

## The Significance of *Turāth* Discourse in Indonesian Islamic Education in the Contemporary Era

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### Abstract

This article describes the discourse of *turāth* in the Islamic world and its significance in Indonesian Islamic education in the contemporary era. The research method used in this article is qualitative content analysis by critically reviewing primary and secondary literature data. Conclusions of the results show that the discourse of *turāth* in the Islamic world has given rise to polarizations in Islamic thought movements, including issues of violence in the name of religion, due to differences in responses to *turāth* and modernity. In Indonesia, discussions of the discourse of *turāth* have given birth to a new strand of Islamic thought called "Islamic Post-Traditionalism". In the context of Indonesian Islamic education in the contemporary era, the discourse of *turāth* has significance in mapping the direction towards a bright future for Indonesian Muslims and formulating Islamic education based on peace. This article proposes the discourse of Islamic Post-Traditionalism as a paradigmatic framework to achieve these goals, both at the micro (individual) and meso (institutional) levels, as well as the macro (social) level. In turn, the construction of a civil society based on the Islamic principle of *rahmah li al-‘ālamīn* is expected to be realized in Indonesia in the future.

### Keywords

Islamic Education; Peace Education; Post-Traditionalism; *Turāth* Discourse

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## 1. INTRODUCTION

*Turāth* (often translated; "tradition", "heritage", or "legacy" (Elston, 2022) Is the discourse of thought to formulate a new frame of reference in the interpretation and understanding of contemporary reality (*mu'ās{arah}*) in the Arab-Islamic world, which has experienced a civilization crisis (Abu-'Uksa, 2023). Since the mid-19th century CE, the discourse of *turāth* has emerged in social, political, and ideological thought in the modern Arab world to find the identity and originality of post-colonial Arab culture (Daifallah, 2023).

As part of the main focus of contemporary Islamic thought *vis-à-vis* modernity (*hadāthah*) (Muslih, 2012; Fikri, 2020), the discourse on *turāth* has been increasingly studied by intellectuals, including non-Islamic secular political circles, after the defeat of the Arab nation to Israel in 1967 (Abu-'Uksa, 2023). Along with the penetration of culture and civilization of the Western world into the Arabic world, which was shackled by conservatism (Grabus, 2012; Setyawan, 2021), Islam and modernity, at first, were often



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portrayed as oppositional (Saffari, 2015).

However, in its development, the critical reconciliation began to be carried out to dialogue Islamic ideas with the liberating premises of modernity to achieve social justice more broadly (Tanriverdi, 2021). This can be seen from the new developments in the contemporary Islamic thought since the early 1990s, which seek to contextualize *turāth* into a post-colonial worldview in the Arabic world (Agbaria, 2022). Where Islamic tradition is seen as playing a role in the construction of the subjectivity of Muslims in the modern era (Jung, 2016).

In this case, *turāth* are often associated with rich and abundant scientific treasures as the legacy of past Muslim intellectuals. Meanwhile, *ḥadāthah* (modernity) is associated with the achievements of Western civilization, which dominates world scientific discourse to this day (Abidin, 2012; Ro'uf, 2018). Islamic *turāth* is an intellectual cultural heritage from past Islamic scholars and thinkers that is still needed today. In this case, *turāth* still has a role in the modern era, because *turāth* is always alive and present in the consciousness of today's Muslims (Supriyanto, 2013; Fikri, 2020).

In Indonesia, the discourse on *turāth* that developed in the Arabic world inspired the youth of Nahdlatul Ulama (NU) in the early 2000s to seek a new synthesis between Islamic and Western traditions, and local cultures through a critical thinking dialogue. This effort was driven by local dynamics in Indonesia, which later gave birth to an intellectual construction called "Islamic Post-Traditionalism" (hereinafter written, "Postra" or "Postra Islam", short for Post-Traditionalisme Islam in Indonesian) (Burhani, 2015; Rumadi, 2015; Kersten, 2015). This discourse will be discussed further in this article below as a proposed paradigm to address contemporary problems in Islamic education in Indonesia.

Post-Islam is a new stream of Islamic thought in Indonesia that treats tradition in such a way that it remains by the conditions of society in the contemporary era (Alamsyah, 2017). To realize these efforts, Muslims must consider the triangular relationship between Islamic traditions (*turāth*), Western intellectual traditions, and the contemporary reality. This relationship triangle is used to evaluate the attitudes of Muslims towards Islamic historical heritage traditions, their attitudes towards modern Western traditions, and how to place them in the contemporary reality (Ro'uf, 2018).

Therefore, Islamic education in the contemporary era resonates with Islamic discourse because Muslims need to understand pedagogical insights in their religious traditions (Sahin, 2018). In the context of Islamic education, the tradition renewal (*tajdīd al-turāth*) must remain rooted in the riches and principles of old traditions as a subjective reality to respond to the challenges of modernity (Abdalla et al., 2022). So that, at the same time, Islamic educational institutions can emphasize their respective cultural heritage and be able to adapt their learning models in the modern era (Tan, 2011b; Rohman et al., 2024).

At this stage, the Islamic education in Indonesia directly or indirectly intersects with the *general turāth discourse that is developing in the Islamic world*. Because the condition of Muslims in Indonesia also has an affinity with post-colonial Muslim countries around the world that are trying to catch up with the progress of Western civilization.

However, Indonesia today still has to overcome the problems of radicalism, fundamentalism, and religious conservatism, as well as acts of intolerance that began to occur after the fall of Suharto in 1998 (Burhani, 2014a). Where acts of violence and sectarian conflicts in Indonesia are overwhelmed by contestation of authority and religious identity, that facilitated by the atmosphere of Indonesian democracy (Sunarwoto, 2021). This phenomenon is a conservative turn that has occurred in recent years, which has become a challenge for Indonesia's image, which has historically practiced religious tolerance, pluralism, and moderate Islam (Zakaria, 2020; Rohmatulloh et al., 2022). Even radical conservative ideology has penetrated educational institutions in this country (Asnawan et al., 2023; Yusuf et al., 2023).

The conservatism in this context refers to aggressive-offensive attitudes towards traditions outside of Islam, i.e., Western traditions. Where this attitude is another side of *turāth* that is not viewed critically and objectively (Fikri, 2020). In this case, the violent religious fundamentalism (jihadism) is much inspired by the doctrine of Salafism. Although the Salafi agenda is influenced by religion, not political power, its doctrine has inspired Jihadists through its tendency to oppose modernism and secularism, view pluralism as a threat to the existence of religion, and interpret the scriptures literally (Armborst, 2014).

That can be seen, for example, in the perspective of groups advocating for an Islamic state towards the caliphate (Yusuf et al., 2023) As the origin of Islam and the “prophet's methodology”. So these groups tend to imagine the Arab conditions in the seventh century as the origins of Islam by eliminating Western influence, and regard anyone who disagrees with them as anti-Islam (Al-Ghazzi, 2018). Besides, the phenomenon of terrorism has also become an internal conflict in Islamic culture due to tensions that occur between Muslim groups that are open and accommodating to modernity and political Islamist and jihadist groups who feel threatened by social changes in the modern era (Slavin, 2017).

This condition occurs as a result of a problem that Muhammad ‘Ābid al-Jābirī calls “the ambivalence of *turāth*”, namely, on the one hand, *turāth* can be a milestone in the progress of Islamic civilization. However, on the other hand, *turāth* has also given rise to emotional-ideological content when faced with escalating external pressures from Western modernity (Fikri, 2020). To unravel this ambivalence problem, Al-Jābirī offers a contemporary reading method of *turāth* (Hayati, 2017; Kersten, 2015). This way of reading *turāth* has been widely adopted by Post-Islam, which will be discussed further in this article below.

At this point, Islamic education in Indonesia is partly responsible for overcoming the challenges of extreme conservatism in the forms of religious fundamentalism, radicalism, and terrorism. Therefore, the *turāth* discourse developed in contemporary Islamic thought can be adopted into Islamic education to become a significant formulation in unraveling these problems. Based on the foregoing, this article aims to describe the development of *turāth* discourse in the Islamic world and its significance in Indonesian Islamic education in the contemporary era. To achieve this goal, this article uses the qualitative content analysis method.

## 2. METHODS

The qualitative content analysis (QCA) method in the research of this article was conducted through a critical literature review approach. Mayring explained that QCA is a set of techniques for systematically analyzing various types of texts related to the real content, themes, and core ideas found in the texts as the main content (Drisko & Maschi, 2016).

In general, content analysis is defined by Krippendorff as “a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use.” (Drisko & Maschi, 2016). Meanwhile, Webster's English Dictionary defines content analysis as “the analysis of the manifest and latent content of a body of communicated material (such as a book or film) through the classification, tabulation, and evaluation of its major symbols and themes to ascertain their meaning and possible effects.” (Krippendorff, 2019). The research materials in this article are datasets in the form of primary and secondary literature (books and articles) relevant to the major theme or subject matter studied in this article.

The research design in this article uses Mayring's model, where aspects of the text and context are studied together to determine how meaning is formed as a whole. So this can allow for an explanation of the meanings found in a text, as well as a description of how these meanings are conveyed (Drisko & Maschi, 2016). QCA seeks to explore levels of interpretation to arrive at the meanings in the data found.

The basic assumption in QCA is that “qualitative data never speaks for itself and needs to be given meaning by the researcher.” (Schreier, 2012; Willig, 2017) So the main research instrument in this article is the researcher. The general description of the research instrument in this article is as follows:

Identification of Research Objectives	<p>The research objectives are formulated in research questions (RQ) as follows:</p> <p>RQ 1: How is the development of <i>turāth</i> discourse in the Islamic world?</p> <p>RQ 2: What is the significance of <i>turāth</i> discourse in Indonesian Islamic education in the contemporary era?</p>
Coding Frame	<p>The coding frame in this research is used to emphasize materials that are relevant to the focus of analysis, as follows:</p> <p>Code 1: The etymological understanding of the term “<i>turāth</i>”</p> <p>Code 2: The definition of the term “<i>turāth</i>” terminologically</p> <p>Code 3: The <i>turāth</i> discourse according to the views of thinkers in the Islamic world</p> <p>Code 4: Clash of civilizations between the Islamic world and the West</p> <p>Code 5: The contemporary reading of <i>turāth</i></p> <p>Code 6: The importance of the treasures of <i>turāth</i> in Indonesian Islamic education</p> <p>Code 7: Religious radicalism and terrorism as complicated problems in Islamic education in contemporary Indonesia</p> <p>Code 8: The critical and transformative reading of <i>turāth</i> as a solution in overcoming the problems of Indonesian Islamic education in the contemporary era</p>
Identification of Subcategories	<p>The following subcategories were conceptually extracted from the previous coding phase, namely:</p> <ol style="list-style-type: none"> <li>1. The definition of <i>turāth</i></li> <li>2. The polemic about <i>turāth</i> discourse in the Islamic world</li> <li>3. The relevance of the <i>turāth</i> discourse in Indonesian Islamic education</li> <li>4. The importance of <i>turāth</i> discourse in overcoming the problems of Indonesian Islamic education in the contemporary era</li> </ol>
Identification of Main Categories	<p>The following main categories (dimensions) are the abstraction of the subcategories and are the focus of analysis in this research, namely:</p> <ol style="list-style-type: none"> <li>1. Contemporary issues in the Islamic world</li> <li>2. Contemporary issues in Islamic education in Indonesia</li> </ol>
Immersion in Data	<p>The comprehensive understanding of the research context through procedural steps, namely: 1) collecting data, 2) reading and understanding initial data, 3) identifying main themes, 3) content analysis, 4) linking main themes with the broader context, and 5) reflection and interpretation</p>

In addition, the literature review is an approach used to review concepts from various literary sources to find specific ideas (Sari et al., 2021). Thus, to guarantee good quality, a literature review must have appropriate breadth and depth, rigor and consistency, clarity, and effective analysis and synthesis (Lawal, 2009; Booth et al., 2021). The breadth and depth of the study in this article are pursued through the reflection of researchers through dialogue on literature data that has been found to answer research questions to reach a deductive conclusion.

In this case, deduction is a reasoning process based on a conceptual framework to make conclusions about certain problems drawn from more general rules or theories (Schreier, 2012; Cronholm et al.,

2023). A deductive approach is appropriate if the research goal is to test an existing theory or retest existing data in a new context (Mezmir, 2020).

A deductive approach begins with preformed codes or categories derived from relevant theory, research, or previous literature. Once certain aspects have been established as main categories, the next step is to identify what is said in the research materials about those aspects (Schreier, 2012; Mezmir, 2020).

### 3. FINDINGS AND DISCUSSIONS

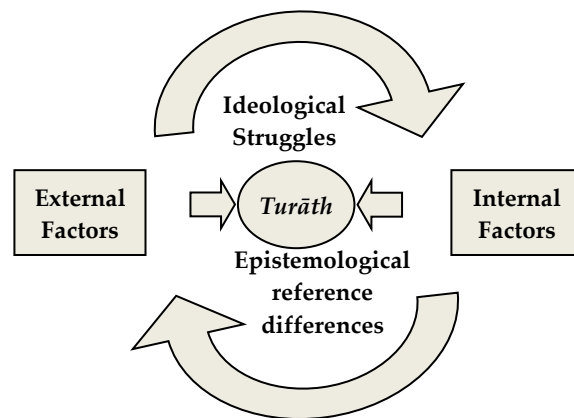
The term “discourse”, in Michel Foucault's view, is not just a series of statements about something. However, the discourse is included in a system of formation and certain ways of understanding the world in various aspects. As Davidson interprets it, a discourse has struggles, competitions, and even confrontations. In this sense, the discourse can also refer to ideological functions. (Formen & Nuttall, 2014). Likewise, *turāth* can take on an ideological function constructed to confront the “threat” of Western nations (Elston, 2022).

Based on the above scheme of thought, the findings in this article show that the discourse on *turāth* that has developed in the Islamic world is in the midst of a vortex of both ideological struggles and differences in epistemological frames of reference that are squeezed by external (Western world) and internal (Islamic world) factors. So that this gives rise to sharp polemics that lead to polarizations among groups of Islamic thought movements. These polarizations are caused by differences in meaning and perspective, as well as attitudes towards *turāth* when faced with modernity in the space of contemporary Muslims' reality.

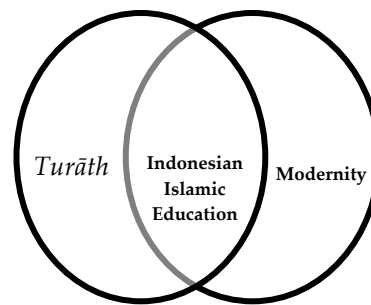
This polarization in turn affects the dynamics of Muslim life in all its dimensions, both socio-cultural and economic-political. The widespread discussion of the discourse on *turāth* has also influenced the dynamics of Islamic thought in Indonesia, which then gave birth to a new strand of Islamic thought called “Postra Islam”. This article emphasizes that the problems of violence and religious radicalism, even terrorism, are rooted in the polarization of the *turāth* issue, namely, an understanding of *turāth* that is narrow, exclusive, mono-perspective, and apologetic-defensive. As a result, this model of understanding tends to glorify the past of Muslims without being accompanied by historical awareness, and is reactive and aggressive towards the development of modernity.

Likewise, the findings in this article lead to the conclusion that the discourse of *turāth* has significance in Islamic education in the contemporary era to map the direction towards a bright future for Indonesian Muslims. This is because Islamic education in Indonesia directly intersects with both *turāth* on one side and modernity on the other.

The significance is related to the academic responsibility carried by Islamic education in Indonesia to overcome the contemporary problems mentioned above through an effective and strategic peace education scheme. At this point, this article proposes the discourse of “Postra Islam” as a paradigmatic framework in formulating peace-based Islamic education, both at the micro (individual) and meso (institutional) levels, as well as the macro (social) level. The indications of the findings above will be discussed further below.



**Figure 1.** *Turāth* in the midst of the vortex of ideological struggle and differences in epistemological reference frameworks that are squeezed by external and internal factors



**Figure 2.** The intersection of *turāth*, Indonesian Islamic education, and modernity

## The Development of *Turāth* Discourse in the Islamic World

### *Turāth* in the Terminological Review

According to Ḥassan Ḥanafī that the word “*turāth*” comes from the use of modern people under the influence of Western thought, as an unconscious and indirect translation of words such as legacy, heritage, and *überlieferung* (in German, or “tradition” in English) as something that indicates the end of a period and the beginning another period (Hanafi, 2015). Meanwhile, according to Luthfi Assyaukanie, that literally, *turāth* means “inheritance” or “legacy”, i.e., in the form of scientific wealth left behind or inherited by former people (*al-qudamā*). This term is a genuine product of the contemporary Arabic discourse, and there is no exact equivalent in classical Arabic literature to represent the term. Terms such as *al-‘ādah* (custom), *al-‘urf* (habit), and *al-sunnah* (the ethos of the Prophet), although they contain the meaning of “tradition”, do not represent what is meant by the term *turāth*. Likewise, in the European languages literature, there are no precise variables. According to Muhammad ‘Ābid al-Jābirī, the words “heritage” and “legacy” in English, or “*patrimony*” and “*legs*” in French, do not fully represent what Arabs think of *turāth* (Assyaukanie, 1998; Lestari, 2023).

Terminologically, the term “*turāth*” is defined by al-Jābirī in two senses. *First*, *turāth* in the discourse of contemporary Arab-Islamic thought means “legacies of culture, thought, religion, literature, and art that are emotionally and ideologically charged”. *Second*, *turāth* is generally defined as everything that originates from the past, whether it be our past (Muslims) or the past of other people (non-Muslims), and whether the past is far or near, which is present and accompanies our present (Al-Jabiri, 2000; Aziz, 2017).

Another definition explained by Ḥassan Ḥanafī is that “*turāth*” is everything that is deliberately born from the past in the dominant civilization, so that it is a problem that is inherited as well as a recipient problem that is present at various levels (Ro’uf, 2010; Fikri, 2019). In addition, Hanafi also mentions the term “Islamic *turāth*” to describe the traditions created creatively by Arabs and non-Arabs, written in Arabic and Islam. So that Islamic *turāth* is more universal and comprehensive than Arabic *turāth*. In this case, although the Qur’ān is written in Arabic, Islam is intended for all Islamic people, civilization, and science (Hanafi, n.d.; Fikri, 2019).

### *The Discourse of Turāth in the Contemporary Islamic Thought Map*

The tendency of contemporary Islamic thought is generally marked by the birth of a new awareness of the existence of Islamic traditions (*turāth*) on the one side and modernity (*ḥadāthah*) on the other side, and how to read both (Muslih, 2012; Fikri, 2020; Lestari, 2023). Although the term “*turāth*” has appeared in some Arabic literature since the first decade of the 20<sup>th</sup> century (especially since the 1930s), it was only since 1967, after the defeat of the Arab nations by Israel, that *turāth* became a topic of wide and open debate among Arab intellectuals (Elston, 2022).

Al-Jabirī revealed that the problematic relationship between Islam and modernity in contemporary Arab thought is related to the issue of choosing between the Western paradigm model in various dimensions of life or the model of its cultural paradigm heritage, which is considered an alternative and original model and encompasses all of life. So that the attitude of Muslims towards the assumption of this choice is then polarized into three large categories, namely modernist (*‘asrānīyūn, ḥadāthīyūn*), traditionalist or Salafi (*salafīyūn*), and eclectic (*tazābūb, intiqā’īy, taufīqīyūn*) (Al-Jabiri, 2000; Fikri, 2019). Meanwhile, according to Assyaukanie, views on the issue of *turāth* and *ḥadāthah* are discursively divided into three typologies of thought, namely, transformistic, reformistic, and ideal-totalistic (Assyaukanie, 1998; Fikri, 2019; Ro’uf, 2018).

In Indonesia, the dialectic of thought on *turāth* that developed in the Arab-Islamic region has also influenced the emergence of a new genre of thought, i.e., “Postra”, which was initiated by exponents from the youth of NU circle in the early 2000s. This new discourse of thought has also attempted to respond to the problem of tradition *vis-à-vis* modernity and to elaborate it in the Indonesian context further (Fikri, 2019). Besides, the emergence of Postra was also a response and counter-narrative to the development of liberal Islamic discourse, as a metamorphosis of Fazlur Rahman's neo-modernism, which was being widely discussed at that time (Baso, 2006; Rumadi, 2015).

According to Fazlur Rahman (in Rumadi, 2015) The development of Islamic intellectualism is divided into four categories. *First*, revivalism (starting in the late 18<sup>th</sup> century CE) tends to oppose Western modernity, including the movements: *Wahhābīyah* in Arabia, *Sanūsīyah* in North Africa, and *Fulānīyah* in West Africa. *Second*, classical modernism (starting in the mid-19<sup>th</sup> century and early 20<sup>th</sup> century CE) was greatly influenced by Western ideas related to expanding the content of *ijtihād*. *Third*, neo-revivalism, as a continuation of the basis of classical modernist thought, views that Islam encompasses all aspects of human life, individually and collectively. *Fourth*, neo-modernism, which tries to synthesize modernist rationality with classical tradition, *ijtihād* progressively.

According to Rumadi, although neo-modernism tries to combine modernist and traditionalist thought patterns, it has not been able to completely free itself from the dominance of modernist thought by making traditions merely historical decorations, not as the spirit of social change (Rumadi, 2015). Therefore, Postra has been relatively different from neo-modernism and Islamic liberalism, with Nurcholis Madjid as the main figure in Indonesia, both in terms of genealogy and paradigm of thought. Genealogically, neo-modernism and Islamic liberalism were related to the ideas of modernists and revivalists, culminating in Ibn Taimiyah as the main authority. Meanwhile, the genealogy of Postra's thought was intertwined with the early generation of NU, namely, KH. Hasyim Asy'ari, KH. Bisri Syamsuri, KH. Wahab Hasbullah, and others culminating in Middle Eastern Muslim scholars (*al-ulamā' al-salafīyūn al-sālihūn*) in the 10<sup>th</sup> to early 18<sup>th</sup> century CE as the orientation of thought. In addition,

Postras have also been taking the intellectual path of contemporary Middle Eastern Muslim thinkers who have critical insights and have been in dialogue with the modern Western tradition (Baso, 2006; Rumadi, 2015).

In terms of the paradigm of thought, neo-modernism and Islamic liberalism have departed from the framework of authenticity, originality, and purification of Islam. So that this framework has risked leading to a binary oppositional thinking pattern in viewing the normativity and historicity of Islam, namely; true/false, original/fake, authentic/inauthentic, pure/impure, true/in-true, and so on with the emphasis on the first side of each pair of oppositions as a truth. Although, on the other hand, the emergence of both thoughts has also not been separated from their criticism of revivalist Islam, which seems fundamentalist and reactionary to Western modernity (Baso, 2006; Rumadi, 2015).

Meanwhile, the Postra's paradigm of thought has been constructed into a scheme that appreciates locality, marginality, and efforts to liberate from all forms of oppression. Although, on the other hand, there has been a meeting point between liberal Islam and Postra, namely the spirit of carrying liberating thoughts, not being trapped in orthodoxy, freeing oneself from the constraints of religious texts, secularization, pluralism, de-formalization of Islamic law, fighting for democracy, and so on (Rumadi, 2015).

The theoretical basis used by Postra is eclectic ideas adopted from postmodernist theories developed by European philosophers, especially structuralism, poststructuralism, and deconstructionism. Uniquely, the exponents who developed Postra used these theories indirectly. Namely, by referring to the works of contemporary intellectuals whom they called Arab-Islamic *turāthiyyūn* (heritage thinkers), including Nasr Hamid Abu Zayd (1943–2010), Mohammed Arkoun (1928–2010), Hassan Hanafi (1935–2021), Muhammad 'Abid al-Jābirī (1936–2010), and others (Kersten, 2015).

In this case, al-Jābirī is a figure who has often been quoted and admired by the initiators of Postra to dissect *turāth* (Riyadi, 2003; Burhani, 2015; Kersten, 2015). According to the exponents of Postra, many NU traditionalists are trapped in "irrationality" when reading the *kitab kuning* (yellow books) and the doctrine of *ahl al-sunnah wa al-jamā'ah* (Aswaja). So the relevance of al-Jābirī's thinking lies in the method of contemporary reading (*al-qirā'ah al-mu'āsirah*) of the tradition. Al-Jābirī recommends that traditionalists need to re-read the *turāth* with a method that can deconstruct the contents of the *turāth*. In this way, *turāth*, which is often considered old and outdated, can be re-read modernly (Riyadi, 2003; Burhani, 2015).

### The Significance of Turāth Discourse in Indonesian Islamic Education in the Contemporary Era

Education is a process of passing on habits, skills, and knowledge from one generation to another (Muhajir, 2022). Likewise, Islamic education cannot be separated from the history of the traditions of Muslim society that have lasted for more than 1400 years. Where the Islamic tradition is very closely related to the inheritance of knowledge contained in the Qur'ān and Hadīth since the beginning of its history (Douglas L. & Shaikh, 2004; Isno, 2016). However, Islamic education does not essentially in conflict with the values of modernity (Douglas L. & Shaikh, 2004; Ma'arif, 2016).

This is because the Islamic tradition (*turāth*) has become, in the Hassan Hanafi's term, the treasure of soul (*al-makhzūn al-naḥsīy*) that has been inherited from generation to generation throughout history and has been determining for the formation of Islamic society until today (Basid, 2017). So, Hanafi also emphasized that *turāth* is not just a meaningless relic of the past, but rather it contains the energy of life and the power of breakthroughs regarding the awareness of thinking, behavior, and so on which must become the foundation for every next generation (Prasetya, 2013; Fikri, 2019). Likewise, in al-Jābirī's view, *turāth* is not just a remnant of the past, but an inseparable part of the Muslim community. Thus, *turāth* is not only what has existed in the past, but also what is in the present and what will possibly appear in the future (Al-Jābirī, 1991; A'isyah, 2015).



In this case, Islamic *turāth* discovered its historical and epistemological reference frame in the *tadwīn* period, i.e. the codification era in the 2<sup>nd</sup> and 3<sup>rd</sup> century Hijri (8<sup>th</sup> and 9<sup>th</sup> CE), which stretched until its stagnation in conjunction with the emergence of the Ottoman Empire and the Renaissance era in Europe in the 10<sup>th</sup> century H. (16<sup>th</sup> CE). Al-Jābirī revealed that *turāth* in contemporary Arabic-Islamic discourse can be understood as everything that is basic related to aspects of thought in Islamic civilization, i.e. theological doctrines, *sharī'ah*, language, literature, art, *kalām* science, philosophy, and *tasawwuf*, which had developed before the era of decline in the past. So that the Islamic *turāth* is a set of doctrines, legal and *sharī'ah* rules, and various types of knowledge and world views, including the corpus of the language that surrounds it (Al-Jabiri, 2000; Fikri, 2019). In Indonesia, the "*kitab kuning*", which has generally been taught in traditional Sunni pesantrens, is seen as a *turāth* inherited from classical medieval Muslim scholars (*al-ulamā' al-salafiyyūn al-sālihūn*) (Supriyanto, 2013; Burhani, 2015; Fikri, 2020; Pratama & Nurhakim, 2023).

However, according to al-Jābirī, *turāth* has a double face, namely; on the one hand, tradition and originality in the mechanism of revival towards Islamic progress through the revivalism project can be used to criticize the present and the near past, then make leaps towards a bright future. And on the other hand, the call for revivalism is basically a reaction to external challenges presented by Western progress which is seen as a threat to the existence of Muslims. So that in turn, this ambivalence makes the revival mechanism degrade into a form of mere apology and self-defense mechanism (Al-Jabiri, 2000; Aziz, 2017).

In the context of Islamic education in Indonesia, the portrait of the apologetic and self-defense mechanisms as mentioned above can be seen from a number of conservative and exclusive Islamic educational institutions that emerged in the post-reform era following the fall of Suharto's New Order regime in May 1998. So that these new Islamic educational institutions are seen as involved in the growth of militant and intolerant Islamic groups. For example, Salafi madrasahs teach absolute submission to the literal interpretation of the Qur'ān and Sunnah to determine whether a person can still be called a Muslim or not. Their education system also shows a rejection of Western culture which was considered to be damaging to Islamic doctrine (Hasan, 2008; Malik, 2024) and has helped spread the concept of exclusive Islamic citizenship in Indonesia (Bourchier & Bourchier, 2019).

This phenomenon creates a negative impression of pesantrens as places of religious radicalism, even as "nests" of terrorists. Of course, this is contrary to the true characteristics of pesantrens, namely an Islamic educational institution that has been widely known as a moderate Islamic educational institution. This shows that this phenomenon is one of the crucial problems of modernity that must be resolved immediately (Ma'arif, 2018). Therefore, transformative Islamic education is needed to address educational tasks in the modern era by involving the heritage of Islamic education and critical-philosophical dialogue with contemporary educational developments. Integrative education rooted in contemporary theological and pedagogical sciences is essential for the emergence of creative minds to face contemporary problems (Sahin, 2013; Purnamasari et al., 2023).

Likewise, Indonesian Islamic education in the contemporary era requires a formulation of Islamic education that is not only moderate, inclusive, and has an authentic identity, but is also open to the development of modernity (Suyatno et al., 2022). This can be done by dialogue between the treasures of *turāth* and the achievements of modernity in a critical-transformative and integrative manner. So that Indonesian Islamic education is able to answer the challenges of modernity actively and productively.

However, according to Ḥassan Ḥanafī, the integration between *turāth* (classical Islamic traditions) and the modernity (Western traditions) does not immediately place the past in the present situation, but this is related to the reconstruction of past and present awareness through efforts to reconstruct the relationship between the two. On the one hand, the integration between classical and modern thought that takes place at the level of consciousness aims to build hope for the future but without sacrificing self-identity by uprooting it from its traditional roots. On the other hand, rational-critical interaction

with classical traditions also depends on a broad and deep mastery of modern concepts and methodologies and their good and proper use (Hanafi, 2015).

Therefore, Islamic education needs to emphasize efforts to maintain and instill divine and humanitarian values amidst the development of science and technology, as well as socio-cultural changes that exist in the reality of life (Muhaimin, 2012; Achmad, 2014). So that Islamic education is in accordance with the universality of Islam (*s{ālih{ li kulli zamān wa makān*) which is reflected in the objectives of Islamic law (*maqāṣ{id shari'ah*) (Nata, 2012; Sudrajat & Nurjannah, 2021), can focus on human life (Malikah & Budiwan, 2020), and improve the quality of its human resources (Khotimah & Maemonah, 2022). Thus, Islamic education can achieve its goals, namely; 1) the formation of a perfect human being (*insān kāmil*) who has the morals of the Qur'an, 2) the formation of a holistic human being (*kāffah*), both in the dimensions of religion and science, as well as culture, and 3) the formation of awareness of the function of humans as servants and representatives of God on earth (*khalīfah fī al-ard{*) (Heri Gunawan, 2014).

The above framework of thought can ideally be a "worldview" in Islamic education in Indonesia today related to how to read and how to behave towards both Islamic traditions (*turāth*) and Western traditions (modernity). In turn, such a worldview is expected to have positive impacts on religious deradicalization efforts at the level of students' cognitive awareness to address the problems of both terrorism and violence in the name of religion in the contemporary era.

In this case, the "worldview" is the basic cognitive, affective, and evaluative presuppositions that humans, individually and collectively, use as a way to understand, experience, and respond to the world and the nature of things in life (Riegel & Delling, 2019; Peacock, 2023). In the context of education, the concept of worldview can be further explored through both religious and non-religious perspectives to shape discourse inside and outside the classroom. So this concept can also be used as a pedagogical tool to explore other scientific disciplines (Peacock, 2023)

Therefore, a transformative learning model is needed, namely learning that allows students to change a series of direction and explore new ways of life critically, creatively, and meaningfully. This transformative learning has urgency in the practice of peace education to support the social transformation in order to constitute a culture of peace in the structure of a non-violent society (Asnawan et al., 2023)

Based on the arguments above, it is necessary to note that Islamic education, especially in pesantrens, today needs to make a paradigm shift. Namely, a fresh and strategic paradigm in order to build a civil society (Ma'arif, 2018). To meet this need, this article proposes the discourse of Post-Islam as a paradigmatic framework in Islamic education in Indonesia, especially in institutions with traditionalist roots, in the contemporary era.

The reason is that the discourse of Post-Islam is a scheme of thought that seeks to create a dialogue between the treasury of *turāth* and the development of modernity in a critical and transformative manner. This means that Post-Islam tries to apply criticism in examining *turāth* to explore the spirit and epistemological basis contained therein as a foothold in efforts for social transformations in the modern era (Rumadi, 2015; Jamaluddin & Rapik, 2017).

Ahmad Baso stated that Postra is a series of epistemological steps in understanding *turāth*. Where Postra seeks to develop intellectual construction based on the dynamics of local Indonesian culture and it is not on external pressure. Thus, Postra can interact openly with various types of community groups that do not only come from within the culture of traditionalism (Baso, 2006; Fikri, 2020). Such an intellectual construction is relevant to Islamic education in Indonesia today.

This is because Islamic religious learning that is framed with local cultural nuances is greatly needed by people in Indonesia as an effort to de-radicalize religion and avoid the binary mindset of "black and white" used by Islamic radicals in viewing the reality of life (Irfan et al., 2020). According to

Baso, this binary opposition mindset is caused by a paradigm of thought with a framework of authenticity, originality, and purification of Islam in viewing normative and historical aspects in the Islamic religion (Baso, 2006; Rumadi, 2015).

According to Assyaukanie, such a paradigm of thought is included in the ideal-totalistic typology, namely idealism that views Islamic doctrines as totalistic in the sense that they encompass all aspects of life. So Islam must be revived today, both as a religion and culture, as well as a civilization (Assyaukanie, 1998; Fikri, 2019; Ro'uf, 2018). Al-Jābirī attributes these tendencies to the mindset of the reactionary Salafis who firmly reject all forms of Western modernity as “products of the *jāhiliyyah* era” and must be discarded. Instead, they call for a return to the “original” and “pure” sources, namely the early generations of Muslims during the time of the Prophet (Al-Jabiri, 2000; Fikri, 2019).

In this context, al-Jābirī argues that Muslims today need to conduct a double criticism, both of the past and the present. The criticism of the past is needed to prevent the manipulation of history for the benefit of the present. Meanwhile, the criticism of the present is needed to face modernity, so that Muslims do not get caught up in an attitude of apology that is limited to affirming identity in the face of something that is considered “foreign” (Western). This criticism is directed at what Muslims view as the “reference” and “way of referring” (Hayati, 2017).

The reference framework was found by al-Jābirī precisely in the era of codification (*‘aṣr al-tadwīn*), not in the period of the Prophet. Because, according to al-Jābirī, this era has influenced the understanding of Muslims towards the Holy Texts and shaped their awareness in viewing the reality until now. So al-Jābirī advised Muslims to return to the era of codification as a starting point in examining *turāth* to realize the Islamic revival rooted in its own traditions (Jamaluddin & Rapik, 2017; Burhani, 2014b).

Likewise, in the context of Islamic education in the Indonesian pesantren, which always maintains and preserves *turāth* as the legacy of previous Islamic scholars, namely the *kitab kuning* which contains Islamic knowledge; the Quranic exegesis, Hadīth, Fiqh, Uṣūl Fiqh, Tasawwuf, and etc. (Pratama & Nurhakim, 2023). This can be seen from the slogan *al-muḥāfaẓah ‘alā al-qadīm al-ṣāliḥ wa al-akhdhu bi al-jadīd al-aṣlah* (maintaining good old traditions, while adopting better traditions) which has become a principle for pesantrens, especially those with the NU background, in preserving tradition and adapting to changing times (Darojat et al., 2023). So, in this case, Postra Islam can be a paradigm that strengthens the epistemological basis in critically examining *turāth* so that traditional pesantrens do not stutter in facing the challenges of modernity.

In the Postra paradigm, there is an attempt to find a new synthesis in its critical dialogue between Islamic and Western traditions and local cultures, as implied in the slogan above. So, implementing the Postra paradigm means jumping over traditions that have been criticized but still maintaining the pendulum between the process of *al-muḥāfaẓah* (maintaining traditions) and *al-akhdhu* (adopting the modernity) (Rumadi, 2015; Jamaluddin & Rapik, 2017; Fikri, 2020). In its paradigmatic implementation, Postra adopts a contemporary reading method of *turāth* (*qirā’ah ‘aṣrīyah lī al-turāth*) developed by al-Jābirī with structuralism theory as an inspiration that contains elements of “historicity” (*tārikhiyah*), “objectivity” (*mawḍū’iyah*), and “continuity” (*istimrāriyah*) (Hayati, 2017; Kersten, 2015). Similar to Fazlur Rahman’s “double movement theory”, al-Jābirī’s contemporary method of reading *turāth* has two steps (Burhani, 2014b; Burhani, 2015), as follows:

First, the objectification of *turāth* means making *turāth* inherently more contextual to itself (*mu’āṣir li nafsih*). This step is a phase of both discontinuity and deconstruction which is carried out by distancing the subject of the reader and his/her current conditions from the object of the text being read (*faṣl al-qāri’ ‘an al-maqrū’*) to gain critical understanding through a deconstructive approach, namely; structural analysis, historical analysis and ideological criticism (Baso, 2006; Al-Jabiri, 2000; Burhani, 2014b; Jamhari, 2017; Fikri, 2020; Kersten, 2015; Rumadi, 2015).

Second, the rationalization of *turāth* which means making the tradition more contextual to the current conditions of Muslims (*mu'āṣir lanā*). This step is a phase of both continuity and reconstruction which is carried out by reconnecting the reader and the text (*waṣl al-qāri' bi al-maqrū'*) through a rational approach to reconstruct new meanings and relationship patterns so that the text is relevant again to the contemporary reality (Baso, 2006; Al-Jabiri, 2000; Burhani, 2014b; Fikri, 2020; Kersten, 2015; Rumadi, 2015). This framework of thinking is an important element that is in line with the concept of progressivism in the context of education.

The progressivism emphasizes that education is not merely an effort to transfer knowledge to students. However, education must create a learning atmosphere that can support the achievement of comprehensive thinking skills of students. So that students are able to think systematically and scientifically to make decisions appropriately in solving problems they face both individually and socially in society (Budiwan & Malikah, 2022). Likewise, the contemporary model in the way of reading *turāth* used by Postra can support the efforts of the Indonesian Government in echoing the culture of reading literacy, both in terms of content, cognitive, and context, in education in Indonesia. So that this can help students in the midst of the global community to achieve 21<sup>st</sup> century skills summarized in 4C, i.e. critical thinking, creativity, communication, and collaboration (Khotimah & Maemonah, 2022). Currently, these 4C skills have developed into 6C skills with the addition of "character" and "citizenship" (Sarip et al., 2024).

Through the reading of the *turāth* above, Postra treats tradition as the basis of its epistemology which is transformed in a leaping manner with a very far-reaching point to achieve a progressive spirit in forming a new tradition rooted in the tradition itself (Burhanuddin, 2014; Bindaniji & Fuadi, 2022; Rumadi, 2015). Although the consequences are not only the continuity (*waṣl*) but also the discontinuity (*faṣl*) of traditions (Baso, 2006; Rumadi, 2015).

These consequences, in Ḥassan Ḥanafī's view, are part of the process of reconstructing traditions, both classical Islamic and Western traditions, which must be accompanied by an understanding of the contemporary reality and its principles. This shows the importance of responding to both the classical Islamic reality and the modern Western reality. Because if not, then the two traditions will only be reported in the "*kitab kuning*" (*kutub s'afra'*; yellow books) or "*kitab putih*" (*kutub baydā'*; white books) but will not have any influence on readers because they are trapped by the dilemma of reality. Therefore, a detailed classification of the problems, demands, and needs of reality is needed that allows it to be used as an analogical counterweight to the understanding of the construction of classical traditions and Western traditions as a medium for creativity and innovation (Hanafi, n.d.; Fikri, 2019).

Therefore, integrative religious education models need to be further developed by adopting inclusive interdisciplinary studies. Where a non-binary worldview can be constructed from various elements, both religious and non-religious (Bråten, 2022). So that this allows education to develop the values of liberalism, i.e. autonomy, criticality, and rationality, as well as instill the values of pluralism, i.e. tolerance and respect for diversity (Wenneborg, 2023). Fortunately, Indonesian Islamic education has valuable social and cultural capital to implement and develop these ideas.

As it can be found in madrasahs that teach religious and general science curriculum under the government supervision with a ratio of 30 percent religious subjects and 70 percent general subjects (Bruinessen, 2008; Istiyani, 2017). In addition, pesantren institutions that adopt the madrasah system have integrated traditional learning methods with the national education system (Bruinessen, 2008; Salim, 2024). These tendencies are the "cultural strategy" carried out by pesantren as a sub-culture to reconstruct culture in the contemporary era (Supriyanto, 2013; Miskan, 2018; Ma'arif, 2018). So that in its development, pesantrens are able to develop the treasures of *turāth* into progressive-transformative thoughts to build society in accordance with *maqāṣid al-sharī'ah* (Supriyanto, 2013; Pratama & Nurhakim, 2023), in line with classical tradition, and adapt to the demands of the modern era (Prasetyo, 2022).

In turn, Indonesian Islamic education, especially pesantrens, can carry out social control and

responsibility in influencing the mindset and behavior of society so that social transformation is realized (Assa'idi, 2021) towards a civil society that upholds human rights, democracy, pluralism, social justice, tolerance (Anam et al., 2019), religious moderation, (Hasan, 2008; Ni'am, 2023) and compassion for all mankind (*rahmah li al-'ālamīn*) (Asnawan et al., 2023).

#### 4. CONCLUSION

The *turāth* discourse that developed in the Islamic world is in the midst of a vortex of ideological struggle and differences in epistemological frames of reference that are squeezed by external (Western world) and internal (Islamic world) factors. So that this gives rise to sharp polemics that lead to polarization among groups of Islamic thought movements, which in turn have an impact on the dynamics of the life of Muslims in all their dimensions. In Indonesia, the *turāth* discourse struggle gave birth to a new current of Islamic thought called Postra Islam. The problem of violence and religious radicalism and even terrorism is also rooted in the polarization of this *turāth* issue.

In the context of Islamic education in the contemporary era, the *turāth* discourse has significance in mapping the direction towards a bright future for Indonesian Muslims and formulating peace-based Islamic education. This article proposes the Postra Islam discourse as a paradigmatic framework for achieving these goals, both at the micro (individual) and meso (institutional) levels, as well as the macro (social) level. At the micro level, Postra Islam can contribute to helping students hone their reading literacy skills as well as critical and rational thinking skills that are very much needed in the 21<sup>st</sup> century. At the meso level, Postra Islam can be utilized to build a progressive and transformative culture in Islamic educational institutions based on peace that is rooted in Islamic tradition, but is also compatible with the development of modernity. Meanwhile, at the macro level, Postra Islam is expected to contribute realizing a civil society in Indonesia in the future.

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