STARTING POINT OF MODERNIZATION OF ISLAMIC EDUCATION:
Analyasis of Internal and External Factors

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Abstract

The stagnation in the field of Islamic education and intellectualism in the era of Islamic decline is allegedly derived from the gradual dicline of the religious sciences, because of its isolation from the intellectual life that eventually died. The determinants of the importance of modernization of Islamic education in the form of internal factors include: the existence of an Islamic education system that is accommodative to the changing times. Meanwhile, the external factors that are urgent to immediately modernization of Islamic education is to catch up with other nations.

Keywords: *Factor, Modernization, Islamic Education*

ملخص

إن ما يحدث من الجمود في التربية والعلوم الإسلامية في عصر الانحطاط يأتي من الجفاف التدريجي لعلوم الدين، لبعدها من الحياة العامة ثم ماتت. والعامل الحاسم الذي يجعل أهمية تحديث التربية الإسلامية يشمل العوامل الداخلية والعوامل الخارجية، فمن العوامل الداخلية هي: وجود نظام التربية الإسلامية التي تتجاوب مع تغييرات الزمان. ومن العوامل الخاريجية التي تدعو إلى تحديث التربية الإسلامية هي النهوض من تخلف المسلمين بالنظر إلى الشعوب الأخرى.

مفتاح الكلمات: العوامل، التحديث، التربية الإسلامية

Abstrak

Terjadinya stagnasi dalam bidang pendidikan dan intelektualisme Islam pada era kemunduruan Islam disinyalir berasal dari kekeringan yang gradual dari ilmu-ilmu keagamaan, karena pengucilannya dari

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kehidupan intelektualisme awam yang juga kemudian mati. faktor determinan yang menjadi sebab pentingnya modernisasi pendidikan Islam berupa faktor internal internal meliputi: adanya sebuah sistem pendidikan Islam yang akomodatif terhadap perubahan zaman, Sementara itu, faktor eksternal yang mendesak untuk segera dilakukannya modernisasi pendidikan Islam adalah untuk mengejar ketertinggalan kaum Muslimin terhadap bangsa lain.

Kata Kunci: *Faktor, Modernisasi, Pendidikan Islam*

Introduction

Muhammad Mawangir, in Endang Saefuddin Ansari, stated that;

Endang Saefuddin Ansari said that the modernization process is intended as an activity that brings progress and reforms-changes in the composition and mode of human society, from static to dynamic, from traditional to rational, from the feudal to the populist society. The process changes the way of thinking so as to improve the effectiveness and efficiency of all apparatuses and procedures. Undoubtedly, the modernization also provides color and style of the constant changes according to the time and space.[1]

It means that the process of modernization is intended as an activity that brings progress and changes in the composition and mode of society, from static to dynamic, from traditional to rational. Islamic education when viewed from a historical background has long historical roots. In the broadest sense, Islamic education is born and developed along with the birth and development of Islam itself.[2] It seems to have become a law of nature that if there is a civilization that develops and reach the peak of its glory, then not long after that the civilization will

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[1] Muhammad Mawangir, Modernization of Islamic "Surau" Traditional Education In West Sumatera, Indonesia, *Journal of Islamic Studies and Culture*. December Vol. 3, No. 2, 2015; 28. See also Saefuddin Anshari, *Wawasan Islam: Pokok-pokok Pikiran tentang Islam dan Umatnya* (Jakarta: Rajawali, 1986), 230-231.

[2] Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru* (Jakarta: Logos Wacana Ilmu, 1999), vii.

dimmer its image and eventually fall. So this kind of scenario was also experienced by the regime of Islamic rulers in the Middle Ages. The fall of the city of Baghdad in the hands of Hulagu Khan in 1258 AD and the fall of Cordova in 1236 AD to the dominion of the Christian rulers of Spain[3] brought a domino effect, that not only marks the beginning of the end of the supremacy of the Abbasid Caliphate and the Umayyad Caliphate in political domination, the history of the Islamic journey known as the starting point of the decline of Muslims in various fields. It includes the field of education which for centuries became the pride of the people. According to Sulaiman Shah in his paper on the QIJIS journal, he quotes from Ashraf's statement that

> Education should cater therefore for the growth of man in all aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all aspects towards goodness and the attainment of perfection.[4]

Education must be devoted to human growth in all aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivates all aspects to the good and attainment of perfection. Today, as we can feel and see that Islamic education is in the phase of picking up the scattered debris to be transformed into an ideal Islamic educational construction that is expected to accommodate the Muslims to re-establish the glory of Islam in the future. Keywords that become very important in this regard is the modernization or the ability to adjust to the situation of the developing

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[3] Ramayulis, *Sejarah Pendidikan Islam: Napaktilas Perubahan Konsep, Filsafat dan Metodologi Pendidikan Islam dari Era Nabi saw Sampai Ulama Nusantara* (Jakarta: Kalam Mulia, 2012), 151-153.

[4] M. Noor Sulaiman Syah, Challenges of Islamic Education in Muslimworld: Historical, Political, and Socio-Cultural Perspective, *QIJIS: Qudus International Journal of Islamic Studies.* Volume 4, Issue 1, February 2016; 83. Lihat pula, Syed Ali Ashraf, *New Horizons in Muslim Education* (Cambridge: Hodder & Stoughton, 1985), 4.

era. This paper is intended to re-examine the factors that underlie the importance of modernization in the Islamic education.

Starting Point of Modernization in Islamic Education

Questions that need to be answered is that how is the relationship between modernization and education. Education is seen as one of the variables of modernization. In this context, education is considered a requirement for the community to run the program and achieve the goals of modernization. Without adequate education, it will be difficult for any community to make progress. But on the other hand, education is often regarded as an object of modernization.[5]

Seeing the complexity of the needs of such a complex community life, at least Islamic education must make a paradigm renewal. This paradigm shift is expected to produce high quality of human beings. Thus, Islamic education still survives and remains ideal society. Further, the recent paradigm of Islamic education reform has led to systemic reforms. Therefore, a construct of Islamic educational reform conceptually can be accepted by logic, culturally in accordance with national culture, and politically acceptable among the public. Modernization is not a foreign-sounding vocabulary in our ears, as modern and modernization are very often present in various writings, both scientific and popular. Modernization itself comes from a modern as root that has a suffix -*isation* which denotes a process. Modernization is absorbed from the English language from the word modernization (noun) and to modernize (verb)[6] which means contemporary.

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[5] In this context, education in countries that are undergoing modernization programs is generally considered to be underdeveloped in many ways, and therefore difficult to meet and support the modernization program. That is why education must be renewed or modernized, so that it can meet the expectations and functions that are presented to it. Ibid., 31-32.

[6] John. M. Echols dan Hasan Shadily, *Kamus Inggris Indonesia: An English-Indonesia Dictionary* (Jakarta: Gramedia Pustaka Utama, 2005), 384.

Modernization itself is the fruit of the XVI renaissance movement in Europe, which continues with rationalism and culminates in secularism, materialism and atheism in the nineteenth and twentieth century. Modernization begins as an attempt to escape from transcendence, which is packed with a frame of philosophy or religion. The main concern of modernization is contemporary problems.[7]

A closer meaning of modernization is proposed by Soedjatmoko in Gazalba who calls modernization a process of increasing the capacity of a social system to overcome challenges and new problems faced by using science and technology and other resources.[8] If so, then the modernization of Islamic education can be understood as an attempt to improve the ability of Islamic education system to answer the challenges that come from different directions by utilizing science and technology. The term 'improving ability' here can mean improving the Islamic educational system which is considered left behind by a new concept that is more relevant to the dynamics of the times. [9]

The need for this new understanding emerges as a consequence of the development of world civilization in general and Islamic civilization in particular. Since the success of the early generations of

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[7] So modernization wants to free human beings from the chaos of life, releasing it from all the moral burden that can hinder it to achieve the happiness of worldly life. The renaissance movement referred to above is a movement that is established over the anthropocentric joints that make man the center and the size of everything. While revelation is gradually and systematically discarded because it is felt no longer necessary. The trustworthy value system and truth system is as far as it is within the frame of the sensory radius. Ahmad Syafi'i Ma'arif, *Membumikan Islam* (Yogyakarta: Pustaka Pelajar, 1995), 94.

[8] Sidi Gazalba, *Modernisasi dalam Persoalan, Bagaimana Sikap Islam* (Jakarta: Bulan Bintang, 1973), 5.

[9] The Islamic affair with the West here is different from the cultural contact and Islamic thought with the West that occurred in the Classical period (650-1250). Islam's contact with the West in the Classical period is the golden age of Islam, so what the West does is learn from Islam. While the Islamic affinity with the West in the Modern period is the progress of the West, so that Islam is to learn from the West.

Muslims expanded its influence beyond Hijaz, then beyond Arabia, Islam has indeed evolved from the space dimension. This phenomenon gives rise to contacts with entirely new things, ranging from culture, language, customs and even religion. At present, Islam is present and recognized in many parts of the world and hence it has been in various contexts of space, together with all its variations. In addition, human civilization has also experienced various developments from prehistoric times to modern times. Modern civilization (as a continuation of classical civilization) has brought tremendous changes to human life. The two sets that play a role in modern civilization are science and technology. Simply, it can be said that science and technology have changed the the world and human life. The changes touched all over the world and occupied the lives of its inhabitants, including Muslims.[10]

In medieval times, Islamic power when held by Umayyad Daulat (661-745 AD) was transferred to the capital city of Medina to Damascus, then the intellectual activity flowed in this new city. Damascus is a city located on the Arabian Desert, on a trade road from Mecca to Medina and Syiria. Moreover, the city is a meeting place for Greek and Islamic thought. Since then, the idea of Islamic thought began with other thoughts until the end of the absorption of Greek, Persian, Indian and Chinese thought by Islamic thought with the taking of certain parts adapted to the teachings of Islam, thus embracing the overall culture of Islam.[11]

The rise of Bani Abbas in the circle of Islamic ruler increased the development of thought and intellectualism among the Muslims. In general, the Abbasid Caliphate Daulat (750-1242 AD) stimulated the intellectual development of the Muslims. During the Abbasid Daulat era,

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[10] Hasan Asari, *Modernisasi Islam: Tokoh, Gagasan dan Gerakan, Kajian tentang Pekembangan Modern di Dunia Islam* (Bandung: Citapustaka Media, 2007), 2.

[11] Azyumardi Azra, *Esei-esei Intelektual Muslim dan Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 1999), 50.

Baghdad became the center of Muslim intellectuals, in which the development of Islamic science and culture took place. Madrasahs and academies appear in every corner. Large public libraries are established and open to anyone so that the thought of great philosophers of the world of the classical age can be learned side by side with Islamic sciences.[12]

In this heyday, the development of Muslim intellectuals reached its peak, thus tending to form a pattern of free thinking (rationalism) as developed by the Mu'tazilites. This situation has caused controversy and anxiety among some Muslim intellectuals. It was then that al-Ghazali (1059-1111 AD) appeared against the stream of free thought. Al-Ghazali further developed mysticism. Since then, the teachings of mysticism and sufism have rapidly evolved into the entire Islamic region. This is characterized by not the least of Muslim scholars and thinkers who plunge into the world of Sufism.[13] In the educational system al-Ghazali expressed the opinion quoted by Muchlis, that:

> "al-Ghazâlî memandang mengajar adalah pekerjaan dan tugas yang mulia. Berkaitan dengan hal ini, al-Ghazâlî menyatakan: "Seorang yang alim mau mengamalkan apa yang telah diketahuinya, maka ia dinamakan seorang yang besar di semua kerajaan langit. Dia seperti matahari yang menerangi alam-alam yang lain. Dia mempunyai cahaya dalam dirinya, dan ia seperti minyak wangi, yang memberikan kewangian kepada orang lain."[14]

This fact ultimately makes the Muslims as a lagging community in contrast to the Western nations who reaped post-invasion progress with the Islamic world in the classic period. Actually the consciousness of the weaknesses and the fall of the Muslims of the European nations in

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[12] Ibid.

[13] Ibid.

[14] Mohammad Muchlis Solichin, Rekonstruksi Pendidikan Pesantren Sebagai *Character Building* Menghadapi Tantangan Kehidupan Modern, *Jurnal KARSA,* Vol. 20 No. 1 Tahun 2012; 64. See the main source, Al-Ghazâlî, *Iḥya' 'Ulum al-Dîn,* Juz I (Beirut: Dar al- Fikr, tt), 45.

these areas of life, began to appear in the XVII century with the defeats suffered by the Ottoman Empire in battles with European nations. These defeats encourage kings and government leaders to investigate the causes of their defeat and the secret of opponent's superiority. Usmani's Ottoman Caliphate, for example, began to notice the progress made by Europe, especially France which was the center of European cultural progress at that time. Then the ambassadors were sent to study the progress of Europe, especially in the military field and the advancement of science. In addition, it also brought military trainers from Europe and established a military engineering school in 1734 AD for the first time.[15]

Although the West has been a kind of inspiration for Muslims in modernization, modernization in Islam differs from Western renaissance.[16] As far as education, the reforms were launched, both in Turkey and in Egypt, were largely indirectly directed at Islamic educational institutions. What has been mentioned in the literature as a renewal of education in its essence is the renewal of intellectual thought and perspective, particularly through the translation of a number of European literature which is considered essential in Arabic, or through

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[15] The expansion of the Western world in the Middle East is not only happening in the economic and military fields, but also in the social, political, economic, educational, and so on. These periods are called colonial and imperial periods, a period in which Western nations colonize the East, including Muslim countries. Such an atmosphere caused the East to suffer a setback and the West made rapid progress from the results of colonialism and imperialism. The culmination of the turmoil of Muslims as well as the ignition of the modernization of Islamic education was when the Ottoman Empire was wiped out by European powers in various fronts in Eastern Europe and Central Asia. Peak, in less than three weeks, in 1798 Napoleon succeeded in occupying Egypt after the overthrow of the Mamluks. Azra, *Pendidikan.*, xiv.

[16] If the Western renaissance emerged by eliminating religion, then reforming in Islam is the opposite, that is to reinforce the principles and teachings of Islam to its followers. Re-renew and revive the principles of Islam that their people neglected. Therefore, reform in Islam is not just inviting forward to fight against all stupidity and destitution but also to revive the teachings of Islam that are derived from the Qur'an and Sunnah. Further explanation see al-Amir Syakib Arsalan, *Mengapa Kaum Muslimin Mundur*, terj. K.H. Moenawwar Chalil (Jakarta: Bulan Bintang, 1992), 65.

the sending of ambassadors and students assigned to observe European education which is one of their secrets of excellence.[17]

Factors Causing the Need for Modernization of Islamic Education

Talking about the modernization of Islamic education, Sulaiman Syah has concluded in his research, and in this version tries to analyze more applicatively. Sulaiman Shah concludes that:

> Understanding issues surrounding Islamic education must take into consideration to various social, cultural, and political-historical factors. The state of Islamic education is attached to a great extent to local and international developments. Islamic education, like other institutions in the Muslim world, has struggled with challenges of development, modernization and globalization.[18]

It means that understanding Islamic education issues should take into account various social, cultural, and political-historical factors. That is the state of Islamic education found in some local and international developments. Islamic education, like other institutions in the Muslim world, has struggled with the challenges of development, modernization and globalization.

It is important to see what exactly the factors that cause the importance of modernization of Islamic education. Modernization is essentially a cultivated process is not a phenomenon that just happens. So in this section, the author tries to explain what exactly the urgent factors of modernization in the structure of Islamic education. These factors can be classified into internal factors and external factors. The internal factors include, first of all, Muslims need an Islamic educational system that can produce qualified Muslim humans. Attempts to create a truly future-oriented Islamic education for the benefit of the students

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[17] Azra, *Pendidikan.*, xv.
[18] M. Noor Sulaiman Syah, *Challenges of Islamic Education in Muslim world.*, 102.

(who will inevitably present for the future) are essentially an attempt to lay back the blueprint of Islam in the future.[19] The effort will succeed in achieving its goal, if every component of education is able to play its role well in accordance with the teachings that have been outlined by the main sources of Islam.

On that basis, there is not much (to say nothing) that can be expected from Islamic educational institutions that developed in the era of Islamic decline. Muhammad Abduh, for example, who was an Egyptian modernist, once rejected his father's will forcing him to continue his study at Masjid Nabawi. He refused because the system of teaching in Masjid Nabawi always uses a system of memorization without the need for greater understanding of the meaning and meaning is memorized.[20]

It seems that not only are Islamic educational institutions experiencing disorientation in this period of Islamic decline, literature or sources of reference that serve as a medium to comprehend Islam comprehensively also experience the same thing. Since the decline, the sources of Islamic references are no longer highlight the side of authenticity and originality as a grip to study Islam. Rather it merely repeats and repeats from what was once written by the earlier scholars. Moreover, the way of behaving towards the results of the writings of the scholars began to lose its criticality. The writings of the 'ulama are once believed to be absolute truths that cannot be challenged by anyone. The clerics' writing by almost everyone is regarded as an absolute and standard fatwa. Here it is found that the earlier clerical ideas by the disciples or their followers are no longer seated as the product of ijtihad (the result of individual thought that is still relative) but rather placed

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[19] Azra., *Esei-esei.*, 24.
[20] Arbiyah Lubis, *Pemikiran Muhammadiyah dan Muhammad Abduh* (Jakarta: Bulan Bintang, 1993), 112-113.

parallel to the Qur'an and Hadith. Therefore, "the door of ijtihad has closed" is accepted massively.[21]

In fact, if glanced back in the classical period, it will be seen that awereness towards science, utilization of potential intellect and academic freedom grow very rapidly. The academic freedom that leads to diverse views on a single subject can be easily traced in classical texts. Every skilled person can freely express and publicize his views eventhough different from the views of other experts.[22] Borrowing the language of Brian S. Tuner quoted and converted by Limas Dodi in Epistemology, he states that:

> *Sejarah mencatat bahwa pendidikan Islam terus mengalami dinamika perubahan dan inovasi sebagai hasil dari kreativitas rekonstruksi konsep yang dilakukan oleh para pelaku sejarah pada zamannya. Adalah Suatu yang mustahil perubahan akan terwujud dengan tanpa adanya rekonstruksi bahkan (kalau perlu) revolusi yang bersifat discontinue.*[23]

The first problem of the two main problems above is more philosophical, while the second is more methodological. Islamic education needs to present a discourse construction on philosophical plains, methodological discourse, and on practical dimensions. For that,

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[21] Harun Nasution, *Islam Ditinjau dari Berbagai Aspeknya* (Jakarta: UI Press, 1985), Jilid I, 89.

[22] Today we see, the true education is a process of culture to improve the dignity of human beings, always faced with the changing times. For that, the inevitable education must be designed to follow the rhythm of change. If education is designed with a different rhythm, then it will be left far from the speed of the times itself. Currently for example, Islamic Education is facing a serious challenge both social and cultural. In macro terms, the problem facing Islamic education is how Islamic education is able to present an Islamic education design or construction that is relevant to the change of society. The next issue is how the design can be transformed into the practice of Islamic education in order to achieve the goal of Islamic education completely.

[23] Limas Dodi, *Epistemologi, Sebuah Serpihan Antara Teori dan Hasil dalam Filsafat Ilmu* (Yogyakarta: Pustaka Ilmu, 2015), 162. See alsao, Brian S. Turner (ed.), *The New Blackwell Companion to The Sociology of Religion* (Oxford: Blackwell, 2010), 5-6.

in the face of post-modern civilization as it is today, what needs to be solved is the internal problems of Islamic education that never seem to end. Such issues are like the dichotomies of science[24] as well as the matter of curricula or educational materials[25] that tend to be normative-dogmatic with little space for the learners to think rationally.

Efforts that have been taken to treat the dichotomy[26] are among others by promoting Islamic Studies institutionalized-Islamic educational institutions, especially Islamic higher education. Islamic Studies is a comprehensive analysis that is no longer normative by

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[24] If we explore the historical flow of the root of the problem of the dichotomy of science in the world of Islamic education actually comes from the existence of two major currents covering the reconstruction of Islamic thought in general and Islamic education in particular. The two major currents are the stagnation of the Middle Ages and the supremacy of quantitative (positivistic) research methods in the Islamic world. The stagnation of Islamic thought which eventually penetrated and gave negative excesses into the building of epistemology of science in Islam. The adagium 'the door of ijtihad has been closed' makes the mind at the nadir point that is not supposed to be, or in other terms the orthodoxy process of the formation of Islamic thought which is the aspect of Islamic history which is "changed with the changing of the times and circumstances" mixed with Islamic normative aspects " holy throughout the ages and circumstances ". While the supremacy of the quantitative-positivistic method deeply erodes and sacrifices the traditional worldview and ignores the spiritual dimension, an inextricable dimension of the structure of Islamic epistemology.

[25] The material of Islamic education that developed after the decline of Islam to the present day was dominated by normative, ritual and eschatological material. The material is delivered with the spirit of religious orthodoxy, a way in which learners are forced to submit to an existing narrative, without being given the opportunity to conduct a critical review. Islamic education is not functional in everyday life, except for just a little bit of verbal and formal activity to spend the programmed material or curriculum with a predetermined time limit.

[26] Regarding the subject of the dichotomy, Fazlur Rahman, for example, offers an attempt to resolve it by accepting modern secular education as it has developed generally in the Western world and trying to "Islamize" it, filling it with certain key concepts of Islam. Furthermore Fazlur Rahman, said the problem is how to modernize Islamic education, which makes it able to stimulate the intellectual productivity of Muslims to be creative in all areas of intellectual endeavor. See Fazlur Rahman, *Islam and Modernity: About Intellectual Transformation*, trans. Akhsin Mohammad (Bandung: Pustaka, 1985), 155.

viewing Islam exclusively, but rather putting Islam as a study that has interdependence with the fields of science and social studies and responsive to contemporary issues.

Therefore, in Islamic Studies, various approaches have been developed and used, such as Islamic studies with the approach of History, Sociology, Anthropology, Psychology, and Islamic law approach.[27]

Islamic studies with such diverse approaches are aimed at removing the dichotomy between the religious sciences and general science, and in order to strengthen Muslims to be able to play their historical role as has been shown in classical times. With these efforts, the Muslims are expected not only able to work on the local area but can access the national and even international territory.[28]

According to Syafi'i Ma'arif when the concept of dichotomic dualism was successfully overthrown, then in the long term the Islamic education system will also change as a whole, starting from the basic level to the college.[29] The change of status of IAIN and STAIN to UIN is actually an attempt to eliminate the dichotomy issue. The assumption is that IAIN only organizes religious studies. From that, the dichotomy problem will slowly be reduced to then gradually eradicate totally by the effort to integrate the science of religion with secular science in an educational institution such as UIN. In addition, the universality of Islamic teachings also provides a very strong inspiration in developing PTAIN more intensively. Therefore, the conversion of IAIN to UIN is

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[27] This is discussed in detail in Dr. Limas Doidi, M.Hum, exactly Chapter BAB XII and XIII, see, Limas Dodi, *Islamic Studies, Pendekatan dan Teori Pemikiran dalam Metodologi Studi Islam* (Yogyakarta: Pustaka Ilmu, 2015), 232-301. See also, Abuddin Nata, *Inovasi Pendidikan Islam*,(t.t.: t.tp, 2013), h.206-207.

[28] Ibid.

[29] Ahmad Syafi'i Ma'arif, *"Pemikiran tentang Pembaharuan Pendidikan Islam di Indonesia"*. Dalam Muslih Usa (ed), *Pendidikan Islam di Indonesia antara Cita dan Fakta* (Yogyakarta: Tiara Wacana, 1991), 150.

considered highly relevant, as it is able to be home to a wide variety of science clusters by making Islam its supporting structure. Secondly, the religion of Islam through the holy verses of the Qur'an much enjoin and encourage Muslims to always think, read and analyze everything to be applied or even to create something new.[30]

Regardless different opinions among Muslim intellectuals about the concepts and limits of modernization, modernization in Islam has its own character and characteristics. The ideas of modernization in Islam have emerged as an attempt of Muslim interpretation of the sources of Islamic teachings in order to deal with the various socio-cultural changes occurring in every time and place. Thus, reform in Islam actually has a normative-theological foundation derived from the sources of Islamic teaching itself.

The next is external factor. The external factor that become the cause of the importance of the modernization of Islamic education is to catch the backwardness of Muslims to other nations, as well as to answer the challenges of changing times that is so dynamic. Modernization in relation to education in general and Islamic education in particular has a dual role as an object as well as the subject of modernization, as one of the variables of modernization as well as a requirement of the process of modernization. In this context, education is considered a requirement for the community to run the program and achieve the goals of modernization. Without adequate education, it will be difficult for any community to make progress.[31]

In response to the progress of the times of Muslim thinkers and intellectuals, various modernization efforts have emerged in various ways and characteristics. This corresponds to the socio-historical setting that surrounds the modernists. In many modernization efforts,

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[30] Ramayulis, *Sejarah.*, 160.
[31] Azra, *Pendidikan.*, 31.

education is the most powerful and the most powerful means. Through education this transfer of Islamic values and teachings can be planed and done systematically.

Modernization in the field of education is one approach to a long-term solution to the problems of Muslims today and in the future. Therefore, the modernization of education is an important in the birth of a modern Islamic civilization. However, the modernization of Islamic education cannot be perceived in one day or two but requires a long process that will run for at least several generations. Given the importance of modernization of Islamic education, every Islamic educational institution must be treated seriously, at least in order to produce reliable thinkers and intellectuals and have a central role in development.

The phenomenon of the decline of Islamic education began to appear after the XIII century, marked by the continued weakening of Islamic thought until the XVIII century. The destruction and setbacks experienced by Muslims, especially in this field of intellectual and material life, and the drastic shift of cultural centers from the Islamic world to Europe, generated a sense of weakness and despair among the Muslim community, so that they sought the grip and lifestyle that can direct their lives. The flow of traditionalist thought in Islam has gained a place of public hearts. They return everything to God. Sufi life is growing rapidly. The state of frustration is equitable among the people, causing people to return to God (not just in a fatalistic way of life), in the true sense, united with God as which the Sufi scholar.[32]

At the same time, when Islamic thought is at an alarming point, the West is slowly beginning to advance after the classical period of contact between Islam and the West. Scientific activities, most of which received stimulants from the direct contact of the European world with

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[32] See Arkoun, *Rethinking.*, 81.

the Islamic world, paved the way for the European renaissance, as well as ushered Europe in a special way and the world in general to the entirely new history of mankind, the modern age.

In order for Muslims not to dissolve in the hegemony of the West and lulled by the nostalgia of success that had existed several centuries ago, it demanded modernization of Islam in the broadest sense. The modernization of Islamic education which is an inherent part of the modernism process or the understanding of the renewal of Islamic thought as a whole is essential to be pioneered. Modernization of Islamic education cannot be separated from the revival of ideas and programs of Islamic modernism. The basic framework that lies behind Islamic modernism as a whole is that the modernization of Islamic thought and institutions is a prerequisite for the rise of the Muslims in the modern era. Therefore, Islamic thought and institutions (including education) should be modernized. Maintaining traditional Islamic institutional thinking will only prolong the Muslims' helplessness in dealing with the progress of the modern world.[33]

One of the main characteristics of human life in the present and the future is the rapid change that is so dynamic in the context of social life. Many paradigms used to organize life, both individual life and organizational life that has been established in the past, are becoming obsolete. For that, it is not a wise decision if the traditional Islamic education system is maintained without improvisation. Furthermore, according to Vernon Smith, traditional education is based on some assumptions that are generally accepted by people although not supported by reliable and valid evidence. As there is an important set of knowledge and skills that children need to learn, the best place for most children to learn about these elements is the formal school, the best way

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[33] 33Azra, *Pendidikan*., 31.

for children to learn is to group them in classes defined by their age, and so on.[34]

Thus, even though the modernization of Islamic education has begun more than a century and a half ago to the present day, Islamic education in theoretical-conceptual level is arguably still suffering from acute stagnation due to the strong influence of traditional education systems. In addition, Islamic education is still a theological-normative pattern without thinking context. As a result, Islamic education is often late in formulating itself to respond to the changes and trends of present and future society. Islamic education remains oriented in the past rather than future-oriented, or less future-oriented. In addition, Islamic education is often less competitive than general education. Therefore, the image and prestige of Islamic educational institutions are often viewed inferior to the educational system. This is greatly felt by some Muslim groups. Therefore, the ideals of modernization of Islamic education are still ongoing and probably will continue to be done considering the changes that occur quickly and dynamically that Islamic education is also required to be able to answer it all well.

Modernization of Islamic Education

Education is an essential need for every human being. Therefore, education should always have a future orientation. Therefore, the education process cannot be static, but must be able to respond to change.[35]

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[34] Vernon Smith, *"Pendidikan Tradisional",* in Paulo Freire, et. al. *Menggugat Pendidikan: Fundamentalis, Konservatif, Liberal, Anarkis*. Terj. Omi Intan Naomi (Yogyakarta: Pustaka Pelajar, 1999), 165.

[35] Thus, it is natural that education should always be designed to follow the rhythm of change. In the process of change, Islamic education is expected to develop two strategic roles, namely: first, Islamic education can affect the change of society; and secondly, Islamic education is able to contribute optimally to the transformation process towards the realization of a powerful

In a global context, Islamic education is required to redefine its vision and mission. With the vision of a new Islamic education, it will at least inspire and encourage all the organizational components to work more actively and effectively.[36] Thus, the vision of Islamic education should be expressed in clear, positive, and realistic sentences. If the vision of Islamic education is a statement about the future, then the mission is a formal statement about the main purpose to be realized. So vision is an idea, aspiration, insight, and picture in the future. Therefore, the mission is a concrete vision that will be attained. The vision and mission of Islamic education will ultimately continue to be a reference for leaders, educators, learners, and guardians of learners, in accordance with the capacity and function of each to work effectively.

The demand for educational reform is a must in every type and level of education (including in it is Islamic education). Educational reforms should always follow and be relevant to the needs of the community, both on concepts, curricula, processes, functions, objectives, institutional management, to educational managers.

Fundamentally, the design modernization[37] of Islamic educational system originated from non-Muslims.[38] At first, the Islamic education

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society. Thus, the cultural education of Islam should re-emphasize its orientation. The reorientation that needs to be done is the need to reinforce the position and role of Islamic education, both in the rapid and universal movement of social, cultural, and structural transformation as it is today. As stated by KH. Abdurrahman Wahid (Gus Dur) that the provision of education relevant to public life is a major demand that cannot be avoided by any existing educational institution, read: Nurchalish Nurcholis, *Bilik-bilik Pesantren; Sebuah Potret Perjalanan* (Jakarta: Paramadina, 1997), 122.

[36] Vision is generally formulated in philosophical sentences by inspiring the mission as the realization of the vision. Ministry of National Education, *Manajemen Peningkatan Mutu Berbasis Sekolah; Buku Konsep dan Pelaksanaan* (Jakarta: Ministry of National Education, 2001), 34.

[37] The word "modern" is an erratic understanding, so it can be used to attribute all kinds of ideas, ideals, or desires. The term "modernization" is more often used to indicate the growth of thought or rational findings. In the view of Western society, modernization implies the thoughts, streams, movements and attempts to change the notions, customs, old institutions and so on, to

system was done very simply. This simplicity is shown by using mosque, musholla (in Javanese langgar) as a place to study, even kiai's house was used to do the learning process. As more and more students were arriving, especially from outside the area, a dormitory was built which involved a mixture of the three, namely mosques, dormitories, and kiai's house in one neighborhood.

All the educational process was undertaken, only to deepen the sciences of Islam and the curriculum is not yet classical. In other words, education systems and orientation in Islamic societies are still very simple (traditional). In subsequent developments, the modernization of Islamic education began by adopting the Western education system. The Western education system is considered ideal for anticipating and preparing for generations to cope with more complex times. The renewal of Islamic education is not only aimed to gain happiness in *ukhrawi*, but to respond to the increasingly competitive demands of society. This condition is what distinguishes the Islamic education system in the past with the system of Islamic education in the present.[39]

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adapt to the new atmosphere brought about by the advancement of science and modern technology.

[38] It can be listened to in the Islamic world when Napoleon first set foot in Egypt (Muslim majority), he introduced a variety of science and technology controlled by the Europeans to the Muslims. And, when Egypt was under the leadership of Muhammad Ali Pasya, he sent many young Egyptian boys to study to Europe to study the various sciences that would later be developed for the welfare and prosperity of Egypt. From here came the Egyptian reformers (especially for the Islamic world) such as Al-Tahtawi which eventually followed by other Islamic reformers such as Jamaluddin Al-Afghani, Muhammad Abduh, Rashid Rida, Sayyid Amir Ali, Iqbal, and others tried doing renewal in various areas of life through diplomatic movements and empowerment movements. Read: Harun Nasution, *Pembaharuan dalam Islam; Sejarah Pemikiran dan Gerakan* (Jakarta: Star Month, 1992).

[39] Yusuf Amir Faisal, *Reorientasi Pendidikan Islam* (Jakarta: Gema Insani Press, 1995), 65.

Conclusion

In the conclusion, the author refers to the keywords that become very important in relation to the modernization of Islamic education that is the modernization or the ability to adjust to the situation of the developing era. The stagnation in the field of Islamic education and intellectualism in the era of Islamic decline is allegedly derived from the gradual decline of the religious sciences, because of its isolation from the intellectual life that eventually died. This fact then marks a new era in the world of Islamic education, marked by the start of strengthening movements that call for the idea of modernism, one of which carries the issue of modernization of Islamic education. Based on the description that has been published in the previous section, it can be concluded that the determinant factors that cause the importance of modernization of Islamic education in the form of internal factors and external factors. Internal factors include:

1) The urgent need for an Islamic education system that is accommodative of changing times and capable of transforming the teachings of Islam into every joint of life.

2) The utilization of scientific research ratios and activities is one that is commanded in the Qur'an for mankind.

Meanwhile, the external factor that is urgent for the immediate modernization of Islamic education is to pursue the backwardness of Muslims to other nations.

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