

## THE ISLAMIC EDUCATION REFORM EARLY 20<sup>TH</sup> CENTURY

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**Abstract:** *The Islamic education reform comprises a change that affects people's choice of education as an agent of change and human and capital investment. Thus, it is a need to modernize the thought of renewing Islamic education according to the time's advances. The study of the Islamic education reform in early 20th century has become relevant in the context of valuable lessons for reform and or modernization of Islamic education in subsequent developments. This research employed a philosophical and implemental approach. It was bibliographic research with the content analysis of the meaning and substance contained in the whole thought about the reform of the Islamic education in early 20th century. This study found that there were three patterns of renewal of Islamic education; (1) modern orientation in Europe, (2) the refinement of Islamic teachings, and (3) nationalism reform. The concept of Islamic education reform encompasses all ideas that are guided by the Qur'an and Sunnah, and continues to follow the times consciously and systematically and directed towards the interests that refer to the progress of science and technology, and based on faith and devotion (IMTAQ). The reform of the Islamic education system has included both the conceptual-theoretical and operational-practical levels, as well as the fundamental aspects that underlie the students' lives; it is monotheistic faith which has a monolatry dimension of piety to God. It encourages and ignites to play a real role in all aspects of life.*

**المخلص:** إصلاح التعليم الإسلامي هو شكل من أشكال التغيير الذي يؤثر على اختيار الناس للتعليم كعامل للتغيير والاستثمار البشري ورأس المال. فلذلك، يجب تحديث فكرة مجدي التعليم الإسلامي دائما وفقا بالزمان الواقع أو مما هو أبعد وأجدد منه. أصبحت دراسة إصلاح التعليم الإسلامي في أوائل القرن العشرين مناسبة وأكثر اهتماما من أجل استكشاف التجارب القيمة أو المعلومات أو الإمكانيات المتعلقة بتطوير التعليم الإسلامي في المستقبل. استخدم الباحث المنهج الفلسفي والمنهج التنفيذي على أنواع ببيوغرافية مع تحليل محتوى المعنى والمضمون المتضمن في جميع التفكير حول إصلاح التعليم الإسلامي في أوائل القرن العشرين. وجد الباحث في هذا البحث على الأقل ثلاثة أمثاط لتجديد التربية الإسلامية. الأول كمنحى التحديث في أوروبا، والثاني للتخليص التعليم الإسلامية، والثالث كالتحديث الوطنية. يشمل مفهوم إصلاح التعليم الإسلامي جميع المفاهيم التي يسترشد بها القرآن والسنة ويثبت في متابعة الزمان وتشير إلى تقدم العلم والتكنولوجيا على أساس الإيمان والتقوى بالله. يشمل تحديث نظام التعليم الإسلامي كلا من المستويات المفاهيمية النظرية والعملية الواقعية بالإضافة إلى المفاصل الأساسية التي تؤسس حياة الطلاب وهو الإيمان والتوحيد بالله تعالى من أجل تشجيع وتحفيز الطلاب ليلعب دورا حقيقيا في جميع مجال الحياة.

**Abstrak:** Reformasi pendidikan Islam merupakan bentuk perubahan yang mempengaruhi pilihan masyarakat terhadap pendidikan sebagai agent of change dan human and capital investmen. Maka, pemikiran pembaharuan pendidikan Islam harus selalu dimodernisasi sesuai bahkan melampaui perkembangan zaman. Kajian reformasi pendidikan Islam awal abad-20 ini menjadi sangat relevan dalam rangka pelajaran berharga untuk reformasi dan atau modernisasi pendidikan Islam dalam perkembangan selanjutnya. Penelitian dengan pendekatan filosofis dan implementatif ini bersifat penelitian bibliografic resarch dengan content analysis terhadap makna dan substansi yang terkandung dalam keseluruhan pemikiran tentang reformasi pendidikan Islam awal abad-20. Kajian ini menemukan setidaknya ada tiga pola pembaharuan pendidikan Islam; (1) oreintasi modern di Eropa, (2) untuk pemurnian kembali ajaran Islam, (3) pembaharuan bersifat nasionalisme. Konsep reformasi pendidikan Islam meliputi segala konsep yang berpatok kepada al-Qur'an dan Sunnah, dan tetap mengikuti perkembangan zaman yang secara sadar dan sistematis serta terarah pada

*kepentingan yang mengacu pada kemajuan ilmu pengetahuan dan teknologi (IPTEK), dan dilandasi dengan keimanan dan ketakwaan (IMTAQ). Pembaharuan sistem Pendidikan Islam telah mencakup baik pada tataran konseptual-teoritis maupun operasional-praktis, serta sendi-sendi fundamental yang mendasari kehidupan peserta didik, yaitu iman tauhid yang berdimensi ketakwaan yang monoloyal kepada Allah, dalam rangka mendorong dan memacu untuk berperan nyata dalam semua lini kehidupan.*

**Keywords:** reform, modernization, thought, the Islamic education.

## INTRODUCTION

Etymologically, reform comes from the word *reformation*. Semantically, reform means to make or become better by removing or putting right what is bad or wrong.<sup>1</sup> Reformation gradually changes for improvement (social, political, or religious aspects) in a society.<sup>2</sup> It is part of the dynamics of society. It means that the development will cause demands for renewal and change to adapt to the need for these developments. It also means a shift without destroying or changing while preserving. In this case, the reform process is not radical and takes place in a short time, but it is a process of planned and gradual change.<sup>3</sup> Educational reform is well-known as modernism in Indonesia. Emil Salim stresses the meaning of reforms to change by looking at future needs. Since the early of the 20th century, Muslim society in Indonesia has been modernized.<sup>4</sup>

On the other hand, the reform also means radical changes for improvement in a particular field, such as education, social, political, or religious in a society or country. Reform means a change by looking at future needs, stressing back to the original form, doing

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<sup>1</sup> "Pengertian Dan Definisi Reformasi," accessed April 30, 2020, <https://mobelos.blogspot.com/2014/02/pengertian-dan-definisi-reformasi.html>.

<sup>2</sup> Tim Penyusun Bahasa Depdikbud, "Kamus Besar Bahasa Indonesia" (Jakarta: Balai Pustaka, 1991).

<sup>3</sup> "Pengertian Dan Definisi Reformasi."

<sup>4</sup> Syahminan Syahminan, "Modernisasi Sistem Pendidikan Islam Di Indonesia Pada Abad 21," *Jurnal Ilmiah Peuradeun* 2, no. 2 (2014): 238.

better by stopping deviations and shady practices, or introducing better procedures. It is a complete renovation of a living system in political, economic, legal, social aspects and including the education field. It also means correcting, correcting, perfecting by making something wrong to be right. Therefore, it has implications for changing something to eliminate imperfections. It also means as a renewal or changes slowly without changing the previous values that are still considered good.<sup>5</sup>

The idea of reform throughout the Islamic world, including Indonesia, especially the reform of the Islamic education was realized in two steps. *First*, it is by establishing new educational institutions by implementing a modern education system. *Second*, it is transforming traditional educational institutions into modern educational institutions.

The idea of the Islamic education modernist program is rooted in the concept of modernism in thought and Islamic institutions as a whole. In other words, the Islamic education modernism cannot be separated from the rise of Islamic modernism ideas and programs. The basic framework behind Islamic modernism as a whole is that the modernism of Islamic thought and institutions is a prerequisite for the rise of Muslims in the modern eras.

Furthermore, in Indonesia, modernism is known as the development is a complex multi-dimensional process. Education is seen as a variable of modernization, which in this context of education is considered an absolute prerequisite and condition for the community to run the programs and achieve the goals of modernization or development. Without adequate education, it will be difficult for any society to make any progresses and changes.<sup>6</sup> Tendi's research showed that the severe challenges faced by the Djawa Soenda Religion (ADS) from 1939 to 1964 were the results of rapid social change that has affected almost all aspects of people's lives, including religious elements and of course including the world of education.<sup>7</sup> It is the main factor why modernization is always a central

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<sup>5</sup> M. Fahim Tharaba, *Sejarah Sosial Pendidikan Islam (Kajian Historis, Analitis, Aplikatif, Transformatif, Dan Inovatif)* (Malang: Dreamlitera, 2017).

<sup>6</sup> Azyumardi Azra, *Pendidikan Islam, Tradisi Dan Modernisasi Menuju Milenium Baru* (Jakarta: Logos, 1999), 31.

<sup>7</sup> Tendi Tendi, "Islam Dan Agama Lokal Dalam Arus Perubahan Sosial," *Al-Tahrir: Jurnal Pemikiran Islam* 16, no. 1 (2016): 47.

issue in the study of social change.<sup>8</sup> Therefore, the mindset of the Islamic education reform must continually be modernized according to the times. It is indeed cannot be separated from the history that surrounds it. The study of the Islamic education reform in the early 20th century has become essential, in the context of valuable lessons for reform and modernization of the Islamic education in subsequent developments. This study engaged philosophical and implemental analysis according to the nature of bibliographic research with the content analysis of the meaning and substance contained in the whole thinking about the reform of the Islamic education in the early 20th century.

This critical analytical study will show that the modernization of the Islamic education is a form of change that will affect people's choice of education as an agent of change and human and capital investment. The education that the community will choose, indeed, can develop the quality based on the current development. On the contrary, if education does not keep up with the times, the public will not give any interest or enthusiasm. In line with this society's characteristics, the chosen education is the one that can provide technological capabilities functionally, individually, informatively, and openly.

## **THE RISE OF REFORM MOVEMENTS**

The awareness of the need for the reform in Islam first emerged in the Ottoman Turkish kingdom and Egypt. The Ottoman Empire had a territory in Eastern Europe that extended to the gates of the city of Vienna. Therefore, the Ottoman Turks from the beginning had direct contact with Europeans. Until the seventeenth century AD, the Ottoman Empire always experienced victory in warfare against European kings.<sup>9</sup> However, starting from the eighteenth century AD, it turned around. It was the European kings who won, and the Ottoman Empire suffered many defeats.

The Ottoman sultans also sent ambassadors to Europe to find out the secrets of the power of kings in Europe which in previous

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<sup>8</sup> Nanang Marwanto, *Sosiologi Petubahan Sosial* (Jakarta: PT. Rajawali, 2016), 171.

<sup>9</sup> Jefri Kurniawan, "Models of Islamic Education Renewal," *MUQADDIMAH Journa* 14, no. 3 (2018): 32.

centuries were still in a backward condition. Based on the reports of the ambassadors, reforms began to take place in the Ottoman Empire, especially starting from the early of the nineteenth century. It was initially not in the realm of thought, but in social institutions, especially in the military and government. The sheiks did not participate in the reform; even they took a stand. So the reformation in the Ottoman Empire was spearheaded and did by the scholars of Turkish West, Ibrahim Mutafarriq (1670-1754 AD). He was a former prisoner from Hungary, author of science books such as natural science, political science, earth science, and military science.<sup>10</sup> During the Tanzimat (1839-1865, some leaders were heavily influenced by Western thought.<sup>11</sup> They were acquainted with rational thought, the concept of natural law, and human freedom in wills and deeds so that their traditional view disappeared.

Likewise, fatalism was influential in Turkish society at that time. Zia Gokalp (1875-1924) separated worship and *muamalah*. Worship was a cleric, while *muamalah* was state affairs. He argued that the law contained in *muamalah* comes from customs that enter the Qur'an. Due to the changing times, the people who use the *adat* were no longer valid. Ahmad Razi (1859-1930) brought an understanding of Aguste Comte's positivism to Turkey.<sup>12</sup> Such ideas developed in Turkey, and it was not surprising that reform there eventually led to the establishment of a secular Turkish Republic.

Egypt's contact with Europe began with the arrival of Napoleon Bonaparte's expedition, which landed in Alexandria in 1798 AD. Within three weeks, the Mamlukes in power in Egypt were defeated by French troops, and all of Egypt fell into Napoleon Bonaparte's hands. Napoleon brought Western science and culture. In Cairo, he founded the scientific institute of the D'Egypte Institute, which had four divisions of science: exact science, natural science, political economy-science, and art literature. The library of this institute did scientific research in Egypt, and the results were published in *La Decade Egyptienne* magazine. Napoleon also carried a printing

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<sup>10</sup> Harun Nasution, *Islam Rasional, Gagasan Dan Pemikiran* (Bandung: Mizan, 1996), 147.

<sup>11</sup> Duriana Duriana, "Pemikiran Politik Turki Usmani hingga Masa Modern," *Dialektika* 11, no. 2 (2019): 60.

<sup>12</sup> Nasution, *Islam Rasional, Gagasan Dan Pemikiran*, 147-148.

press in Latin and Arabic. He also brought Eastern experts who were proficient in Arabic.<sup>13</sup>

Napoleon had good relations with the Al-Azhar sheiks, and many Egyptian scholars visited his institution. It was when Islamic scholars met modern Western scientists in the nineteenth-century. Then, Islamic scholars began to realize that in the field of thought and scientific, Islamic scholars were left behind. Only a few of the al-Azhar scholars thought that the ideas and knowledge developed in the West needed to be learned and taken over.

After Napoleon's expedition ended in Egypt, Muhammad 'Ali (1805-1845M), a Turkish officer, took power. He wanted to be an influential sultan in the Muslim world, and for that, he argued, Egypt must be a developed country. The secrets of the power of the Western world through Napoleon's expedition had been captured in Egypt. The basis was modern science and technology. Schools were established to obtain the science and technology; military schools (1815), technical schools (1816), medical schools (1827), pharmacist schools (1829), mining schools (1834), and translation schools (1836). He brought his instructors from Europe, and their lectures were translated into Arabic so that students from Al-Azhar could be captured.

Apart from establishing schools, he also sent students to Europe, especially Paris, more than three hundred in number. After returning to Egypt, they were asked to translate European books into Arabic, as well as teaching in the schools he founded.<sup>14</sup>

In India, rational reform thought and movements were half a century late from Turkey and Egypt. Indian Muslims' contact with western culture through England mainly occurred in the second half of the nineteenth century. The 1857 revolt against Britain broke out. As a result, the Mughal Empire was destroyed, and Delhi fell into British hands. The leader who defended Muslims from British hostility was Sayyid Ahmad Khan (1817-1897). He was a scholar who was familiar with Western thought and science. He argued, setbacks and weaknesses of Indian Muslims could be overcome only by taking over the method of Western thought of sciences. For this

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<sup>13</sup> Harun Nasution, *Pembaharuan Dalam Islam Sejarah Pemikiran Dan Gerakan* (Jakarta: PT Bulan Bintang, 1992), 30.

<sup>14</sup> Nasution, *Islam Rasional, Gagasan Dan Pemikiran*, 148-149.

purpose, in 1878 he founded Muhammedan Anglo-Oriental College (MAOC) in Aligarh which in 1920 became the Aligarh Islamic University. The curriculum used by MAOC covered the religious and Western sciences, which were given in English. It was this institution that produced leaders of the Aligarh movement who continued the ideas of reform that Sayyid Ahmad Khan had initiated.<sup>15</sup>

Meanwhile, the thought reform in Indonesia emerged fifty years late from India and a hundred years from Egypt and Turkey. The background of the idea of reform in Indonesia was different from Egypt, Turkey, and India. Egypt, which has Cairo as the capital city with Al-Azhar University, which was founded in the tenth century, was the center of Islamic civilization and political power that had a significant influence on the Islamic World in the past. The sultans of Egypt participated in the fight against the Salipists. They were able to break the power of the Hulagu in 'Ain Jalut, so that Egypt, North Africa and Islamic Spain survived the destruction of the eastern Islamic world. Besides that, starting from the sixteenth century Egypt was part of the Ottoman Empire and closely followed the progress achieved by this kingdom in Europe. Egypt was aware of the weakness of the Western World compared to the supremacy of the Islamic world at that time. Turkey was one of the three major countries in the Islamic World of the sixteenth to eighteenth centuries when in Europe, Britain and France did not emerge as an influential country in international politics. Even the Ottoman Empire controlled European land from Istanbul to the gate of the city of Vienna. India, with the establishment of the Mughal Empire, was the second of the three major countries mentioned above. Delhi was the center of Islamic power and cultures in the eastern Islamic world.<sup>16</sup>

The situation in Indonesia was different from the case in the three countries. Indonesia has never been a vast Islamic country and has never been the center of Islamic culture. Islam developed in Indonesia from the thirteenth century. So Islam that came and developed in Indonesia was not a golden age Islam with high rational thinking and culture, but Islam that has suffered a setback with traditional

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<sup>15</sup> Nasution, *Pembaharuan Dalam Islam Sejarah Pemikiran Dan Gerakan*, 70.

<sup>16</sup> Nasution, *Islam Rasional, Gagasan Dan Pemikiran*, 151. Harun Nasution, *Islam Rasional, Gagasan dan Pemikiran*, (Bandung: Mizan, 1996), 151.

thought and style of its *tarekat* and *fiqh*. The western penetration into Indonesia was earlier than the Middle East in the sixteenth century.

Therefore, the factor driving reform in Indonesia was not the awareness of the glory and greatness of Islam in the past, as in Egypt, Turkey, and India. But the factors included the experience and knowledge of Indonesians studying in Makkah and Cairo where reform was growing and developing; religious education system into the curriculum; Christian missionary efforts that are developing in various regions in Indonesia; and the influence of the *tarekat* in Islamic societies in Indonesia.<sup>17</sup>

Thus, the emergence of the modernization of education in Indonesia was closely related to the growth of the idea of the Islamic modernism in this region. The idea of Islamic modernism which found its momentum since the early 20th century, on the education field was realized by the formation of modern educational institutions adopted from the Dutch colonial education system. The first initiators were Islamic modernist organizations such as Jami'at, al-Irshad, Muhammadiyah, and others. All believe about education is an instrument of character building and national identity.<sup>18</sup>

At the beginning of the development of the adoption of the idea of modernization of the Islamic education, there were at least two main trends in the experimentation of the Islamic organizations above. The *first* is the adoption of modern educational systems and institutions almost entirely. *Second* is the starting point of the Islamic education modernism here is the system and institutions of modern education (the Netherlands), not the traditional Islamic education systems and institutions.<sup>19</sup>

Thus, the idea of reform began with an awareness of the need for reforms that first arose in the Ottoman Empire and Egypt and India, even though the thought and rational reform movement in India were half a century late from Turkey and Egypt. Thus, modernization of education in Indonesia was closely related to the growth of the idea

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<sup>17</sup> Nasution, 152.

<sup>18</sup> Mukhibat Mukhibat and Mukhlison Effendi, "Strengthening of National Identity Through Personality Development Based on EthnoPedagogy at Higher Education," *Psychosocial: International Journal of Psychosocial Rehabilitation*, 24, no. 4 (2020).

<sup>19</sup> Azra, *Pendidikan Islam, Tradisi Dan Modernisasi Menuju Milenium Baru*, 1999, 36–37.

of the Islamic modernism in these three regions and has found its momentum since the early 20th century.

## **THE PATTERNS OF THE ISLAMIC EDUCATION REFORM**

By paying attention to the various causes of the weaknesses and setbacks of Muslims, and the roots of progress and strength experienced by European nations, then in broad outlines three patterns of thought reforming the Islamic education. They are: (1) The renewal pattern of the Islamic education which is oriented towards modern educational patterns in Europe, (2) which is oriented and aims at refining Islamic teachings, and (3) which is oriented towards the abundant cultural resources of each nation and which nationalism.

### **1. Western Modern Educational Pattern-Oriented Group**

They are of the view that the source of strength and welfare of life experienced by the West as a result of the development of modern science and technology that they have achieved. They also argue that what is made by Western nations now is nothing but the development of science and culture that has ever developed in the Islamic world. On this basis, then to restore the strength and glory of Muslims, the source of power and prosperity must be mastered again.

This mastery must be achieved through an educational process so that it must imitate the educational patterns developed by the Western world. As before the Western world had resembled and developed the Islamic world education system. In this case, the effort to reform the Islamic education is by establishing schools with a Western school pattern both the system and the contents of education. Besides, sending students to the Western world, especially to France to master modern science and technology is mostly promoted by the authorities in various Islamic countries.

This education reform with a Western pattern, initially arose in Ottoman Turkey at the end of the 17th century after losing the war with various Eastern European countries at that time, which was the seed for the emergence of Turkey's secularization efforts that developed later and formed modern Turkey. Sultan Mahmud

II (who ruled Ottoman Turkey 1807-1839 AD), was the pioneer of educational reform in Turkey.<sup>20</sup>

The pattern of education reform-oriented to the West was also evident in the efforts of Muhammad Ali Pasha in Egypt, who came to power in 1805-1848. He officially became Pasha as the official representative of the Sultan of Turkey in Egypt. Still, he declared himself to be an autonomous ruler, independent of the sultan's rule. Muhammad Ali played a role in driving out French troops from Egypt. He was illiterate, but he knew how important the meaning of education and science was for the progress and strength of a country. In this case, he was influenced by the stories of the princes around him about the elements and new things brought by the Napoleonic expedition.

Muhammad Ali Pasha, to strengthen his position and at the same time, made educational reforms in Egypt by establishing various schools that imitated the Western education and teaching system. In these schools, various kinds of knowledge are taught like those in the West. Even to meet the teacher's power, he brought in teachers from the West (mainly from France). Besides, Muhammad Ali sent some students to the West, with the aim that they mastered Western science, to be able to develop it later in Egypt.<sup>21</sup>

## **2. Islamic Education Reform Movement Oriented on Pure Islamic Sources**

This pattern holds that Islam itself is a source for the progress and development of modern civilization and science. Islam itself is full of teachings and primarily contains the potential to bring growth and prosperity and strength to humanity. In this case, Islam has proven it in its heyday.

Muhammad bin Abd al-Wahab initiated this pattern of reform. Then, it was reannounced by Jamaluddin al-Afghani and Muhammad Abduh (late 19th century AD). According to Jamaluddin al-Afghani, refining Islamic teachings by returning to the Qur'an and Hadith in their true meaning is impossible. He believed that Islam was suitable for all nations, all ages, and all circumstances. The modernization

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<sup>20</sup> Zuhairini, *Sejarah Pendidikan Isla* (Jakarta: Bumi Aksara, 1997), 117–18.

<sup>21</sup> Zuhairini, 121–22.

of Islam then needed to be actualized given the need to restore the identity of education as a step in removing the influence of flow.<sup>22</sup>

There is a conflict between the teachings of Islam with the conditions brought by changing times and changing conditions. Adjustments can be obtained by making a new interpretation of the teachings of Islam, as stated in the Qur'an and the Hadith. For this interpretation, *ijtihad* is needed, and therefore *ijtihad* must be opened.<sup>23</sup> The expected form of reform of this model is the loss of the dichotomy between European education and traditional education in Egypt.

The necessity to open *ijtihad* and the eradication of imitation further requires the power of reason. Intellectual education is needed. According to Muhammad Abduh, the Qur'an not only speaks to the hearts but also their minds. Islam, according to him, is a rational religion, and in Islam, reason has a high position. Belief in the power of reason is the basis of the civilization of a nation and is the reason for progress and science. According to Muhammad Abduh also, that modern science and Islam are in line, because the basis of modern science is *sunnatullah*. In contrast, the foundation of Islam is the revelation of God. Both come from God. Therefore, Muslims must master both. Muslims must study and prioritize modern science besides religious knowledge.

### 3. Education Reform of Nationalism Oriented

According to Mukhibat, two factors that caused the rise of the reform. *First*, it is the driving force of Islam that motivates its people to reform (*tajdid*), and also the condition of Muslims who left behind in the education field. *Second*, it is the influence of reformers from the Middle East, such as Jamaluddin al-Afghani, Muhammad Abduh,

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<sup>22</sup> Muhammad Jamaluddin, Moh Laili, and Moh Zaiful Rosyid, "REKONSTRUKSI PENDIDIKAN ISLAM DALAM PERSPEKTIF MUHAMMAD ABDUH," *JIE (Journal of Islamic Education)* 4, no. 1 (2019): 99–112.

<sup>23</sup> Nasution, *Pembaharuan Dalam Islam Sejarah Pemikiran Dan Gerakan*, 64.

Rasyid Ridha.<sup>24</sup> The pressure and mistreatment from the Dutch colonial has given rise to a reformed style of nationalism.<sup>25</sup>

Nationalism arises along with the development of modern life patterns. It starts in the West. Western countries have nationalism progressed which later led to political. It encourages Eastern states and other colonized countries to develop their nationalism. Muslims find the fact that they are composed of various nationalities with different backgrounds and histories of cultural development. They live together with people of other religions but compatriots. It also encourages the development of a sense of nationalism in the Islamic world.

Also, there is a belief among Muslims reformism, that in essence, the teachings of Islam can be applied and by all times and places. Therefore, the idea of reform which is oriented towards nationalism is under Islamic teachings. This nationalism group, try to improve the lives of Muslims by taking into account the situation and objective conditions of the Muslims concerned. In this endeavor, it is not merely taking elements of advanced Western culture, but also choosing items from the cultural heritage of the nation involved.

The idea of nationalism leads the effort to win independence and establish self-government among Muslim nations. In the field of education, Muslims who have formed the national government, develop their national education systems and patterns.

However, the reforms did by Muslims in any form and characteristics have two objectives. They are conservation and dynamism,<sup>26</sup> meaning the reform of Islam does not only maintain the intervention of thought from outside Islam but also anticipate the development.

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<sup>24</sup> Mukhibat, "Affirming The Historical Vision Of Madrasah In The Global Context: Religious, Popular, Centers Of Excellence, Core Of Learning Society, And Diversity," *TAWARIKH: International Journal for Historical Studies* 7, no. 2 (April 2016): 264.

<sup>25</sup> Choirul Mahfud, *Politik Pendidikan Islam: Analisis Kebijakan Pendidikan Islam Di Indonesia Pasca Orde Baru* (Yogyakarta: Pustaka Pelajar, 2016), 142.

<sup>26</sup> Zurqoni and Mukhibat, *Menggali Islam Membumikan Pendidikan, Upaya Membuka Wawasan Keislaman & Pemberdayaan Pendidikan Islam* (Yogyakarta: Ar Ruzz Media, 2013).

## ISLAMIC EDUCATION REFORM IN INDONESIA

Islamic education is physical and spiritual guidance towards the formation of the primary personality according to Islamic measures. In other words, Islamic education is a significant form of personality; Muslim personality. It contains Islamic religious values, to choose, to decide, and to act based on Islamic values and are responsible based on Islamic values. Islamic education aims to shape individuals into self-patterned creatures with a high degree according to God's standards, and the content of education is to realize the objectives of God's teachings.

The history of the development of Islamic education in Indonesia began since Islam entered Indonesia, which was about in the twelfth century AD.<sup>27</sup> The success of Islam penetrated and influenced the lives of Indonesian people and made the nation's main religion was an extraordinary achievement. It can be seen from the geographical location, where it has a long distance between Indonesia and the country of origin of Islam, the Arabian Peninsula. Islamic education in Indonesia, at first used the *sorogan* or individual system and took place very simply and did not recognize the strata and levels as in *langgar* and *pesantren* education. Then, it developed with the class system as in the current madrasa or school education.<sup>28</sup>

Education which is targeted at humans; it contains many aspects, and is complicated. Because of its complex nature, there is not a single limitation that is sufficient to explain the meaning of education thoroughly. The limits on education made by experts are diverse, and their contents differ from one another. The difference may be due to its orientation, the basic concepts used, aspects that are stressed, or because of the philosophy underlying it.

M. Fahim Tharaba, in his book "*Sosiologi Pendidikan Islam, Realitas Sosial Umat Islam*" (2015) explains as follows:<sup>29</sup>

1. Education is a process of cultural transformation. It is an activity of cultural inheritance from one generation to another.

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<sup>27</sup> Mahmud Yunus, *Sejarah Pendidikan Islam Di Indonesia* (Jakarta: Hidakarya Agung, 1985), 10.

<sup>28</sup> Hasbullah, *Sejarah Pendidikan Islam Indonesia* (Jakarta: PT Raja Grafindo, 1995), 1.

<sup>29</sup> M. Fahim Tharaba and Moh. Padil, *Sosiologi Pendidikan Islam, Realitas Sosial Umat Islam* (Malang: Dreamlitera, 2015).

2. Education is a process of personal formation. It is a systematic and systemic activity directed at the formation of the learner's personality.
3. Education is a process of preparing citizens. It is a planned activity to equip students to be good citizens.
4. Education as the workforce preparation. It is the activity of guiding students so that they have the necessary provisions for working.

Besides, Muhaimin, in his book "*Paradigma Pendidikan Islam, Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*",<sup>30</sup> states that conceptually, Islamic education can be understood in several senses. They are:

1. Education is understood and developed from teachings and fundamental values contained in the primary source, namely Qur'an and al-Sunnah.
2. Islamic education can be understood as Islamic religious education, namely efforts to educate Islamic religion or Islamic teachings and its values so that it becomes the way of life of a person.
3. Education in Islam, or the process and practice of providing education that takes place and develops in the history of Muslims.

Thus, it can be said that the essence of the Islamic education contains several concepts in which the basic concepts can be understood, and analyzed and developed from the Qur'an and as-Sunnah. The operational concept can be understood, analyzed and developed from the process of civilizing, inheriting, and developing the teachings of Islamic religion, culture, and civilization for generations. As for the practical concept, it can be understood, analyzed, and developed from the process of fostering and developing Muslim personalities in each generation of Muslim history.

Understanding the Islamic education in Indonesia is not much different from understanding education in general. The difference is on the focus. The Islamic education focuses on the internalization of *Islam* faith, *ikhshan* value of the broad knowledge of Muslims

<sup>31</sup>Likewise, the thought of Islamic education in Indonesia is

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<sup>30</sup> Muhaimin, *Paradigma Pendidikan Islam Upaya Mengefektifkan PAI Di Sekolah* (Bandung: PT Remaja Rosdakarya, 2002), 30.

<sup>31</sup> Muzayyin Arifin, *Kapita Selekta Pendidikan Islam* (Jakarta: Bumi Aksara, 2002), 6.

inseparable from the notion of the national education system. It is because Islamic education is the sub of the national education system. It means that the management, quality, curriculum, personnel recruitment, and others that include the implementation of national education also apply to Islamic education in Indonesia.<sup>32</sup>

The integration of Islamic education as sub-national education requires various positive adjustments. It is a need to reform Islamic education so that it is in line with the current development. It is an urge to make some efforts to reform the Islamic education system both at the conceptual-theoretical and operational-practical level. Because of all this time, Islamic education has always left behind the mainstream of national education.

Education reform, especially in Indonesia had extraordinary dynamics in its history, especially in the post-colonial period of the early 20th century. They were: 1) reform with the spirit of *jihad* (حب الوطن) with the slogan 2 (الله أكبر) reform deal with PKI (communists) with the spirit of *جهاد في سبيل الله* full of religion awareness/الوعي الديني. Then, they were oriented to be one by developing (1) through *pesantren* (*sufi*) with *conserving* and (2) through school with change. Furthermore, Islamic education inserted the national education; the lesson plan integrated the Qur'an from schools (madrasas) to universities.

Any level of Islamic education has an important position in the national education system. It is more established after the adoption and enactment of the act of the Republic of Indonesia Number 20, the year 2003 on the National Education System in July 2003. By having this law, the position of Islamic Education as a sub of the National Education system has become more stable, both in general education institutions and religious.<sup>33</sup>

The inauguration and strengthening of the position should be grateful. It is because it implicitly shows the nation's recognition of the great contribution of Islamic Education to educate and enrich the nation's life. However, it becomes a challenge that requires a positive response from scholars and managers of Islamic Education and the community. Conceptually, the law provides a new direction

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<sup>32</sup> H. A. R. Tilaar, *Paradigma Baru Pendidikan Nasional* (Jakarta: Reineka Cipta, 2004), 149.

<sup>33</sup> Azyumardi Azra, *Pendidikan Islam, Tradisi Dan Modernisasi Menuju Milenium Baru* (Jakarta: Logos, 1999), 57.

in developing and empowering Islamic education. It can be analyzed from the substance of the act, which emphasizes the importance of Islamic Education for the survival of the state. As the statement in article 1, paragraph 1 “education is ... so that students develop their potential actively to have spiritual strength.” It means that the fundamental aspects that underlie students’ lives. It is monotheistic faith which has a monolatry dimension to God. It will encourage and spur to play a role.

In article 3, concerning the functions and objectives of national education, which emphasize on “the basis of faith and piety to God Almighty and good character ...”, and article 12, paragraph 1 point that gives students the right to “get an education on religion in accordance with the religion it professes and is taught by educators of the same religion. Provisions of article 12, paragraph 1. a. concerning the right of students to get religious education taught by religious teachers who are of the same religion, aims to protect the creed to increase the faith and piety according to the religion they profess.

Article 30 of the act of the Republic of Indonesia Number 20, the year 2003 on the National Education System regulates “Religious Education” by examining the articles in the Law. It shows how important religious education for students, and explicitly becomes a great opportunity in reviving, empowering, and developing Islamic education in Indonesia. There are some assumptions. They are:

1. Pancasila as a single principle. Philosophically, it is part of Islamic philosophy;
2. The Islamic Education System in Indonesia does not face the dominance of the national education system, because Islamic teachings philosophically do not contradict the nation’s view of life, which in the concept of preparing the Law on National Education System No. 20 of 2003, wide-open opportunities for education to develop them.
3. In a stable situation, whether political, legal, religious, and economical, open opportunities for the majority of filling it.
4. The growing movement of the reform of the Islamic thought has been a great influence among the educated community.

The four points of the opportunity mentioned can be fully developed. If it happens, it will deliver Islamic education in Indonesia to achieve brilliant development. It demands existence in all areas

of life which produce *fastabiqul khairat* attitude of life. Thus, the concept of Islamic education reform that includes all concepts that are based on the Qur'an and Sunnah. However, it is a need to keep up with the times. By the education reform, it will create consciously and systematically and directed at the interests that refer to the advancement of science and technology (Science and Technology), and based on faith and devotion (IMTAQ).

Furthermore, the core of education reform, especially in Indonesia, is to return the glory of Islam. It is tangible, which is purification; the movement means the essence the spirit of *jihad*. On the other hand, Islamic education also considers conserving, taking into account the existing culture. Moreover, educational institutions must also follow the Indonesian government policy in improving the quality of education nationally. Nevertheless, the Indonesian Islamic education system has become part of the National Education System and NKRI (Unitarian State of the Republic of Indonesia).<sup>34</sup>

Therefore, education reform, especially in Indonesia (post-colonial), i.e. (1) reform with the spirit of *jihad* (حب الوطن) with the slogan الله أكبر and (2) reform when it came in contact with PKI (communists) with the spirit of جهاد في سبيل الله with full awareness of religion / الوعي الدني. Then, it is oriented to make it one by establishing (1) *pesantren* (*Sufi*) with conserving and (2) school with change. In addition, the Islamic education also enters the national education; it integrates the lesson plan with the Qur'an from schools (*madrasas*) to universities.

## CONCLUSION

Since the beginning of its history, Islam has the renewal tradition. If there is a new problem, Muslims will look for the answers immediately based on the fundamental doctrines of the books and *sunnah*. Reform in Indonesia emerged fifty years late from India and a hundred years from Egypt and Turkey. Indonesia has never been a vast Islamic country and has never been the center of Islamic culture. There are three patterns of thought in reforming Islamic education. They are (1) the pattern of Islamic education reform which has European

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<sup>34</sup> Moch Miftachul Choiri and Aries Fitriani, "Problematika Pendidikan Islam Sebagai Sub Sistem Pendidikan Nasional Di Era Global," *Al-Tahrir: Jurnal Pemikiran Islam* 11, no. 2 (2011): 303–325.

modern educational models oriented, (2) which is oriented and aims at refining Islamic teachings, and (3) which is oriented to the precious cultural resources of each nation, which containing nationalism.

The thought of the Islamic education in Indonesia is inseparable from the thought of the national education system. It is because the Islamic education is the sub of the national education system. It means that the management, quality, curriculum, personnel recruitment, and others that include the implementation of national education also apply to the Islamic education in Indonesia. Thus, the integration of the Islamic education as a sub of national education requires various positive adjustments. It is a need to reform the Islamic education so that it is in line with the current development. It is an urge to make some efforts to reform the Islamic education system both at the conceptual-theoretical and operational-practical level and based on the fundamental aspects that underlie students' lives. It is monotheistic faith which is devoted to Allah Almighty.

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