

MODERNIZATION ISLAMIC EDUCATION HISTORICAL BACKGROUND

Fatkhur Rohman¹, Anri Naldi², & Muhammad Rusdi³

¹ North Sumatra State Islamic University Medan; fatkhurrohman@uinsu.ac.id

² Universitas Medan Area; anrinaldi@staff.uma.ac.id

³ Universitas Medan Area; rusdi@staff.uma.ac.id

ARTICLE INFORMATION

Keywords:

History,
Modernization,
Islamic Education

Article History:

Received 2022-11-27

Revised 2022-11-30

Accepted 2022-12-04

ABSTRACT

The history of Islamic education modernization is not due to the decline of Islam but the strengthening of people's awareness of the ever-widening discrepancy between Islamic doctrines as contained in the Qur'an and al-Hadith compared to the reality of Moslem life in various aspects. Not because of the West progress, but because of the colonizers of Moslem nations which is colonialists ideology who want to control Moslem territories. The aims of this study is to identify the Islamic education stagnation in the 17-18th century: reality and causes (emphasis on research spirit aspects, curriculum, and methods). To identify the intellectual progress of the Western world and its impact. To identify colonialism and the modernization need of Islamic education. Identifying the growing awareness of modernization among Moslems. The research method uses a library research approach, by analyzing historical books and other scientific works. (4) Results: The stagnation of Islamic education in the medieval was due to the closure of *ijtihad* among Moslems, almost all fields can be controlled by the West starting from politics, economics, science and technology through colonialism which has the impact of growing new awareness for Moslems in the Islamic education modernization need due to influence of secularization. The conclusion of this study to grow and achieve modernization among Moslems, there are three areas that must be mastered and improved by Moslems, namely the fields of politics, economics and education. Of course, the point of view have to be fixed in fostering modernization among Moslems is none other than education.

Ini adalah artikel akses terbuka di bawah [lisensi CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/).



Penulis yang sesuai:

Fatkhur Rohman, Universitas Islam Negeri Sumatera Utara Medan; fatkhurrohman@uinsu.ac.id

1. INTRODUCTION

One of the important aspects that determine the relevance and significance of history, or historical fragments, is the context that surrounds it. In reality, context is not only necessary, but often determines whether or not historical events are adequately understood. Not infrequently, knowledge of the context behind historical events really determines the understanding that emerges from historical events. (Asari 2018).

In a book entitled *Moslem and Modernity An Introduction to the Issues and Debates*, explains It is difficult to pinpoint the beginning of modernity, especially as every age considers itself 'modern' even those labeled 'dark' by later generations, (Bennett 2005). It is difficult to pinpoint the determine precisely of modernity, especially since every era considers itself 'modern', even those labeled 'dark' by later generations. This opinion has occurred in understanding the history or the background of the modernization of Islam and the modernization of Islamic education. In understanding modernization, the word renewal also appears in the context of Islamic education, although in Arabic it is termed *tajdid*. Indeed, the idea of renewal can be found in all corners of the Islamic world.

Before entering into the discussion of the modernization of Islamic education background, it is necessary to explain how the concept of Islamic education modernization is, the concept of Islamic education modernization according to Fazlur Rahman: education is the starting point of reformation. (Ahmad Suryadi 2021). The concept of modernization according to Ibn Khaldun contains a curriculum with the aim of developing students' skills in certain fields and mastering skills according to the demands of the times while still making Islamic values their understanding and foundation. (Anas Nur Wahidin 2021). In the Nurcholish Madjid concept of Islamic education modernization, it can be concluded that efforts to change the old Islamic education activities to new Islamic education activities (Haq 2022). Of course, from some of these opinions, so, what the history of the Islamic education modernization is?

Analyzing the historical background of the Islamic education modernization can be seen in several opinions. If one examines the idea of renewal that has been found in all corners of the Islamic world and has developed a century before, of course this is none other than the 17th and 18th centuries. Indeed, in this century the term is known as Neo-Sufism (Rahman 1979)(Azra 2013). Neo-Sufism, as a new Sufism movement, rejects or doubts the ecstatic-mystical-philosophical elements of classical Sufism, and therefore prefers elements of puritanism (its compatibility with Islamic orthodoxy) and changes its escapist character (escape from the world) to activism (positive attitude towards, and self-involvement in, the world). (Rasuki. 2022). Azyumadi Azra's research has shown that the idea of Islamic renewal can be traced to the

study of hadith in the Hejaz in the 11/17 and 12/18 centuries. However, a more phenomenal appearance was found in Egypt in the 13th/19th century following the conquest of Napoleon Bonaparte and Turkey accompanying the stagnation of modern Turkey (Asari 2018) to Egypt. (Azra 2013) The renewal of Islamic education is motivated by two factors, namely internal and external factors. Internally, this renewal was preceded by the strengthening of people's awareness of the ever-widening gap between Islamic doctrines as contained in the Qur'an and al-Hadith compared to the reality of Moslem life in various aspects (Asari 2018). External factors that encourage the renewal of Islamic education are related to the progress of the West and the colonizers of Moslem nations. (Asari 2018).

Actually, the renewal in Islam is different from the Western renaissance. If the Western renaissance emerged by eliminating religion, then the renewal in Islam is the opposite, namely to strengthen the principles and teachings of Islam to its adherents. Renewing and reviving Islamic principles that the community has neglected (Nasution 1996). The emergence of ideas and programs to modernize Islamic education is motivated by the idea of modernism of Islamic thought and institutions as a whole. Modernism in Islamic education is closely related to the revival of the idea of an Islamic modernization program. The basic framework behind the modernism of Islamic thought and institutions is a prerequisite for the rise of the Moslems in the modern era. (Azra 2012). The idea of an educational modernization program stems from the idea of modernism, Islamic thought and institutions as a whole. In other words, the modernism of Islamic education as a whole is the modernism of Islamic thought and institutions which is a prerequisite for the rise of Moslems in modern era. Therefore, Islamic thought and institutions, including education, must be modernized, simply updated in accordance with the framework of modernity (Azra 2000) Like it or not, the future of the Moslem world depends a lot on the ability and success of advancing science and technology. And this in turn is very dependent on improving the quality of higher education institutions in the Moslem world itself. (Azra 2000) As for the things behind the emergence of the modernization of Islamic education, it is because of conditions that show the decline in educational values which is motivated by internal conditions. Islam no longer considers general science as a single unit of knowledge that must be considered. Furthermore, science was more widely adopted and even used comprehensively by the West who at that time had never known science. (Dahlan 2018).

The results of research on the modernization of education in Egypt and Turkey are two countries that are used as models to change the concept of Islamic education towards progress. Geographically, Egypt is the center of Arab and African culture, while Turkey is at the intersection of Arab and European

culture. Egypt with the spirit of scientific integration and Turkey which echoes secularism both carry the term modernization. (Habibi 2018) The emergence of modernization of Islamic education in Egypt and Indonesia cannot be separated from the role of reformers who have received enlightenment from the modernization movement in the field of education (Alam 2022).

From the explanation above, of course, these internal and external factors are closely related to the historical background of the modernization of Islamic education. So in this paper, the author will discuss several important points related to the title of this research, namely, (a). The stagnation of Islamic education in the 17th-18th centuries: reality and causes (emphasis on aspects of the spirit of research, curriculum, and methods), (b). Western intellectual progress and its impact c. Colonialism and the need for modernization of Islamic education. The growing awareness of modernization among Moslems.

2. METHOD

This research belongs to the type of literature study, is a series of relevant theories and is certainly related to the various problems contained in it. Concepts and theories are built on the available literature, especially from books, as well as articles published in various scientific journals. which is the basis of the study in this research. (Sujarweni 2014) Essentially, literature study is an activity that is recommended in research, especially in terms of academic research whose main goal is to develop theoretical aspects as well as aspects of practical benefits (Sukardi 2013).

This type of research is classified into the type of library research, which is carried out by collecting data or scientific papers related to various objects or data that are literature studies, in order to solve a problem it is necessary to carry out a critical and in-depth study of appropriate library materials. or relevant to research data. Before conducting a review of library materials, Researchers must first know for sure about where the data source is obtained. The sources of data taken are textbooks, scientific journals, mini-theses, theses, dissertations, and the internet as well as results that contain various research summarized in the form, as well as other relevant sources. (Sanusi 2016). The nature of the research belongs to descriptive research that focuses on a systematic explanation of the facts obtained (Sanusi 2016).

The method of data collecting is taken from documentation data sources in the form of the Qur'an and Hadith, text books, scientific journals, mini-theses, theses, dissertations, and the internet as well as results containing various research summarized in the form, as well as other relevant sources. The discussion method uses descriptive-analytical methods, namely explaining and elaborating the main ideas related to the topics discussed. Then present it

critically through primary and secondary library sources related to the research theme (Sukmadinata 2005).

After all the data has been collected, the next step is to analyze the data until a conclusion is drawn. Regarding the validity of the data, researchers can use content analysis. Content analysis is research that is an in-depth discussion of the content of written or printed information in the mass media. This content analysis technique is used to analyze all forms of communication, be it newspapers, radio news, television advertisements and all other documentary material (Afifudin 2012).

The content analysis technique related to the discussion is one of the authors' efforts to facilitate understanding by analyzing the truth through the opinions of experts from both Western and Islamic thinkers. The steps for content analysis techniques are as follows: First, determine the research design or model. Here are defined several media, comparative or correlation analysis, many or few objects and so on. Second, the search for basic data or primary data, namely the text itself. As a content analysis technique, the text is the main object, even the main object. The search can be done by using a certain observation form sheet that is intentionally made for the purpose of searching for the data. Third, the search for contextual knowledge so that the research conducted is not in a vacuum, but seems to be related to other factors (Afifudin 2012).

3. Finding and Discussion

The Stagnation of Islamic Education in the 17-18th Century: Realities and Causes (Emphasis on Aspects of the Spirit of Research, Curriculum, and Methods)

The stagnation of Islamic education in the 17th and 18th centuries is inseparable from the history of Moslems who have experienced the back and forth of Moslems in history. The phase of stagnation and transition that began in 1500 AD to 1950 AD (Muhammad Azhar Rahayu 2022). In general, Islamic history can be divided into three major periods, classical, medieval and modern. Classical period (650-1250 AD). Middle period (1250-1800 AD). Modern period 1800 AD-and beyond.

The 17th and 18th centuries can be traced from the medieval period to the modern period. In the middle period, there were two phases that occurred in the history of Muslims, namely the decline phase (1250-1500 AD) during which decentralization and disintegration increased. In this phase the closed door of *ijtihad* is increasingly widespread among Muslims. Likewise tarekat with negative influence. Very little attention to science. Muslims in Spain were forced to convert to Christianity or leave the area. Second, the phase of the three great empires (1500-1800 AD). Which begins with the age of progress (1500-

1700 M). And the Age of decline (1700-1800 AD). The three major empires in question are the Ottoman Empire in Turkey, the Safavid Empire in Persia and the Mughal Empire in India. (Nasution 1996).

Reality

Talking about the reality and the causes of the stagnation of Islamic education, Fazhur Rahman said in his book that the flourishing development of science and the scientific spirit from the ninth to the tenth centuries among the Moslems was the fruit of an effort to fulfill the demands of the Qur'an so that humans study the universe created by God, which has been created by God. It was created for him, that in the late Middle Ages the spirit of scientific research had declined and because of this the Moslem community had experienced a bottleneck and decline, that the West had promoted scientific studies which it had largely borrowed from the Moslems and because of that they had prospered, and even colonized countries. Moslems themselves, and that so Moslems, in relearning the developed science of the West, would mean rediscovering their past and re-fulfilling the neglected commandments of the Qur'an (Rahman 1985).

The above opinion indicates that the three phases experienced by Muslims in the age of progress, it can be seen that the development or proliferation of scientific knowledge and the scientific spirit carried out by Muslims by studying the Qur'an as guidance, the era of decline experienced by Muslims can be said to leave what they have done. Muslims by studying the Qur'an as a guide, as revealed (Rahman 1985). a major development whose effects were very detrimental to the quality of science in the Islamic Middle Ages was the replacement of texts on theology, philosophy, jurisprudence and so on, as high teaching materials, with comments and supercomments. The process of reviewing comments generates preoccupation with intricate details to the exclusion of major problems studied object.

In the end what happened was a disagreement, and it became the most popular procedure for winning an opinion. With its own habit of opinion and commentary writing and the constant decline of original thought, the Islamic world witnessed the emergence of a kind of scholar who was truly encyclopedic in the realm of knowledge, but few in anything new.

Cause

The stagnation of Islamic education in the Middle Ages was due to the closure of *ijtihad*, because the reality that occurred at that time was a major development whose effect was very detrimental to the quality of science in the Islamic Middle Ages, namely the replacement of texts on theology, philosophy,

jurisprudence and so on, as material for teaching. high teaching material, with comments and supercomments. The process of reviewing the comments resulted in preoccupation with intricate details by setting aside the main problems in the object studied, which ultimately resulted in a disagreement, and writing one's own commentary without digging into the sources of Islamic law as to the concept of *ijtihad*.

In the decline of the medieval phase (1250-1800 AD) the closing of *ijtihad* is a reality that occurs among Moslems. As a result, there is a lack and decline in the fields of science and education as well as various other aspects. Haidar said if *ijtihad* does not develop, then the dynamics are closed and at that time humans live in a state of stagnation and stupor. Fazhur Rahman in his book describes the symptoms of intellectual decline/stagnation with the closing of the door to *ijtihad*. It means that the dynamics of thinking has stopped with the closing of the door of *ijtihad*. The door to *ijtihad* was closed because there were no more mujtahid that emerged, because it was enough to compile what was there and did not dare to *ijtihad*, because the dynamics of thinking had long been dulled among Moslems (Pasa 2013).

Alasan utama mengapa pintu *ijtihad* tertutup adalah karena sistem pendidikan yang tidak baik mulai dari kurikulum dan metode yang berkembang. Di zaman keemasan sistem pendidikan dirumuskan dari al-Qur'an dan metode diskusi dan metode seminar berkembang dan mempertajam analisis dan berpikir kritis dan pada akhirnya melahirkan kemampuan *ijtihad*. The main reason why *ijtihad* is closed, because the education system is not good starting from the curriculum and methods that develop. In the golden age, the education system was formulated from the Qur'an and discussion methods and seminar methods developed and sharpened analysis and critical thinking and eventually gave birth to the ability to *ijtihad*.

Emphasis on Aspects of Research Spirit, Curriculum, and Methods

The blunt dynamics of Muslims thinking both in the fields of science and Islamic education cannot be separated from the loss of philosophy from Islamic education. When the authority of philosophy declines in the eyes of Muslims, the most serious consequence is the shift of philosophy to a marginal position in the educational curriculum and intellectual activities of Muslims. This marginalization then naturally afflicts the entire rational sciences (*aqliyah*), which is considered a child of philosophy or at least affiliated with philosophy. The world of education and intellectual activities of Muslims was then absolutely dominated by the religious sciences. While this situation does have a positive value from a narrow religious point of view, when viewed from a broader perspective, the supremacy of the religious sciences has had a very

substantial impact not only on the development of Islamic science, but also on Islamic civilization as a whole. Scientifically, this kind of development creates dichotomization and antagonism of various branches of science (Asari 2017).

Along with these setbacks, automatically Islamic education, as an idea, concept, institution, curriculum, activity, also experienced a setback. The decline of the Muslims is not only in terms of the decline in science and education, but also in terms of economics and politics. From an economic point of view, Muslims have lived in poverty and from a political perspective, many Muslims have been colonized by Western countries since the 17th century, and the implications of this colonialism are ignorance and poverty (Pasa 2013).

The inevitable impact also occurs in the development of Islamic education, as the author alluded to at the beginning there were shifts that occurred in Islamic education, namely in the heyday of Islam the spirit of scientific research that was so intense and advanced that it became a period of stagnation or weakening of the scientific spirit and scientific study.

The General description seen is the spirit of conservatism, namely the desire to maintain and admire what has been developed by previous generations of scientists. Therefore, the centuries of stagnation no longer give birth to original and brilliant thoughts as before. It seems that there are no monumental works with universal influence at this time that can be compared with the best works of the golden age. (Asari 2018) Apart from the weakening of the scientific spirit and scientific studies, what happened was among scientists during this stagnation of Islamic education. more of its role in the interpretation of original and monumental works produced by previous scientists. This period of stagnation is marked by the popularity of the syarh, hasiyah and khulashah traditions among scientists in various fields. (Asari 2018)

In Islamic education, the educational activities developed by Muslims are concentrated in the field of religious education. In educational institutions, the curriculum revolves around the study of Kalam, Jurisprudence, Morals, Sirah and Arabic. The study of science and technology has almost no place in Islamic educational institutions. Some circles have even developed an understanding that studying science and technology is not necessary or even forbidden. (Asari 2018).

The stagnation of Islamic education is related to the education system carried out, including the methods used in education. In the golden period of Islam, the Islamic education system, which was formulated from the Qur'an, introduced two very dynamic teaching methods, namely the discussion method and the seminar method in learning. Scientists recognize that this method can sharpen the analysis and critical power of students. The sharpness of analysis and critical thinking skills can eventually give birth to the ability to ijtihad.

In the middle period (1250-1800) the method of discussion and seminar began to be abandoned by Muslims and was replaced by the memorization method (recitation). Because of that, the analytical sharpness and critical thinking skills of the students were lost, as a result, *ijtihad* stopped and *taqlid* developed among Muslims. Because of this, Muslims have withdrawn because the education system is bad (al 1983, Mukti 2016).

The method that developed in Islamic education is memorization. Memorizing became one of the most important activities in the stagnation era. The ability to memorize a work is a symbol of the highest achievement in the educational process. The problem in this case is that often the ability to memorize is not balanced with adequate understanding. Likewise, the ability to apply memorization to real situations does not receive adequate emphasis. In other words, memorizing texts is the goal of education itself. Furthermore, one-book-based learning is also a very strong trend. Absolute loyalty to one book or one teacher is the behavior of students who are considered highly commendable. (Mukti 2016)

So it can be concluded that the stagnation of Islamic education in the 17th and 18th centuries was the result of the closing of the doors of *ijtihad* among Muslims which resulted in no more *mujdahid* appearing, because it was enough to compile what was there and did not dare to *ijtihad*, because of the dynamics of thinking has long been dulled among the Muslims. The loss of philosophical knowledge from Islamic education has an impact on the intellectual development of Muslims. The colonization carried out by the Western world, and the impact of that colonization was the opening of the door to ignorance and poverty experienced by Muslims.

From the above three factors mentioned, in Islamic education, people experience a weakening period of the scientific spirit among Muslim intellectuals, and the curriculum developed in Islamic educational institutions is only limited to religious education, and science and technology education has no place in Islamic educational institutions. And the method developed in Islamic education is only a rote method.

The Intellectual Progress of the Western World and Its Impact

Western intellectual progress actually started since the backflow of translations of classical heritage from Arabic into European languages. Massive translations of the 6th/12th and 7th/13th centuries brought about a very fundamental change in the scientific activity of the European Latin world. The most obvious, of course, is the expansion of the spade of information circulating among European nations. Before the 6th/12th century the Latin world education curriculum was dominated by what is known as The Seven Liberal Arts which consisted of *tivium* (grammar, rhetoric, and logic) and *quadrivium* (arithmetic,

geometry, astronomy and music). (Asari 2017). After the Europeans studied philosophy and science from Islamic scientists, and they developed these sciences. Since then, Muslims have no longer paid attention to these sciences and as a result Muslims have experienced a setback in all aspects. (Ramayulis 2011)

Since the end of the 6th/12th century, Western scientists have realized how important it is to study the sciences that are developing in the Islamic world. For that they began to study and then translate Arabic works into European languages, especially Latin. This flow of translation then became a big tide in the following centuries. In the midst of the weakening of scientific activity among Muslims, Europeans began to experience rapid progress. The works of translation from Arabic later sparked the emergence of the European Renaissance. The pendulum of excellence swings from east to west. The European Renaissance was then followed by various new scientific and technological discoveries that changed the course of human history. Western nations then succeeded in influencing the entire Muslim world and subjecting most of it to prolonged colonialism. This colonization is another factor that further undermines the quality of Islamic education. (Ramayulis 2011)

The Renaissance is very important in European history, because it indirectly sparked two revolutions, the Industrial Revolution and the French Revolution. The Industrial Revolution is a symbol of the transition of European society (especially Britain) from an agricultural society to an industrial society. This revolution opened a new era in European economic life. Although simple machines were known before the 18th century, their growth was relatively slow and had no major effect on human life. But with the establishment of factories in the 18th century a new type of society emerged.

This is where the beginning of the Islamic world and the European world experienced a change, where before the Muslims controlled the development of science, on the contrary, the Europeans were able to master the development of science. It could be said that between the Muslims and the Europeans exchanged positions which previously belonged to the Muslims and the Europeans learned from the Muslims. However, from the 11th/17th century onwards, progress belongs to European nations and Muslims like it or not have to admit their superiority (Asari 2018)

To investigate how far and the study progress of the West, one of the countries that sent students to the West in the early 18th century was Iran. Through sending students to Europe, first by Abbas Mirza and occasionally by others thereafter, Iranians were gradually introduced to Western civilization, culture, society, economy and politics, as well as thought (especially reformist thought), customs, language, etc. (Shahfar 2009) Western intellectual progress had an impact on Egypt led by Ali Pasha with the rise of the Islamic

modernization movement and thought in Egypt driven by awareness of national intervention and even tyranny. This situation brought the Egyptians into contact with the technologically superior Western civilization (Bahri 2022)

The purpose of sending these students is to learn about the progress of the West that they will bring when they return to Iran, besides sending these students not once but continuously to acquire skills and knowledge about the new world.

From the above explanation, the impact of the intellectual progress of the Western world is that almost all fields can be controlled by the West, starting from politics, economics, science and technology. And the saddest thing is that this Western intellectual progress, apart from the development of Western colonialism as a negative side for Muslims around the world, also this western intellectual development has also become a momentum for change within Muslims to modernize Islam.

Colonialism and the Need for Modernization of Islamic Education

Colonialism is the notion of control by a state over an area and another nation with a view to expanding that state. The period of colonialism that can be called the dark age for Muslims and also plays a role in growing new awareness for Muslims. And the period of colonialism also played a major role in holding back the progress of reform efforts carried out by Muslims.

Colonialism is closely related to colonialism by the Western world. Although in the history book literature it is stated that the initial mission of the arrival of the West was not to do colonialism or colonialism, but after they came and saw the potentials of a region or country, there was a desire to control all aspects of the region or country they visited.

Since the 17th century, Islamic countries have been colonized by many Western countries, and the implications of this colonization are poverty and ignorance. As the author contains in this paper at the beginning of the arrival of Napoleon Bonaparte to Egypt, where the first thing he did was to control the area he visited, namely Egypt. After being successfully controlled by modern military forces, Muslims have realized that they are lagging behind in terms of military equipment. Although we know that Napoleon Bonaparte came to Egypt in addition to bringing troops to war but also brought scientists various knowledge. So in addition to the expedition mission he did as well as a scientific mission.

To realize this scientific mission, Napoleon formed a scientific institution called the Institut d'Egypte, which has four sections: the exact sciences, natural sciences, political economy and literature. Azhar scientists are allowed to visit the institute, this is where Muslims experience contact with advanced Western (European) civilization. It was from these contacts that the Muslims, especially

the ulama, realized how lagging they were in the field of science. It was this awareness that stimulated the emergence of renewal in Egypt. (Pasa 2013)

Colonialism also stimulated renewal in Islamic countries in the world such as Arabia, India, including Indonesia. It can be said that the impact of colonialism is the spirit of renewal that has motivated modernization, even though colonialism has both positive and negative sides.

Khurshid Ahmad concludes that there are four negative impacts of colonialism which continue to this day and are closely related to the emergence of various reform movements, namely secularization, the emergence of new patterns in Western domination over the Islamic world, dualism of the education system, and the leadership crisis as a result of the third.

The relationship with the modernization of Islamic education is the dualism of the education system, secular and modern. These two systems, which were deliberately allowed to distance themselves from each other, were the result of the colonial power's support for modern secular education on the one hand and evidence of the resistance of the Muslim nations on the other (that is, while maintaining the traditional education system). In turn, this divided system gives birth to a divided society. This division clearly hinders progress.

As a positive impact of this colonialism is the emergence of a pattern of renewal in Islamic education. Educational reforms carried out by Muslims in various countries take three basic patterns as follows: (1). Adopting the Western education system, (2). Revitalizing the Islamic education system and (3). Integrating the Islamic education system with the Western education system. (Asari 2018)

As in Indonesia, the impact of colonialism is that every policy implemented in the field of education tends to be related to the interests of Dutch colonial politics in Indonesia. So that Islamic education itself is difficult to develop and its development is very limited and not given free space. (Haidar Putra Daulay 2021)). There is a dialectical process between Muhammad Abduh's great ideas and the social situation of Egyptian society, both internally by Muslims with traditional Islamic views - (Ramandha Rudwi Hantoro 2022) The idea of reforming and modernizing Islamic education includes: the conventional teaching system is only religious science, equipped with modern general knowledge, accompanied by improvements to the curriculum that combining the tanziliyyah sciences with the Kauniyyah sciences, (Islam and modernity), eliminating the dualism and dichotomy of science, improving learning systems and methods that emphasize understanding and reasoning, as well as women's education. As a result, Egypt has become a crater for Islamic education leaders who have moderate views up to now. (Umar 2018).

From the above explanation, it can be concluded that colonialism had a

positive and negative impact on the modernization of Islamic education. As a negative impact is secularization, the emergence of a new pattern in the domination of the West over the Islamic world, the dualism of the education system, and the crisis of leadership. While the positive impact plays a role in growing new awareness for Muslims in the need for modernization of Islamic education. Educational reforms carried out by Muslims in various countries take three basic patterns as follows: (1). Adopting the Western education system, (2). Revitalizing the Islamic education system, and (3). Integrating the Islamic education system with the Western education system.

The Growing Awareness of Modernization Among Muslims

After Muslims experienced a century darkness period that was so long in all fields, both in the fields of politics, economics, civilization, science and technology and did not lag behind in Islamic education which was none other than a factor from internal Muslims and also externally in the form of long colonialism that ravaged- Destroy Muslims. So the awareness of Muslims grows to modernize in the midst of Muslims.

The progress of modern science and technology entered the Islamic world, especially after the opening of the nineteenth century, which in Islamic history is seen as the beginning of the modern period. Contact with the West then brought new ideas to the Islamic world such as rationalism, nationalism, democracy, and so on. All of this gave rise to new problems and Islamic leaders began to think about ways to solve these new problems. As in the West, in the Islamic world there are also thoughts and movements to adapt Islamic religious ideologies to the new developments brought about by the advancement of modern science and technology. In this way, modern Islamic leaders hope that they will be able to free Muslims from the atmosphere of decline and then be brought to progress (Nasution 1996).

This awareness appears to be a new beginning in the development of Muslims, related to modernization/renewal, Sardar ever wrote that "the revival must be a planned, systematic and coherent effort in thought and action that can lead to real political and intellectual strength and ability to do so." scientific and technological and true economics". ". (Sardar 1987) (Asari 2018).

In this quote Sardar emphasizes several important things about the process of Islamic renewal: (Asari 2018)

1. It is absolutely necessary to have good and systematic planning. Namely that there are interrelated and mutually supportive plans between various sectors of Muslim life that are in need of renewal.
2. Renewal will not be useful if it is only at the level of thoughts and ideas. But what is needed is a harmony between thought and action. It has become a criticism of some thinkers that Islamic reform as far as still more about thinking. Meanwhile, modern thinking that has developed

has not become a widespread practice yet in society.

3. The three priority areas of reform are politics, education and economic. This seems to be in line with the historical experience of Muslims in the past. The heyday of Islamic civilization was achieved because of the strength of the political structure which then gave room for maximum economic development. In such an environment, optimal attention and support for intellectual and educational activities grows.

From the above opinion, of course, Muslims have to improve the three main priority areas in modernization/renewal, namely the fields of politics, economics and education. Of course, the main priority is education, because from a good education, it is certain that new initiatives will emerge to improve the situation in other aspects. Simply put, education is the axis of the development of Muslims, good education will give birth to good people and vice versa. Sardar argues that "the failure of jihad is caused by the weakness of *ijtihad*." It should be emphasized that *ijtihad* or thought is a core part of education. (Asari 2018).

Apart from that, of course, Muslims have to make an educational system that is formulated from the Qur'an, such as the period of progress or the golden age of Islam, discussion methods and seminar methods must be developed which will sharpen the analysis and critical power of Muslims, so that, it can give birth the *ijtihad* ability.

4. CONCLUSION

The historical background of the modernization of Islamic education is influenced by two factors, namely internal and external. Internally, this renewal was preceded by the strengthening of people's awareness of the ever-widening gap between Islamic doctrines as contained in the Qur'an and al-Hadith compared to the reality of Muslim life in various aspects. External factors that encourage the renewal of Islamic education are related to the progress of the West and the colonizers of Muslim nations.

The stagnation of Islamic education in the 17th and 18th centuries was influenced by the stagnation of Islamic education in the Middle Ages due to the closure of *ijtihad*, because the reality that occurred at that time was a major development whose effect was very detrimental to the quality of science in medieval Islam, namely the replacement of texts on theology, philosophy, jurisprudence and so on, as higher teaching materials, with comments and supercomments. The process of reviewing the comments resulted in preoccupation with intricate details by setting aside the main problems in the object under study, which ultimately resulted in a disagreement, and writing one's own comments without digging from sources of Islamic law as to the concept of *ijtihad*, the disappearance of the concept of *ijtihad*. Philosophy of

Islamic education, and the influence of colonialism that occurred in the Islamic world. The impact is the cessation of developments in the scientific field, educational curricula and learning methods that only focus on one method, namely memorization and the impact of colonialism resulting in ignorance and poverty as a result of political and economic domination and education carried out by colonialism.

The Western world dominates politics, economics, science and technology. And of course with Western colonialism as a negative side for Muslims around the world, also this western intellectual development is also a momentum for change within Muslims to modernize of Islam

Colonialism has a positive and negative impact on the modernization of Islamic education. As a negative impact is secularization, the emergence of a new pattern in the domination of the West over the Islamic world, the dualism of the education system, and the crisis of leadership. While the positive impact plays a role in growing new awareness for Muslims in the need for modernization of Islamic education. Educational reforms carried out by Muslims in various countries take three basic patterns as follows: 1. Adopting the Western education system, 2. Revitalizing the Islamic education system and 3. Integrating the Islamic education system with the Western education system.

To grow and achieve modernization among Muslims, there are three areas that must be mastered and improved by Muslims, namely the fields of politics, economics and education. Of course, the main thing that must be addressed in fostering modernization among Muslims is none other than education.

Thank-you Note

The authors would like to thank all the support that has been given to us, for being able to complete this paper as well as possible. We hope that this article will be useful for many people.

Conflict of Interest

The author appreciate that in this writing there is no conflict of interest, our hope is that this paper is able to provide enlightenment to every reader later.

REFERENCES

- Afifudin. 2012. *Metodeologi Penelitian Kualitatif*. Bandung: Pustaka Setia.
- Ahmad Suryadi, Salahuddin. 2021. "Perspektif Fazlur Rahman tentang Modernisasi Pendidikan Islam." *Al-Musannif: Jurnal Pendidikan Islam dan Keguruan* 133.
- al, H.Warren Button.et. 1983. *Histori Of Education and Culture In America*. New Jersey: Prentice-Hall inc.
- Alam, Eris Eko Cahyono Fihris Kholifatul. 2022. "Perbandingan Modernisasi Pendidikan Islam Mesir dan Indonesia." *Raudhah jurnal tarbiyah Islamiyah* 64.
- Anas Nur Wahidin, Iswati, dan Prabowo Adi Widayat. 2021. "Konsep Modernisasi Pendidikan Agama Islam Dalam Perspektif Ibnu Khaldun." *Al I'tibar : Jurnal Pendidikan Islam* 103.
- Asari, Hasan. 2017. *Menguak Sejarah Mencari 'Ibrah Risalah Sejarah Sosial – Intelektual Muslim Klasik*. Medan: Perdana Publishing .
- . 2018. *Sejarah Pendidikan Islam Membangun Relevansi Masa lalu Masa Kini dan Masa Depan*. Medan: Perdana Publishing,.
- Azra, Azyumardi. 2013. *Jaringan Ulama Timur Tengah & Kepulauan Nusantara Abad XVII & XVIII*. Depok: Prenadamedia Group.
- . 2012. *Pendidikan Islam; Tradisi dan Modernisasi di Tengah Tantangan Milenium III*. Jakarta: Kencana Prenada Media Group.
- . 2000. *Pendidikan Islam; Tradisi dan Modernisasi Menuju Milenium Baru*. Jakarta: Logos Wacana Ilmu.
- Bahri, Abdul Halim. 2022. "Characteristics and Attributes of the Modernization of Islam in Egypt." *PAPPASENG: INTERNATIONAL JOURNAL OF ISLAMIC LITERACY AND SOCIETY* 82.
- Bennett, Clinton. 2005. *Muslims and Moderity An Introduction to the Issues and Debates*. London: Continuum.
- Creswell, Jonh W. 2016. *Research Design, Pendekatan Metode Kualitatif, kuantitatif dan campuran Edisi Empat*. Yogyakarta: Pustaka Pelajar.

- Dahlan, Zaini. 2018. *Sejarah Pendidikan Islam Signifikansi Jejak Pendidikan Islam Bagi Pengembangan Pendidikan Islam Masa Kini dan Masa Depan*. Medan: Widya Puspita.
- Habibi, Debi Fajrin. 2018. "Modernisasi Pendidikan Islam Di Timur Tengah (Studi Kawasan Mesir Dan Turki)." *Risalah: Jurnal Pendidikan dan Studi Islam* 31.
- Haidar Putra Daulay, Zaini Dahlan, Andika Priono, Asrul Parlindungan Lubis. 2021. "Kolonialisme Dan Dikotomi Pendidikan di Indonesia." *Islamic Education* 1.
- Haq, Vick Ainun. 2022. "KONSTRUKSI MODERNISASI PENDIDIKAN ISLAM PERSPEKTIF NURCHOLISH MADJID." *Ulil Albab, Jurnal Multi Disipliner* 1211.
- Muhammad Azhar Rahayu, Rachmad Risqy Kurniawan. 2022. "PERIODISASI PERKEMBANGAN PEMIKIRAN EKONOMI ISLAM." *OSF PREPRINTS* 1.
- Mukti, Abd. 2016. *Paradikma Pendidikan Islam Dalam Teori Dan Praktek Sejak Periode Klasik Hingga Moderen*. Medan: Perdana Publishing.
- Nasution, Harun. 1996. *Pembaharuan Dalam Islam Sejarah Pemikiran dan Gerakan*. Jakarta: Bulan Bintang.
- Pasa, Haidar Putra Daulay dan Nurgayah. 2013. *Pendidikan Islam Dalam Lintas Sejarah Kajian Dari Zaman Pertumbuhan Sampai Kebangkitan*. Jakarta: Kencana.
- Rahman, Fazhur. 1979. *Islam, Edisi Kedua*. Chicago: University of Chicago Press.
- . 1985. *Islam Dan Modernitas Tentang Transformasi intelektual, Edisi Terjemah*. Bandung: Penerbit Pustaka.
- Ramandha Rudwi Hantoro, RosnawatiRosnawati2, SaripuddinSaripuddin, MilasariMilasari, Lias Hasibuan, Kasful Anwar. 2022. "Modernisasi dan Enkulturas Budaya dalam Pendidikan Islam." *Jurnal Ilmu Multidisiplin* 473.
- Ramayulis. 2011. *Sejarah Pendidikan Islam Napaktilas Perubahan Konsep, Filsafat dan Metodologi Islam Dari Era Nabi SAW Sampai Ulama Nusantara*. Jakarta: Kalam Mulia.

- Rasuki., Nur Rahmad Yahya Wijaya dan. 2022. "Konsep tasawuf perspektif neo-sufisme." *Kariman* 100.
- Sanusi, Anwar. 2016. *Metodologi Penelitian Bisnis* . Jakarta: Salemba Empat.
- Sardar, Ziauddin. 1987. *Masa Depan Islam*. Bandung: Pustaka.
- Shahfar, Soli. 2009. *The Forgoaten Schools The Baha" Is Modern Education in Iran1899-1934*. NEW YORK: TAURIS ACADEMIC STUDIES an imprint of I.B.Tauris Publishers LONDON .
- Sujarweni, V. Wiratna. 2014. *Metodeologi Penelitian*. Yogyakarta: Pustaka Baru Perss.
- Sukardi. 2013. *Metodologi Penelitian Pendidikan Kompetensi dan Praktiknya*. Jakarata: PT Bumi Aksara.
- Sukmadinata. 2005. *Metode Penelitian Pendidikan* . Jakarta: Remaja Rosdakarya.
- Umar, Abdul Malik Usman dan Mardan. 2018. "Modernisasi Pendidikan Islam; Telaah Pemikiran Muhammad." *Jurnal Ilmiah Iqra'* 237.