

Progressive Muslim Intellectual as The Basic Concepts of New Paradigm on Integration Islam and Science Education

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Abstract. *The background of this research is that there is still a lack of references on the integration of knowledge or "Islamic Intellectualism" concepts, especially those closely related to the ideals of progressive thought. This research is qualitative. All data obtained refers to written data sources. The sources include books, manuscripts, articles, and relevant documents, as well as research results and the results of interviews and field observations. The research was conducted with a historical-empirical approach. Furthermore, the data were analyzed using a qualitative analytical approach. Specifically looking for correlation, coherence, and relevance to draw conclusions. The research shows that the progressive intellectual character as a paradigm for understanding the integration of science and Islam can be framed in several categories. The category of Progressive Muslim Intellectual characters as the basis of a new paradigm on Integration Islam and Science Education includes: (1) Sufistic-modern A.R. Fakhruddin, (2) Purification-Dynamization from Tajdid Concept, (3) Inclusive-Tolerant Amin Abdullah, (4) Progressive-Modern Kiyai Dahlan, (5) (Liberation-Responsibility Mohamad Djazman). Furthermore, the profile's implementation can be conducted in various scientific and religious practices. Such as literacy studies and scientific discussions, both religious and scientific book sources. Including its application in the environment in various activities that can be categorized in the scope of religiosity, intellectuality, and humanity.*

Keywords: *Islamic intellectualism; Science and religion integration; Science Education*

Abstrak. Latar belakang penelitian ini adalah karena minimnya referensi tentang integrasi ilmu pengetahuan atau konsep "Intelektualisme Islam" terutama yang berkaitan erat dengan cita-cita pemikiran progresivitas. Penelitian ini merupakan penelitian kualitatif. Artinya semua data yang diperoleh mengacu pada sumber data tertulis. Sumber tersebut berupa buku-buku, manuskrip, artikel dan dokumen yang relevan dengan penelitian serta hasil wawancara dan observasi di lapangan. Penelitian ini dilakukan dengan pendekatan historis-empiris. Metode analisis yang digunakan adalah metode analisis isi. Secara khusus mencari korelasi, koherensi, dan relevansi hingga mengambil simpulan. Hasil penelitian menunjukkan bahwa karakter intelektual progresif sebagai paradigma integrasi sains dan Islam dapat dibingkai dalam beberapa kategori. Kategori karakter Intelektual Muslim progresif sebagai dasar paradigma baru Integrasi Islam dan Pendidikan Sains meliputi: (1) Sufistik-modern A.R. Fakhruddin, (2) Pemurnian-Dinamisasasi dari Konsep Tajdid, (3) Inklusif-Toleran Amin Abdullah, (4) Progresif-Modern Kiyai Dahlan, (5) (Pembebasan-Tanggung Jawab Mohamad Djazman). Implementasinya dapat dilihat dalam berbagai praktik ilmiah dan keagamaan mahasantinya. Seperti kajian literasi dan diskusi ilmiah, baik sumber kitab agama maupun ilmiah. Termasuk penerapannya di lingkungan sekitar dalam berbagai kegiatan yang dapat dikategorikan dalam lingkup religiusitas, intelektualitas dan kemanusiaan.

Kata Kunci: Intelektual Islam; Integrasi Ilmu dan Agama; Ilmu Pendidikan

A. INTRODUCTION

An important feature of Islamic civilization is its attention to progress in values and character (read: adab) which is cultivated through education. Unlike the civilizations was built in the West, technological progress is growing very rapidly, but this progress is not accompanied by procedures for facing the attitude of life or normative human values (religiosity and humanity). Because whatever it is, the progress always appears not on the creation of the work in the form of thoughts or tools created, but on the individual. The role of figures who are historical actors in the formation of heritage in civilization is a more important concern than the creation of his work (idea or invention). (Syed Muhammad Naquib al-Attas, 1999)

The exploration of scientific activities in Islam occurred with various upheavals that lasted until the present era. Entering the modern age, born a Muslim intellectual from Pakistan named Fazlur Rahman. Rahman is one of the Muslim scholars who is very critical in critiquing the development of the world of modern Islamic education with various problems behind it. A central theme of his thinking is about the dichotomy of science in the Islamic world. (Rahman Fazlur, 1989)

In addition, with such a background, Rahman tried to find the right relevance between science and Islamic teachings as a solution to various challenges that might arise in the "modern era" at that time. According to the opinion of Syed Naquib Al-Attas, the main problem that left Muslims behind was the weakness of scientific methodologies and the loss of adab. (Pradhana & Sutoyo, 2019) Two elements of Islamic intellectuals that are very unfortunate seem to be lost in the dynamics of history. According to Fazlur Rahman, a Muslim scholar or in other terms also called a Muslim Intellectual must have grounded in religious principles and a strict empirical methodology which fits with the needs of the scientific world (human needs) today. (Huda et al., 2021; Rahmah et al., 2025)

Responding to the modern world that wants religion and science to be integrated, Fazlur Rahman wrote his ideas in various literatures. One of the works that is very thick with religious and scientific approach is a book with the title "*The Major Themes on the Quran*". Fazlur Rahman wants to convey the central theme in the Al-Quran which can later be understood to be related to the dynamics that occurred in his time. Furthermore, among the forms of thought that can be harmonized with the problems of contemporary education. An interesting thought in his book to be studied in more detail is the concept termed "Intellectual Muslim" or "Muslim Intellectual" as a response to the existence of a dichotomy of scientific concepts in the muslim world (Risallah & Denisova, 2019)

Muhammadiyah Movement as sample of Movement of progresive from many figures in Muhammadiyah have initiated this scientific integration idea, such as Amin Abdullah, Lukman Harun, Kuntowijoyo, and Mohamad Djazman and other figures. The latter figure has a very close relationship with Pondok Hajjah Nuriyah Shabran (HNS) where this research will be conducted. (Team, 2013) Mohamad Djazman was greatly influenced by the thoughts of K.H. Ahmad Dahlan is in a religious spirit and has strict intelligence as a result of his contact with Fazlur Rahman, both when he met at Mc. Gill University or through his works. One form of his influence is his thinking about freedom of will. (Farida, 2013)

Pondok Hajjah Nuriyah Shabran (HNS) is an Islamic Boarding University located in the Muhammadiyah College environment. (Team, 2013) HNS is a Cottage or Boarding School (*Pesantren*) within a University, in contrast to Unida Gontor which is better known as a University within Boarding School (*Pesantren*) because the university is located in a boarding school. (Zamakhasyari Dhofier, 2011) The purpose of establishing the Pondok HNS

(*Pondok HNS*) is as a place of education as well as cadre for Muhammadiyah organizations. The initial pioneering of HNS was very thick with an integrative intellectual situation between scientific and religious concepts as the ideal concept of its initiator (Mohamad Djazman). Thus, to find out how the conceptual description of the integration of knowledge or "Islamic Intellectualism" (in Fazlur Rahman's term), especially those that are closely related to the ideals of Muhammadiyah thought, can be developed and implemented at the HNS boarding university, it is necessary to conduct in-depth research with systematically and logically arguments based on empirical approach.

B. RESEARCH METHODS

The methods are presented in four subsections: Type of Research, Approach, Data Collection, Data Analysis. The first is Types of research. This research belongs to the type of qualitative research which is characterized by library research as well as field research because it is related to the source of the data obtained from both. (Amin Abdullah, 2006) In the library research component, data are collected from relevant books, manuscripts, journal articles, and other documentary sources related to Fazlur Rahman's thought and Muhammadiyah's educational philosophy. While field research is the subject of research in the field directly, not in the form of books or documentation. (Ali & Rushd, 2017) In addition, this research is closely related to the history of events or chronology of an event or closely related to the figure. Where will provide the background of thoughts initiated by certain figures or certain phenomena. Thus, this research according to the approachment is also included in historical research. The research was conducted using an inductive way of thinking or analysis. So it is called qualitative-inductive research. (D. Dartim, 2020)

Second, Research Approach. This research was conducted with a historical or empirical approach, namely the data studied were obtained from the results of field studies and literature reviews of text books and articles that were relevant to the discussion of the research conducted. (Kholidah, 2022) The data can be in the form of a historical study or a study of the thoughts of a figures combined with data found in the field. Then the meaning of the data is analyzed in depth, both in terms of relationships and relationships between data to formulate a certain concept. (Farmer & Gordon, 1992) In addition, the study uses a time periodization and thematic approach, as a categorization framework as well as a time limit for the discussion of each subchapter.

Third, Data Collection and Analysis Method. As mentioned above, that this research is included in the category of library research as well as field research. So the data source consists of primary data, namely the main data that is the main data source or main reference in research. While secondary data is data other than primary data but has relevance to the main object of research. (Piri & Avarsin, 2022) Where research whose data sources come from data sources written in books or documents, or those that are not written in the field, the data collection methods relevant to this type of research are documentation, interviews and observation methods. (Amin Abdullah, 2006) The research was conducted using descriptive analysis method with *content analysis model*. The content analysis model is supported by using a historical-empirical approach. (Nakamura, 2020) Included in this study, where the descriptive analysis method consists of several main activities, namely, data reduction, reading data (formulating a description of the correlation, relationship, influence or relevance between data), presenting data and then drawing a conclusion. (Ubaidillah, 2024)

C. RESULT AND DISCUSSION

Progressive muslim intellectuals can be representative from a muslim transformation of the concept of tajdid in a more progressive contemporary era. Tajdid transformation that adheres to religious values and at the same time has a broad mastery of scientific methodologies. The main character of a Muslim intellectual is to have adequate mastery of religious knowledge, be smart in scientific methodology, but have skills in doing charity in the field and highly uphold moral values in all of his activities. (O. Dartim et al., n.d.; Sardiman, A.M. et al., 2018)

Academically, by cutting from the parenial philosophy initiated by Syed Hossein Nasr (known as the sacred cosmological theory) a progressive muslim intellectual has at least a transcendental-parenial attitude as proposed, but on the other hand he is very qualified in scientific methodology as Fazlur Rahman. After both of them are mastered, then he has progressive skills in charity that representative by Kyai Ahmad Dahlan, Mohamad Djazman, Abdur Rozaq (AR) Fakhruddin, Amin Abdullah, Hamka and other Islamic figures (esspecially Muhammadiyah figures). It has freedom, but the freedom guided by a spirit of responsibility. Freedom to move on the straight and right path, and not to deviate from universal human values in general. (Kuntowijoyo, 2006; Qunine, 2006) The following is descriptions of the typology of Progressive Muslim intellectual characters and their implementation at *Pondok Shabran*.

1. Purification-Dynamization of the Tajdid Concept

Tajdid literally means renewal. Renewal in the sense of thinking from traditional thinking to modern thinking that is dynamic but does not forget the basic principles of religion. People who are active in this movement are called reformers, or mujadids. The formal renewal movement in the Muhammadiyah concept was initiated by one of the general chairmen of the Muhammadiyah Central Executive (*PP Muhammadiyah*), namely Kiyai Haji Mas Mansur, marked by the establishment of the Tarjih and Tajdid Council.

In an informal way, Kiyai Dahlan has laid down the principles of renewal through the Muhammadiyah movement. According to Yunahar Ilyas, the renewal movement or tajdid Muhammadiyah as an ideology contains two main elements, namely purification and dynamization. Renewal in the sense of purification is to purify Islamic teachings that have been mixed with deviant practices on religious grounds such as superstition and heresy, which is called purification.

Pondok Shabran as a boarding school apart from being an educational institution, is also a cadre base in Muhammadiyah, so that in its implementation one of the aspects applied at *Pondok Shabran* is related to tajdid values, which include purification and dynamization. This is shown in the activities at *Pondok Shabran*, the frequent seminars on ketarjihan, comparisons of schools of jurisprudence, and the general stage of the Muhammadiyah tarjih method. Furthermore, the students were then deployed to the field in the form of Mubalig Hijrah activities, carrying the principles of the renewal ideology.

This Shabran Cottage or *Pondok Shabran* apart from being an educational cottage is also a cadre cottage. Where is the most important because it is a place for cadres, attention to Muhammadiyah ideology seems to have become the main "*food menu*". Moreover, the ideology of Muhammadiyah is an ideology that refers to the teachings of Islam. It is hoped that Muhammadiyah cadres in *Pondok Shabran* will be able to understand it. Furthermore, this concept is translated as a tajdid movement on humanity which includes two areas, namely purification and dynamization.

2. Sufistic-Modern A.R. Fakhruddin

A Muhammadiyah Muslim intellectual must have adequate moral competence. At least as someone who has an Islamic personality, he must be able to reflect superior morals in every aspect of his life. As for philosophical theory, value according to M. Abdul Fattah Santoso is translated as something that has a function or advantages that plays a role in carrying out a relationship. Is it the relationship between humans and the relationship between fellow creatures created by Allah SWT, the relationship between living things and between non-living creatures. This concept according to Al-Attas referred to concept of *adab*. So that the implications for the world of education, that education is to cultivate manners. (Syed Muhammad Naquib al-Attas, 1993)

The Sufistic-modern character represents the synthesis of spiritual ethics (*adab*) and rational inquiry. Furthermore, the intellectual character of Muhammadiyah Muslims related to values can refer to the strong modern Sufistic of one of the highly respected Muhammadiyah Central Executives (PP Muhammadiyah), namely Abdur Razaq Fakhruddin who is often familiarly called "Pak A.R". Moreover, the importance of morals or values is the main purpose of sending prophethood. Furthermore, "Pak A.R." as cited by Masyitoh is a Muhammadiyah figure who is intelligent but highly upholds moral values (civility), so the authors can stated that A.R Fakhruddin is a Sufistic-modern Muhammadiyah Muslim intellectual. One part of the best exemplary character of a progressive muslim intellectual. (Sabarudin, 2015)

Pondok Shabran as a cadre and education laboratory has its own uniqueness. Included in his character as a cadre and an academic. As stated by Furqan Mawardi, that santri and alumni of Pondok Shabran must have good morals but must still have a critical and progressive culture. Especially those related to his character as cadres and academics. They must remain polite but intelligent.

Furqan Mawardi added that at *Pondok Shabran* the special characteristics of the students are the studies carried out and the tradition of reading books which seems to be an obligation, so that they can become complete students with all their talents and potential. Studies such as philosophical studies, scientific studies, publishing journals, writing cottage magazines, scientific exploration and cross-movement discussion traditions seem to be the main menu of activities at *Pondok Shabran*. But at the same time they have to pay more attention on implementing Islamic values in daily life.

3. Inclusive-Tolerant Amin Abdullah

The inclusive-tolerant ethos at *Pondok Shabran* resonates with Amin Abdullah's integration-interconnection paradigm or theory, which emphasizes epistemic openness and dialogical engagement. Inclusive means an attitude of openness, while tolerance means being able to accept differences in the midst of existing diversity. The existence of a good and thorough mastery of knowledge makes a progressive muslim intellectual able to be inclusive and tolerant at the same time. Amin Abdullah gave an assessment related to the criteria or main characteristics of a Muhammadiyah Muslim intellectual. Where a Muslim intellectual is someone who has multidimensional and multicultural scientific competence, and is very open to new cultures and thoughts. This attitude is very important for the multicultural and multiethnic Indonesian society. (Amin Abdullah, 2000)

Furthermore, related to the implementation of the inclusive-tolerant character in Pondok Shabran, at least the authors refers to several related opinions. Among them is as stated by Abdullah Aly, one of the directors of Pondok Shabran. Abdullah Aly said that studying Islamic religion was not limited to those from the Faculty of Islamic Religion, but could be from all Faculties at the Muhammadiyah University of Surakarta. This is in order to build an open Muslim scholar, in accordance with the slogan of the UMS Campus, namely building "*Scientific and Islamic Discourse*".

As an alumni of Pondok Shabran, Aziz Hasyim said that the character of the alumni of Pondok Shabran is very open and highly values tolerance. This is due to a culture of discussion and besides that most of Shabran's students are from various regions throughout Indonesia, from the east end to the west end, from Sabang to Marauke. The diversity of tribes, languages and regions that meet at Pondok Shabran makes the students very tolerant and open.

Where the Mahasantri of *Pondok Shabran* is also a member of Muhammadiyah who must have the character of openness and tolerance as evidence of mastery of a comprehensive and integrated scientific dimension. The discussions at Pondok Shabran are very useful to cultivate such a personality ethos. Mahasantri must be able to accept differences and respect each other with different attitudes and thoughts of wisdom, because unity does not have to be in common. However, in the same way, a Muslim intellectual must be able to cooperate. Simply, this happens because of togetherness in the midst of diversity. Such inclusivity reinforces the vision of the Muslim intellectual as a bridge-builder between revelation, reason, and social plurality.

4. Progressive-Modern Ahmad Dahlan

Kiyai Ahmad Dahlan's personality qualities when he returned to Yogyakarta became very progressive and opened new breakthroughs, especially in understanding the verses of the Koran. This shows that Kiyai Dahlan is an intelligent person as well as having the courage to break through the barriers that existed in his day. (Abdul Aziz et al., 2021)

Azaki Khoiruddin mentioned in a limited interview that the characteristics that stand out and distinguish Pondok Shabran from other lodges are intelligence and courage. Dare to make breakthroughs that are different from existing trends. This seems exactly or almost similar to what was done by Kiyai Dahlan. The background why these characters are mostly found in Mahasantri Shabran is because some of them already have organizational provisions or are at least involved in the community where they come from. (Fattah Santoso & Khoirudin, 2018)

According to Ahmad Norma Permata, what can be used as capital for this courage is regular interaction with the central leadership figures of Muhammadiyah. So if they have interacted with the Muhammadiyah Central Executive (*PP Muhammadiyah*), then with regional leaders, regional leadership seems to be something small. That's what makes the mentality of Shabran students very brave.

Having courage is an important keyword to be able to face the realities of life. In Pondok Shabran, children from all over Indonesia, they are educated there with very heavy burdens (responsibility) but in a very smart and very wise way. This is what makes the Shabran's children very strong because they have the burden of being able to contribute to the community or at least their hometown. This intellectual courage aligns with the progressive spirit of scientific exploration advocated by Fazlur Rahman and later systematized in the Muhammadiyah reform tradition.

5. Liberation-Responsibility Mohamad Djazman

The liberation-responsibility typology embodies Rahman's ethical epistemology, in which intellectual freedom is guided by moral accountability. Thus, liberation can simply be interpreted as freedom and responsibility. For someone who has a Muslim intellectual character, these two things are very important and must exist to complement and perfect each other. Freedom that has no limits will have an impact on excessive attitudes. Thus, the existence of responsibility is part of the freedom that must have scientific references and proper values. Freedom is limited by responsibility, even if the rule is "no rules at all".

Therefore, one of the characters that appears for someone who has a scientific view that is integrated between religious and scientific traditions (according to Nidhal Guesoum),

must have freedom but on the other hand, freedom that can be accounted for (*accountability*). They are free to choose, but behind their choices there are things that must be accounted for. This concept is actually the thought of Fazlur Rahman in one of his books. However, this concept seems to have a very strong influence on Mohamad Djazman. (Rahman Fazlur, 1989)

Evidence of his influence can be seen when Mohamad Djazman founded Pondok Muhammadiyah Hajjah Nuriyah Shabran. Djazman believes that the students are still young, so they shouldn't be too limited. Let students choose, and are free to develop themselves. The task of the supervisor (at that time was Djazman as Chancellor of UMS as well as coach), was to help him, direct him in the right direction and make them dare to be responsible for every decision he made. Because the challenges ahead of each generation are different. This concept seems to be very influential on the learning method or methodology of each student. Mahasantri are free to choose and determine themselves to be actively involved in any activity. (Abdul Aziz et al., 2021)

As stated in the *Pondok Shabran* curriculum program, there are many activities that support the activities of the cottage, especially those that are focused on the dimensions of *ulama*, society and scientific methodology. (Team, 2013) Both curricular and extracurricular and moral formation. In addition, artistic activities, such as qiraah, and the art of calligraphy are very help them to improving their freedom and responsibility.

6. Discussion and Analysis

The discussion and analysis organized concepts from classical Islamization discourse (Al-Faruqi and Al-Attas) to Indonesian reformers (Kuntowijoyo, Ahmad Dahlan and Abdullah) until contemporary integration paradigm (Guessoum).

According to Al-Faruqi, Islamization of knowledge is an effort to redefine knowledge, rearrange data, rethink arguments related to data, reassess conclusions and interpretations, so that science enriches the vision and struggle of Islam. The principle is to integrate sciences into the treasures of Islamic heritage by discarding, organizing, analyzing, reinterpreting, and adapting them according to Islamic values and views. (Hadi, 2019)

Concepts of sufistic modern inspired from Al-Attas, which human education is located on "*adab*". The meaning of *adab* is the recognition and acknowledgment of the reality that science and everything that exists consists of a hierarchy according to its categories and levels, and that a person has his place in relation to that reality and with physical, intellectual capacities and potentials and spiritual. (Syed Muhammad Naquib al-Attas, 1999)

Then, the concepts of Inclusive-tolerant is responses to the idea of Islamization of Knowledge or Islamization of Science were met with various critical and open arguments. Including in Indonesia, the idea of Islamization of Knowledge has become an interesting discourse. One of the most critical figures is Kuntowijoyo. The discourse of Islamic science becomes an interesting spotlight from the studies conducted by Kuntowijoyo. His Islamic scientific ideas are fully contained in a book entitled, *Islam as Science: Epistemology, Methodology and Ethics*. (D. Dartim, 2020; Kuntowijoyo, 2006)

Kuntowijoyo formulated his Islamic scientific thinking with the term Islamic Science. This is reasonable to do because Kuntowijoyo has a scientific background in social sciences and humanities. He wants to see reality from the perspective of Islam. That means Islam as a textual reality wants to be brought to the realm of contextual reality. In simpler words: from the texts to the contexts. In contrast to the Islamization of knowledge, namely from contexts to texts. Kuntowijoyo assumes that the reality of the contemporary society requires more of a practical realm than just a theoretical discourse. (Kuntowijoyo, 2006) Idea from Kuntowijoyo inspire in this research on the concepts Purification-Dynamization of the Tajidd.

Next, concepts of Progressive-Modern Ahmad Dahlan was inspired from Science Reconciliation's Guessoum theory. (Nidhal Guessoum, 2011) It was his ideas about the integration of Islam and science were put forward. Apart from being an enrichment of the scientific integration thoughts of the previous figures, his thoughts can be said to be something new, because he accepts Islam but do not reject science from the West. Instead trying to harmonize and trying to find the right position of each.

The concept of scientific integration as discoursed by Guessoum is known as the reconciliation of Islamic science (Muslim tradition) and modern science. Guessoum wants to try to respond to the progress that is in the West where many have an influence on the Islamic world wisely without dropping the scientific dignity of one another. (Nidhal Guessoum, 2011) As written by Ari Anshori, the basic reason why Guessoum presented his theory was to answer and reconcile the tension between the treasures of Muslim tradition and modern science. (Anshori, 2018) Moreover, contemporary issues touch on the realm of humanity and sometimes lead to political tensions. (Lect Arcelan Sadiq Al-Shammari, 2021)

The concept of scientific integration according to Guessoum known as Reconciliation of Muslim Tradition with Modern Science has several basic things, namely: 1) greeting each other between science, religion and philosophy; 2) the harmonious relationship between the three is unlikely to be contradictory and always in harmony; 3) appreciate the role of interpretation in terms of the interpretation of textual verses; 4) Multilevel reading of the meaning of the Qur'an according to the level of science including modern science and philosophical theory; and 6) recognizing the existence of multidimensional science that opens an interactive, wise and open attitude with Islamic traditions towards progressive understanding. (David R. Krathwohl, 2002)

The integration-interconnection paradigm of Amin Abdullah basically wants to combine subjective, objective and inter-subjective values, so his theory is often known as trialology or trialektika. Furthermore, according to Amin Abdullah, that the integration-interconnection theory is a trialectic blend of textual traditions or *hadlaratun texts*, scientific academic traditions or *hadlaratal 'ilm* and critical ethical traditions or *hadlaratal-philosophies*. (Amin Abdullah, 2000)

In the integration-interconnection methodology, the interpretive meaning of the Qur'an and hadith does not leave aspects of the overall reality as developed by philosophical thought and also does not leave scientific perspectives from various scientific disciplines that are possible to exist and develop. In this way, Islamic sciences are developed using the interconnected entities model, namely there is a relationship between science, philosophy and revelation. It's not a single entity model in which the three go their own way without any connection between one another.

D. CONCLUSION

According to the research study, there are five categories or typologies of progressive muslims character as the basic of new paradigm on integration islam and science education. The typologies are (1) Sufistic-modern A.R. Fakhruddin, (2) Purification-Dynamization from Tajdid Concept, (3) Inclusive-Tolerant Amin Abdullah, (4) Progressive-Modern Kiyai Dahlan, and (5) Liberation-Responsibility Mohamad Djazman. The categories was organized by three important points begin by classical Islamization discourse (Al-Faruqi and Al-Attas) then Indonesian reformers (Kuntowijoyo, Ahmad Dahlan and Abdullah) until contemporary integration paradigm (Guessoum).

Then, as reflection to Pondok Hajjah Nuriyah Shabran can be implemented on various scientific and religious practices. Such as literacy studies and scientific discussions, both religious and scientific book sources. Including the activities implementation in the

environment around *Pondok Shabran* that can be categorized in *religiosity, intellectuality* and *humanity*.

By referring to one of the characteristics of the progressive Muslim Intellectualism concept that education must create independent and be useful for society (freedom and responsibility). The concept is recommended that the formulation of educational vision and mission should not be too focused on the pragmatic-instrumental realm, but must also have an integrated rational-religious spirit.

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Interview

Interview with Abdullah Aly as the one of Ex-Directur of Pondok Habbah Nuriyah Shabran.

Interview with Ahmad Norma Permata as Alumnus of Pondok Habbah Nuriyah Shabran.

Interview with Azaki Khoiruddin as Alumnus of Pondok Habbah Nuriyah Shabran.

Interview with Azis Hasyim as Alumnus of Pondok Habbah Nuriyah Shabran.

Interview with Furqon Mawardi as Alumnus of Pondok Habbah Nuriyah Shabran.

Interview with Muhammad Abdul Fattah Santoso as the first Directur of Pondok Habbah Nuriyah Shabran.