

Transformative Islamic Education for the Social Change Adjustment Strategy

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ABSTRACT

Transformative Islamic education is an important concept in addressing the dynamics of rapid social change in modern society. Previous research has highlighted the urgency of transformative Islamic education in facing the increasingly complex challenges of social change. However, the implementation of this concept still faces several challenges in actualizing its significant role in shaping an inclusive and sustainable social future. This study aims to delve deeper into the Quranic perspective on how the paradigm of social change is woven from the educational process to foster practical awareness among individual learners. The research method utilizes exploratory and qualitative approaches by gathering primary and secondary data from main references related to the discussion theme. Data collection is conducted through literature review and direct observation of the dynamics of the education system relevant to the discussion theme. The findings of the study indicate that transformative Islamic education plays a crucial role in directing social change, yet real challenges need to be addressed to ensure its significant role in shaping an inclusive and sustainable social future. The implication of this research underscores the importance of continually promoting critical dialogue between Islamic values and modernity to create a new educational paradigm capable of effectively responding to social dynamics and generating contextually relevant solutions.

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1. INTRODUCTION

From the outset, the concept of education driving social change has been ingrained among the nation's founders. Education goes beyond the mere dissemination of knowledge through traditional teaching; it involves developing character, critical thinking, and values essential for societal advancement. In the dynamic context of today's world, education must continuously adapt to stay relevant and effective in addressing the rapidly changing challenges and opportunities in society. Therefore, a transformative shift in educational approaches is imperative to meet the evolving needs of our times.

Mohammad Hatta, a proclaimer of Indonesian independence, elucidated the essence of educational processes by differentiating between "leren" and "studeren," terms adapted from Dutch. "Leren" refers to a learning process typical at the high school level, characterized by the uncritical absorption of knowledge

from books and teachers, lacking clarification, correction, verification, or engagement with reality—described by Hatta as "with no dispute" (Aswab Mahasin & Ismed Natsir, 1984b). In contrast, "studeren" entails studying to comprehend and critically assess a problem's nature, its logical soundness, and its alignment with reality, followed by discussions with experts. This critical engagement is expected in higher education, aiming to prepare graduates for independent inquiry (Aswab Mahasin & Ismed Natsir, 1984c; Bentham, 2013a).

Hatta's realization underscores a fundamental shift in perspective regarding education. It transcends the mere acquisition of knowledge, morphing into a dynamic force with the potential to catalyze profound societal shifts. Education, according to Hatta, ceases to be a passive accumulation of facts; rather, it emerges as an active agent of change, fostering a transformative journey that reshapes not only individual minds but entire social landscapes. It becomes imperative for education to wield a transformative power, capable of infusing barren realms with the seeds of innovation and progress. In essence, education must serve as a crucible wherein stagnant ideologies are melted away, giving rise to fresh perspectives and new horizons for societal evolution.

Transformative Islamic education plays a pivotal role in adapting to the strategies of social change within rapidly evolving societies. It entails the integration of Islamic values with modern educational approaches to achieve broader goals of social transformation. In the midst of rapid social changes, transformative Islamic education emerges not merely as a concept but as an urgent necessity. It demands a profound integration of the rich teachings of Islam with innovative educational methodologies, thereby creating a new paradigm capable of responding to social dynamics effectively. Consequently, transformative Islamic education becomes not only a tool for pursuing change but also a strategic approach to shaping societies based on principles of justice, empathy, and peace.

Recent research underscores the critical importance of transformative Islamic education in addressing the complexities of social change. Forbes (2019) highlights the pivotal role of transformative Islamic education, advocating for a model that transcends knowledge transfer to include societal liberation and empowerment. Forbes emphasizes the importance of a critical dialogue between Islamic values and modernity to devise contextual and relevant solutions. Complementing this, Ilyasin (2020) explores how Islamic education in Indonesia can lead social transformation. Through detailed case studies, Ilyasin examines the impact of Islamic educational programs and institutions in driving social change, while also identifying challenges that hinder their effectiveness in the intricate Indonesian social landscape.

Meanwhile, (Malik 2022) provides additional contributions by offering a concrete framework for transformative Islamic education. (Malik 2022) reinforces his argument by emphasizing the importance of social justice and equality as the main pillars of transformative Islamic education. He proposes the integration of transformative values such as criticism, dialogue, and participation into the Islamic education curriculum as a step towards fulfilling the true potential of Islamic education in bringing about positive social change. However, the main challenge is to ensure that Islamic scholars and activists play an active role in advocating for the expected social changes.

These studies consistently emphasize the urgent need for Islamic education to not only adapt to but also lead and facilitate social change. Despite this recognition, practical implementation gaps persist, highlighting real challenges that must be addressed to enhance the significant role of Islamic education in fostering an inclusive and sustainable social future. This article aims to delve into Al-Qur'an's perspective on how the paradigm of social change is integrated into the educational process, fostering praxis awareness among individual learners. It also demonstrates that Islam, as a religious teaching, emerged to instigate social change, countering the traditions and cultural ignorance prevalent in pre-Islamic Arab society, epitomized by the prophetic leadership of Muhammad SAW.

2. METHODS

The study employs an exploratory methodology to reveal insights into areas not widely recognized or understood by the public, necessitating further investigation into current or emerging phenomena. According to Mudjiyanto (2018), exploratory research aims to discover new insights, often dealing with contemporary issues. This research's methodology is rooted in a comprehensive literature review and qualitative analysis, drawing on primary and secondary sources pertinent to transformative Islamic education and its adaptation to societal shifts. By gathering and analyzing literature, the research accesses detailed and relevant information, facilitating a deeper understanding of the subject and informing strategies for educational transformation in response to social changes.

As part of the qualitative method, this research also involves the collection of primary and secondary data taken from main references related to the discussion theme. Primary data may include interview results, direct observations, or relevant documentation, while secondary data may consist of existing literature analysis, research reports, or relevant statistical data. Both types of data are used to support the analysis and findings in the discussion of transformative Islamic education and strategies for adapting to social changes.

This research method also includes observations of the dynamics of the education system relevant to the discussion theme. By directly observing the education process, we can gain a deeper understanding of the challenges and opportunities in implementing transformative Islamic education amidst a continuously changing society. This approach provides valuable insights into how Islamic education can adapt to social changes and promote positive transformation in society. Furthermore, this research also utilizes an exploratory approach, aiming to collect factual, accurate, and systematic data about relevant facts and related data. Exploration is conducted to delve deeper into the discussion theme in order to formulate a more comprehensive discussion. With this approach, we can explore various aspects of transformative Islamic education and strategies for adapting to social changes more deeply, thus resulting in a broader and more detailed understanding of the topic.

The research methodology used in this article enables us to gather relevant and in-depth data about transformative Islamic education and strategies for adapting to social changes. The qualitative approach, the use of primary and secondary data, direct observations of education dynamics, along the exploratory approach, provide a solid foundation for a detailed, significant, and sharp discussion on the topic. The research methodology used in this article involves several detailed stages. Firstly, to obtain relevant and in-depth data, we employ a literature review approach. Through a literature search, we gathered articles, books, and other sources related to the theme of transformative Islamic education and strategies for adapting to social changes. This process allows us to access extensive and up-to-date information about the topic.

In gathering literature, we set strict selection criteria to choose the most relevant and high-quality primary references. We ensure that the articles and books used have undergone peer review processes and are published in journals or publishers with high standards in the fields of education, religious studies, and social studies. This is done to ensure that the data we use is reliable and of high quality.

Additionally, we obtain data by collecting information from primary and secondary sources relevant to the research topic. This primary data may include interview results with Islamic education experts, social observers, or education practitioners. Meanwhile, secondary data may include existing literature analysis, recent research reports, or statistical data relevant to social changes and education. Once the data is collected, the next step is to analyze and conclude the findings generated. The analysis is done systematically, considering various perspectives and viewpoints relevant to the discussion topic. We use a qualitative approach to explore and interpret the data deeply. The data is carefully analyzed to identify patterns, trends, and emerging themes, allowing us to comprehensively understand transformative Islamic education and strategies for adapting to social changes.

This research also emphasizes the use of an exploratory approach, aiming to delve deeper into the discussion theme and formulate a more comprehensive discussion. By integrating data from various sources and using various analysis methods, we can draw conclusions about the main findings and

relevant implications of this research. Thus, the research methodology used ensures that this article can make a significant contribution to understanding and developing thinking about transformative Islamic education in facing the challenges of complex social changes.

3. FINDINGS AND DISCUSSION

3.1 Social transformation

The discourse on social-societal change acknowledges a transition from agrarian-feudalistic to industrialist-rationalistic societies, each with distinct educational paradigms. In agrarian-feudalistic societies, education, often limited to certain classes, revolved around practical skills to serve the existing social order, with positions largely determined by heredity or honor (Stephen K. Sanderson, 2012a; Nanang Martono, 2012a). Such societies lacked formal educational standards, relying instead on practical success as the measure of learning efficacy (Stephen K. Sanderson, 2012b).

Contrastingly, industrialist-rationalistic societies prioritize specialization and mechanization, with social status based on individual competencies rather than lineage (Piötr Sztompka, 2014; Nanang Martono, 2012b). Here, education becomes more inclusive and standardized, aimed at preparing individuals for diverse roles in the modern economy, with formal assessments and qualifications (Stephen K. Sanderson, 2012c).

In the context of Indonesia, colonial education systems showcased stark contrasts between European and Bumiputera schools, reflecting and reinforcing societal divisions. Post-independence, Indonesia's education system transformed, focusing on equitable access and fostering national rather than colonial objectives (S. Nasution, 2001). This shift illustrates how social change, from colonization to independence, has had profound implications for educational aims and accessibility in Indonesia, moving from a class-based to a more inclusive system.

Table 1. Illustrates of Social Change

Aspect	Agrarian-Feudalistic Society	Industrialist-Rationalistic Society	Reference
Work Model	Master-slave relationship, no clear division of labor (specialization)	Clear division of labor (specialization) and mechanization of work with science and technology	Martono (2012)
Determinant of Social Status	Heredity or honor	Ability (capacity/competency)	Martono (2012a)
Access to Education	Limited to certain groups/social classes	More open to various social classes	Sanderson (2012a)
Function of Education	Practical skills (carpentry, agriculture, etc.) for the interests of a particular social class	Recruitment of labor to fill positions in government, social institutions, and companies	Sanderson (2012b)
Educational Standards	No supervisors, exams, or passing standards	Emphasis on exams, passing standards, length of study, attendance, grades, etc.	Sanderson (2012c)
Impact of Education	No opportunity for social mobility	Opportunity to change socioeconomic status through the abilities gained from education	Sanderson (2012c)

The table presents a sharp and significant analysis of the differences between an agrarian-feudalistic society and an industrialist-rationalistic society across various aspects such as work model, determinant of social status, access to education, function of education, educational standards, and impact of education. In an agrarian-feudalistic society, the work model is characterized by a master-slave relationship with no clear division of labor, contrasting sharply with the industrialist-rationalistic

society where there is a clear division of labor and mechanization of work driven by science and technology. This stark difference underscores the transition from manual labor to specialized, mechanized processes in industrial societies.

Similarly, the determinant of social status shifts from heredity or honor in agrarian-feudalistic societies to ability and competency in industrialist-rationalistic societies. This indicates a shift towards meritocracy and competence-based social hierarchies in modern industrial societies. Access to education also sees a significant shift, with education being limited to certain groups or social classes in agrarian-feudalistic societies, but more open to various social classes in industrialist-rationalistic societies. This suggests a democratization of education in modern societies, allowing for greater social mobility.

The function of education evolves from imparting practical skills relevant to specific social classes in agrarian-feudalistic societies to recruiting labor for various positions in government, social institutions, and companies in industrialist-rationalistic societies. This reflects the changing needs of an increasingly complex and specialized workforce. Furthermore, educational standards differ drastically between the two societies. While agrarian-feudalistic societies lack supervisors, exams, or passing standards, industrialist-rationalistic societies place emphasis on exams, passing standards, length of study, attendance, and grades. This shift underscores the institutionalization and standardization of education in modern societies.

Finally, the impact of education varies significantly. In agrarian-feudalistic societies, there is no opportunity for social mobility through education, whereas in industrialist-rationalistic societies, education provides opportunities to change socioeconomic status through the abilities gained. This highlights the transformative power of education in modern societies, enabling individuals to improve their social and economic standing based on merit and skills. Overall, the analysis presented in the table highlights the profound differences between agrarian-feudalistic and industrialist-rationalistic societies across various dimensions, illustrating the transition from traditional, hierarchical structures to modern, merit-based systems.

3.2 The Liberation Paradigm

The historical perspective of Indonesian independence reveals a significant shift in people's mindsets, aligning with the global trend of democratization that supplanted authoritarianism and colonialism. H.A.R. Tilaar (2012b) identifies democratization, advancements in science and technology, and globalization as key drivers of educational reform.

Democratization has been instrumental in shaping education, reflecting global democratic trends in Indonesia's journey post-independence. The democratic wave, as outlined by Samuel P. Huntington and referenced by Tilaar, traversed three stages: post-French and American Revolutions, post-World War II decolonization, and the late 20th-century fall of European communist states. These changes paved the way for educational reforms emphasizing equality, human rights, and respect for diversity. In education, this translated to democratization efforts that ensured equitable access, valuing character, equality, and freedom for students, and rejecting discriminatory practices (Assegaf, 2013; Lubis, 2015a).

Science and Technology Advances have transformed educational content and delivery. Institutions now offer programs in technology and communication, with educational technology emerging as a distinct field. This shift has prioritized science and mathematics education and introduced e-learning platforms, utilizing digital tools for teaching and learning (Rusman, 2012; H.A.R Tilaar, 2012).

Globalization has compressed 'distance' and 'time,' fostering international interactions and integrating foreign educational elements. English language inclusion, adoption of foreign curricula, and the emergence of International Standard Schools (SBI) exemplify this trend, with education systems increasingly aligning with global market needs and standards, as evidenced by metrics like the Human Development Index (HDI) (Martono, 2012c; Adisusiolo, 2013).

Moreover, the commercialization of education has led to the emergence of institutions as business entities, leveraging technology and international standards to attract interest and meet global competencies. This evolution reflects a broader trend where education not only serves as a developmental tool but also as a commodity within the global market.

Table 2. Transformative Forces in Education

Factor	Impact on Education System	Explanation	Reference
Democratization	Emergence of the concept of "democratization of education"	Respecting the character, equality, and freedom of students. Education should not be discriminatory and respect students' human rights. The education system becomes a common space to get to know differences.	Tilaar (2012b), Lubis (2015a), Assegaf (2013)
Democratization	Rise of multiculturalism spirit in education	Multiculturalism education is education about cultural diversity and mutual respect for differences.	Lubis (2015b)
Advancement of Science and Technology	Birth of study programs in technology and communication	Emergence of technology research institutions and the discipline of educational technology.	Tilaar (2012a)
Advancement of Science and Technology	Learning models are not only face-to-face and book-based, but also e-learning	Utilization of communication technology devices for learning.	Rusman (2012)
Advancement of Science and Technology	Utilization of technology in educational facilities	Use of computers, LCD projectors, AC, and so on.	Martono (2012e)
Globalization	Interaction between nations	Adoption of elements of tradition and culture from abroad, use of English, and foreign curriculum.	Martono (2012c)
Globalization	Education becomes a commodity	Emergence of business-oriented educational institutions that utilize technology.	Martono (2012d)
Globalization	Educational standards follow global standards	Orientation of education to meet the needs of the global market, one of which is by using the International Standard School (SBI) standard.	Martono (2012c)

The analysis of the education system reveals critical influences from democratization, science and technology advancements, and globalization. Democratization has led to the "democratization of education," prioritizing inclusivity and equity. This shift ensures a non-discriminatory learning environment that respects students' character, equality, and freedom, while also promoting multiculturalism, thus transforming education into a space that values cultural diversity and mutual respect.

Science and technology advancements have resulted in the significant integration of technology within education. This includes the creation of new study programs in technology and communication fields and the expansion of e-learning, reflecting a shift towards utilizing technology to improve educational practices and access. Technological modernization efforts in educational facilities aim to provide an enhanced learning environment, supporting the broader adoption of digital tools in education.

Globalization has fostered greater international interaction, leading to the incorporation of global elements like foreign languages and curricula into the education system, thereby preparing students

for a globalized world. The commercialization of education and the alignment of educational standards with global benchmarks reflect the ongoing impact of global economic trends on educational practices. These factors collectively shape the evolution of the education system towards greater inclusivity, technological integration, cultural diversity, and global alignment, marking a multifaceted trajectory in educational development.

3.3 The Qur'anic Paradigm

Descriptions of social change and the detachment or liberation of society from the past through changes in the education system, appear to be a historical necessity that is difficult to avoid. As previously mentioned, Islam has been a religion from the beginning that carries social-community changes from the era of ignorance to the era of enlightenment (nûr) displayed by the prophetic figure Muhammad SAW.

The pattern of introduction to enlightenment conveyed by Rasulullah SAW cannot be separated from the educational tools he teaches. Because of that, it can be emphasized that the Al-Qur'an as a guide for Rasulullah SAW gives a very strong emphasis on the education system in the formulations of its verses. When it first came down, the first verse uploaded about the command to read (Al-Qur'an, n.d.) The command to read was an unusual revolution for the traditions of Arab society which generally did not give much appreciation to those who were literate, although it did give great appreciation to those who had a strong memorization. The command to read is a form of social change that is sparked in a society that relies more on a culture of listening and memorizing than reading, or prioritizing traditional oral language over writing.

The introduction of reading since the beginning of the revelation of the verse aimed at figures who are considered not to know anything about "reading" is a form of meaning about the reality of human life which is always changing. Reading the name of Allah who created humans is an allusion to humans who have never stopped receiving education and gaining knowledge throughout their lives. That meaning, for example, was explained by Dawam Rahardjo who emphasized that Islam is actually a teaching about education and knowledge. The process of reading or education will give birth to knowledgeable and knowledgeable people.

Rahardjo referred to Surat al-'Alaq/96: 5:

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

He taught man what he did not know

The root 'a-l-m in Arabic does not have the same root in other Semitic languages, which has the same meaning, even though Arabic belongs to the Semitic language family. Similar to the root 'a-l-m in Semitic languages, including Arabic, the root has another meaning, namely "sign" or "eternity". The sign in Arabic is called Ayah. This gives the impression that there is a connection between the meaning of "know" and "sign" in Arabic (M. Dawam Rahardjo, 1996a).

According to Rahardjo, before Islam came, science did not have a special meaning. The verses that descend gradually develop another meaning of knowledge that never existed before, namely the meaning of science as an ethos. This is because there is a deepening of the meaningful implications of knowledge itself in Islamic civilization, in accordance with the inspiration conveyed by the Al-Quran itself. The impact is that science occupies a special place in Islamic civilization, not inferior to other terms such as tawhid, al-dîn, and others. (M. Dawam Rahardjo, 1996b)

In Surat al-Baqarah/2:31 Allah SWT states:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

And He taught Adam the names (objects) of all of them, then He showed them to the angels, saying, "Tell Me the names of all these (objects), if you are correct.

Allah SWT taught the names to Adam all (kullahâ). This signifies that there is no limit to knowledge and education. In Tafsîr al-Marâghî it is stated that the meaning of al-asmâ' is something by which things can be known. Al-Maraghi mentions the naming relationship with the named al-dâl (name) al-madlûl (something that is named). The two have a strong relationship in naming. Therefore, real knowledge is the ability to properly understand al-madlûl, not just stop at al-dal. (Ahmad Mustafa al-Maraghi, 1983) But there is no other way to know al-madlûl on the initial footing except by knowing his al-dâl.

Al-Maraghi further stated that Allah SWT taught Adam all types of creation along with their substances, characteristics, attributes, and names. However, because this verse tells about the teaching of Allah SWT to Adam, it is understood that there was a very fast process by Adam to know many things in a very short time. If this were compared to ordinary people with their learning process, then of course it wouldn't be that fast. There needs to be an accompanying process. But one thing that is definitely understood is that what humans want to know is very much, as many as God's creatures. Of course, a lot of time must be devoted to a project of this size. Certainly not old enough for a human being to know everything. Therefore, the message that can be understood from the verse is that education is a process that covers the entire age of a human being. Education is something that lasts a lifetime, still in the womb (Bentham, 2013b).

Meanwhile, even though lifelong education is introduced by the Qur'an, in the previous verse, Allah SWT stated about the doubts of angels regarding the creation of Allah SWT which would actually damage the earth. Allah SWT states this in Surat al-Baqarah / 2: 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And (remember) when your Lord said to the angels, "I will make a caliph on earth." They said, "Are you going to make people who destroy and shed blood there, while we exalt your praise and sanctify your name?" He said, "Surely I know what you do not know.

The meaning of the verse is just the opposite, is trying to challenge humans to bring peace, comfort and prosperity on earth. Not the other way around, as creatures that destroy and shed blood and leave a bad stigma on Allah SWT's creation. With the provision of knowledge and education that they have, humans are able to embody the intentions of Allah SWT which makes humans as caliphs on earth, because Allah SWT knows what angels do not know.

However, the process of transforming the order of human life for the better is not easy to do. Self-liberation is needed armed with education and knowledge that has been achieved and strived for all the time. Humans must free themselves from the bad stigma as destroyers of the world. And the only way to free yourself from this stigma is as mentioned by QS. al-Baqarah/2:31, namely humans must carry out learning and educational processes. In this way, humans are not only freed from the shackles of being bound to do damage, that is, they are able to refrain from doing so, as the angels suspect, but furthermore humans are able to design civilizations that can later be directed to build the world. When Allah SWT confirms that He knows what is not known by the angels, then shows off the ability of human knowledge in front of the angels (QS. al-Baqarah / 2: 31), then that is the same as saying that only this creature (human) is able to prosper the world. Freedom, education and knowledge are three things that are always related. There can be no freedom without knowledge through the educational

process because a real free human is a human who has choices and is responsible for the choices he makes. Choices only belong to people who have knowledge. Selo Soemardjan said that the difference between intellectuals and non-intellectuals is not in the ability to use their reasoning abilities because everyone inherits such abilities. What makes an intellectual different is the ability to think freely as opposed to the tendency to just follow other thoughts (Aswab Mahasin & Ismed Natsir, 1984a; Selo Soemardjan, n.d.).

Thus humans who are able to prosper the world are humans who have been liberated. In Islam, the liberation effort is unique because it must be started through the process of submission first, as the original meaning of Islam (surrender). It is generally understood that self-surrender is the same as self-quarantine. Islam emphasizes that self-liberation efforts must be through self-surrender.

The sequence of events since the creation of humans by Allah SWT, human education by Allah SWT by teaching *al-asmâ'*, Adam's transgression by approaching *syajarah*, Adam's confession that he was a sinner, and the punishment of Adam's fall into the world, is a series of events that describe the journey of human life. After being created, humans go through a learning process and in the learning process there will be mistakes and mistakes.

Acknowledging mistakes is crucial in the broader context of human experience and learning, a concept that Nurcholis Madjid illuminates by noting that the struggle for human dignity and prestige dominates our social existence. He suggests that human history often involves a loss of nature and happiness, viewing the arrival of apostles and prophets as a means to uplift humanity and restore its dignity (Nurcholis Madjid, 2008).

The cycle of making mistakes, acknowledging them, and facing consequences is intrinsic to human life, encapsulating a vital learning process aimed at preserving human dignity. This process is fundamental, with each aspect serving an essential role in our development. Education, therefore, becomes a pivotal process, equipping individuals with the knowledge to bear responsibility. This is exemplified in the Islamic tradition, such as in QS. *al-Baqarah/2:31*, where the narrative of Allah teaching Adam and prohibiting him from approaching *syajarah* demonstrates that knowledge precedes responsibility, leading to *'mukallaf'* — the state of being accountable.

The relationship between knowing and being responsible is a necessary relationship. By teaching Adam *al-asmâ'*, Allah swt automatically emphasized that Adam was a rational being, while reason itself was something problematic. The verse that mentions responsibility as something directly related to humans is in QS. *al-Ahzab/33:72*:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

According to Ahmad Sam'ani—a Sufi who was almost at the same time as Imam al-Ghazali and died in 1140 AD—the giving of this mandate was a further process after Adam after creation and education by Allah swt. Even though in this verse it is not mentioned Adam but *insân*, Sam'ani understands that what is meant by *insân* in the verse is Adam. (Gafna Raizha Wahyudi, 2002)

The position of *amanah* (meaning responsibility) here is indeed problematic. Humans receive this mandate because only humans have the privilege of receiving special teaching and education from Allah SWT. The problematic position of *amanah* is that there is a possibility for humans to become unjust, even though they also have the possibility to elevate humans to a higher level than the angels. That is why at the end of the verse it is stated that humans are truly unjust and very stupid. With the willingness to accept the mandate that humans have a responsibility and have the possibility to be guilty. Guilt is a necessary continuation of the process of creation and teaching and education.

Table 3. Educational Ethos in Islam

Aspect	Explanation	Reference
Concept	Islam as a religion that brings social change and liberation of society from the past through changes in the education system.	-
Basis	The Qur'an as a guide to life that emphasizes education.	-
First Commandment	Reading as a social revolution for a society that relies more on listening and memorization culture.	Quran, n.d.
Purpose of Reading	To educate humans throughout their lives and to acquire knowledge.	Dawam Rahardjo (1996a)
Root of the Word 'Ilm	Has the meaning of "sign" or "eternity" which shows the connection between "knowing" and "sign" in Arabic.	Dawam Rahardjo (1996b)
Knowledge	Islam places knowledge in a special place and gives it meaning as an ethos.	Dawam Rahardjo (1996b)
Story of Adam	Allah SWT taught Adam the names of all things (QS. al-Baqarah/2:31) signifies that knowledge is limitless.	Ahmad Mustafa al-Maraghi (1983)
Lifelong Education	The Qur'an encourages lifelong education, but humans must be able to distinguish between good and bad (QS. al-Baqarah/2:30, 31).	-
Self-Liberation	Self-liberation through education and knowledge is needed to overcome the negative stigma of humans as destroyers of the world.	QS. al-Baqarah/2:31
Relationship between Freedom and Education	Freedom cannot exist without knowledge.	Selo Soemardjan (n.d.)
Islam and Liberation	Liberation in Islam must start with the process of surrender first (QS. al-Baqarah/2:31).	-
Meaning of Mistakes	Mistakes are part of the human learning process and the most important thing is to be willing to admit them.	Nurcholis Madjid (2008)
Education and Responsibility	Education is an important process because with education, humans are appointed to be responsible (QS. al-Baqarah/2:31, QS. al-Ahzab/33:72).	Ahmad Sam'ani (in Wahyudi, 2002)

The data table presents a profound analysis of the interplay between Islam, education, and social change. It elucidates Islam's role as a catalyst for societal transformation, particularly through reforms in the education system. Emphasizing the Qur'an as a fundamental guide to life underscores the centrality of education in Islamic principles, suggesting that enlightenment and societal progress are inherently linked to educational endeavors. The portrayal of reading as a social revolution signifies a departure from traditional modes of learning towards a culture that values critical thinking and continuous education, thus highlighting the transformative power of knowledge in reshaping societal norms. Moreover, the Qur'an's encouragement of lifelong learning and the concept of self-liberation through knowledge underscore education's role in personal empowerment and societal advancement, facilitating liberation from ignorance and misconceptions. The correlation drawn between freedom and education underscores the pivotal role of education in fostering individual autonomy and societal

progress, emphasizing its transformative potential beyond mere information acquisition. Additionally, the integration of education, responsibility, and the acceptance of mistakes reflects the holistic nature of education in Islam, where individuals acquire knowledge and undergo personal growth, learning from their mistakes and assuming responsibility for their actions. Overall, the data table offers valuable insights into how education in Islam serves as a catalyst for social change, personal empowerment, and the advancement of society, contributing to broader discussions on education and social progress within Islamic contexts.

4. CONCLUSION

This study emphasizes the urgent need for an educational paradigm shift to address modern society's evolving requirements, advocating for education to act as a catalyst for societal change rather than just a vessel for knowledge. It spotlights transformative Islamic education as essential for integrating Islamic principles with contemporary teaching methods to promote societal progress, particularly in the face of complex social challenges. Despite the depth of analysis, the study acknowledges limitations such as its primary focus on the Indonesian context, which may hinder the global applicability of its findings, and potential biases due to data constraints. Future research is encouraged to expand its scope geographically and contextually, exploring the effectiveness of Islamic educational models across different cultures and addressing practical implementation challenges. This approach aims to blend Islamic values with modern educational strategies, fostering a progressive and inclusive system that aligns with current societal needs and advancing transformative education grounded in Islamic principles.

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