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Omar Mohammad Asy-Syaibani Thought (Religious-Rational) Thinking About Islamic Education

¹Wiliani, ²Maragustam Siregar

^{1,2}Universitas Islam Negeri Sunan Kalijaga, Indonesia

Corresponding E-mail: wiliani.shaleha@gmail.com

ABSTRACT

This article explores the progressive style in Islamic education and the philosophy of education introduced by Omar Mohammad at-Toumy Ash-Shibani. The author uses a qualitative literature research method with the main source of the book *Falsafatu at-Tarbiyah al-Islamiyah* by Omar at-Toumy. The results of this article include concepts in the philosophy of Islamic education that accommodate the characteristics of progressivism, including balance, simplicity, and adaptation to the demands of the times. Omar Ash-Shibani emphasizes the importance of justice, equality, and a practical approach to teaching. The philosophy of Islamic education that is dynamic and based on religious values reflects Omar Ash-Shibani's great contribution to the development of Islamic education. In digging deeper into Omar Ash-Shibani's thoughts on Islamic education that combines religious and rational aspects, we use qualitative literature research methods. The main source used is the book *Falsafatu at-Tarbiyah al-Islamiyah* by Omar at-Toumy.

Keywords: Omar Mohammad Ash-Shibani, Islamic Education, Religious-Rational



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INTRODUCTION

In the discussion of Islamic education, Omar Mohammad Ash-Shibani stands out as a figure who combined religious and rational aspects in the development of education. In this article, we will explore his progressive thought and the philosophy of education he introduced. Using the qualitative literature research method, we will understand the concepts in Islamic educational philosophy that accommodate the characteristics of progressivism. From the concept of goals to teaching methods, Omar Ash-Shibani's thoughts reflect his significant contribution to the development of Islamic education.

Omar Mohammad Ash-Shibani, a contemporary Muslim thinker from Libya, has developed ideas that are relevant in the field of Islamic education. In the perspective of progressivism, Omar's thought presents concepts that differ from traditional approaches. This article will discuss some important aspects of Omar's thinking related to Islamic education.

In digging deeper into Omar Mohammad Ash-Shibani's thoughts on Islamic education that combines religious and rational aspects, we need to adopt an appropriate research method that uses Literature Research methodology: We will conduct literature research by collecting secondary sources such as books, scientific journals, dictionaries, documents, magazines, and others. The main source we will use is the book *Falsafatu at-Tarbiyah al-Islamiyah* by Omar at-Toumy. 2. Qualitative Analysis: In exploring Omar Ash-Shibani's thought, we will analyze the content of the literary sources with a qualitative approach. This allows us to understand the concepts contained in his Islamic education thought. 3. Correlation with the Contemporary Context: In addition, we will correlate Omar Ash-Shibani's thought with the contemporary context of Islamic education. How is its relevance to the demands of the times and the social changes that occur. By using this methodology, we can better understand Omar Ash-Shibani's thought and its implications in the development of Islamic education that combines religious and rational aspects.

Previous studies, found a discussion with the title of Islamic Education Omar Muhammad Al-Toumy Al-Syaibany *Falsafah Al-Tarbiyah Al-Aslamiyyah* By: Khalilurrahman Journal of Tarbiyah Darussalam Vol. 5, No. 9, Jul-Dec 2021, pp. 53-60, Omar Muhammad Toumy's Islamic Education Thought in the Perspective of Progressivism *Journal Of Research And Thought On Islamic Education* Vol. 4, No. 1, 2021 And Critical Reasoning of Omar Mohammad Al-

Toumy Al-Syaibany's Thought and Its Relevance to Arabic Language Education Based on Mbkm An Nabighoh P-Issn: 1907-1183 E-Issn: 2581-2815 Vol. 25, No. 1 (2023): 129-146.

RESEARCH METHODS

In this research, the Researchers used a qualitative method, where this method is the method that uses in-depth data collection techniques. Researchers apply this technique by reading and reviewing based on the results of literature studies related to the studies discussed in this article. The forms of reference used are previous research soft files, books and scientific papers that are relevant to this discussion. After the researcher manages the data based on some of these references, conclusions will be drawn at the end of the discussion

RESULT AND DISCUSSION

A. Biography



Ash-Shibani has a full name, Abu Abdillah Muhammad Bin Al-Hasan Bin Faraq Al-Shibani, he was born in 132 H (750 AD) in the city of Wasith, the capital of Iraq at the end of the reign of Bani Umayyah. His father came from the country of Shaiban in the Arabian Peninsula. Together with his parents, Al-Shibani moved to the city of Kufa, which at that time was one of the centers of scientific activity. In the city, he understood fiqh ahl al-Ra'y (which relies on reason) and studied religious sciences, such as the Qur'an, Hadith, and fiqh, from local scholars, including Mus'ar bin Kadam, Sufyan Tsauri bin Dzar, and Malik bin Maghul.

Knowing Imam Muhammad (132-189 AH) was one of the students of Imam Abu Hanifah R.A along with Abu Yusuf called shohiban and muridhan. Both were major proponents of the Hanafi madhhab in the Abbasid period. He wrote a scholarly work entitled Kitab al-kasab fir Rizq al-mustathob (A book on effort and good fortune). With such a title, this book seems to have been written to be a guide for everyone in trying and using the results of his efforts optimally in accordance with the Islamic worldview.

At the age of 14, Al-Shibani studied with Abu Hanifah for four years. After Abu Hanifah passed away, Al-Shayibani is credited with spreading the Hanafi school. Later, Al-Shibani returned to Baghdad, which was under the rule of the Abbasid Daulah. He became a judge in the city of Riqqah, Iraq (149 AH/766 AD - 193 AH/809 AD) on the orders of Caliph Harun Al-Rashid. Although this assignment was short-lived, Al-Shibani preferred to concentrate on teaching and writing fiqh.

At the age of 19, he studied with Imam Abu Hanifah, then he also studied with Abu Yusuf who was a student of Imam Abu Hanifah. It was from these two figures that Ash-Shibani understood the Hanafi school of fiqh and grew to become a figure of the school. Because indeed at that time the Hanafi school of thought was a school that was determined to be a national school by the Abbasid government which at that time was led by Khalifa Harun Al-Rshid (149 AH/766 AD-193 AH/809 AD). He died in 189 AH (804 AD) in the city of Al-Ray, near Tehran, at the age of 58.

During his lifetime Ash-shibani has written several books, the books are classified into 2 parts, namely the first group is Zhahir al-riwayah, namely books written based on abu hanifah, such as, al-mabsut, al-jami' al-kabir, al-jami shaghir, al-siar al-kabir, al-asiar al-shaghir, and alziyadat. Because Ash-shaibani was a student of Imam Hanifah, therefore Ash-shaibani wrote many books based on the thoughts of abu Hanifah, the second group is Al-niwadir, which is a book written based on his own views, such as Amali Muhammad fi al-fiqh, al ruqayyat, al-makharij fi al-hiyal, al-radd 'ala ahl madinah, al-ziyadah, al-atsar, and al-kasb. The book of al-Kasb that we will discuss this time belongs to the second group, which is a book written based on Ash-Shibani's own thoughts.

B. Concept of Islamic Education

Tarbiyah / Islamic education according to Prof. Dr. Omar Muhammad Al Toumy Al Syaebani, is defined as an effort to change individual behavior in his

personal life, his community life and life in the surrounding environment based on Islamic values. From this expression it is clear that education is a series of efforts to guide, direct the potential of human life in the form of basic abilities and learning abilities, so that changes occur in their personal lives, as individual and social beings and in relation to the surrounding environment, all of which refer to Islamic values.

Omar Mohammad Ash-Syaibany also defines Islamic education as the process of changing individual behavior in personal life, society, and the surrounding world. This approach involves teaching as a basic activity and as a profession among the basic professions in society. According to him, Islamic education aims to nurture the Muslim person in various aspects, including spiritual, physical, emotional, intellectual, and social.

In the view of Omar Mohammad Al-Toumy Al-Syaibany, Islamic education is not only about theoretical knowledge, but also about changing behavior and shaping character in accordance with Islamic values. Therefore, Islamic education should include spiritual, moral, and practical aspects in daily life.

Omar Mohammad Ash-Shibani, also known as Abu Abdillah Muhammad bin al-Hasan bin Farqad Ash-Shibani, had significant views on teaching methods in Islamic education. Here are some of the principles associated with his teaching methods: *First*, comprehensive (Universal) Principle: Teaching methods should cover relevant aspects and not be limited to theoretical knowledge only, both naqli (based on religious texts) and aqli (based on reason); *Second*, principles of Balance and Simplicity: Omar Ash-Shibani emphasized the importance of balance in teaching methods. Methods should not be excessive and should be appropriate to the needs of the students; *Third*, Principle of Clarity: Teaching methods should be easy to understand and clear to students. Openness and transparency in teaching are essential; *Fourth*, principle of No Contradiction: Teaching methods should not contradict Islamic values and educational goals. It emphasizes the compatibility of methods with religious teachings; *Fifth*, principles of Realism and Applicability: Teaching methods should be practical and applicable to real life. Omar Ash-Shibani emphasized the aspect of human productivity and creativity in his role and profession; *Sixth*, principle of Desired Change: Teaching methods should be dynamic and subject to change according to the demands of the times. Education should follow the development of technology and society; *Seventh*, principle of Preserving Individual Differences: Every student has different potential. Teaching methods should take into account individual differences and

accommodate the needs of each student. These thoughts reflect Omar Ash-Shibani's great contribution to the development of Islamic education and its teaching methods.

C. Omar Mohammad Ash-Shibani's Thoughts on Islamic Education

Omar Mohammad Ash-Shibani's (Religious-Rational) Thought on Islamic Education combines religious and rational aspects in the development of education. Here are some important points related to his thoughts, *First*, objectives of Islamic Education: Omar Ash-Shibani emphasized that Islamic education should aim to foster a developed Muslim personality in terms of spiritual, physical, emotional, intellectual, and social aspects; *Second*, Islamic Education Curriculum: He views that the curriculum in Islamic education should be dynamic and flexible with the times. The goals of education must also be adjusted to the demands of the present; *Third*, Teaching Methods: Omar Ash-Shibani emphasized the importance of teaching methods that are practical, realistic, and applicable to daily life. Balance and simplicity in teaching methods were also his concerns; *Fourth*, Justice and Equality: Islamic education should take into account the diversity of students and ensure that their rights are respected. The principles of justice and equality are also emphasized.

These thoughts reflect Omar Ash-Shibani's great contribution to the development of Islamic education, with an approach that combines religious and rational aspects. An important aspect of Omar's thoughts related to Islamic education: *First*, the Concept of Tawazun and I'tidal: Omar introduced the concepts of tawazun (balanced) and i'tidal (proportional) in formulating the philosophy of Islamic education. This concept accommodates the characteristics of progressivism in education in general. Omar sees reality, the human process of acquiring knowledge, and the sources of knowledge that are considered valid; *Second*, Individual and Social Change: Education according to Omar should emphasize individual and societal change for the better. This includes the transformation of individual behavior in personal life, society, and the surrounding environment; *Third*, Environmental Realities of Society: Omar's philosophy of Islamic education follows the reality of society's environment. He rejected utopian ideas and emphasized practices that could be applied in everyday life; *Fourth*, Flexibility and Dynamism: Omar views the philosophy of Islamic education as dynamic and subject to change according to the demands of the times. Educational goals and curricula should also be

flexible and keep pace with developments; *Fifth*, Humans as Subjects of Education: According to Omar, humans as creatures have intellectual potential that can be used to solve the world's problems. The principles of justice and equality in society are also his focus.

D. Omar Mohammad Ash-Shibani's Thought (Religious-Rational) Relevance to Contemporary Islamic Education

Omar Mohammad Ash-Shibani's thinking is a combination of religiosity and rationality in the context of Islamic education. Let's examine it further: Religiosity, *First*, Omar Mohammad Ash-Shibani explored aspects of the implementation of the principles of religiosity in the philosophy of Islamic education that he put forward; *Second*, One of the concepts he expressed was about the goals in Islamic education. According to him, the highest goal of Islamic education is to prepare for the life of the world and the hereafter; *Third*, The ultimate goal is to dynamically develop the learners' fitrah, in terms of spirit, physique, will, and intellect. Thus, a complete person is formed and supports the implementation of its function as khalifah fil ardh; *Fourth*, The obligation for students is to develop all aspects that exist in themselves through the learning process, both from the physical, aqliyah, and khuluqiyah aspects.

Rationality, *First*, Omar Mohammad Ash-Shibani also highlighted aspects of the implementation of the principles of rationality in Islamic education; *Second*, Islamic education curriculum and teaching methods are an important part of his thinking; *Third*, Rationality leads to the development of human productivity and creativity in their roles and professions in the life of society and the universe.

Relevance to Contemporary Islamic Education, *First*, In the era of progress and development, a comprehensive concept of education is needed; *Second*, Omar Mohammad Ash-Shibani's thinking is relevant to contemporary Islamic education because it combines religious and rational values in facing the challenges of globalization.

E. Approach to Islamic Education Curriculum According to Omar Mohammad Ash-Shibani

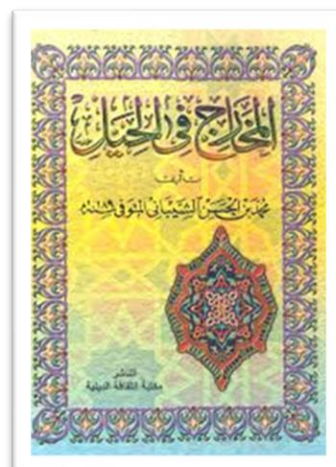
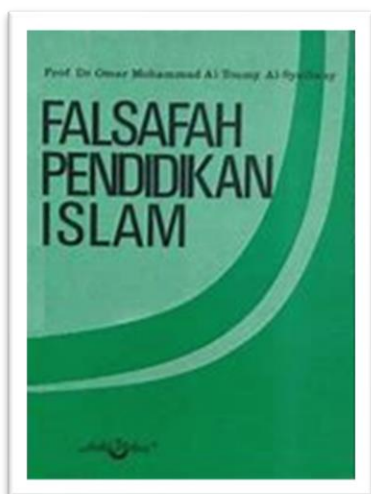
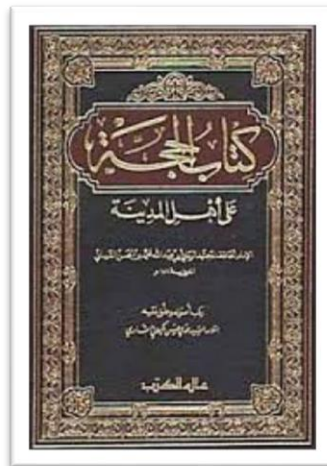
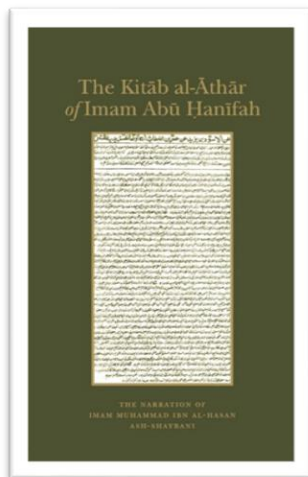
Omar Mohammad Ash-Shibani, a contemporary Muslim thinker, has relevant views on the Islamic education curriculum. Here are some important aspects of his thoughts regarding the Islamic education curriculum. *First*,

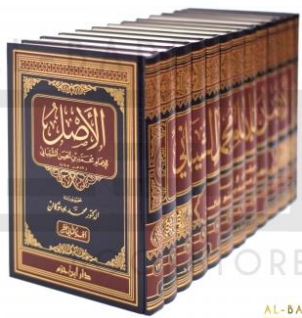
Objectives of Islamic Education: According to Omar, the highest goal of Islamic education is to prepare for life in this world and the hereafter. The ultimate goal is to dynamically develop the learner's nature, including aspects of spirit, physique, will, and intellect. Thus, a complete and supportive person as a caliph on earth can be formed through education; *Second*, The Principle of Balance: Omar introduced the concept of tawazun (balance) in formulating the Islamic education curriculum. This accommodates the characteristics of progressivism in education in general. The curriculum should be balanced between religious and scientific aspects; *Third*, Flexibility and Dynamism: Omar sees the philosophy of Islamic education as dynamic and subject to change according to the demands of the times. The curriculum must also be flexible and keep up with developments; *Fourth*, linkage to Talents and Interests: The curriculum should take into account individual differences, including learners' talents and interests. This enables optimal development of potential; *Fifth*, Linkage to Physical Activity: Omar emphasizes the importance of linking subjects to physical activities in the Islamic education curriculum. This helps learners apply knowledge in their daily lives.

F. Written Work

Omar Mohammad Ash-Shibani, also known as ****Abu Abdillah Muhammad bin al-Hasan bin Farqad Ash-Shibani***, has several written works that are relevant to his thoughts on Islamic education and law. Here are some of them, *First*, The philosophy of Islamic education: In this work, Omar Ash-Shibani reveals aspects of the implementation of the principles of Islamic education, including the concept of goals in Islamic education, the curriculum of Islamic education, and teaching methods in Islamic education; *Second*, Kitab al-Makharij fi al-Khiyal: This work deals with khiyal (views) and their solutions. Other works include "Kitab ar-Radd 'ala Ahl al-Madinah" (rejection of the views of the people of Medina) and "Kitab al-Athar"; *Third*, Al-Kasb (Classical Evidence of Imam Ash-Shibani's Economic Thought): This work discusses Imam Ash-Shibani's economic thought, including concepts relevant to Islamic law and economics; *Fourth*, Although the direct works of Omar Ash-Shibani may not be widely available, they reflect his contribution to the development of Islamic education and religious thought; *Fifth*, Zhani al-Riwayah: This book was written based on the lessons given by Abu Hanifah. They include "al-Mabsut," "al-Jami' al-Kabir," "al-Jami' al-Shaghir," and "al-Ziyadat."; *Sixth*, Ar-

Ruqayyat: A collection of rulings on hilah and its solutions, written when Omar Ash-Shibani was a judge in Riqqah (Iraq).





In the discussion of Islamic education, Omar Mohammad Ash-Shibani stands out as a figure who combined religious and rational aspects in the development of education. In this article, we will explore his progressive thinking and the philosophy of education he introduced. From this research, we can conclude some concepts in the philosophy of Islamic education that accommodate the characteristics of progressivism, *First*, The concept of Tawazun (Balance): Omar Ash-Shibani initiated the concept of balance in Islamic education. It involves a realistic view of the world, the learning process, and the sources of knowledge that are considered legitimate; *Second*, Desired Change: It emphasizes the importance of positive change, both in the individual and in society as a whole. Education should be concerned with the desired change; *Third*, Justice and Equality: The principles of justice and equality should be applied in Islamic education. Every student has different potential, and education should respect their rights.

CONCLUSION

In the discussion of Islamic education, Omar Mohammad Ash-Shibani stands out as a figure who combined religious and rational aspects in the development of education. In this article, we have explored his progressive thinking and the philosophy of education he introduced.

Through qualitative literature research, we understand the concepts in Islamic education philosophy that accommodate the characteristics of progressivism. The concepts of balance, adaptation to the demands of the times, and the principle of justice are the main focus in Omar Ash-Shibani's thought.

Thus, Omar Ash-Shibani's thought reflects his significant contribution in the development of Islamic education that combines religious and rational aspects. Islamic education that is dynamic, practical, and based on religious values is a valuable legacy that can continue to enrich the world of education.

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