# Patterns of relationships between learners and educators in the perspective of contemporary Islamic philosophy

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**Abstract:** This article examines the pattern of relations between learners and educators in the context of contemporary Islamic education philosophy. By highlighting the thoughts of prominent figures such as Seyyed Hossein Nasr, Fazlur Rahman, Syed Muhammad Naquib al-Attas, Ismail Raji al-Faruqi, and Taha Jabir al-Alwani, this article discusses the concept of relationship patterns such as adab, critical dialogue, holistic education, integration of knowledge, and ijtihad. This research aims to explain the ideal relationship pattern between learners and educators in contemporary Islamic education through a relationship pattern that is mutually respectful and dialogical, focusing on character building, spirituality, and learners' critical thinking. This research method uses descriptive qualitative research using the library research method, data sources taken from books, website articles, and the Qur'an, then analyzed to conclude. The results show that contemporary muslim intellectuals such as Seyyed Hossein Nasr, Fazlur Rahman, Syed Muhammad Naquib al-Attas, Ismail Raji al-Faruqi, and Taha Jabir al-Alwani affirm that the pattern of relations between learners and educators must be based on substantial respect for the epistemology and authority of educators while facilitating the independent and critical development of learners in the pedagogical process. This aims to form learners with intellectual capabilities, moral integrity, and spirituality.

**Keywords:** Educators, contemporary education, Islamic philosophy, learners

**Abstrak:** Artikel ini mengkaji pola hubungan antara peserta didik dan pendidik dalam konteks filsafat pendidikan Islam kontemporer. Dengan menonjolkan pemikiran tokoh-tokoh terkemuka seperti Seyyed Hossein Nasr, Fazlur Rahman, Syed Muhammad Naquib al-Attas, Ismail Raji al-Faruqi, dan Taha Jabir al-Alwani, artikel ini membahas konsep pola hubungan seperti adab, dialog kritis, pendidikan holistik, integrasi ilmu, dan ijtihad. Penelitian ini bertujuan untuk menjelaskan pola hubungan ideal antara peserta didik dan pendidik dalam pendidikan Islam kontemporer melalui pola hubungan yang saling menghormati dan dialogis, dengan fokus pada pembentukan karakter, spiritualitas, dan berpikir kritis peserta didik. Metode penelitian ini menggunakan penelitian kualitatif deskriptif dengan menggunakan metode *library research*, sumber data diambil dari buku-buku, artikel website, dan Al-Qur'an, kemudian dianalisis untuk menyimpulkan. Hasil penelitian menunjukkan bahwa intelektual muslim kontemporer seperti Seyyed Hossein Nasr, Fazlur Rahman, Syed Muhammad Naquib al-Attas, Ismail Raji al-Faruqi, dan Taha Jabir al-Alwani menegaskan bahwa pola hubungan antara peserta didik dan pendidik harus didasarkan pada rasa hormat yang mendalam terhadap epistemologi dan otoritas pendidik sambil memfasilitasi pengembangan peserta didik yang mandiri dan kritis dalam proses pedagogis. Hal ini bertujuan untuk membentuk peserta didik yang memiliki kemampuan intelektual, integritas moral, dan spiritualitas.

**Kata kunci:** Pendidik, pendidikan kontemporer, filsafat Islam, pembelajar

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## INTRODUCTION

The Islamic perspective on the education system includes a comprehensive dimension, not solely focused on transferring knowledge, but also emphasises learners' moral and spiritual development. In Aristotle's philosophical view, the education system is an integral derivation of the political realm, which is the responsibility of state authorities, so state institutions have a fundamental obligation to provide adequate educational

facilities for the community. The philosophy of education results from thinking and contemplation in depth about its roots in education (Atsani & Hadisaputra, 2024; Cahyani & Damayanti, 2022). The philosophical foundation of education is a set of philosophies used as a starting point in education (Arsyad and Sauri, 2024). The philosophical foundation of education is a system of ideas about education deduced or elaborated from a system of general philosophical ideas advocated by a particular school of philosophy. There is an implication relationship between the ideas in the branches of general philosophy and the ideas of education. The philosophical foundation of education does not contain concepts about education as they are, but it includes concepts of education that should be or are aspired to be.

According to Gustiara et al. (2024), education in Islamic philosophy is an essential means of channelling knowledge and shaping student character. This concept stems from the understanding that knowledge is not just information but also a light that illuminates the path of life. In this context, education serves to develop the potential of individuals, guide them in the search for truth, and teach moral values through Islamic teachings. The education theory in Islamic philosophy covers various aspects, such as the integration between science and faith, the importance of morals in the learning process, and the broader goal of education, which is to create a civilised and prosperous society. The philosophy of Islamic education does not separate between religious and worldly sciences (Gustiara et al., 2024). Instead, both are considered part of a unity of knowledge from God. Muslim philosophers such as Ibn Sina and Ibn Rushd tried to harmonise rational science with revelation in Islam. They believed that there was no contradiction. Overall, education in Islamic philosophy is focused on mastering science, character building, and a closer relationship with God (Safitri et al., 2022). The pattern of relations between learners and educators becomes the leading centre in achieving these educational goals because the constructive relationship between the two has a direct impact on the effectiveness of the teaching and learning process.

It is the philosopher's opinion that education should simultaneously accommodate the interests of the state and the individual. However, in practice, this is often a significant challenge. In many education systems, the focus is often more on meeting the needs of the state, such as creating a skilled workforce that can drive economic growth (Kardina & Magriasti, 2023). However, the moral and technical development of individuals and the achievement of eudaimonia should not be neglected. A balanced education will allow individuals to explore their potential in various academic, moral, or social aspects. The active involvement of educators in creating respectful relationships and guiding learners is a key factor .

In this context, it is essential to strengthen collaboration between learners and educators and encourage active participation in the learning process (Kasih et al., 2021; Pambudi et al., 2022). Overall, a balanced education that encompasses the development of the individual and the interests of the state will create a more advanced and equitable society, with individuals who can contribute fully, technically, morally and in terms of achieving true happiness. An education system based on Islamic values has a multidimensional orientation that focuses on developing intellectual capacity and is oriented towards forming entities with transcendental awareness, qualified moral integrity, and interpersonal competence in line with Sharia principles (Taufik, 2020).

Sulistiani and Nugraheni (2023) says that as teachers, we must also have the ability, knowledge, and skills to perform various roles in optimising students' learning potential. In the context of these pedagogical interactions, educators must have a comprehensive understanding of students' psychological characteristics and individual potential and provide appropriate educational interventions to optimise their development according to their respective aptitudes and preferences. According to Busthomi and Wahyuni (2024), educators must be able to integrate religious values with the relevant curriculum so that students not only gain helpful knowledge for worldly life but also have a solid foundation in facing the challenges of ukhrawi life. Education in Indonesia increasingly realises the importance of incorporating religious values into the curriculum to meet students' needs and create a whole character. Learners are also expected to have an open attitude, respect, and obedience to educators, a manifestation of Islamic morals prioritising politeness and humility. Thus, a harmonious and constructive pattern of relations between educators and students will create a productive educational atmosphere, which allows the achievement of the goals of Islamic education holistically (Kurniawan, 2020).

This will produce individuals who are superior in knowledge and have high morality, noble character, and the ability to contribute positively to society and religion. There is a connection in the hadith narrated by Abu Hurairah RA, saying that:

> "Every child is born in a state of fitrah, it is his parents who make him a Jew, Christian, or Majusi" H.R Muslim No. 4087 (Hemawati et al., 2022).

The explanation of the Hadith above about every child being born in a state of fitrah strongly relates to the pattern of relations between learners and educators in Islamic education. In the educational process, educators must act as facilitators who educate with love, patience, and respect for the natural fitrah of each child. Educators create an environment that allows children to learn according to their styles and needs, not just directing or providing information (Bu'ulolo & Zebua, 2024). Love is the primary basis of the relationship between educators and children because children will feel valued and safe to explore. Respecting children's natural fitrah means recognising and appreciating each individual's potential and unique tendencies, allowing them to develop according to their interests and talents (Khotimah & Fauzi, 2021). With this approach, educators teach knowledge and shape children's character and emotional well-being holistically. This creates a harmonious relationship between educators and learners, aiming to achieve a balanced, holistic development of knowledge, faith, and morals (Utomo & Rizqa, 2024).

In contemporary Islamic education, the relationship between educators and students is not only instructional but also a relationship that is loving, respectful, and oriented towards holistic self-cultivation (Ningsih, 2015). According to Hendra and Saputri (2020) communication between teachers and students in the learning process can form a good and effective relationship. According to Al-Ghazalii, children need education because children are unique human beings with the potential and tendency of fitrah towards good and evil. Therefore, good education can help children achieve the potential of fitrah by instilling noble moral values such as honesty, patience, sincerity, and compassion. This will help children direct themselves to the path of goodness and away from evil (Achmad, 2024).

In contemporary Islamic education, the relationship between educators and students must be harmonious, loving, and respectful (Hasanah & Meutia, 2017). The goal is to achieve

holistic development that includes knowledge, faith, and morals (Syahid, 2024). Islamic education not only focuses on instructional aspects but also overall character development. This methodology will produce a generation with superior intellectual capabilities, spiritual maturity, social competence, and resilience to face the complexities of the contemporary era while maintaining its fundamental identity as a muslim community.

## METHODS

This research explores and analyses the pattern of relations between learners and educators from the perspective of contemporary Islamic philosophy. This research uses a qualitative approach with a literature study method to achieve this goal. Zakariah et al. (2020) state that literature research, apart from looking for secondary data sources that will support research, is also needed to find out where the knowledge related to research has developed, to what extent some conclusions and generalisations have been made so that the necessary situation is obtained. Library research performs data acquisition techniques through exploration and conceptual interpretation of various literature relevant to the object of research (Sugiyono, 2019). The data collection process is executed through a comprehensive analysis of multiple sources of scientific literature, including textual references, academic journal articles, and previous empirical studies.

This research discusses the relationship pattern between learners and educators from the perspective of contemporary Islamic philosophy. This research is attamental and in-depth to produce relevant conclusions. This research is included in qualitative research, with data collection through literature analysis from various research articles and books. The object of this research is the pattern of relations between students and educators from the perspective of contemporary Islamic philosophy. This research aims to obtain the facts that occur, especially in the pattern of relations between learners and educators, from the standpoint of Contemporary Islamic Philosophy.

## RESULTS AND DISCUSSION

Table 1. Research articles

| Sub Theme | Author | Concept |
|---|---|---|
| Concept of teacher as *murabbi* | Lase and Halawa (2022), Zahrah and Ladamay (2023), Ramadhani et al. (2024), Siregar et al. (2024) | Contemporary Islamic education philosophy still maintains the concept of the teacher as a *murabba*; educators must animate the properties of Rabbaniyah when dealing with students. In the learning process, the teacher, as *murabbi*, can be applied through various approaches and strategies. The importance of the relationship between teachers and learners' parents is also a key factor in creating a synergistic educational environment that |

| | | supports holistic child development. |
|---|---|---|
| The Relationship between educators and learners in Islamic education philosophy | Sukring (2013), SB and Baidlawie (2018) | The relationship between learners and educators has a deep spiritual element. In the works of figures such as Al-Ghazali and Ibn Khaldun, the educator is seen as one who is responsible not only for the intellectual development of learners but also for their moral and spiritual development. A teacher teaches the value of honesty through example and discussion, and the teacher acts as a mentor who guides students not only in their academic aspect but also in character development and morals. |
| Patterns of relationship according to Fazlur Rahman: Critical dialogue and emancipation | Nasaiy (2017), Rahman (2020), Winarti (2023) | In his works, he discusses the importance of critical dialogue in understanding and developing Islamic teachings amid changing times. Intellectual Fazlur Rahman offers a more vital and rational approach to Islami education. Hen criticised dogmatic teaching methods and emphasised the importance of crucial dialogue between educators and learners. By providing a fair and equal education for all, society can create a better gender balance and reduce the inequities that are often entrenched in social structures. |
| Patterns of relationship according to Seyyed Hossein Nasr: Holistic education and adab | Abduh and Kerwanto (2023), Suhari (2023) | One of the main concepts he highlights in education is ethics or manners, which play a vital role in shaping students' character and personality. According to Nas, ideal education moulds the individual intellectually, morally, and |

| | | spiritually and teaches the values of manners to direct the wise use of knowledge. |
|---|---|---|
| Naquib al-Attas' pattern of relationship: Adab education as the main foundation | Sahiba (2022), Al-Attas (1980), Sahroni et al. (2024), Yanti and Hayani (2023) | Naquib al-Attas, in the conceptualisation of Islamic education, implements the term ta'dib. The word ta'dib is a derivation (masdar) from the root word "dabba, yaddibu to ta'dib" in Arabic linguistics, which means the implementation of adab or the educational process. Naquib al-Attas underlines that the education system, from an Islamic perspective, is a transformative adab formation process that integrates the internalisation and actualisation of ethical and transcendental values. |
| Patterns of relationship according to Ismail Raji al-Faruqi: Integration of science and collaborative education | Pratiwi et al. (2023), Al-Faruqi (1982), Aini (2020), Akhmad et al. (2024), Afriadi et al. (2024) | Ismail Raji al-Faruqi, a prominent muslim intellectual, advocates the significance of epistemological integration in the Islamic education system. In his opus magnum "Tawhid its implication of knowledge and life," he emphasised the need for integration between religious and modern sciences in Islamic education. He argues that educators and learners must work together in the pursuit of comprehensive knowledge without any dichotomy between the sacred and the secular. |
| Patterns of relationship according to Taha Jabir al-Alwani: Ijtihad and empowerment of learners | Al-Alwani (2005), Irawati et al. (2022), Tantowi (2022), Dahirin and Rusmin (2024), Abshor and Khotimah (2020), Amin (2021), Ridwan and Maryati (2024) | Taha Jabir al-Alwani says, "To liberate the muslim mind, the Ummah needs ijtihad in every aspect of its life. To play its preordained role, it must undertake a new reading of the Qur'an and Sunnah, study its past, analyse its present and, |

| | | using these, ensure its future". Taha Jabir al-Alwani's emphasis on ijtihad in Islamic education creates a static, dynamic, and relevant educational system for the changing times. By integrating Islamic values into the educational process, Taha Jabir al-Alwani believes that the education system will optimise intellectual capacity and strengthen learners' moral and spiritual dimensions. |
|---|---|---|
| Challenges and solutions for contemporary Islamic education relationships | Amini (2023), Sunarso (2020), Tanyid (2014), Inayah et al. (2024), Sudiyono (2023), Johan et al. (2024), Irawan et al. (2022), Sari et al. (2021), Bahri et al. (2024) | Problematics of Islamic education in the contemporary Er: Muzayyin Arifin's work delineates the multiplicity of challenges to the Islamic education system that require urgent reformulation and reconstruction. Axiological crisis in human personality can be conceptualised as a psychological condition when individuals experience internal confrontation between multiple value systems or contradictory ethical principles. This crisis of Idealism describes a change in priorities among students, who emphasise materialistic achievement over the development of intellectual knowledge and values—the challenges and needs in contemporary Islamic education with the pattern of Islamic education relations. |

## Concept of teacher as *murabbi*

Contemporary Islamic education philosophy still maintains the concept of the teacher as a *murabba*; educators must animate the qualities of Rabbaniyah in dealing with students. In the learning process, teachers such as *murabbi* can apply various approaches and

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strategies (Lase & Halawa, 2022). Several examples of teachers such as *murabbi* in Islamic education (Zahrah & Ladamay, 2023): a) Teachers teach the value of honesty and responsibility through examples of daily behaviour and provide positive reinforcement when students show these attitudes. Here, the teacher, *murabbi*, focuses on developing the morals and character of students. b) Teachers take a personal approach by recognising the potential and needs of each learner. This way, they can provide appropriate guidance. c) Teachers demonstrate the attitudes and behaviours expected of students. For example, teachers can inspire students to imitate these positive behaviours by showing diligence in learning and respect for others. d) Teachers like *murabbi* also play a role in establishing communication with parents. Teachers can create synergy in educating children by involving parents in the learning process.

The teacher, as *murabba,* functions as a role model who animates the qualities of Rabbaniyah, creating an educational process that emphasises not only intellectual intelligence, morals, and social responsibility (Ramadhani et al., 2024). The importance of the relationship between teachers and parents of students is also a key factor in creating an educational environment that is synergistic and supports holistic child development (Siregar et al., 2024). Thus, teachers such as *murabbi* teach, direct, guide, and educate learners to become individuals with good character, responsibility, and a sense of caring for others.

**The relationship between educators and learners in Islamic education philosophy**

According to traditional Islamic views, the relationship between learners and educators has a deep spiritual element (Sukring, 2013). In the works of figures such as Al-Ghazaliand Ibn Khaldun, educators are seen as people responsible for learners' intellectual development and their moral and spiritual growth. SB and Baidlawie (2018) says educators act as *murabbi* who educate students' hearts, souls, and morals. There are several examples of relationships in Islamic education:

1. A teacher teaches the value of honesty through example and discussion. The teacher acts as a mentor who guides students in their academic aspects, character development, and morals.
2. Teaching the principle of zakat through fundraising for people in need in the surrounding environment, where the teacher relates the subject matter to the context of students' daily lives so that students can understand and practice the application of Islamic teachings in real life.
3. The teacher listens to learners' opinions and allows space for questions. The teacher encourages learners to be active in the discussion, which can strengthen learners' confidence and critical thinking.
4. Teachers teach the importance of congregational prayer and mutual respect, helping students understand their social responsibilities. Educators are required to instil religious values in every aspect of education.
5. By organising extracurricular activities that involve collaboration among students in social activities.

In the traditional view of Islam, the relationship between learners and educators is more than just a transfer of knowledge. The relationship established in Islamic education

creates a generation that is not only intellectually intelligent but also strong in morals and has a high social awareness.

## Patterns of relationship according to Fazlur Rahman: Critical dialogue and emancipation

Fazlur Rahman is a muslim intellectual who is very influential in modern Islamic thought. In his works, he discusses the importance of critical dialogue in understanding and developing Islamic teachings amid changing times . This analysis will explore Rahman's thoughts on critical dialogue and emancipation and their relevance in modern education and society.

Intellectual Fazlur Rahman offered a more critical and rational approach to Islamic education. He criticised dogmatic teaching methods and emphasised the importance of crucial dialogue between educators and learners (Nasaiy, 2017). Critical dialogue means opening up space to ask, question, and review various aspects of Islamic teachings carefully and constructively rather than simply accepting old interpretations outright. Thus, critical dialogue allows muslims to continue to develop and adapt without losing their identity. According to Fazlur Rahman, Emancipation is more than just individual freedom; it includes collective liberty from all forms of oppression (Al Kahar, 2021).

Education should teach learners to understand and internalise these values so that they have knowledge and a deep social awareness of the importance of creating a just society. Emancipation is also closely related to women's empowerment, a significant concern in Fazlur Rahman's thought. Providing fair and equal education can create a better gender balance and reduce the injustices often entrenched in social structures (Winarti, 2023). Overall, Fazlur Rahman's thought carries a paradigm of Islamic education that is more inclusive and progressive. Thus, according to Fazlur Rahman, education in Islam is a tool for empowerment, social transformation, and achieving universal justice.

## Patterns of relationship according to Seyyed Hossein Nasr: Holistic education and adab

A highly influential contemporary muslim intellectual, Abduh often emphasised the importance of holistic education that integrates intellectual, spiritual, moral, and social dimensions. One of the main concepts he highlighted in education is adab ethics or manners, which plays a vital role in shaping the character and personality of learners (Abduh & Kerwanto, 2023). Seyyed Hossein Nasr considers education not just a process of transferring knowledge and skills but also the formation of the individual as a whole, which includes spiritual and moral aspects which can lead to inner peace, wisdom, and social harmony (Suhari, 2023). According to Seyyed Hossein Nasr, the ideal education shapes the individual in terms of intellectual, moral, and spiritual and teaches the values of adab to direct the use of knowledge wisely (Amin, 2021).

So, the results of Seyyed Hossein Nasr's thinking about Islamic education lead to holistic education, emphasising the importance of integrating the intellectual, spiritual, moral, and social dimensions of forming a complete individual. Seyyed Hossein Nasr rejects the narrow view that only sees education as a mere transfer of knowledge or skills. Instead, education is a character and personality-building process that includes these aspects. The concept of "adab" that he highlights is key in Islamic education, where ethics and manners

play an essential role in shaping individuals who are not only intellectually intelligent but also wise, ethical, and able to live harmoniously in society. This holistic approach to education provides an understanding that proper education prepares individuals to face worldly challenges and live in harmony with the spiritual and moral dimensions, ultimately bringing true peace and happiness.

**Naquib al-Attas' pattern of relationship: Adab education as the main foundation**

Naquib al-Attas conceptualises Islamic education using ta'dib (Ahmad, 2021). In Arabic linguistics, the word ta'dib is a derivation (masdar) from the root word "dabba, yaddibu to ta'dib," which means the implementation of adab or the process of education (Al-Attas, 1980). Pedagogical interaction between learners and educators must manifest substantial respect, where educators act as exemplars who demonstrate the concrete implementation of Islamic values in the reality of life (Achmad, 2024).

As Naquib al-Attas stated, adab education teaches us to integrate knowledge with morality (Yanti & Hayani, 2023). This is important because science is not balanced with adab and can be misused for harmful purposes for oneself and society. In many cases, we see how advances in science and technology can create new problems for humanity, such as environmental damage or social inequality, if not used wisely. Adab education teaches knowledge for a greater purpose: to achieve common welfare and get closer to God.

Naquib al-Attas also emphasises that the relationship between learners and educators should be based on substantial respect. This respect enhances the effectiveness of education and contributes to both parties' moral and social development. A respectful relationship creates a safe space for learners to develop to their full potential, encouraging them to strive to be good role models. Therefore, according to Naquib al-Attas, ideal Islamic education not only forms intelligent and civilised individuals but also enables them to utilise their knowledge for purposes that are beneficial to humanity and by Islamic principles.

**Patterns of relationship according to Ismail Raji al-Faruqi: Integration of science and collaborative education**

Ismail Raji al-Faruqi, a prominent muslim intellectual, advocates the significance of epistemological integration in the Islamic education system (Pratiwi et al., 2023). Ismail Raji al-Faruqi argues that the construction of knowledge from an Islamic perspective should not be fragmented or isolated in discrete domains but be perceived as an integrated and interconnected entity. This paradigm incorporates collaborative learning, where interrelationships between multiple scientific disciplines and interactions between educators and learners occur harmoniously.

In this elaboration, Ismail Raji al-Faruqi's thoughts on epistemological unification and collaborative education will be explored, along with their relevance in contemporary education. In his opus magnum, "*Tawhid its implication of knowledge and life*" (Al-Faruqi, 1982). Ismail Raji al-Faruqi postulates that the principle of tawhid must inspire all derivations of scientific thought and existential dimensions as a fundamental substance in Islamic doctrine. He emphasised the need to integrate religious and modern sciences in Islamic education. This relationship is collaborative, where educators convey knowledge and encourage students to explore and contextualise this knowledge in real life (Aini, 2020). This collaborative approach to education is highly relevant to the needs of contemporary

education, where the world is increasingly connected and complex. Cooperative education allows educators and learners to collaborate on projects and studies across disciplines (Akhmad et al., 2024). Collaborative education also encourages the development of teamwork, critical thinking, and respect for others' points of view skills that are indispensable in an increasingly globalised and connected world (Afriadi et al., 2024).

The results of Ismail Raji al-Faruqi's thinking regarding epistemological integration in the Islamic education system lead to the importance of seeing science as an integrated entity without any dichotomy between religious and secular sciences. According to Ismail Raji al-Faruqi, this approach is relevant to creating a more balanced and complementary education system between the scientific and spiritual dimensions.

Ismail Raji al-Faruqi's thought provides an in-depth view of the importance of a holistic and integrated education system, including intellectual knowledge and moral, social, and spiritual dimensions. Education emphasising the integration of religious and secular sciences and collaboration between various disciplines will produce individuals ready to face global challenges with wisdom, creativity and positive contributions to society. This approach offers a solution to create an education system that is more relevant, dynamic, and able to answer the challenges of the times.

## Patterns of relationship according to Taha Jabir al-Alwani: Ijtihad and empowerment of learners

In his book, Taha Jabir al-Alwani says, "*To liberate the muslim mind, the ummah needs ijtihad in every aspect of its life. To play its preordained role, it must undertake a new reading of the Qur'an and Sunnah, study its past, analyse its present and, by means of these, ensure its future*" (Al-Alwani, 2005). Taha Jabir al-Alwani emphasises the importance of ijtihad, or independent interpretation, in Islamic education (Irawati et al., 2022). According to him, the relationship between learners and educators should be empowering, where educators provide space for learners to innovate and take responsibility for their learning process.

Taha Jabir al-Alwani's emphasis on ijtihad in Islamic education leads to the creating of an educational system that is not only static but also dynamic and relevant to changing times. Ijtihad in Islamic education allows the emergence of critical, independent and innovative thinking, urgently needed to answer the challenges facing muslims in the contemporary world (Tantowi, 2022). By integrating Islamic values in intellectual reasoning, education transforms into an instrument that optimises intellectual capacity and moral and spiritual dimensions. It equips individuals with the competencies to face the dynamics of the contemporary era in a relevant and innovative manner (Dahirin & Rusmin, 2024). Taha Jabir al-Alwani emphasises the importance of ijtihad, or independent interpretation, which enables the emergence of critical and innovative thinking in the face of contemporary challenges (Abshor & Khotimah, 2020). By integrating Islamic values into the educational process, Taha Jabir al-Alwani believed the education system would optimise intellectual capacity and strengthen learners' moral and spiritual dimensions (Amin, 2021).

In a changing world, ijtihad is the key to keeping Islamic education relevant and positively contributing to various social, political, and technological challenges (Ridwan & Maryati, 2024). He views education as a transformation tool capable of producing individuals who are not only academically intelligent but also critical, independent, and oriented towards achieving social and spiritual good (Pare & Sihotang, 2023). This

approach, which integrates ijtihad in education, is essential to ensure that Islamic education remains relevant and able to adapt to the needs of the contemporary world without losing the fundamental essence of Islamic teachings.

**Challenges and solutions for contemporary Islamic education relationships**

Problematics of Islamic education in the contemporary Era Muzayyin Arifin, in his work, delineates the multiplicity of challenges to the Islamic education system that require urgent reformulation and reconstruction as follows (Amini, 2023):

Value Crisis

Axiological crisis in the dimension of human personality can be conceptualised as a psychological condition when individuals experience internal confrontation between multiple value systems or contradictory ethical principles (Sunarso, 2020). Empirically, it can be observed through media reports about social phenomena in this country, which indicate moral degradation among students, where fundamental values such as etiquette, integrity, tolerance, accountability, benevolence, and equity have declined (Faiz, 2024). This Value Crisis indicates that fundamental values such as ethics, integrity, tolerance, and virtue erode, reflecting the psychological condition of individuals who experience conflict between conflicting value systems. This requires education to emphasise restoring and strengthening deep moral values so learners can rediscover a clear moral orientation.

Crisis of concept on the view of the meaning of a good life

Manifestations of hedonistic lifestyles have been extensively indicated in various social dimensions. Contemporary patterns of existence show significant deviations from supposedly conventional norms. Communities of learners demonstrate a preference for eccentric and distinctive self-expression, which tends to attract public attention (Tanyid, 2014). The Good View of Life crisis is reflected in the hedonistic lifestyle that is increasingly dominant in society, especially in education (Inayah et al., 2024). Therefore, Islamic education should focus more on forming a view of life that balances worldly and ukhrawi achievements and introducing the concept of a more meaningful life based on Islamic teachings.

Credibility gap crisis

The population in this country indicates a tendency to give excessive appreciation and reverence to non-authoritative entities. Authoritative figures such as ulama, ustadz, academics, educators, religious figures, and even parental figures have experienced significant degradation in their perspective (Inayah et al., 2024). This phenomenon is manifested in cases where parents have to confront the legal apparatus for giving educative reprimands to the non-ethical behaviour of their biological children, which are then reported based on human rights violations. This is also reflected in the declining role of parents in educating their children, which shows the erosion of the values of authority and respect for figures who should be role models (Priyanto & Muslim, 2021).

Crisis of idealism

The most worrying period now is when students are more concerned with materialistic elements than knowledge (Inayah et al., 2024). This Idealism Crisis describes

a change in priorities among students, emphasising materialistic achievement over the development of knowledge and intellectual values (Sudiyono, 2023). This phenomenon indicates an alarming value shift in the world of education, where students are more concerned with material benefits than intellectual values, which should be the main focus of Islamic teaching. Therefore, Islamic education should be able to change this mindset by emphasising the importance of knowledge as a means to achieve higher life goals, both worldly and ukhrawi.

Challenges and needs in contemporary Islamic education with the pattern of Islamic education relations can be seen from several aspects that focus on the dynamics of the relationship between educators, learners, and society in the modern context (Johan et al., 2024). In contemporary Islamic education, various issues affect the pattern of these relationships, and each of these issues is closely related to the basic principles of Islamic education, which prioritises the formation of individuals as a whole in terms of intellectual, moral, spiritual, and social among others:

*Relationships between educators and learners with empowerment and collaboration*

Contemporary Islamic education emphasises the importance of relationships between educators and learners that are more empowering and collaborative (Irawan et al., 2022). In the relationship pattern of contemporary Islamic education, educators are tasked to transfer knowledge theoretically and guide learners in building their moral and spiritual character, which is the core of Islamic education (Afriadi et al., 2024). The concept of ijtihad, emphasised by Taha Jabir al-Alwani, reflects the importance of giving learners autonomy to understand and interpret knowledge in a context relevant to their social lives (Abshor & Khotimah, 2020). It also shows the importance of collaboration between educators and learners, where educators provide knowledge and function as facilitators in learners' intellectual and moral transformation.

*Integrating science and morality to overcome the crisis of values and crisis of outlook*

Contemporary Islamic education must face various value crises and crises of a good outlook on life, often found in modern society (Inayah et al., 2024). The value crisis in Islamic education can be overcome by integrating moral education and knowledge education, as Al-Attas proposed in the ta'dib concept, which emphasises the formation of adab or morals in education (Romadan, 2024). The crisis of a hedonistic outlook on life can be countered by strengthening Islamic education, which emphasises integrating knowledge with spiritual and moral dimensions.

*Islamic education relevant to contemporary challenges with the use of ijtihad and interdisciplinary*

A critical aspect of contemporary Islamic education is the importance of ijtihad in addressing contemporary issues (Supriatna, 2023). Ijtihad, in the context of education, means facilitating the emergence of independent and critical thinking and providing space for learners to think and act beyond traditional boundaries that may be limited (Ritonga & Salminawati, 2022). This leads to the development of collaborative education, where learners and educators work together to find solutions to complex global problems.

Interdisciplinary collaboration is an essential aspect of contemporary Islamic education. Ismail Raji al-Faruqi proposed that education should unite religious science with

modern science. This reflects the need to combine various disciplines in contemporary Islamic education and foster a good relationship between science and morality. A flexible curriculum that is responsive to social needs is essential to create an education that can meet the challenges of the future. This ensures that learners can understand and deal with contemporary issues more thoroughly and applicatively, with academic knowledge and a strong moral understanding.

*Meaning improving educators' qualifications and professionalism solution to credibility crisis*

Healthy relations in contemporary Islamic education also depend on the quality of educators (Bahri et al., 2024). The credibility crisis faced by educators and authoritative figures in society can be addressed by paying attention to the recruitment and training of educators. Contemporary Islamic education should focus on the professional development of educators through improved qualifications, continuous training, and the application of high professional standards (Sahiba, 2022). Educators are expected to have adequate academic expertise, a deep understanding of Islamic values, and the ability to transfer these values to learners in ways relevant to the times' challenges.

## CONCLUSIONS

Based on this elaboration, the interrelation between learners and educators in contemporary Islamic education epistemology is a multidimensional and dynamic interconnection incorporating fundamental dimensions, including ethics, spirituality, critical power, and collaboration. Contemporary muslim intellectuals such as Seyyed Hossein Nasr, Fazlur Rahman, Syed Muhammad Naquib al-Attas, Ismail Raji al-Faruqi, and Taha Jabir al-Alwani affirm that such interrelationships should be based on substantial respect for the epistemology and authority of educators while facilitating the independent and critical development of learners in the pedagogical process. The multiplicity of challenges in the contemporary Islamic education system, such as the individual axiological crisis, the crisis of conceptualising an ideal existential paradigm, the crisis of credibility, and the crisis of idealism, can be resolved through various strategic solutions by implementing educational reforms and reorienting the Islamic education system with character. Thus, the Islamic education system can actualise its fundamental function of forming learners with intellectual capabilities, moral integrity, and spirituality qualified to face modernity's complexity.

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