

NURCHOLIS MADJID'S CONCEPT OF ISLAMIC EDUCATION: TOWARDS INCLUSIVE-PLURALIST TRANSFORMATION OF ISLAMIC EDUCATION

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Abstract

This article discusses the transformation of Islamic education towards inclusive and pluralist Islamic education. The thought of Nurcholis Madjid shows that Muslims can be more advanced and accept things rationally to deal with the development of people, and the needs to emphasize is thta the ideas / thoughts that they have created should we be able to filter and criticize by taking the good things rationally and religiously, or in accordance with the values of Islamic teachings, and it should not be necessarily taken for granted. Madjid considered the need for intellectual quality improvement among Muslims including teenagers, students or santri. Not only do they master the science of religion, but also compete the modern world, as once achieved by medieval Muslims who mastered a lot of science and excel in many fields. The idea of a pesantren renewal is part of its modernization ideals. With the three basic principles of life and religious values of divinity, humanity and justice, Madjid hopes that there will be future changes in Islamic education. Because of the education, Muslims will change. Setting aside something small or big and eliminating discriminatory attitudes on a particular person will make truth and confidence lead to happiness.

Keywords: Islamic Education, Nurcholis Madjid, Inclusive, Pluralist

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ملخص

يتناول هذا البحث الحديث عن تحويل التربية الإسلامية نحو التربية الدينية الانفتاحية والتعددية. تدل فكرة نور خالص مجيد على أن الأمة الإسلامية لا بد أن تتقدم أكثر وتقبل الأمور المنطقية لمواجهة تطور الإنسان والعصر اليوم. ويمكن أخذ الخطوط العريضة بأن أفكارهم يجب أن نمحصها وننقدتها آخذين ما هو حسن (في منظور المنطق والدين)، أو ما يوافق قيم تعاليم الإسلام، حيث لانقبلها بدون تمحيص. ورأى نور خالص مجيد أننا نحتاج إلى ترقية جودة معرفة المسلمين، ومنهم الشباب والطلبة أو الطلبة بالمعاهد الدينية. وليس استيعاب العلوم الدينية فحسب، وإنما يساهمون أيضا في التنافس في العالم الحديث، كما وصل إلى ذلك المسلمون في العصور الوسطى، حيث ألما مختلف العلوم وحصلوا على أفضليات في كثير من المجالات. والفكرة عن تجديد المعاهد الدينية هي آمنيات التجديد. انطلاقا من ثلاثة أصول وقيم الحياة والدين، يتمنى مجيد أن يحدث التجديد في مستقبل التربية الإسلامية، فبالترقية سوف تتغير الأمة الإسلامية. وبوضع الأمور جانبا سواء كانت صغيرة أم كبيرة، وبإزالة موقف تمييزي تجاه أشخاص معينة سوف تبلغ الحقيقة واليقين إلى السعادة.

مفتاح الكلمات: التربية الإسلامية، نور خالص مجيد، انفتاحي، تعددي.

Abstrak

Artikel ini membahas tentang transformasi pendidikan Islam menuju pendidikan agama yang inklusif dan pluralis. Pemikiran Nurcholis Madjid menunjukkan agar umat Islam bisa lebih maju dan bisa menerima hal yang rasional untuk menghadapi perkembangan manusia dan zaman pada saat ini, dan yang perlu digaris bawahi adalah gagasan/pemikiran yang telah mereka buat harus bisa kita filter dan kritisi dengan mengambil hal yang baik, (secara rasionalis dan agamis), ataupun sesuai dengan nilai-nilai ajaran Islam, tidak serta merta menerima begitu saja. Beliau beranggapan perlu adanya peningkatan kualitas intelektual di kalangan Muslim termasuk kaum remaja, pelajar atau santri. Tidak hanya menguasai ilmu agama saja, melainkan ikut bersaing dalam dunia modern, sebagaimana yang pernah dicapai kaum muslimin abad pertengahan yang menguasai banyak ilmu pengetahuan dan unggul dalam banyak bidang. Gagasan tentang pembaruan pesantren adalah bagian dari cita-cita modernisasinya. Dengan ketiga azas dasar nilai-nilai kehidupan dan keagamaan yaitu ketuhanan, kemanusiaan dan keadilan, madjid berharap ada perubahan kedepan pada pendidikan Islam. Karena dari pendidikanlah umat Islam ini akan berubah. Mengesampingkan sesuatu yang kecil ataupun besar dan menghilangkan sikap diskriminatif pada pribadi tertentu, akan membuat kebenaran dan keyakinan menuju pada kebahagiaan.

Kata Kunci: Pendidikan Islam, Nurcholis Madjid, Inklusif, Pluralis

Introduction

Many religious and even interreligious conflicts in Indonesia lead to skepticism, and physical clash becomes solution. This is because they lack of understanding of science, respect and love among religious people. In the end of the 20th century, there appeared some names of previously unpredictable figures. They adorn the map of contemporary Islamic thoughts in Indonesia. These scholars immediately show their appreciation of the discourse of Islam sharply. It sees that the current world of liberalization and western modernization has influenced the thinking and aqidah of Muslims through several aspects of life as in economic crisis, justice, humanity and religion.

The emerging wave of contemporary Islamic thought proves that Islamic discourse will continue to experience unstoppable developments. Islamic thought will always follow the motion of history. The emergence of various shades of Islamic thought in appreciating modern reality with all its social institutions is the production of history that continues to move across the ages, both progressive-liberally and traditional-textually.

This kind of discourse takes the form of a reformer who really meets the criteria of being a leader and is able to bring a pattern of change to the mindset of this nation. The appreciative attitude towards Islamic discourse and nationality gave rise to several intellectual figures in contributing their thoughts to renew the Islamic world. With all its advantages and disadvantages, they have put their excellent ideas as contribution towards Islamic thought which is very useful for the development of religious communities in Indonesia. The emergence of these reformers is part of the life cycle of human history in that human beings will always change: attitude, behavior and psychological mentality of social and religious. By showing the universality of Islam that has been reduced, Islam as *Rahmatan lil'alamin* is really felt and manifested in the lives of people who continue to experience change. More explicitly, the idea of renewal in Islamic thought can only be explained, if one can be historically-critical to observe the development of Islamic thought in relation to the socio-cultural context surrounding it. Thus, the texts of the Qur'an and as-Sunnah will remain as they are, whereas natural events, science and technology events will continue to thrive without final boundary.

In this context, Muslims should always seek to explore the basics in Islamic doctrine (Qur'an and as-Sunnah) as the foundation for resolving any empirical-historical dilemma that takes place. By way of renewal or more concretely interpretation of the texts of the Scriptures, will make Islam

always in accordance with the times. Seeing the condition of this nation, jumud and taqlid raise renewal figures in Indonesia, one of them is Nurcholis Madjid. According to him, renewal should start from two closely interconnected matters that are to get away from traditional values and look for future-oriented values.¹ In general the basic philosophy brings the consequence that the formulation of Islamic education must move from the ontology, epistemology, and axiology from Muslim thought and completely not contrary to the values of Islamic teachings.²

Ironically, the education in Indonesia has not been able and ready to cultivate students towards the better. Indonesian education rarely gives stimulus so that students have desire for something big and have a unanimous determination in realizing their wishes into actions.³ Thus, the curriculum should ensure possibilities, among which there are two possibilities: scientific professional (theoretical) and technological (practical) professionals.⁴

There are three basic traits in humanitarian development in human, namely developing faith, science and practice. Nurcholis Madjid believes humans must work as a form of existence. It means human being exists because of work.⁵ Nurcholis Madjid is an observer of Islam and its development from various points of view which he has conceptualized. He adopted theoretically Western-Islamic thought and eastern Islam, to gain an Islamic face of Indonesian nature. Thus, in order to interpret Islamic scholarship of Indonesia, it is necessary to form three basic ideas of divinity, humanity and justice.

¹ Sembodo Ardi Widodo, *Problematisasi Pendidikan Islam (Suatu Tinjauan Dari Aspek Epistemology)* in the book *Islamic Education in Indonesia* by Dr. Abdur Rahman Assegaf, MA., Et al. (Yogyakarta: SUKA Press, 2007), 25. Nurcholis Madjid is an Islamic thinker who has a strong and wide influence in the history of intellectualism in Indonesia. His thoughts have had a profound impact on the religious life of Muslims. In Islamic education there is a discourse to seek ideal formulation along with the development of science and technology, sociocultural methodology and problems that need enlightenment from the world of Islamic education in particular. This concept will certainly encounter obstacles because the terminology of Islamic education is still common. There is an interesting attraction between aspects of philosophy and theology that are difficult to be released from Islamic Education. The dimensions of philosophy may be coherent with Islamic values, whereas theology is more exclusive, merely justifying the textual matters sourced from the Qur'an and Hadith.

² Syamsul Nizar, *Filsafat Pendidikan Islam: Pendekatan Historis, Teoritis Dan Praktis* (Jakarta: Ciputat Press, 2002), 58.

³ Zubaedi, *Pendidikan Berbasis Masyarakat: Upaya Menawarkan Solusi Terhadap Berbagai Problem Sosial* (Yogyakarta: Pustaka Pelajar, 2006), 34.

⁴ Jusuf Amir Faisal. *Reorientasi Pendidikan Islam* (Jakarta: Gema Insani Press. 1995), 111.

⁵ Nurcholis Madjid, *Islam Doktrin dan Peradaban* (Jakarta: Dian Rakyat, 2005), 409.

Biography of Nurcholish Madjid

Nurcholish Madjid was born and raised in a small village (Mojoanyar village), Mojotengah village, Barend sub-district, Jombang district, East Java, on March 17, 1939. His father was named KH. Abdul Madjid and is a beloved disciple of Hasyim Asy'ari in pesantren Tebuireng, Jombang. Nurcholish Madjid received his father's first education when he was 6 years old. Then, he basic went to two elementary schools namely madrasah al-Wathaniyah and in SR Mojoanyar, Jombang. He also went to junior high school in the same city. After graduation, at the age of 14 Nurcholis Madjid was admitted by his father to go to Pesantren Darul 'ulum Rejoso, Jombang, East Java from 1952 to 1955, and then at the age of 16 Nurcholis entered Darussalam Pesantren, Gontor, Ponorogo, East Java until 1960. He studied scholarship at IAIN Syarif Hidayatullah Jakarta in faculty of adab, majoring in Arabic language and history of Islamic culture and got BA in Arabic Literature in 1965, and Doktorandus of Arab literature in 1968.⁶

As a student, Nurcholish Madjid conducted many activities in various organizations. He had been the chairman of HMI Ciputat branch in the 60's. Then became chairman of the central board of HMI two periods of 1966-1971.⁷ In 1967-1969, he became President of the Islamic Students of Southeast Asia, and Secretary General of the International Islamic Federation of Students Organizations of 1969-1971. After finishing his education at IAIN Syarif Hidayatullah Jakarta, Nurcholish Madjid continued his study to Chicago funded by the Fond Foundation in 1974 when Fazlur Rahman and Leonard Binder visited Indonesia. In Chicago Nurcholish Madjid earned a doctorate degree from 1978-1984, and graduated with Camlaude with the title of his dissertation "Ibnu taimiyah dalam kalam dan filsafat: masalah akal dan wahyu dalam Islam".⁸ In addition to the field of Philosophy, his interests are Islamic Thought, Islamic Reform, Islamic Culture, Politics and Religion, Religious Sociology, and Politics of developing countries.⁹

Nurcholis Madjid returned to Indonesia after completing his study in the United States, Nurcholis Madjid later founded Wakaf Paramadina

⁶ Junaidi Idrus. *Rekonstruksi Pemikiran Nurcholish Madjid (Membangun Visi Dan Misi Baru Islam Indonesia)* (Yogyakarta: Logung Pustaka. 2004), 18.

⁷ [Http://Adesmedia.Blogspot.Com/2013/03/Tokoh-Pembaharuan-Islam-Nurcholis-Majid.Html](http://Adesmedia.Blogspot.Com/2013/03/Tokoh-Pembaharuan-Islam-Nurcholis-Majid.Html) (downloaded on 11 November 2017)

⁸ Junaidi Idrus. *Rekonstruksi Pemikiran Nurcholish Madjid (Membangun Visi Dan Misi Baru Islam Indonesia)* (Yogyakarta: Logung Pustaka. 2004), 30.

⁹ Abdul Qodir, M.Ag. *Jejak Langkah Pemikiran Islam Di Indonesia* (Bandung: Pustaka Pelajar, 2004), 105-107.

Foundation. In addition to being a lecturer at IAIN Syarif Hidayatullah Jakarta since 1972, Nurcholis Madjid also served as a visiting Professor at McGill University, Montreal, Canada in 1991-1992. Nurcholis Madjid has been the Chairman of the Paramadina Foundation since 1985, and has been the Rector of Paramadina Mulya University since 1998-2005.¹⁰ Nurcholis Madjid died on August 29, 2005 due to cirrhosis of the liver he suffered. He was buried in Kalibata Hero Cemetery although he was a civilian because he was considered to have contributed much to the state.¹¹

Nurcholish Madjid's Thoughts

As a prominent Muslim scholar in Indonesia, Nurcholish Madjid has given his thinking formulation to a reformed Islamic world. With orientation to the thoughts of Ibn Taimiyah and Fazlur Rahman as a figure that influenced Nurcholish Madjid's thinking pattern, there are three basic things that become the benchmark of the process of Islamic renewal in the future: Modernization, Secularization and Inclusivism. These three things become the Islamic mindset that leads to the path of Islamic reform in Indonesia.

The concept of renewal itself is closely related to thought and affirmation of the movement of the concept that has been planned. Renewal focuses on an affirmative and realistic affair in life that is capable of answering the challenges. The followings are the concepts of Nurcholish Madjid's thought in Islamic reform:

1. Modernization

Modernity as a reform movement that began in Europe offers a new perspective on cultural phenomena. Modernity emerges as a history of the conquest of old medieval values by modernist new

¹⁰ [Http://Adesmedia.Blogspot.Com/2013/03/Tokoh-Pembaharuan-Islam-Nurcholis-Majid.Html](http://Adesmedia.Blogspot.Com/2013/03/Tokoh-Pembaharuan-Islam-Nurcholis-Majid.Html) (downloaded on 11 November 2017)

¹¹ [Http://Www.Tokohindonesia.Com/Ensiklopedi/N/Nurcholis-Madjid/Biografi/05.Html](http://Www.Tokohindonesia.Com/Ensiklopedi/N/Nurcholis-Madjid/Biografi/05.Html) (downloaded on 9 November 2017 at 14.20 WIB) Many theories and works of Nurcholish Madjid shows that he has a high level of concern and dedication in the world of education. The thought of Nurcholish Madjid in the world of education is also seen from his efforts to raise Muslim self-confidence, among others by encouraging Muslim intellectuals to continue working. Not just memotifasi, he also gave a lot of thought donations contained in his works. Among them are *Khazanah Intelektual Islam, Islam Kebudayaan Dan Keindonesiaan, Islam Agama Peradaban, Membangun Makna dan Relevansi Doktrin Islam Dalam Sejarah, Pintu-Pintu Menuju Tuhan, Kontekstualisasi Doktrin Islam Dalam Sejarah, Tradisi Islam Peran Dan Fungsinya Dalam Pembangunan Di Indonesia, Masyarakat Religius, Kaki Langit Peradaban Islam*, and many of his works that have motivated Muslim intellectuals to continue working. Although the thought and theory of Nurcholish Madjid is not written theoretically but it is undeniable that he is one of the Muslim intellectuals who give a new style in Islamic thought and education in Indonesia. [Http://Zuhry1.Wordpress.Com/2011/05/10/Pemikiran-Nurcholish-Madjid-/](http://Zuhry1.Wordpress.Com/2011/05/10/Pemikiran-Nurcholish-Madjid-/) (Didownload Pada Tanggal 12 November 2017)

values. Rational power is used to solve all humanitarian problems and test other truths such as revelation and traditional myth. To give a limit to the assumptions about modernization, Nurcholish Madjid argues that modernization is identical to rationalization. And this means the process of thinking and working procedures that are not aqliyah (rational) are replaced by aqliyah thinking patterns and new procedures. Its usefulness is to obtain utmost efficiency and efficiency. So something can be called modern when it is rational, scientific and conforms to the laws of nature.¹²

Modernization is a product of the development of science. Islam according to Nurcholis Madjid, is a very modern religion, even too modern for its time, because Islam is a religion that has a genuine relationship with science and able to explain the position of science in the framework of faith. Thus, Muslims should be convinced that Islam is not against science, but rather its development and does not see the separation between faith and science.

Islam is the first religion to call for change, for what and how the need to change in a good way to the ultimate truth, recognizing the changes to the modernization of the living system. As a Muslim who fully believes in Islam as the Way of Life, who will also embrace the Islamic way of thinking, according to Nurcholis Madjid, believes that the significance of the modernist substance must be oriented towards the great values of Islam. Thus, it will reinforce our belief that modernization means rationalization to gain utmost power in thinking and working maximally, and is an imperative and basic command of God. Basically, human beings will always change every period of time. Modernity is a natural and logical continuation of the history of human development. However, what the so called "Modern Age" is not without problems. The problem arises because the core and the nature of today is not new ("modern" means new); as if after this stage there is no further stage. Besides, the words "modern" suggests a particular assessment that tends to be positive ("modern" means forward and good).¹³ For Nurcholis Madjid, being modern also means progressive and dynamic. It remodels the traditions that are not true, irrational, unscientific, and incompatible with the laws of nature.¹⁴

¹² [Http://Rullypattimahu.Wordpress.Com.Nurcholish-Madjid-Dan-Pembaruan-Islam/](http://Rullypattimahu.Wordpress.Com.Nurcholish-Madjid-Dan-Pembaruan-Islam/) (Didownload Pada Tanggal 12 November 2017)

¹³ Nurcholish Madjid, *Islam Doktrin Dan Peradaban*, (Jakarta: Yayasan Wakaf Paramadina, 2008), 447.

¹⁴ [Http://Adesmedia.Blogspot.Com/2013/03/Tokoh-Pembaharuan-Islam-Nurcholis-Majid.Html](http://Adesmedia.Blogspot.Com/2013/03/Tokoh-Pembaharuan-Islam-Nurcholis-Majid.Html) (downloaded on 11 November 2017)

Modernity is a perspective of society against a concept of society with the foundation of human values. It is the formation of all aspects of human life, that is, justice for humanity is formed with human nature well. Nurcholish Madjid states that inclusivism or openness is a consequence of humanity, is a view that sees positively and optimistically, the view that man is basically good.¹⁵ The meaning of modernization as a process of formation of a hanif Muslim, then this attitude back to the formation of Islamic tradition. This tradition will form a clear pattern of thought and religious ideology, so that the harmony of culture to religion will be dynamic.

2. Secularization, not secularism

The progress of a nation will succeed if problems are followed up after modernity itself has been manifested in the form of ease of life and prosperity, such as in the west. Thus, this makes Nurcholis Madjid state that Islam is relevant to modern life. The problem is that Muslims close themselves with a very strong script, with the reason of preserving the purity and authenticity of Scripture and indirectly obstructing modernity or renewal in Islam. Therefore, Muslim dialogues will seek to recognize who is pure and what is additional.¹⁶

Nurcholis Madjid conveyed the idea of secularization by advocating the necessity of the renewal of Islamic thought for the first time on January 2, 1970 in his paper entitled "The Requirement for Renewal of Islamic Thought and the Problem of Integration of the Ummah."¹⁷ And Indonesia is currently plagued by some phenomena that Westerners identify as extremism or fundamentalism but when Islam began to migrate towards civil liberties the anxiety was reduced.¹⁸

Secularization, according to him, "is not secularism and converting the Muslims into secularists." But it is intended to worldly values that are supposedly worldly and to release Muslims from the tendency to make it religious.¹⁹ It means any form of liberating development. This liberation process is necessary because Muslims, due to their own historical journeys, are no longer able to distinguish between the values they think are Islamic. It seems that Nurcholish

¹⁵ Hujar AH. Sanaky, *Paradigma Pendidikan Islam: Membangun Masyarakat Madani Indonesia* (Yogyakarta: Safiria Insania Press, 2003), 37-38.

¹⁶ Nur Cholis Madjid, *Doktrin Dan Peradaban Islam* (Jakarta: Paramadina, 2005), 468-469.

¹⁷ Adnin Armas, Dkk, *Menelusuri Gagasan Sekularisasi Nurcholis Majid*, *Jurnal Tsaqafah Jurnal Ilmu Pengetahuan Dan Kebudayaan Islam* (Volume 4, No.2, Jumadal Ula 1428), 399.

¹⁸ Jaringan Islam Liberal, *Ijtihad Islam Liberal* (Jakarta: Jaringan Islam Liberal, 2005), 61-62.

¹⁹ Faisal Ismail, *Membongkar Kerancuan Pemikiran Nurcholish Madjid Seputar Isu Sekularisasi Dalam Islam*, (Jakarta: Lasswell Visitama, 2010), 31.

Madjid wants to explain that between secularization and secularism are two different things. "Secularization" tends to "process" whereas "secularism" is a form of belief that is regarded as a religious equivalent or attempts to free human dependence from religious upbringing.

Secularization is intended to further solidify the earthly task of man as "God's khalifah on earth" which serves to provide space for human freedom to establish and choose for themselves the ways and actions in the framework of the improvements of his life on this earth.²⁰ Fazlur Rahman's whole idea of secularization and ideas is the process of using the laws and socio-political institutions without reference to Islamic teachings, i.e without souring from or relating to the principles of the Qur'an and the Sunnah of the Prophet.²¹

3. Theology of Exclusivism and Inclusivism

Theology of exclusivism is a closed understanding that does not accept everything that comes from outside its class. The thought is fundamentalism which underlines that the Islamic world continues to decline due to external causes through invasion and cultural and political assault of western and internal economics as the value and influence of external factors.²² Inclusivism is an open understanding that is willing to accept everything positive that comes from outside. Exclusive people view others by heredity, religion, race, ethnicity, and class. They do not want to accept people whom they deem to be incompatible with the ideology or school of their own. This will then create a closed act that does not accept change, plurality, and religious pluralism (in the context of religion).

Inclusive theology is very different from the above exclusivism. Inclusivism looks at others more wisely and wisely. These inclusive people are deeply appreciative of pluralism, diversity and plurality. They view everything as themselves. Therefore, it can be said that inclusive people are nobler rather than exclusive. Inclusive theology is one solution to the dismantling of old and exclusive ideals that have been "grounded" in Islam in Indonesia. With this inclusive theology, Islam can thrive in a better and more advanced direction.

²⁰<http://Rullypattimahu.Wordpress.Com>. Nurcholish-Madjid-Dan-Pembaruan-Islam/ (downloaded on 12 November 2017)

²¹ Faisal Ismail, *Membongkar Kerancuan Pemikiran Nurcholish Madjid Seputar Isu Sekularisasi Dalam Islam*, (Jakarta: Lasswell Visitama, 2010), 52.

²² Abdul Qodir, M.Ag, *Jejak Langkah Pemikiran Islam Di Indonesia* (Bandung: Pustaka Pelajar, 2004), 138-140.

One of the fundamental characteristics of inclusive theology is to provide the formulation that Islam is an open religion. Openness is an attitude that must be embraced by Muslims. This attitude should be empowered, given the condition of Muslims and Indonesian society is very pluralist. Theologically, pluralism can be understood as a resource in order to realize the main goal of the Qur'an, namely to build a just, open and democratic society.

Various sociocultural conditions always require a common ground in the value of equality of all groups, so that the seclusion and backwardness of thinking that now plagues Muslims in the world and in Indonesia in particular, should make inclusive theology the only paradigm in addressing reality. Thus, inclusive theology is a universal humanity, the notion of community pluralism becomes an essential part of the advanced society order. Pluralism not only implies an attitude of willingness to recognize the rights of other groups, but also the meaning of willingness to be fair to the other groups on the basis of peace and mutual respect.

It is clear that our nation will benefit greatly in its social transformation towards democracy and justice if it can be embedded in the consciousness of Muslims who are the largest group of citizens. Internally, pluralism is the first requirement and becomes *ukhuwah Islamiyah*.²³ Nurcholish Madjid seems to attempt to do the contradiction of the meaning of Islam as a name of religion with a generic meaning, namely the attitude of resignation and obedience to sharia law.²⁴ Basically Islam is inclusive and stretches towards the pluralist by declaring that every religion has an expression of faith in the same God.²⁵ So pluralism is *Sunnatullah*, a special rule of God that will not change, so it cannot be resisted or denied.²⁶

Nurcholish Madjid's thought in Islamic Education.

Nurcholish Madjid is one of the most prominent reformers who propounded the idea of Islamic reform. He considered the need for intellectual quality improvement among Muslims including teenagers, students or *santri*. Not only mastering the science of religion only, but also

²³ Nur Cholis Madjid, *Doktrin dan Peradaban Islam* (Jakarta: Paramadina, 2005), 602.

²⁴ Jalaluddin Rakhmat, *Islam dan Pluralisme Akhlaq Qur'an Meyikapi Perbedaan* (Jakarta: Serambi Ilmu Semesta, 2006), 38.

²⁵ Budi Handrianto, *50 Tokoh Islam Liberal Indonesia* (Jakarta Timur: Hujjah Press 2007), 70-72.

²⁶ Nurcholis Majid, *Islam Doktrin Dan Peradaban* (Jakarta: Paramadina, 1995), Lxxvii.

compete in the modern world, as never achieved medieval Muslims who mastered a lot of science and excel in many fields.

The idea of a pesantren renewal is part of its modernization ideals. The historical perspective puts pesantren in a rather privileged position in the hasanah of socio-cultural and religious development of Indonesian society. It is not an exaggeration for pesantren to be positioned as an element of determinant in the structure of the social pyramid of Indonesian society. The existence of an important position that bears the pesantren demands it to accept important role in every process of social development either through the potential of education and community development.

This would make Nurcholish Madjid so eager to develop his idea of pesantren renewal. His ideas and thoughts about pesantren can be seen from his work entitled "*Bilik-Bilik Pesantren Sebuah Potret Perjalanan*". In his book Nurcholish Madjid argues that pesantren is entitled to better and more useful to maintain its original function, as a place of religious education. However, a review may be necessary, so that the religious teachings given to each person become a comprehensive answer in life, besides of course with the necessary knowledge of the practical obligations of a Muslim in daily life. These lessons may be offered in several ways, including:²⁷

- a. Study the Qur'an in a more serious way than it is commonly done by people now that is by focusing on understanding the meaning and the teachings in it. This requires a greater teaching ability. That is, teaching unity about the verses or letters that he reads by connecting with other verses and letters. This lesson may be similar to tafsir lesson, but it can be given without a book or book of tafsir but rather with the Qur'an directly.
- b. Through the help of a reading material or handbook. The use of this method relies heavily on the ability of the teachers to develop it more broadly.
- c. Utilize other subjects to be inserted with other religious views, inculcating a more reasonable awareness and appreciation of the results of the art of Islamic culture or to cultivate spiritual sensitivity, including the sensitivity of the divine feeling that is at the core of religious sense.

Nurcholish Madjid recommends that pesantren be responsive to the needs of its future students with its relation to the times. Pesantren is required to provide teaching not only about religion but also general knowledge, and of course it must be in accordance with the talents and potential of the students. According Nurcholish Madjid, science is

²⁷ Abuddin Nata, *Tokoh-Tokoh Pembaruan Pendidikan Islam Di Indonesia*, 327.

prerequisite to realize one of the creation of this nature that is for human benefit. However, science is given by Allah SWT through human activity itself in an effort to understand this universe. It is different from revelation given in the form of teaching or revelation through the messengers of God.

In an effort to understand the natural surroundings, man must exert and devote his mind. Thus, nature will be the object of understanding as well as the source of the lesson for those who think only. The form of reasoning activity is reason ('aql), not as a concrete noun, but as an abstract noun or mashdar from the verb 'aqala-ya'qilu which means thinking, thus in the form of learning or understanding. Therefore, reason is not a tool in humans to "create" the truth, but to "understand" or even "discover" the truth which had originally existed and functioned in an environment beyond the human self.²⁸ The intention of Nurcholish Madjid is that there are so many things that can be thought out outside of religion, so it would be hypocritical to be human if we did not study these things, including the findings of science and technology of the western or non-Muslim. Because what we are talking about is not on the corridor of religion but science. So it is not wrong if general science becomes pesantren curriculum.

Concept of Value Actualization of Nurcholis Madjid in Islamic Education

Changes in the orientation of Islamic education have become a necessity and demands in the era of globalization today. However, unfortunately our Islamic educational institutions are too slow to realize this backwardness and our educational figures are too conservative and trapped in the dichotomy between religious education and general education.

Educational changes from all aspects of education are the starting points to improve the aspect of the value to be achieved in every educational goal. Thus, its implementation requires accuracy and maturity as the system to run. Following the thoughts of Nurcholis Madjid, there are at least three main ideas in the intellectual discourse of Indonesian reform: Islam, modernity and Indonesia. They all stem from inclusive theology, that Islam is an open religion, rejects exclusiveness, absolutism and high appreciation of pluralism.²⁹

Placing the religious principle as the principle of life is to affirm the values of divinity, humanity and justice. Nurcholis Madjid assumes all the

²⁸Budhy Munawwar-Rahman, *Ensiklopedi Nurcholish Madjid Pemikiran Islam di Kanvas Peradaban*, 999-1000

²⁹<http://Fathurkamal.staff.ums.ac.id>. downloaded on 24 December 2017.

three are the basic values of the religious life to comprehend Islam comprehensively. These three principles can be summed up as follows:

a. Deity

Deity is human belief in a substance. Trust creates a value system to sustain cultural life. Deity is a manifestation of the inner atmosphere and spiritual condition of a person in achieving awareness and ultimate truth about the existence of a god. However, the exclusive tendency of beliefs, morals, rituals and social relations understood from the perspective of sharia law is still very stiff, frozen and dead.³⁰ Thus, the possible interpretation will be based on a holistic policy of existing understanding.

From the morphology form in terms of trust and implementation of divine values and mixed in human nature, these traits are the a reflection of the divinity and existence of the divinity of the Almighty. A religious teaching (the Qur'an and Hadith as the religious foundation) will play a future role if it is willing to give an opportunity for the participation of all human beings in the interpretation of religious teachings according to the intellectual capacity that continues to grow and develop in history and culture.³¹

b. Humanity

Humans have the potential as *khalifah fil 'ardl* to preserve and exploit the world for its prosperity and human beings have a nature that is not possessed by other creatures, that is holy desires and naturally tends to truth (*hanif*). They work sincerely in a pure conscience to gain happiness.³²

Society tends to gain personal freedom, but sometimes personal independence makes a difference with other persons, even it is for their own good. Humanity can occur if there is freedom to develop skills through activities and work in accordance with the trends and talents.³³ The essence of a holy humanity is faith and humanitarian work or righteous deeds.

Science is a human tool for seeking and finding the truth with the intelligence and guidance of its conscience. Although truth is relative but it is a journey to the absolute truth. Thus, science is a requirement of

³⁰ Abdul Munir Mulkhan, *Nalar Spiritual Pendidikan; Solusi Problem Filosofis Pendidikan* (Yogyakarta: Tiara wacana, 2002), 3.

³¹ Abdul Munir Mulkhan, *Teologi Kebudayaan dan Demokrasi Modernitas* (Yogyakarta: pustaka pelajar, 1995), 83.

³² Buku pedoman kongres HMI XXVI, *Draft Nilai-Nilai Dasar Perjuangan HMI Kongres XXV* (makasar, 2008), 12.

³³ *Ibid.*, 19.

righteous deeds. Only those who are guided by science can walk above the truth and communicate it with obedience to the One God. With the faith and knowledge man can reach the highest peak.³⁴

c. Justice

Nurcholis Madjid views the form of justice that forms the basic circulation between humanity and cultivation. It is the nature and necessity of man in terms of his Caliphate to become a noble human being. There are several indicators in realizing equitable justice:³⁵

1. There is a fair distribution of economic, social, legal, and other resources.
2. There is affirmative action (positive discriminative) for marginal / poor people in order to realize social justice
3. Social justice emphasizes the needs of the marginal / poor
4. Social cohesion is implemented on the basis of non-discrimination and equality
5. Social justice is a constitutional right and a human right.

According to Subahar, humans are given elements (aql and qalb) which have specific functions. Humans are given the freedom to develop and use them according to themselves in the context of education.

Criticism towards Nurcholish Madjid's Thought

At first Nurcholis Madjid wanted to show much understanding about the secularization modified from Western thought by understanding it through philosophical and principle meanings rather than its application according to the Shari'ah. Furthermore, Budhy Munawar Rahman, his follower in religious thought, criticized the idea of Nurcholish Madjid's pluralism which originated from secularism led to inclusiveness referring to his book *Islam Pluralis*. Rahman said that the starting point of the unity of views on religions (which in Firthjof Schuon's terms is called perennial philosophy) initiated by Nurcholish Madjid is clearly Islamic, or not yet universal in terms of the epistemology of religions, its inclusive theology 'as if it were an Islamic projection of another religion.

Although the concepts proposed by Nurcholish Madjid are initially only to broaden the views of Indonesian Muslims (which later tend to narrow down to the assumption that their own religion is the most correct), but in order to contribute to the process of dialogue between the Faith, the

³⁴ Ibid., 27.

³⁵ <http://UliParulianSihombing> downloaded on 25 November 2017

concept needs to be widened again by paying attention to other religions, and not just from Islam.³⁶

Sharp criticism was raised by Nur Khalik Ridwan, a researcher graduated from IAIN Sunan Kalijaga, Yogyakarta. Through *Pluralisme Borjuis (Kritik atas Nalar Pluralisme Cak Nur)*, Khalik did a critical review of the idea of Nurcholish Madjid pluralism. Khalik consider Nurcholish Madjid's thought as having high liberalization level, and supported by mastery of modern and classical Islamic hasanah, and has become a kind of hegemonic regime. His personality tends to be cultured, and his ideas are "sacred". Therefore, it is unlawful for Muslims to adopt the concept of civil society, because this concept is the concept of kufr, that is not based on what Allah revealed, so secularization or inclusiveness from one side does have similarities with the eradication of heresy, shirk practice.³⁷

The idea of a life not based on what Allah revealed is kufr and *tağhout* that has to be denied and must be destroyed. In essence secularization puts responsibility into man to foster a system of values that undergo change, or evolution refers to the life and social experience of Christian society. Strictly speaking, secular human beings will set aside the absolute Islamic concepts of truth with social rationalization that deny the existence of God behind this worldly life.

Indeed, not all thoughts of a person can be accepted by all people, including Nurcholish Madjid. His thought about modernization was also criticized by "fundamentalist groups" who were against Nurcholish Madjid's thought about Islamic education in Pesantren. they (the fundamentalist group) thought pesantren should be a place of pure education based on Al-Qur'an and As-Sunnah. Although there are differences of opinion between "fundamentalists" but they are really trying to reaffirm traditional teachings, and other Muslims who believe that careful study of the principles enshrined in the Qur'an and As-Sunnah will produce teachings that are relevant to the needs of today's world.³⁸

Islam is a perfect religion, in terms of social and government and even education does not need to adopt or imitate the system of western and even non-Muslim. With the modernization of pesantren in which western world would automatically enter will occur shortages and the dissolution of

³⁶<http://www.gaulislam.com/konsep-civil-society-dalam-perspektif-islam-sebuah-tinjau-ideologis> (downloaded on 14 November 2017)

³⁷ Adnin Armas, et.al, *Menelusuri Gagasan Sekularisasi Nurcholish Majid, Jurnal Tsaqafah Jurnal Ilmu Pengetahuan Dan Kebudayaan Islam*, (Volume 4, No.2, Jumadal Ula 1428), 413-414.

³⁸ [Http://Zuhry1.Wordpress.Com/2011/05/10/Pemikiran-Nurcholish-Madjid/](http://Zuhry1.Wordpress.Com/2011/05/10/Pemikiran-Nurcholish-Madjid/) (downloaded on 12 November 2017)

students' understanding of the Qur'an and As-Sunnah. In addition to injuring their beliefs, it can also damage the image of pesantren as the only place of religious education.³⁹

Analysis of Nurcholish Madjid's Thought

Nurcholis Madjid's thoughts on the Islamic world renewal, especially on Islamic education give a distinctive pattern of thought. according to Nurcholis Madjid, Muslims must abandon the concept of old tradition thought and replace it with a new tradition (modernity). Islam is a religion that is too modern for every era, it is necessary to change the mindset on Muslims if Muslims want to move forward, abandoning old-fashioned, taqlid and absolute minds with something dynamic and Islamist.

According to the writer, islam based on the Qur'an and Hadith should be able to answer and address every issue of the ummah. Islam cannot be carried only in text but in context. This restores the Qur'an and Hadith to its nature in order to always update people's problems. Separating between worldly affairs and ukhrowi is still problematic since Muslims still love them. Madjid wishes to affirm that human beings as well as fil 'ardl are tasked to safeguard, preserve and exploit this universe and restore all to its fitrah. Thus, the tendency to make ukhrowi worldly or the otherway round becomes eroded. According to the writer, secularization between worldly and ukhrowi can indeed be agreed. However, Allah Almighty advises that both must walk equally, not justified to walk alone. Madjid is working hard for people to turn to the real function. In the hadith it is described "work for your world as if you live forever and work for your akherat as if you die tomorrow". This concept, according to the writer, is emphasized by Nurcholis Madjid. Man should work sincerely and faithfully to preserve and maintain his existence in the realm of the world, and to know knowledge as a condition of divine attributes belonging to man.

Madjid views Islam as an open religion (inclusive) and must stop the closed (exclusive) attitude even though they have their own reasons for it. However, madjid asserted that if Muslims do not want to accept anything good and positive, then the Muslims will be left behind and should see something to its meaning and function with various good ways. The writer realizes that Muslims should be inclusive. Science should always be updated, so that the human role as khalifah Allah SWT on earth can reach to the highest degree of human nature.

³⁹ <http://Zuhry1.Wordpress.Com/2011/05/10/Pemikiran-Nurcholish-Madjid/> (downloaded on 12 November 2017)

Inclusive Islam should be included in education, mainly Islamic education. Maximally, there needs to be an integration between Islamic religious education materials with the concept of Islamic inclusiveness itself. So it will also be able to become a guideline for learners to understand that Islam is actually the most logical religion and highly appreciate the diversity in this life.⁴⁰ That is, the idea of radicalism will be suppressed and minimized. What needs to be underlined is that PAI is not just about the matter of worship, but also syari'at and muamalah. Thus, the discussion of PAI becomes increasingly complex and representative. On the other hand, the spirit of plurality will be highly respected in learning that is integrated with the concept of inclusive Islam.

With the three basic principles of life and religious values of divinity, humanity and justice, madjid hopes that there will be future changes in Islamic education. Because of the education, Muslims will change. Setting aside something small or large and eliminating discriminatory attitudes on a particular person, will make truth and confidence and lead to happiness. The writer views extreme and fundamental personal attitudes should be aware of and changed. The understanding of religion is not static but must be dynamic, so that the foundation of religion is always useful and in accordance with the times. It does not mean to doubt the controversies of God's word, but there needs to be a progressive-critical approach to the discourses of contemporary matters. And that can be done if Muslims can think modernist, secularist and inclusive with the basis of divinity, humanity and justice.

Conclusion

From his biography, education from childhood to adulthood and his family's environmental background, Nurcholis Madjid wanted to contribute his thoughts in the reform of Islamic education, as well as the state of Islamic society in modern times. Tghrough his thought of secularization, Nurcholis Madjid wanted to improve the state of Islamic society towards the modern but not eliminate the Islamic values. He saw traditional society that still tend to be fanatical and do not accept the contemporary circumstances and when they receive, they become unfocused or even influenced by western modernization that leads to the liberal.

⁴⁰ Wiwin Luqna Hunaida, "Potret Prospek Pendidikan Agama Islam Kekinian Integrasi Inklusivitas Islam dalam PAI", *Didaktika Religia* Volume 4, No. 2, 2016, 16.

Changes in Nurcholis's modern thoughts are originated from education in America, integrated with Islamic thought that end in the implementation of Western values. The origin of the idea of secularization is due to the evolution of Christianity which transitions towards rationalization of religion because of conflict about the concept of God and their unclear life. Finally, Islamic values are set aside in social life giving birth to secularization, inclusiveness and pluralism in modern Islam.

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