

THE YOUNG TURK MOVEMENT AND ITS IMPACT ON THE DEVELOPMENT OF NATIONALISM IN INDONESIA IN THE EARLY 20TH CENTURY

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Abstract

The Young Turk Movement, which ended the Ottoman Caliphate, had a significant impact on the development of nationalism around the world, especially in Indonesia, in the fight against colonialism. It is interesting to study the main movements and ideas of the Young Turks that inspired nationalism in Indonesia, as well as the figures who were influenced by the movement. This study aims to identify the main movements/ideas of the Young Turks that inspired nationalism in Indonesia, as well as the figures whose thoughts were in line with the movement. The research method used is library research by exploring data from literature that examines the Young Turks Movement and the development of nationalism in Indonesia. The results of the study show that the Young Turks Movement inspired the Indonesian people, especially intellectual figures, to carry out a national movement against Dutch colonialism. They used newspapers as a medium to obtain information, make direct contact, and improve education. Several figures whose thoughts were in line with the Young Turks Movement were Ir. Soekarno, Moh. Hatta, KH. Agus Salim, Ki Hajar Dewantara, and Moh. Natsir.

Keywords: Young turk movement; Nationalism; Young turks.

INTRODUCTION

The collapse of the Ottoman Caliphate in 1924 had a significant impact on the Islamic world, including the Dutch East Indies (now Indonesia). At that time, the Dutch East Indies was under Dutch colonial rule, with various social, political, and economic dynamics affecting the lives of the people.

The Dutch East Indies or Indonesia (as it is known today) was controlled by Dutch colonial rule. They exploited the Dutch East Indies as a source of wealth through a system of forced cultivation (*cultuurstelsel*) in the 19th century, which was later replaced by liberal politics. This policy provided opportunities for European private companies to control plantations and industries in the Dutch East Indies, while the people remained poor farm workers. A social stratification system based on race was enforced, such as the European class (elite), Foreign East (Chinese, Arab, etc.), and indigenous (Indonesian). The indigenous class was placed at the lowest level, both legally, educationally, and economically (Hendri, 2017). In addition, the colonial government controlled the lives of the people through colonial officials, including indigenous officials such as regents and village heads. Education for the indigenous people was very limited, so that only a few were able to access formal education.

The social conditions of the indigenous community at that time were also controlled by the Dutch colonialists and were still traditional in nature. Most of the people lived as small farmers or farm laborers under economic pressure. High taxes and monopolies by the Dutch caused an ever-widening economic gap. Access to formal education for indigenous people was very limited (Akbar & Risdiani, 2023). Schools established by the colonial government generally only served the elite, while traditional Islamic education in Islamic boarding schools became the main place of learning for the majority of the population. The social life of the community was greatly influenced by local

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traditions and Islamic teachings. Islamic scholars and Islamic boarding schools played an important role in maintaining Islamic identity amid colonial domination.

The conditions of injustice and suffering in society triggered the emergence of nationalism among the people of the Dutch East Indies. Various efforts were made by the educated class and various figures to free themselves from colonial shackles, one of which can be seen in the birth of modern organizations that became the embryo of nationalist and religious movements, such as: Budi Utomo, which was founded in 1908 and focused on education and culture; Sarekat Islam, which was founded in 1912 and combined elements of trade and politics to fight for the interests of Muslims; Muhammadiyah, which was active in da'wah and education; and Nahdlatul Ulama in 1926, which preserved the traditions of Ahlussunnah wal jama'ah Islam (Une, 2010). In addition, nationalism among the people of the Dutch East Indies also emerged as a result of the collapse of the Ottoman Caliphate, which was considered a symbol of Muslim unity by the Young Turk movement.

The Young Turks Movement was a political and social reform movement in the Ottoman Empire that emerged in the late 19th century to early 20th century. This movement was driven by a group of intellectuals, military officials, and young bureaucrats who were disappointed with the decline of the Ottoman Empire and the authoritarianism of Sultan Abdul Hamid II's government. The Young Turks was not a single organization, but consisted of various groups and individuals who shared a vision of reforming the Ottoman political and social system, with a focus on modernization and constitutional reform. The movement was established with the aim of restoring the 1876 constitution, modernizing the country, promoting equality and nationalism, and the belief that radical political and social reforms were the only way to prevent the collapse of the Ottoman Empire amid internal and external pressures (Budiman, 2013).

Some of the impacts of the Young Turks movement, especially after their coup against Sultan Abdul Hamid II, were the emergence of the 1908 revolution, military modernization, administrative and educational reforms, the beginning of Turkish nationalism, and a shift in Turkey's image to that of a developed country. The impact of the Young Turk movement was not only felt internally by the Turkish people, but also by several other countries, such as Indonesia, which at that time was called the Dutch East Indies, especially in relation to the development of nationalism in Indonesia. (Isomov, 2022) This will be discussed in more detail in this article, namely the role of the Young Turk movement in inspiring the national movement in the Dutch East Indies, the main ideas of the Young Turk movement that were relevant to the conditions in the Dutch East Indies, and the figures of the Dutch East Indies national movement who had ideas in line with the Young Turk movement.

Studies on the Young Turk Movement and its influence on political dynamics and nationalism in the Islamic world have been conducted extensively by historians and social scientists. Research by Agus Budiman and Idih, for example, emphasizes the influence of nationalism on the collapse of the Ottoman Caliphate, focusing primarily on internal dynamics in Turkey, particularly the ideological shift from Pan-Islamism to Turkish nationalism. This study provides an important understanding of the historical context of the emergence of the Young Turk Movement, but it does not place Indonesia as the main space of analysis in viewing the cross-regional impact of the movement.

Another relevant study was conducted by Ila Listiyani and Mahli Zainuddin Tago, which discusses the influence of Mustafa Kemal Atatürk's thinking on the debate on the relationship between religion and the state among Muhammadiyah and Indonesian nationalist figures. This study shows that modernization and secularization in Turkey inspired admiration among Indonesian Muslim intellectuals and contributed to the emergence of national consciousness. However, the research focuses more on the response of certain groups, particularly Muhammadiyah, and places Atatürk at the center of analysis rather than the Young Turk Movement more broadly.

In addition, a number of studies on Indonesian nationalism generally place internal factors such as colonial policies, Western education, and local movement organizations as the main variables in the birth of national consciousness. External influences from the Islamic world, particularly from the political and intellectual dynamics in Ottoman Turkey, are often only mentioned briefly and have not been studied systematically, especially in relation to the mechanisms of idea dissemination, the role of print media, intellectual networks, and the similarities between the ideas of the Young Turks and Indonesian national movement figures.

Based on these conditions, there is still a research gap in historical studies on how the Young Turk Movement served as a source of intellectual and ideological inspiration for the development of nationalism in Indonesia. This study aims to fill this gap by examining more comprehensively the role of the Young Turk Movement in the context of the Dutch East Indies, not only through the influence of nationalist ideas and discourse, but also through print media, education, and the interconnectedness of the ideas of Indonesian national movement figures. Thus, this research offers a new perspective that expands on previous studies with a cross-regional approach and a more integrative analysis.

The novelty of this research lies in its comprehensive analysis of the influence of the Young Turk Movement on the development of nationalism in Indonesia by placing Indonesia as the main subject of study and tracing the mechanisms of the spread of ideas through print media, education, and intellectual networks, which have not been systematically discussed in previous studies.

RESEARCH METHOD

This study was conducted using historical research methodology through five stages, namely topic selection and determination, heuristics (source collection), source criticism, interpretation, and historiography (Sulasman, 2014) with a qualitative approach. The aim was to reconstruct and analyze the ideological relationship and influence of the Young Turk Movement on the development of nationalism in Indonesia. The approach used is intellectual history with a transnational perspective, which traces the movement of ideas and discourse across regions (Santosa, 2014) from the Ottoman Empire to the Dutch East Indies.

The first stage is the selection and determination of topics, which is carried out based on the results of literature reviews and academic discussions related to the development of nationalism in Indonesia and the influence of dynamics in the Islamic world, particularly the collapse of the Ottoman Caliphate and the emergence of the Young Turk Movement. This topic was chosen to follow up and expand on previous studies, such as those by Ila Listiyani and Mahli Zainuddin Tago, by focusing on the influence of the Young Turk Movement on Indonesian nationalism as the main focus of the research.

The second stage was heuristics (source collection), which is the process of searching for and collecting historical sources relevant to the research topic. The sources used consisted of secondary sources in the form of books, journal articles, and scientific works discussing the Young Turk Movement, Turkish nationalism, and the development of nationalism in Indonesia. The collection of sources was carried out through online media, such as scientific journal portals, as well as offline media, such as libraries and archives, in order to obtain adequate and diverse data.

The third stage is source criticism, which is carried out to assess the authenticity and credibility of the sources that have been collected. At this stage, the author makes a selection by comparing various sources to ensure the validity of the information, its relevance to the focus of the research, and the consistency of historical data. Sources that do not meet scientific and relevance criteria are not used in the analysis.

The fourth stage is interpretation, which is the process of interpreting historical data that has passed source criticism. The data is analyzed to understand the meaning of events, cause-and-effect relationships, and the historical context between the Young Turk Movement and the development of nationalism in Indonesia. At this stage, the author links historical facts with the

framework of nationalism, modernization, and the role of the media, education, and intellectual figures.

The final stage is historiography, which is the writing of research results in the form of a systematic and analytical historical narrative. At this stage, all interpretation results are arranged sequentially to explain the role of the Young Turk Movement in inspiring the national movement in the Dutch East Indies, thereby producing a complete and argumentative historical understanding.

RESULT AND DISCUSSION

The Young Turk Movement had a significant influence on the Islamic world, including Indonesia, particularly in inspiring a spirit of reform, nationalism, and modern awareness of freedom from colonialism. The Young Turks inspired intellectuals and movement leaders in Indonesia to combine Islamic values with modernization. This movement showed that Islam could coexist with advances in science, technology, and modern governance. In Indonesia, this idea was reflected in the formation of organizations such as Muhammadiyah (1912) (Listiyani, Ila, 2022), which adopted a rational and modern approach to Islamic teachings. The Young Turks' focus on educational reform to build a more educated society also inspired Indonesian figures such as KH. Ahmad Dahlan and HOS Tjokroaminoto to improve public education through modern schools (Sirin, 2021).

The Dutch East Indies society was inspired by the Young Turks Movement to resist authoritarianism. The Young Turks opposed the authoritarianism of Sultan Abdul Hamid II and fought for constitutional government. This inspired the movement in Indonesia to resist repressive Dutch colonialism. This spirit was reflected in organizations such as Sarekat Islam (1912) (Sirin, 2021), which combined Islamic elements with the struggle against colonial oppression.

The Young Turks movement illustrates the importance of nationalism as a unifying force in the face of external threats. Although it initially promoted the Ottoman concept of multiculturalism, the movement eventually emphasized Turkish nationalism as a collective identity. In Indonesia, the idea of nationalism became the foundation of the struggle for independence, as seen in Budi Utomo (1908) and the Indonesian National Party (1927) (Sirin, 2021) under Sukarno.

Young Turks were also influenced by the idea of Pan-Islamism pioneered by Jamaluddin al-Afghani and Muhammad Abduh. Although their focus shifted to Turkish nationalism, the idea of Islamic unity continued to influence movements in the Islamic world (Yuliani, 2020). Sarekat Islam in Indonesia was inspired by Pan-Islamism (Sirin, 2021), with the aim of uniting Muslims in the archipelago to fight against Dutch colonial domination.

Many Indonesian scholars and intellectuals studied in Mecca and Egypt, where the ideas of Islamic reform and Young Turks were widespread. They brought these ideas of renewal to Indonesia. Examples include Sheikh Ahmad Surkati (founder of Al-Irsyad) and Muhammadiyah figures (Sirin, 2021) who were influenced by the Islamic renewal movement in the Middle East, which was closely related to Young Turk ideas.

The Young Turks demonstrated the importance of structured organizations to drive change. In Indonesia, this spirit was evident in the formation of modern organizations such as Sarekat Islam, which organized Muslims in political and economic resistance; Muhammadiyah and Nahdlatul Ulama (NU), which focused on education, social issues, and da'wah to empower the community.

The Young Turk movement encouraged the secularization and modernization of the Ottoman government in an effort to build a modern state. Although full secularism was not adopted in Indonesia, their approach provided lessons on the need for integration between religious values and the needs of modern government.

The Role of Newspapers and Magazines in Disseminating Information about the Young Turk Movement in Indonesia

In the early 20th century, newspapers and magazines served as the main media for disseminating information and ideas of reform among the Indonesian people, including those concerning the Young Turk Movement. Information about this movement became an important source of inspiration for intellectuals and movement leaders in Indonesia.

Newspapers and magazines, especially those published by reformist Islamic groups, became the main means of disseminating ideas of Islamic modernization inspired by the Young Turks. Magazines such as *Al-Munir* (Padang) and *Al-Imam* (Singapore) often discussed the reforms carried out in the Ottoman Empire, including the Young Turks' efforts to restore the constitution, reform education, and modernize the government system (Hafsoh, 2021). These writings linked the Young Turks' struggle with the need for reform in the Islamic world, including in Indonesia.

Many newspapers and magazines reflected the spirit of Pan-Islamism, the idea of global Muslim unity. This idea was also one of the themes of the Young Turks, especially before they shifted their focus to Turkish nationalism. Media outlets such as *Sinar Djawa* and *Sarekat Islam* (Narendra, 2022) published news and opinions about the Young Turks' resistance to foreign powers (such as Britain and France) and how Indonesian Muslims could learn from their struggle.

Print media reported important events such as the 1908 Revolution, the overthrow of Sultan Abdul Hamid II (1909), and the Young Turks' policies of modernization and secularization. This news inspired Indonesian intellectuals to consider the possibility of similar reforms in the context of colonialism in the Dutch East Indies. Newspapers such as *Oetoesan Hindia* (published by *Sarekat Islam*) often featured news from the Middle East (Narendra, 2022), including developments in Turkey.

The Young Turks' ideas about national awakening and the formation of national identity inspired Indonesian figures. Newspapers conveyed these ideas by highlighting the importance of building a collective identity, as done by the Young Turks through the concept of Turkish nationalism. Media outlets such as *Bintang Islam* wrote about the need for Indonesian Muslims to unite in the face of colonialism, citing the solidarity built by the Young Turks as an example (Narendra, 2022).

Just as the Young Turks prioritized education to build national consciousness, the print media in Indonesia also emphasized the importance of education as a tool for liberation. Articles in newspapers and magazines described the success of the Young Turks in developing a modern education system, which inspired the establishment of Islamic educational institutions such as *Muhammadiyah* and *Al-Irsyad* in Indonesia.

Reformist figures such as Haji Agus Salim (Azizah, 2021), Ahmad Dahlan, and Abdul Karim Amrullah (Hamka) often wrote or read news about Young Turkey through newspapers. They then translated these ideas into the context of struggle and education in Indonesia (Listiyani, Ila, 2022). Newspapers became a space for intellectual discussion that enabled the spread of progressive ideas from abroad, including from Turkey.

Newspapers were also used to shape public opinion about the need for social and political reform, using Young Turkey as a successful example. News about Young Turkey's success in fighting against the Sultan's absolute power and modernizing the country gave the Indonesian people hope about the possibility of change under Dutch colonial rule.

Possible Direct Contact between Indonesian and Turkish Intellectuals

In the early 20th century, even though Indonesia was under Dutch colonial rule, there were several opportunities for Indonesian intellectuals to interact directly with the Islamic world, including the Ottoman Empire (Hasyifa, 2023). These contacts, both direct and indirect, had a significant influence in spreading ideas of reform and nationalism that inspired movements in Indonesia.

Many Indonesian intellectuals, especially Islamic scholars, studied in Mecca, which at that time was under the rule of the Ottoman Empire. There, they met scholars and intellectuals from various countries, including Turkey, who brought ideas of reform as promoted by the Young Turks. Indonesian students and pilgrims were often exposed to the ideas of modernization and Pan-Islamism promoted by Turkish intellectuals (Eka Yudha Wibowo, 2023). Examples include the thoughts of Jamaluddin al-Afghani and Muhammad Abduh, which influenced both the Young Turks and the scholars of the archipelago (Zulkifli et al., 2023). The Pan-Islamism movement supported by Sultan Abdul Hamid II encouraged representatives of the Ottoman Empire to interact with Muslim communities in colonial territories, including Indonesia (Prayogi, 2016). This initiative likely opened channels of communication and influence between the two parties.

Some Indonesian students studied in Egypt, at Al-Azhar University. There, they were exposed to ideas of Islamic reform that were heavily influenced by Ottoman Turkish renewal. For example, Ahmad Surkati, founder of Al-Irsyad, studied in Mecca and was exposed to ideas of renewal from the Arab and Turkish worlds. Indonesian figures such as Haji Agus Salim and KH Ahmad Dahlan supported the idea of global Muslim unity, inspired by movements in Turkey (Sirin, 2021). The ideas of the Young Turks spread to Indonesia through Middle Eastern scholars who had close ties with the Ottomans. For example, Sheikh Muhammad Abduh and Rashid Rida supported reforms that were relevant to the Young Turks' agenda, and their ideas were adopted by Indonesian scholars (Zulkifli et al., 2023).

The Role of Education in the Indonesian Nationalist Movement Young Turks and the Inspiration of the Young Turks Movement

Education played a strategic role in shaping national consciousness and resistance to colonialism in Indonesia in the early 20th century. In the context of Dutch East Indies society, which experienced limited access to education due to colonial policies, education not only served as a means of transferring knowledge, but also became a medium for the formation of national identity, political awareness, and the courage to fight against injustice (Hendri, 2017). Therefore, education became one of the main pillars of the Indonesian nationalist movement.

In the Dutch colonial system, modern education such as the Hollandsch-Inlandsche School (HIS) and Europeesche Lagere School (ELS) were introduced, but access was very limited to the indigenous elite. Most of the indigenous population remained marginalized from quality formal education. Before the development of the modern education system, Islamic boarding schools (pesantren) were the main centers of Islamic education in Indonesia (Hendri, 2017). Although pesantren played an important role in maintaining Islamic identity, this traditional education system was considered unable to fully equip the community with the modern skills needed to face the challenges of colonialism and social change.

These conditions led to the emergence of various alternative educational institutions oriented towards liberation and community empowerment. Educational institutions such as Taman Siswa, founded by Ki Hadjar Dewantara in 1922, consciously used education as a tool for national struggle. Taman Siswa instilled values of nationalism, independence, courage, and national spirit in its students through modern educational methods that still respected Indonesian cultural values. Education was positioned as a means of developing independent individuals, both intellectually and morally. In addition to Taman Siswa, modern Islamic organizations such as Muhammadiyah (1912) and Al-Irsyad (1914) also played an important role in the development of national education. These two organizations established modern Islamic schools that combined religious education with general knowledge, such as science and foreign languages. Through education, Muhammadiyah and Al-Irsyad not only spread the ideas of Islamic reform, but also strengthened social and national awareness among Muslims. The educated generation that emerged from these educational institutions later became the driving force behind national organizations such as Budi Utomo, Sarekat Islam, and the Indonesian National Party (PNI) (Adikara, Marjio, & Fauzan, 2024).

In this context, the development of modern education in Indonesia cannot be separated from the influence of global thinking, including ideas of educational reform that developed in the Islamic world. The Young Turk movement, for example, showed that educational reform could be an important instrument in building a modern society with national consciousness. In the Ottoman Empire, education was reformed by introducing a modern science-based curriculum, expanding access to basic education, and establishing modern universities such as Darülfünun as centers of intellectual development (Sembiring, 2022). Although the socio-political context of Indonesia was different, the idea of the importance of modern education as a means of national awakening was known to Indonesian intellectuals through the media, networks of scholars, and international literature.

The Western education model introduced by the Dutch colonial government, as well as the idea of modernizing education that developed in the Islamic world, including that reflected in Turkey's experience, provided conceptual references for the development of national education in Indonesia. Muhammadiyah schools, for example, adopted the idea of integrating modern science and religious education (Listiyani, Ila, 2022). Education was not only understood as a tool for social mobility, but also as a means of building collective identity and national consciousness.

Educational institutions in Indonesia thus play a strategic role in shaping national consciousness across various levels of society. In addition to Taman Siswa and Muhammadiyah, Islamic boarding schools and madrasas have also begun to integrate elements of modern education without abandoning Islamic traditions. This process gave rise to nationalist figures and leaders such as KH. Hasyim Asy'ari, KH. Wahid Hasyim, Soekarno, Mohammad Hatta, and Sutan Sjahrir, who came from educational backgrounds in Islamic boarding schools, modern Islamic schools, and colonial schools such as ELS and MULO (Samsudin & Fitriana, 2021). Education became an important foundation for the birth of an educated generation that would later lead and drive Indonesia's national struggle.

The Influence of the Young Turk Movement on the Thinking of National Movement Leaders

Modern Islamic nationalism in Indonesia developed as a result of the interaction between Islamic thought, colonial experiences, and global ideological currents that emphasized rationality, modernization, and national consciousness. A number of Indonesian Muslim intellectuals in the early 20th century sought to synthesize Islamic values with the idea of nationalism without placing the two in opposition to each other. (Yani, Farida, Nurmawan, Rusli, & Alnizar, 2023) This framework of thought became an important feature of Indonesian Islamic nationalism, which was later reflected in the ideas and struggles of national movement figures.

K.H. Ahmad Dahlan

The thinking of KH. Ahmad Dahlan shows the indirect influence of reformist ideas that developed in the Islamic world in the early 20th century, including those popularized by the Young Turk Movement. The Young Turks' emphasis on the modernization of education, rationality, and the advancement of Muslims was in line with Ahmad Dahlan's efforts to reform the Islamic education system through the establishment of Muhammadiyah. This influence was evident in the integration of modern science with religious education as a means of building a progressive and competitive Muslim community in the face of colonialism.

The influence of these reformist ideas was concretely manifested through the establishment of Muhammadiyah in 1912. Ahmad Dahlan founded Muhammadiyah, an Islamic organization that aimed to bring about significant changes in the way Muslims understood, practiced, and integrated religion into their daily lives. This organization focused on the modernization of Islam through education, da'wah, and social reform (Alfazri & Anshori, 2024). Ahmad Dahlan's efforts were in line with the modernization agenda promoted by the Young Turks Movement in the Ottoman Empire, which at that time was trying to reform the political, social, and religious systems to make them more relevant to the demands of the modern era.

Muhammadiyah was founded with a vision to revive the spirit of learning in Islam, eliminate superstitions, innovations, and myths that hinder the progress of the Muslim community, and guide them back to the pure teachings of Islam. This movement was inspired by the spirit of global Islamic reform, including renewalist thinking that emerged from the Middle East and Europe, one of which was Young Turkey (Listiyani, Ila, 2022), which promoted modernization in various aspects of life.

Ahmad Dahlan had a progressive view of the relationship between Islam and modern science. For him, religion did not conflict with science, but complemented it. This belief reflected the spirit of reform that was also at the heart of the Young Turks' struggle, which supported the separation of religion from politics in order to strengthen science and technology as the foundation for national progress. In the Indonesian context, Muhammadiyah introduced a modern education system that bridges religious knowledge and science (Listiyani, Ila, 2022). Muhammadiyah educational institutions, such as schools and madrasas, integrate religious studies with general subjects such as mathematics, natural sciences, and foreign languages.

Ahmad Dahlan emphasized the importance of education as a tool to empower Muslims to improve their standard of living, both intellectually and economically. He believed that only through advanced and inclusive education could Muslims overcome poverty, ignorance, and backwardness, which were major challenges at that time. This approach was in line with the social reforms carried out by Young Turkey, which prioritized educational reform to create a more advanced, educated, and independent society. Through Muhammadiyah, Ahmad Dahlan not only built a religious movement, but also laid the foundations for social transformation that brought Islam and its followers into the modern era (Listiyani, Ila, 2022).

K.H Agus Salim

H. Agus Salim's thinking reflects the influence of Islamic reform and modern nationalism that developed in the Islamic world, including that influenced by the dynamics of the Young Turk Movement. With his intellectual background and command of foreign languages, Agus Salim had access to global thinking that emphasized modernization, rationality, and political freedom. This influence is evident in his views on the relationship between Islam and the state, as well as the struggle for nationalism that does not conflict with Islamic values.

Agus Salim, a prominent Indonesian Muslim intellectual and diplomat, was a figure whose thinking was greatly influenced by the ideas of Islamic reform and modernization that were developing in the Islamic world in the early 20th century. His thinking was not only rooted in the local Indonesian context, but also enriched by ideas from the global Islamic world, including Turkey. One of the important inspirations that influenced Agus Salim was the Young Turk movement, which in the early 20th century pushed for social, political, and religious reform in response to the challenges of the modern era (Kahfi, 2014). Agus Salim was a strong supporter of Pan-Islamism, an idea that was also one of the foundations of the Young Turks' struggle before they shifted their focus to Turkish nationalism.

Pan-Islamism is the idea of uniting Muslims around the world to fight against Western colonial and imperialist domination, a concept that resonated with Agus Salim. As an intellectual, he saw that Muslims must rise from backwardness by uniting and reforming themselves (Zahra & Fatimah, 2023). Just as the Young Turks sought modernization without abandoning their Islamic identity, Agus Salim believed that Muslims must be able to adapt to developments in the modern world through education, science, and social reform.

Agus Salim also emphasized the importance of religious reform in the lives of Muslims, especially in cleansing religion of practices that are not in accordance with the essence of Islamic teachings. He believed that social renewal must go hand in hand with religious renewal in order to raise national awareness. His views reflect the influence of reformist Islamic thinkers such as Jamaluddin al-Afghani, Muhammad Abduh, and Rashid Rida (Kahfi, 2014), whose ideas also influenced the renewal movement in Turkey and the rest of the Islamic world.

As a diplomat who was active in fighting for Indonesia's independence in international forums, Agus Salim had a political vision that could be considered secular in the sense that he supported the separation of state and religious affairs within the government. However, in his social life, he continued to uphold Islamic values and practiced them as a moral and ethical foundation (Kahfi, 2014). This view is similar to the principles of modernization applied by Mustafa Kemal Atatürk in Turkey, although Agus Salim did not agree with Atatürk's radical secularism approach.

Agus Salim saw that Islamic values did not conflict with modernity, but could instead be a driving force for progress. For him, the universal spirit of Islam must be translated into concrete actions, such as fighting for social justice, eradicating poverty, and educating the nation. In his various speeches, he often emphasized the importance of education and political awareness as tools for building a strong and sovereign society (Kahfi, 2014). By integrating ideas of religious reform, modernization, and Pan-Islamism, Agus Salim served as a bridge between Islamic tradition and the demands of the modern world.

Ki Hajar Dewantara

Although Ki Hadjar Dewantara was not directly connected to the Young Turk Movement, the ideas of educational modernization developed by the movement provided a global context for his educational thinking. The Young Turks' emphasis on education as a tool for shaping national identity was in line with Ki Hadjar Dewantara's vision in establishing Taman Siswa. Education was seen as a means of building national consciousness and freeing the people from colonial oppression.

Ki Hadjar Dewantara understood that an educated population had the potential to rise from adversity. He saw that ignorance was not only an individual problem, but also a structural problem deliberately perpetuated by the colonial system to maintain its dominance over the Indonesian people. Therefore, he founded Taman Siswa in 1922 as an educational institution based on the values of nationalism, independence, and justice (Fitroh & Rosidi, 2023). The education system developed by Taman Siswa was designed to be inclusive, without distinguishing between social, economic, or ethnic backgrounds, so that all children of the nation, especially the indigenous people, had the same opportunities to learn.

Although there are no references stating that Ki Hajar Dewantara's ideas were adopted from the Young Turk movement, just as the Young Turk movement advocated education as a means of forming national identity amid modernization efforts, Ki Hadjar Dewantara also used education to instill a spirit of nationalism among Indonesia's younger generation. He believed that education must integrate intellectual, moral, and cultural aspects to create individuals who are not only intelligent but also have a sense of responsibility towards the nation (Fitroh & Rosidi, 2023). In this approach, he emphasized the importance of introducing national identity to students, such as Indonesian culture, language, and history, so that they would not only become skilled individuals but also have a strong spirit of patriotism.

Ki Hadjar Dewantara also strongly opposed the discriminatory colonial education system, which only provided access to proper education to the elite or children of European descent. This system was deliberately designed to reinforce the social hierarchy and prolong the colonizers' power. As a form of resistance, Taman Siswa opened its doors to indigenous children from various backgrounds, giving them the opportunity to access quality education that was previously difficult for them to obtain. The teaching methods used at Taman Siswa centered on a humanistic approach, in which teachers acted as mentors rather than oppressive authorities (Ferary, 2021). This created a more relaxed learning environment and encouraged students to think critically.

Ki Hadjar Dewantara's educational philosophy also adopts the principle of *ing ngarsa sung tulada, ing madya manguk karsa, tut wuri handayani* (leading by example, building enthusiasm, and providing encouragement) (Ferary, 2021). This principle reflects his view that education is a collaborative process in which both teachers and students play active roles.

Mohammad Natsir

Mohammad Natsir, a modernist Islamic figure and Indonesian leader, was one of the figures who was greatly inspired by the ideas of Islamic reform that developed in the early 20th century. This reform movement, which was also an important aspect of the Young Turk Movement, encouraged the separation of Islam from stagnant traditional practices towards the application of religious values that were more rational and relevant to the needs of the times. Natsir believed that Islam was not an obstacle to modernization, but could instead serve as a moral and intellectual foundation for building a modern society that was just and prosperous (Yani et al., 2023).

One of the important ideas promoted by Natsir was the fusion of Islamic values and modernization. In his view, Islam has the flexibility to adapt to developments in science and technology without losing its essence. Natsir believed that Muslims should not be trapped in romanticism of the past or rigid traditions, but should be able to read the situation and respond to the challenges of the times using Islamic principles as a guide. He supported a rational, modern approach to understanding religious teachings, including through education, culture, and social life. (Noor, 2021) This was in line with the spirit of the Young Turk Movement, which emphasized the importance of religious reform to support national development.

Education was one of Natsir's main areas of concern. He fought for modern Islamic education that was integrated with general knowledge. For him, education was an important tool for empowering Muslims to contribute to national development. The education system he envisioned focused not only on religious teaching, but also on mastery of modern knowledge such as science, mathematics, and language (Noor, 2021). In this way, the Muslim generation not only understands religious teachings but is also able to compete in the modern world.

As the leader of organizations such as the Islamic Union (Persis) and the Masyumi Party, Natsir emphasized the importance of the role of Muslims in political and social life. He believed that Islam was not only a spiritual matter, but also had a social dimension that was relevant to regulating community life. In his view, Muslims must be actively involved in political decision-making and social development, both at the local and national levels. (Noor, 2021) This approach was in line with the spirit of reform promoted by the Young Turks, which encouraged community involvement in building a more democratic and egalitarian system.

Natsir also fought for the importance of Muslims having a high level of political awareness. He believed that the political involvement of Muslims was part of the effort to create a just and prosperous society based on Islamic values. However, he also emphasized that the application of Islamic principles in politics must be done in an inclusive manner, respecting diversity and not imposing one's will. This view reflects the spirit of moderation and openness that characterized his thinking. As a thinker, Natsir often wrote and spoke about the need for reform in various aspects of Muslim life. He encouraged renewal in religious understanding, ways of thinking, and social structures that had been considered obstacles to the progress of the Muslim community. His thoughts not only influenced Indonesia, but also became part of the major wave of Islamic renewal that occurred in the Islamic world at that time (Yani et al., 2023). By integrating Islamic values with modernization, this succeeded in building a strong intellectual foundation to encourage social, educational, and political change in Indonesia.

Natsir's thoughts and struggles positioned him as one of the modernist Islamic figures who played a major role in shaping the face of Islam in Indonesia. He successfully demonstrated that modernization did not necessarily mean abandoning religion, but could instead be a means of reviving the dynamic and relevant spirit of Islam. This spirit reflects the influence of reformist ideas that were also characteristic of the Young Turk movement, making Natsir an important bridge between Islamic tradition and the demands of the modern world.

CONCLUSION

The Young Turk Movement, with its emphasis on nationalism, modernization, and reform, had an indirect but significant influence on the development of Indonesian nationalism. Through ideological inspiration, this movement encouraged Indonesian intellectuals and activists to adapt

ideas of renewal, particularly in the fields of education, unity, and self-determination in accordance with the colonial context of the Dutch East Indies. This influence was reflected in the birth of nationalist organizations, the emergence of a generation of educated leaders, and the strengthening of the struggle for Indonesian independence. This study opens up opportunities for further in-depth research on the transmission of Young Turk ideas through print media, networks of religious scholars, and educational institutions, as well as comparative studies between reforms in Turkey and the Islamic modernist movement in Indonesia in order to enrich our understanding of the historical relationship between the two regions.

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