

**PHILOSOPHY OF ISLAMIC EDUCATION
(STUDY ON THE ROLE OF RELIGIOUS ORGANIZATIONS, ISLAMIC EDUCATIONAL
THOUGHT AND EFFORTS TO BUILD ISLAMIC EDUCATION)**

Suhari *¹

Institut Agama Islam Sultan Muhammad Syafuiddin Sambas, Indonesia
dr.suharyke56@gmail.com

Suhana Sarkawi

Institute of Teacher Education Tun Abdul Razak Campus, Kota Samarahan Malaysia
suhana.sarkawi@ipgm.edu.my

ABSTRACT

Community organization or abbreviated as mass organization is a term used in Indonesia for mass-based organizations that are formed with certain goals based on mutual agreement. Mass organizations can be formed based on several similarities or goals, for example: religion, education and social. Thus, Islamic mass organizations can be defined as mass-based organizations united by the aim of fighting for the establishment of the Islamic religion in accordance with the Koran and Sunnah and advancing Muslims in various fields; both in the fields of religion, education, social and culture. Organizations are neutralizers in implementing the norms that apply in society. One of them is a religious organization, its aim is to provide understanding to its followers. To carry out the vision and mission of a religious organization, of course it cannot be separated from thoughts, one of which is Islamic education. From the ideas and ideas of these thinkers they will contribute to efforts to build and develop Islamic education.

Keyword: Philosophy, Islamic Education, Role Of Religious Organizations, Thought and Efforts To Build Islamic Education.

INTRODUCTION

Humans are unique creatures, namely they can be individual creatures or social creatures. In social life, humans definitely need other people to fulfill their needs. The needs referred to are not only basic needs such as clothing, shelter and food. This need also includes spiritual needs, in this case religion. A human being who already has a religion will form or join a particular religious organization that he adheres to. Social expressions of religious teachings and beliefs are revived and maintained by religious organizations. No religion can survive without religious organizations. It is true that a person can create religious ideas and change ancient rituals individually, but he is influenced and influences others through religious organizations.

The existence of religious organizations is sometimes not realized by their members, because they are born and exist naturally simultaneously with the needs of society. The birth of the idea of reforming Islamic education cannot be separated from

¹ Correspondence author

its initiators, one of whom is Muhammad Abduh. He is known as an Islamic education reformer whose thoughts made a major contribution to changes in the education system, especially in Egypt and generally in the world of education. The influence of his thinking can be felt in the fields of educational reorganization, educational goals, and Islamic educational methods. One of his reform ideas in Islamic education is to eliminate the Muslim education system which is dichotomized into the traditional (Islamic) system which only studies religious sciences and the modern (secular) which studies general sciences. According to him, knowledge is one, namely that it comes from Allah SWT. Some were revealed through Qur'anic verses and others through Kauniyah verses. In fact, the Qur'an invites science to not only be limited to religious knowledge and sharia, but the Qur'an also invites the study of natural sciences and other worldly sciences, because these sciences are one of the media or a powerful means of establishing and improving standards of social life, political, economic, cultural and military. By bringing his thoughts about a new education system, he tried to break down the walls of the traditional religious education system and Western product education that had been built since Muhammad Ali Pasha came to power. His struggle in efforts to reform education has provided valuable values to the world of Islamic education which includes updating the goals of Islamic education, Islamic education materials, and Islamic education methods from the traditional system to the modern system.

RESEARCH METHODS

The study of this research uses literature data. The literature study method is a series of activities related to methods of collecting library data, reading and taking notes, and managing research materials. Literature taken from books, national and international journal articles and other literature where the information taken is in accordance with the subject matter and analyzed in depth so that conclusions and findings can be drawn in research (Zed, 2008:3).

RESULTS AND DISCUSSION

The Role of Religious Organizations

A religious organization is a group of people who share the same religion and beliefs and carry out activities that support the achievement of the goals of the organization. The social expression of religious teachings is revived and maintained by the existence of a community of adherents called religious organizations, whether clear in structure or vague in nature. At the same time, in order to maintain its existence, every religious organization will also build its social network through institutional development or community activities. The emergence of religious organizations is in order or to accommodate and accommodate the diversity of patterns of thinking, interests, orientations and goals of religious adherents themselves.

Simple societies usually do not have separate religious organizations. Religious groups can also be referred to as communities. Phenomenon Religion is intertwined in various activities, from family life to social and economic fields. In complex societies, religious organizations are needed to hold meetings, teachings, rituals and to establish relationships between members internally and between groups in society. Formal religious organizations are generally only found in societies that have developed differentiation, specialization and social stratification. The presence of such special religious organizations is a concession and increasing specification and division of work as an attribute of society (Hasbullah, 1996: 92-93).

For the sake of realizing religious harmony, every religious organization is required to cultivate souls with good character, good character, faith, and create people who behave well in accordance with the teachings and beliefs held by each religious community. In this case, it is to create peace and harmony between religious communities. Because with peace, all the elements of goodness in every religious teaching can be realized without any conflict or dispute that destroys the sense of unity within the nation and country.

Muhammad Abduh's Islamic Education Thought

Shaykh Muhammad Abduh's full name is Muhammad bin Abduh bin Hasan Khairullah. He was born in Mahallat Nashr village in al-Buhairah Regency, Egypt in 1849 AD. He came from a family that was not classified as rich, nor was he of noble birth. His father was known as an honorable person who liked to provide help (Shihab, 2006: 6). His father was named Abduh bin Hasan Khairullah, while his mother was named Junaynah, a widow who had a genealogy with Umar bin Khathab who came from a village in Gharbiyah province (Firdaus, 1979: 17). Abduh's birth coincided with a period of injustice and insecurity in Egypt run by the government. At that time Egypt was under the rule of Muhammad Ali Pasha. As the sole ruler he had no difficulty in realizing his government's programs in Egypt, especially in the fields of education, economics and military. He was an absolute king who controlled the sources of wealth, especially land, agriculture and trade. In regional areas, His employees were also strict in carrying out his wishes and orders. People feel oppressed. To avoid violence carried out by the government, people were forced to move from place to place. Abduh's father himself was one of those who disagreed and opposed the tyrannical government's policies. One of the government policies that Abduh's father opposed was the high land tax (Hasaruddin, 2012: 335).

At first Muhammad Abduh was sent by his father to the al-Ahmadi Thantha Mosque (about 80 km from Cairo) to study recitation of the Koran. However, he found the teaching system there so annoying that after two years (1864) there, Muhammad Abduh decided to return to his village and farm like his brothers and relatives. When he returned to the village he was married (Nasution, 1987: 12). Even though he was married,

his father still forced him to return to studying. However, Muhammad Abduh was determined not to return. He ran to the village of Sybral Khit. There many uncles from his father's side settled and resided. In this city he met Shaikh Darwisy Khidr, one of his uncles who had knowledge of the Koran and adhered to Asy Syadziliah's Sufism. The uncle succeeded in changing the views of the young man Muhammad Abduh, from someone who hated science to someone who loved it.

From Thantha, Muhammad Abduh headed to Cairo to study at alAzhar, namely in February 1866. The teaching system on this campus, at that time, was not pleasing to his heart, because according to Abduh: "The students were only presented with the opinions of previous scholars without conveying them. they are in research, comparison and assessment efforts." However, at this college he got to know many lecturers who he admired, including; (1) Shaykh Hasan ath-Thawil, who taught books on philosophy by Ibn Sina and logic by Aristotle. Even though these books were not taught at al-Azhar at that time, (2) Muhammad alBasyumi, a person who devoted a lot of attention to the fields of literature and language, not through teaching grammar, but through subtlety of taste and ability to put it into practice (Shihab, 2006: 9) . At that time, Sheikh Darwisy appeared again to revive Abduh's enthusiasm to return to study at the same place. This time it was no longer just studying religious material such as fiqh, monotheism and the like, but also studying logic, mathematics and science (Nasution, 1987: 13). This experience made Abduh very tolerant and free-thinking, an attitude of thinking that was rarely found at that time. In 1871, Jamaluddin al-Afghani arrived in Egypt. Apart from being a well-known figure in Egypt, Afghani is also known as an initiator of freedom of thought in the fields of religion and politics. Muhammad Abduh welcomed his presence by attending scientific meetings held by al-Afghani.

His encounter with Afghani had huge implications for the development of Abduh's rational thinking (Firdaus, 1979: 18; Ali, 1990: 13). After two years since his meeting with Jamaluddin al-Afghani, a very significant change occurred in Abduh's personality, and he began writing books, such as *Risâlat al-Āridah* (1873), followed later by *Hasyiat Syarh al-Jalâl ad-Dawwâni li al-Aqâ'id adh-Adhûdhiyah* (1875). Abduh, who was only 26 years old at that time, had written in depth about the schools of philosophy, kalam (theology) and Sufism and criticized opinions which he considered wrong. Apart from that, Abduh also wrote reform articles in the *al-Ahrâm* newspaper, Cairo. Through this medium, the echo of this writing reached the ears of the teachers at al-Azhar, most of whom did not agree with it. However, thanks to his scientific abilities and his defender, Sheikh Muhammad al-Mahdi alAbbasi, who at that time held the position of Sheikh of al-Azhar, Muhammad Abduh was declared to have graduated and achieved the highest level at al-Azhar (Ridha, 1931: 102-103). At that time, Abduh was 28 years old (1877 AD). After graduating from the Alamiyah level (now L.C.), he devoted himself to al-Azhar by teaching *Manthiq* (logic) and *al-Kalam* science (Theology), while at home he also taught the book *Tahdzîb al-Akhlâq*, the writings of Ibn Miskawaih and the History

of Civilization European Kingdoms. In 1878, Muhammad Abduh was appointed as a teacher of "History" at the Dâr alUlûm School (which later became a faculty) and Arabic sciences at the Madrasat al-Idârah wa al-Asun (School of Administration and Languages) which was founded by the Khedive (Rahman, 1985: 78). In 1879, Jamaluddin al-Afghani was expelled by the Egyptian government at the instigation of the British, who at that time were very influential in Egypt. Meanwhile, Muhammad Abduh was dismissed from the latter two schools in the same year and exiled to his birthplace, Mahallat Nashr (Egypt). However, with a change in the cabinet in 1880, Abduh was released again and given the task of leading the official government newspaper, namely al-Waqâ'i al-Mishriyah. This newspaper, by Muhammad Abduh and his friends, former students of al-Afghani, was used as a medium to criticize the government and its officials who misbehaved or acted arbitrarily.

After the 1882 Urabi Revolution (which ended in failure), Muhammad Abduh, who at that time was still leading the al-Waqâ'i newspaper, was involved in the revolution, so the Egyptian government decided to exile him for three years by giving him the right to choose the place of his exile. Ultimately, he chose Syria. In this country, Muhammad Abduh stayed for a year. Then he followed his teacher Jamaluddin al-Afghani, who was in Paris at that time. From there they both published the newspaper al-Urwat al-Wutsqâ, which aimed to establish pan-Islam and oppose Western colonialism, especially Britain. In general, this journal is a weekly political journal, which reports and provides an overview of the political situation and the struggle of Muslims in Islamic countries to free themselves from external domination, with the aim of uniting them. According to Ahmad Amin, actually the soul and thoughts contained in the journal came from his teacher, while the writing that expressed these souls and thoughts came from Abduh (Amin, 1960: 49).

Thus, Abduh did not essentially have a revolutionary spirit, but he tended to be a thinker and educator as can be seen from his activities both in Beirut and in Egypt. Abduh wanted to bring about change and renewal in Islam through education and culture, not through revolution (Ali, 1990: 105 -106). In 1885, after being published 18 times, this journal was banned from circulating in Europe (Nasution, 1987: 20) so Abduh left Paris for Beirut (Lebanon) and taught there while composing the books: (1) *Risâlat at-Tauhîd* (in theological field); (2) *Syarh Nahjil Balâghah* (commentary regarding a collection of speeches and sayings Imam Ali bin Abi Talib); (3) Translating the book written by Jamaluddin al-Afghani, *ar-Raddu Alâ ad-Dahriyyîn* (rebuttal to people who do not believe in God's form) from Persian; and (4) *Syarh Maqâmât Badî' az-Zamân al-Hamazani* (books concerning Arabic language and literature). In *Risâlat at-Tauhîd*, Abduh re-states several fundamental theses of medieval Sunnî kalâm, with new emphasis and revived rationalism (Rahman, 1985: 118).

In Beirut, Muhammad Abduh's activities were not limited to composing and teaching, but together with several other religious figures, he also founded an

organization aimed at promoting harmony between religious communities. This organization has produced positive results, as evidenced by the publication of articles which objectively highlight Islamic teachings in the mass media in England, even though at that time, similar things were rarely found in the Western media. However, this organization and the activities of its members were assessed by the Turkish authorities in Beirut as having political objectives, so the authorities proposed to the Egyptian government to revoke Muhammad Abduh's sentence of exile so that he would immediately return to Egypt (Shihab, 2006: 12).

In 1888, Muhammad Abduh returned to his homeland and was assigned by the Egyptian government as a judge at the Banha Regional Court. Even though at that time Muhammad Abduh was very interested in teaching, the Egyptian government apparently deliberately obstructed it, so that his thoughts, which might be contrary to government policy at that time, could not be passed on to the sons and daughters of Egypt. In 1894, Abduh was appointed as a member of the committee at al-Azhar. This position was used by Abduh to realize his reform ideas. However, resistance from traditional ulama made him have to work even harder (Firdaus, 1979: 21). In 1905, Muhammad Abduh put forward the idea of establishing an Egyptian University. This idea received an enthusiastic response from the government and the community, as evidenced by the provision of a plot of land for this purpose. However, this dream university was only founded after Muhammad Abduh passed away to Rahmatullah and this university later became "Cairo University". On July 11, 1905, at the peak of his activities in developing the people, Muhammad Abduh died in Cairo, Egypt. Those who mourned his passing were not only Muslims but also mourned many non-Muslim figures (Shihab, 2006: 13).

Suwito, in his book entitled *Social History of Islamic Education*, said that for Muhammad Abduh, what must be fought for in an education system is functional education, which includes universal education for all children, male and female. Everyone must have basic reading, writing, arithmetic and must receive religious education. The content and length of education must be varied, in accordance with the goals and profession desired by the student. Abduh believed that the children of farmers and artisans should receive a general education, so that they could continue in their father's footsteps. In Abduh's education, high school students must be those who want to study sharia, military, medicine, or want to work for the government, the curriculum includes Introduction to Knowledge, the Art of Logic, Principles of Reasoning, texts about Rational postulates, as well as historical texts covering the various conquests and spread of Islam.

The background to the birth of Muhammad Abduh's educational ideas was due to the socio-religious situation and educational situation that existed at that time. Because Muhammad Abduh thinks that modernity of thought has penetrated various areas of life such as language, shari'ah, creeds and social systems. According to him, one

of the reasons this happened was because of his understanding of the Jabariah creed. Jabariyah teachings have a tendency to adopt a passive attitude and trust in God's love, so that deviations occur and make it easier for people to violate God's commands, and another factor is that the education system that existed at that time was a system built by Muhammad Ali in the nineteenth century as an early reformer. education in Egypt. He considered that the reform was unbalanced, because it only emphasized the development of the intellectual aspect. As a result, this system inherited two types of education in the twentieth century, namely: The first type was religious schools with al-Azhar as the highest educational institution. Meanwhile, the second type is modern schools, both those built by the Egyptian government and those founded by foreigners. Both types These schools have no relationship with each other, each stands alone in meeting its needs and achieving its educational goals.

Western sciences are not permitted in religious schools. Thus, religious education at that time did not prioritize intellectual development, even though Islam taught to develop this aspect of the soul in parallel with the development of other aspects of the soul. From this it seems that static thinking still dominated the thinking of teachers and students at that time, not only at the initial and middle levels, but also within al-Azhar itself (Arbiyah Lubis, 1993: 194-195). Apart from the occurrence of such cases, such educational dualism gives birth to two social classes with different spirits. The first type of school produces ulama and community leaders who are reluctant to accept change and tend to maintain traditions. The second type of school produced an elite class of young people, the result of education that began in the nineteenth century. With the Western knowledge they obtain they can accept ideas that come from the West. Muhammad Abduh saw the negative aspects of both forms of thinking. He considered that the first thought could no longer be maintained. Efforts to maintain such thinking will only cause Muslims to be left far behind, pushed aside by the current of modern life and thinking. Meanwhile, in his second thought, he saw the danger that threatened the foundations of religion and morals which would be shaken by the modern thinking they had absorbed. From this, Muhammad Abduh saw the importance of making improvements to these two institutions, so that the gap that was wide open could be narrowed (Harun Nasution, Muhammad Abduh and Mu'tazilah Rational Theology, 1987: 24).

Efforts to Build Islamic Education

The background to the decline in Muslim education at that time was the educational goals which, according to Muhammad Abduh, had to be renewed. Western education-based educational institutions established by the government only aim to prioritize cognitive aspects that pursue worldly pursuits. Meanwhile, the religious schools that were founded at that time only prioritized spiritual aspects that focused on

matters of the afterlife. For this reason, Muhammad Abduh is trying to reform these two educational goals in a dynamic direction.

According to Muhammad Abduh, the aim of Islamic education is to educate the mind and soul and convey them to the limits of a person's possibility of achieving happiness in life in this world and in the afterlife. From the formulation of educational goals, it can be understood that what Muhammad Abduh wants to achieve are goals that include both the rational (cognitive) and spiritual (affective) aspects. He wants the formation of a person who has a soul structure that is balanced between the intellectual and spiritual aspects. So that humans are born who are able to think and have noble morals and a clean soul. Intellectual education is intended as a tool to instill habits of thinking and not being ignorant (Ali al Jumbulati, 2002: 47).

In his book *Risale at Tauhid*, Muhammad Abduh harmonizes reason and religion. He is of the view that the Koran, which was revealed through the word of the Prophet sent by Allah, has brought together reason and religion. Therefore, it is a rule among Muslims that some of the provisions of this religion cannot be believed except through reason. With the existence of provisions through the law of reason, and the existence of *mutasyabihat* verses in the Qur'an, this is a great opportunity for those who like to think, especially because of the religious call to always think about all of God's creatures, and not be limited by any restrictions, with believe that all correct thoughts about God's creation will bring increased faith in Allah SWT (Muhammad Rasyid Ridha, 1367: 511).

CONCLUSION

A religious organization is a group of people who share the same religion and beliefs and carry out activities that support the achievement of the goals of the organization. At the same time, in order to maintain its existence, every religious organization will also build its social network through institutional development or community activities. Religious groups can also be referred to as formal religious communities and organizations generally only found in societies that have developed differentiation, specialization and social stratification.

The background to the birth of Muhammad Abduh's educational ideas was caused by the socio-religious situation and educational situation that existed at that time. There were two types of education in the twentieth century, namely: The first type was religious schools with al-Azhar as the highest educational institution. Meanwhile, the second type is modern schools, both those built by the Egyptian government and those founded by foreigners. These two types of schools have no relationship with each other, each stands alone in meeting needs and achieving educational goals.

BIBLIOGRAPHY

- Ali Jumbulati, (2002). *Comparison of Islamic Education*. Jakarta: Rineka Cipta. Rashid. Hasbullah. (1996). *History of Islamic Education in Indonesia*. Jakarta: LSIK.
- Lubis, Arbiyah. (1993). *Muhammadiyah and Muhammad Abduh Thought: A Comparative Study*. Jakarta: PT. Bulan Bintang.
- Muhammad Rida. (1367). *Date of Ustadz al Imam al Shaykh Muhammad Abduh*, Egypt: Dar al Iman.
- Nasution, Harun. (1987). *Muhammad Abduh and Mu'tazilah Rational Theology*. Jakarta, UI-Press.
- Suwito. (2008). *Social History of Islamic Education*. Jakarta, Kencana.
- Munir Tubagus et al., "THE IMPACT OF TECHNOLOGY ON ISLAMIC PESANTREN EDUCATION AND THE LEARNING OUTCOMES OF SANTRI: NEW TRENDS AND POSSIBILITIES," *Indonesian Journal of Education (INJOE)* 3, no. 3 (September 8, 2023): 443–50.
- Aslan Aslan and Pong Kok Shiong, "Learning in the Digital Age Full of Hedonistic Cultural Values Among Elementary School Students," *Bulletin of Pedagogical Research* 3, no. 2 (September 8, 2023): 94, <https://doi.org/10.51278/bpr.v3i2.515>.
- Aslan Aslan and Kok Shiong Pong, "Understanding the Trend of Digital Da'wah Among Muslim Housewives in Indonesia," *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam* 16, no. 1 (January 8, 2023): 11–22, <https://doi.org/10.37812/fikroh.v16i1.681>.
- Laros Tuhuteru et al., "The Effectiveness of Multimedia-Based Learning To Accelerate Learning After The Pandemic At The Basic Education Level," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 1 (March 21, 2023): 128–41, <https://doi.org/10.31538/tijie.v4i1.311>.
- Uray Sarmila, Aslan Aslan, and Astaman Astaman, "THE ROLE OF PARENTS TOWARDS YOUTUBE USERS IN BUILDING CHILDREN'S RELIGIOUS BEHAVIOR IN KUALA PANGKALAN KERAMAT VILLAGE," *Archipelago Journal of Southeast Asia Islamic Studies (AJSAIS)* 1, no. 2 (October 25, 2023): 116–22.
- Gamar Al Haddar et al., "THE REVOLUTION OF ISLAMIC EDUCATION THOUGHT IN THE ERA OF SOCIETY 5.0: CORRECTIONS AND ANALYSIS OF STUDIES IN ISLAMIC HIGHER EDUCATION INSTITUTIONS IN SOUTH KALIMANTAN," *International Journal of Teaching and Learning* 1, no. 4 (November 17, 2023): 468–83.