


## Modernization of Islamic Education From a Fiqh Perspective

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| Article Info   | ABSTRACT  |
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| <p><b>Keywords:</b><br/>Modernization,<br/>Islamic Education,<br/>Fiqh,<br/>Maqashid Sharia,<br/>Curriculum,<br/>Innovation</p>  | <p>Modernization of Islamic education is a challenge in facing the changing times. Islamic education needs to continue to develop in order to be relevant to the needs of society without neglecting sharia values. This article discusses how the fiqh perspective can be the foundation in the process of modernizing Islamic education. Modernization of Islamic education is an effort to combine traditional Islamic values with the demands of the times. In the fiqh approach, Islamic education must consider the principles of sharia that emphasize the balance between spiritual, moral, and intellectual aspects. This study uses a qualitative method with a literature study approach, examining the views of contemporary scholars as well as classical fiqh sources. The results show that the modernization of Islamic education can be done in a shari'i manner while maintaining the maqashid of sharia, such as the protection of faith, reason, and morality. This study concludes that Islamic fiqh provides flexibility to respond to the dynamics of the times, as long as educational innovation does not contradict the principles of sharia.</p> |
| <p>This is an open access article under the <a href="https://creativecommons.org/licenses/by-nc/4.0/">CC BY-NC</a> license</p>  | <p><b>Corresponding Author:</b><br/>Rini nopita<br/>PAI, Bengkalis State College of Islam<br/><a href="mailto:rininopita063@gmail.com">rininopita063@gmail.com</a></p>  |

### INTRODUCTION

Modernization of education is part of the strategy for a present and future solution to various problems of the Ummah for the long term. Thus, the modernization of education is important in creating a modern Islamic civilization (Syed Sajjad Husein and Syed Ali Ashraf, 1994). The perspective of fiqh, as one of the main branches in sharia science, has a strategic role in providing guidance to the process of modernizing Islamic education. Fiqh not only regulates the legal aspects of individual and social life, but also offers flexibility in the face of changing times. With the maqashid sharia approach, fiqh allows the development of Islamic education that remains based on sharia principles, such as protecting religion (hifzh ad-din), reason (hifzh al-'aql), and morality (hifzh al-akhlaq).

In this context, the modernization of Islamic education can be interpreted as an effort to integrate traditional Islamic values with the demands of modernity, both in terms of curriculum development, learning methods, and the use of technology. However, this modernization must not conflict with sharia values, so a comprehensive fiqh approach is needed to assess, direct, and control innovations in Islamic education.

This article aims to analyze the process of modernization of Islamic education from a fiqh perspective. With this approach, it is hoped that a conceptual framework can be found that is able to bridge the needs of modernizing Islamic education without ignoring sharia values. This study also tries to identify the challenges faced in the process of modernizing

Islamic education, as well as how fiqh can provide relevant and applicable solutions to answer these challenges.

Modernizing education is a key tactic for creating a contemporary Islamic civilization that can compete on a global scale, according to a 1994 study by Syed Sajjad Husein and Syed Ali Ashraf. They stress the value of monotheistic education and knowledge based on reason and revelation. In his book *Islam and Secularism*, Al-Attas (1978) highlights the significance of "islamization of knowledge" as a basis for updating Islamic education, which should respect sharia principles in addition to imitating the Western system.

In his research on the network of scholars and the reform of Islamic education in Southeast Asia, Azra (1999) demonstrates how the Islamic intellectual heritage has long included educational reform, as seen by the growth of madrasahs, pesantrens, and contemporary Islamic universities. Nonetheless, the majority of this research concentrates more on the institutional or historical facets of reforming Islamic education. Few studies, like *hifzh ad-din*, *hifzh al-'aql*, and *hifzh al-akhlaq*, specifically examine the process of modernizing Islamic education from a fiqh perspective, especially when using the *maqashid syariah* method. Consequently, this study makes a unique contribution to the literature by addressing the vacuum in knowledge about the use of fiqh as a conceptual and normative tool to direct the modernization of Islamic education while staying within the parameters of sharia.

Although some recent research has started to investigate this topic, such as Yusri's (2020) study, it is still conceptual in nature and lacks an applicable framework. This is where the uniqueness of this research lies by giving a jurisprudential approach that is not only normative but also applicative in responding to the issues of the modernisation of Islamic education.

## RESEARCH METHOD

This research uses a qualitative approach with a library research method. This approach was chosen because the topic discussed requires in-depth analysis of theoretical and normative concepts related to the modernization of Islamic education from a fiqh perspective. The focus of the research is to explore, understand, and analyze fiqh views on the modernization of Islamic education by referring to the principles of sharia and *maqashid sharia* (sharia goals).

1. Problem Identification and Formulation: The initial step is to define the research focus: how fiqh perspectives view the modernization of Islamic education and how *maqashid sharia* (objectives of Islamic law) can provide a normative foundation for such modernization.
2. Literature Data Collection: Data is collected through a comprehensive review of both primary and secondary sources.
  - a. Primary sources include: Classical fiqh books (e.g., *Al-Umm* by Imam al-Shafi'i, *Al-Muwafaqat* by Al-Syatibi). The Qur'an and Hadith. Contemporary fiqh literature and official fatwa documents (e.g., from MUI or *Majma' al-Fiqh al-Islami*)
  - b. Secondary sources include: Academic books on Islamic education and *maqashid sharia*. Peer-reviewed journals discussing the integration of fiqh and education. Relevant theses and dissertations

3. Thematic Classification and Analysis: Collected data is classified into thematic categories, such as: Fiqh perspectives on education. The role of maqashid sharia in shaping education. Concepts and models of educational modernization in Islam. Contemporary challenges and fiqh-based responses to innovation in education.
4. Data Analysis: The study applies content analysis to extract meanings, concepts, and principles from the texts relevant to modern Islamic education. The maqashid sharia framework serves as the main theoretical lens. Key findings are interpreted in light of the five primary objectives of sharia: *hifzh al-din* (protection of religion), *hifzh al-'aql* (protection of intellect), *hifzh al-nafs* (protection of life), *hifzh al-nasl* (protection of lineage), and *hifzh al-mal* (protection of wealth).
5. Conclusion Drawing: The final step is to synthesize the results into a conceptual framework that explains how fiqh can normatively and practically guide the modernization of Islamic education, ensuring it remains within the bounds of sharia.

## DISCUSSION

From the perspective of fiqh (Islamic jurisprudence), the modernization of Islamic education offers both possibilities and difficulties. A critical examination shows that tradition and modern demands interact dynamically. First of all, the legal and normative framework established by fiqh regulates every facet of Muslim life, including education. Al-Qur'an, Sunnah, ijma (consensus), and qiyas (analogical reasoning) are the primary sources that provide a solid foundation for educational principles like the pursuit of knowledge (*talab al-'ilm*), the fusion of religious and secular sciences, and the moral obligations of both educators and students. Modernization, however, brings with it new technologies, cultural expectations, and instructional approaches that might not have been specifically covered in traditional fiqh texts.

Crucially, despite the fact that fiqh is frequently seen as static or inflexible, it actually has the ability to develop dynamically through processes like *ijtihad* (independent reasoning). This is essential for balancing contemporary educational methods like digital learning, inclusive education, and gender equity in education with traditional Islamic beliefs. Therefore, scholars who study *fiqh al-tarbiyah* (the jurisprudence of education) must interpret these modifications in light of the *maqasid al-shari'ah* (the goals of Islamic law), especially the maintenance of religion (*hifz al-din*) and intellect (*hifz al-'aql*).

However, one must be aware of *taqlid* (blind imitation) that rejects innovation, which might limit the advancement of Islamic education in the current period. The fear of secularization or Westernization may be the reason why some conservative groupings are against modernization initiatives. This conflict emphasizes the necessity of *wasatiyyah* (moderation) as a tenet, guaranteeing that modernization preserves fundamental Islamic principles while permitting applicability and efficacy in modern settings. Additionally, modernization necessitates institutional transformation in addition to instructional improvement. Fiqh viewpoints need to be used in the administration of Islamic educational establishments as well as on an individual basis. Both *shar'i* (legal) and *dini* (religious) requirements must be met when it comes to matters like curriculum design, teacher qualifications, and educational outcomes.

To sum up, a fiqh-based examination of modernity in Islamic education necessitates striking a balance between change and continuity. It demands that competent academics and instructors take an active part in interpreting Islamic law in ways that are appropriate for the given environment while upholding the principles and integrity of Islamic teachings. This guarantees that, in the contemporary world, Islamic education will continue to be a transformative force that is intellectually stimulating, spiritually enlightening, and socially responsive.

### **The Concept of Modernization of Islamic Education in the Perspective of Jurisprudence**

Modernization of Islamic education is an effort to update the Islamic education system to be relevant to the demands of the times, without leaving the basic values of sharia. In the perspective of jurisprudence, modernization of education is seen as part of ijtihad, which is an effort to find legal solutions to new things that come due to changing times. Jurisprudence as a guide to Islamic law not only regulates aspects of worship, but also muamalah, including education.

### **Principles of Jurisprudence in Modernizing Islamic Education**

In the context of educational modernization, fiqh provides sharia-based guidelines to ensure harmony between educational innovation and Islamic values. Some important relevant principles are:

- a. Al-Mashlahah (Beneficence): Educational modernization must provide great benefits for Muslims, such as improving the quality of human resources that can adapt to modern times without putting aside Islamic identity.
- b. Maqasid al-Syariah (Shariah Objectives): Education must support the achievement of the main objectives of sharia, namely protecting religion (hifz ad-din), soul (hifz an-nafs), intellect (hifz al-aql), offspring (hifz an-nasl), and property (hifz al-mal). Modernization that supports these five aspects is considered in accordance with the principles of fiqh.
- c. Al-Istihsan (Convenience): The use of new technologies and methods in education is permissible as long as it provides convenience in the learning process without violating sharia.
- d. Sadd al-Dzara'i (Prevention of Damage): Modernization should not open up opportunities for moral corruption, such as misuse of technology in learning.

### **Implementation of Modernization of Islamic Education Based on Jurisprudence**

- a. Curriculum Development  
The Islamic education curriculum needs to be integrated with modern sciences, such as science, technology and humanities, while maintaining the core teachings of Islam. For example, teaching fiqh al-biah (environmental fiqh) to instill the values of nature conservation based on Islamic teachings.
- b. Technology Utilization  
Digital technologies such as online learning, AI-based learning applications and interactive media can be used to improve the quality of education. In fiqh, the use of these technologies is permissible as long as it does not violate sharia restrictions, such as ensuring that the content delivered is halal and educational.
- c. Active Learning Methods

- d. Modernization can be realized through the application of active learning methods such as discussions, collaborative projects, and problem-based learning. This method is in accordance with the principle of al-istihsan because it makes it easier for students to understand the lesson.
- e. Improving Teacher Competence  
In fiqh, teachers have a role as murabbi (educators) who not only convey knowledge, but also shape students' morals. The modernization of education requires teachers to continuously improve their competence through training, certification, and mastery of educational technology.

### **Challenges and solutions for modernizing Islamic education**

- a. Ideological Challenges
  1. The Ideological Challenge  
Some may see modernization as a threat to conservative Islamic traditions. The solution is to conduct socialization that emphasizes that modernization aims to strengthen Islamic values in a broader context.
  2. Technical Challenges  
Inadequate infrastructure, especially in remote areas, is an obstacle in the application of educational technology. In this case, fiqh leads to solutions based on educational waqf or zakat funds to support infrastructure development.
  3. Moral Challenges  
Technological advances can bring negative impacts, such as access to un-Islamic content. Therefore, strict supervision and the establishment of sharia-based regulations are needed to maintain the morals of students.
  4. Equal Access to Education  
Modernization must ensure inclusiveness, so that all levels of society, including the underprivileged, can access quality education. The principle of al-mashlahah encourages fair and equitable education management.
- b. Solution
  1. Continuing education for educators to be technologically literate.
  2. A clear Islamic legal framework regarding the use of technology in education.
  3. Increased collaboration between scholars, educators and scientists.

### **Relevance of Jurisprudence in Supporting Education Modernization**

Jurisprudence is not only conservative, but also progressive in responding to changing times. In the context of education, fiqh provides a flexible framework for adopting innovations that benefit Muslims. With the maqasid al-syariah approach, educational modernization can be directed towards creating a generation of Muslims who are knowledgeable, moral, and able to contribute to global civilization.

## **CONCLUSION**

To sum up, the modernization of Islamic education under the direction of the fiqh perspective preserves fundamental Islamic principles while acting as a calculated reaction to current issues. By highlighting the values of maqashid al-shariah, including the defense of religion, intelligence, and the general good, fiqh offers a framework for change that is both normative

and flexible. Modernization initiatives can be in line with both educational requirements and religious integrity through the establishment of integrated curricula, the shar'i use of technology, creative pedagogies, and improved educator competences. It is advised that Islamic educational institutions enable scholars and practitioners to employ dynamic fiqh tools, such as al-mashlahah, al-istihsan, and sadd al-dzara'i, in order to effectively address ideological, technical, and moral barriers. This will guarantee that modernization stays both sharia-compliant and socially relevant.

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