

Critical Madzhab Islamic Education: Looking to the Future Amidst the Onslaught of Technology

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ABSTRACT: *The rapid development of technology has a major impact on the world of education, including Islamic education. In facing the challenges of the digital era, critical thinking is key in building students' reflective awareness. This study aims to examine the role of critical madzhab in Islamic education and the relevance of Jurgen Habermas' critical theory in curriculum development and learning methods. This research uses a library research method with a content analysis approach to various relevant academic literature. The results showed that the critical madzhab approach with Jurgen Habermas' thoughts, emphasizes dialogue-based learning and experience to build students' reflective awareness. The application of Joyful Learning and Problem-Based Learning methods in Islamic education has proven effective in creating an interactive and contextual learning environment, thus supporting the development of a critical theory-based curriculum.*

KEYWORDS: *Islamic Education, Technological development, Critical Madzhab*

I. INTRODUCTION

The rapid development of technology has brought significant impacts in various aspects of life, including in the world of education (Tria Rahayu et al., 2023; Surawan & Husniah, 2024). Technological advances provide easy access to information and enrich learning methods, but on the other hand also pose new challenges, especially in Islamic education (Putri et al., 2024). In facing this digital era, Islamic education is required to remain relevant and adaptive, without losing its core values (Jemani & Zamroni, 2020).

In the midst of the onslaught of increasingly advanced technology, critical thinking is becoming increasingly important in education (Rahayuningsih & Muhtar, 2020; Surawan & Arzakiah, 2022). Islamic education should not only focus on one-way transfer of knowledge, but must also equip students with critical thinking skills in order to be able to face increasingly complex social dynamics (Kurdi, 2023). Therefore, the critical madzhab in Islamic education comes as an approach that emphasizes reflective awareness and a deep understanding of social reality (Fajarni, 2022).

The critical school, rooted in the thinking of the Frankfurt School philosophers, offers a new perspective in understanding the role of education in shaping individuals who are not only intellectually intelligent, but also have high social awareness (Syabibi, 2020). This thinking seeks to dismantle oppressive social structures and provide space for students to become active agents of change in society (Cardoso1 et al., 2024). In the context of Islamic education, this approach can be applied to design curriculum and learning methods that are more open, comprehensive, and strengthen the potential of each learner (Aziz & Zakir, 2022).

In addition, Islamic education in the critical madzhab perspective also emphasizes the importance of a more dialogical relationship between teachers and students (Labaso' & Hestiana, 2021). The teacher not only acts as a provider of knowledge, but also as a facilitator who guides students in exploring various perspectives and building independent thinking (Mazrur, et al., 2024; Judrah et al., 2024). Learning methods such as Joyful Learning and Problem-Based Learning are relevant approaches in creating a more interactive and contextual learning atmosphere (Purwanti, 2025; Rosmiati & Gunawan, 2024).

Along with the times, the Islamic education curriculum must also undergo innovation to remain in accordance with the needs of modern society (Suryaningrum et al., 2024). The integration between religious and general sciences is an important aspect in shaping individuals who not only understand Islamic teachings textually, but are also able to apply them in everyday life (Irawan, 2024). Thus, Islamic education not only functions as a means of maintaining tradition, but also as a tool of social transformation (Samad, 2024).

By adopting the critical madzhab approach, Islamic education can play a more active role in building students' critical awareness of their social environment (Ilham et al., 2024). Education not only aims to produce individuals who are competent in the academic field, but also have concern for social injustice and inequality (Lestari et al., 2024). Therefore, Islamic education needs to be continuously developed in order to be able to answer the challenges of the times while maintaining the moral and spiritual values that are the basis of Islamic teachings. This research aims to explore the role of critical madzhab in Islamic education as well as the relevance of Jurgen Habermas' critical theory in curriculum and learning methods.

II. RESEARCH METHOD

This research uses library research method, which aims to examine the concept of critical madzhab in Islamic education. Data were collected from academic books, scientific journals, research articles, and relevant official documents, then analyzed descriptively analytically with a content analysis approach. The analysis process includes identification, evaluation, classification, reduction, and presentation of data to draw systematic conclusions. With this method, the research can gain in-depth insights based on the theories that have been developed by experts, so as to provide a broader understanding of the critical madzhab in Islamic education and its impact on the development of students' critical thinking.

III. RESEARCH RESULT AND DISCUSSION

1. Critical Theory Madzhab

a. Critical Madzhab Concept

The critical school is rooted in the thinking of philosophers from the Frankfurt School who criticize the social, cultural, and political aspects of society (Fajarni, 2022). This thinking emerged as a response to the conditions of modern society which are increasingly controlled by dominant economic and political forces. Critical school thinkers seek to reveal social inequality that occurs due to the dominance of certain ideologies that shape the mindset and behavior of individuals unconsciously (Darwis & Azwar, 2024).

One of the main focuses of the critical school is to identify how hegemonic social systems create injustice and limit individual freedom of thought (Ishaq & Saksono, 2023). By highlighting these aspects, the critical school seeks to build individual awareness in order to be able to think independently and critically of the social conditions around them (Maksum, 2023). In the context of education, this thinking is very relevant to prevent students from becoming passive objects who only receive information without the ability to analyze and criticize it.

In education, the critical school emphasizes the importance of liberating individuals from the shackles of ignorance and injustice (Peribadi, 2020). Education should not only be a tool of social reproduction that maintains the status quo, but must be a means of empowerment that allows students to understand and change social reality (Khanifah & Mudzakkir, 2025). Therefore, critical madzhab-based education emphasizes reflective, analytical, and critical thinking processes in every stage of learning (Labaso' & Hestiana, 2021).

The application of critical thinking in education demands more interactive and dialogical learning methods (Sabarudin et al., 2023). The teacher no longer acts as the only source of knowledge, but as a facilitator who helps students explore their own understanding of a problem (Muadzin & Mustofa, 2021). Thus, education not only produces individuals who are knowledgeable, but also have high social awareness and are able to take action to create better changes (Alinata et al., 2024).

b. Jurgen Hubermas' Critical Theory

Jurgen Habermas is a veteran philosopher and sociologist from the university of Frankfurt, Germany who is very influential in the contemporary century with his critical philosophical thinking especially when he joined the Frankfurt School. He was born in Gummersbach near Dusseldorf on June 18, 1929 (Sholihah, 2024). He was the son of a rather traditional middle-class family. His father had served as director of the Chamber of Commerce in his hometown, and his grandfather was a Protestant minister (Sholihah, 2024).

Jurgen Habermas is one of the main figures of the Frankfurt School who developed critical theory by emphasizing the importance of communication and rationality in society (Raihan & Dzaljad, 2024). A distinctive feature of his critical philosophy is that it is always closely related to the criticism of real social relations (Victor & Sunday, 2021). Habermas emphasized the concept of "communicative action," which is social interaction based on communicative rationality in which each individual has the opportunity to discuss freely without the pressure of domination (Chriss, 2022).

Habermas' critical theory also highlights how the education system should be able to build critical consciousness among learners (Rizkwanti & Caspari, 2024). In education, this means creating a space where learners not only memorize learning, but also understand its meaning and relevance in social life. Dialogue-based education allows learners to explore the values of learning in a deeper, relevant and applicable way (Evianah, 2024).

In addition, Habermas emphasizes the importance of academic freedom and active participation in the learning process (Aaisyah & Fauzi, 2025). In education, this can be implemented by providing opportunities for students to ask questions, discuss, and submit critical thinking on various religious and social issues (Dzuhri et al., 2025). The teacher does not only act as a conveyor of knowledge, but also as a facilitator who guides healthy intellectual discussions (Judrah et al., 2024).

On the other hand, Habermas also highlights the dangers of domination in communication and education (Juwita et al., 2024). In the education system, this can be interpreted as the need to prevent authoritarianism practices in teaching. Teachers and students must have an equal relationship in the learning process, where students are given the opportunity to argue and dialogue freely without fear (Musbikin & Rizal, 2021).

2. Critical Islamic Education

a. Objectives of Islamic Education

Education is essentially a process that aims to humanize humans (Masri et al., 2021). This concept emphasizes that education does not merely transfer knowledge, but also forms individuals who are aware of human values, have freedom of thought, and are able to live independently and responsibly in society (Ningrum et al., 2024). Humanizing education is oriented towards developing the potential of the individual as a whole, both intellectually, emotionally, and morally, so that students not only become intelligent individuals, but also have character and social care (Sultani et al., 2023).

In the perspective of the critical madzhab, education should not only function as a means of preserving the existing system, but should also be a liberating space for individuals to think critically and oppose injustice (Kholik & Ulum, 2022). Islamic education, in this framework, should be able to form students who not only master knowledge, but also have high social and moral awareness (Minarti, 2022). Islamic education should not only produce individuals who are dogmatically obedient, but also those who are able to criticize social reality, question oppressive norms, and fight for the values of justice and humanity in social life (Hakim, 2022).

In the view of Jurgen Habermas' critical theory, education should be a space free from domination, where learners can dialogue openly without fear of dogmatism (Murtiningsih et al., 2024). Habermas' concept of "communicative action" teaches that Islamic education needs to encourage rational discussion, so that students not only receive knowledge passively, but are also able to critically examine and explore various perspectives (Hilabi et al., 2024).

In addition, Islamic education must build students' awareness of the existing social structure so that students are able to recognize and criticize injustice (Hidayatullah & Usman, 2021). With this approach, education is not only a means of transferring knowledge, but also an emancipation tool that frees individuals from oppressive systems (Tjalla et al., 2022). Academic freedom and freedom of thought are important elements in critical-based Islamic education, where students are given the space to question existing norms and develop a more contextual and applicable understanding of Islam (Rosyad, 2025).

Habermas also emphasizes the importance of communicative rationality in building a democratic and inclusive society (Zakiyah et al., 2024). In Islamic education, this approach can be applied by harmonizing Islamic teachings with rational thinking and logical arguments, so that students are able to face the challenges of the times without losing their Islamic identity (Zulki, 2022). Thus, Islamic education in the perspective of critical madzhab aims to form individuals who are not only intellectually intelligent, but also have social sensitivity, critical awareness of injustice, and contribute to creating a more just and harmonious society (Khaeroni, 2022).

b. Islamic Education Curriculum

The Islamic education curriculum in the perspective of the critical madzhab, by referring to Jurgen Habermas' critical theory, emphasizes the integration between religious and general sciences so that students not only understand Islam textually, but also in the context of social and cultural developments (Hafiz et al., 2023). This curriculum is designed to provide space for students to explore various perspectives, discuss, and develop critical thinking about Islamic teachings and the challenges of modern times (Kholik & Ulum, 2022). In Habermas' view, education should be a communication space free from distortion and domination, so that learners have the academic freedom to question and build a more rational and reflective understanding of Islam (Tooback et al., 2022).

In addition to the integration of knowledge, the critical madzhab-based curriculum also emphasizes a contextual approach to learning, where students are encouraged to understand how Islamic teachings can be applied in various aspects of life, including in the social, economic and political fields (Mulasi et al., 2024). This approach is in line with Habermas' idea of communicative rationality, which demands that each individual is able to dialogue and understand social reality critically (Angga et al., 2023). The curriculum must also be flexible and adaptive to changing times, especially in facing the digital era (Pare & Sihotang, 2023). Therefore, problem-based learning and case studies become an important part of the Islamic education process, where learners can develop analytical and problem-solving skills in a real-world context (Hidayati et al., 2024).

Evaluation in the Islamic education curriculum should also emphasize the critical thinking process rather than rote memorization (Asfiyah, 2021). In the view of critical theory, education should not only convey knowledge rigidly, but should be a tool to free individuals from undeveloped ways of thinking (Siswadi, 2024). Thus, students are encouraged to develop in-depth analysis of Islamic and social issues, so as to be able to provide solutions to various problems faced by society (Ahmad & Arifin, 2024).

With this approach, the Islamic education curriculum not only functions as a means of transferring knowledge, but also as a means of empowerment that allows students to think independently, critically, and contribute actively in building a more just and civilized society (Pare & Sihotang, 2023). Islamic education based on Habermas' critical theory will produce individuals who are not only knowledgeable, but also have high social awareness and the ability to dialogue rationally in facing the complexity of the modern world (Febrianingsih, 2025).

3. Teacher-Student Relationship in the Digital Age

Teachers are faced with new challenges and changing roles in education. A teacher is required to understand and adapt to technology including the ability to understand paradigms in the learning process. The challenges faced by teachers include rapidly changing technology, unlimited access to information and

the need to continuously improve digital skills. In addition, technology can be used as a tool to expand the reach of teaching, bridge students with global resources and build collaboration and creativity

a. Joyful Learning Method

The Joyful Learning method in Islamic education aims to create a learning environment that is fun, creative, and does not pressure students (Rahayu et al., 2024). With a conducive and interactive atmosphere, learners can more easily understand the material and develop high curiosity (Mazrur et al., 2024; Annisa, 2024). This method also allows students to be more active in learning, not just passively receiving information from the teacher (Maulidiah et al., 2023).

In the perspective of the critical school, Joyful Learning not only creates a fun learning experience, but also fosters critical awareness in learners (Alamsyah & Ahwa, 2020). Learners not only learn in a fun way, but are also invited to question, analyze, and understand concepts more deeply (Mulasi et al., 2024). In addition, this method eliminates the rigid hierarchy in the teacher-student relationship. The teacher acts as a facilitator who provides space for learners to explore their own understanding (Widiyaningsih & Narimo, 2023). In critical madzhab-based Islamic education, this method encourages students to become more independent and creative in thinking (Fahrudin et al., 2021).

By applying Joyful Learning in Islamic education, students will be better prepared to face the challenges of the modern world with critical and innovative thinking (Anwar & Mufidah, 2023). This method becomes a bridge between critical education theory and humanist learning practices, which will ultimately produce empowered individuals who are able to actively contribute to society.

b. Problem Based Learning Method

The Problem Based Learning (PBL) method is a learning approach that encourages learners to solve real problems as part of the learning process (Sari & Rosidah, 2023). This method is a means for learners to develop social awareness, reflective thinking, and understand the root of problems in a broader context (Nurmaida, 2023). PBL in Islamic education emphasizes the active involvement of learners in the problem-solving process. Learners are not only looking for answers from the teacher, but are invited to explore various sources, discuss solutions, and connect theory with social reality (Kianda, 2024). This is in line with the critical madzhab theory, where learners are encouraged to think reflectively and critically about the surrounding reality (Kholik & Ulum, 2022).

In the digital era, PBL is increasingly effective with the support of technology that allows learners to access information widely and deeply (Sunarsih & Widokarti, 2023). By using digital resources such as online journals, learning videos, and interactive simulations, learners can explore various perspectives in solving problems (Kusmardiningsih, 2024). Technology also facilitates collaboration in virtual environments, allowing learners to discuss and share ideas with peers and experts in a particular field (Suryaningrum et al., 2024).

In addition, the application of PBL in the digital era provides flexibility in learning. With the e-learning platform and online-based learning system, learners can work on tasks and develop solutions without being limited by time and space (Hertina et al., 2024). This can help learners develop critical, collaborative and innovative thinking skills needed to face the challenges of the modern world (Cynthia & Sihotang, 2023).

By applying Problem Based Learning based on digital technology, learners will be better prepared to face increasingly complex and dynamic social realities (Fakhri, 2023). This method makes learning more relevant, interactive, and contextual, allowing learners to not only understand concepts theoretically but also implement them in real life in order to create more just and civilized social changes in accordance with Islamic values (Hidayati et al., 2024).

IV. CONCLUSION

Critical madzhab-based Islamic education emphasizes reflective, analytical, and dialogical thinking in the learning process to create individuals who are knowledgeable and have high social awareness. The

curriculum that integrates religious and general sciences, as well as learning methods such as Joyful Learning and Problem Based Learning, play a role in forming critical and solution-based learners. Democratic teacher-student relations and the application of Habermas' critical theory support the creation of a comprehensive and domination-free learning environment. Thus, Islamic education in the perspective of the critical madzhab is not only oriented towards the transfer of knowledge, but also towards empowering students to be able to adapt to the challenges of the times without moral and spiritual values.

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