

Muhammad Abduh's Typical Modern Education: His Thoughts and Reforms in the Islamic World

Muhammad Hafizh¹, Munawir Hasan², Abdul Aziz Shutadi³,
Yan Nurcahya⁴, *Muhammad Nurfaizi Arya Rahardja⁵

Universitas Wahid Hasyim, Indonesia¹

IAIN Pontianak, Indonesia²

UIN Sunan Kalijaga, Indonesia³

UIN Sunan Gunung Djati, Indonesia⁴

Universitas Pendidikan Indonesia, Indonesia⁵

Corresponding author: * rahardja1808@upi.edu

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Abstract

In this modern era, everything is required to transform to suit the times. Likewise regarding education, in this era of continuous development, Islamic education is required to always develop to adapt to the times as attempted by Muhammad Abdub. Muhammad Abdub was an initiator of Islamic education reform who came from Egypt. This research is qualitative in nature and the data was obtained using the library research method. The data obtained was then analyzed using descriptive-analysis techniques. The results of this research will explain Muhammad Abdub's ideas regarding the renewal of Islamic education, namely (1) The aim of education is to educate the mind and soul and convey it to the limit of a person's possibility of achieving happiness in this world and the hereafter, (2) Muhammad Abdub aims to harmonize between general knowledge and religious knowledge, (3) Divide education into 3 levels (Primary Education, Secondary Education, Upper Education), (4) Each level has its own curriculum, (5) Divide educational methods into two, namely micro methods which are centered on teaching methods and macro methods which are systems where schools have an organizational structure where each division will influence each other, (6) Education without distinguishing gender.

Keywords: *Muhammad Abdub, Renewal of Islamic Education, Modern Education*



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Abstrak

Di era modern, transformasi menjadi suatu keharusan agar dapat menyesuaikan diri dengan perkembangan zaman, termasuk dalam bidang pendidikan. Pendidikan Islam, sebagai bagian dari peradaban yang terus berkembang, juga dituntut untuk beradaptasi dengan perubahan zaman, sebagaimana yang diupayakan oleh Muhammad Abduh. Muhammad Abduh merupakan tokoh pembaharu pendidikan Islam asal Mesir yang memiliki gagasan progresif dalam reformasi pendidikan. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan (*library research*). Data yang diperoleh dianalisis menggunakan teknik deskriptif-analitis. Hasil penelitian ini menguraikan pemikiran Muhammad Abduh mengenai pembaruan pendidikan Islam, yaitu: (1) tujuan pendidikan adalah mencerdaskan akal dan jiwa serta mengantarkannya pada pencapaian kebahagiaan dunia dan akhirat; (2) menyelaraskan ilmu pengetahuan umum dengan ilmu agama; (3) membagi jenjang pendidikan menjadi tiga tingkatan, yakni pendidikan dasar, menengah, dan atas; (4) setiap tingkatan memiliki kurikulum tersendiri; (5) metode pendidikan terbagi menjadi dua, yaitu metode mikro yang berfokus pada cara mengajar, dan metode makro yang berkaitan dengan sistem sekolah serta struktur organisasi yang saling berpengaruh; serta (6) pendidikan yang tidak membedakan jenis kelamin.

Kata kunci: Muhammad Abduh, Pembaruan Pendidikan Islam, Pendidikan Modern

Introduction

The modern era demands that everything must be modern, current and renewable so that it is in line with the era¹. The emergence of modernization era causes many new challenges to emerge in various fields of life, one of which is the field of education. An education can be said to be ideal if it is able to adjust and be relevant to the development of an era². Likewise, Islamic education must adjust to the modern era and times so that Islamic education must experience a

¹ Sari Hernawati, Muhammad Hafizh, dan Muhammad Nurfaizi Arya Rahardja, "Adjusting the Ideal Islamic Religious Education Curriculum to the Development of AI-Based Technology," *Progresiva: Jurnal Pemikiran dan Pendidikan Islam* 13, no. 01 (2024): 129–44.

² Ni Nyoman Mastiningsih, "Jurnal Widya Sastra Pendidikan Agama Hindu," *Jurnal Widya Sastra Pendidikan Agama Hindu* 2, no. 1 (2019): 1907–9559; Aldo Redho Syam, "Guru dan Pengembangan Kurikulum Pendidikan Agama Islam di Era Revolusi Industri 4.0," *TADRIS: Jurnal Pendidikan Islam* 14, no. 1 (10 Juni 2019): 1, <https://doi.org/10.19105/tjpi.v14i1.2147>; Hernawati, Hafizh, dan Rahardja, "Adjusting the Ideal Islamic Religious Education Curriculum to the Development of AI-Based Technology"; Muhammad Nurfaizi Arya Rahardja et al., "Menuju Super Smart Era 5.0: Tantangan Baru dan Pengembangan Kurikulum Pendidikan Agama Islam," *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 21, no. 1 (2024): 65–82, [https://doi.org/https://doi.org/10.25299/al-hikmah:jaip.2024.vol21\(1\).16480](https://doi.org/https://doi.org/10.25299/al-hikmah:jaip.2024.vol21(1).16480).

breakthrough and renewal in a better direction³. One of the renewable Islamic education ideas is Muhammad Abduh's idea that developed in Egypt⁴.

Discussions about education are endless in the Islamic world, especially when Islam emphasizes aspects of education in the Qur'an and hadith⁵. In line with that, Muhammad Abduh's perspective on education is urgent for the progress of the nation because advanced education can lead to the prosperity of a nation⁶. The basis of his thinking is to make Islamic education continue to advance and develop so that education in Egypt at that time which faced stagnation because it followed the culture and ways of its predecessors began to change.

Furthermore, the Islamic education that has advanced to be felt by Muslim students today is the fruit of the breakthrough of previous scholars so that it can be said that Muhammad Abduh's influence has also contributed to the modern world of Islam in the field of education⁷. The education offered by Muhammad Abduh is how to link the essence of religion with reason so that religion and reason walk side by side and do not rely on ancient traditions passed down long ago by their predecessors⁸. His thinking has generated controversy in various circles if you review the state of the Islamic world at that time which was still very thick with these ancient traditions⁹.

Based on the above, the author argues that renewal in education is a human effort in achieving proper and better education than before so that here there is a problem in the form of how far the renewal of Islamic Education from Muhammad Abduh's perspective is in an effort to improve the ancient education

³ Rahardja et al., "Menuju Super Smart Era 5.0: Tantangan Baru dan Pengembangan Kurikulum Pendidikan Agama Islam."

⁴ Rz. Ricky Satria Wiranata, "Konsep pemikiran Pembaharuan Muhammad Abduh dan Relevansinya dalam Manajemen Pendidikan Islam di Era Kontemporer (Kajiann Filosofis Historis)" I, no. 02 (2019): 113–33.

⁵ Regita Ayu et al., "Exploring the Concept of Wahdatul Wujud Ibn Arabi: Potential Solutions for Juvenile Delinquency in Indonesia," *Kalimah: Jurnal Studi Agama dan Pemikiran Islam* 21, no. 1 (2023): 49–62.

⁶ Muhammad Jamaluddin; Moh. Laili; Moh. Zaiful Rosyid, "Rekonstruksi pendidikan islam dalam perspektif muhammad abduh" IV, no. 1 (n.d.): 99–112; Muhammad Nurfaizi Arya Rahardja et al., "Eksplorasi Nilai Pendidikan Islam: Kajian Komparatif Hadis Tarbawi antara Masa Rasulullah dan Era Saat Ini," *JOURNAL OF QUR'AN AND HADITH STUDIES* 12, no. 2 (2023): 155–76.

⁷ Faisal Fauzan Ilyasa et al., "Implementation of ARKA Model (Aktivitas, Refleksi, Konseptualisasi, Aplikasi) in PAI Learning: Building 21st Century Competencies," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 15, no. 1 (2024): 179–95.

⁸ Wiranata, "Konsep pemikiran Pembaharuan Muhammad Abduh dan Relevansinya dalam Manajemen Pendidikan Islam di Era Kontemporer (Kajiann Filosofis Historis)."

⁹ Robiatul Adawiyah, Muhammad Nurfaizi Arya Rahardja, dan Ulfah Salwa Hasibuan, "Membangun Konstruksi Sosial Anak Melalui Pendidikan Keluarga Perspektif Al-Qur'an: Analisis Pemikiran Muhammad Hamka dalam Tafsir Al-Azhar," *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan* 21, no. 2 (2024): 174–84.

that has existed since ancient times. This paper contains the ideas and ideas of Muhammad Abduh and what are his contributions in improving the ancient education adopted by previous Islamic education which is expected to be a lens in improving Islamic education towards a better direction.

This research is a qualitative research. The research data is obtained using the library research method, namely data obtained from books, journals, articles, and documents related to the research. The data obtained will then be analyzed using descriptive-analysis techniques, namely the data obtained is then analyzed then the results will be described using text¹⁰. This study offers uniqueness by highlighting the integration of classical Islamic values and modern educational methodologies in Muhammad Abduh's thought. The study not only explores the relevance of Abduh's educational reforms to the social and intellectual challenges of his time, but also relates them to contemporary Islamic education trends. With a holistic approach that includes both philosophical and practical aspects, this study revitalizes Muhammad Abduh's role as a pioneer of Islamic education modernization and provides an alternative to the dominant Western narrative in global education reform.

Result and Discussion

Muhammad Abduh, a 19th century reformer, had brilliant ideas to reform Islam from various aspects. Abduh started the improvement through education, making it the main means to save Egyptian society. Education according to Abduh aims to educate the mind and soul, and develop them to the extent that enables students to achieve happiness in this world and the hereafter. Abduh also wanted an integral Islamic education curriculum at every level of education, in accordance with the goals of education. Muhammad Abduh's thoughts related to educational reform are still very much felt today, therefore in this study the author will explain related to Muhammad Abduh's educational reform thoughts.

Muhammad Abduh: A Brief Biography and His Work

Muhammad Abduh is a son of Abduh bin Hasan Khairullah (a Turkish descendant) and his mother is a person who has a lineage with Caliph Umar bin Khattab. He was born in 1949 in Buhaira precisely in Syubkhait which is still within the scope of Egypt. His growth and development period until adulthood under the upbringing of his parents and until he grew up with a thick religious atmosphere¹¹ and right during the leadership of Muhammad Ali (1805-1849). Muhammad Abduh's family conditions work as a farmer who lives in simplicity and religious devotion so that his father encourages him and sends him to

¹⁰ Muhammad Nurfaizi Arya Rahardja et al., "Eksplorasi Gaya Bahasa dan Metode Pengulangan Qur'ani Serta Relevansinya Terhadap Pendidikan Akhlak Anak Usia Dini," *Jurnal Bahasa dan Sastra* 12, no. 2 (2024).

¹¹ S Nasution, *Kurikulum dan Pengajaran* (Jakarta: Bina Aksara, 1989).

memorize the Qur'an and as a result, at the age of 12 years he has completed memorizing the Qur'an¹².

His intellectual growth was obtained from various teachers and experiences he had. Starting to learn from Sheikh Ahmad who taught him religious knowledge (reading and writing the Qur'an to memorize it). While he was studying, he had various difficulties, one of which was the disapproval of the memorization method in obtaining knowledge so that what motivated him was his uncle Sheikh Darwis Khadar who continued to encourage him to complete his subject matter in Tantha. Furthermore, he also studied Manthiq at al-Azhar University with Sheikh Ahmad al-Thawil as his teacher and Muhammad al-Basyuni as his Balaghah teacher. He completed all his studies at al-Azhar in 1877¹³. While he was in Cairo, he was exposed to philosophy, history, law and rational theology taught by Jamaluddin al-Afghani and he also graduated with the title 'alim at that time¹⁴. According to various literatures, the person most instrumental in the development of his morals and love of knowledge is Sheikh Darwis who is his uncle and is known to be very instrumental in encouraging and motivating him to study academically¹⁵.

His academic career began after he graduated from al-Azhar University in Egypt and taught logic, kalam, morals and ethics. Apart from that, Muhammad Abduh also taught at an educational academy that refers to modern education, the academy is Dar al-Ulum. He taught the field of modern education Muqaddimah by Ibn Khaldun and the field of morals Tahzib Akhlaq Ibn Maskawaih. Not long after, the Khedive appointed him as an Arabic teacher at the language school founded by the Khedive himself¹⁶.

Throughout his academic career, he was expelled from Cairo on charges of interference in the Jamaluddin al-Afghani Movement which was considered a rebellion by Khedewi Taufik in 1879 and he was allowed to re-enter Cairo in 1880 and was appointed editor of the official Egyptian newspaper. This newspaper was functioned by him and several of al-Afghani's students to criticize policy issues that were considered arbitrary¹⁷.

Muhammad Abduh's involvement with the Urabi Revolution led him to be exiled to the Syrian region and one year later he went to Paris following his teacher (Jamaluddin al-Afghani). He founded the newspaper urwah al-wutsqa together

¹² J. Suyuthi Pulungan, *Prinsip-Prinsip Pemerintah dalam Piagam Madinah Ditinjau dari Pandangan al-Qur'an* (Jakarta: PT. Grafindo Persada, 1996), 5.

¹³ Abuddin Nata, *Akhlak Tasawuf dan Karakter* (Jakarta: Rajawali Press, 2013), 307.

¹⁴ Nata, 100–101.

¹⁵ Muhammad Yusron Maulana El-yunusi, "Komparasi Pemikiran Pendidikan Islam Abu Hamid al-Ghazali dan Muhammad Abduh Tentang Moral" 5, no. 1 (2022): 1–23.

¹⁶ Wiranata, "Konsep pemikiran Pembaharuan Muhammad Abduh dan Relevansinya dalam Manajemen Pendidikan Islam di Era Kontemporer (Kajiann Filosofis Historis)."

¹⁷ Ach. Nurholis Majid Patur Alparizi, "Pendidikan Emansipatoris Dalam Perspektif Paulo Freire dan Muhammad Abduh" 1, no. 9 (2021).

with his teacher in Paris to establish the banner of Islam and oppose Western colonization including Britain and hoped that this newspaper would become a unifier for Muslims. Not long after the newspaper was circulated, he went to Beirut and founded an organization to strengthen religious harmony in collaboration with leading figures there. The influence of the organization he founded also had a positive impact because articles published from this organization penetrated the British media and at that time there were rarely similar articles in the Western media. This was also a concern for the Ottoman Turkish government so that Muhammad Abduh was allowed to enter Egypt, which was his birthplace and place of intellectual development. After his return to Egypt he was appointed a judge in the court in the Banha area¹⁸. In 1899 he was appointed mufti in Egypt and gave many fatwas that changed the waqf and legal system. He accepted this position until he died in 1905¹⁹ in Iskandariah at the age of 57²⁰.

Muhammad Abduh's Works

Muhammad Abduh throughout his life often immortalized his works through books or writings that he had published, the following are some of Muhammad Abduh's works²¹:

- a. *Risalah al-Taubid*.
- b. Analysis and explanation of the book “*Al-Bashair al-Qushairiyah Imam Al-Thusi*”.
- c. Analysis and explanation of the book “*Dalail al-Ijaz*” dan “*Asrar al-Balaghah Imam al-Jarjani*”.
- d. *Al-Islam wa al-Nasraniyah baina al-Ilm wa al-Madaniyah*.
- e. *Al-A'mal al-Kamilah*.
- f. *Silsilah al-A'mal al-Majbulah* ²².
- g. *Risalat al-Ridat*
- h. *Hasyiah Syarh al-Jalal al-Dawwani li al-Aqa'id al-Abudhiyah*
- i. *Tafsir Juz Amma*
- j. *Tafsir Surah al-'Ashr*
- k. Tafsir Al-Manar starts from al-Fatihah to verse 129 of surah al-Nisa

¹⁸ Patur Alparizi, 1890–91.

¹⁹ Nasution, *Kurikulum dan Pengajaran*, 61.

²⁰ M Fadholi, Muhammad Aziz, dan Hery Purwanto, “Dimensi Rasional Dalam Pemikiran Muhammad Abduh 1849–1905 (Studi Bidang Pendidikan, Politik Dan Sosial-Keagamaan)” 9, no. I (2019).

²¹ Saepudin Saepudin, Nurul Iman Hima Amrullah, dan Yanti Hasbian Setiawati, “Pemikiran Muhammad Abduh tentang Pembaruan Pendidikan,” *Jurnal Fakultas Ilmu Keislaman Kuningan* 2, no. 1 (2021): 40–50; Falasifatul Asifa, “Pemikiran Pendidikan Muhammad Abduh dan Kontribusinya Terhadap Pengembangan Teori,” *Jurnal Pendidikan Agama Islam* 15, no. 1 (2018).

²² Fadholi, Aziz, dan Purwanto, “Dimensi Rasional Dalam Pemikiran Muhammad Abduh 1849–1905 (Studi Bidang Pendidikan, Politik Dan Sosial-Keagamaan).”

Pre-Renewal Egyptian Education

Muhammad Abduh is known for the renewal of Islamic Education in Egypt, but what is said to be a renewal is definitely an effort in order to update and develop something and in this case there is certainly a model or form of education that wants to be updated and developed. Regarding this, the author explores a little about the condition of the Egyptian education model before the renewal by Muhammad Abduh²³.

The history of the Islamic world is closely related to the progress and decline that has an impact on education where the progress of the Islamic world has a good impact on Islamic education and its decline causes Islamic education to be damaged and stagnant. At the beginning of the 18th century AD, the condition of the Islamic world experienced a decline and the West was progressing and growing. This condition encourages thoughts and ideas to advance Islam from a backward state and this was not only done by Muhammad Abduh, but several previous figures also took part in advancing the Islamic world, including Jamaluddin al-Afghani, Muhammad Ali Pasha, al-Tahthawi, etc.²⁴.

The condition of Muslims at that time was very dark due to weak military and political power and the seizure of trade monopoly power between the East and the West, the condition of education and science stagnated, the number of tariqahs accompanied by khurafat attitudes, the emergence of fatalist attitudes²⁵. Ali Pasha can be said to be a meritorious person in Egypt because he has established several schools related to the general field such as military schools, technical schools, and medical schools. In addition, Napoleon Bonaparte also founded the Institute d'Egypte and introduced the idea of democracy, republican government, freedom and equality. In addition, the conditions that are really sad if you pay attention to the state of madrasas in Egypt whose conditions are not much different from the classical madrasa model (without any rules and curriculum set, even the madrasa place itself is still very simple and not like Modern Education today²⁶).

The author quotes Nasihuddin quoting Thaha Husein who states that, Muslims at that time studied in a dark place or next to the mosque without any separation between students who were healthy and fit with those who had diseases both contagious and non-contagious, capitalizing on mats for students to sit on, eating and drinking on one plate and cup. Their educators did not care

²³ Indah Muliati et al., "Pemikiran Pendidikan Muhammad Abduh," *Jurnal Kavakib* 1, no. 1 (2020): 44–53.

²⁴ M Nasihuddin, "Menakar Pembaharuan Pendidikan Muhammad Abduh M. Nasihuddin Dosen STIT Muhammadiyah Tempurrejo Ngawi," n.d., 95–106.

²⁵ Nasution, *Kurikulum dan Pengajaran*, 88.

²⁶ Atika Zuhrotus Sufiyana dan Fatimatus Zahro, "Pemikiran pendidikan muhammad abduh," *Vicratina: Jurnal Ilmiah Keagamaan* 4, no. 3 (2020): 208–15.

about these conditions and focused on memorizing the Qur'an without understanding the contents of the Qur'an²⁷.

Muhammad Abduh's Modern Education Ideas and Ideas

Muhammad Abduh's thinking regarding the renewal of the Islamic world was influenced by the degenerate religious and educational atmosphere. The religious atmosphere at that time was a lot of taqlid, static, heresy, and khurafat experienced by Egypt and the rest of the Islamic world, even according to him various fields of knowledge had been infiltrated by jumud thinking. The atmosphere above contradicts what he understands regarding the purpose of education itself. According to him, the purpose of education is to educate the mind and soul and convey it to the limits of the possibility of a person achieving happiness in this world and in the hereafter²⁸. His book entitled *Risalah al-Tauhid* states that the holy book of the Qur'an which has been revealed to the Prophet Muhammad PBUH has relied on reason and revelation. If the mind and soul have been properly educated with religious morals, Muslims can keep up with the progress and development of other nations²⁹.

Based on the purpose of education according to him, he also made efforts to eliminate the dichotomy of knowledge between religion and general science that has developed understanding. According to him, the impact of the dichotomy of religious knowledge and general knowledge is detrimental to education itself because in fact religion also discusses general sciences. For this reason, in an effort to eliminate the dichotomy of knowledge, he proposed scientific integration by crossing disciplines between madrasah and school curricula. As a result, the gap between modern scientists and scholars is thinning and fading. His thinking was first applied at al-Azhar University which was then continued in various regions in Egypt Thanta, Dassus, Dimyat, Iskandariyah, etc.³⁰:

He divided education into three levels, including:

- a. The muftadi (basic) level, the aim at this level is an effort to minimize illiteracy, arithmetic and acquire knowledge in the field of religion so that students can and are able to practice religion based on the knowledge they already know.
- b. Intermediate level (*wustā*), the focus of the goal at this level is to create good and responsible civil and military employees.

²⁷ Nasihuddin, "Menakar Pembaharuan Pendidikan Muhammad Abduh M. Nasihuddin Dosen STIT Muhammadiyah Tempurrejo Ngawi."

²⁸ Wiranata, "Konsep pemikiran Pembaharuan Muhammad Abduh dan Relevansinya dalam Manajemen Pendidikan Islam di Era Kontemporer (Kajiann Filosofis Historis)."

²⁹ Desri Arwen E Kurniyati et al., "Pemikiran pendidikan islam muhammad abduh" 1, no. 1 (2019): 20–26.

³⁰ M Asri Bahri, "Kajian Pemikiran Tokoh Moderen " Muhammad Abduh " (Rekontruksi Pendidikan Islam)" 6, no. 2 (2020): 173–82.

- c. High level ('ulyā), the focus of the goal at this level is to create someone who is able to become a teacher and community leaders (community leaders) who have good quality and can foster the welfare of the people (Education et al. 2018).

After dividing the levels of education, he then created a curriculum in accordance with the levels and objectives above. According to him, the curriculum at the basic level must have lessons related to religion because to form a religious spirit, it must be educated from an early age in order to create a Muslim person with a spirit of togetherness and nationalism which can then become the basis for developing a better attitude to life and at the same time achieving progress³¹. The middle level is carried out by learning logic and philosophy material that was previously prohibited, the existence of material on the history of Islamic civilization in order to study the heyday of Islam and its superiority³². While lessons on sharia, military, politics and government can be adjusted based on the profession desired by students later³³. At the upper level ('ulyā) or university level, he was very influential at al-Azhar University because he added courses based on logic and general science which previously only centered on religious science. Not only that, he also established the al-Azhar administration system and dormitories for lecturers and students called rauq al-Azhar³⁴.

He also initiated methods in education which he divided into two types, namely micro and macro methods. The micro method focuses on teaching methods while the macro method according to him is a methodology as a system. The micro method (teaching) is closely related to educational goals. So this is very important for teachers to pay attention to. The teaching methods offered by Muhammad Abduh are as follows³⁵:

- a. Concept understanding method is a method of teaching by explaining the meaning of the book (text) being studied by students so that students understand the meaning and content of the text.
- b. Question and answer method is a method that requires students to be active in asking questions and giving their views and opinions either to strengthen opinions, provide new ideas, or refute them.

³¹ H Asep Ahmad Sukandar, M M Pd, dan Muhammad Hori, *Pemikiran pendidikan Islam: sumbangan para tokoh pendidikan Islam melalui gagasan, teori, dan aplikasi* (CV Cendekia Press, 2020).

³² E Madyunus, "Pemikiran Pendidikan Islam Menurut Muhammad Abduh," *Didaktika Aulia* 1, no. 2 (2021): 72–89.

³³ Zakiyah Thawwif, "Pemikiran Pendidikan Filsuf Islam AL-Qabisi Dan Muhammad Abduh," *Qolamuna: Jurnal Studi Islam* 9, no. 1 (2023): 131–45.

³⁴ Jatmiko Wibisono et al., "Konsep Pemikiran Pembaharuan Muhammadiyah Bidang Pendidikan (Studi Pemikiran Muhammad Abduh)," *Attractive: Innovative Education Journal* 5, no. 2 (2023): 514–22.

³⁵ Fathiyah Hana Nabila et al., "Genealogi Pemikiran Muhammadiyah Ditinjau Dari Pemikiran Pendidikan Muhammad Abduh Pada Universitas Muhammadiyah Prof. Dr. Hamka," *Jurnal Studi Islam dan Kemubammadiyah (JASIKA)* 3, no. 1 (2023).

- c. Practice and application method, which is more familiarly called practice today. This method is considered necessary so that students understand how to do and practice their knowledge, especially in the field of worship, such as prayer, prayer, etc.
- d. Exemplary method which is expected that the teacher can be an example and model in fostering morals and morals for students.
- e. The story method aims to arouse enthusiasm to provide psychological encouragement to students. This method can be applied to the material of the history of Islam and the history of the struggle of prophets, apostles and scholars etc.

As for the macro method as a system that affects each other, where the school as an institution in which there is an organizational structure that complements and influences each other. He wants school leaders to be those who understand religion and have qualifications as someone who understands education, such as understanding the curriculum to be applied, experts in the field of modern science, and must be able to control and improve education in a better direction. According to him, a teacher is someone who has good religious spirituality and has broad intellectual abilities, is able to see the excellence of his students, has a good personality, is responsible for teaching and the education that his students will get. This is in line with the salary earned by teachers considering the enormous responsibility in taking care of the younger generation and moral cultivation³⁶.

She also initiated women's education and considers that women should be equal in obtaining education because she considers that a number of verses of the Qur'an equalize men and women as in Qs. Al-Aḥzāb: 35. This view, according to her, is an urgency for women to get the same education as men and reject the shackles of women who are in ignorance. This thought is obtained from the results of his *ijtihād* resulting from contextualizing the verse above with the circumstances of Egypt and paying attention to its *asbab nuzul*. His thinking is also reinforced by the Prophet's *hadith*. Which states the obligation to study for men and women without distinguishing them. According to her, Egypt at that time was very much discriminating against women which was considered due to the influence of the teachings of *israiliyyāt*. His thinking is what encourages women to work and gain proper knowledge along with men³⁷.

In summary, what Muhammad Abduh wanted was not renewal in the sense of a total change in education, but rather criticizing policies and cultures that were

³⁶ Irwansyah Suwahu, "Telaah Terhadap Konsep Pembaharuan Pendidikan Islam Muhammad Abduh," *Al-Tarbiyah Al-Haditsah: Jurnal Pendidikan Islam* 7, no. 1 (2022): 1–8.

³⁷ Universitas Gadjah Mada et al., "Modernisasi Pendidikan Islam ; Telaah Pemikiran Muhammad Abduh Abdul Malik Usman Pendahuluan Pemikiran pendidikan Muhammad Abduh merupakan pemikiran yang" 15 (2021): 237–58.

considered wrong and even wrong. His thinking emphasizes the balance of the view that religious science and general science are equal and not differentiated because they come from Allah, reorganizing the institutional system which has been considered to have no applicable educational rules and norms, advancing educational methods and making the teacher a person who is able to transfer knowledge and is able to become a model related to morals for his students, advancing women by obtaining knowledge and education equal to men. It is this thinking that supports the progress of Muslims from a backward state to a modern Islamic world with advanced and developing knowledge and thoughts.

Conclusion

Muhammad Abduh brought great changes in the world of Islamic education, especially in Egypt, to get out of the condition of stagnation and backwardness. At that time, formal education had no clear rules or norms, while educational facilities were still very simple and traditional. This situation contrasted sharply with European advances that had adopted modern education, including the influence of Napoleon Bonaparte who established public educational institutions in Egypt. Recognizing this, Abduh took steps to modernize education by integrating traditional Islamic values and the needs of modern times. In Abduh's vision, education aims to develop the human mind and soul so as to achieve happiness in this world and the hereafter. He sought to harmonize general knowledge with religious knowledge, divide education into three levels, namely basic, intermediate and advanced, and create a curriculum suitable for each level. Abduh also introduced two methods of education: the micro method, which focuses on teaching, and the macro method, which pays attention to the organizational structure of the school so that each part supports the other. In addition, he emphasized the importance of education without gender discrimination, as emphasized in the Prophetic hadith. Through these measures, Abduh laid the foundation for a modern education system in Egypt that remained rooted in Islamic values.

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