

## **The Concept Of Thinking Of Islamic Religious Education By Muhammad Abduh**

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**Abstract:** Muhammad Abduh was one of the figures of Islamic reform in the 19th century who had very wise ideas in Islamic reform. Because Muhammad Abduh could revive the enthusiasm of the people to continue to advance and work in the field of science. Muhammad Abduh started his improvement from the field of education and made education the main means of saving Egyptian society. Then make the improvement of education as the foundation for creating a pious and pious generation. The education carried out by Muhammad Abduh aims to educate the minds and souls of generations and strive to continue to develop them so that goals for happiness in the world and the hereafter can be achieved. The connection with the curriculum is that Muhammad Abduh wanted an integral Islamic education curriculum at every level of education with the aim of education.

**Keywords:** Education, Muhammad Abduh

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**Abstrak:** Muhammad Abduh adalah salah satu tokoh pembaharuan Islam pada abad ke-19 yang memiliki gagasan yang sangat bijak dalam pembaharuan Islam. Sebab Muhammad Abduh bisa membangkitkan kembali rasa semangat para umat untuk terus maju dan berkarya dalam bidang ilmu pengetahuan. Muhammad Abduh memulai perbaikannya dari bidang pendidikan dan menjadikan pendidikan sebagai sarana utama dalam penyelamatan terhadap masyarakat Mesir. Kemudian menjadikan perbaikan pendidikan sebagai pondasi untuk mencetak generasi yang sholeh dan sholehah. Pendidikan yang dilakukan oleh Muhammad Abduh bertujuan untuk mendidik akal dan jiwa para generasi serta berupaya untuk terus mengembangkannya hingga bisa tercapai tujuan untuk kebahagiaan dunia dan akhirat. Adapun kaitannya dengan kurikulum ialah bahwa Muhammad Abduh sangat menginginkan kurikulum pendidikan Islam yang integral pada setiap jenjang

pendidikan dengan tujuan pendidikannya.

***Kata Kunci: Pendidikan, Muhammad Abduh***

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## **A. Introduction**

In the late 18th and early 19th centuries, the idea of reform in Islam had emerged. This is marked by the contact of Muslims with Western countries for the second time. This contact has resulted in the entry of Western science and technology into the Islamic world. Then subsequent contacts have brought new ideas to the Islamic world such as: rationalism, nationalism, democracy and so on with which a cultural transformation emerged, the consequences of which were also felt in religious life. It was this touch that made Muslims realize that they were far behind by European countries. And this was deeply felt by the Ottoman Empire which directly faced the power of the Europeans for the first time. It was this awareness that made the Turkish rulers and warriors learn from the Europeans. To restore the condition of the strength of the Muslims, the Ottoman Empire held a renewal movement by evaluating the causes of the decline of Muslims and looking for ideas of renewal and knowledge from the West.

Of all the reformers, Muhammad Abduh is one of the monumental figures and the most enthusiastic in carrying out reforms in the Islamic world, especially in Islamic religious education. His reform efforts had a very broad impact on Muslims and were very decisive for the latest course of Islamic history. Therefore, Muhammad Abduh's achievements in reform cannot be ignored. Because, the far-reaching influence of his services can be felt 10 years after his death.

One of the reforms he has ever done is in the Al-Azhar environment. Why there? Because education in it is one of the pride of Muslims in the world. The ideas that have been contributed are resistance to taqlid and madhhaban, resistance to books that are tendentious in nature so that they are corrected and adapted to rational and historical thinking, reforming Al-Azhar as the heart of Muslims, reviving old books to recognize

Islamic intellectualism that exists in the history of its people, and follows the correct opinions and is adapted to the existing problems.

Entering modern times, Muhammad Abduh's thoughts are very relevant to be used as a review as a pattern in determining the direction and goals of Islamic education to be achieved. Muhammad Abduh's various intellectual products that are specifically related to education can be described as: a commitment to significant technical operations in an effort to achieve a goal, intellectual progress in overcoming all forms of problems, returning to professional divine values, making a balance of provisions between *zahir* and inner, the world and the hereafter and make changes to the traditionalist education system and the modern education system.

Based on this background, the purpose of this study is to find out Muhammad Abduh's Islamic educational thinking and its contribution to the development of educational theory.

## **B. Research Method**

This research is a qualitative literature research by collecting data and information from various existing information. The approach used is a philosophical approach. Where in this approach the most important thing is to look for ideas from a character's thinking. The data source is an object to generate data. Because it is a literature review, the objects that can be used as sources are books, articles, and relevant journals.

Data collection in this research is using documentation technique. Where, documentation is a data collection technique by collecting and analyzing documents. Both written documents, images and electronic. In this paper, how to write and analyze data using content study techniques. Where in it presents the assumptions of understanding.

### **C. Results and Discussion**

#### **1. Muhammad Abduh's profile**

Muhammad Abduh was a Muslim thinker from Egypt and one of the founders of Islamic modernism. He was born in a family of farmers, a simple family and a family that has religious observance and has a strong religious spirit. He was born in 1849 in the village of Mahallat Nasr, Nile Delta, Egypt. His full name is Muhammad Abduh ibn Hasan Khayr. His father's name was Abduh ibn Hasan Khaerullah. His mother came from an Arab, whose genealogy goes back to Umar bin Khattab. They lived and settled in Mahallah Nasr. In addition to being a Muslim thinker, he is also one of the important figures of Islam in the 20th century. In Egypt he was known as a great scientist and a reformer in the Islamic world. During his lifetime he promoted Islamic modernism by synthesizing Islamic teachings with modern thought. He died on July 11, 1905 in Alexandria, Egypt.

Even though he comes from a simple family, his father is able to bring a Koran teacher to his house. Thus, Muhammad Abduh was able to finish memorizing the Qur'an at the age of 12. Then at the age of 13, he decided to study at the Ahmadi academy mosque in Thanta province (right in his mother's hometown). However, Muhammad Abduh was not comfortable studying there. Because the education system is considered rigid. Therefore he again decided to return to his native village and he became a farmer like his father. And at the age of 16, he decided to get married. After 40 days of marriage, Muhammad Abduh was forced by his parents to continue studying at Thanta. However, on his way to Thanta, he decided to stay temporarily in Khanisah Urin, which was the residence of his uncle, Shaykh Darwish Khadhr. His uncle is a Sufi follower of the Maddaniya Order which is an active tarekat in the Islamic revitalization and reform movement. Thanks to the relationship with his uncle, the seeds of reformers began to grow in Abduh's mind. Until finally he returned to Thanta as a different person, no longer because he was married, but because he was also a Sufi.

In 1866 or at the age of 17 years, Muhammad Abduh left Thanta to continue his studies at Al-Azhar Cairo. At that time Al-Azhar was led by a rector named Mustafa al-

Arusi. Which, he is a figure who activates reform in the school. However, he received a sixth challenge, until finally he was dismissed.

At his new school, Muhammad Abduh still continued his path as a Sufi. He is so deep in Sufi teachings. Even to the point of deciding to limit his social relationships with other people. Until in 1871, his uncle reminded him that what he had done had gone too far. Until Muhammad Abduh followed the advice of his uncle.

In 1877 he successfully completed his studies and received the title of Alim. An achievement that indicates that there is a right to work or teach there. Then Muhammad Abduh actively taught in the fields of kalam and logic. In addition to Al-Azhar, he also taught the book *Tahdzib al-Akhlak* written by Ibn Miskawih at his home. In addition, he also taught the histories of European empires written by Guizot and Ibn Khaldun. In addition to studying at Al-Azhar University and at home, he also taught at Darul Ulum University and taught Arabic sciences at the al-Idrah al-Asun madrasa (school of administration and languages) in 1878. He continued to make changes in accordance with his ideals, namely to enter fresh new air in Islamic universities. And revive Islam with new methods according to the progress of the times.

## **2 Educational Thought**

There are several main ideas from Muhammad Abduh's thoughts on Islamic education, namely:

### **a. Educational Goals**

In formulating educational goals, Muhammad Abduh always connected one goal to another. Both the initial and final destination. The main idea of the initial purpose of education is based on the goals of the school. And he divides the level of education into three levels including: 1) Basic level. The initial goal is to eradicate illiteracy so that they can read what is written and can communicate through writing. In addition, children are expected to have basic religious knowledge and can also practice the main points of religious teachings in accordance with their intellectual abilities; 2) Intermediate Level. Aims to educate children to be able to work as government

employees, both civilian and military. They are also expected by the state to be responsible and trustworthy people with the tasks they carry out; 3) High level. Aims to create new workforce as qualified teachers or community leaders. And those who have completed education at this level are expected to become teachers for all levels of education and can foster community welfare. In addition to intellectual education, Muhammad Abduh also emphasized the importance of mental education or spiritual moral education. Rasyid Rida, who is a student of Muhammad Abduh, said that Muhammad Abduh's education was aimed at educating the mind and soul, as well as developing them to the limits that allow students to achieve worldly happiness and the happiness of the hereafter.

b. Educational Method

There are two aspects of learning methods that have been discussed by Muhammad Abduh, namely:

- 1) Teaching Method. In this teaching method consists of 5 (five) contents, namely: a) Concept Understanding Method. The point is to teach by explaining the text read; b) Question and answer method. That is the teacher provides opportunities for students to ask questions; c) Practice Method and Experience. The point is students need to be taught and trained how to worship and practice it in front of the class; d) Exemplary Method. The point is teachers must be able to instill moral values in students to become good individuals; e) Story Method. The point is to provide historical material or stories about the journey of companions, stories of the Prophet, and previous scholars.
- 2) Macro Educational Methodology. Methodology is as a system. Namely, a dynamic organizational unit where one another influences each other. The school is an educational institution which is an organization consisting of individuals who work together and need each other. And the organization in it consists of leaders (principals) consisting of teachers and administrative staff. Muhammad Abduh said that apart from the head of school and teachers, the elements that are

no less important and also responsible for education are parents, the community and the government. And if there are no elements above, surely the goals of education will not be achieved.

c. Education Curriculum

As described above, we know that Muhammad Abduh formulated the curriculum based on levels. Namely: elementary level, middle level and high level (higher education). This organization is based on the division of people according to the field of work they will be involved in. So that after the students have finished following the level of education they are able to complete their duties in accordance with the guidance of Islam and the times.

In the preparation of this material he always refers to education. Some of the materials offered by Muhammad Abduh according to their level are:

- 1) Basic Education, namely: a) Islamic creed, contains a summary of the Islamic creed that has been agreed upon by the Ahlu Sunnah. Not those who have contradictory teachings between groups. The presentation must be in accordance with the Qur'an and the Hadith; b) Jurisprudence and morality, in terms of fiqh, it discusses halal or haram, pure worship and bid'ah, as well as things that are obligatory and sunnah. The presentation must still follow the Qur'an and the Sunnah of the Prophet Muhammad. While in the matter of morality, it discusses commendable and despicable morals; c) History of Islam, contains a summary of the histories of Islam.
- 2) Secondary Education, namely: a) Islamic faith, in this part of the material the presentation is almost the same as elementary level education; b) Jurisprudence and Morals, the material given at this level emphasizes more on usability. For example, in matters of morality, the use of noble character and its influence in social life; c) History of Islam, contains the history of the life of the Prophet, his companions and conquerors who were carried out for several centuries to the Ottoman Caliph. As a basis for this level,



Muhammad Abduh presents and offers some material that must be taught by students. Namely: the science of logic, the basics of reasoning and the science of debate or discussion. And the basis of these three sciences is the science of logic. At this level too, Muhammad Abduh has begun to move Islamic education to intellectual education, to train students to think critically. Thus the attitude of taqlid that has spread will not spread widely to students who later will become the successors of religion.

- 3) Higher Education, namely: a) Morals, in this phase Muhammad Abduh suggested that students study the book *Ihya 'ulum ad-din*. The goal is, so that they know noble character and despicable character. And so that later they can fortify themselves from despicable traits or morals; b) *Usul Fiqh*, here Muhammad Abduh also suggested that students study the book of *muwafaqat* written by ash-Syatibi. So that they can imitate the mindset that is in it, so that they can determine the law of an event based on the Qur'an and Hadith according to the conditions of the times; c) Islamic history, contains the history of the life of the Prophet and his companions, the transition of Islamic rulers, the Ottoman empire and the history of the fall of other kingdoms and the reasons for their fall both classically and modernly; d) *Tafsir Al-Qur'an al-Karim*, here Muhammad Abduh once said that in the Qur'an there are secrets of success. Therefore, if a person wants to be successful, he must be able to understand the meaning of the Qur'an in depth as well as its interpretation. And it is hoped that students can learn to understand the content or interpretation of the contents of the verses of the Qur'an so that they are able to become successful people in the future, both successful in this world and in the hereafter; e) Hadith, contains authentic hadith and dhoi'if hadith. And students are expected to be able to distinguish between the two; f) Arabic, which includes nahwu, sharaf, ma'ani badi' bayan and the history of ignorance; g) Science of Kalam, contains a



discussion of the differences in the opinions of the scholars and is based on the arguments that support these opinions; h) Rhetoric and Basics of Discussion, to strengthen the basic understanding and thoughts of students, and can apply noble character in everyday life.

#### **D. Conclusion**

Education carried out by Muhammad Abduh aims to educate the mind and soul, and develop them to the limits that allow students to achieve happiness in the world and the hereafter. Muhammad Abduh formulated the curriculum based on the levels, the first level is basic, middle and high. This organization is based on the division of people according to the field of work they will be involved.

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