



FROM TAQLID TO INCLUSION: THE TRANSFORMATION OF ISLAMIC EDUCATION DURING THE ISLAMIC RENEWAL IN EGYPT

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ABSTRACT

The transformation of Islamic educational thought during the Islamic Renewal (tajdid) period in Egypt (19th to early 20th century) was an intellectual response to Western modernity, colonialism, and the scholarly stagnation plaguing the Islamic world. This research focuses on the shift from a taqlid paradigm towards an inclusive approach. It employs a qualitative approach with historical-descriptive analysis of primary and secondary texts and documents to trace how reformist thinkers, such as Muhammad Abduh and Rashid Rida, criticized intellectual stagnation and called for a more contextual and adaptive reinterpretation of Islamic teachings. The analysis in this study explains that the renewal movement not only reformed the curriculum of Islamic education—by integrating religious sciences and modern science—but also introduced values of inclusivity. These transformative efforts included the diversification of disciplines taught, the introduction of more dialogical and critical teaching methods, and the integration of modern values such as rationality, tolerance, gender equality, acceptance of intellectual plurality, and interfaith dialogue. Nevertheless, this process was not without resistance and internal debates. The shift towards inclusivity in Egyptian Islamic education, marked by efforts to open up to new ideas and involve diverse perspectives, represents a reconstruction of Islamic epistemology relevant to modernity, and simultaneously a significant evolution in facing constantly changing social and intellectual dynamics. This article concludes that the legacy of Islamic educational thought during the renewal period in Egypt offers a transformative model for the development of contemporary Islamic education that balances tradition and progress. This transformation is not just about curriculum changes, but also about reconceptualizing the role of Islamic education in shaping a more progressive and open society.

Keywords: Islamic education, Islamic Reform, Taqlid, Inclusivity, Egypt

1. INTRODUCTION

Islamic education has played a central role in Islamic civilization since its inception. In various parts of the Muslim world, education serves not only as a means of transmitting religious knowledge but also as a vehicle for shaping the social, cultural, and political identity of the community. In Egypt, the role of Islamic education is particularly dominant, particularly through institutions such as Al-Azhar, which has been a symbol of Islamic scholarship since the Middle Ages (Makdisi, 1981: 45). However, over time, the Islamic education system in Egypt faced various challenges, particularly as it entered the modern and colonial era.

In the 19th century, Egypt was in the midst of significant socio-political change. The intervention of Western colonialism, particularly the British, and the influence of European ideas of modernity demanded adjustments and transformations in the Islamic education system, which for centuries had been deeply rooted in the principle of *taqlid*, or adherence to the authority of classical scholars. The tradition of *taqlid*, which relied on memorization and the authority of the past, began to be questioned for its effectiveness and relevance in facing the challenges of the times (Abduh, 1897: 78). Muhammad Abduh further described authoritarian educational methods as a contributing factor to the stagnation of intellectual freedom (Malcolm 1966: 53), which eventually led to stagnation, with religious studies being restricted to the teaching of only religious knowledge and the prohibition of all forms of scientific study based on rationality, systematicity, and scientific principles (Gesink 2010: 88). On the other hand, political and intellectual decline, religious thought, and military stagnation occurred in the Islamic world (Hourani 1983: 104). This occurred after European powers dominated Islamic territories, including Egypt (Cole 2007: 45-48).

This opened the eyes of Islamic thinkers in Egypt to a reform movement aimed at moving away from backwardness and toward modernization in various fields, particularly education. The emergence of the Islamic renewal movement (*tajdid*) in Egypt in the 19th to early 20th centuries was an intellectual response to Western modernity, colonialism, and the scientific stagnation that plagued the Islamic world (Rahman, 1987: 62). This renewal effort was pioneered by Muhammad Ali Pasha (Fahmy, 1997: 180), Jamaluddin Al-Afghani (Keddie, 1972: 155), and Muhammad Abduh (Adams, 1933: 89), and was later followed by other thinkers.

Many thinkers emerged to develop the Islamic renewal movement through intellectual movements. Their thinking left a broad influence, not only in their homeland, Egypt and the Arab world in the East, but also throughout the Islamic world, including Indonesia (Azra, 2004: 94). They were prominent thinkers who contributed their ideas to counterbalance the onslaught of modernity, particularly in their home country, Egypt.

Modernization in education is a crucial component of social, economic, and political modernization. This means that in building and fostering a modern

society, education is crucial as a medium for transforming values, culture, and knowledge. Education will foster the development of society's intelligence and cultural products (Zaman, 2012: 78). Through education, many reforms have emerged in various aspects of life.

This transformation was not without challenges. Many conservatives opposed the changes, believing they weakened the authority of the ulama and paved the way for secularization (Gesink, 2010: 93). However, it cannot be denied that the reform of Islamic education in Egypt during the reform era opened up new space for inclusivity, both in terms of epistemology and in access to education for previously marginalized groups, including women and the poor (Baron, 1994: 110).

These changes must also be viewed within the broader context of the ideological struggle between traditional Islam, modernist Islam, and Western influence in shaping the identity of modern Muslim society (Schulze, 2000: 45). Education has become a contested arena for these various forces. Therefore, studying the transformation of Islamic education in Egypt from the era of taqlid to an inclusive paradigm is not only crucial for understanding the historical dynamics of Islamic education but also relevant for formulating the direction of contemporary Islamic education in the Muslim world (Rahman, 1982: 120).

2. RESEARCH METHOD

This research is qualitative, exploratory and interpretive in nature. Qualitative research is used to understand complex social and historical meanings, concepts, or dynamics, particularly in the context of changes in Islamic educational thought during the reform era in Egypt.

This research uses a historical-descriptive approach. The historical approach aims to: Trace the development of Islamic educational thought and systems in Egypt from the 19th to the early 20th centuries. Examine the socio-political and intellectual background behind the emergence of the Islamic reform movement (tajdid). Describe the contributions of figures such as Muhammad Abduh, Jamaluddin Al-Afghani, and Muhammad Ali Pasha to the transformation of Islamic education.

The descriptive approach is used to: Systematically describe the elements of Islamic educational reform. Present data and information on the aspects of inclusivity brought about by educational reform.

This study uses documentary data as the primary data source, consisting of: Primary sources: original works by reformers such as *Risalah al-Tawhid*, *Tafsir al-Manar* by Muhammad Abduh, *Al-Urwah al-Wuthqa* by Al-Afghani, and historical writings such as al-Jabarti's notes. Secondary sources: books on modern Islamic history and education by authors such as Albert Hourani, Nikki Keddie, Azyumardi

Azra, and others, including scientific journals and contemporary studies on Islamic education.

Data were collected through library research, which included: A search for historical literature on Islamic education during the reform era in Egypt. A review of classical manuscripts and educational documents from that period. A narrative analysis of biographies of figures and educational institutions such as Al-Azhar.

Data were analyzed using content analysis and historical discourse analysis. The analysis procedures included: Classifying the thoughts and policies of reformers. Identification of key concepts such as *taqlid*, *ijtihad*, rationality, and inclusiveness. An interpretation of the contribution and impact of these educational transformations on the broader Islamic education system. A historical synthesis of the relationship between Egyptian educational thought and its influence on Islamic education in the Muslim world, including Indonesia.

3. RESULT AND ANALYSIS

Background to the Emergence of Reform

Historically, awareness of educational reform and modernization in Egypt began with the arrival of Napoleon Bonaparte in Alexandria, Egypt, on July 2, 1798. His primary goal was to control the East, especially India. Napoleon Bonaparte saw Egypt as merely a stepping stone to conquer India, which at the time was under British colonial influence (Cole, 2007: 3).

Napoleon arrived in Egypt not only with troops but also with 160 scientists, including two printing presses with Latin, Arabic, and Greek scripts, experimental equipment (such as telescopes, microscopes, cameras, and so on), and 1,000 civilians (Herold, 1962: 78). Furthermore, he established a research institute called the Institute of Egypt, which comprised four departments: natural sciences, exact sciences, economics and politics, and literature and the arts (Burleigh, 2007: 45). This institute was open to the public, especially Islamic scholars. This marked the first time Islamic scholars had direct contact with European civilization, including Abd al-Rahman al-Jabarti. He considered the library built by Napoleon to be truly remarkable because Islam was expressed in various world languages (Al-Jabarti, 1998: 25-28).

To meet the needs of his expedition, Napoleon endeavored to introduce modern technology and thought to Egypt and to tap into Egyptian human resources by transmitting French high culture to the local population. Consequently, within a short time, many Egyptian scholars were learning about taxation, agriculture, health, administration, and archeology (Crecelius, 1998: 85).

Napoleon's expedition to Egypt brought a breath of fresh air and significant changes to the history of the Egyptian nation, particularly regarding the renewal and modernization of education there (Hourani, 1983: 51). Advances in French science and technology inspired many Egyptian figures to make fundamental

changes to the previously conventional educational system and curriculum (Gesink, 2010: 63).

This is what opened the eyes of Islamic thinkers to make changes, leaving their backwardness behind, and toward modernization in various fields, particularly education. Reform efforts were pioneered by Jamaluddin al-Afghani and Muhammad Abduh, and then followed by other thinkers.

The history of educational modernization in Egypt is closely linked to the Islamic reform movement. This is because almost all of the actors were religious reform figures (Kerr, 1966: 33). Broadly speaking, several factors drove the process of Islamic educational reform, namely:

1. The pragmatic needs of the Muslim community, who desperately needed a system that could truly serve as a reference in producing quality, pious Muslims who believed in Allah SWT (Abduh, 1897: 112);
2. Islam itself, through the holy verses of the Quran, frequently instructs or encourages Muslims to always think, read, and analyze things so they can then apply or create something new from what they see (Rahman, 1982: 45);
3. The contact between Islam and the West (Lughod, 1963: 67).

Five factors opened the minds of Islamic leaders to change: First, the messengers were constantly exposed to the realities of Western culture and maintained communication through translations (Lewis, 2002: 28). Second, the development of printing in the Islamic world, which disseminated a variety of classical texts, enabling Muslims to learn about the advanced cultures of the past (Lughod, 1963: 67). Third, education and teaching provided generations with broad and accurate knowledge (Atiyeh, 1995: 89). Fourth, the abundance of books enabled the nation's children to master science. Fifth, newspapers also play an important role in introducing Islamic concerns and principles into Islamic societies around the world (Reid, 1990: 15-18).

Muhammad Iqbal stated that European progress over the past few centuries had dominated, causing Muslims to fall into a state of rigid thinking (Iqbal, 1944: 12). They made earnest efforts to examine the major issues that had been of concern to Muslim philosophers since the Middle Ages, especially when theologians had made progress (Fakhry, 1983: 210).

Islamic Educational Thought in Egypt

Modernization in education is a crucial component of social, economic, and political modernization (Mulkhan, 1992: 123). This means that in building and fostering a modern society, education is crucial as a medium for the transformation of values, culture, and knowledge. Education will foster the development of intelligence and cultural products in society. Through education, many innovations have emerged in various aspects of life.

Among the figures who played a significant role in educational thought in Egypt was Jamaluddin al-Afghani. In the field of education, he taught children at that time to write and trained them to voice their opinions. Not only did he teach them to write, but he also taught them to create magazines and newspapers as a means of expressing their opinions. Jamaluddin encouraged young writers with a talent for writing to choose topics related to the lives of the people (Ali, 1995: 271).

The assumption of a significant relationship between reform and education, as argued by Syafi'i Ma'arif, is that one of the functions of education is to free society from the shackles of backwardness (Ma'arif, 1994: 40). This indicates that the means for *ijtihad*, change, or reform in society is through education.

The forms of *ijtihad*, reform, and modernization of education are among Muhammad Abduh's ideas (Kerr, 1966: 33). He was a persistent figure in developing the Islamic reform movement through intellectual activity. His thinking left a broad influence, not only in his homeland, Egypt and the Arab world in the Middle East, but also throughout the Islamic world, including Indonesia (Azra, 2004: 92). It is commonly stated that Islamic reform arose under the influence of Muhammad Abduh, through articles published in *Al-Urwa Al-Wusqa* in Paris and *Al-Manar* magazine in Cairo, as well as his thoughts contained in *Tafsir Al-Manar* and *Risalah At-Tawhid* (Nasution, 1987: 1; see also Ridha, 1927: 25). His thoughts deserve continued study and study. The issues examined and studied are not only educational institutions, but also mental attitudes influenced by the culture and values of a society (Schuzle, 2000: 28).

Besides Muhammad Abduh, another figure who contributed his thoughts to the advancement of Islamic education was At-Tahtawi. He was one of the most influential reformists in Egypt during the first half of the 19th century. His main idea in developing educational progress in Egypt was the translation of Western books into Arabic, which he considered crucial for Muslims to gain knowledge of the sciences that brought progress to the West. One of the keys to prosperity was adhering to religion and good morals, for which education was necessary. He advocated universal education, education for all, including women. The goal of education should include love for the nation or patriotism, scholars should be knowledgeable in modern sciences so they could adapt the sharia to the needs of the modern era, and unity should be upheld (Newman, 2004: 15; see Fadil, 2008: 256-257).

The Initiating Figures and Their Thoughts

Muhammad 'Ali Pasha

Muhammad 'Ali Pasha was a Turkish descendant who was born in Kawalla, Greece, in 1769 CE and died in Egypt in 1849 CE. His parents worked as cigarette sellers, and from childhood, Muhammad 'Ali had to work to help ease the burden on his family, which was relatively less well-off, selling cigarettes (Mukti, 2008: 30). As an adult, he shifted his career to another field, namely as a tax collector.

Due to his skill in this work, he became a favorite of the Governor of Kawalla. He was eventually appointed as his son-in-law by the Governor, and from that time on, his star continued to rise (Nasution, 1987: 34).

Then, at a very young age, he became interested in military service, and he began this work while still in his homeland, Kawalla. Initially, he entered the military service, serving in the Turkish army with the rank of private. In this field, he also demonstrated his skills and abilities, which led to rapid advancement in his career. Shortly thereafter, he was promoted to officer. When he went to Egypt, he was entrusted with commanding troops sent from his region (Fahmy, 1997: 45).

In Egypt, during the battle against Napoleon Bonaparte's army, Muhammad 'Ali Pasha demonstrated extraordinary bravery, for which he was again promoted to colonel. In 1215/1800, he served as one of the leaders of the Albanian troops serving in the Turkish military. By 1216/1801, he had attained the rank of general. Muhammad 'Ali Pasha's success in developing his military career while serving in Egypt and his political maturity near the end of Napoleon Bonaparte's occupation brought him to the pinnacle of Egyptian political power at the beginning of the 19th century. Thus, he successfully made a new mark in political history. Since then, besides being known as a military figure, he has also been known as a statesman and politician (Fahmy, 1997: 65; see also Mukti, 2008: 32).

In controlling the government, Muhammad 'Ali Pasha's skills were evident, and his rule quickly gained recognition from the Ottoman Sultan in 1220/1805 (Asmuni, 1998: 67). Meanwhile, to strengthen his position, he sought to crush his opponents, especially the Mamluks. To do this, he employed a policy of deception. The Mamluks in Cairo were invited to his palace on Muqattam Hill for a feast. Before the feast was over, they were massacred, killing no fewer than 470 people. Meanwhile, the Mamluks outside Cairo were hunted down, and those who could be killed were killed. A small number fled to Nabia, Sudan, in 1226/1811, when the Mamluks' strength was completely destroyed (Rusli, 2013: 59-61).

Ali Pasha committed this act because he feared the Mamluks would usurp his power. Although the Mamluks lacked educational skills, they possessed military expertise, and this was the reason Ali Pasha killed them. The Mamluks feared they would usurp Ali Pasha's power because of their military expertise (Fahmy, 1997: 70).

As head of government, Muhammad Ali Pasha's career was highly distinguished. By the beginning of the second decade of the 19th century, he was quite influential as a statesman and politician in North Africa and the Arab world. In 1228/1813, he sent an expedition from Egypt at the request of the Ottoman Sultan to crush the Wahhabi movement, which posed a threat to the Ottoman Empire at the time. This expedition successfully liberated Mecca and Medina that same year. In 1235/1820 Muhammad 'Ali Pasha conquered Sudan because the Mamluks who fled from Egypt to this country were still a threat to his government, here he also founded a city called al-Khurthum (Dodwell, 1931: 60).

Jamaluddin Al-Afghani

Jamaluddin was born in Afghanistan in 1839 and died in Istanbul in 1897 (Kiddie, 1972: 3). Little is known about Jamaluddin's childhood. However, his brilliance was already evident at the age of 20, when he became an aide to Prince Dost Muhammad Khan in Afghanistan. Three years later, Al-Afghani was appointed advisor to Sher Ali Khan in 1864. Several years later, Muhammad A'zam appointed him Prime Minister, at which time Britain began intervening (intervening in a dispute between two parties, whether individuals, groups, countries, etc.) in Afghanistan's domestic politics. This intervention sparked turmoil within Afghanistan between the pro and anti-British camps. Al-Afghani himself chose to support the camp opposing the British alliance. Unfortunately, Al Afghani's side suffered defeat. Under the pretext of protecting his own safety, Al Afghani chose to leave his homeland for India in 1869 (Nasution, 1995: 51).

Upon his arrival in India, Al Afghani suffered a similar fate. He felt his activities were restricted and monitored because India was already under British control. Al Afghani then moved to Kiro, Egypt in 1871. Initially, Al Afghani avoided political issues in Egypt, focusing solely on his scientific studies and Arabic literature at home (Kiddie, 1972: 22). According to Muhammad Slam Madkur, as quoted by Harun Nasution, Al Afghani's students included prominent figures, including government officials, judicial experts, lecturers, and students from Al Azhar and other universities. Among his most famous students were Muhammad Abduh and Sa'ad Zaghlul, leaders of the Egyptian independence movement (Nasution, 1995: 52).

In subsequent developments, new ideas about patriotism developed rapidly in Egypt, leading to the formation of a political party called Al Hizb Al Wata in 1879, under the slogan "Egypt for Egyptians." This party aimed to champion universal education, freedom of the press, and the inclusion of Egyptian elements in the military. Using this political vehicle, Al Afghani successfully promoted the crown prince, a fellow Freemason of Egypt, to overthrow the tyranny of King Khedewil Ismail. However, this success proved bitter, as Khedewil Taufik's power was unwavering against British intervention. Khedewil Taufik ultimately expelled Al Afghani from Egypt on charges of organizing a movement against Khedewil Taufik (Kiddie, 1972: 50-55).

Although Al Afghani left Egypt with a negative impression of being expelled, his influence in Egypt persisted. His role in stimulating intellectual activity was extraordinary. According to Madkur, as quoted by Harun Nasution (1995: 50), modern Egypt is the result of Jamaluddin Al Afghani's efforts. After leaving Egypt, Al Afghani landed in Paris. He then formed the Al Urwah Al Wusqa association, aiming to strengthen the Muslim community. From this association, a magazine of the same name was born, its content embodying Al Afghani's ideas (Kiddie, 1972: 80).

Among these was a call for reconciliation (the act of resolving differences) between Sunni and Shia Muslims to achieve unity among the Afghan Muslim community. One of his most famous articles was entitled "Al Wahda Al Islamiyah" (Islamic Unity or Islamic Union) (Nasution, 1995: 53). Publication of his magazine was later discontinued because the West banned its import into Islamic-cultured countries under its control.

In 1889, Al Afghani received an invitation to visit Persia to resolve the Russo-Persian dispute stemming from Persia's pro-British policies. However, Al Afghani disagreed with this policy and opposed Shah Nasir al-Din. Al Afghani subsequently advocated the Shah's overthrow, but he was forced out of Persia before this concept could be fully formulated. In 1896, the Shah was assassinated by Al Afghani's followers (Kiddie, 1972: 90).

Being expelled from several countries did not diminish Al Afghani's fame. After being forced to leave Persia, Al Afghani received an honorable invitation from Sultan Abdul Hamid. This invitation was related to the Sultan's plan to garner assistance and unity among Islamic nations to protect against European powers (Kiddie, 1972: 120). At that time, European domination had put the Ottoman Empire in a precarious position.

However, the collaboration between Al Afghani and Sultan Abdul Hamid led to a stalemate. Al Afghani, on the one hand, was a democratic thinker, while Sultan Abdul Hamid still clung to the old autocracy. Concerned about Al Afghani's influence, the palace adopted a policy of limiting Al Afghani's reach to Istanbul. Istanbul was the final resting place of Jamaluddin Al Afghani, who died in 1897 (Kiddie, 1972: 130-135).

Muhammad Abduh

Muhammad Abduh was born in 1849 AD (1265 AH) in Mahallah Nasr village, an agricultural village belonging to Lower Egypt in Gharbiyyah Province (Aziz, 2009: 9), he died in 1905 AD (Adams, 1933: 15). His father, Abduh Ibnu Hasan Kharillah, had a ancestry with the Turkish people and his mother Junainah bint Usman Al Kabir, had ancestry with Umar bin Khattab, the second caliph (Khulafaur Rasyidin) (Rida, 1931: 12).

His parents were very concerned about Muhammad Abduh's education, his father brought in a teacher to teach Muhammad Abduh privately at home to give him reading and writing lessons when he was 10 years old (1859 AD), then after he was good at reading and writing, he was handed over to a teacher who had memorized the Koran. In 1861 AD, Muhammad Abduh had memorized the Quran (Rida, 1931: 15-18). In 1862 AD, his father sent him to study at the Ahmadi Mosque in Tanta. He studied there for only six months, but then dropped out because the method emphasized memorization alone, not understanding (Adams, 1933: 15).

In 1282 AH (1866 AD), Muhammad Abduh married, and forty days after the wedding, his father insisted that he return to Tanta to pursue knowledge. He did,

but not to Tanta, but to the village of Kanisah Urin, the home of his father's brother (uncle), Sheikh Darwish Khadr (Rida, 1931: 15-18).

Muhammad Abduh, a student of Darwish Khadr, faced difficulties in his studies due to the book, *Sharh Al-Kafrawi*. He despaired and believed he was incapable of learning. Therefore, he resolved to abandon his studies. Sheikh Darwis alleviated this difficulty by giving him a book on moral teachings to study. Muhammad Abduh read the book, and Sheikh Darwiss explained it. Muhammad Abduh was able to understand it, and his learning difficulties were resolved. Now Muhammad Abduh was confident that he too could learn (Ali, 1995: 433).

With his uncle's guidance, Muhammad Abduh rekindled his love of knowledge and returned to the Tanta school. After studying in Tanta in 1866, he continued on to Al-Azhar University in Cairo. Muhammad Abduh also felt that the teaching system tended to be verbalistic (memorization) and dogmatic (following or explaining teachings without any criticism). Students were simply told to memorize and accept the material presented by their teachers. However, Muhammad Abduh studied the philosophy of Ibn Sina and Aristotelian logic through a scholar named Hasan At Thawil, then studied Arabic literature with Sheikh Muhammad Al Basyuni. It was at Al Azhar that he met and became acquainted with Syaid Jamaluddin Al Afghani (Yusran, 1998: 79).

When Jamaluddin Al Afghani arrived in Egypt in 1871 to settle, Muhammad Abduh became his most loyal student. He studied philosophy under Afghani and during this time began writing articles for the newly established daily newspaper *Al Ahram*. In 1877, he completed his studies at Al Azhar with excellent results and received the title *Darajah Al Tsani* (Excellent) (Ahmad, 2009: 12). He was then appointed as a lecturer in theology, history, political science, and Arabic literature at Darul Ulum University. Due to his relationship with Jamaluddin Al Afghani, who was accused of organizing a movement against Khedewi Ismail and his son, Khadewi Taufik, Muhammad Abduh was also seen as interfering in this matter. This accusation, for example, was a reaction to Muhammad Abduh's actions in educating students to be responsive to developing socio-political situations and, if necessary, correcting deviations committed by both society and the government. Muhammad Abduh often recounted the struggles of his teacher Jamaluddin Al Afghani to awaken the spirit of patriotism of the Egyptian people. This led to his formation of *Al Hizb Al Wathan*, the Egyptian National Party (Hourani, 1983: 160).

Abduh was then exiled from Cairo in 1879 and placed under city arrest in Mahallat Nasr, his hometown (Nasution, 1987: 16). However, a year later, in 1880, Prime Minister Riyadh Pasha allowed him to return to the capital and was appointed editor and then editor-in-chief of the official Egyptian government newspaper, *Al Waqa'il Mishriyah* (Yusran, 1998: 79).

Muhammad Abduh was involved in the Urabi Pasha rebellion (1882), and when the rebellion ended, he was expelled from Egypt. Urabi Pasha was arrested and exiled to Lanka for life. Abduh actually disagreed with Urabi Pasha's policies of

opposing the government and demanding a parliament. According to Abduh, the Egyptian people were not yet mature enough for parliamentary life. Therefore, what Egypt needed at that time was not a parliament but a good education. For parliamentary life, the people must first be educated. During his exile, he chose Syria, where he had the opportunity to teach at the Sultanah College for approximately one year. Then he went to Paris at the call of Sayid Jamaluddin Al Afghani. Together with Jamaluddin Al Afghani, he formed a movement called "Al Urwatul Wusqa," a worldwide Islamic awareness movement. To achieve the goals of this movement, a magazine was created with the same name as the organization, namely "Al Urwatul Wusqa" (Al Afghani and Abduh, 1884: 1).

Thoughts of Characters

Figure	Thought
Muhammad 'Ali Pasya (1765-1849)	<ol style="list-style-type: none"> 1. To increase agricultural output by providing new irrigation and introducing cotton plants from India and Sudan as well as bringing in agricultural experts from Europe to lead agriculture (Marsot, 1984: 112-115); 2. Economic progress in improving transportation (Fahmy, 1997: 89-92); 3. In the field of education, establishing modern schools, sending students to study in Europe, translating European books containing modern sciences into Arabic (Dodwell, 1931: 134-137); 4. In the field of publication he published a newspaper called al-Waqa'I al-Mishriyat in 1244/1828 (Ayalon, 1995: 45-47).
Muhammad Abduh (1849 M-1905 M)	<ol style="list-style-type: none"> 1. In the field of education, Abduh opposed the dualism of education that separated religious education from general education (Adam, 1933: 78-82); 2. In politics, Abduh considered the need for limits on the power of a government and the need for social control by the people over those in power. He believed that Islam does not grant an individual or group the power to act against others based on religious or divine mandates (commands). For Abduh, the leader of a state is a civil ruler appointed and dismissed by the people themselves through specific mechanisms (Kerr, 1966: 95-98); 3. Imitation and Ijtihad: Abduh criticized imitation and called for ijtiḥād, arguing that the backwardness and decline of Islam were caused by a rigid attitude among Muslims. This discouraged them from thinking dynamically and achieving progress. To break through this stagnation in thinking, Muslims must return to the true teachings of Islam and purge them of all forms of innovation (bid'ah) and superstition (Abduh, 1902: 56-59). 4. Abduh's views on the relationship between religion and politics were outlined in the program of the Egyptian National Party that he formulated. This program stated that the National Party was a political party, not a religious party, whose membership consisted of people from various faiths and schools of thought (Ahmed, 1960: 72-75).

Jamaluddin Al Afghani (1839 M-1897 M)	<ol style="list-style-type: none"> 1. Political thought has two main elements: the unity of the Islamic world and popularism. The doctrine of political unity, known as Pan-Islamism, was developed by Al-Afghani as the sole defense against foreign colonization and domination of Muslim lands (Kiddie, 1972: 22; Kedourie, 1966: 42-45); 2. He used agitation (incitement) in politics to conquer political power and spark revolution (Al-Afghani, 1884: 23-25); 3. In education, Al-Afghani held discussions with his students, who were thirsty for knowledge at the time, taught them how to read and write, and produced magazines and newspapers (Hourani, 1983: 122-125); 4. Al Afghani invited the Egyptian people to be willing to speak up, in the sense of being willing to express their opinions, where the people must have the courage to say "no" when a ruler goes beyond the boundaries of the rules (Adams, 1933: 112-115).
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Contribution of the Egyptian Reformers to the Concept of Inclusive Education

Islamic educational thought during the reform period (tajdid) in Egypt, pioneered by these reformers, is closely linked to the concept of inclusivity in education. The concept of inclusivity here refers to an educational approach that is open, tolerant, and accommodating of diversity, whether in thought, culture, or religion.

The following are some links between Islamic educational thought during the Egyptian Reform period and inclusivity:

Acceptance of Modern Science

The inclusive tendency is evident in the openness of reformers to Western educational ideas. Although critical of colonialism, they did not outright reject the Western educational system. Tahtawi praised the French educational system, which was democratic and based on rationality, and sought to implement it in Egypt, while maintaining its Islamic identity (al-Tahtawi, 2004: 121-124).

Reformers such as Muhammad Abduh also emphasized the importance of integrating religious knowledge with modern science. Abduh encouraged Muslims not to isolate themselves from Western advancements as long as they did not conflict with Islamic values (Hourani, 1983: 140-145). This view demonstrates an open attitude to knowledge from various sources, without discrimination based on origin.

This demonstrates that inclusivity does not mean a loss of identity, but rather the ability to selectively and contextually adopt positive elements from outside. In education, this approach opens up opportunities to create a generation of Muslims who not only understand their religion but are also capable of contributing to the fields of science, technology, and the humanities.

Emphasis on Rationality and Ijtihad

Before the reform era, Islamic education in Egypt was trapped in the tradition of taqlid, a reliance on past authorities without critical space for ijtihad, or independent reasoning (Rahman, 1982: 5-7). This condition resulted in an educational system that was exclusive and closed to external influences, including the development of modern science.

Reformers rejected this view. Muhammad Abduh, for example, clearly asserted that taqlid had stifled the intellectual dynamism of Muslims and led to stagnation in education. He advocated reopening the door to ijtihad as a form of emancipation of the Muslim mind and the integration of new, constructive values (Adams, 1968: 149-151). This concept was essentially an early form of an inclusive approach, opening space for diverse views and acceptance of contemporary science, as long as it did not conflict with basic Islamic principles, while simultaneously encouraging freedom of thought and respect for differences in interpretation.

Access to Education for All (Without Discrimination)

The idea of inclusiveness in education is also reflected in efforts to expand access to education for previously marginalized groups, such as women and non-elite groups. Rifa'ah al-Tahtawi, for example, supported education for women and emphasized the importance of basic education for all levels of society (Ahmed, 1992: 111-113). Even Muhammad Abduh and Rashid Rida supported education for women and non-Muslims (Kiddie, 1968: 52). This thinking then developed further in the modern era, with the emergence of public schools that focused not only on training Islamic scholars but also on producing Muslim professionals and intellectuals.

Interreligious and Intercultural Dialogue

One of the important contributions of Islamic renewal in Egypt was the opening of space for pluralism of thought and diverse interpretations within Islamic discourse. Figures such as Muhammad Abduh and Rifa'ah al-Tahtawi not only championed internal reforms in education and theology but also encouraged an open attitude towards differences in schools of thought, schools of thought, and worldviews. Abduh, in his numerous writings, rejected sectarian fanaticism and emphasized the need to return to the universal principles of the Quran and common sense as the foundation of thought (Abduh, 1993: 35-37).

Furthermore, these reformers also made significant contributions to establishing dialogue between Islamic and Western civilizations. Rifa'ah al-Tahtawi, who had studied in France, saw that values such as freedom, rationality, and scientific advancement could be adopted and synergized with Islamic teachings without losing Islamic identity (al-Tahtawi, 121-124). This idea was then developed by subsequent generations of reformers into an educational approach that prioritized the exchange of ideas across cultures and the adaptation of

religious teachings to global realities. Thus, Islamic renewal in Egypt not only shaped a new face of Islamic education but also strengthened the position of Muslims as part of a global community actively engaging in dialogue, contributing, and coexisting in diversity.

More broadly, inclusivity in Islamic education during the renewal era paved the way for interfaith and intercivilizational dialogue. Education was no longer apologetic or defensive, but rather directed toward establishing communication with the outside world and seeking common ground between Islamic values and universal principles such as justice, equality, and humanity (Ramadan, 2004: 87-90). This thinking encouraged the growth of a more inclusive and rational intellectual culture, which became an essential foundation for creating a society tolerant of diversity, both within and between Islamic and interfaith contexts.

An Inclusive Curriculum

One concrete manifestation of inclusivity in Islamic education during the reform era was the integration of religious knowledge (al-'ulum al-naqliyah) and rational or general knowledge (al-'ulum al-'aqliyyah). Tahtawi, for example, upon returning from France, was deeply impressed by the Western educational system that integrated various disciplines, and he proposed adopting a similar method in Islamic education in Egypt (Hourani, 1983: 71-74).

Abduh later implemented this idea while serving as Grand Mufti and a reformer at al-Azhar. He championed the inclusion of mathematics, logic, science, and even philosophy in the curriculum of Islamic educational institutions. This was a significant inclusive step because it signaled the openness of Islamic education to non-religious sciences, while blurring the boundaries between religious and worldly knowledge (Zeghal, 1996: 59-62).

4. CONCLUSION

Islamic educational thought during the Egyptian Reformation, pioneered by figures such as Jamaluddin al-Afghani, Muhammad Abduh, and Rasyid Rida, brought about a significant transformation toward a more inclusive approach. This renewal was reflected in: first, the acceptance of modern science without abandoning Islamic values; second, an emphasis on rationality and *ijtihad* to avoid stagnation of thought; third, expanding access to education for women and non-Muslims; fourth, the development of interfaith and intercultural dialogue; and fifth, an integrated curriculum that combined religious and scientific knowledge.

The transformation of Islamic educational thought in Egypt from the 19th to the early 20th century created a new paradigm that emphasized the creative adaptation of Islamic values to the demands of modernity. The concept of inclusivity developed was not merely theoretical but was implemented through curriculum reforms at educational institutions such as Al-Azhar, as well as

practical policies within the education system. This approach successfully synthesized the intellectual heritage of classical Islam with the development of modern science, while simultaneously addressing the challenges of colonialism and intellectual stagnation.

In Indonesia, the influence of Egyptian reform was contextually adapted by Islamic educational figures, creating a uniquely Indonesian educational model. The integration of the spirit of reform with local wisdom resulted in an educational system capable of shaping a generation of Muslims with a global perspective while remaining rooted in local traditions. This educational model has proven effective in fostering national awareness and Islamic identity, as seen in the role of Islamic boarding schools (*pesantren*) and Islamic organizations in the struggle for independence.

The relevance of this Islamic educational reform thinking remains intact into the contemporary era, where the challenges of globalization and a multicultural society demand a more flexible and inclusive educational approach. Basic principles such as an emphasis on rationality, openness to scientific developments, and equitable education for all provide valuable guidance in responding to the complexities of education in the 21st century. Thus, the legacy of the Egyptian reformers' thought not only holds historical value but continues to inspire the development of progressive and contextual Islamic education in various parts of the Muslim world.

The values of inclusivity, rationality, and openness developed by the Egyptian reformers serve as an important foundation for the development of modern Islamic education that is relevant to the challenges of the times while maintaining Islamic identity. Thus, their legacy of thought remains relevant in forming an educational system that balances tradition and progress.

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