

# The Relevance of Taha Abdurrahman's Islamic Education Thought to the Challenges of Modern Education

*(Relevansi Pemikiran Pendidikan Islam Taha Abdurrahman terhadap Tantangan Pendidikan Modern)*

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## ABSTRACT

Contemporary education is increasingly dominated by instrumental rationality and technocratic management that tends to marginalize the ethical and spiritual dimensions. In the context of Islamic education, this condition raises a tension between the normative goal of moral formation and the adoption of a less critical modern educational paradigm. **This research aims to** analyze the relevance of Taha Abdurrahman's thinking in responding to the challenges of modern education, especially moral crises, secularization, and the reduction of education to the transmission of technical skills. This research uses **a qualitative research approach** based on literature studies analyzing the main works of Taha Abdurrahman as well as international literature related to Islamic education and philosophy of education. Data are analyzed through content analysis with a philosophical-critical approach to examine key concepts such as ethical rationality (*al-'aql al-akhlāqī*), trust, and spiritual awareness. **The results of the study** show that Taha Abdurrahman offers a coherent ethical-spiritual framework as a critique of instrumental rationality and secular education, while proposing an integrative educational paradigm that unites knowledge, ethics, and spirituality. The theoretical contribution of this article lies in the reaffirmation of the role of ethics as the epistemological foundation of Islamic education, as well as the enrichment of contemporary Islamic philosophical discourse through a normative-critical approach to educational modernity. This article confirms that Taha Abdurrahman's thinking is not only normatively relevant, but also significant as a conceptual foundation for the development of the study of Islamic educational philosophy and further research oriented towards the integration of ethics and spirituality in the context of modern education.

**Keywords:** Islamic education, Taha Abdurrahman, ethical rationality, moral education, challenges of modern education.

## ABSTRAK

Pendidikan kontemporer semakin didominasi oleh rasionalitas instrumental dan manajemen teknokratis yang cenderung meminggirkan dimensi etika dan spiritual. Dalam konteks pendidikan Islam, kondisi ini memunculkan ketegangan antara **tujuan** normatif pembentukan moral dan adopsi paradigma pendidikan modern yang kurang kritis. **Penelitian ini bertujuan** menganalisis relevansi pemikiran Taha Abdurrahman

dalam merespons tantangan pendidikan modern, khususnya krisis moral, sekularisasi, dan reduksi pendidikan menjadi transmisi keterampilan teknis. Penelitian ini menggunakan **pendekatan penelitian** kualitatif berbasis studi kepustakaan menganalisis karya-karya utama Taha Abdurrahman serta literatur internasional terkait pendidikan Islam dan filsafat pendidikan. Data dianalisis melalui analisis konten dengan pendekatan filosofis-kritis untuk mengkaji konsep-konsep kunci seperti rasionalitas etis (*al-'aql al-akhlāqī*), amanah, dan kesadaran spiritual. **Hasil kajian** menunjukkan bahwa Taha Abdurrahman menawarkan kerangka etika-spiritual yang koheren sebagai kritik terhadap rasionalitas instrumental dan pendidikan sekuler, sekaligus mengajukan paradigma pendidikan integratif yang menyatukan pengetahuan, etika, dan spiritualitas. Kontribusi teoretis artikel ini terletak pada penegasan kembali peran etika sebagai fondasi epistemologis pendidikan Islam, serta pengayaan diskursus filsafat Islam kontemporer melalui pendekatan normatif-kritis terhadap modernitas pendidikan. Artikel ini menegaskan bahwa pemikiran Taha Abdurrahman tidak hanya relevan secara normatif, tetapi juga signifikan sebagai landasan konseptual bagi pengembangan kajian filsafat pendidikan Islam dan penelitian lanjut yang berorientasi pada integrasi etika dan spiritualitas dalam konteks pendidikan modern.

**Keywords:** Islamic Education, Taha Abdurrahman, Ethical Rationality, Moral Education, Challenges of Modern Education

## INTRODUCTION

Modern education today is increasingly dominated by instrumental rationality, an efficiency-oriented mindset, and a technocratic approach to knowledge management and production (Agusta, 2007). Although these developments have brought significant advances in science and technology, education is often reduced to a mere process of skill transfer and achievement of cognitive targets (Apriliana, 2024). As a result, the dimensions of ethics, meaning, and moral responsibility tend to be marginalized. This condition causes a value crisis in education, which leads to a weakening of the formation of character and humanistic orientation of students. This phenomenon is also a concern in the discourse of global education philosophy. (Habermas, 1987) criticize the dominance of instrumental rationality that reduces social practices, including education, to technical activities that lose communicative and ethical dimensions. In line with that, (Biesta, 2008) highlighting trends *learnification of education* which shifts education from the process of forming moral subjects to the achievement of narrowly measurable learning outcomes.

In the context of Islamic education, these issues are becoming increasingly complex. Normatively, Islamic education emphasizes the integration of knowledge, morality, and spirituality (Ikhwan, 2003). However, in contemporary practice, many Islamic educational institutions adopt modern educational models without critical examination of their epistemological and ethical foundations (Hajriana, 2018). As a result, Islamic education risks losing its distinctive moral and spiritual values and experiencing tensions between the normative ideals of Islamic teachings and the demands of modern education (Fahmi & Rohman, 2021). Therefore, a theoretical framework is needed that can address the challenges of modern education without neglecting the ethical and spiritual foundations of Islam. Criticism of the non-reflective adoption of educational modernity has also emerged in the discourse of international Islamic philosophy. Nasr, (2002) affirms that the

separation between knowledge and values is at the root of the crisis of modern education, which has a direct impact on the loss of ethical and spiritual orientation in contemporary Islamic education

Recent studies in the field of Islamic education show efforts to address the challenges of modernity through curriculum reform, pedagogical innovation, and strengthening character education. Several studies have emphasized the importance of internalizing Islamic values in the learning process, developing character-based learning, and integrating religious knowledge with general knowledge (Agustin, 2025). Another study highlights the adaptation of Islamic education to the development of digital technology and the Society 5.0 paradigm as part of the demands of contemporary education (Muslih, 2012). However, most of these studies still operate at the methodological and practical level, and have not touched on the fundamental issues related to rationality, the ethical foundations of knowledge, and the epistemological assumptions of modern education that are implicitly adopted in Islamic education.

In addition, theoretical and philosophical studies of Islamic education often refer to classical and modern thinkers, such as al-Ghazālī, Ibn Khaldūn, and Syed Muhammad Naquib al-Attas. These studies make an important contribution to formulating the ontological and epistemological foundations of Islamic education, particularly regarding the relationship between knowledge, values, and educational goals (Syafiuddin & Islam, 2018). In recent developments, academic attention has begun to focus on contemporary Muslim thinkers who criticize Western modernity and offer alternative thinking based on Islamic ethics (Abbas & Rachman, 2023). However, these philosophical studies are often normative and abstract, so they are not fully articulated within the conceptual framework of Islamic education that is able to respond to the concrete problems of modern education in a systematic manner.

Nevertheless, most of the existing research remains partial. Empirical research tends to focus on the technical and methodological aspects of education, while philosophical studies are often detached from practical educational discourse. As a result, there are still limitations in efforts to systematically integrate contemporary Islamic philosophical thought into an Islamic educational framework that is able to respond to the challenges of the times.

One of the contemporary Muslim thinkers who offers an important philosophical perspective is Taha Abdurrahman. His thinking emphasizes the concept of ethical rationality (*al-'aql al-akhlāqī*), moral beliefs, and spiritual consciousness as the main foundations of human intellectual activity. (Muntashir & Attamimi, 2025). This thought provides a fundamental critique of modern rationality, which tends to separate knowledge from values and ethics. In the context of global contemporary Islamic philosophy, Taha Abdurrahman's thought occupies a strategic position because it not only criticizes Western modernity, but also offers a reconstruction of rationality based on Islamic ethics and spirituality, which is relevant to the international debate on moral crises in education and knowledge.

Despite this, academic studies of Taha Abdurrahman to date have largely focused on philosophy, ethics, and criticism of modernity. Research that specifically discusses the relevance of

Taha Abdurrahman's thought in the context of Islamic education, especially in answering the challenges of modern education, is still relatively limited (Syaifullah, 2021). Thus, there is a theoretical gap between the development of the study of Islamic education and the potential contribution of Taha Abdurrahman's ethical-epistemological thought in formulating the framework of contemporary Islamic education. (Rabi'ah, 2023). However, until now there has not been much research that systematically examines Taha Abdurrahman's ethical-epistemological thought in the framework of Islamic education, especially in responding to the challenges of instrumental rationality and value crises in modern education.

Based on this mapping, this study aims to analyze the relevance of Taha Abdurrahman's thinking in answering the challenges of modern Islamic education. The focus of the analysis is directed on the concept of ethical rationality (*al-'aql al-akhlāqī*) and its implications for the goals, epistemology, and ethical orientation of Islamic education. The novelty of this article's theoretical contribution lies in the effort to integrate Taha Abdurrahman's ethical-epistemological thought into the conceptual framework of contemporary Islamic education, which has been dominated by technocratic approaches and instrumental rationality.

## METHODS

This research is a qualitative research with a library *research* approach based on normative-critical philosophy methodology. This approach is used to examine ideas conceptually and reflectively, with the aim of understanding the thought structure, epistemological assumptions, and ethical implications of a theory without involving empirical testing. Thus, the depth of analysis in this study lies in the philosophical interpretation of the text, while the limitation lies in the absence of empirical verification in certain educational institutions.

The source of research data consists of Taha Abdurrahman's primary works, especially writings that discuss ethical rationality, ethics of knowledge, and criticism of modernity, as the main source. Meanwhile, secondary sources include books and scholarly articles relevant to Islamic philosophy of education, contemporary Islamic philosophy, and modern educational discourse, both from national and international literature.

Data analysis was carried out through *philosophical textual analysis* with an interpretive-critical approach. The interpretation method used is hermeneutical-conceptual, namely reading the text contextually to understand the meaning of Taha Abdurrahman's terms, arguments, and frame of mind in the context of contemporary Islamic philosophy. The analysis is carried out through several systematic stages, namely:

1. identification of key concepts in Taha Abdurrahman's thought, such as ethical rationality (*al-'aql al-akhlāqī*), moral trust, and spiritual awareness;
2. interpretation of the conceptual meaning of these concepts based on their philosophical and epistemological context;

3. critical analysis of the relationship between the concepts of ethics, rationality, and educational goals; and
4. conceptual synthesis to formulate the implications of Taha Abdurrahman's thought on the framework of contemporary Islamic education.

To maintain the validity and sharpness of the analysis, this study applies triangulation of sources by comparing Taha Abdurrahman's primary work and the interpretations of other scholars, as well as maintaining consistency of interpretation through contextual reading of the terms and arguments used. With this framework, the research is expected to be able to provide an in-depth philosophical analysis as well as methodologically controlled.

## RESULTS

### 1. Biography of Taha Abdurrahman

Taha Abdurrahman (Ṭāhā 'Abd al-Raḥmān) was a contemporary Muslim philosopher from Morocco, widely recognized for his contributions to the philosophy of ethics, the philosophy of language, and criticism of Western modernity. He was born in El Jadida, Morocco, in 1944. Taha Abdurrahman is considered one of the most influential contemporary Islamic thinkers due to his efforts to reformulate Islamic thought rooted in human ethics, spirituality, and moral responsibility (Abdurrahman, 2006).

Taha Abdurrahman continued her higher education at Mohammed V University, Rabat, majoring in philosophy. He then continued his doctoral studies at the Sorbonne University, Paris, France, and obtained his doctorate in 1972 with a specialization in logic and philosophy of language. (Elfalih, 2025). His profound mastery of the tradition of modern Western philosophy, particularly analytical logic, gave him a strong methodological foundation for developing a philosophical critique of secular modern rationality (Rusdi et al., 2025).

During his academic career, Taha Abdurrahman served as a professor of philosophy and logic at Mohammed V University, Rabat. In addition to teaching, he was active in the intellectual community and was known as a member of the Brotherhood of Brotherhood. *Ṣafā' al-Maghribiyyīn*, a circle of thinkers who were very concerned with the development of Islamic thought based on ethics and spirituality. His intellectual activities have made him a central figure in contemporary Islamic philosophical discourse in the Arab and Muslim worlds (Viersen, 2023).

Taha Abdurrahman's thought focuses on a critique of modern Western rationality, which he considers reductionist because it separates reason from moral values and transcendental dimensions. He rejected the claims of Western rational universalism and offered the concept of ethical rationality (*al-'aql al-akhlāqī*), a form of rationality that is not only oriented towards logical truth but also based on ethical values and human spiritual responsibility. (Abdurrahman, 2000).

One of the central ideas in his thinking was the philosophy of belief (philosophy of *al-amanah*), which viewed man as a moral subject who bears divine responsibility in every action. This concept forms the basis of his critique of modernity, liberalism, and secularism, which he considers to have

failed to cultivate fully moral human beings because they ignore the ethical and spiritual dimensions. (Abdurrahman, 2012).

In the context of Islamic education, Taha Abdurrahman emphasized that education should not be reduced to just a process of transferring knowledge and technical skills (Ali et al., 2025). According to him, education must be directed to the development of character, morality, and spiritual awareness, so that knowledge is always connected to moral values. The crisis of modern education is seen as a result of the separation of knowledge from ethics and the loss of spiritual orientation in the educational process. (Azis et al., 2025)

These ideas are presented in several important works, including *Su'āl al-Akhlāq, Rūḥ al-Ḥadāthah*, and *Al-'Amal al-Dīnī wa Tajdīd al-'Aql*. Through his works, Taha Abdurrahman has consistently developed a contemporary Islamic philosophical project that places ethics and spirituality as the main foundation for answering the challenges of the modern era.

## 2. Taha Abdurrahman's Work

Taha Abdurrahman's works represent a systematic intellectual project in developing contemporary Islamic philosophy based on ethics, spirituality, and criticism of modernity (HK., 2020). Through his writings, he not only criticizes modern Western thought but also offers an alternative conceptual framework rooted in Islamic traditions. The following is a discussion of some of Taha Abdurrahman's most influential works.

### a) *Su'āl al-Akhlāq: Musāhamah fī al-Naqd al-Akhlāqī li al-Ḥadāthah al-Gharbiyyah*

This work is one of the most fundamental books in Taha Abdurrahman's thought. In *Su'āl al-Akhlāq*, he presents a sharp critique of Western modernity, which he considers to have separated rationality from ethics. (Rohmanu & Rofiah, 2023). According to him, modernity treats reason as a neutral and value-free instrument, which results in moral and spiritual crises in human life. Taha Abdurrahman emphasized that ethics is not an additional aspect of human life but the main foundation for all rational activities (Al-Rahman, 2000).

Through this book, he introduced the concept of ethical rationality (*al-'aql al-akhlāqī*), a form of rationality that is always tied to moral values and spiritual responsibility. This type of rationality differs from modern instrumental rationality, which is only oriented towards efficiency and utility. Thus, *Su'āl al-Akhlāq* became an important basis for ethical criticism of modernity as well as the basis for the development of Islamic philosophy based on morality (Abdurrahman, 2000).

### b) *Rūḥ al-Ḥadāthah: Al-Madkhal ilā Ta'sīs al-Ḥadāthah al-Islāmiyyah*

In this work, Taha Abdurrahman develops the idea of the possibility of Islamic modernity that is fundamentally different from Western modernity. He rejected the idea that Western modernity was the only model of universal progress (Gustanto et al., 2024). According to him, every civilization has the right to develop its own form of modernity based on its internal values.

*Rūḥ al-Ḥadāthah* emphasizes that Islamic modernity must be built on the principles of ethics, faith, and belief. (Abderrahman, 2008). Taha Abdurrahman criticized the attempt to secularize the

Islamic world that merely imitates Western forms of modernity without considering its moral and spiritual impacts. This book makes an important contribution to contemporary Islamic thought, especially in the discussion of the relationship between Islam, modernity, and globalization (Al-Rahmān., 2005)

#### c) *Al-'Amal al-Dīnī wa Tajdīd al-'Aql*

This book discusses the relationship between religious practice and the renewal of reason. Taha Abdurrahman argues that human intellect cannot be authentically renewed without direct involvement in religious practice. He rejected a view that separated religion from rationality, because he believed that it was precisely religious practice that could purify and guide reason to remain within ethical boundaries.

In this work, he emphasizes that religious acts are not an obstacle to intellectual progress but the main source of intellectual renewal. This perspective serves as a critique of the modern paradigm, which often positions religion as an obstacle to rationality. Through this book, Taha Abdurrahman offers a synthesis of faith, ethics, and reason as the foundation of civilization (Abdurrahman, 2000)

#### d) *Al-Ḥaqq al-'Arabī fī al-Ikhtilāf al-Falsafī*

Taha Abdurrahman defended the right of the Arab-Islamic philosophical tradition to differ from Western philosophy. He rejected the dominance of Western epistemology, which is often treated as the only standard in global philosophical discourse (Malinova, 2021). According to him, philosophical differences are not weaknesses but intellectual property that must be respected.

This book reinforces Taha Abdurrahman's commitment to the plurality of thought and his critique of Western intellectual hegemony. He asserts that Islamic philosophy has its own distinctive methodology, goals, and value orientation, and therefore cannot be fully measured by Western standards (Abdurrahman, 2012)

Overall, Taha Abdurrahman's works are contemporary Islamic philosophical projects oriented towards the formation of moral human beings. He consistently placed ethics at the core of rationality, knowledge, and education (HK., 2020). His thinking made a significant contribution to addressing modern moral crises, especially in the context of Islamic education, philosophy, and social thought.

Through an ethical and spiritual approach, Taha Abdurrahman offers an intellectual alternative that is not only critical of Western modernity but also constructive in building an Islamic intellectual paradigm that is relevant to the challenges of the modern era without losing its basic identity and values.

### 3. The Relevance of Taha Abdurrahman's Islamic Education Thought to the Challenges of Modern Education

Contemporary modern education faces multidimensional challenges, ranging from moral crises, the reduction of education to mere processes of transfer of knowledge and technical skills, to the dominance of instrumental rationality that removes ethical and spiritual dimensions (Somad et

al., 2016). In this context, Taha Abdurrahman's Thought is not only normative, but also offers a fundamental epistemological critique of the foundations of modern rationality that have been the dominant paradigm of education. Thus, the relevance of his thinking does not lie solely in the moral value offered, but in the effort to reconstruct the way of thinking about knowledge, the subject of education, and the purpose of education itself.

#### a) Integration of Reason and Ethics in Education

One of Taha Abdurrahman's main criticisms of modernity is the separation between reason and ethics. Modern education tends to emphasize cognitive intelligence, academic achievement, and technical competence, while the formation of morality and moral responsibility is often marginalized. Through the concept of ethical rationality (*al-'aql al-akhlāqī*), Taha Abdurrahman emphasized that common sense is a mind that is bound to moral values and consciousness.

In the context of Islamic education, this concept is relevant to emphasize that the learning process should not stop at the mastery of knowledge but should be directed at the formation of ethically responsible learners. According to Taha Abdurrahman, knowledge loses its substantive meaning when it is separated from moral values, a view that is in line with the criticism of Islamic education thinkers about secularization. Therefore, Islamic education needs to integrate intellectual development with character formation simultaneously.

#### b) Education, Trust and Criticism of Character Reduction

The concept of *al-amanah* in Taha Abdurrahman's thought expands the discourse of character education that develops in modern education. If contemporary character education often emphasizes universal values such as honesty and social responsibility, then Taha criticizes the approach as risking losing its transcendental dimension when detached from man's relationship with God.

In Taha's framework, character is not merely the result of internalizing social norms, but rather a manifestation of moral awareness of divine responsibility. This approach distinguishes his thinking from the liberal model of character education which is secular. Therefore, the relevance of the concept of trust in Islamic education lies in its ability to criticize the reduction of character education to mere instrumental moral projects, as well as to restore character formation to the ethical relationship between man, knowledge, and God.

#### c) Criticism of Secularity and Epistemological Reconstruction of Education

Taha Abdurrahman's critique of the secularization of education does not stop at the rejection of the dichotomy of religion and science, but is directed at an epistemological critique of modern assumptions about knowledge that are autonomous from values. In contrast to the interdisciplinary approach to science that is curricular and technical, Taha emphasized that secularization is a matter of rationality, not just an institutional structure.

In this context, his thinking intersects with Syed Muhammad Naquib al-Attas's criticism of *the loss of adab*, but goes further by formulating an alternative concept of rationality based on ethics and spirituality. Therefore, Islamic education inspired by Taha Abdurrahman is not enough to

integrate religious and general subjects, but it is necessary to reconstruct the paradigm of knowledge itself.

#### d) Ethical Modernity and the Challenges of Globalization

In the midst of globalization and modernity, education faces the demands to adapt to the development of knowledge and technology. Taha Abdurrahman does not reject modernity entirely but proposes the idea of ethical modernity, a form of modernity built on the values of faith and morality. This idea is relevant for Islamic education to be able to respond to the progress of the times without losing its identity and basic values.

In contrast to the revivalist approach that tends to reject modernity, Taha Abdurrahman proposes the concept of ethical modernity, namely modernity that is criticized and reconstructed based on the values of faith and morality. This idea placed him in critical dialogue with other contemporary Muslim thinkers who sought to find a middle ground between tradition and modernity.

In the context of the globalization of education, this approach is relevant to build an Islamic education that is not trapped in imitation of the global model, but also not isolated from the times. Islamic education, thus, serves as a space for the formation of ethical subjects who are able to be critical of the impact of modernity, not just adaptive subjects to the demands of the global market.

#### e) Conceptual Synthesis and Implications for Contemporary Islamic Education

Conceptually, Taha Abdurrahman's thought allows for a synthesis between modern rationality criticism, character education, and Islamic spirituality within one coherent ethical framework. Its strategic implications for contemporary Islamic education include: first, a shift in educational goals from an instrumental orientation towards the formation of moral human beings; second, the integration of ethics and spirituality as the epistemological foundation of education, not just the content of the curriculum; and third, strengthening the role of educators as moral subjects who practice ethics in the educational process.

Thus, the relevance of Taha Abdurrahman's thought is not only normative, but also paradigmatic. The ethical-spiritual approach it offers has the potential to be a conceptual alternative to the dominance of instrumental rationality in modern education, while enriching the discourse of contemporary Islamic educational philosophy.

## DISCUSSION

The findings of this study show that Taha Abdurrahman's thinking has significant relevance in responding to the challenges of modern education which is characterized by the dominance of instrumental rationality, the crisis of meaning, and the marginalization of ethical and spiritual dimensions in education. These issues are not only a concern in the context of Islamic education, but are also global problems that are widely discussed in the literature on contemporary educational philosophy. Biesta (2010), for example, criticizes the tendency of *learnification of education* to reduce education to the process of achieving measurable learning outcomes, while Habermas (1984)

highlights the colonization of the world of life by instrumental rationality. In this context, Taha Abdurrahman's critique of the separation of reason and ethics expands the discourse by offering an ethical-spiritual perspective rooted in the Islamic tradition.

In contrast to the modern educational critique that developed in the Western philosophical tradition, which generally remained operating within the framework of secular rationality, Taha Abdurrahman proposed a reconstruction of rationality that explicitly linked knowledge with moral responsibility and transcendental consciousness. The concept of ethical rationality (*al-'aql al-akhlāqī*) not only criticizes the instrumental function of education, but also questions epistemological assumptions about the neutrality of knowledge. In this respect, his thinking intersects with Alasdair MacIntyre's critique of modern moral fragmentation, but goes beyond it by placing divine revelation and trust as the ethical foundation of knowledge.

The discussion of character education in international discourse also found a critical resonance in Taha Abdurrahman's thought. Contemporary character education programs are often promoted as solutions to moral crises, but they are often normative and instrumental, and independent of the transcendental framework (Kristjánsson, 2015). The findings of this study show that the concept of *al-amanah* put forward by Taha Abdurrahman provides a critical dimension to this approach, by affirming that character formation cannot be separated from human ethical relationships with God. Thus, his thinking enriches the discourse of global character education through a deeper and more coherent moral foundation.

Furthermore, Taha Abdurrahman's criticism of the secularization of education contributes to the international debate on the relationship between religion, ethics, and knowledge. In line with Seyyed Hossein Nasr's (2007) and Wael Hallaq's (2013) critique of secular modernity, Taha rejects the dichotomy between science and religion as a problematic epistemological construct. However, in contrast to the curricular approach to the integration of knowledge, Taha offers a paradigmatic approach that demands a reconstruction of the rationality of education itself. This shows that his contribution of thought is not only relevant to Islamic education, but also to the global discourse on the ethics of knowledge and post-secondary education.

In the context of globalization and Society 5.0, education is faced with the demands of adaptation to technological developments as well as the risk of dehumanization. The idea of ethical modernity offered by Taha Abdurrahman opens up a new space for discussion in the international literature about the possibility of alternative modernity that does not deny moral and spiritual values. These findings are in line with the global discourse on *the ethical turn in education*, which emphasizes the need for education that is not only technologically responsive, but also ethically reflective.

Theoretically, this discussion confirms that the main contribution of Taha Abdurrahman's thought lies in his ability to bridge the critique of modern rationality with the construction of an educational paradigm based on ethics and spirituality. This article contributes to the enrichment of contemporary Islamic education philosophy by positioning Taha Abdurrahman's thinking as an

alternative conceptual framework in global educational discourse. Thus, Islamic education is not positioned as a particular discourse, but rather as part of a universal debate about the future of education in the midst of the crisis of modernity.

## CONCLUSION

Based on the analysis and discussion that has been presented, this study confirms that Taha Abdurrahman's thinking has strong theoretical significance in responding to the modern education crisis characterized by the dominance of instrumental rationality, the secularization of knowledge, and the marginalization of the ethical and spiritual dimensions in education. The relevance of his thought lies not only in his normative critique of modern educational practices, but especially in his offer to reconstruct an educational paradigm rooted in Islamic ethics and spirituality.

The concept of ethical rationality (*al-'aql al-akhlāqī*) shows that reason cannot be understood as a neutral instrument independent of value, but rather as an intellectual activity that always contains moral and spiritual responsibility. In the context of Islamic education, these findings affirm the importance of placing ethics as the epistemological foundation of education, not just as an additional goal. Thus, Taha Abdurrahman's thought expands the discourse of Islamic education philosophy from the issue of curricular integration to a more fundamental critique of the epistemological assumptions of modern education.

Furthermore, the concept of *al-amanah* makes an important conceptual contribution to the study of character education in Islam. Different from the secular character education approach which tends to be instrumentalist and normative, Taha Abdurrahman's thinking places character formation within the framework of human transcendental responsibility as a moral subject. This perspective enriches the study of contemporary Islamic philosophy by affirming the close relationship between knowledge, ethics, and spiritual consciousness as an inseparable whole.

Theoretically, this article contributes to the development of contemporary Islamic educational philosophy by positioning Taha Abdurrahman's thought as an alternative conceptual framework in dealing with modernity. The main contribution of this research lies in the synthesis between modern rationality criticism and the reconstruction of the ethical-spiritual educational paradigm, which has so far received little attention in the study of Islamic education. With this position, Islamic education is not only understood as a particular pedagogical practice, but as part of a global debate regarding the ethics of knowledge and the future of education.

This research has limitations because it is theoretical and has not tested the implementation of Taha Abdurrahman's thought in the context of empirical education. Therefore, further research needs to be directed at the development of educational models, policy studies, or empirical studies that explore the application of the concepts of ethical rationality and trust in contemporary Islamic educational practices. This effort is expected to strengthen the dialogue between Islamic philosophy and educational practice, as well as expand the contribution of Taha Abdurrahman's thought in the global education discourse.

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