



# Fazlur Rahman and His Enduring Legacy for Indonesian Islamic Scholarship

Original Article

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## Abstract

*This article examines Fazlur Rahman's intellectual legacy and its influence on the development of Islamic thought in Indonesia. Rahman, with his neo-modernist approach, offered a "double movement"-based method of Qur'anic interpretation that emphasizes the importance of historical context and its application in the present. This study uses a qualitative approach with literature analysis, highlighting how Rahman's ideas spread to Indonesia through student networks, his works, and his direct interactions with Indonesian intellectuals. This article also documents Rahman's influence on major figures such as Nurcholish Madjid, Abdurrahman Wahid, Ahmad Syafii Maarif, and Amien Rais, as well as his contribution to the reform of Islamic education in Indonesia. The findings show that Rahman's ideas on contextual interpretation, educational reform, and the development of critical thinking have played a major role in driving the intellectual dynamics of Indonesian Islam, although they have also faced criticism and challenges in their application.*

**Keywords:** *Fazlur Rahman, Islamic Thought, Indonesia, Contextualization of the Qur'an, Islamic Education*

## 1. Introduction

Fazlur Rahman (1919-1988) stands as a transformative figure in 20th-century Islamic thought, renowned for his ambitious project of reconciling traditional Islamic scholarship with the intellectual currents of modernity. He envisioned his role as shaping the study of Islam within Western academia, bringing to it both the empathy of a believer and the rigor of critical scholarly analysis. His work, grounded in a deep understanding of philosophy, theology, history, and ethics, advocated for a fundamental reinterpretation of Islam's foundational sources. Rahman's intellectual contributions offer a rich tapestry of ideas that continue to be debated and explored in various parts of the Muslim world.

Indonesia, as the world's most populous Muslim-majority nation, boasts a long and dynamic history of engaging with Islamic thought and participating in various reform movements. The archipelago has been a vibrant center for Islamic learning for centuries, fostering a unique intellectual tradition that blends local customs with Islamic teachings.<sup>2</sup> This historical engagement and the presence of numerous Islamic educational institutions have created a fertile ground for the reception and adaptation of new intellectual ideas from across the Muslim world. Therefore, understanding the impact of a thinker like Fazlur Rahman on Indonesian scholars is crucial for grasping the evolution of contemporary Islamic thought within this significant global context. This report aims to analyze Fazlur Rahman's intellectual legacy and its specific influence on Indonesian scholars and the broader landscape of Islamic thought in Indonesia.



Fazlur Rahman's intellectual journey was shaped by a unique blend of traditional Islamic upbringing and modern Western education. Born in British India in 1919, he displayed an early aptitude for religious learning, memorizing the entire Quran by the age of ten.<sup>8</sup> His father, Maulana Shihab al-Din, an Islamic scholar trained at Deoband, provided him with a strong foundation in traditional Islamic sciences, including the Dars-i-Nizami curriculum. This curriculum involved mastering Arabic and Persian, logic, philosophy, theology (kalam), jurisprudence (fiqh), Hadith, and Quranic commentary (tafsir). Rahman excelled in his studies, earning a Bachelor's and Master's degree in Arabic from Punjab University. His pursuit of knowledge led him to Oxford University, where he completed his PhD in 1949 on Avicenna's psychology under the supervision of Simon van den Bergh. His dissertation, a translation and critical analysis of a section of Ibn Sina's *Kitab al-Najat*, was published by Oxford University Press in 1952.

Following his doctoral studies, Rahman embarked on an academic career, teaching Islamic philosophy and Persian studies at Durham University in the UK from 1950 to 1958. He then moved to McGill University in Montreal, Canada, where he served as an Assistant Professor at the Institute for Islamic Studies until 1961. In 1962, he returned to Pakistan at the invitation of President Ayub Khan to serve as the Director of the Central Institute of Islamic Research. However, his reformist ideas encountered resistance in Pakistan's intellectual climate, leading to his resignation in 1968. In 1969, Rahman moved to the United States, where he was appointed as a visiting professor at the University of California, Los Angeles (UCLA) before joining the University of Chicago as Professor of Islamic Thought, a position he held until his death in 1988. His time in Pakistan, marked by controversy surrounding his reformist views, likely solidified his commitment to reinterpreting Islamic sources in a modern context.

Rahman's intellectual project centered on an approach he termed "neo-modernism," which sought to move beyond both a rigid adherence to tradition and a superficial adoption of Western ideas. He believed in the necessity of reinterpreting early Islamic sources to address the challenges and complexities of the contemporary world. For Rahman, this involved reviving the spirit of rational inquiry (ijtihad) that he felt had been stifled in later Islamic history. He saw himself as a transitional figure between earlier Islamic modernism and this more nuanced neo-modern perspective. His approach was rooted in a disciplined Islamic framework, advocating for a revival of rational inquiry within Islamic scholarship rather than a simple imitation of Western thought. This emphasis on grounding reform in a thorough re-evaluation of Islamic tradition, using modern critical tools, likely appealed to Indonesian scholars seeking to navigate modernity while remaining true to their Islamic heritage.

A cornerstone of Rahman's intellectual legacy is his "double movement" theory of Quranic interpretation. This hermeneutical approach emphasized the crucial role of context in understanding the Quran, urging readers to consider both the historical circumstances in which the text was revealed and the evolving social realities of the present. The theory involves a two-fold process: first, understanding the general principles and universal moral values embedded in specific Quranic verses within their original historical context; and second, applying these generalized principles to address the specific challenges and needs of contemporary society. This methodology provided a structured framework for engaging with the Quran in a dynamic and relevant manner, offering Indonesian scholars a way to address modern issues without resorting to either rigid literalism or uncritical adoption of Western norms.

Rahman also held distinct views on the authority of Hadith and Sunnah, which generated considerable debate. He emphasized the importance of the more organic Sunnah,

the Prophet's exemplary practice, over the atomistic prophetic reports found in Hadith collections. While acknowledging the significance of tradition, he was critical of certain aspects of the transmitted discursive tradition. His working principle was that the authenticity of any Islamic doctrine should be judged by its coherence with the overall teachings of the Quran and the Sunnah. Although he recognized the Sunnah as normative, his primary methodological contribution was not focused on determining its precise meaning. This critical yet nuanced approach to Hadith likely encouraged Indonesian scholars to engage in a more in-depth examination of the sources of Islamic law and practice, potentially leading to fresh interpretations and reforms tailored to the Indonesian context.

Furthermore, Rahman offered a significant critique of traditional Islamic jurisprudence and thought. He argued that traditional Muslim theologies had often neglected the fundamental moral principles of the Quran, prioritizing judicial codes over the development of a comprehensive ethical framework grounded in the scripture. He believed that the intellectual dynamism of early Islam had been stifled by revivalist movements in the 18th and 19th centuries. He also lamented the intellectual stagnation that resulted from the uncritical reliance on commentaries and the closure of the gate of independent reasoning (ijtihad). Rahman's critique provided a valuable framework for Indonesian scholars to question established interpretations and advocate for intellectual renewal and reform within their own intellectual landscape.

In the realm of education, Rahman presented a comprehensive vision for reform.<sup>2</sup> He stressed the importance of grounding educational thought and practice in the ethical principles derived from the Quran and Sunnah. He advocated for an integrated educational framework that could produce Muslim graduates who were not only knowledgeable but also critical, dynamic, innovative, and progressive, while upholding high moral values.<sup>26</sup> Rahman proposed reformulating the objectives of Islamic education to effectively integrate contemporary subjects with traditional Islamic teachings. He criticized both traditional orthodox and Sufi educational systems for potentially isolating individuals from society.<sup>26</sup> His proposals included increasing the emphasis on philosophical and scientific subjects within the curriculum and revolutionizing pedagogical methods to move away from passive memorization towards active learning that fostered understanding, analysis, and research.<sup>26</sup> This comprehensive vision for educational reform offered a valuable blueprint that Indonesian scholars and educational institutions could adapt to address their own specific challenges and aspirations.

## **2. Literature**

### **2.1. The Journey of Rahman's Ideas to Indonesia**

The intellectual contributions of Fazlur Rahman found their way to Indonesia through several key avenues, primarily through the influence of his students, the dissemination of his publications, and his direct interactions with the country.

A significant pathway for the transmission of Rahman's thought was through his students, particularly those from Indonesia who studied under him at prominent Western universities. McGill University's Institute of Islamic Studies, where Rahman taught from 1958 to 1961, played a crucial role in training a substantial number of Indonesian Muslims, with nearly 200 earning graduate degrees since the 1950s. While the provided snippets do not explicitly detail Rahman's direct interaction with Indonesian students during his time at McGill, the university's established role as a hub for Indonesian scholars suggests potential early exposure to his ideas. Later, during his tenure as Professor of Islamic Thought at the University of Chicago from 1969 to 1988, Rahman directly supervised and mentored

numerous students from Indonesia. Among these, Nurcholish Madjid stands out as a particularly influential figure in Indonesian intellectual history who was deeply influenced by Rahman's teachings.<sup>2</sup> These students, having been immersed in Rahman's reformist perspectives and methodological approaches, returned to Indonesia and became key figures in disseminating and adapting his thought within Indonesian academic and intellectual circles. The phenomenon of a "McGill Mafia," referring to the significant number of Indonesian Muslim leaders and intellectuals who graduated from McGill, further underscores the importance of these academic networks in shaping Islamic discourse in Indonesia.

The widespread availability of Fazlur Rahman's publications in Indonesia also played a vital role in the dissemination of his ideas. His seminal works, such as "Islam and Modernity" (1982) and "Major Themes of the Qur'an" (1980), have been translated into numerous languages and have exerted a significant influence on the academic study of the Quran globally. Osman Bakar, a scholar of Islamic thought in Southeast Asia, noted that Rahman was the most well-known and influential among a group of prominent scholars in Indonesia. His books and articles became subjects of scholarly debates and discussions within Indonesian academic circles, contributing to a broader engagement with his reformist perspectives.<sup>1</sup> The accessibility of his writings allowed a wider audience of Indonesian scholars to directly encounter and grapple with his interpretations and methodologies.

Direct interactions and visits by Fazlur Rahman to Indonesia further solidified his influence.<sup>3</sup> During his professorship at the University of Chicago, Rahman served as an advisor to the Indonesian Government. In August 1985, he accepted an invitation from the Indonesian government for a prolonged visit, spending time in Jakarta from the 15th to the 17th. During this visit, he engaged in extensive conversations with Indonesian intellectuals, including Dutch anthropologist Martin van Bruinessen, and lectured at various locations. His willingness to engage directly with the Indonesian intellectual community and provide advice to the government indicates a recognition of his intellectual standing and expertise within Indonesia. These direct interactions fostered a deeper exchange of ideas and further cemented his legacy within the Indonesian context.

## **2.2. Key Indonesian Scholars Influenced by Fazlur Rahman**

Several prominent Indonesian scholars were significantly influenced by the intellectual legacy of Fazlur Rahman, with Nurcholish Madjid standing out as a central figure.

Nurcholish Madjid (1939-2005) was a highly influential Indonesian intellectual who played a pivotal role in broadening Islamic studies and promoting Islamic liberalism and democracy in Indonesia.<sup>11</sup> He was deeply influenced by Rahman's thought, particularly during his time as a postgraduate student at the University of Chicago in 1978, where he initially pursued political science before switching to an Islamic Studies program under Rahman's guidance.<sup>11</sup> Madjid's thesis on Quranic interpretation bore a strong resemblance to Rahman's approach, as he developed a contextual methodology for understanding the Quran and its socio-legal passages, emphasizing their specific social and historical contexts.<sup>11</sup> Inspired by Rahman's concept of *ratio legis* (the underlying reason for a law), Madjid argued that the application of a law should be determined by its original rationale, and that changes in these underlying reasons should necessitate a re-evaluation of the law's application.<sup>11</sup> Similar to Rahman, Madjid advocated for applying Quranic rulings in the present context based on their *'ilal al-hukm* (the efficient causes of the ruling) and rejected the strict implementation of traditional *fiqh* in the modern world, deeming it largely irrelevant to contemporary life without comprehensive renovation based on a thorough understanding of modern realities.<sup>11</sup> Madjid's intellectual trajectory and his significant impact on Indonesian Islamic thought clearly demonstrate the profound influence of Fazlur Rahman on his work.

Abdurrahman Wahid (1940-2009), another prominent Indonesian figure who served as the fourth president of Indonesia, was also noted to have been influenced by Rahman's ideas. While the provided snippets offer less specific details regarding the nature and extent of this influence compared to Madjid, Safet Bektovic briefly examined the impact of Rahman's thought on Wahid alongside Madjid.<sup>11</sup> Wahid's own reformist views and his efforts to promote religious tolerance and democracy in Indonesia suggest a potential resonance with Rahman's emphasis on contextual understanding and intellectual renewal.

Beyond Madjid and Wahid, other Indonesian intellectuals also engaged with and were influenced by Fazlur Rahman's work. Ahmad Syafii Maarif, who served as the chairman of Muhammadiyah, a major Islamic organization in Indonesia, was also a student of Rahman at the University of Chicago. Similarly, Amin Rais, another prominent figure in Indonesian politics and a former chairman of Muhammadiyah, also studied under Rahman.<sup>2</sup> Furthermore, Indonesian scholars like Mawaddah and Karomah have conducted research highlighting the relevance of Rahman's educational ideas to the Indonesian context.<sup>25</sup> Irfan Zidni explored Rahman's concept of human freedom within the framework of Indonesian education, further demonstrating the engagement with his educational philosophy.<sup>26</sup> These examples indicate a broader reception and engagement with Rahman's intellectual contributions across various segments of Indonesian academia and intellectual life.

### **2.3. Impact on Islamic Thought and Education in Indonesia**

Fazlur Rahman's intellectual contributions have had a significant and multifaceted impact on the development of Islamic thought and education in Indonesia.

His ideas have inspired Indonesian scholars to pursue the social reconstruction and reform of Islamic thought within their own context.<sup>1</sup> Rahman's emphasis on contextual interpretation, particularly his "double movement" theory, has provided a valuable framework for Indonesian scholars seeking to understand and apply the Quran to contemporary issues in a dynamic and relevant manner.<sup>22</sup> This methodology has been particularly influential in discussions concerning religious moderation in Indonesia, with scholars exploring its applicability as a means of fostering social harmony in the diverse Indonesian society.<sup>20</sup> Furthermore, Rahman's contextual approach has also resonated with Indonesian Islamic feminist scholars, providing them with a model for reinterpreting Quranic teachings in ways that advocate for gender equality within Islamic frameworks.<sup>15</sup> His work, which sought to reconcile Islamic principles with the challenges of modernity, has provided Indonesian intellectuals with intellectual resources to navigate similar complexities within their own socio-political landscape.<sup>15</sup> The emphasis Rahman placed on ethical and justice issues within the Quran has also been influential in shaping contemporary Islamic discourse in Indonesia, aligning with broader concerns about social justice within the nation.

Rahman's comprehensive vision for the reform of Islamic education has also found significant traction within Indonesian educational discourse and potentially in the practices of Islamic educational institutions.<sup>21</sup> His concept of integrating secular-modern education with Islamic teachings has been seen as highly relevant to the modernization efforts within Indonesian Islamic education.<sup>21</sup> Some Islamic universities in Indonesia have shown an acceptance of the modernization changes advocated by Rahman, incorporating his ideas on integrating Islamic ideology into the modernization of their curricula to strengthen students' moral standards and prevent negative influences.<sup>27</sup> His emphasis on the importance of understanding and analysis in learning methods aligns with the shift towards more interactive, active, critical, and student-centered learning approaches in modern Indonesian education.<sup>21</sup> Indonesian scholars have concluded that Rahman's educational thought offers significant contributions to development strategies within the Indonesian context, particularly in

fostering critical and creative Muslim scientists and eroding the dichotomy between religious and general sciences.

Rahman's ideas have also significantly influenced contemporary debates within Indonesian Islam concerning modernity, democracy, and social justice.<sup>15</sup> His philosophy, which emphasized the integration of philosophy, ethics, and rational thought to address contemporary challenges facing the Muslim world, provided Indonesian scholars with a framework for engaging with similar issues within their own society.<sup>15</sup> His specific engagement with issues like social justice and economic reform from an Islamic perspective offered valuable intellectual resources for addressing related concerns in Indonesia.<sup>15</sup> The alignment of his ideas with an "Islamic Feminist Hermeneutic" demonstrates their broader relevance in modern Islamic discourse, including in Indonesia where issues of gender equality are actively debated.<sup>15</sup> His overarching aim to reconcile Islamic principles with the realities of the modern world continues to resonate with Indonesian intellectuals grappling with the complexities of faith and modernity in a rapidly changing global landscape.

#### **2.4. Reception, Adaptation, and Critique of Rahman's Ideas in Indonesia**

The intellectual legacy of Fazlur Rahman has been met with a complex reception in Indonesia, characterized by both significant influence and critical engagement across different segments of society and academia.

Rahman is widely recognized as a highly influential scholar in Indonesia, often considered the most prominent among comparable thinkers.<sup>31</sup> His ideas are viewed by some as providing a valuable framework for navigating globalization by offering an education model rooted in strong moral principles.<sup>11</sup> However, his work has also generated divisions within Indonesia, particularly where his interpretations intersect with Western values, leading to varying degrees of acceptance.<sup>11</sup> For instance, some Indonesian Muslims find his ideas challenging to embrace due to their association with groups like the Liberal Islamic Network (JIL), highlighting the socio-political dimensions of his reception.<sup>11</sup> While the provided material does not explicitly detail specific criticisms raised by Indonesian scholars regarding Rahman's interpretations or their direct applicability to the Indonesian context, the emergence of divisions and difficulties in acceptance suggests the presence of potential points of contention. Further research would be necessary to fully explore these specific critiques.

Despite these complexities, Indonesian scholars have actively engaged with and adapted Rahman's original ideas to their own specific contexts and concerns.<sup>22</sup> His "double movement" theory of Quranic interpretation has been applied by Indonesian intellectuals to a range of contemporary issues, such as the interpretation of Quranic verses concerning polygamy and interfaith marriage.<sup>22</sup> Furthermore, Indonesian scholars have dedicated research to exploring the implementation of Rahman's educational ideas within the Indonesian educational system, examining their relevance and potential for addressing current challenges.<sup>25</sup> This active engagement demonstrates that Indonesian scholars have not passively adopted Rahman's thought but have critically examined, adapted, and applied his methodologies and concepts to issues of particular relevance to Indonesia, showcasing a dynamic interaction with his intellectual legacy.

#### **2.5. Penelitian Terdahulu**

Hasil penelitian oleh Satrio Tristiadi (2017) ini menunjukkan jika TPP berpengaruh positif dan signifikan terhadap Kinerja Pegawai di Bagian Pembangunan Sekretariat Daerah Kabupaten Penghasilan Pegawai (TPP) meningkat maka Kinerja Pegawai akan naik dan sebaliknya bila Tambahan Penghasilan pegawai (TPP) turun maka Kinerja Pegawai akan turun.

Hasil penelitian oleh Meriana Madjid (2016) ini berdasarkan analisis hasil uji regresi diketahui bahwa variabel tambahan penghasilan pegawai dan kemampuan kerja secara simultan berpengaruh positif dan signifikan terhadap kinerja pegawai di Bappeda Kabupaten Morowali jika tambahan penghasilan pegawai dan kemampuan kerja terus diperbaiki dan ditingkatkan kualitasnya maka akan berujung pada peningkatan kinerja pegawai.

Hasil penelitian oleh Bachtiar (2012) menunjukkan bahwa (1) Motivasi berpengaruh terhadap kinerja karyawan PT. Aqua Tirta Investama di Klaten. (2) Ada pengaruh lingkungan kerja terhadap kinerja karyawan PT. Aqua Tirta Investama di Klaten. (3) Ada pengaruh motivasi kerja dan lingkungan kerja secara bersamaan terhadap kinerja karyawan bagian produksi PT. Aqua Tirta Investama Klaten.

Hasil penelitian oleh Masriful dan Yudha Prawira Junistiara Putra (2024) menunjukkan bahwa Variabel Penerapan E- kinerja (X1) berpengaruh signifikan terhadap kinerja ASN Dikantor Sekdakab Aceh Barat Daya. Hal ini diperoleh dari hasil uji t dengan besar nilai t hitung sebesar 2,647 > t tabel sebesar 1,981 dan nilai signifikansi 0,009 < 0,05. Variabel TPP (X2) berpengaruh signifikan terhadap kinerja ASN Dikantor Sekdakab Aceh Barat Daya.

Hasil dari penelitian oleh Putri Elviana dan Artha Febriana (2021) menyatakan bahwa TPP berpengaruh secara positif dan tidak signifikan terhadap kinerja pegawai, motivasi berpengaruh secara negatif dan tidak signifikan sedangkan lingkungan kerja berpengaruh positif dan signifikan terhadap kinerja pegawai.

### **3. Metode Penelitian**

#### **3.1. Rancangan Penelitian**

Penelitian ini menggunakan jenis penelitian explanatory research dengan metode penelitian kuantitatif deskriptif dan di bantu program SPSS Statistics versi 26 (Azhari, 2023) explanatory research adalah penelitian pengujian hipotesis. Penelitian ini ditujukan untuk menjelaskan hubungan kausal antara variabel- variabel penelitian dan menguji hipotesis yang dirumuskan. Dalam penelitian ini metode deskriptif digunakan untuk menganalisis dan menjelaskan bagaimana pengaruh penerapan e-SKP pro, pemberian Tambahan Penghasilan Pegawai (TPP) dan lingkungan kerja terhadap kinerja Aparatur Sipil Negara pada Kecamatan Makassar Kota Makassar.

#### **3.2. Lokasi dan Waktu Penelitian**

Penelitian dilaksanakan di Kecamatan Makassar Kota Makassar. Waktu Pelaksanaan Penelitian dilakukan selama kurang lebih 1 (satu) bulan pada bulan Desember 2024-Januari 2025.

#### **3.3. Jenis dan Sumber Data**

Data kualitatif adalah data yang diperoleh bukan dalam bentuk angka- angka atau tidak dapat dihitung, tetapi dalam bentuk lisan maupun tertulis seperti: profil obyek penelitian, visi dan misi serta informasi lainnya yang menunjang penelitian ini. Data kuantitatif adalah data yang diperoleh dalam bentuk angka-angka dan masih perlu dilakukan analisis kembali, seperti: jumlah Aparatur Sipil Negara pada Kecamatan Makassar serta data lainnya yang menunjang penelitian ini.

Data primer adalah data yang diperoleh secara langsung dari sumber aslinya. Data primer secara khusus dikumpulkan untuk menjawab pertanyaan penelitian. Data primer biasanya diperoleh dari survei lapangan yang menggunakan semua metode pengumpulan data ordinal (Sugiyono, 2019). Adapun yang menjadi sumber data primer dalam penelitian ini adalah Aparatur Sipil Negara pada Kecamatan Makassar. Data skunder yaitu data yang

langsung dikumpulkan oleh peneliti sebagai penunjang dari sumber pertama. Dapat juga dikatakan data yang tersusun dalam bentuk dokumen-dokumen. Dalam penelitian ini, dokumentasi dan angket (kuesioner) merupakan sumber data sekunder.

### 3.4. Populasi dan Sampel

Menurut Sugiyono (2019) populasi adalah wilayah yang terdiri dari objek/subjek dengan karakteristik tertentu yang ditentukan untuk dipelajari dan kemudian ditarik kesimpulan. Aparatur Sipil Negara yang bekerja pada Kecamatan Makassar Kota Makassar sebanyak 75 orang yang merupakan populasi dari penelitian ini. Dalam penelitian ini, penulis menggunakan metode sampling jenuh. Sampling jenuh adalah teknik penentuan sampel apabila semua anggota populasi dijadikan sebagai sampel (Sugiyono, 2019). Teknik sampling adalah teknik pengambilan sampel untuk menentukan sampel yang akan digunakan dalam penelitian. Sampel dalam penelitian ini yaitu sebanyak 70 Pegawai Aparatur Sipil Negara yang bekerja pada Kecamatan Makassar Kota Makassar.

### 3.5. Teknik Analisis Data

Metode yang digunakan dalam penelitian ini adalah metode kuantitatif. Teknis analisis data yang digunakan dalam penelitian ini adalah dengan menggunakan program SPSS Statistics versi 26. Metode analisis yang digunakan dalam penelitian ini adalah statistik deskriptif dan analisis regresi linear berganda untuk mengolah dan membahas data yang telah diperoleh.

Untuk mempermudah penelitian ini menggunakan alat bantu SPSS (Statistical Product and Service Solutions) versi 26 dengan rumus sebagai berikut:

$$Y = a + b_1 X_1 + b_2 X_2 + b_3 X_3 + e$$

Keterangan

Y = Kinerja ASN a = Konstanta

b<sub>1</sub> = Koefisien variabel E-SKP pro

b<sub>2</sub> = Koefisien variabel TPP

b<sub>3</sub> = Koefisien variabel Lingkungan kerja e = Error

## 4. Result and Discussion

### 4.1. Result

Fazlur Rahman's

**Table 1: Key Indonesian Scholars Influenced by Fazlur Rahman**

Name of the Indonesian Scholar	Brief Biography	Specific Ways Influenced by Fazlur Rahman	Key Works Reflecting Rahman's Influence
Nurcholish Madjid	Prominent Indonesian intellectual, played a major role in broadening	Studied under Rahman at the University of Chicago. His thesis on Quranic	Numerous works on Islamic thought, modernity, and democracy in Indonesia,

	<p>Islamic studies and developing Islamic liberalism and democracy in Indonesia. Served as Rector of Paramadina University.</p>	<p>interpretation was similar to Rahman's. Adopted and adapted Rahman's contextual approach to Quranic interpretation and his emphasis on the underlying reasons (<i>ratio legis</i>) for Islamic laws. Rejected the strict implementation of traditional <i>fiqh</i> in the modern world, aligning with Rahman's views.</p>	<p>reflecting a contextual and reformist approach to Islamic teachings. His ideas on the renewal of Islamic thought and the importance of <i>ijtihad</i> resonate with Rahman's intellectual project.</p>
<p>Abdurrahman Wahid</p>	<p>Fourth President of Indonesia (1999-2001), prominent Islamic scholar and leader of Nahdlatul Ulama.</p>	<p>Briefly examined for the influence of Rahman's ideas on his thought alongside Nurcholish Madjid. While specific details are limited in the provided snippets, his reformist views and emphasis on religious tolerance and democracy</p>	<p>His writings and speeches often emphasized the importance of adapting Islamic teachings to the Indonesian context and promoting tolerance and understanding, which could be seen as aligning with Rahman's broader reformist agenda. Further</p>

		<p>suggest a potential resonance with Rahman's intellectual project, particularly his focus on contextual understanding and intellectual renewal.</p>	<p>research would be needed to establish more concrete connections.</p>
<p>Ahmad Syafii Maarif</p>	<p>Former Chairman of Muhammadiyah, prominent Indonesian intellectual and scholar.</p>	<p>Was a student of Fazlur Rahman at the University of Chicago. This direct academic connection suggests exposure to and potential influence from Rahman's ideas on Quranic interpretation, Islamic thought, and educational reform.</p>	<p>His works on Islamic thought and his leadership within Muhammadiyah, a modernist Islamic organization, likely reflect some of the intellectual currents championed by Rahman, such as the need for critical engagement with tradition and the adaptation of Islamic teachings to modern contexts. Further research would be needed to identify specific instances of Rahman's</p>

			influence in his writings.
Amin Rais	Former Chairman of Muhammadiyah and a key figure in Indonesian politics during the transition to democracy.	Also studied under Fazlur Rahman at the University of Chicago. As a student, he would have been exposed to Rahman's reformist ideas and his methodologies for interpreting Islamic sources.	His political activism and his views on Islam and democracy in Indonesia might have been shaped, in part, by his engagement with Rahman's thought, particularly Rahman's emphasis on social justice and the need for intellectual dynamism within Muslim societies. Further research would be needed to identify specific connections.

**Table 2: Impact of Fazlur Rahman's Ideas on Islamic Education in Indonesia**

<b>Rahman's Key Educational Ideas</b>	<b>Evidence of Impact in Indonesia</b>	<b>Examples of Indonesian Institutions or Policies Reflecting His Ideas</b>
<p><b>Integration of Secular and Religious Education:</b> Advocated for overcoming the dichotomy between traditional religious sciences and modern secular sciences to create a</p>	<p>Research indicates that Rahman's educational thought is considered relevant to modern Islamic education in Indonesia and aligns with efforts to bridge</p>	<p>The emergence of modern-based Islamic educational institutions (pesantren, madrasah, and public schools) in Indonesia that emphasize mastery of language, science, and</p>

<p>holistic and relevant education system.</p>	<p>the gap between religious and secular knowledge.</p>	<p>technology alongside religious studies can be seen as reflecting this integrationist approach.</p>
<p><b>Emphasis on Critical Thinking and Analysis:</b> Called for a shift from rote learning and memorization to methods that emphasize understanding, analysis, and independent reasoning (<i>ijtihad</i>).</p>	<p>The development of the 2013 curriculum in Indonesia, which promotes interactive, active, critical, and student-centered learning, aligns with Rahman's call for a move away from passive learning methods.</p>	<p>The increasing emphasis on research and analytical skills in the curricula of some Islamic universities in Indonesia could be seen as an adoption of Rahman's vision for fostering critical and creative Muslim intellectuals.</p>
<p><b>Curriculum Reform:</b> Proposed reformulating the objectives of Islamic education to integrate contemporary subjects with traditional Islamic teachings and to include more philosophical and scientific subjects.</p>	<p>Some Islamic universities in Indonesia have begun to incorporate digital technology and scientific discourses into their religious education curricula, indicating an acceptance of modernization changes advocated by Rahman.</p>	<p>The inclusion of subjects like philosophy and social sciences in the curricula of modern Islamic universities in Indonesia, alongside traditional Islamic sciences, reflects Rahman's call for a broader and more integrated curriculum.</p>
<p><b>Moral Education Rooted in Islamic Ideology:</b> Stressed the importance of morality education based on Islamic principles as a foundation for individual and social development.</p>	<p>Research suggests that Rahman's ideas on integrating Islamic ideology into the curriculum to strengthen students' moral standards have been accepted by some Islamic universities in Indonesia.</p>	<p>The ongoing emphasis on character education initiatives within the Indonesian national education system, often drawing upon Islamic values, aligns with Rahman's focus on the moral dimension of education.</p>
<p><b>Contextual Understanding of Islamic Texts:</b> Advocated for the "double movement" method to understand the Quran and apply its moral ideals to contemporary contexts.</p>	<p>Indonesian scholars have applied Rahman's "double movement" theory to interpret Quranic verses and address contemporary social and legal issues within the Indonesian context.</p>	<p>The Ijtihad conducted by the Paramadina waqf foundation on interfaith marriage, which considered the historical context and moral principles of the Quran, exemplifies the application</p>

		of a contextual approach similar to Rahman's.
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## 4.2. Discussion

Fazlur Rahman's intellectual contributions have left an indelible mark on Indonesian Islamic scholarship, shaping the ways in which Indonesian scholars approach the Quran, Islamic tradition, and the challenges of modernity. His neo-modernist approach and the innovative "double movement" theory provided new and influential frameworks for Quranic interpretation, encouraging a contextual and dynamic engagement with the sacred text. His comprehensive ideas on educational reform offered a compelling vision for integrating traditional Islamic values with modern knowledge, influencing discussions and potentially the practices of Islamic educational institutions in Indonesia. Moreover, he directly mentored prominent Indonesian intellectuals, such as Nurcholish Madjid, who went on to become key figures in shaping contemporary Islamic thought in the country, advocating for intellectual renewal and reform.

The enduring significance of Rahman's ideas for contemporary Indonesian Muslim intellectuals lies in his emphasis on critical thinking, contextual understanding, and the imperative for intellectual renewal within the Islamic tradition. These themes continue to resonate with Indonesian scholars as they grapple with the complexities of modernity, democracy, social justice, and other pressing issues facing the Muslim world. Rahman's legacy encourages a dynamic and engaged approach to Islamic tradition in the Indonesian context, fostering a spirit of intellectual inquiry and a commitment to making Islamic teachings relevant and meaningful in the modern world. While his ideas have also faced scrutiny and debate, their profound and lasting impact on Indonesian Islamic scholarship is undeniable, positioning him as a pivotal figure in the intellectual history of Islam in Indonesia.

## 5. Conclusion

Fazlur Rahman made a major contribution to the development of Islamic thought in Indonesia through his neo-modernist approach and the "dual movement" method of interpreting the Qur'an. His ideas on the importance of *ijtihad*, rationality, and the integration of religious and modern sciences have inspired many Indonesian scholars in responding to contemporary challenges. Figures such as Nurcholish Madjid, Abdurrahman Wahid, Ahmad Syafii Maarif, and Amien Rais, who were part of Rahman's intellectual network, played a key role in adapting and disseminating his ideas. Although the reception of Rahman's thoughts in Indonesia was not without criticism, his influence remains strong, especially in encouraging the reform of Islamic thought, Islamic education, and contextual understanding of religious texts. Thus, Fazlur Rahman's intellectual legacy continues to be an important reference in the dynamics of modern Indonesian Islam.

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