



The Implementation of Muhammad Abduh's Thought in Islamic Education in the Era of Globalization

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Abstrak

This study explores the implementation of Muhammad Abduh's educational thought in the context of Islamic education during the era of globalization. Abduh, as one of the prominent Muslim reformers, emphasized the integration of religious sciences with modern knowledge, rejecting the dichotomy between Islamic education and general education. Using a qualitative library research method, this article analyzes Abduh's intellectual legacy and its relevance to contemporary challenges in Islamic education, such as technological advancement, unresponsive curricula, and incompetent educators. The findings highlight that Abduh's ideas on curriculum adjustment, critical and active learning methodologies, and universal access to education provide significant solutions to current educational problems. His vision underlines the necessity of balancing religious and secular knowledge to produce students who are not only intellectually capable but also morally grounded. The study concludes that revitalizing Abduh's thought is crucial for the sustainability and competitiveness of Islamic education in the modern global era.

Keywords: *Muhammad Abduh; Islamic Education; Globalization; Educational Reform; Curriculum Integration*

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INTRODUCTION

Education is a fundamental aspect of life. A good life is one that reflects a good education in it. Especially for the role of Islamic education. The role of Islamic education is not only as a good regulator of life, but also as a tool to regulate ethics and norms in life. Understanding of Islamic character values is declining with the challenges of today's globalization if not addressed wisely (Safira et al., 2023). The development of the times that prioritizes scientific aspects in general, to shift ethical values often occurs today. For example, a student is required to understand technology but aspects of Islamic morals and teachings are often overlooked. Students who normalize dating on social media, are not reprimanded and are not often left alone. As a result, students increasingly consider that what they have done so far is an act of truth because in modern times, even though it is not an excuse, the development of the times is a step to allow actions that should be prohibited (Mardiah Astuti et al., 2023).

The process of modernization that led to the development of globalization currents, has a great influence on the order of human life. The developments that have occurred have entered various aspects such as culture, economy and education. Islamic education does not only aim to improve knowledge and skills, but Islamic education also has a very important goal, namely to form Islamic character. However, with the development of the modernization process, it is so easy for us to adopt foreign cultural values that are beginning to develop. So that westernized culture is a threat to the existence of the Islamic character of current students. Therefore, acculturation between knowledge values and religious values is needed (Salim, 2024).

The concept of balancing science and religious science has been successfully proven by the existence of a Muslim reformer in the era of Islamic modernization, namely Muhammad Abduh. He said that the fault of Islamic education is the system that is applied, so that Muslims and the existence of Islamic education are weakening (Rohman, 2016). This shows that a good education system can realize the availability of good Islamic education as well.

Previous research has been conducted by Muhammad Yahya Fauzi in 2018 entitled *Islamic Education Thinking According to Muhammad Abduh*. Which examines how the concept of Muhammad Abduh's thought as a reformist during the Islamic Reformation. Another research has been conducted by Sabrun Jamil entitled *Islamic Education Thought According to the View of Muhammad Abduh* in 2019. What explains the factor of the backwardness of Islamic education is due to the jumud and static thinking of Muslims at that time. And he provides solutions for Muslims to always think, because by thinking they will get knowledge.

From the above researches, no one has researched and acculturated Muhammad Abduh's thoughts with Islamic Education in the era of globalization. Therefore, this study aims to find out the thoughts about Muhammad Abduh and apply it to Islamic Education in the Era of Globalization.

RESEARCH METHODOLOGY

The type of research used is qualitative, with literature studies. Taking sources from documents, written works, and data written in journals and other digital writings. Through in-depth research that reveals Muhammad Abduh's thoughts on Islamic Education in the current Era of Globalization.

The target and target of this article is all circles, especially for educators and students. The data collection technique of this research refers to the type of research, namely by taking

and analyzing documents, articles, papers, and journals related to the discussion presented in this article.

RESULTS AND DISCUSSION

A. Biography of Muhammad Abduh

Muhammad Abduh was born in 1849 in an area called Lower Egypt. His father was named Abduh Hasan Khaerullah, who was originally from Turkey and had lived and settled in Egypt. He works as a farmer. His mother is from Arabia and his genealogy is traced back to the caliph Umar bin Khattab (Komaruzaman, 2017). They live and settle in the Mahallat Nasr area, Gharbiyah Province, Egypt. Muhammad Abduh's educational history, he first learned from his father, who taught him to read, write, and memorize the Qur'an. And he managed to memorize the Qur'an in just 2 years. He met Sheikh Darwiys Khadr, who was his uncle, before he went to Cairo to study with Jamaluddin Al-Afghani at Al-Azhar in 1866. He studied mathematics, ethics, politics and philosophy with him (Muh. Yahya Al-Farizi, M. Makbul, 2021). Then he delved into philosophy, geometry, politics, and other world affairs from an intellectual named Hasan Tawil. In 1877 he took the exam to obtain the title of Al-Amin and got good grades.

Muhammad Abduh worked as a teacher in Al-Azhar, Dar al-'Ulum and in his home. Then, there was the tragedy of Jamaluddin Al-Afghani's expulsion and finally his position as a teacher was decided. After that, he returned to his village and became the editor-in-chief of a newspaper called Al-Waqai Al-Mishriyyah and he spread his thoughts through the newspaper. Under the leadership of Mihammad Abduh Al-Waqai Al-Mishriyyah, the editorial board of the newspaper not only disseminated official articles but also disseminated Egyptian international information.

From his experience mastering the field of work, it turns out that Muhammad Abduh prefers the world of education as a medium to spread his knowledge. And he carried out reforms that were seen to have a good impact in the field of education (Rohman, 2016). he also adopted the ideas of Jamaluddin Al-Afghani, so that he was very qualified in the field of education.

In his journey to master the field of education, it does not mean that there are no challenges he faces. In fact, the challenge felt by Abduh was very heavy. There was a time when his ideas of reform were contrary to the opinion of the rulers of the government at that time. He had experienced slander that caused him to be punished and exiled abroad. Because he was slandered for contributing to the Urabi Pasha revolution in 1882 A.D., Jamaluddin Al-Afghani told him to come to Paris to co-publish the magazine al-Urwat al-Wusqa in 1884 A.D. and in 1885 he went to Beirut and taught there. With the help of his friends, in 1888 AD Muhammad Abduh returned to Cairo and he was appointed as a judge. In 1894 AD he became a member of the Al-A'la Al-Azhar Assembly and at that time he gave many ideas and ideas for the reform of Egypt and the Islamic world in general. In 1899 AD he was appointed mufti of Egypt until his death in 1905 at the age of 56.

B. Muhammad Abduh's Thoughts on Education

Muhammad Abduh's teachings on education were considered the foundation of Islam in the early 19th century. The teachings of Muhammad Abduh as presented in the magazines al-Manar and al-'Urwat al-Wusqa are considered the foundation of Islam. As a result, in some Islamic countries, there is a tendency to establish schools using the curriculum made by Abduh (Rohman, 2016). In the book *The Social History of Islamic Education* by Suwito, Muhammad Abduh said that functional education is universal for both men and women. For them, they are required to learn to read, write, count and receive religious education. Even if their parents work

as farmers, artisans and other laborers, a child is required to learn about general education to balance their parents' work even if they follow in the footsteps of their parents' work. Because on that side, a child will have more expertise than his parents.

Muhammad Abduh's opinion in Egypt itself mentions a number of reformist figures. His disciples, such as Rashid Ridha, republished the thoughts of Muhammad Abduh through *Tafsir al-Manar* and *al-Manar Magazine*. Then, through his writings *al-Taj al-Marshub bi al-Jawahir Alquran wa al-Ulum*, Kasim Ami with the name *Tahrir al-Mar'ah*, Farid Wajdi with the name *Dairat al-Ma'arif*, and Sheikh Thanthawi Jauhari. Other prominent figures were Mustafa Abd al-Raziq, Ibrahim A. Kadir al-Masin, Muhammad Husein Haykal, Abbas Mahmud al-Akkad, and Sa'ad Zaglul (Father of Egyptian Independence) (Said & Jalaluddin, 1994: 157).

According to Abduh, the purpose of education is to instill morals and personalities that are believed to be able to cultivate political, social, and economic spirit. The purpose of the education and orientation system is to overcome the weaknesses of Muslims who are able to understand and appreciate Islam. Therefore, Abduh stated: "Islam is understood (weakened) by the Muslims themselves" (Al-Bahiy: 1986: 64). Abduh's teachings include *aqidah* and belief, society, education, as well as political and national strategies. Although the scope of the topic is very broad, Abduh focuses more on the field of education than what is generally accepted.

C. Challenges of Education in the Era of Globalization

1. Advances in Science and Technology

The advancement of Science and Technology (IPTEK) has made Islamic education have decreased its function, because the focus on the application of the two knowledge has different aspects. The value of Islamic education is oriented to moral and spiritual improvement while technology is oriented to practical and pragmatic aspects. So if the two have to be combined, it will be a challenge for students. If in addition to being able to keep up with the development of the times with the mastery of science and technology, but also the morality aspect that exists in him and becomes the goal of Islamic education itself, it is not left behind and goes hand in hand (Sabtina, 2023).

In facing the challenges in the current Digitalization Era, Islamic learning needs to improve the quality of adjusting applied learning by utilizing technology as an effective and innovative way. In fact, we should not avoid it.

Acculturation between Islamic values and current digital technology can be done by implementing a learning system with visual videos so that students can understand the material easily, or by using educational applications that support the delivery of learning materials that are easy to understand (Farhan Syahendra, 2024).

By utilizing technology, it is hoped that Islamic education can lead students to achieve learning goals. The increase in students' understanding of the material taught, the more advanced Islamic education will be, without eliminating the existence of Islamic teachings in it (Wulandari et al., 2022).

2. An Unresponsive Curriculum

The unresponsive Islamic Education curriculum is a significant challenge to the existence of Islamic Education in the current Modern Era. A curriculum that is not adapted to the development of the times will make Islamic Education lagging behind the increasingly advanced technological developments. Of course, this must be very considered, especially by educators and managers of educational institutions.

The existence of Islamic education that tends to adopt traditional values, along with the development of the times, must of course be adjusted. By looking at practitioners from

the development of the current era, it is by utilizing technology and critical thinking that can direct students to get to know more about the goals of Islamic Education that are more adapted to the existing times (Aziz et al., 2023).

If all these things are not done then it is not impossible that the existence of Islamic Education will become extinct and irrelevant to the development of the times. The government, educators and educational institutions should be more innovative in developing the curriculum. Islamic education to be more in demand and meet the needs of the current Islamic community (Afifah, 2024).

3. Less Competent Educators

The problems that exist in Islamic educational institutions such as madrasas, are still found that education personnel are less professional. There are still educators who teach in madrasah institutions who have a different educational background than what they teach in madrasas or in this case known as mismatch. An example in this case is the fact that there are still educators who have a college background with a PAI major but teach in science, social studies or other general subjects (Primayanti, 2015). This needs to be improved so that educators in Madrasah are of higher quality in accordance with the skills of their respective educators.

Apart from trying to make a responsive curriculum relevant in education, competent teachers are the key to the success of an education. A competent teacher includes several aspects, namely a teacher who can guide, and direct his students towards the goals of education. There are at least 8 basic skills that an educator must master in order to become a quality educator. First, the ability to explain the material well. *Second*, the ability to master the opening and closing activities of teaching in the classroom. *Third*, the ability to instruct his students to ask questions. *Fourth*, the ability to guide group learning. *Fifth*, the ability to dilute the atmosphere of the classroom. *Sixth*, the ability to provide students with a deep understanding of the learning material. *Seventh*, the ability to innovate with interesting learning methods, the eighth ability to pay attention to the individual understanding of students (Andriyani, 2022).

D. Muhammad Abduh's Ideas on Education in the Era of Globalization

Muhammad Abduh's ideas can be implemented in Islamic education in the current era of globalization. Among them is his thinking about education, where Islamic education and general education must be balanced so that the existence of Islamic education is not left behind. There are several actions that can be taken, including:

1. Curriculum Adjustments

The appropriate curriculum applied in the current Era of Globalization is one that can integrate general science and religion. The ability of students to process technology and information properly is also very necessary. To produce female students who are not only intellectually intelligent but also moral. Muhammad Abduh emphasized that Islamic education and religious education are not a dichotomy between science and religion, but between the two must apply the principle of acculturation.

A responsive curriculum is one that can adopt educational values that can build students to be better prepared to face the challenges of technological development, especially in the current era of globalization. These needs include religious, social, cultural and economic fields. In shaping the educational curriculum, of course, it will go through the level of adaptation, and adjustment to the circumstances of educators and

students. In facing the challenge of curriculum change, it is to look at the theoretical foundation (Sewang, 2017).

2. Critical and Active Learning Methodology

According to Abduh, students should be encouraged to be critical and not passive when receiving information. If they can identify and evaluate if a mistake occurs and correct it. Suitable methods can be adapted to something that can make them ask questions and be willing to re-explain the lesson when it's over. An example is by using the Q&A method and not just one-way lectures from teachers.

3. Universal Education

In modern times, there are no longer any restrictions between male and female education. For citizens with poor or rich status. All have equal rights in education. In fact, Law No. 20 of 2003 states that basic education is education which is the right of citizens to get education for free. This means that all Indonesian citizens are required to have a minimum education at the elementary school level (SD) for 6 years and secondary education (junior high school/junior high school) for 3 years. The idea that women or people with economic limitations do not have the right to education is an ancient thought and is not used today. Because for citizens who have economic limitations, currently the government has opened the widest opportunity for educational scholarships. From various channels, such as Smart Indonesia Card (KIP) scholarships, Bank Indonesia (BI) scholarships or other scholarships held within the scope of the school or campus itself. So teachers and parents must support their process to achieve learning goals well.

CONCLUSION

Muhammad Abduh was a Muslim reformer who had ideas and ideas in the field of education. Muhammad Abduh had the idea that education must be balanced between religious education and general education. The progress or decline of Islamic education depends on the education system it implements. According to Abduh, the purpose of education is to instill morals and personalities that are believed to be able to cultivate political, social, and economic spirit. The purpose of the education and orientation system is to overcome the weaknesses of Muslims who are able to understand and appreciate Islam.

The challenges of Islamic education in the era of globalization include technological advancements, less responsive curriculum, and less competent education personnel. Muhammad Abduh's ideas and ideas can be implemented in Islamic education in the current era of globalization. Among them is his thinking about education, where Islamic education and general education must be balanced so that the existence of Islamic education is not left behind. Actions that can be taken include Curriculum Adjustment, critical and active learning methodologies, and universal education.

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