Article

Comparative Study of Contextual Islamic Education Fazlur Rahman and Quraish Shihab

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Abstract

The purpose of this research is to compare and contrast the writings of Fazlur Rahman and Quraish Shihab to develop contextual Islamic education. They are known as contemporary Islamic figures who strive to make Islamic teachings relevant in the modern world. This research uses Qualitative-Descriptive method with Systematic Literature review. The results show that through historiography and the double movement method, Fazlur Rahman emphasizes the importance of ijtihad and rationalism in Islamic education, while Quraysh Shihab uses a thematic-humanistic approach to emphasize the value of inclusivity, diversity, and spiritual-social balance. This study shows that despite their differences, both share the same vision in viewing Islamic education as a means to foster human dignity, critical thinking and resilience. This makes a conceptual contribution to the development of a more flexible, humanist and transformative Islamic education paradigm and encourages the integration of Qur'anic teachings in a global context.

Keyword

Contextualization, double movement , Fazlur Rahman, Islamic Education Institutions, Quraisy Shihab

Introduction

Islamic education is one of the most important pillars in building the civilization of the people (Abidin, 2021). Islamic education not only serves as a guide to understanding Islamic principles, but also as a tool to observe the changing times. In modern times marked by the emergence of globalization, technological disruption, and social disintegration, Islamic education is expected to be more flexible and responsive to changing social realities (Al Dwakat et al., 2023). Therefore, the introduction of an Islamic education paradigm is a necessity.

In the midst of a complex era, the Islamic education system is consistently rooted in rigid textualistic and normative patterns. A number of Islamic educational institutions still prioritize memorization of classical texts without excluding contextual understanding of the moral and social issues discussed (Afendi, 2024). As a result, students experience alienation between religious education and daily life. This phenomenon indicates that there is a connection between the universal teachings of Islam and its application in contemporary social contexts. One of the main points of problems mentioned above is the decontextualized curriculum and teaching methods. Many Islamic boarding schools, madrasas, and even modern Islamic schools still use traditional teaching models that do not allow for critical thinking, dialogue, or applying Islamic principles in contemporary life (Ainul et al., 2022). There is a need for an Islamic education paradigm that can effectively balance text and context in Muslim communities.

In this context, it refers to a model of Islamic education that is not only based on revelation, but also has the ability to incorporate revelation into social change. As a result, Islamic education helps to understand be critical of the state of the world, and be creative in integrating Islamic principles into their social lives. Contextualized Islamic education serves as a key component in educating society about this.

However, there is little research that specifically focuses on the integration of contemporary Muslim figures who clearly bridge the gap between Islamic normative education and the historical-social context of the general public. Fazlur Rahman is a Muslim scholar who provides contextual guidance for understanding Islamic education (Rahman, 2012) and Quraish Shihab is a Muslim scholar who designed a holistic and communicative thematic interpretation approach in contextual Islamic education. These are two important examples, but they also participated in comparative analysis that influenced the development of Islamic education (Suwandi & Supriyanto, 2022).

One of the author's interests in this study is the attempt to read and compare in depth two contemporary Islamic reformists, namely Fazlur Rahman and Quraish Shihab (Nurcahyati, 2025). Fazlur Rahman and Quraish Shihab have each developed a methodological approach to revelatory texts that directly influences Islamic thought and educational systems.

Fazlur Rahman developed a philosophical framework through the *"double movement,"* while Quraish Shihab designed a communicative and contextual thematic exegesis approach (Habib & Amin, 2025).

The integration of these two thinkers in a single study offers a novelty: building a bridge between the philosophical-global paradigm of Islamic education and the local-humanistic praxis. This combination not only unites the richness of methodological perspectives but also presents a synthesis between a deep conceptual framework and relevant practical applications in the field. In the context of Islamic education, this is crucial for formulating a learning system that is not only strong in its theological foundations but also responsive to social realities and contemporary challenges. Thus, the integration of Rahman and Shihab in this study is not only unique but also strategic for enriching and reconstructing contextual Islamic educational thought in a holistic manner.

The author is eager to compare and contrast the writings of Fazlur Rahman, with his *double movement* (Umair & Said, 2023). That emphasizes the importance of understanding the historical context of the text, and Quraish Shihab, with his thematic and humanist tafsir that highlights the relevance of the Qur'an in contemporary life (Munandar & Amin, 2023) Tafsir al-Misbah, even though it has an adabi al-ijtima'i pattern (a socio-community cultural style. These two figures have the same understanding in defining Islam as an affirming and comforting religion, but have different perspectives. It is hoped that this comparison can provide new insights in contextualizing Islamic education.

Many studies on the teachings of Fazlur Rahman and Quraish Shihab have been conducted by previous researchers in the fields of interpretation, Islam, and education. For example, a study conducted by Fathonah (2018) discusses in detail the works of Fazlur Rahman in the context of Islamic education, particularly regarding the importance of integrating reason and revelation in the education system. In another study, Quraish Shihab was also the subject of extensive research, particularly in the field of Qur'anic interpretation and Islamic moderation. Research by Iqlamatul Usna (2021) examined how the values in Quraish Shihab's Tafsir Al-Misbah can be implemented in Islamic education, particularly through a humanistic and inclusive approach.

From these various studies, it is evident that research on Fazlur Rahman and Quraish Shihab has mostly been conducted separately, both in terms of approach, context, and thematic focus. To date, no study has specifically conducted a comprehensive comparison between the two thinkers in the context of contextual Islamic education. Yet both offer complementary approaches: Fazlur Rahman with his strong philosophical-historical foundation and global perspective, and Quraish Shihab with his thematic-humanistic approach that is practical within the context of Indonesian Muslim society. Through these approaches, it is hoped that a more comprehensive and practical understanding will be developed in

designing Islamic education that is adaptive to the changes of the times, without losing the substance of Qur'anic values.

This comparative research is crucial as it offers significant theoretical contributions to the study of Islamic education while also providing practical solutions for contextual curriculum development. By thoroughly understanding the epistemological and methodological foundations of the two figures, it becomes possible to establish a foundation for Islamic education that is both more grounded in contemporary reality and deeply rooted in revelatory principles (Sukitman, 2018). Furthermore, this research holds the potential to effectively highlight the nuanced distinctions between traditional Islamic understandings and the demands of modern society.

The purpose of this study is to investigate the perspectives of two contemporary Muslims with an emphasis on the long-term implications of Islamic educational models. If the study of Fazlur Rahman and Quraysh Shihab is mostly found in the world of tafsir or philosophy of Islamic thought, then this text will be helpful in guiding educational practices, especially in curriculum development, teaching strategies, and educational goals. This study highlights strategic approaches to enhance progressive Islamic education discourse. The authors discuss the development of Islamic educational theories relevant to the current social and cultural context of the Islamic world and provide a forum for discussion between traditional and modern Islamic scholars. Thus, it is hoped that this journal can raising academic awareness while providing specific alternatives for Islamic education at various levels.

Ultimately, this research aims to bridge the gap between the ideality of Islamic values and the reality of the modern world by examining the teachings of Fazlur Rahman and Quraish Shihab in the context of education. Through comparative analysis, the author hopes to reveal the conceptual nuances of Islamic education that are not only relevant from a theoretical point of view but can also be applied in educational practices.

Method

This research utilizes a *Qualitative-Descriptive* method with a Systematic Literature review. Based on the results of the review, some researchers utilized tools such as Publish or Perish and Mendeley to conduct descriptive analysis of the selected articles. *Systematic Literature Review* (SLR) is one of the methods of literature research. Regardless of its purpose, SLR emphasizes the importance of a search process that can be replicated by other researchers (Ardana et al., 2025). The aim of SLR is to turn a subjective literature review into a more objective one to reduce potential researcher bias. However, the influence of the researcher on the outcome of the literature review remains, so the level of objectivity is debatable. The explicit search process in SLR usually takes longer than in a traditional literature review (Simamora et al., 2024).

The search process was divided into several stages, namely identification, screening, eligibility, and inclusion. These steps follow

the PRISMA *(Preferred Reporting Items for Systematic Reviews and Meta-Analyses)* guidelines*.* PRISMA is an evidence-based guideline that aims to assist authors in reporting systematic reviews and meta-analyses that evaluate the effectiveness of a phenomenon. The focus of PRISMA is to provide guidance for authors to ensure transparent and thorough reporting in this type of research (Sastypratiwi & Nyoto, 2020).

Furthermore, the screening stage was carried out by evaluating titles and abstracts to eliminate articles that did not fit the topic or context criteria. At the eligibility stage, articles that pass the initial selection are fully reviewed to ensure their scientific quality, especially only selecting articles that have passed the peer-review process. The final stage, inclusion, involves selecting articles that are truly relevant and meet academic eligibility standards for further analysis. This entire process was conducted by observing the principles of scientific ethics, avoiding plagiarism, maintaining objectivity, and upholding openness in reporting the results of the review.

In maintaining academic integrity and scientific ethics, the entire process was carried out by avoiding plagiarism, upholding the validity of sources, and ensuring transparency in reporting findings.To clarify the systematic steps taken in this research, the following research flow chart is presented in tabular form:

Research Phase	Activity Description
Identification	Searching for articles from online databases using relevant keywords and spanning the years 2020-2025..
Screening	Removing duplicate articles and assessing suitability based on title and abstract.
Eligibility	Reviewed the full content of the article, evaluated the methodology, and ensured topical relevance.
Inclusion	Selected relevant and quality final articles for further analysis.

Source: research The PRISMA 2020 statement: an updated guideline for reporting systematic reviews (Page et al., 2021).

Results And Discussion

Conceptual Foundations of Contextual Islamic Education

Contextual Islamic education stems from the belief that Islamic principles must be upheld and actively pursued to develop human character and orientation towards various pleasant social contexts. In practice, Islamic education cannot be limited to simply providing textual and normative knowledge about religion, but should be a process of critical and transformative reflection on everyday life (Minarti, 2022). This shift towards contextualization emerged from the growing need to bridge the perceived gap between traditional Islamic teachings and the evolving complexities of modern society, ensuring that religious understanding remains relevant and actionable for contemporary Muslims.

This concept shows that although Islamic teachings are universal, their application is strongly influenced by the time, place and conditions

of society. Therefore, religious education in educational institutions should be presented contextually so that students can understand and apply the lessons in a relevant way. Contextualized Islamic education does not mean simply imparting religious knowledge, but rather incorporating religious principles into daily life and educating students about the realities of their lives.

In this context, an integrative education paradigm is needed that bridges the gap between reason and revelation, between text and context, and between spirituality and social life (Dalimunthe, 2022). The teacher is not only a teacher, but also an educational facilitator who guides students to reconcile reality with the teachings of the Quran. Teaching methods that Dialectical, analytical and reflective are essential in creating a critical and inclusive classroom environment.

Furthermore, according to Minarti (Minarti, 2022), contextual Islamic education must be able to integrate three main pillars: (1) an understanding of authentic Islamic teachings, (2) awareness of the changes and developments of the times, and (3) the ability to develop and implement a curriculum that is responsive to the needs of the general public. Therefore, Islamic education must be able to answer social issues such as moral crisis, religious disintegration, environmental degradation, and digital disruption while adhering to Islamic principles.

In this context, the writings of Fazlur Rahman and Quraish Shihab are quite relevant to consider. Both are figures who emphasize the need to study Islamic teachings in the era of the times. In addition, this aims to reconcile the understanding of religious texts with the needs of contemporary society. Fazlur Rahman, with his concept of the 'double movement,' provides a methodological framework for engaging with the Qur'an contextually, moving from the specific historical context of revelation to the broader moral principles and then back to contemporary realities. Similarly, Quraish Shihab's exegetical approach emphasizes the holistic understanding of verses by considering their historical background and linguistic nuances, thus facilitating a more relevant application of Islamic teachings. They provide theoretical and practical guidance to create a more flexible and forward-thinking Islamic education system.

Fazlur Rahman's Thought: A Historical and Double Movement Approach

Fazlur Rahman is one of the current Islamic scholars who consistently attempts to integrate contemporary literature with religious texts (Suryadi et al., 2022). According to this research, the dominance of literal interpretation of texts, which obscures the historical dimension and universal moral principles of revelation, is the cause of stagnation in Islamic thought. Therefore, the research offers the *double movement* approach as a methodological approach to studying the Qur'an in an enjoyable way.

The *double movement* of this approach includes two important stages. First, it uses backward movement (*moving from the present to the past*) to understand the Qur'ānic text in the sociocultural context of the Arab

world at the time of the Prophet. The purpose of this step is to highlight the background of the relevant verses and their normative content. Second, the forward movement (*migration from the past to the present*) involves presenting the moral principles and tenets of the Qur'an in a manner suitable for the modern world (Nurcahyati, 2025).

In the context of education, this approach offers a good conceptual framework for developing curriculum and teaching methods that are relevant to the times. Fazlur Rahman emphasized the importance of ijtihad and rationality in the process of Islamic education (Munandar & Amin, 2023)Tafsir al-Misbah, even though it has an adabi al-ijtima'i pattern (a socio-community cultural style. As a result, students should not only be taught the basics and emphasized in the classroom; they should also be encouraged to think critically and reflect on the social conditions they face. This allows Islamic education to become a practical and empowering way of life, rather than merely symbolic or ceremonial.

Fazlur Rahman also argues that education should be used as a medium to explain universal Islamic moral principles, such as justice, freedom, honesty, responsibility, and social responsibility. The researcher believes that Islamic education should develop an ethical consciousness capable of highlighting traditional values and attachments in a non-textual form. In this context, religious education should not only teach fiqh and tafsir, but also transform the teachings of the Qur'an into tangible forms.

In this regard, Fazlur Rahman criticized the traditional Islamic education system that emphasizes religious and general knowledge. The researcher believes that Islamic education is integrative and able to balance the relationship between spirituality and realism, between text and reality. This idea is very important in addressing modern issues such as value relativism, secularism, and moral relativism.

Therefore, Fazlur Rahman's writings are a very important source of inspiration for the development of contextual Islamic education. Through the *double movement*, Islamic education can utilize *textual-dogmatic* teachings while incorporating critical and responsible teachings (Umair & Said, 2023). This begins with an understanding of Islam as a religion based on "*alamin*" and an ambiguous civilization builder.

Fazlur Rahman's Educational Philosophy: Cultivating Universal Moral Values

According to Fazlur Rahman, the main purpose of Islamic education is not to teach people how to understand religion in a technical sense, but rather to develop people who are respectful, impartial, and socially conscious (Rahman, 1970). In this context, education has a transformative and moral function, not just an informational one. Islamic education should be able to convey the universal principles of the Qur'an, such as compassion, justice, honesty, freedom of thought, equality, and respect for humanity.

Fazlur Rahman emphatically states that the Qur'an does not cover all the laws of the world, explaining the moral principles that should guide human

behavior throughout history (Suryadi et al., 2022). Therefore, researchers criticize the tendency of Islam to focus only on the legal formalistic aspects of sharia and ignore its ethical dimensions. In the context of education, such an approach will give birth to generation that is ritually obedient, but lacks social and moral sensitivity in everyday life.

According to Fazlur Rahman, ethical development should be the starting point of the educational process. He asserts that moral principles cannot be taken from outside sources or taught as dogma, but must be analyzed sympathetically through a dialogical and reflective teaching process. The teacher is not only a teacher of knowledge, he is also a moral example who helps his students to understand and live the principles of Islam.

Fazlur Rahman in his book *Islam and Modernity: Transformation of an Intellectual Tradition* argues that Islamic morality is not a static concept, which indicates that humans adhere to the principles of revelation that are relevant in every age (Rahman, 1982). For this reason, Islamic education must be able to encourage students to express moral principles. in clear and concise social statements, such as workplace responsibility, community service, and leadership.

The use of this view is very significant in the development of Islamic education curriculum. Moral principles should not be limited to "*local*" or "*moral*" education, but should be the cornerstone of all educational processes, including the selection of materials, teaching strategies, and evaluation systems. This highlights the paradigm shift of Islamic education from a time of knowledge transfer to a process of character development and moral integrity.

Thus, Fazlur Rahman presents a vision of Islamic education that prioritizes substance over form and value over literal law (Panjwani, 2012). This model of education is very relevant to answer complex contemporary problems because it is able to inspire thoughts that are not only spiritual, but also active, critical, and ethical in addressing the realities of world life.

Quraish Shihab's Thought: A Thematic-Humanistic Approach

Quraish Shihab is a leading Muslim intellectual in Indonesia who consistently presents the Qur'ānic text in a contextual, reasonable, and relevant to social reality (Iqbal, 2010). Through the use of thematic interpretation (*maudhū'ī*), researchers analyze Qur'ānic verses in detail based on a particular theme, then compare them with the psychological, social, and cultural conditions of modern society. This approach allows the Qur'ānic verses to be understood not partially and literally, but rather as a living, breathing, and useful guide for human life.

Quraish Shihab believes that the teachings of the Qur'an must be explained and applied to the situation of a particular society. This is in line with the principle of *ta'līl al- ahkām* (*rationalization of law*), according to which Islamic law and education are not only understood from their

physical form, but also from their moral and social goals (Agus Setiawan, 2023). Therefore, the developed interpretation always contrasts the text of revelation with the reality of life, including the field of education.

The three main pillars of Quraish Shihab's educational philosophy are faith, knowledge, and morals. All three must run in balance and respect each other (Husaeni et al., 2024). According to Islamic education, a strict *orthodoxy* that precludes critical thinking and intellectual exploration is not possible. Instead, education should be a lively dialog about differences, both in religious understanding and in the study of knowledge. This is a specific example of the Islamic humanism championed by Quraish Shihab-a type of education that emphasizes and encourages human dignity, piety, and diversity.

Furthermore, the researcher emphasized the need to develop diversity awareness in the education process. In other words, differences are *sunnatullah* that must be considered and respected, not ignored. Therefore, contextual Islamic education should promote tolerance, deliberation, empathy and social progress. It is not only about creating healthy educational practices; it is also about recognizing generations living in a diverse society with respect and understanding.

Beyond the insights of Fazlur Rahman, Quraish Shihab further contributes to the discourse on Islamic education by discussing the integration of religious and modern knowledge. He champions a curriculum that harmonizes scientific and technological understanding with Qur'anic principles, asserting that such knowledge does not contradict the Qur'an when interpreted clearly and appropriately. This integration, according to Murtafiah (2018), empowers students not only with religious comprehension but also with a deeper grasp of life in the 21st century and the contemporary world. A significant facet of Shihab's educational philosophy is his emphasis on spiritual growth, which extends beyond a mere personal bond with God. This spiritual development, as highlighted by Salsabilah et al. (2024), encompasses profound social implications, including economic prosperity, social responsibility, and active participation in societal betterment. Thus, for Shihab, education is intrinsically linked to fostering social change, not merely replicating religious beliefs.

Another crucial contribution by Quraish Shihab to Islamic education lies in his advocacy for an education system grounded in practical and accessible Qur'anic values. Through his seminal interpretative work, *Tafsir Al-Misbah*, Shihab employs a thematic and communicative approach to render Qur'anic verses comprehensible across all segments of society. He specifically champions values such as honesty, responsibility, patience, diligence, and compassion as fundamental moral pillars to be cultivated through the Islamic education system. Mawangir (2018) concurs that these values are essential not only for shaping the character of virtuous individuals but also for constructing a civilized and morally upright society.

Quraish Shihab also emphasized that Islamic education should not be exclusive or solely focused on theological aspects; instead, it must be responsive to current social issues, including gender equality and social justice. He believed that women possess equal rights to education, asserting that this aligns with Islam's mission to extend mercy to all humanity. This thinking distinctly demonstrates Shihab's commitment to an inclusive, fair, and transformative approach to education. As Cahyawati and Muqowim (2023) conclude in their research, Shihab's ideas indeed open up space for a progressive interpretation of religious texts within the field of education, particularly in fostering equal relationships between men and women.

Furthermore, Quraish Shihab offers a holistic Islamic education framework through his concept of Quranic Education. In this framework, the Quran is not merely a source of teaching material; it also serves as the foundational guide for setting educational goals, shaping teaching approaches, and defining the role of teachers as spiritual and moral guides. According to Shihab, education must effectively address the three main dimensions of learners—cognitive, affective, and psychomotor—in order to foster a well-rounded and balanced individual. Iqlamatul Usna (2021) emphasizes that Shihab's Quranic educational approach makes a significant contribution to formulating an Islamic education system that is not only normative but also highly contextual and capable of addressing contemporary challenges.

In the practical realm of education, this philosophy is reflected in the adoption of communicative, inclusive, and reflective teaching methods. Education, in Shihab's view, serves not merely as a means to learn and develop, but also to cultivate an understanding deeply rooted in and consistent with a humanist interpretation of the Qur'an. Therefore, Quraish Shihab's teachings are highly relevant to the development of a contemporary Islamic education system that transcends traditional stagnation through innovation and adaptation. He explains that education is ultimately a means to create a complete human being: intellectually intelligent, spiritually mature, and actively involved in fostering a just and civilized society.

A Comparative Analysis of Fazlur Rahman and Quraish Shihab's Educational Thought

Fazlur Rahman and Quraish Shihab are two important figures who actively promote the idea of contextualizing Islam through a rational, humanistic, and integrative approach to revelation and the realities of life. Both share the same goal of portraying Islam as a religion relevant to modern life and not as a system of laws or formal rituals divorced from contemporary human realities. In the context of education, they believe that the process of teaching Islam should be based on developing individual Muslims who are moral, critical, and able to interact effectively with people from other cultures.

Rejection of literalistic and narrow textual approaches is the main point of agreement between these two figures. Quraish Shihab and Fazlur

Rahman both criticize the mode of religion that only exists in the lafaz without understanding the purpose and spirit of revelation. They believe that understanding religious texts, especially the Qur'an, must be based on historical and social contexts, as well as ethics and social transformation. This is the foundation of contextual Islamic education that emphasizes humans and reality as important components in the process of understanding Islam.

In addition, both agree that ijtihad is an important teaching method that should always be used in education. Ijtihad is not only understood as a legal product, but also as a source of knowledge and criticism in advancing religious education to uphold contemporary values. , they both emphasize doctrine in education and in the same way. more specifically encouraging dialog, realism, and openness to current advances in knowledge (Fareha, 2024). However, there are differences in the methods used by each. Fazlur Rahman emphasizes historical-philosophical and systematic analysis, especially through the *double movement* method (Umair & Said, 2023). The author conducted research on the historical context of revelation and then reconstructs its values in the present era. His approach has many theoretical principles and is intended to develop a conceptual and philosophical framework for Islamic education.

On the other hand, Quraish Shihab focuses more on thematic-psychological and humanistic approaches, which emphasize ease of understanding and suitability to the local community context. Quraish Shihab is not particularly interested in educational philosophy, but is more interested in the application of Qur'anic teachings in non-traditional social contexts. Through his education, media, and tafsir, Quraish Shihab communicates with the general public in accessible language and demonstrates a strong commitment to promoting a friendly, tolerant, and moderate interpretation of Islam.

Based on the implementation strategy in education, Fazlur Rahman restructured the Islamic curriculum to emphasize the dimensions of reason and revelation while creating a safe space for students (Alpata et al., 2025). His curriculum is philosophical and conceptual. Quraysh Shihab, on the other hand, focuses more on the basics of education, such as the importance of tolerance, morals, diversity and social sensitivity. Islamic education as a means to foster human development is multidimensional, covering spiritual, intellectual and social aspects.

Although different in terms of approach and emphasis, these two figures are very helpful in examining the paradigm of contextual Islamic education. Quraish Shihab provides examples of the application and value of locality in everyday life, while Fazlur Rahman offers strong methodological and philosophical insights. The collaboration between the two can be a source of inspiration. The importance of developing Islamic education can also be seen in the core principles of Islam.

In the context of Islamic education, Fazlur Rahman and Quraish Shihab are two contemporary Islamic thinkers who have reconstructed the Muslim

community's perspective on religious texts, both rejecting a textual-literal approach . They advocate an educational approach that combines spirituality with rationality, and integrates social dimensions into the understanding of religious teachings.

However, there are significant differences in their methodological approaches. Fazlur Rahman emphasizes the importance of ijtihad, reforming Islamic thought, and renewing education based on moral values through a historical-philosophical approach using the double movement method on a global scale (Rahman, 1982). Meanwhile, Quraish Shihab develops his exegesis by considering the psychological, social, and cultural aspects of Indonesian society, and focuses on conveying Islamic teachings in a communicative, moderate, and inclusive manner through a thematic-humanistic approach (Habib & Amin, 2025).

Implications of the Thought of Fazlur Rahman and Quraish Shihab on the Development of Modern Islamic Education

The thoughts of Fazlur Rahman and Quraysh Shihab make a significant contribution in the field of contemporary Islamic education, especially in the face of the ever-worsening times. As a result, they present an educational approach that is not rooted in the romanticism of the past, but rather aims to instill transformative and forward-thinking values.

The main implication of Fazlur Rahman's writings is the need to restructure the curriculum of Islamic education. The curriculum should not only cover traditional topics such as fiqh, tafsir, or hadith, but also include universal concepts such as justice, equality, social responsibility, and freedom of thought.

Central to Fazlur Rahman's pedagogical approach is the double movement method, which encourages students to understand texts critically and thoroughly before expressing their understanding in context-appropriate formats, such as social media. This method directly addresses a common challenge in traditional learning processes, where students often exhibit a limited ability to reflect, analyze, and problem-solve (Panjwani, 2012). Furthermore, Rahman's teachings highlight the crucial need for ijtihad in educational settings. This applies not only to the context of Islamic law but also to discussions concerning global issues, economics, and science (Rahman, 1970). Ideally, Islamic education should foster the growth of intellectuals who transcend mere ceremonial observance and possess the capacity to develop solutions to human and national problems based on Islamic principles.

Turning to Quraish Shihab's contributions, he prioritizes character-based education firmly rooted in moral values pertinent to the Indonesian context. Shihab's interpretation of Islam emphasizes a profound integration of spirituality and humanism. He posits that fundamental components of the education system must include tolerance, peace, empathy, and respect for differences. This emphasis is crucial for effectively overcoming radicalism, intolerance, and exclusivism often found in religious education (Agus

Setiawan, 2023). Shihab further stresses the importance of integrating communication skills and intuition within religious education. In his view, the teacher transcends the role of a sole authority figure, instead acting as a facilitator of communication between sacred text and contemporary reality. This approach fosters a participatory, interactive, and independent learning path (Sastra, 2024). Ultimately, for Shihab, education is not merely a field for sowing values and developing reason; rather, it fundamentally differs from a space dedicated solely to planting doctrine.

Collectively, Fazlur Rahman and Quraish Shihab also seek to ensure that Islamic education does not conflict with advancements in knowledge and technology. Instead, they envision education serving as a vital bridge between Islamic and modern worldviews. Consequently, Islamic education, in their combined perspective, is not only grounded in shar'i knowledge but also contributes meaningfully to the professional, technological, and social spheres. By synthesizing Fazlur Rahman's philosophical-rational approach with Quraish Shihab's humanistic-contextual methodology, an inclusive, progressive, and globally responsive Islamic education paradigm can be developed. Such an education system is capable of producing a generation of Muslims who are not only independent but also actively involved in constructively sharing Qur'anic principles with the global community.

Conclusion

Contextual Islamic education is a response to the stagnation of religious understanding that only focuses on the text without paying attention to historical reality. Through a comparative analysis of the writings of Fazlur Rahman and Quraish Shihab, it is concluded that both have the same goal of creating Islamic principles that are still relevant to the needs of modern man. Fazlur Rahman offers a reconstruction of Islamic education that is ruthless, critical, and based on Islamic values. On universal moral principles through the use of historical-philosophical analysis and the *double movement* method. On the other hand, Quraish Shihab emphasizes the need for harmony between spirituality and social life through the use of language that is easy to understand and in accordance with the Indonesian context. The difference between these two approaches becomes a strength in examining the following models of Islamic education: intellectual and spiritual, theoretical and practical, local and universal. The implications of the thoughts of these two figures pave the way for the introduction of a more robust, dialogical, and tolerant Islamic education system, as well as collaborating with advances in knowledge and globalization. Thus, both have made strategic contributions to the development of a new Islamic education that is not only adaptive but also transformative and remedial.

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