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RELIGIOUS-RATIONAL INTEGRATION IN ISLAMIC EDUCATION: A STUDY OF THE THOUGHTS OF H.M. ARIFIN

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ABSTRACT

This study aims to explore H.M. Arifin's thoughts on the integration of religious and rational values in Islamic education, as well as its application in modern education curriculum. Using a qualitative approach and literature study method, this research analyzes H.M. Arifin's works that outline the concept of education that not only prioritizes religious aspects, but also encourages critical and rational intellectual development among students. The findings show that this integration is very important in forming a generation that not only understands religion textually, but can also adapt to the development of science and technology. The religious-rational concept developed by Arifin contributes to the formation of individuals who have a balance between spirituality and intellectuality, and are able to face the challenges of an increasingly complex era. In addition, content analysis is used to find insights in the text or related visual data, while theoretical reflection and critical analysis strengthen a comprehensive understanding of the phenomenon under study. This research reveals that the religious-rational approach has the potential to overcome the gap between religious and general knowledge that often occurs in Islamic educational institutions. This is expected to help form a generation that has a solid spiritual and intellectual balance, and is able to compete in the era of globalization without losing its Islamic identity. In Indonesia, the context of Islamic education faces considerable challenges, as many institutions separate religious and scientific knowledge, thus creating a gap in the way students understand religion and think critically. Therefore, the results of this study are also expected to provide strategic recommendations for Islamic education institutions in Indonesia to face the demands of the modern era. Through a religious-rational approach, educational institutions can integrate the value of faith with science, so that students not only excel in religious matters but also have critical thinking skills and abilities that are relevant in an increasingly complex multicultural society.

Keywords: *H.M. Arifin's Thought, Religious-Rational Integration, Islamic Education*



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Introduction

In the midst of social change and the challenges of modernity, Islamic education faces various demands to adjust while maintaining its essence. The thought of H.M. Arifin, M.Ed. provides an important perspective in the integration of religious and rational approaches in Islamic education, which aims to create harmony between Islamic values and critical thinking. This article discusses how the religious-rational approach proposed by H.M. Arifin can be internalized and integrated in the context of Islamic education. Islamic education is currently faced with great challenges due to the rapid development of technology, science, and social change. In this context, the thoughts of H.M. Arifin, M.Ed. become important to study. Arifin proposes the idea that Islamic education should combine religious values with rationality, which he calls the Religious-Rational approach. This idea offers a way to answer the challenges of modern education, which is often faced with an imbalance between religious and general sciences. .

In facing the challenges of social change and modernity, Islamic education needs to find ways to adapt without losing its identity. The thinking of H.M. Arifin, M.Ed. offers an innovative solution by proposing a religious-rational approach in Islamic education. This approach aims to create a balance between long-held religious values in the Islamic tradition and the critical and rational thinking that has developed in the modern era. According to Arifin, Islamic education should be able to integrate religious teachings with general science, so that individuals not only have a deep spiritual understanding, but also intellectual skills that can be applied in daily life. This religious-rational approach, which combines faith with rationality, allows students to face the challenges of the times with a more holistic approach, answering the need for education that is relevant to the development of science and technology, while remaining rooted in the noble principles of Islam. This idea offers an opportunity to renew and harmonize Islamic education with the dynamics of the times, without sacrificing its essence as a guide to life full of wisdom.

The Religious-Rational approach aims to form humans who have spiritual and intellectual balance, and are able to play an active role in modern society without losing their Islamic identity. Therefore, it is important to examine the relevance and implications of this approach to Islamic education reform. H.M. Arifin emphasized that Islamic education should include two main components: the development of religious values and the ability to think rationally and critically. Revelation from God and human reasoning are considered as complementary elements in understanding life and the universe. A good education is one that integrates these

two aspects without excluding one of them. Arifin emphasized the importance of religious values as the foundation of ethics and morals, while rationality is needed to solve life's problems logically and scientifically .

The Religious-Rational approach promoted by H.M. Arifin aims to create individuals who are not only strong in spiritual aspects, but also intellectually capable, so as to adapt and play an active role in modern society. This approach invites us to see the importance of the balance between religious values and rational thinking in forming a complete human being. In this context, Islamic education must integrate two main components, namely the development of religious values that serve as an ethical and moral foundation, as well as rational and critical thinking skills that support the ability to solve life's problems scientifically. For Arifin, revelation from God and human reasoning are not contradictory, but complementary. Revelation provides guidance that leads individuals to spiritual and moral truths, while rationality helps humans understand and overcome the challenges of life in a logical and scientific way. By combining these two aspects, Islamic education not only prepares individuals for worldly life, but also for the afterlife, so that they are able to maintain their Islamic identity without being alienated from the times. This approach provides a solid foundation for the reform of Islamic education, which can respond to the challenges and dynamics of modern times.

In Indonesia, the world of Islamic education faces a major challenge in balancing the demands of teaching deep Islamic values with the need for critical thinking skills in accordance with the demands of the modern era. Although Islamic education curricula in Indonesia have adopted various approaches to integrate religious and general studies, practice on the ground shows that often these approaches still operate separately. Many Islamic educational institutions tend to separate religious education from general science, with very little effort to integrate the two in an integrated learning process. As a result, students often experience a gap between their religious understanding and their ability to think rationally, which affects the way they understand and apply Islamic values in their increasingly complex and global daily lives

The religious-rational approach initiated by H.M. Arifin, M.Ed. is very relevant in Indonesia, because it is able to answer this challenge by offering an educational model that integrates faith and science. In the context of a diverse and multicultural Indonesia, this approach helps create a generation that has a solid religious foundation as well as critical skills to think and dialog logically in a plural environment. With a religious-rational approach, Islamic educational institutions in Indonesia can help students interpret religious teachings openly but still in

accordance with the guidance of Sharia, so as to develop a contextual understanding of religion in the face of evolving social, cultural and environmental problems. This is also one of the important strategies to prepare young people who are not only superior in religious values but also competent in science and competitive in the global realm.

Research Methods

This research adopts a qualitative approach by using the literature study method to explore and analyze H.M. Arifin's thoughts on religious-rational integration in Islamic education. The qualitative approach was chosen because it allows the researcher to deeply understand the concepts discussed in Arifin's works, as well as to explore the meaning behind the texts. In this study, data is obtained from various primary sources, mainly H.M. Arifin's works that elaborate on the theory of Islamic education, as well as secondary sources that provide insight into the interpretation and application of his thoughts in the context of contemporary Islamic education. These sources become the main raw materials that are analyzed to build an understanding of how Islamic education can integrate religious and rational values in a balanced manner. The process of analysis is carried out by in-depth examination of relevant texts, identifying the main themes, and interpreting how Arifin describes the relationship between religious education and general science.

In this context, this research aims to explore concrete ways of how the concept of Religious and Rational integration, Urgency and Application in the curriculum as well as challenges and solutions when implementing it. In addition, data from secondary literature, such as research articles on H.M. Arifin's concept of Islamic education show the importance of balance between religious and rational aspects to create a complete human being. Fitriyyah and Achadi (2023) in *Risalah Journal* highlighted his view that education is a means of character building that involves emotional, spiritual, and intellectual development. Meanwhile, Kamil et al. (2023) in *Raudhah Journal* emphasized how Arifin integrated religious values in the education system for happiness in the world and the hereafter, and built morality in line with intellectual intelligence. Asror and Nafisah (2021) in *Ngaji Journal* also elaborated that Arifin's religious-conservative thinking is relevant in contemporary education for the balance of spiritual and cognitive intelligence. Haris (2015) in the *Umul Qura Journal* supports Arifin's holistic approach that harmonizes religious and ethical aspects with rational abilities. Marliansyah et al. (2023) in *Tarbiyah Islamiyah Journal* emphasized the importance of Arifin's education in forming an

empowered society that is knowledgeable and faithful, relevant in the modern Islamic context that prioritizes academic competence as well as spirituality.

These five literatures agree that H.M. Arifin proposed the integration of intellectual intelligence and spirituality in Islamic education, with the aim of forming a whole person, a person who develops both worldly and afterlife aspects. However, there are differences in focus among these literatures. Some articles, such as those by Kamil et al. and Asror and Nafisah, emphasize the practical application of this concept in modern education, while the works by Fitriyyah and Achadi and Haris highlight the philosophical aspects of Arifin's religious-rational education oriented towards the goal of worldly-afterlife happiness while the researcher focuses on his conceptual thinking. These five literatures are also used to enrich the analysis with other relevant perspectives. The results of this literature study are expected to provide a more comprehensive understanding of religious-rational integration in Islamic education, as well as its practical application in the world of education today.

Result and Discussion

A. The Concept of Islamic Education with Religious and Rational Integration

According to H.M. Arifin, Islamic education should be holistic, covering physical, spiritual, intellectual and emotional aspects. The goal is to create individuals who are intellectually intelligent and spiritually strong. The concept of religious and rational integration proposed by H.M. Arifin aims to create a comprehensive approach to Islamic education, where spiritual and intellectual aspects go hand in hand. According to Arifin, Islamic education should not only stop at teaching aspects of religious rituals and doctrines, but should enrich students' understanding with a more critical point of view. This means that the religious values taught should not only be a moral foundation, but also be able to be interpreted and applied in everyday life through a contextualized rational approach. By opening up space for critical thinking, students are invited not to simply accept dogma, but to understand and live religious values deeply and relevantly according to existing social, cultural and scientific developments. Arifin also emphasizes the importance of humanism in Islamic education. Learners must be respected as individuals who have freedom of thought, but this freedom must run within the framework of Islamic values .

According to H.M. Arifin, Islamic education should be designed holistically, which includes a balance between physical, spiritual, intellectual, and emotional aspects. This approach aims to form individuals who are not only intelligent in thinking, but also strong in faith and spirituality. In his mind, Islamic education should be more than just teaching aspects of religious rituals and doctrines. Education should invite learners to develop a more critical understanding of religious values, so that they are able to interpret Islamic teachings and apply them

in everyday life in accordance with the context of an ever-evolving era. With this approach, Islamic education will involve rational thinking that is relevant to social, cultural and scientific challenges, and encourage students to understand and live religious teachings more deeply and applicatively. Arifin also emphasizes the importance of humanism in Islamic education, which respects the freedom of thought of each individual. However, this freedom must still be based on Islamic values, so that learners can think critically and freely, but within a moral framework that is in accordance with religious teachings. This approach creates space for holistic personal development and is able to adapt to changing times, without losing its Islamic roots.

Furthermore, H.M. Arifin believes that this integration will also foster a generation of Muslims who are not only spiritually strong but also able to face the challenges of the times with analytical skills. Critical thinking here is not to oppose Islamic values, but rather to enrich religious insights with a strong scientific and logical foundation. In Arifin's view, rational thinking is in line with Islamic teachings that value knowledge and encourage the search for truth. Therefore, this concept emphasizes the importance of dialogical and exploratory education, where students are given the space to question, understand, and develop their thinking skills. Thus, Islamic education has the potential to produce individuals who are able to think independently, creatively, and innovatively, who are ready to face the challenges of modern life without abandoning Islamic values. This approach addresses the challenge of disintegration between religious and general knowledge. Arifin emphasizes the importance of balance so that the younger generation can develop as a whole-knowledgeable and moral.

H.M. Arifin believes that the integration of religious and rational aspects in Islamic education will produce a generation of Muslims who are not only spiritually strong, but also have sharp analytical skills to face the challenges of the times. Critical thinking, according to Arifin, is not intended to oppose or undermine Islamic values, but rather to enrich religious understanding with a solid scientific foundation and strong logic. In his view, Islam highly values science and encourages its followers to always seek the truth through rational thought. Therefore, the ideal Islamic education according to Arifin is dialogical and exploratory, where students are given the opportunity to question, understand, and develop their thinking skills independently. This kind of education allows students to think critically, creatively and innovatively, while still adhering to deep Islamic values. This approach, by emphasizing the balance between religious and general knowledge, addresses the challenge of the disharmony that often exists between the two. With this integrative education, the younger generation will not only be knowledgeable, but also have noble morals, ready to face the challenges of the modern world without sacrificing their Islamic identity.

The religious-rational approach proposed by H.M. Arifin aims to create synergy between two important aspects, namely spirituality and rationality, in Islamic education. The application of this concept provides added value for learners

to develop thoroughly, because it allows them to understand religious knowledge not only as dogma, but as a moral and ethical basis that can be applied in real life. With a religious approach, learners are invited to deepen their understanding of religion and the values of worship, form a strong character, and develop a solid Islamic identity. On the other hand, the rational approach encourages students to hone critical, logical and scientific thinking skills that are not only limited to general science, but can also be applied in understanding religious teachings more deeply and reflectively. Thus, both approaches aim to produce a generation that not only has a strong faith, but also intellectual skills that allow them to compete in the modern world. Islamic education is not only oriented towards knowledge transfer, but also character building based on religious values. This approach has inspired many Islamic educational institutions to integrate religious and general curricula .

The religious-rational approach proposed by H.M. Arifin aims to create a balanced synergy between spirituality and rationality in Islamic education, thus supporting the overall development of learners. By integrating these two aspects, learners are not only equipped with religious knowledge as dogma alone, but are also invited to see it as a moral and ethical basis that is relevant in everyday life. The religious approach allows them to deepen their understanding of religion and worship, as well as forming a strong character and solid Islamic identity. Meanwhile, the rational approach opens space for students to develop critical, logical and scientific thinking skills, which can be applied not only in general science, but also in understanding and reflecting on religious teachings more deeply. With these two approaches, Islamic education aims to produce a generation that not only has a firm faith, but also intellectual skills that enable them to compete in an increasingly complex and modern world. In addition, this approach has also inspired many Islamic educational institutions to integrate religious and general science curricula, creating a holistic education that is relevant to the times.

B. The Importance of Integration in Islamic Education

H.M. Arifin sees Islamic education that only focuses on dogma as a form of education that is less adaptive to change. In the context of a modern society full of social, technological and cultural challenges, Islamic education that tends to be dogmatic risks producing a generation that is difficult to compete and unprepared to face the dynamics of the times. Arifin emphasized that Islamic education must be able to be more than just a transfer of religious knowledge, but also a means of developing critical and adaptive thinking. Thus, religious understanding is no longer purely textual, but rather applicative and contextual so that students can utilize Islamic values as guidelines in dealing with real situations in a complex global environment.

H.M. Arifin emphasized that Islamic education that only focuses on dogma without considering critical and adaptive aspects will become an obstacle for the younger generation in facing the times. In a modern society that is constantly changing, full of social, technological, and cultural challenges, a dogmatic

approach to education can cause graduates to be less prepared to face global dynamics and have difficulty competing in various fields. Therefore, Arifin argues that Islamic education must develop into a means that not only transfers religious knowledge, but also trains the ability to think critically and adapt to change. Applicative and contextual Islamic education will enable students to see religious teachings not only as texts that must be taken literally, but as life guidelines that are relevant to social realities and the needs of the times. With this approach, students not only gain a deeper understanding of religion, but also have the intellectual and emotional readiness to deal with it in the context of a wider and more complex world.

Furthermore, Arifin considers that rational thinking complements and enriches students' religious understanding. When students are encouraged to develop logical and scientific thinking, they will be better able to explore, understand and interpret religious teachings in a deep and relevant manner. Arifin does not see rational thinking as a threat to religious values, but as a tool that helps students to integrate modern science with their spiritual foundation. With this, Islamic education can produce a generation of Muslims who have broad horizons, understand the essence of religion more deeply, and are not easily influenced by information that is not necessarily valid. This view opens up opportunities for Islamic education to become a force for the development of individuals who are balanced between intellect and spirituality, and are able to play an active role in advancing civilization.

Furthermore, H.M. Arifin views rational thinking as a very important element to enrich students' religious understanding. By encouraging students to develop logical and scientific thinking skills, they will be able to explore and interpret religious teachings in a more profound and contextual way. Arifin does not see rational thinking as something that contradicts religious values, but rather as a means that strengthens spiritual understanding, allowing students to harmonize modern science with Islamic teachings. With this approach, Islamic education will not only produce individuals who have broad horizons in various fields, but also who have a depth of understanding of the essence of religion. In addition, they will be more critical in filtering the information received, not easily influenced by invalid views or data. Arifin's view opens up opportunities for Islamic education to become a force for individual development that is balanced between intellect and spirituality, and allows generations of Muslims to play an active role in the progress of global civilization, while still being based on deep Islamic values.

In addition to shaping character and critical thinking, the concept of religious-rational integration emphasizes the importance of harmonization between values and knowledge in Islamic education. Arifin believes that Islamic education should develop a curriculum that contains religious material and relevant general knowledge in a balanced manner. This is reflected in a value-based curriculum, which does not only teach religious and scientific material separately, but presents both in a unified whole. This curriculum aims to form learners who are not only

religious, but also critical and open to science, in accordance with the value of tawazun or balance taught in Islam. For example, in natural science subjects, students are invited to link science concepts with verses from the Quran, so that the knowledge learned is not only theoretical, but also builds spiritual awareness. This curriculum model is expected to foster souls who are strong in faith as well as resilient in solving the challenges of modern life .

The concept of religious-rational integration proposed by H.M. Arifin emphasizes the importance of balance between religious values and general knowledge in Islamic education. Arifin argues that the Islamic education curriculum should include these two elements in a balanced manner, not just teaching religion and science separately, but integrating them in a holistic unity. This value-based curriculum aims to form learners who not only have strong faith, but also the ability to think critically and be open to science. In this context, Islamic education teaches tawazun (balance), where religious and worldly sciences complement each other. For example, in natural science subjects, students not only learn about scientific theories, but are also invited to link scientific findings with verses from the Quran, so that the learning process becomes more meaningful, both intellectually and spiritually. With this curriculum model, Islamic education is expected to produce a generation that is not only religious, but also ready to face the challenges of modern life with sharp intellectual skills and deep spiritual understanding.

C. Implementation of the Religious-Rational Concept in the Islamic Education Curriculum

H.M. Arifin emphasizes the importance of integration between religious and general knowledge in the Islamic education curriculum. In his view, Islamic education should be able to produce individuals who not only master spiritual aspects, but also have qualified scientific abilities. Therefore, science, mathematics and philosophy should be an integral part of the curriculum, as these fields do not contradict religious values. In fact, Arifin argues that the teaching of general science can enrich religious understanding and open learners' minds to the link between faith and science. Thus, Islamic education does not only focus on ritualistic aspects, but also encourages continuous intellectual development, which enables students to think critically and analytically in facing the challenges of the times.

H.M. Arifin views the importance of integration between religious material and general knowledge in the Islamic education curriculum to create a balance between spiritual and intellectual aspects. In his view, Islamic education should not only focus on teaching religious values dogmatically, but should also open space for the development of relevant scientific knowledge. Sciences such as science, mathematics and philosophy should be viewed as an integral part of Islamic education, as these fields do not contradict religious principles, but rather can complement each other. Arifin argues that teaching general science not only

broadens learners' horizons, but can also enrich their understanding of religious teachings in a more critical and reflective way. By integrating religious and worldly sciences, Islamic education can equip students with the critical and analytical thinking skills that are indispensable for facing the challenges of the times, while ensuring that they remain steadfast in spiritual values. This approach not only produces individuals who are intelligent, but also wise in applying their knowledge in everyday life.

Furthermore, this integration allows students to view science as a vehicle for understanding the signs of God's greatness. Arifin argues that science and philosophy should not be regarded as antithetical to religion, but rather as instruments to deepen the appreciation of Islamic teachings. In this case, Islamic education should open space for students to explore and connect religious teachings with modern knowledge, such as science and technology. This is so that learners do not only rely on religious texts, but can also use common sense and scientific methods to solve problems they face in the real world. This approach is also in line with the teachings of Islam which encourages its people to think and use knowledge for the good of mankind.

The integration of science and religious teachings in Islamic education, according to H.M. Arifin, provides an opportunity for students to see science as a means to understand the greatness of God. In Arifin's view, science and philosophy are not entities that conflict with religion, but rather are instruments that can be used to deepen spiritual and religious understanding. Therefore, Islamic education should enable students to connect religious teachings with modern knowledge, such as science and technology, so that they are not only limited to religious texts, but also trained to use common sense and scientific methods to solve real-life challenges. This is in accordance with the teachings of Islam which encourages its people to think rationally and use knowledge for the good of mankind. With this approach, Islamic education is expected to produce a generation that not only understands religious teachings, but is also able to apply science for the progress and welfare of mankind, maintaining a balance between spirituality and intellectuality in everyday life.

In order to effectively implement this religious-rational concept, Arifin emphasizes the importance of developing a dynamic and adaptive curriculum. The curriculum must be designed to respond to the needs and developments of the times, without neglecting the basic principles of religion. Educators in this context function not only as conveyors of information, but also as facilitators who direct students to see the relationship between religious teachings and general knowledge. In this way, students can learn to develop critical and creative thinking that is aligned with Islamic values, and be able to face life's problems with a balanced approach between rationality and spirituality. This integration is expected to produce a generation that has high intellectual and spiritual competence, and is able to make a meaningful contribution to society and global civilization .

To ensure that the religious-rational concept can be implemented effectively, Arifin emphasizes the importance of a curriculum that is not only adaptive to the changing times, but also remains rooted in Islamic religious principles. A dynamic and flexible curriculum is needed in order to keep up with developments in science and technology, while still prioritizing Islamic values. In this case, educators have a key role as facilitators who not only deliver material, but also direct students to understand how religious teachings and science can complement each other. Educators must be able to encourage students to think critically and creatively, and connect religious understanding with relevant rational knowledge. With this approach, students can develop into individuals who are not only intellectually intelligent, but also have spiritual depth, and are ready to face global challenges with a balance between rationality and spirituality. Such integration is expected to produce a generation that is not only competent in science, but can also make a real contribution to the advancement of society and civilization more broadly.

D. Challenges and Solutions

In its application, the religious-rational approach faces a number of challenges, especially in the context of Islamic education in Indonesia. One of them is the dogmatic mindset that is still strong in some Islamic educational institutions, which considers critical approaches as a threat to religious values. This mindset hinders the formation of a logical and open understanding of religion. In addition, limited resources in some regions also prevent the development of an optimal religious-rational approach. The lack of supporting facilities and infrastructure makes it difficult to integrate technology in learning, even though technology is one of the important tools in facilitating critical learning. Another challenge is the lack of teacher coaching and training in this approach, so not all teachers have sufficient understanding to teach the religious-rational approach. Therefore, greater support is needed from the government and relevant institutions to overcome these challenges and ensure the implementation of the religious-rational concept is effective and sustainable across Islamic education institutions in Indonesia. .

The challenges in implementing the religious-rational approach in Islamic education in Indonesia are quite significant. Apart from the dogmatic mindset that is still rooted, another challenge faced is the lack of support for the development of adequate infrastructure and resources. In some areas, limited access to technology and modern learning facilities hampers the integration of critical approaches in learning. Technology, which should be an important tool to facilitate more interactive and critical thinking-based learning, is often not optimally utilized. In addition, the lack of teacher training and coaching is also a major obstacle in the implementation of this approach. Many teachers do not fully understand how to integrate religious and general knowledge in learning, which makes it difficult for them to implement the religious-rational approach well. For this reason, closer cooperation between the government, educational institutions and the community is needed in creating a relevant curriculum, increasing the capacity of teachers, and

providing supportive facilities so that this approach can be implemented more evenly and effectively throughout Islamic educational institutions in Indonesia.

Strategies for implementing a religious-rational approach in Islamic educational institutions in Indonesia require a holistic approach involving curriculum, teaching staff development, learning methods, and technological support. The first strategy is the development of an integrated curriculum that combines religious values and rationality in various subjects. In this case, each material, both religious and general science, is designed to complement each other, so that students are able to understand the connection between religious and scientific knowledge. For example, science materials explained in the context of God's greatness or ethical and moral teachings in religion can be harmonized with social and humanities lessons.

Second, strengthening the capacity of educators is essential so that they can play their role as facilitators who encourage critical dialogue without abandoning Islamic values. Teachers are expected to have abilities not only in religious knowledge but also critical thinking skills, as well as being able to use technology to facilitate more dynamic discussions.

Teacher training and workshops need to focus on teaching techniques that encourage students to think analytically while respecting religious principles. The third strategy is inclusive and dialogical learning methods, where students are invited to dialogue about religious, scientific and social issues within a framework that respects religious values. Project-based learning and problem-solving are also effective ways to implement religious-rational integration in Islamic education. Then, there is the challenge of the cultural and dogmatic mindset that is still strong in some Islamic educational institutions. This mindset is often less accepting of rational and critical approaches, especially in the context of religious teachings, because it is considered contrary to the principles that have been taught for generations. To overcome this, a more open paradigm shift is needed on the part of education managers as well as the support of progressive scholars in seeing the link between rationality and spirituality.

Furthermore, limited facilities and infrastructure, especially in remote areas. Minimal learning facilities and limited access to technology hinder the implementation of learning methods that integrate religiosity and rationality, such as interactive discussions or the use of technology in the teaching and learning process. This requires special attention from the government to provide support in the form of adequate educational infrastructure in all regions. The lack of teacher competence in this approach is an equally important challenge. Not all teachers have sufficient understanding or training to integrate the religious-rational approach, so there is a tendency to teach separately between religious and general materials. Teacher training in the concept of integration needs to be improved and incentivized so that they are willing to adopt this method in their daily learning. By facing and resolving these challenges, Islamic educational institutions in Indonesia

can effectively implement the religious-rational approach to produce a generation that is religious, rational and able to compete in the global era. .

Limited facilities and infrastructure in remote areas further exacerbate the difficulties in implementing the religious-rational approach in Islamic education. In many areas, minimal educational facilities and lack of access to advanced technology hinder the implementation of learning methods that integrate religion and science holistically. For example, limited computer or internet equipment makes technology-based learning methods such as e-learning or online discussions inaccessible. Therefore, the government needs to pay more attention to providing supporting infrastructure, such as the provision of educational technology and improving school facilities in less developed areas. In addition, developing teachers' competencies is also very important so that they can implement the religious-rational approach well. Training and professional development for teachers should be given more attention, so that they can teach religious and general materials in an integrated manner. The government and educational institutions need to work together to improve the quality of education in remote areas, so that teachers are better equipped to adopt learning methods that bring together these two important aspects. If these challenges can be overcome, then Islamic education in Indonesia can produce a generation that is not only religious but also critical, rational and ready to compete at the global level.

Conclusion

The conclusion of this discussion emphasizes the importance of religious-rational integration in Islamic education as proposed by H.M. Arifin. This approach aims to develop a generation that is not only spiritually strong, but also intellectually proficient. By combining applicable religious values with critical and rational thinking, Islamic education can prepare students to face the challenges of the times in a more holistic way. This concept does not only teach religion as a doctrine, but as a moral foundation that is relevant in real life, and at the same time encourages students to think logically and scientifically in solving problems. In this case, Islamic education is expected to produce individuals who are able to integrate faith and science, so that they can contribute positively in an increasingly complex global society.

However, the application of this concept faces a number of challenges, such as the dogmatic mindset that is still dominant in some Islamic educational institutions, limited facilities and infrastructure, and the lack of teacher competence in teaching with a religious-rational approach. For this reason, a paradigm shift in the management of Islamic education, increased teacher capacity, and support from the government in providing adequate educational facilities are needed. By overcoming these challenges, the application of the concept of religious-rational integration in the Islamic education curriculum can run effectively, producing a generation of Muslims who not only have strong faith but also qualified intellectual competence, ready to compete in an ever-evolving world.

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