

**Educational Reform in Egypt (Analysis of Muhammad Abduh's Thoughts and Their Influence on Educational Reform in Indonesia)**

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**ABSTRACT**

Muhammad Abduh is a reformer in the religious field, especially in the field of education. This study aims to find out the ideas of reform carried out by Muhammad Abduh in Egypt as well as the response or reaction of traditionalists (*al-Azhar Salaf scholars*) at that time, the form of reform offered by Muhammad Abduh, especially in the field of education in Egypt. And to find out the influence of Muhammad Abduh's reforms in the field of education on educational reform in Indonesia. The results of the study found that in the educational aspect he offered reforms in the institutional, curriculum and learning method aspects. The offer put forward by Muhammad Abduh was generally motivated by the socio-cultural setting and dynamics of thought that were developing at that time, such as stubbornness and blind taqlid towards the leadership. The efforts carried out by Muhammad Abduh aim to awaken and change people's thinking patterns from contextual to contextual. His thoughts have brought major changes to the world of education in Egypt, including in Indonesia, this can be traced in the following article.

**Keywords** : *Indonesian Ulema Council, Nahdlatul Ulama, Muhammadiyah, Talak*

**INTRODUCTION**

The concept of Islamic education starts from the definition of education, objectives, materials and educational teaching strategies to institutions providing Islamic education, which emerge from time to time, are studied and looked for answers, always developing and giving birth to important ideas along with the development of the times, civilization and its products. In particular, the results of science and technology have a great influence on the existence and role of Islamic education in society.

Education is the most important part of human life which also differentiates humans from animals. Animals also "learn", but it is determined

more by instinct, whereas for humans, learning means a series of activities leading to "maturation" in order to lead a more meaningful life. Therefore, various views state that education is a cultural process to elevate human "honor and dignity" and lasts throughout life. If so, then education plays a role that determines human existence and development, "because education is an effort to preserve, transfer and transform cultural values in all their aspects and types to future generations" to elevate human dignity.

At a time when the Egyptian people were plagued by an atmosphere of uncertainty and the spread of Western culture, in this very critical era, a human child was born whose parents named him Muhammad Abduh. He came from a humble family, but despite this it turned out that later on, he became a reformist figure who was respected by friends and foes alike. In fact, in history, he was recorded as a national leader who opposed Western imperialism and foreign power in Egypt. Muhammad Abduh emerged with a multitude of reform ideas with a big goal, namely to return the Egyptian people to the true teachings of Islam, so that they adapt to modern conditions without abandoning the teachings of their religion.

Brilliant ideas emerged from Muhammad Abduh's mindset, which if observed could be said to cover all lines of people's lives. Even though the ideas are broad, in this article the author explains one idea that is quite big and grand, namely the field of education in Egypt, especially in Al-Azhar. The reforms he brought have had a major influence on the world of education, especially Islamic education.

Examining the magnitude of educational reform brought about by Muhammad Abduh raises many philosophical questions that need to be answered, including: first, what were the ideas for reform carried out by Muhammad Abduh in Egypt and the response or reaction of traditionalists (al-Azhar Salaf scholars) at the time That? secondly, what forms of reform did Muhammad Abduh offer, especially in the field of education in Egypt? third, how does Muhammad Abduh's reform in the field of education influence educational reform in Indonesia? Answering the question above requires an in-depth and critical study, for this reason the author attempts to present it in the form of a study of renewal in the field of education.

## **RESEARCH METHODS**

Every research requires data collection methods and techniques that are appropriate to the problem at hand. The research method that can be used in this research is the descriptive method, namely "a method that seeks to reveal, develop and interpret data, events, occurrences and symptoms of phenomena that are occurring at the present time". This research methodology is very

appropriate to use to obtain objective data and information. In its implementation, the author uses this type of research or Library, which is used to view and study books, literature and other reference materials as a source to outline the theoretical basis and answer the problems of this scientific paper.

## RESULTS AND DISCUSSION

### Profile of Muhammad Abduh

Muhammad Abduh, full name Muhammad Abdul Hasan Khairullah.<sup>1</sup> He was born in Mahla Hilir, a small village in the Bukhaira region of Egypt in 1266 H / 1849 AD.<sup>2</sup> He was raised in a religious family environment. His father, Abdul Hasan Khairullah, comes from Turkey (*TurKiat al-Ashl*), but has lived in Egypt for a long time. Meanwhile, according to a history, his mother came from the Arab nation whose lineage extends back to Umar Ibn al-Khattab's tribe.

Muhammad Abduh first learned to read and write in his hometown, after that he studied memorizing the Qur'an since he was 7 years old. According to a history, at the age of 9 he already memorized verses of the Qur'an. This has shown the genius and power of memory that exists in him. At the age of 13, precisely in 1279 AH / 1862 AD, he was sent to Tanta to study religion at the Sheikh Ahmadi Mosque.<sup>3</sup> There he studied Arabic, *Nahu*, *Sarf*, *Fiqh* and so on. After one and a half years of studying there, he felt dissatisfied and didn't get anything, that's what he said about his experience: "I studied for a year and a half at the Sheikh Ahmad Mosque without understanding anything, this was because the method was wrong, the teacher started asking us to memorize terms about *Nahu* or *Fiqh* that we didn't know the meaning of. Teachers don't think it's important whether we understand or don't understand the meaning of these terms."<sup>4</sup>

Because he was dissatisfied with the system and way of learning that existed at that time, he left Tanta and returned to his native village. At that time his enthusiasm for learning had disappeared, so he wanted to become a farmer like most people in his village. In 1865, when he was 16 years old, he married. It turned out that he was not an ordinary person like most people in his village, but he was a successful person and succeeded later in life, so that after only forty days of his marriage, his parents forced him to return to study at Tanta. Finally,

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<sup>1</sup> Muhammad 'Amarah, *Muslimin Tsawar*, (Egyptian: Dar al-Syuruq, n.d.), h. 441

<sup>2</sup> Ahmad Amin, *Zu'ama al-Ishlah fiy al-'Ashr al-Hadith, al-Thab'ah al-Rabi'ah*, (Egyptian: Maktabah al-Nahdhah al-Mishriyah, tt), h. 302

<sup>3</sup> Harun Nasution, *Reformation in Islam: History of Thought and Movement*, Jakarta: Bulan Bintang, 1996), Cet. 12th, h. 59

<sup>4</sup> Harun Nasution, *Reformation in Islam*, h. 59

he left his village, but he did not return to Tanta but to the place of one of his uncles named Sheikh Darwis Khadr.<sup>5</sup>

He learned a lot and gained knowledge from his uncle, especially the knowledge of the congregation, namely the *Zyadziliyah* congregation,<sup>6</sup> which was directly led by his uncle. Through the teachings of the tarekat he studied, this was ingrained in him the nature of inferiority (*Thawadu'*), he felt he was small when compared to the power of Allah SWT. The teachings of Sufism made a deep impression on him, even though he studied it for a short time. However, throughout his life, his spiritual character and his asceticism were depicted.<sup>7</sup> This is what prompted him to leave his hometown and return to Cairo (Al-Azhar) to study. Then three years after he was at Al-Azhar, he met Jamaluddin al-Afgani.<sup>8</sup>

His introduction to Jamaluddin al-Afgani gave him a breath of fresh air in exploring Islamic knowledge and broadening his horizons. Under the guidance of al-Afganilah, he became interested in pursuing philosophy, politics and social affairs. Even a group of young students joined him and one of them was Saad Zahqlul who became the leader of Egypt several years later.<sup>9</sup> Jamaluddin al-Afganini, who always appeared with them, provided guidance and instilled an anti-colonial attitude, as well as providing encouragement about the importance of seeing Islam as one people.<sup>10</sup>

After Muhammad Abduh completed his education (1878), a year later, he received a teaching assignment at Darul 'Ulum University which had just been founded at that time. At this University, he taught Ibn Kaldun's *Muqaddimah*.<sup>11</sup> Which contains social and political sciences. He was the one who initiated the

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<sup>5</sup>Sheikh Darwis Kadr is his father's uncle, he is a person who has a lot of knowledge and experience, especially in the field of Sufism, he has explored several areas outside Egypt to study Sufism such as Libya and Tripoli. See, Harun Nasution, *Reformation in Islam...*, h. 60

<sup>6</sup>The Syadziliyah congregation is included in the category of the Mu'tabarah congregation (accepted orders), the order founded by Abu al-Hasan Ali al-Syadzily. This figure has a pedigree that goes back to Hasan bin Ali bin Abi Talib. Therefore, this congregation has a lineage back to the Prophet Muhammad SAW. The teachings of this order are simple, the requirements are not heavy, but each student is required to abandon immoral acts, maintain the obligations of worship, carry out circumcision services, perform dhikr at least a thousand times a day and night, make istighfar two hundred times and offer prayers to the Prophet as much as a hundred times a day and night. See IAIN Syarif Hidayatullah Writing Team, *Indonesian Islamic Encyclopedia*, (Jakarta: Djangkat, 1992), h. 902

<sup>7</sup>Ilyas Hasan, *Pioneers of the New Age of Islam*, (Bandung: Mizan, 1998), h.37

<sup>8</sup>Abdullah Mahmud, *Manhaj al-Imam Muhammad Abduh fi Tafsir Al-Quran al-Karim*, (Cairo: Nasyah al-Rasyaail li al-Jam'iyyah, tt), h. VII, Al-Afgani (1838-1897) was a reform leader in Islam whose residence and activities moved from one Islamic country to another. Its greatest influence is in Egypt. Among his reform ideas is *Pan-Islamism*, namely the unity of all Muslims to oppose colonialism and achieve progress, he published al-Urwah al-Wasq as a medium for disseminating his reform ideas, IAIN Syarif Hidayatullah Writing Team, Syarif Hidayatullah Writing Team, *Indonesian Islamic...*, h. 62-63

<sup>9</sup>Ahmad Amin, Ilyas Hasan, *Pioneers of the...*, h. 314

<sup>10</sup>Ilyas Hasan, Ilyas Hasan, *Pioneers of the...*, h. 38

<sup>11</sup>One of Ibn Kaldun's thoughts in his work that attracted the attention of Muhammad Abduh was his statement "Colonized people always want to imitate the customs and institutions of the colonial nation", see further, Charles Issawi, *Islamic Philosophy of History*, Trans. A. Mukti Ali, (Jakarta: Tintanas, 1976), h.12

motto "Egypt for Egypt" (*Mishr li al-Mishriyyin*) and provided extraordinary inspiration in raising the anti-colonial spirit which gave birth to the Arab upheavals of 1881 AD. Because his attitude was considered too harsh, he was dismissed from Darul 'Ulum, he even expelled from Egypt by exile for approximately three years, then he sought asylum in Beirut. While he was in Beirut, he received an invitation from his teacher al-Afgani to join together and found an organization which later became very influential even though its life was very short, apart from that they also published the newspaper '*Urwah al-Wutsqa*. The aim of this organization is to unite Muslims while freeing them from the causes of division.<sup>12</sup>

After some time with al-Afgani in Paris, Muhammad Abduh returned to Beirut. There he got a job that he enjoyed, namely teaching. It was through this that he conveyed his very famous theological work, namely the Treatise of al-Tauhid, in various lectures. In 1888, Muhammad Abduh was allowed to return to Egypt, but was not given the opportunity to teach. He was only appointed as a member of the al-Azhar administrative council. Not long after that he was appointed Grand Mufti of Egypt.

During Muhammad Abduh's tenure as Grand Mufti, he proposed many reform ideas, especially the justice system and always fought for innovations in the field of education. The current situation in Egypt that he finds is no longer the same as it was a few years ago. Where at this time all aspects of life had been colored by secularist ideology, even Al-Azhar University itself had come under British intervention and the Shar'iyyah court had not escaped British colonial supervision.<sup>13</sup> That is the description of Muhammad Abduh, a *mujaddid*, patriot and religious figure as well as a modernist in the field of education who dedicated his life to educating the people, especially in Al-Azhar, until he was summoned by the Almighty at the age of 56, precisely on July 1, 1905.

### **Muhammad Abduh's Reform Ideas**

As previously explained, the Egypt that Muhammad Abduh met after returning from exile was no longer the same as before. Western investment has almost colonized all sectors of life. According to Ibn Khaldun, people who are defeated will always seem to assimilate themselves to people who win in everything.<sup>14</sup>

Disadvantaged thinking has not only hit the lay public, but has also hit the ulama at al-Azhar University. They reject reform and even consider it evil. They still maintain the old system, namely spending ages memorizing texts. Conditions like these that responded to Muhammad Abduh's narrow reform of religion can only be overcome through education.

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<sup>12</sup>Muhammad Abduh, *Al-Muslimin wa al-Islam*, (Cairo: Al-Hilal, 1963), h. 24

<sup>13</sup>Ahmad Amin, Charles Issawi, *Islamic Philosophy of History...*, h. 327

<sup>14</sup>Charles Issawi, Charles Issawi, *Islamic Philosophy of History...*, h. 178

According to Harun Nasution, Muhammad Abduh had a concept to escape backwardness caused by authoritarian rulers and slow thinking and adhering to tradition. According to him, Muslims must return to the true teachings of Islam, namely the teachings practiced by *Shalaf al Salih* which are based on the Qur'an and the Hadith of the Prophet SAW. On the other hand, Muhammad Abduh sees the condition of authoritarian governments in Muslim countries as a result of stupidity which is only absorbed in pursuing matters of fiqh. Where *fiqh* has no connection with politics, meaning they have no understanding of politics, so political affairs only depend on the authorities.<sup>15</sup>

Freedom to think within the corridors of the Qur'an and distancing oneself from blind *taqlid* was Muhammad Abduh's obsession. The ideas he put forward were aimed at preventing the Egyptian people from having a narrow view of Islam. Among the ideas he put forward were: (1) Muslims can save money in banks and take advantage of those savings; (2) Muslims may eat sacrifices from non-Muslims in times of emergency; (3) Muslims may wear clothes outside their traditions to make their affairs and work easier.<sup>16</sup>

These three opinions received sharp attention from al-Azhar at that time. The program put forward by Muhammad Abduh for the reform movement can be summarized into four main activities: (1) Purifying Islam from various influences from incorrect teachings and practices (*bid'ah* and *khurafat*); (2) Renewal of Islamic higher education; (3) reformulation of Islamic teachings in line with modern thinking; (4) the defense of Islam against European influences and Christian attacks.<sup>17</sup>

However, the reforms carried out by Muhammad Abduh caused a controversial reaction from al-Azhar *ulama*. Even though there are those who support it, there are quite a few scholars who oppose it. These opponents were conservative, statist clerics and lay people who could be influenced, such as Kadewi, who was the leader of Egypt at that time.<sup>18</sup>

### **Reforms by Muhammad Abduh in the Field of Education in Egypt**

Muhammad Abduh's reform ideas were not only in the religious field (Islamic law), but also in the educational aspect. In the sense of the word, educational and religious aspects were the central points of his thinking. He realized that to restore the glory of the Muslim *Ummah* and improve the condition of the Egyptian people in particular which had been contaminated could only be through education.

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<sup>15</sup>Harun Nasution, *Muhammad Abduh and the Mu'tazilah Rational Theory*, (Jakarta: UI Perss, 1987), h. 56

<sup>16</sup>Abdullah Mahmud, Charles Issawi, *Islamic Philosophy of History...*, h. 29

<sup>17</sup>HRR Gibb, *Modern Currents in Islam*, Trans. Machnun Husen, (Jakarta: Raja Wali Press, 1993), h. 58

<sup>18</sup>Arabah Lubis, *Muhammadiyah Thought and Muhammad Abduh; A Comparison*, (Jakarta: Bulan Bintang, 1993), h. 119

According to Muhammad Abduh, as quoted by Muhammad Morsi, education is not only a balm (*al-Balsam*) which is a medicine for external body parts, but also as *al-Syifa*, which cures all diseases. In his view, if a person loses education, it means he has lost something valuable in his life. A true human being can only be formed through education.<sup>19</sup>

Muhammad Abduh is full of confidence that the only way to achieve success for Muslims is through education. According to him, education is not just an obsession, but is a vision that he realizes through concrete efforts, such as fostering Islamic brotherhood. Apart from being a teacher and educational figure, he is also a practitioner. This is clearly stated in his writing "*Innamaa Khuliqtu Likay Akuuna Mu'al-limaa*" meaning that I was created only to be a teacher.<sup>20</sup>

Muhammad Abduh's thoughts in the field of education were expressed in various newspapers and magazines at that time and he implemented them operationally through formal educational institutions. The reform covers various things, starting from institutional aspects, curriculum (teaching materials to method aspects and so on. The idea of reform offered is based on his understanding of the Qur'an and the Hadith of the Prophet Muhammad SAW which is not only textual but also contextual. It turns out that his thinking is not only developed in Egypt but also penetrated borders to India, Indonesia and several other Islamic countries.<sup>21</sup>

### **The form of reform offered by Muhammad Abduh, especially in the field of education in Egypt**

The renewal of Muhammad Abduh's thought in Egypt included:

#### 1. Institutional Aspects

The educational institution founded by Muhammad Abduh prioritized ordinary people who had not previously had the opportunity to enjoy education. The students come from poor children whose parents work as craftsmen, traders, farmers and so on. <sup>22</sup>From this statement, the author assesses that the institution founded by Muhammad Abduh consists of several study programs, such as agricultural study programs, carpentry study programs, trade and so on which are colored by Islam. Everything aims to create jobs.

#### 2. Curriculum Aspects

As previously explained, educational institutions managed by the government at that time aimed to create output that would work in government institutions, assisting the government in managing state administration.

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<sup>19</sup>Muhammad Munir Mursi, *Al-Tarbiyah al-Islamiyah; Ushuluha wa Tahawwuruha fi al-Bilaad al-'Arabiyah*, (Cairo: Alam al-Kutub, 1982), h. 307

<sup>20</sup>Muhammad Munir Mursi, *Al-Tarbiyah...*, h. 305

<sup>21</sup>Muhammad Munir Mursi, *Al-Tarbiyah...*, h. 306

<sup>22</sup>Muhammad Munir Mursi, Arabah Lubis, *Muhammadiyah...*, h. 308

Meanwhile, al-Azhar is oriented towards preparing religious experts (ulama). According to Muhammad Abduh, al-Azhar is immersed in its traditional system, students come from various parts of the world aiming to study *Naqliyah* sciences and what is very unfortunate is that the teaching and learning system and methods are not appropriate. Teachers don't care whether a student is present or not, whether they understand or not, whether they have good or bad morals and never hear any advice to provide motivation to master and understand the knowledge they are studying. Students are absorbed in studying matters of fiqh with all its khilafiyah and aqidah which are far from their essence, while many *Kutabs* and *Madradas* have closed down.<sup>23</sup>

To overcome such conditions, Muhammad Abduh carefully tried to incorporate several new sciences, namely the science of Hisab, Algebra, Islamic Dates, Grammar (composing compositions) Geography and others.<sup>24</sup> In the political and social fields, he himself directly taught it, namely when he taught Ibn Khaldun's *Muqaddimah* both at al-Azhar and at Dar al-Ulum, besides that he taught *Tawheed* from his own work.

Muhammad Abduh believes that the entire curriculum must be framed by the true teachings of monotheism. Because according to him, without being based on true monotheism and solid faith, damage will occur and will end in backwardness. Education and teaching and all skills must be based on the Qur'an and Hadith as well as the advice of Companions and Salaf scholars.<sup>25</sup> The main element in the education curriculum according to Muhammad Abduh is Tawhid. He explicitly stated this in his work *Risale al-Tauhid*, humans live according to their aqidah. If the aqeedah is correct, then the journey of life will also be correct, meaning that the aqeedah can be correct if the person who learns it is correct too.<sup>26</sup>

In the author's opinion, the idea of educational reform in the field of curriculum, as offered by Muhammad Abduh, became a reference for educational experts who came after him in interpreting Islamic education. According to Muhammad Abduh, the Islamic education curriculum must be oriented towards Islam, universal in nature, have the principle of balance, integration of student needs with the needs of society, maintain the individual civilization of students, both in terms of talents, interests, abilities and needs as

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<sup>23</sup>Rasyid Ridha, *Al-A'mal al-Kamilah li al-Imam al-Syekh Muhammad Abduh*, (Egypt: Dar al-Syuruq, 1993), Juz al-Tsalits, h. 116

<sup>24</sup>Jalaluddin, *Philosophy of Islamic Education; Concept and development*, (Jakarta: Raja Grafindo Persada, 1996), h. 154

<sup>25</sup>Muhammad al-Bahyi, *Al-Fikr al-Islamiy al-Hadith wa Sirotuhu bi al-Isti'mar al-Garbiy*, Trans. Muhammad Abduh, *Treatise of Tauhid*, Trans. Suadi Sa'ad, (Jakarta: Panjimas, 1986), h. 2

<sup>26</sup>Muhammad Abduh, *Treatise of al-Tauhid*, Transl. Firdaus AN, (Jakarta: Bulan Bintang, 1995), H. 21

well as the principle of balance and change. which corresponds to existing demands.<sup>27</sup>

The educational curriculum that Muhammad Abduh fought for was a product of Muslims themselves which was explored in the Qur'an, not a Western product which was temporal and momentary in nature. The desired education is universal for all boys and girls. According to him, everyone should have the same opportunity to receive education. So, everyone must have basic skills such as reading and writing and arithmetic.<sup>28</sup>

After presenting Muhammad Abduh's ideas for educational reform in Egypt, Muhammad 'Amarah in *his work al-A'maal al-Kaamilah li al-Imaam al-Sheikh Muhammad Abduh*, summarizes Muhammad Abduh's thoughts as follows:<sup>29</sup>

- a. Improving the curriculum and eliminating some of the material and keeping students busy and adding knowledge to science that did not exist before. In the author's opinion, the material taught at that time was monotonous, did not keep up with current developments, so it continued to lag behind other education. If you look at today's curriculum, there are also problems with the teaching materials, namely that many are no longer suitable, but they are still taught.
- b. Changing traditional *Tafsir* and *Hadith* teaching methods. The author understands that teaching methods at that time were textual, as a result, students quickly got bored. Therefore, apart from textual, contextual methods were also needed so that they were not boring and had more opportunities for the development of knowledge.
- c. Choose pious, qualified and professional teachers to carry out teaching. This means that the reforms carried out also involve selecting teachers who will teach by stating the criteria for being worthy of being a teacher.
- d. Determine school leaders based on the criteria of having mental stability, a strong enthusiasm for school progress, broad insight into religion and language and being credible in the eyes of the public. This is an update related to the requirements that school leaders must have.
- e. Opening opportunities for al-Azhar alumni to teach at their alma mater. This means that renewal offers efforts to create regeneration so that there is no disconnection.
- f. Provide training one year after completing the study period at the school itself. This is done in order to educate their mentality and courage.

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<sup>27</sup>Muhammad Abduh, *Treatise...*, h. 133

<sup>28</sup>Ali Rahmena, *Pioneers of the New Age of Islam*, Trans. Ilyas Hasan, (Bandung: Mizan, 1996), h. 59

<sup>29</sup>Muhammad 'Amarah, Muhammad Abduh, *Treatise...*, h. 123-124

- g. Those who will receive the shahadah must be people who are educated in spirit and promise to put their knowledge into practice. This shows the need for an oath for someone who will complete their studies.
- h. They must be servants in educational institutions. This describes the criteria for an alumnus who are in line with Muhammad Abduh's mission that teaching is worship.
- i. Their function is determined by the extent of their ability to educate in addition to the good morals they must have.
- j. Educating the souls of students and straightening their morals is a shared obligation between teachers and other educational staff.
- k. They should be consistent in maintaining clothing that is in accordance with religious guidelines even though they are top employees. This illustrates the uniformity between their vision and mission.

Even though Muhammad Abduh did not concretely accompany his ideas with theories that support the promotion of this idea, it can at least be confirmed that Muhammad Abduh has made efforts to change a static mindset into a dynamic one, progress into intelligence and blind faith into critical thinking.

### 3. Method Aspects

Muhammad Abduh's thoughts are not only limited to proposing that kauniyah sciences be included in the curriculum, but he also has ideas about how teachers should educate students. His thinking in this method aspect is based on his experience as an alumnus of al-Kuttab and al-Azhar as his alma mater. According to him, it is not enough for a Muslim to just be a pious human being, but he must also be a Mushlih, namely trying to make a pious person through a will with truth and patience.

It is interesting to state that Muhammad Abduh offers new concepts related to discussion methods, although theories like this are not explicitly stated. For him, if in the past it was a rote method and without general understanding in school, then it is time to change it to understanding. This can be obtained by one method, namely discussion.

According to Muhammad Abduh, an educator must try to educate the soul in addition to developing the body. Educators are required to have extensive knowledge and apply their knowledge.<sup>30</sup> This shows that educators must be role models and models for students. This exemplary method was obtained by Muhammad Abduh from his teacher, Sheikh Darwis. Perhaps the concept of exemplification expressed by Muhammad Abduh was what was elaborated and used as a reference method in Islamic education by Islamic education figures afterwards.

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<sup>30</sup>Muhammad 'Amarah, Muhammad Abduh, *Treatise...*, h. 79

Like Abdullah Nasih 'Ulwan who believes that example in education is the most effective means of influencing students, because educators in the eyes of students are the most important example. <sup>31</sup>According to Ramayulis, role modeling in education is the key to success in preparing and forming the moral, spiritual and social aspects of students. <sup>32</sup>Indeed, Ibnu Khaldun also recommended that an educator be polite and gentle with students.<sup>33</sup>

According to the author, the emergence of Muhammad Abduh's ideas was more motivated by the socio-religious situation and educational social situation that was developing at that time. This situation takes the form of the attitude of Muslims in general in Egypt, which is often conservative, static and blind, heresy and *khurafat* in understanding and implementing religious teachings in their daily lives.

### **The Influence of Muhammad Abduh's Education Reform on Indonesian Education Reform.**

The entry of Islam into Indonesia has given color to the lives of the Indonesian people themselves. Education is an important forum for cultivating and developing Islamic teachings, producing preachers, *kiyais*, ustadz who can be used as examples in life and through education can also pass on Islamic cultures. Islamic education continues to develop from traditional systems to modern systems.

At the beginning of the 20th century, education in Indonesia also experienced many problems, namely the dualism of education on the one hand, Islamic education represented by Islamic boarding schools <sup>34</sup>and on the other hand, Western education developed by imperialists and colonialists who colonized countries where the majority of the population was Muslim, giving educational characteristics that only emphasized intellectual education and does not pay attention to religious education.

The schools founded by the Dutch government were secular schools in the sense that religious lessons or religious spirit were not provided in the subjects. The subjects given to fill mental education, such as history and earth sciences, are given with a western feel, not rooted in national culture. As a result, these schools constitute a separate society that is detached from the inner life of the Indonesian nation. This education gives rise to an egoistic and materialistic intellectual spirit.<sup>35</sup>

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<sup>31</sup>Abdullah Nasih 'Ulwan, *Tarbiyah al-Aulad fiy al-Islam, al-Juz al-Tsaniy*, (Egyptian: Dar al-Salam, n.d.), h. 476

<sup>32</sup>Ramayulis, Muhammad 'Amarah, Muhammad Abduh, *Treatise...*, h. 154

<sup>33</sup>Suwito, *Social History of Islamic Education*, (Jakarta: Kencana, 2005), h. 87

<sup>34</sup>Sarjono et al., *Renewal of Islamic Education and Teaching*, (Yogyakarta: PP Muhammadiyah Teaching Majilis tt), h. 63-64.

<sup>35</sup>Sarjono et al., *Renewal...*, 46.

This is what prompted KH Ahmad Dahlan as one of the reforming figures in the field of education in Indonesia to provide education that has a nuanced balance between religious education and general education or with the term "religious mastery that has intellectual or religious nuances".

To achieve this goal, KH Ahmad Dahlan in an organization he founded, namely Muhammadiyah, designed and applied a curriculum that was characterized by:

1. Providing an educational place where religious lessons and general lessons are given together.
2. Providing additional religious lessons in secular public schools.<sup>36</sup>

In the author's opinion, KH Ahmad Dahlan is one of the educational figures who carried out educational reform, and there are other figures such as Abdullah Ahmad and Mahmud Yunus in West Sumatra. They also do the same thing, namely reforms in the field of education. According to the author, this cannot be separated from the influence of educational reform carried out by Muhammad Abduh. This means that the author considers that Muhammad Abduh's educational thinking has brought major changes to the world of education not only in Egypt but also in other Islamic countries, including Indonesia.

## CONCLUSION

The reform ideas promoted by Muhammad Abduh in Egypt were very broad, covering religious, educational, institutional, curriculum and teaching methods aspects. The main focus is to purify Islam from heresy and *khurafat*, renew Islamic higher education, reformulate Islamic teachings in accordance with modern thought, and defend Islam from European influences and Christian attacks.

In the field of education, Muhammad Abduh wants to create education that not only teaches religious knowledge, but also modern general sciences such as mathematics, languages and history. He wants to give birth to a generation that has a better understanding of religion and is also able to compete in other fields. The following are several aspects of educational reform proposed by Muhammad Abduh:

### **Institutional Aspect:**

Muhammad Abduh founded educational institutions for ordinary people, especially poor children who previously had no access to education. These institutions include agricultural, carpentry, trade and other study programs

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<sup>36</sup>Muhaimin, *Islamic Renewal; Reflections on the Thoughts of Rasid Rida and Muham-madiyah figures*, (Yogyakarta: Pustaka Dinamika, 2000), h. 154

which are held with an Islamic approach. The aim of this institution is to create jobs.

**Curriculum Aspects:**

Muhammad Abduh expanded the curriculum to include modern sciences such as arithmetic, algebra, Islamic history, grammar, and geography. He also emphasized the need to include the teachings of monotheism as a main element in the curriculum, because according to him, without the correct foundation of monotheism, education will end up being left behind.

**Aspects of Teaching Methods:**

Muhammad Abduh encourages the use of teaching methods that are more oriented towards understanding and discussion rather than just memorizing texts. He wants teachers to be good role models for students and provide inspiration for the development of knowledge.

The influence of Muhammad Abduh's reformist ideas on Indonesia can be seen in figures such as KH Ahmad Dahlan who founded Muhammadiyah. Ahmad Dahlan implemented Muhammad Abduh's ideas by opening education that united religion with general knowledge. This is a significant step in bringing Islam into the context of modern education in Indonesia.

In conclusion, Muhammad Abduh proposed reform ideas in various fields, especially education, to bring Islam closer to modern society and enable Muslims to adapt to current developments. The influence of this thinking can be seen in educational reform in Indonesia which emphasizes integration between religious and general education to form individuals who are faithful, intelligent and competitive.

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