



Implementation of Fazlur Rahman and Syed Naquib al-Attas' Educational Concepts in Islamic Full-day Schools

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Abstract

This study aims to analyze the implementation of Fazlur Rahman and Syed Naquib Al-Attas' educational concepts in full-day schools in Indonesia. The institutions studied implement an integrated curriculum that combines formal madrasah education with pesantren-style learning, in order to meet the needs of parents who want their children to receive Islamic education without having to live in a full-day schools. The research focuses on the integration of *muhadatsah*, *muhadharah*, *tahsin-tahfidz*, *imla'*, *nabwu-sharaf*, and *mahfudzoh* programs with the Ministry of Religious Affairs curriculum. The research used qualitative methods with a case study approach, through participatory observation, semi-structured interviews with eight key informants (head of the madrasah, deputy head of curriculum, Islamic Education teachers, tahfidz teachers, and students), and documentation studies. Data analysis was conducted inductively using the Miles and Huberman model, through the stages of reduction, presentation, and conclusion drawing, accompanied by triangulation of sources and methods to ensure the validity of the findings. The results of the study indicate that educational practices in these schools reflect the application of the principles of Quranic knowledge and moral integration according to Fazlur Rahman and the concepts of adab and spirituality according to Syed Naquib Al-Attas, which combine to form a modern Islamic education model that harmoniously integrates rationality, morality, and spirituality into a full-day school system. These findings contribute to the development of a holistic, contextual, and adaptive Islamic education paradigm that meets the needs of modern urban communities.

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INTRODUCTION

Islamic education in the 21st century faces complex challenges due to advances in science, digital technology, and rapid cultural globalization. Islamic educational institutions are now required not only to transmit religious knowledge, but also to shape the character, spirituality, and critical thinking skills of students (Abrar, 2025; Azis et al., 2025; Nasir & Sunardi, 2025). This situation

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calls for innovation so that Islamic education can produce a generation that is both religious and adaptable to the changing times (Hasmiza, 2025; Muktamiroh & Prabowo, 2025). These renewal efforts need to be directed so that Islamic education does not lose its spiritual orientation but develops in line with the demands of modern society.

Pesantren, as the oldest Islamic educational institution in Indonesia, plays a strategic role in shaping the morals and spirituality of the people. However, amid the tide of modernization and digitalization, pesantren need to adapt in order to remain relevant to the needs of the younger generation. Fazlur Rahman in 1982 emphasizes the importance of Islamic intellectual transformation through the reinterpretation of religious values to suit the context of the times (Fauzi & Winarto, 2025; Malik, 2025; Nurcahyati & Haqiqi, 2025). Meanwhile, Syed Naquib Al-Attas (1991) emphasizes Islamic education as a process of *ta'dib*, or the formation of civilized human beings who unite knowledge and morals. Both provide a philosophical foundation for the renewal of Islamic education that balances rationality and spirituality.

In this context, an integrative Islamic education model has emerged that combines the distinctive features of Islamic boarding schools with the formal madrasah system, one example of which is the full-day school concept (Maghfuri, 2020; Tambak, 2022). This system responds to the needs of urban communities who want their children to receive a deep Islamic education without having to live in a boarding school. Full-day schools allow students to undergo intensive Islamic boarding school-style learning at school, while moral supervision can still be carried out by parents at home. This model is an effective alternative in bridging traditional and modern education.

One of the institutions that developed this model is MTs Plus Asy-Syukriyyah Tangerang, which implements an integrated pesantren-based curriculum under the auspices of the Ministry of Religious Affairs. This institution integrates pesantren-specific programs such as *muhadatsah* (Arabic conversation practice), *muhadarah* (rhetoric practice), *tahsin-tahfidz* (Quran recitation and memorization training), *imla'* (Arabic writing practice), *nahwu-sharaf* (Arabic grammar), and *mahfudzoh* (memorization of classical texts) into the madrasah learning system. The goal is to produce students who are knowledgeable, civilized, and competitive, as well as able to balance mastery of general knowledge and a deep understanding of Islamic values (MTs Plus Asy-Syukriyyah, 2024). This institution is a concrete example of innovative efforts to combine the essence of Islamic boarding schools with the effectiveness of formal education.

The urgency of this research stems from the reality that many Islamic educational institutions still face difficulties in integrating traditional values with the demands of modernity. Challenges such as disorientation of educational goals, conventional teaching methods, and imbalances between cognitive and affective aspects are still commonly encountered (Ardat et al., 2022; Mohamad et al., 2025). In this context, MTs Plus Asy-Syukriyyah is interesting to study because it attempts to present a full day school-based Islamic education model that not only focuses on academic results but also instills values of manners, discipline, and spirituality. The curriculum strategy used reflects efforts to implement the principles of rationality in Fazlur Rahman's thinking and adab-based education according to Syed Naquib Al-Attas.

Conceptually, the term pesantren curriculum strategy in this study is defined as a set of policies and learning practices designed to achieve comprehensive Islamic educational goals (Lutfiana, 2021; Mukhlis, 2023). The

methodology of contemporary Islamic studies is understood as a scientific and contextual approach to understanding Islamic teachings, which balances rational thinking and spiritual awareness. With this approach, education emphasizes not only the transfer of knowledge, but also the formation of values and civilized behavior in accordance with Islamic teachings. Therefore, this study focuses on how the implementation of the curriculum strategy at MTs Plus Asy-Syukriyyah illustrates the principles of contemporary Islamic study methodology as taught by Fazlur Rahman and Al-Attas.

The main issues of this study include: i) the extent to which the integration of religious and general education can run harmoniously; ii) how the values of rationality and spirituality are applied in teaching and learning activities; and iii) how this institution maintains a balance between the pesantren tradition and the national curriculum. To answer these questions, this study uses a qualitative approach with a case study design to understand educational practices in a deep and contextual manner.

The methodological approach to contemporary Islamic studies is considered relevant because it provides a conceptual framework for the renewal of Islamic education so that it is not only pragmatic, but also rooted in Islamic epistemology. As emphasized by [Jannah et al., \(2024\)](#); [Salkeri & Usman, \(2025\)](#) Islamic educational philosophy is an important foundation for ensuring that educational innovation continues to have a clear spiritual direction. Thus, integrative educational models such as those developed at MTs Plus Asy-Syukriyyah can inspire other Islamic educational institutions to develop curricula that balance intellectual, emotional, and spiritual dimensions.

This study is novelty compared to previous studies, which generally highlight the integration of Islamic boarding school curriculum in boarding schools. Instead, this study examines the application of this concept in the context of non-boarding madrasah based on full-day schooling, which has not been widely studied. In addition, this study combines two major frameworks of thought: Fazlur Rahman's ideas on the rationalization of Islamic education and Syed Naquib Al-Attas' concepts of *adab* and *ta'dib* as the basis for analyzing curriculum implementation. With this approach, this study is expected to enrich contemporary Islamic education studies, both theoretically and practically, and present an educational model that is relevant to the needs of modern urban communities without losing its Islamic identity ([Ahmad, 2021](#); [Hasanah et al., 2024](#); [Rahimi, 2024](#); [Sahrowi et al., 2025](#); [Zaenuri et al., 2025](#)).

METHODS

This study uses a qualitative approach with a descriptive case study type, as it aims to gain an in-depth understanding of the implementation of the Islamic boarding school curriculum at MTs Plus Asy-Syukriyyah Tangerang as a full-day school model that combines the formal madrasah system and Islamic boarding school traditions ([Aryasutha et al., 2025](#); [Aspiyah, 2024](#); [Asril et al., 2023](#); [Eriyanti et al., 2020](#); [Hadi et al., 2024](#); [Hafidhoh, 2016](#); [Jannah, 2024](#); [Murniyetti et al., 2016](#); [Mutiaramses et al., 2025](#)). This approach was chosen to describe the process of integrating Islamic values, manners, and rationality in learning without the researcher's intervention in the natural conditions of the institution. The research was conducted at MTs Plus Asy-Syukriyyah Tangerang, located at Jl. KH. Hasyim Ashari No. 3, Cipondoh, Tangerang City, Banten, in the odd semester of the 2025/2026 academic year (August-October 2025). The data sources consisted of eight main informants, namely one principal, one deputy principal in charge of curriculum, two Islamic Education teachers, one *tahfidz* teacher, and three students from grades VII,

VIII, and IX who actively participated in *muhadatsah*, *muhadarah*, *tahsin-tahfidz*, *imla'*, *nahwu-shorof*, and *mahfudzoh* activities. Informants were selected using purposive sampling, based on their roles and direct involvement in the implementation of the pesantren's unique curriculum (Eltoukhi et al., 2025; Engkizar et al., 2025; Mutiaramses et al., 2025).

Data was collected through participatory observation, semi-structured interviews, and documentation studies. Observations were conducted during learning activities and Islamic boarding school programs to record the dynamics of teacher-student interactions, learning methods, and curriculum integration. In-depth interviews were conducted to explore informants' views on the implementation and challenges of integrating Islamic values into the full-day school system. Documentary studies were used to examine curriculum documents, activity schedules, and madrasah evaluation records. The instruments used included interview guidelines, observation sheets, and documentation sheets compiled based on indicators of curriculum implementation and the values of manners, rationality, and spirituality.

Data analysis was conducted inductively by following the steps of the Miles and Huberman model, including data reduction, data presentation, and conclusion drawing. All data from observations, interviews, and documents were compared using source and method triangulation techniques to ensure the validity of the findings. The data analysis tool was a thematic categorization matrix that helped researchers group findings based on the dimensions of rationality, spirituality, and manners, so that the research results fully described how contemporary Islamic education principles were applied in the full-day school system at MTs Plus Asy-Syukriyyah Tangerang. Ethical considerations were maintained through obtaining consent from each informant prior to the interview and guaranteeing the confidentiality of the respondents' identities. The researchers also ensured that the data collection process did not interfere with learning activities at the madrasah and respected institutional norms and ethics.

RESULT AND DISCUSSION

Implementation of Fazlur Rahman and Syed Naquib Al-Attas' Educational Concepts at MTs Plus Asy-Syukriyyah

The unique curriculum at MTs Plus Asy-Syukriyyah is designed to balance religious and general education. The goal is to develop students who are intelligent, have good character, and possess spiritual and social competencies. The main programs of the Islamic boarding school can be seen in the following table:

Table 1. Main programs of Islamic boarding schools

Pesantren Program	Core Competency	Alignment with Ministry of Religious Affairs Curriculum
<i>Muhadatsah</i>	Proficiency in active Arabic speaking	Arabic Language (Ministry of Religious Affairs)
<i>Muhadarah</i>	Islamic public speaking skills	Islamic Education and Character Development
<i>Tahsin–Tabfidz</i>	Quality of Quranic recitation and memorization	Quran and Hadith
<i>Imla'</i>	Accuracy in writing Arabic correctly	Arabic Language

<i>Nahwu & Shorof</i>	Understanding of Arabic grammar	Advanced Arabic Language
<i>Mahfudzoh</i>	Moral values and wisdom from classical Islamic texts	Islamic Creed and Ethics

The integration between the pesantren curriculum and the Ministry of Religious Affairs reflects the implementation of holistic and civilized Islamic education, in line with the spirit of contemporary Islamic study methodology.

Methodological Perspectives on Contemporary Islamic Studies

The results of the study show that the implementation of the Islamic boarding school curriculum at MTs Plus Asy-Syukriyyah Tangerang has successfully integrated the values of knowledge (*'ilm*), practice (*'amal*), and morals (*'akhlak*) harmoniously into the full-day school system. This integration reflects the adaptation of the traditional Islamic boarding school model into a flexible form of modern education, in line with the needs of urban communities who want their children to receive pesantren education without having to live in a boarding school.

Philosophically, the development of this curriculum is based on two major schools of thought in contemporary Islamic studies methodology, namely Fazlur Rahman and Syed Naquib Al-Attas. According to Fazlur Rahman, the renewal of Islamic education must start from a rational understanding of religious texts through the double movement method, which is a movement from the historical context of the revelation to the formulation of universal moral values that are applicable to modern life. This principle is reflected at MTs Plus Asy-Syukriyyah through learning activities that are not only oriented towards memorizing texts (*tafhidz*), but also towards reflecting on and applying the values of the Quran in the daily lives of students.

Meanwhile, Syed Naquib Al-Attas emphasized the importance of adab-based education (*ta'dib*), which is the formation of individuals who are knowledgeable and have noble character. This concept is embodied in various religious activities such as *muhadatsah* (conversation in Arabic), *muhadarah* (speech practice), *tabsin-tafhidz imla'*, *nahwu-shorof*, and *mahfudzoh* (memorization of wisdom). These activities not only improve linguistic competence and religious understanding, but also serve as a medium for internalizing moral values, discipline, and Islamic spirituality in the daily lives of students.

Thus, the implementation of the pesantren curriculum at MTs Plus Asy-Syukriyyah demonstrates success in bridging the Islamic boarding school tradition and the modern formal education system, as well as becoming an alternative model for urban Islamic education that maintains the values of scholarship, faith, and civility.

Pesantren Curriculum Implementation Data

Based on observations and interviews with teachers as well as documentation of the pesantren program, it was found that the implementation of the Islamic boarding school curriculum at MTs Asy-Syukriyyah combines cognitive, affective, and psychomotor elements in a balanced manner. The results of observations of the six main programs are shown in table 2 below.

Table 2. Results of the Implementation of the “Pesantren Special Curriculum” Program at MTs Plus Asy-Syukriyyah Tangerang (Full Day School)

No.	Special Pesantren Program	Core Competency	Alignment with Ministry of Religious Affairs Curriculum	Implementation Score (0–100)
1	<i>Muhadatsah</i>	Proficiency in active Arabic speaking	Arabic Language	88
2	<i>Muhadarah</i>	Islamic public speaking skills	Islamic Education and Character Development	86
3	Tahsin– <i>Tabfidz</i>	Quality of Quranic recitation and memorization	Quran and Hadith	92
4	<i>Imla'</i>	Accuracy in writing Arabic correctly	Arabic Language	84
5	<i>Nahwu-Shorof</i>	Understanding of Arabic grammar	Advanced Arabic Language	84
6	<i>Mahfidzoh</i>	Instilling moral values and classical Islamic wisdom	Islamic Creed and Ethics	88
Average				87

The average score of 87 indicates that the implementation of the Islamic boarding school curriculum at MTs Plus Asy-Syukriyyah is in the excellent category. This means that Islamic boarding school activities are not only carried out routinely but are also effective in supporting the achievement of the national curriculum.

The results of the study show that the integration of the pesantren curriculum with the Ministry of Religious Affairs curriculum at MTs Plus Asy-Syukriyyah Tangerang has resulted in a more contextual, meaningful learning process that is oriented towards the formation of Islamic character. This integration enables a balance between cognitive, affective, and spiritual aspects, in line with the madrasah's vision of shaping students who are knowledgeable, moral, and useful in social life.

Teachers play an important role as facilitators in developing Islamic boarding school activities that not only emphasize memorization of religious texts, but also understanding Islamic values in the context of modern life. For example, *muhadatsah* activities are held every morning using a thematic-contextual approach with topics such as social ethics, responsibility, and leadership. This practice reflects Fazlur Rahman's principle of double movement, which is to move understanding from the text of the Quran into a moral and social context that is relevant to the lives of today's students.

Meanwhile, *mahfidzoh* and *tahsin-tabfidz* activities illustrate Syed Naquib Al-

Attas' idea of *adab*-based education (*ta'dib*), which is the formation of knowledgeable and noble-minded individuals. In these activities, students not only memorize verses or wisdom, but also understand the moral and spiritual values behind them, so that the learning process becomes a means of internalizing Islamic values in their daily behavior.

Thus, the implementation of the Islamic boarding school curriculum at MTs Plus Asy-Syukriyyah can be categorized as integrative education that combines the dimensions of rationality, spirituality, and ethics. This model is a form of innovation in the pesantren curriculum within the full-day school system, which is able to meet the needs of urban communities, especially parents who want their children to receive an Islamic boarding school education without having to send them to live in a dormitory.

Based on the research findings, the implementation of a pesantren specific curriculum strategy in one full-day school reflects a synthesis of modern rationality and classical spirituality. This synergy is reflected in the curriculum structure, learning methods, and academic culture of the madrasah, which combines knowledge, charity, and morals. These findings reinforce the results of Kamaliyah et al., (2025); Sahrowi et al., (2025) study, which shows that the integration of the Islamic boarding school and school curricula can create a balance between cognition and spirituality. However, this study provides a new dimension through the context of a non-boarding system. Fazlur Rahman's approach through the concept of double movement provides a methodological framework for understanding Islamic values dynamically and contextually. This principle encourages teachers and students not to stop at memorizing texts, but to be able to interpret the moral meaning of the Quran in accordance with the challenges of modern life.

Meanwhile, Syed Naquib Al-Attas's thinking on *ta'dib* provides an ethical and spiritual foundation that emphasizes that the main goal of education is the formation of civilized individuals (*insan kamil*). This approach is evident in Islamic boarding school activities such as *mahfudzoh*, *muhadatsah*, and *tahfidz*, which are aimed not only at mastering knowledge but also at building Islamic character.

Thus, the results of this study indicate that the application of contemporary Islamic study methodologies can strengthen the function of the Islamic boarding school curriculum as a model of integrative Islamic education. This system not only preserves the traditional values of the pesantren, but also adapts them to the needs and challenges of the 21st century, especially for urban communities who want a pesantren education model without the requirement of boarding (Efendi, 2020; Fathonah, 2018; Fauzi & Winarto, 2025; Hamsah & Nurcamidah, 2019; Nurcahyati & Haqiqi, 2025).

CONCLUSION

This study shows that the application of Fazlur Rahman and Syed Naquib Al-Attas' educational concepts in the full-day school system at MTs Plus Asy-Syukriyyah Tangerang has produced an integrative model that harmonizes scientific rationality, religious spirituality, and the formation of students' manners. The implementation of this values-based curriculum has not only successfully adapted the pesantren tradition to a modern educational format, but has also brought about methodological innovations in the practice of contextual and humanistic Islamic learning. These findings enrich the study of contemporary Islamic education by offering a new paradigm for curriculum development based on manners and rationality, which is relevant for urban educational institutions in this era of modern social and cultural

transformation.

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