Modernization of Islamic education and Islamic thought in Indonesia

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Abstrak

Suatu tulisan yang beranjak dari ide-ide dalam menganalisis modernisasi pada konteks pendidikan yang terkhusus pada pendidikan Islam di Indonesia. Penelitian ini dibantu dengan metode penelitian studi kepustakaan (library research). Dalam memperoleh data penelitian, peneliti mengumpulkan, menganalisis, mengorganisasi, sumber dari artikel. Adapun hasil penelitian terlihat bahwa filsafat Islam berkembang sampai konsep-konsep agama baru muncul di dunia Muslim. Karena bagaimana gagasan itu berkembang, jelaslah bagaimana kehidupan sosial, politik, dan budaya umat Islam secara signifikan dipengaruhi oleh pola gerakan dan pandangan dunia mereka. Pendidikan dan keyakinan agama mempengaruhi cara orang bertindak dan berpikir. Madzhab Syafi'i mendominasi pandangan dunia keagamaan umat Islam yang berkembang di Indonesia. Umat Islam Indonesia pada umumnya masih menganut nash-nash mazhab atau ungkapan mujtahid (mazhab qauli), dan mereka belum mendapatkan pendidikan metodologis (mazhab manhaji), yang berarti mereka mengadvokasi hukum menurut pola pikir mujtahid, yang telah dihasilkan oleh imam mazhab.

Kata Kunci: *Modernisasi, Islam, Pendidikan*

Abstract

An article that departs from ideas in analyzing modernization in the context of education, especially in Islamic education in Indonesia. This research was assisted by library research methods (library research). In obtaining research data, researchers collect, analyze, and organize, sources from articles. The research results show that Islamic philosophy developed until new religious concepts emerged in the Muslim world. Because of how these ideas developed, it is clear how the social, political, and cultural life of Muslims was significantly influenced by their movement patterns and world views. Religious education and beliefs influence the way people act and think. The Syafi'i school of thought dominates the religious worldview of Muslims who are developing in Indonesia. Indonesian Muslims in general still adhere to the texts of the mujtahid school of thought (the quality school), and they have not received methodological education (the school), which means they advocate law according to the mujtahid mindset, which has been produced by the school's imam.

Keywords: *Modernization, Islam, Education*

Introduction

Changes in education are the result of the thoughts of Islamic education leaders from the archipelago to the global Islamic community as well as government attitudes that actively support the growth of education (Kahar 2022). The original requirements met by the educational community when carrying out operations are confirmation of the educational world (Jabali and peny 2002). Humans are required to be involved in daily activities that

encourage improvement and renewal as part of education. Humans respond to events in a variety of ways, enabling them to generate updates. people use religion to guide personnel decisions in educational institutions. Humans, education, and religion are many elements of life that can color the palette of modernization updates. When a person's life is influenced by religion, a religious way of thinking also has an impact on society. Religion and education both have a role in shaping attitudes (Yahfizham 2020). In this case, modernization is sought through education to foster Islamic thought which is expected to materialize in the political sentiments of Muslims. Islamic education has been modernized both at home and abroad as a result of a clear political perspective.

Modernization of education only serves to spread contemporary ideas. Religious concepts, including Muhammad Abduh and Harun Nasution and Muhammadiyah modernity. Education and religious beliefs have a role in shaping attitudes and behavior throughout their growth and development so that their attitudes and actions can be directed as they should. The rules and regulations that apply to a group of individuals color the freedom to act and do so. Likewise, those who are connected, educated, and cultured work to adapt to a new perspective that is better following current conditions (modernity). The advancement of world civilization in general and Islamic culture, in particular, has resulted in the need for knowledge.

Method
This research uses library research (library research). In obtaining research data, researchers collect, analyze, and organize, sources from articles, books, and previous research on the implementation of strategic management in the field of education. Then the researchers concluded and presented strategic management data for improving the quality of education (Danandjaja, 2014; Sari & Asmendri, 2020; Zed, 2014).

Results and Discussion
Contemporary Indonesian Religious Thought: Radicalism vs Liberalism

One of the factors causing the division of Muslims into various groups, including those who view religious issues differently, is the disparity in the Islamic mindset. Islam is a rational religion, which is in line with reason, even religion based on reason, according to Muhammad Abduh, for example. He believed that the way to true religion was through rational thinking. Ijtihad is the main method for solving religious problems because it emphasizes the use of reason and offers ideas that

can be readily understood from the Qur'an and Sunnah. A rigid way of interpretation places religion above government or political authority. In India by Akhmad Khan, where they believe the world is useless (zuhudism must be recognized), tawaqqal/surrender and fatalism/jabariyah are enacted. This idea was influenced by asceticism. Tawaqqal is not a concept compatible with Islam. Muhammad Abduh's view of qoda and qodar, known as the world, asserts that humans make decisions. This way of thinking gave rise to the notion of modernization from the primordial gemen rack to the contemporary gesel rack (struggle achievement).

The entire archipelago is imbued with this knowledge and perspective. Muslims in the archipelago was once divided into two groups: those who adhere to the Shia school of thought and those who adhere to the Ahl al-Sunnah school of thought (Qomar 2012). The interaction between the two generates competition for influence on state officials and power. According to historical records, the animosity between adherents of the Shia school of thought and Ahl al-Sunnah started as a result of politics and then moved into the realm of creed, tarekat, philosophy and Sufism (A. Hasjmy 1983). As a result, complex-looking disagreements keep resurfacing over many challenging situations to resolve.

Followers of the Ahl al-Sunnah sect, both Asy'ariyah and Maturidiyah, but the majority of Asy'ari followers dominated the Islamic archipelago in its infancy. Actually, as a representative of the Ahlussunnah school of thought, Al-Asy'ari is not fully followed by Nusantara Muslims in their daily lives. This happened as a result of a lack of understanding of Ahl al-Sunnah and ignorance of the impact of developing ideas. The Islamic movement showed dynamics in the 1930s. The social foundation of Islam at that time was almost completely divided into two tendencies, namely the orthodox Nahdlatul Ulama (NU) and the modernist Muhammadiyah. Informally and formally proclaimed through their institutions, decrees, and recognition of personality, almost all Islamic groups make a statement that they are Ahl al-Sunnah. This shows that the majority of Indonesia's Muslim population adheres to Ahl al-Sunnah. However, they differ on how to interpret, translate and apply Ahl al-Sunnah in the context of daily Islamic practice. Small furu'iyah conflicts often arise between them as a result of khilafiyah (differences of view).

In the 1970, The principles of rational theology in the Mu'tazilah tradition were brought and popularized in Indonesia by Harun Nasution

(Jabali and (peny) 2002). Harun Nasution is often characterized as a neo-Mu'tazilah because of his zeal to promote this doctrine. The teachers and students of IAIN supported the idea of Mu'tazilah which was propagated by Nasution to improve the morale of Indonesian Muslims. Mu'tazilah Nasution's idea had a significant impact on these prominent teachers at UIN, IAIN, and STAIN in Indonesia. The Muslim population in Indonesia began to change along with modernization. They are trying to reduce fanaticism, although at first slowly. Indonesian Muslims are receptive to other ideas because Indonesian Islam is inclusive and non-sectarian. Islam is inclusive, as defined by its adherents as the notion of a social structure that emphasizes the requirement for every member of society to submit to a common devotion to a core set of principles.

Thus, a straight line is drawn from the understanding of Indonesian Islam, which is a line of moderation that can reach two camps of understanding that must be investigated to reveal its quality. The evolution of Islamic educational philosophy throughout the history of Indonesian independence (1945 present). The debate that emerged as a process of bringing Islamic education into the national education system resulted in raising issues with the growth of Indonesian Islamic educational philosophy, including a) the duality of knowledge. b) Islamic teaching standards. efforts to realize a comprehensive Islamic education system in the context of advancing Indonesian society as a whole. To solve this problem, The paradigm of traditional Islamic education must (a) synthesize (perfect) many existing educational systems and (b) demolish the notion of separation between religious knowledge and general science. An education system that is in line with the Islamic spirit. Karim emphasized that monotheism must be the conceptual foundation of Islamic education (Karim 1987).

Typology of Liberal Islamic Thought in Indonesia

Based on the view that shows the existence of several types of liberal Islamic thought in Indonesia, a typology of liberal Islamic thought was developed that is : (Qodir 2010).

a. Progressive Liberals

The meaning of the expression "liberal progressive" is more focused on the notion of "reform" (change) which is more focused on understanding Islam. Progressive liberalism is more accurately described as an expression for societal change. Extreme accusations against Muslims were heard throughout the 1970s and 1980s when Muslims struggled to broaden their horizons because of the excessive distrust the authorities had in them. As a result of their reflection on the events of that time, they changed their previous paradigm of structural resistance and cultural routes to become accommodative and even conformist with the ruling class.

In the 1990s, students education underwent a secularization process, and students became increasingly bureaucratized, which was accompanied by a decrease in students solidarity at the beginning of the work bond. Primal relationships are no longer the main determinant of affiliation and employment due to the rapid secularization of education and the Islamization of government. For academics with a progressive way of thinking and access to Islam, they adopt a conciliatory but critical attitude towards the executive branch. To avoid conflict with the ruling government, several Muslim figures tried to create a pattern of social, political, and bureaucratic transitions (Effendy 1998).

Islam cannot stand alone to confront Islam the state, which is the first of three characteristics that can be seen from the pattern of progressive liberal Islamic philosophy. Second, except for 1955, when it existed for only a short time, Muslims were never in a position to develop strong politics during the New Order's political history. Third, rehabilitates Islam's reputation as an enemy of the state, especially among Muslim political activists.

b. Radical Liberals

the idea that the unjust structure of society adopted by the government and society is the cause of the injustices that have occurred so far. Radical liberal Muslim thinkers believe that an unjust social system is to blame for the social imbalances that exist between the rich and the poor, as well as between women and men. From a theological point of view, radical liberal Muslim intellectual organizations mostly adhere to the stream of Liberation Theology, which uses a modified version of the Marxian or social struggle paradigm. The struggle of feminists who practice Liberation Theology is that religion must be used to liberate women from all forms of social oppression, both from the social structure, law, morals, and religion. Changes in religious understanding continue to prioritize social justice and gender equality. continuously.

c. Moderate Liberals

One group in Indonesia that can promote liberal Islamic ideology is the moderate liberal Muslim community. This group does not make Islam a political philosophy or fight for political Islam, which calls for Islam to play a direct role in determining state policy. In the political realm, moderate liberal Islam seems to be more concerned with substance than form. For example, when it comes to Islamic political parties, the moderate liberal Islamic wing does not matter whether a party is categorized as Islamic or not. Moderate liberal Muslim thinkers believe that the state and religion no longer need to have a formalist and scripturalist relationship.

d. Transformative Liberals

Comparing transformative liberal Islamic thought with other characteristics of liberal thought reveals several differences. The basic principle of this way of thinking is trying to question the current mainstream paradigm and the ideology it contains, trying to find alternative paradigms that are expected to be able to change the structures and superstructures that oppress people and allow them to realize their potential as human beings. According to the transformational point of view, one of the problems facing society is directly related to development rhetoric and unjust system structures.

Epistemology of Liberal Islam

Liberal Islam as a new model of interpretation of Islam has the following epistemological foundations:

a. Opening the Doors of Ijtihad in All Dimensions of Islam

Liberal Muslims are of the view that ijtihad is obligatory to be carried out in all fields, including muamalat, ubudiyyat, and divineyyat (Ahmad 2004). The liberal Islamic perspective argues that there is always room for ijtihad in understanding Islamic principles. Liberal Islam views the findings of the ijtihad of previous scholars as an invaluable resource that can still be influenced by human reason (Azizy 2003). Ijtihad seems to have separated from the meaning and understanding of ushul fiqh in liberal Islamic thought. Ijtihad is often translated simply as "critical research, inventive, progressive, creative and dynamic thinking and free expression of viewpoints" in the context of liberal Islamic studies (Rahardjo 1999).

b. Believing that the Truth of Religious Interpretation is Relative

Liberal Islam argues that religious interpretations can be accurate or inaccurate depending on the context and the time and place in which those interpretations are made. Since interpretation is a human endeavor, context naturally influences the ones they are masde of. the interpretation of a religious book is inseparable from time and location, but rather influences both, the truth of which depends on both.

c. Side with Minorities and Oppressed

The foundation of liberal Islam has always been an understanding of Islam that supports marginalized minorities. Liberal Islam is of the view that any socio-political institution that oppresses minorities is contrary to the essence of Islam and must be opposed. Religious, racial, ethnic, gender, cultural, political and economic minorities all belong here. The protection of the people from the oppression of the minority by the majority is one of the principles of Islamic liberalism (Assyaukanie 2006). Several individuals and organizations view Islam as a component of liberation theology in the perspective described above.

d. Prioritizing the Spirit of Religion and Ethics over the Literal Meaning of the Text

Ijtihad created by liberal Islam is the process of interpreting Islam using the religious spirit of the Qur'an and the Sunnah of the Prophet rather than relying solely on literal interpretations of texts. Islam will only be paralyzed by a literal interpretation. However, Islam will continue to exist and grow creatively with an interpretation based on a religion ethical spirit to become part of human civilization as a whole. Liberal Muslims have a nature of considering and using the Islamic scriptures as inspiration for personal adaptation. Referring to the holy book is still important, but according to liberal Islam, it is more important to understand the moral lessons contained in Islamic teachings themselves.

e. Rejecting the Formalization of Islamic Sharia and the Establishment of an Islamic State

Liberal Muslims argue that the enforcement of Islamic law in a country does not require armed conflict; rather each practices Islam. Liberal Islam opposes state administration of Islamic law because the state has no business interfering with the religious practices of its citizens (Husaini 2009). Liberal Islamic philosophy tried to distance itself from

the authority of the empire which used religious symbols. They worry that if religion is exploited politically, there will be a change in the way it is understood.

Radicalism in Contemporary Era Islam

For radicalism organizations, there are two main issues. The first opposes the secularism of Western civilization, which makes religion and politics, churches and mosques different from the state. Second, Muslims want the Koran and Islamic law to be the basis of government. As a result, unexpectedly there is an underground movement that seeks to establish an Islamic caliphate by applying the principles of social justice, jihad, the supremacy of God, and so on.

The characteristics of extremist Islamic organizations, in particular: (1) believe that because they no longer carry out their religious teachings purely, modern Islamic civilization is in decline. (2) Rejecting hermeneutics, this group argues that the text of the Koran must be understood literally as it is written. (3) rejection of relativism and pluralism which are considered to compromise the objectivity of the text; (4) rejection of historical sociological processes, which are considered to distance people from a literal reading of the Bible; and (5) the primacy of truth over religious interpretation. Radical fundamentalists usually believe that they are the most authentic interpreters, therefore they look to other organizations that do not follow the path (Marty 1992).

Hizbut Tahrir Indonesia and other examples of modern radical Islamic movements in Indonesia can be highlighted (HTI). Although this group has strong political views, it prioritizes using non-violent methods to achieve its goals. To destroy the current state and replace a new Islamic state ruled by a caliphate, HTI is striving for fundamental political change (Karagiannis and Cauley 2006). HTI has anti-Western leanings, which translates into anti-imperialist, contra colonialism, and anti-capitalist rhetoric. HTI has long extolled Islamic supremacy with its all-encompassing characteristics as an anti-Western viewpoint. HTI places more emphasis on the emergence of cultural clashes than on interfaith understanding and harmony.

Modernization of Islamic Religious Education

Modernization has the meaning of renewal and rebuilding. Modernization of Education explains that Islamic education needs to be rearranged and its development strategy reorganized. Islamic education must always be present in facing the difficulties of the global education system, especially in the areas of curriculum and learning. Islamic education can be actualized and repositioned by aligning or adjusting

to national education policies, which will help countries overcome many problems related to globalization. Education must be renewed and expanded to achieve modernization. As a result, the leaders of developing countries are giving education top priority in their modernization efforts. The process of modernization demands rapid social transformation and social progress. This requires changes in certain knowledge, abilities, beliefs, and attitudes of society.

In the process of modernization, education plays an important role in the development of a nation, namely:

a. Develop attitudes that people feel are appropriate and necessary with scientific and technological advances.
b. Development of quality development employees and increase of the high-quality output.
c. Creating individuals who are confident, disciplined, and responsible and develop into good citizens.

Islamic education is modernized to keep up with contemporary progress. The background and patterns of reform in Islam, especially in the field of education, include 1) organizations that focus on contemporary western educational models; 2) the Islamic education reform movement; and 3) education reform that focuses on nationalism (Nata 2004).

Modernization of Islamic Education Curriculum

The term Islamic education "curriculum" refers to the well-defined path followed by teachers and their students to help them grow their knowledge, abilities, and attitudes (A-Syaibany 1984). Curriculum is a planned and implemented educational program designed to achieve education (Daradjat and et al 1996). The modern definition of curriculum includes the instructional programs offered by schools. It includes everything that can influence the personal growth and formation of students per educational goals that are intended to improve their quality of life, and which is not only limited to fields of study and learning activities.

The curriculum aims to serve as a reference and guide for teachers in directing students toward the greatest ideals of Islamic education by building various information, abilities and attitudes. The notion of the whole human being (insn kaml), whose approach has been methodically regulated in the Islamic education curriculum, can be used to guide the process of Islamic education (Ramayulis 2006). The development of religious and moral character is the main goal of the Islamic education curriculum. Another feature is the realization of intensive

development and guidance on all dimensions of students, including intellectual, psychological, social, and spiritual, as well as the convergence between curriculum content and teaching experiences and activities. The core subjects of Islamic education are based on theological, philosophical, psychological, and social principles (Arief 2002). The functional curriculum model for Islamic education is a way to foster creativity, uphold moral principles, and provide students with the tools they need to become useful members of society. the best curricula should use academic, humanistic, social reconstruction, and technological topic approaches.

The following approaches can be taken to some of these methods: First, the curriculum serves as a model for academic topics that are too focused on knowledge and place more emphasis on intellectual qualities than spiritual ones. The main source of knowledge of this curriculum is based on historical ideals, which are revisited and maintained in the present (Mujib and Mudzakkir 2008). Second, the curriculum that follows the "actualization" humanistic paradigm functions as a media source and learning tool for students to help develop their personalities. This enables them to grow and develop dynamically, with integrity, firm convictions, and broad-mindedness in thinking and being creative in acting. This curriculum model is in line with the Islamic spirit which prioritizes creativity and productivity because humans are creative and responsible beings with different personalities full of potential and interests.

Third, the curriculum is developed using issues that are now limited to a larger audience as a model for social reconstruction. This curriculum is made using instructional education as its basis. This curriculum aims to force students to change their attitudes and behavior so that they can lead social change in their communities. The justification is that educational institutions (Islamic boarding schools, madrasas, and PTAI) must be seen as "agents of change." If education can change individual behavior, then education must also change society. The curriculum as a technology model, on the fourth point, emphasizes a systemic approach in many teaching and learning domains. The two components of instructional technology in this program are hardware and software. Fifth, the curriculum is designed as a model of cognitive processes to help students build their mental and emotional skills before transferring those skills to other areas of the school. Cognitive psychology is the basis for making this curriculum, with the basic idea of thinking based on the power of reason (Mujib and Mudzakkir 2008).

Conclusion

It is always interesting to see how Islamic philosophy developed until new religious concepts emerged in the Muslim world. Because of how these ideas developed, it is clear how the social, political, and cultural life of Muslims was significantly influenced by their movement patterns and world views. Religious education and beliefs influence the way people act and think. People with connections, education, and culture are trying to adapt to new ways of thinking that are more in line with contemporary circumstances. New knowledge is needed as a result of the progress of civilization. The state of regeneration is expected to be able to open doors for new experiences in terms of religion and culture, language, attitudes, and mental patterns.

Human behavior reflects the intricacies and repertoire of its evolution. In this case, the treasury in question sometimes has an impact on one's understanding of religion. The Syafi'i school of thought dominates the religious worldview of Muslims who are developing in Indonesia. Indonesian Muslims in general still adhere to the texts of the mujtahid school of thought or expression, and they have not received methodological education, which means they advocate law according to the mujtahid mindset, which has been produced by the school's imam.

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