pendidikan Islam: Paradigma Baru Pendidikan Hadhari Berbasis Integratif-Interkonektif* (RajaGrafindo Persada, 2011).

<sup>24</sup> Muhmidayeli, *Filsafat Pendidikan* (PT Refika Aditama, 2011).

<sup>25</sup> Badarudin, *Cakrawala Filosofis Dalam Pendidikan Islam*. (UIN Raden Fatah Press, 2022).

<sup>26</sup> Dedi Junaedi et al., “Implikasi Pemikiran Rekonstruksionisme Ismail Raji Al-Faruqi Dalam Pendidikan Islam,” *Ta’dibuna: Jurnal Pendidikan Islam* 12, no. 1 (2023): 45, <https://doi.org/10.32832/tadibuna.v12i1.9105>.

<sup>27</sup> George R. Knight, *Filsafat Pendidikan (Terjemahan)* (Gama Media, 2007), 190.

<sup>28</sup> Uyoh Sadulloh, *Pengantar Filsafat Pendidikan* (Alfabeta, 2003), 169.

Based on the view of the reconstructionism, formal education can be the main agent in changing the social order. Therefore, the educational process is nothing but an effort to raise awareness of students to social problems and encourage them to actively provide solutions. Also, teaching methods must be based on democratic principles, intelligence, the majority to ponder and to offer the most valid solutions to the problems of humanity.<sup>29</sup>

### **The Concept of Islamic Religious Education**

The definition of Islamic education is quite diverse and varied that have been stated by Islamic education scholars. For example, the view of Muhammad Atiyah al-Abrashi, Islamic education is a process to prepare human to live perfectly and be happy, love the homeland, physically strong, perfect character (morals), organized his thoughts, proficient in his work, sweet speech both oral and written. According to Marimba, Islamic education is physical and spiritual guidance based on Islamic religious laws leading to the formation of the main personality according to Islamic measures. From this understanding, education is supported by three elements; first, there must be an effort in the form of guidance for the development of physical and spiritual potential in a balanced manner. Second, the efforts made must be based on the teachings of Islam. Third, the effort aims for learners to have the main personality according to muslim personality.<sup>30</sup> Islamic education is also defined as a conscious effort to guide people to become strong believers physically, mentally and spiritually as well as intelligent, noble in character, and have the necessary skills for the benefit of themselves, their communities and their environment.<sup>31</sup>

It can be concluded that from some of the views of Islamic education above, Islamic education is a process of trans - internalization of Islamic knowledge and values to students through teaching, habituation, guidance, upbringing, supervision, direction and development of their potentials, in order to achieve harmony and perfection of life in this world and the hereafter, physical and spiritual. The guidance is carried out consciously and continuously by adjusting *fitrah* and ability, both individually and in groups, so that he is able to understand, Live and practice the teachings of Islam as a whole-thoroughly and comprehensively.<sup>32</sup>

T.S. Eliot stated that education is very important that the goal should be taken from the view of life, thus if Islamic religious education, then the formulation of educational goals should be taken from Islam. In reality, Islamic education experts have no agreement in formulating educational objectives unanimously. Among the educational objectives by Imam Ghazali : 1) the perfect person who aims to get closer to Allah Swt, 2) the perfect person who aims to get the happiness of this world and the hereafter, because it tries to teach people to be able to achieve the intended purpose. Al-Attas wanted the purpose of Islamic education is a good man. While Marimba argues that the purpose of Islamic education is the formation of a muslim personality. Mahmud Yunus in his book formulates

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<sup>29</sup> Herlini Puspika Sari, "Rekonstruksionisme Pendidikan Islam Menurut Muhammad Iqbal," *Al-Fikra : Jurnal Ilmiah Keislaman* 19, no. 1 (2020), <https://doi.org/10.24014/af.v19i1.10076>.

<sup>30</sup> Muhammad Muntahibun Nafis, *Ilmu Pendidikan Islam* (Teras, 2011).

<sup>31</sup> Sutrisno and Muhyidin Albarobis, *Pendidikan Islam Berbasis Problem Sosial* (Ar-Ruz Media, 2020).

<sup>32</sup> Nafis, *Ilmu Pendidikan Islam*.

the purpose of education: educating children, youth and adults, in order to become a pious and noble muslim, thus one member of society who is able to live on their own feet, serve God and serve his nation and homeland, even all humans.<sup>33</sup>

From the entire formulation of the purpose of Islamic education above, it can be concluded that the purpose of Islamic education is the formation of *Kamil* (perfect) people, namely people who believe that in him there is strength, insight, deeds and wisdom and have qualities that are reflected in the person of the Prophet in the form of *Karimah* (glorious).

### **Implication of Reconstructionism Philosophy in the Development of Islamic Religious Education**

It must be acknowledge that the West with its advanced civilization is not necessarily accompanied by the instillation of good morals, especially in the field of education.<sup>34</sup> Meanwhile, in Islamic education there are lack of a clear educational vision, which affects the curriculum, teaching methods, and teacher standards. Many Islamic educational proudly adopt Western curricula without considering Islamic values, leading to a loss of pride among the younger generation in their religion.<sup>35</sup>

Al-Faruqi also criticized this issue in his book "*Islamization of Knowledge*", he argues that modern science is ethnocentric and Eurocentric, and therefore cannot be applied directly without filtering through Islamic values. He emphasizes the fundamental basis of education system is the *tauhid* vision.<sup>36</sup> Al-Faruqi proposes a comprehensive reconstruction that integrates to Western secular education and Islamic religious values harmoniously.<sup>37</sup> Thus in this situation, a reconstructionism approach is needed that is capable of formulating an integrative and holistic education model by encompassing five key educational elements such institution, educational objectives, curriculum, method and the role of teachers.

#### **1. Institution**

The reconstructionist wants educational institutions to function as institutions where humans build their lives according to the right standards, for the sake of the present and future generations, so that a new world emerges in the human order.<sup>38</sup> Also, it requires to the function of education be a means of instilling

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<sup>33</sup> Nafis, *Ilmu Pendidikan Islam*.

<sup>34</sup> Abu Muhammad Iqbal, *Pemikiran Pendidikan Islam: Gagasan-Gasan Besar Para Ilmuwan Muslim* (Pustaka Belajar, 2015).

<sup>35</sup> Junaedi et al., "Implikasi Pemikiran Rekonstruksionisme Ismail Raji Al-Faruqi Dalam Pendidikan Islam."

<sup>36</sup> Bistara, "Islamisasi Ilmu Pengetahuan Dalam Bingkai Integrasi-Interkoneksi: Menguak Ide Islamisasi Ilmu Ismail Raji Al-Faruqi."

<sup>37</sup> Nurul Qomariyah, "Pendidikan Islam Dan Aliran Filsafat Pendidikan Rekonstruksionisme," *Al-Falah: Jurnal Ilmiah Keislaman Dan Kemasyarakatan* 17, no. 2 (2017): 197–217, <https://doi.org/10.47732/alfalahjikk.v17i2.23>.

<sup>38</sup> Abuddin Nata, *Ilmu Pendidikan Islam Dengan Pendekatan Multidisipliner* (Raja Grafindo Persada, 2009).

awareness in students of social problems and instilling in students to actively provide solutions.<sup>39</sup>

In the view of Al-Faruqi's reconstructionism, a post-islamization educational institution is expected to be a place for integrating knowledge, integrating two systems, namely the general education system and the Islamic education system. This shows that the dichotomy of knowledge can be broken and become a unified form of education, namely Islamic knowledge and general knowledge. From this combination of systems, it is hoped that Islamic educational institutions will be able to provide solutions to problems of life, culture, and religion.<sup>40</sup>

## 2. The Objectives

According to the philosophy of reconstructionism, the objective of education is to increase students' awareness of the social, political, and economic problems faced by society throughout the world and to develop basic skills to solve these problems.<sup>41</sup> In Islamic education, it is based on practical and philosophical approach. According to Ibn Khaldun, humans are creature that are different from other creatures, because they have the ability to think. Thus education aims to develop thinking and strengthen social life. Islamic education also aims to produce people who are knowledgeable and have strong faith. Therefore, besides general knowledge, people must also get religious knowledge, which will result in a good life in this world and hereafter.<sup>42</sup>

Reconstructionist educational philosophy views that education should also teach spiritual values to be used by its students. It also Islamic education should not only teach theory, but also guide students to solve problems based on Islamic teaching. Another important objective in education is to improve students' thinking skills so they can gain knowledge and skills that can lead them to appropriate jobs, so that humans can easily fulfill their needs.<sup>43</sup>

From these perspectives, the learning objectives of Islamic religious education can provide students with an understanding that makes them sensitive to social reality and allows them to explore social problems, and learn how to solve them based on Islamic values. Students needs rational thinking, communication, and cooperation skills to solve social problems. Thus, Islamic education should help students grow intellectually, personally, socially, and professionally.<sup>44</sup>

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<sup>39</sup> Qomariyah, "Pendidikan Islam Dan Aliran Filsafat Pendidikan Rekonstruksionisme."

<sup>40</sup> Samsul Nizar, *Sejarah Pendidikan Islam: Menelusuri Jejak Sejarah Pendidikan Era Rasulullah Sampai Indonesia* (Kencana, 2013).

<sup>41</sup> Siti Hannan et al., "Konsep Aliran Filsafat Pendidikan Rekonstruksionalisme," *Madani: Jurnal Ilmiah Multidisiplin* 2, no. 6 (2024).

<sup>42</sup> Iin Purnamasari, "Rekonstruksionisme-Futuristik Dalam Pendidikan Di Indonesia," *CIVIS: Jurnal Ilmiah Ilmu Sosial Dan Pendidikan* 5, no. 2 (2015).

<sup>43</sup> Azdatil Arifah Nayyiroh et al., "Relevansi Filsafat Rekonstruksionisme Dalam Perspektif Pendidikan Islam," *SINDORO: Cendikia Pendidikan* 8, no. 2 (2024).

<sup>44</sup> Moch Tolchah, "Implikasi Filsafat Pendidikan Dalam Pengembangan Kurikulum Pendidikan Agama Islam Perspektif Kuntowijoyo," *Fikrotuna* 11, no. 01 (2020), <https://doi.org/10.32806/jf.v11i01.3937>.

### 3. Curriculum

The reconstructionism movement requires the curriculum should be designed to meet the needs of future society. Therefore, it should covers many social, economic, scientific, political, anthropological, sociological and psychological humanitarian issues, which include the students' own personal problems.<sup>45</sup> Tolchah highlighted that the Islamic religious education curriculum content should increase the proportion of sociocultural studies to help students' more aware and think critically about their social life.<sup>46</sup>

In the context of reconstructionism idea of "*Islamization of Science*", Al-Faruqi argues that the main principle of the Islamic education curriculum must be related and linked to the Quran and Hadith. The curriculum design must always include all types of disciplines that are integrated to Quran and Hadith. Thus, Islamic educational institutions should develop update and relevant curricula that can address current problems while remaining grounded in Islamic values or even offering solution based on Islamic perspectives.<sup>47</sup>

It can be concluded that the development of Islamic religious education curriculum should not only preserve its core identity by internalizing Islamic values, but also evolve to meet the demands of modern society. This involves giving priority to Islamic teaching such as *Aqeedah* (faith), *Sharia* (Islamic law), and morality, while also focuses on social transformation. In other words, the curriculum must strike a balance between proportion of efforts that communicate human and social values. In other words, the curriculum of Islamic religious education must contain a balanced proportion between divine (religious) values and human (social) values to remain relevant and impactful.<sup>48</sup>

### 4. Teaching Method

As the heart of reconstructionism is the aim to reform the educational system to produce individuals capable of addressing social, economic, scientific, and political problems. To achieve this, reconstructionism promotes several key methods, including problem-solving approaches, community need assessments, and the development of community-based resolution plans. Similarly, in the perspectives of Al-Faruqi's reconstructionism, the methods used are analytical methods, both scientific analysis and analysis of community problems which are intended to be accustomed to solving the problems of the Islamic community, solving

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<sup>45</sup> Qomariyah, "Pendidikan Islam Dan Aliran Filsafat Pendidikan Rekonstruksionisme."

<sup>46</sup> Tolchah, "Implikasi Filsafat Pendidikan Dalam Pengembangan Kurikulum Pendidikan Agama Islam Perspektif Kuntowijoyo."

<sup>47</sup> Junaedi et al., "Implikasi Pemikiran Rekonstruksionisme Ismail Raji Al-Faruqi Dalam Pendidikan Islam."

<sup>48</sup> Tolchah, "Implikasi Filsafat Pendidikan Dalam Pengembangan Kurikulum Pendidikan Agama Islam Perspektif Kuntowijoyo."

this problem will be obtained from a series of framework for the Islamization of science in which there are stages of analysis of both Islamic disciplines and modern disciplines.<sup>49</sup>

In the context of Islamic religious education, discussion and debate methods can be effectively utilized to address issues introduced by the teacher. Furthermore, learning activities are not confined to the classroom, they can be conducted in various environments depending on the nature of material. As such, methods such as observation and field research (i.e., learning by doing) are encouraged, as they help students become more aware of social realities, recognize injustices within social system, and learn how to respond to them through scientific inquiry. This process typically begins with identifying problems related to the chosen theme, followed by formulating hypotheses, and conducting field-based investigations.<sup>50</sup>

## 5. The Role of Teachers

According to reconstructionism, teachers are expected to equip students with the capacity to confront and resolve social issues. Teachers play critical role in guiding students to recognize societal problems, analyze them, and develop appropriate solutions. In this context, the teachers' role evolve into that of a facilitator who empowers learners to critically engage with real-world challenges.<sup>51</sup> Moreover, teachers are figures who must be able to be motivators for their students. In substance, teachers in terms of their duties provide examples and role models. Their responsibilities include embodying and imparting a high level of Islamic knowledge and exhibiting commendable Islamic character (akhlaq), to nurture students who are both socially aware and spiritually grounded.<sup>52</sup>

In the pedagogical process of Islamic religious education, teachers may assume the role of project facilitators, leaders of transformation, and catalysts for social reform. They are positioned to challenge injustice and collaborate with students in efforts to construct a more just and ethical society.<sup>53</sup> Hence, there are two principles responsibilities emerge for teachers in the reconstruction of Islamic religious education. 1) enhancing their capacity to respond contemporary challenges while remaining anchored in the Islamic values 2) developing heightened awareness of current social dynamics to ensure that Islamic education remains responsive and relevant to evolving needs of society.<sup>54</sup>

It conclusion, the implication of reconstructionism in Islamic religious

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<sup>49</sup> Ismail Razi Faruqi, *Islamization of Knowledge: General Principles and Work Plan*, Third (International Institute of Islamic Thought, 1989).

<sup>50</sup> Tolchah, "Implikasi Filsafat Pendidikan Dalam Pengembangan Kurikulum Pendidikan Agama Islam Perspektif Kuntowijoyo."

<sup>51</sup> Junaedi et al., "Implikasi Pemikiran Rekonstruksionisme Ismail Raji Al-Faruqi Dalam Pendidikan Islam."

<sup>52</sup> Faruqi, *Islamization of Knowledge: General Principles and Work Plan*.

<sup>53</sup> Tolchah, "Implikasi Filsafat Pendidikan Dalam Pengembangan Kurikulum Pendidikan Agama Islam Perspektif Kuntowijoyo."

<sup>54</sup> Siti Fatimah, "Merekonstruksi Pembelajaran Pendidikan Agama Islam Dan Budi Pekerti Di Sekolah Negeri Studi Kasus SMAN 14 Yogyakarta," *El-Tarbawi : Jurnal Pendidikan Agama Islam* 11, no. 1 (2018): 21–34.

education emphasize the importance of integration Islamic knowledge and science. Reconstructionism seeks to reform five fundamental components of education. The first is educational institutions should functions as centers for addressing and resolving societal problems. The second is education aims to harmonize religious and secular science in response to modern-day challenges. The third is curriculum should be designed to integrated knowledge (Islamic and general knowledge) and updated and relevant to the real life. The fourth is teaching methods should be analytical thinking and practical application. Lastly, teachers are expected to serve as exemplars and agents of transformative change. By adopting this comprehensive approach, Islamic religious education can cultivate individuals who are devout in faith, intellectually equipped, and socially responsible.

## **Conclusion**

Reconstructionism, as a modern educational philosophy, offers a transformative framework for revitalizing Islamic religious education in the modern era. It emphasizes the importance of addressing real-life social problems, encouraging critical thinking, and integrating spiritual and intellectual development. This approach calls for educational reforms across several key areas: institutions, educational objectives, curriculum, teaching methods, and the role of teachers. Islamic educational institutions are expected to become centers for integrating religious and secular knowledge. The objective of Islamic education is to harmonize religious and secular science in response to modern-day challenge. A curriculum grounded in *tauhid*, the Quran and Hadith with also societal issues. Teaching method should be analytical thinking and practical application that is responsive to real-life problems. Teachers, in this framework are expected to serve as exemplars and agents of transformative change. Thus, reconstructionism provides a philosophical foundation for transforming Islamic religious education into a system that is both faithful to Islamic teachings and responsive to the demands of the modern world.

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