The Synthesis of the Three Streams of Islamic Educational Philosophy by Muhammad Jawwad Ridla in the Vision and Mission of Universitas Muhammadiyah Surabaya (UMSURA)

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Abstract

This study aims to analyze the synthesis of Islamic educational philosophy as reflected in the official institutional documents Vision, Mission, and Slogan of Universitas Muhammadiyah Surabaya (UMSURA). The analysis employs the theoretical framework of Muhammad Jawwad Ridla, who classifies Islamic educational philosophy into three principal streams: ReligiousConservative, ReligiousRational, and PragmaticInstrumental. This study is motivated by the growing urgency to integrate Islamic values with the demands of modern higher education, which requires harmonizing spirituality, intellectual development, and social usefulness. The moral and intellectual legacy of Imam Muhammad alJawad further enriches the ethical foundation of this research. This research adopts a qualitative descriptive approach using content analysis to examine institutional documents. The findings indicate that UMSurabaya demonstrates a holistic synthesis of the three philosophical streams in its educational praxis. The ReligiousConservative stream is reflected in the strong emphasis on moral integrity, Rabbani values, and the reinforcement of *AlIslam and Kemuhammadiyahan* as the institution's spiritual foundation. The ReligiousRational stream is evident in the university's orientation toward intellectual development, research, innovation, and scientific advancement that aligns with the principles of *ijtihad*. Meanwhile, the PragmaticInstrumental stream is manifested through an emphasis on entrepreneurship, independence, social usefulness, and institutional governance based on the principles of good governance. The study concludes that Universitas Muhammadiyah Surabaya has successfully implemented an adaptive and holistic model of Islamic education through the concept of *Islam Berkemajuan* (Progressive Islam). This concept effectively integrates the three philosophical streams into an operational framework for modern Islamic higher education, offering a significant contribution to understanding the contemporary implementation of Islamic educational philosophy in the 21st century.

Keywords: philosophical streams, educational philosophy, Jawwad Ridla

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INTRODUCTION

Islamic education in Indonesia plays a crucial role in shaping superior character and contributing to the development of national civilization grounded in religious values. As the country with the largest Muslim population in the world, Indonesia faces an imperative to harmoniously integrate Islamic traditions with the demands of modernity and scientific advancement. In this context, Muhammadiyah Higher Education Institutions (*Perguruan Tinggi Muhammadiyah*, PTM) position themselves as vital institutions responsible for synchronizing Islamic teachings with developments in science and

technology, with the aim of producing graduates who possess not only strong faith (*taqwa*) but also high academic competence and professionalism.

Muhammad bin Ali bin Musa bin Ja'far bin Muhammad is known as the ninth Imam in the Twelver Shi'a tradition and is more widely recognized as Imam Jawad. He was the son of Imam Ali alRidha, the eighth Imam, while his mother, Khaizran, was of Coptic descent and is often associated with the lineage of Maria alQibtiyah, the wife of the Prophet Muhammad. Imam Jawad held several honorific titles, the most prominent being *AtTaqi* and *AlJawwad*. Historians agree that he was born in Medina in 195 AH/811 CE, although there are differences of opinion regarding the exact date. The most widely accepted account records his birth on the 10th of Rajab, as noted by Shaykh Tusi in *Misbah alMutahajjid*, while other historical sources suggest midRamadan as a possible alternative (Kurniawan, 2019).

The field of Islamic educational philosophy provides a conceptual framework for such integration, within which the thought of Muhammad Jawwad Ridla is particularly significant. Ridla elaborates three main philosophical streams: ReligiousConservative (emphasizing revelation, represented by alGhazali), ReligiousRational (emphasizing reason and science, represented by Ikhwan alShafa), and PragmaticInstrumental (emphasizing vocational usefulness, represented by Ibn Khaldun) (Putri & Nurhuda, 2023). These three streams offer distinct methodological perspectives on interpreting Islamic teachings and their relevance to contemporary issues, serving as a theoretical foundation for curriculum development and academic ethos. Nevertheless, a fundamental issue remains regarding how the synthesis of these classical philosophical paradigms can be effectively and operationally implemented within modern higher education institutions, particularly in formulating institutional vision, mission, and values that are adaptive to global dynamics (Hidayat et al., 2025).

This study is driven by a clear urgency in the development of modern Islamic education studies. To date, limited research has specifically analyzed the vision and mission of Muhammadiyah Higher Education Institutions through the philosophical framework of Muhammad Jawwad Ridla, which integrates classical philosophy with modern thought and is highly relevant for interpreting the developmental direction of Islamic higher education in the contemporary era. This research not only examines vision and mission documents but also offers a conceptual perspective to assist PTM institutions in formulating more integrative and adaptive educational orientations.

Accordingly, this study focuses on Universitas Muhammadiyah Surabaya (UMSurabaya) to examine the extent to which its Vision, Mission, and Slogan represent a manifestation of the synthesis of Muhammad Jawwad Ridla's three philosophical streams. Specifically, the study explores institutional mechanisms that bridge Islamic values and modern higher education through philosophical formulation, analyzing how perennial, essential, and progressive principles are integrated into UMSurabaya's educational strategies and academic development.

METHODS

This research employs a qualitative descriptive method focused on interpreting and deeply understanding the meanings contained in formal institutional documents (Rasyid, 2022). This approach was selected to systematically describe and analyze the official Vision, Mission, and Slogan of Universitas Muhammadiyah Surabaya within the framework of Islamic educational philosophy. The primary subject of this study consists of the official documents of UMSurabaya's Vision, Mission, and Slogan.

Primary data sources include textual data derived directly from official UMSurabaya documents published on the university's official website. The materials analyzed consist of narrative texts from the Vision, Mission, and Slogan statements. The research procedure began with identifying and downloading the official documents from the UMSurabaya website, followed by close textual reading in preparation for analysis.

The primary research instrument in this study is the researcher as a human instrument, acting simultaneously as data collector and analyst. Technical support was provided through documentation sheets and textual data recording. Data collection techniques included documentation and verbatim textual recording. The collected data were then categorized into Vision, Mission, and Slogan components to ensure accuracy and readability prior to analysis (Waruwu, 2023).

Data analysis was conducted using qualitative content analysis. The analytical procedure involved systematic steps including data reduction, identification of key terms and meanings, theoretical classification, interpretation, and descriptive presentation. Through this procedure, the study aims to present a valid and reliable description of the philosophical foundations of Islamic education embedded in UMSurabaya's official documents.

RESULTS & DISCUSSION

Within the Twelver Shi'a tradition, Muhammad bin Ali bin Musa bin Ja'far bin Muhammad is recognized as the ninth Imam, widely known as Imam Jawad. He was the son of Imam Ali alRidha, while his mother, Khaizran, originated from the Coptic community and is often linked to the lineage of Maria alQibtiyah. Imam Jawad was honored with several titles, particularly *AtTaqi* and *AlJawwad* (Kurniawan, 2019). Historians generally agree that he was born in Medina in 195 AH/811 CE, although differing accounts exist regarding the exact date. The most dominant narration records his birth on the 10th of Rajab, as documented by Shaykh Tusi in *Misbah alMutahajjid*, while other sources suggest midRamadan as a possible birth period.

In the context of educational studies, discussions of Imam Jawad are often associated with the development of moral thought, rationality, and scholarship in Islam. Although rooted in a theological tradition, values attributed to himsuch as piety, generosity, and respect for knowledgeremain relevant for understanding the epistemological foundations of modern Islamic education (Parid & Rosadi, 2019).

In line with this, contemporary discourse on Islamic education has been enriched by thinkers such as Muhammad Jawwad Ridla, a modern scholar who examined the relationship between religious values, reason, and the practical needs of society. Ridla proposed an analytical framework that categorizes Islamic education into three main streams: ReligiousConservative, ReligiousRational, and PragmaticInstrumental (Sholeh & Muksin, 2024). Ridla emphasized that ideal Islamic education must integrate spirituality, rationality, and social usefulness, positioning educational institutions as centers for integrating revealed values with modern scientific development (Kurniandini et al., 2022).

UMSurabaya's Vision, Mission, and Slogan reflect a comprehensive philosophical orientation that integrates moral, intellectual, and entrepreneurial dimensions. The vision emphasizes excellence in morality, intellectual capacity, and entrepreneurial spirit. The mission statements highlight innovative education, research and publication, community service, the strengthening of AlIslam and Kemuhammadiyahan values, and institutional governance based on good governance principles. The slogan *"Kampus Sejuta Inovasi"* (Campus of a Million Innovations) encapsulates the university's commitment to creativity and progress.

The institutional profile of Universitas Muhammadiyah Surabaya (UM Surabaya), encompassing its Vision, Mission, and Slogan, is presented in the table below to facilitate the identification of the underlying educational philosophy and ideological orientation.

Table 1. Institutional Profile of Universitas Muhammadiyah Surabaya

Document	Content
Vision	To become an excellent university in the domains of morality, intellectual development, and entrepreneurial spirit.
Mission	1) To deliver innovative education and learning processes imbued with an entrepreneurial mindset. 2) To conduct research and scholarly publications that contribute to the advancement of science, technology, and innovation. 3) To implement community engagement programs grounded in research and innovation. 4) To serve as a center for the development of Muhammadiyah values and Al-Islam and Kemuhammadiyahan principles. 5) To strengthen institutional collaboration and governance based on the principles of good governance.
Slogan	*Campus of a Million Innovations*

The ReligiousConservative stream in Islamic educational philosophy emphasizes the preservation and internalization of revealed values and religious traditions. From Jawwad Ridla's perspective, this stream prioritizes moral and spiritual formation grounded in divine revelation. At UMSurabaya, this stream is reflected in the emphasis on morality, Rabbani values, and AlIslam and Kemuhammadiyahan as the core ethical and spiritual foundations of education.

The ReligiousRational stream integrates religious objectives with the systematic use of reason. UMSurabaya's emphasis on intellectuality, research, scientific excellence, and innovation reflects this orientation, positioning rational inquiry and scientific development as integral components of Islamic educational practice.

The PragmaticInstrumental stream focuses on practical outcomes, social relevance, and realworld applicability. At UMSurabaya, this is evident in the emphasis on entrepreneurship, graduate independence, social usefulness, and professional institutional governance based on good governance principles.

The concept of *Islam Berkemajuan* represents the synthesis of the three philosophical streams identified by Muhammad Jawwad Ridla. At UMSurabaya, this synthesis is reflected in institutional policies and academic strategies that integrate spiritual integrity, intellectual excellence, and practical social contribution into a unified educational model.

CONCLUSION

This study demonstrates that the Vision, Mission, and Slogan of Universitas Muhammadiyah Surabaya represent a philosophical synthesis of the three streams of Islamic educational thought proposed by Muhammad Jawwad Ridla: ReligiousConservative, ReligiousRational, and PragmaticInstrumental. These streams function not as competing paradigms but as mutually reinforcing foundations for UMSurabaya's institutional identity and academic direction.

The findings confirm that UMSurabaya has successfully implemented the concept of *Islam Berkemajuan* as a holistic educational model that integrates spirituality, scientific rationality, and social usefulness. This synthesis provides a valuable conceptual

contribution to the discourse on modern Islamic higher education and demonstrates how Islamic universities can remain rooted in religious values while responding effectively to the challenges of the twentyfirst century.

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