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THE CONCEPT OF COMMUNICATION THE RENEWAL OF MUHAMMAD ABDUH'S THOUGHT AND ITS RELEVANCE IN ISLAMIC EDUCATION MANAGEMENT CONTEMPORARY ERA

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Abstract

Renewal is a necessity that the world is always changing from time to time, and Islamic Education Management is no exception. Good management will deliver quality Islamic Education Institutions (better), quality Islamic Education Institutions will produce perfect students. The perfect student is one who has advanced intellect and strong aqedah. According to Abduh, Islamic educational institutions must have a guarantor that can bridge two major cultural products in the world, namely Islam and the West. This research is important because it tries to reconstruct Muhammad Abduh's thoughts on the points of renewal and their relevance to Islamic Education Management, then critically analyzed through a historical philosophical approach to find out the extent to which Muhammad Abduh's thoughts imprinted in the Contemporary era in the context of Islamic Education Management.

Keywords: Renewal, Islamic Education, Management

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INTRODUCTION

Contemporary era means contemporary, modern or something similar to current conditions. The Contemporary Era reflects an event that is actually happening now, not the past. The contemporary era depicts the same time as today. Islamic Education in the contemporary era is the current state of Islamic Education that is modern and renewable in accordance with the demands of the times. The idea of reforming Islamic education is a necessity that cannot be considered simple because the modernization of Islamic Education will not work well if we are lulled into the glory of the past and do not prepare ourselves to face the demands of the times in the contemporary era. The desire to restore the flag of glory is just nonsense, if we do not try to find the best way to solve all the problems of Islamic Education. The idea of Islamic renewal emerged in the late 18th and early 19th centuries AD. Of the reformers, Muhammad Abduh (1849-1905) was the most monumental and most zealous for reform for the Islamic world. Muhammad Abduh as a figure of reform in Islam deserves to be remembered and exemplified, because he has struggled a lot to change the habits of society that before being static became dynamic (Suharto, 2006).

The idea of Islamic Renewal emerged in the late 18th and early 19th centuries AD. This is marked by the occurrence of Islamic contact with the West for the second time so that there are exchanges in various aspects. These contacts have resulted in the entry of Western science and technology into the Islamic world. This process began with Napoleon's expedition to Egypt in 2013.(Daulay, 2013) Muhammad Abduh is a modernist Islamic figure who always campaigns for change with sound reason rather than by standing idly by religious dogmatism and putting reason aside. His campaign of change can be seen from how Muhammad Abduh wanted to make adjustments to the basic principles that stick to the Qur'an and Hadith. Bold ideas characterize Muhammad Abduh in every speech and writing, resulting in criticisms here and there from traditional conservative scholars. However, Muhammad Abduh often gets positive responses from modern scholars. So, something interesting for us to study together is how Muhammad Abduh lunged and his role as a figure of development and reformer of the foundation of Islamic education, especially in the context of its relevance to Islamic Education Management in the contemporary era.

This research is important because it tries to reconstruct Muhammad Abduh's thoughts about Muhammad Abduh's conception of renewal thinking, then critically analyzed through a historical philosophical approach to find out the relevance of Muhammad Abduh's thoughts in the context of Islamic Education Management in the Contemporary era.

Purpose of Benefit

1. Knowing the concept of Islamic Education Management according to Muhammad Abduh philosophically, historically, and critically.
2. Being a consideration for foundations / institutions in managing quality, professional, millennial Islamic Education Management according to the demands of the times.
3. Become a contribution to the thinking of Islamic Education Management in facing the contemporary era.

METHODS

The research method is a way of obtaining information through scientific channels, namely rational, valid and systematic. The purpose of the research method is to find scientific facts through trials, critical analysis to reconstruction. According to Sugiyono, the scientific method means that research activities must be based on scientific characteristics, namely rational, empirical and systematic. Rational means research activities carried out by reason so that it is affordable by human reasoning. Empirical means that the ways in which it is carried out can be observed by the human senses, so that others can feel and observe the ways used. Sestimetic means that the process used in research uses certain steps that are logical.(Sugiyono, 2016)

1. Type of Research This research is *qualitative* library research.*Library* research is research conducted by collecting data, information and various other kinds of data contained in the library.(Subagyo, 2018) Thus the preparation of this scientific paper is based on the results of literature studies related to Muhammad Abduh's Islamic Education.
2. Research Approach The approach used is a historical philosophical approach. In the philosophical approach, the most important thing is to find the structure of the basic ideas of a character's thoughts.(Bekker, 2004) While the historical approach is

to make a systematic and objective reconstruction of the past, by collecting, evaluating, verifying, and synthesizing evidence to establish facts and obtain strong conclusions.(Suryabrata, 2005)

3. Data Source The primary data source in this study was collected by the researcher himself directly from the first source or works of the object of research, namely Muhammad Abduh.(Sugiyono, 2017) While secondary data sources are collected for purposes other than solving the problem at hand so that this data can be found quickly. In this study, secondary data sources are books, articles, literature, journals and internet sites that are relevant to the research being conducted.(Sugiyono, 2017)
4. Data Collection Techniques Data collection in this study uses documentation techniques. Documentation Technique is a data collection technique by collecting and analyzing documents, both written, image and electronic documents.(Nana Syaodih Sukmadinata, 2011) In this study, documentation aims to assist in analyzing the thoughts of figures from both historical and philosophical aspects.
5. Data Analysis In this study, a way to process or analyze data using *content analysis* techniques. Methodologically, this technique tries to offer epistemological assumptions for understanding that not only revolve around the analysis of the text but also emphasize the context that surrounds it and contextualizes it in different periods.(Stamp, 1983)

RESULTS AND DISCUSSION

Biography of Muhammad Abduh

Muhammad Abduh was born in 1848 A.D. / 1265 A.H. in a village in the Gharbiyyah Province of Lower Egypt. His father was Muhammad 'Abduh ibn Hasan Khairullah. Abduh was born in a farming family who lived a simple life, obeyed and loved science. His parents are from the town of Mahallaj Nashr. The unstable political situation caused his parents to move around, and returned to Mahallaj Nashr after the political situation permitted. His education began with basic reading and writing lessons he got from his parents. Then as a further study he studied the Qur'an with a hafidz. Within two years he had become a man who knew the Qur'an by heart.(Al-Shaykh

Muhammad Abduh, n.d.) His further education was pursued at Thanta, an Ahmadi mosque educational institution.(Ahmad Salim, 2014)

In this place he followed the lessons given with dissatisfaction, even leading him to despair to gain knowledge. He was not satisfied with the teaching method applied which emphasized memorization without understanding (Saroni, 2006) even he thought it was better not to learn than to spend time memorizing nahu and fiqh terms that he did not understand, so he returned to Mahallaj Nashr (his village) and lived as a farmer and married at the age of 16.(Ariyyah Lubis, 2013) His parents disapproved of his move, and ordered him to return to the Ahmad Mosque in Thanta. By obeying the wishes of his parents, but in the middle of the journey he turned in another direction, namely a village where his uncle, Sheikh Darwsy Khadir lived (uncle of Muhammad Abduh's father), Sheikh Darwsy knew the reason for Abduh's reluctance to study in Thanta, so he always persuaded Muhammad Abduh to read books with him.

Muhammad Abduh narrated as quoted by Harun Nasution from the book; Muzakirat al-Iman Muhammad Abduh, that he hated seeing books at the time, and the book that Darwsh gave him threw it far away. The book was picked up again by Darwsy and given again to Abduh, Darwsy was always patient with Abduh, and finally M.Abduh wanted to also read the book a few lines. Each line of Darwisy gives a broad explanation of the meaning and intent contained in the sentence. Eventually Muhammad Abduh changed his attitude towards books and science. He began to understand what he read, then he returned to Thanta in October 1865 A.D. / 1286 H.(Ridha, 2017) Muhammad Abduh continued his education in Thanta, but 6 months in Thanta he left Thanta and went to al-Azhar which he believed al-Azhar was a suitable place to seek knowledge for him. In al-Azhar, he only studied religious sciences, where he found the same method as Thanta. This made him disappointed again. In one of his writings he cast his disappointment by stating that the verbalist method of teaching had corrupted his reason and reason.(Suharto, 2006) This disappointment seems to have caused him to pursue the mystical world and live as a Sufi In 1871 Abduh met the sayyid Jamaludin Afghani who came to Egypt that year, From Jamaluddin, he gained the science of philosophy, kalam and exact science, although he had previously obtained this knowledge outside al-Azhar. The method used by Jamaluddin that he had been looking for for a long time, so he was more satisfied to receive knowledge from his new teacher. As he revealed that Jamaluddin

had released him from the psychological shock he experienced. The teaching method used by Jamaluddin is a practical method (a'maliyyah) that prioritizes giving understanding by means of discussion. That method seems to be what Abduh applied after he became an educator. In addition to theoretical knowledge, Jamaluddin also taught practical knowledge, such as making speeches, writing articles and so on. Thus, bringing him to appear in front of the public, also directly seeing the socio-political situation of his country.(Al-Afghani, 2016) Although he actively sought knowledge outside al-Azhar, even in al-Azar himself he did not shirk his duties as a student so he earned the degree of 'alim in 1877, In 1877-1882, he was exiled in Bairut, because he was involved in politics, in this exile he had activities as a teacher and writer.

He pursued his career as a teacher in three formal educational institutions namely al-azhar, Dar al-Ulum and Khedevi language college. He taught subjects such as theology, history, political science and Arabic literature.(Nissar, n.d.) There seem to be two things he emphasizes in giving teaching, namely the method of discussion inherited from his teacher Jamaluddin and the spirit of renewal he instilled in each subject. Such teaching was one of Khedevi's reasons for suspicion, not supporting the policies of the government and cooperating with the British, so she no longer taught at Dar al-Ulum and language institutes. But on the other hand, his career went uphill, especially after being appointed editor-in-chief of al-waqai' al-Mishriyyah newspaper which is one of the government organs. This department made it easy for him to criticize the government with the articles he wrote, both religious, social, political and cultural issues. This media had also led him to practical politics so that he was accused of involvement in a rebellion led by 'Urabi Pasha in 1882, for which he was exiled out of the country. But he still did not remain silent even his target was not only Egyptian society but his claim was even global, so he and Jamaluddin published a magazine and formed a movement called al'Urwat al-wusqa. The idea contained in the movement remains the same: to raise the spirit of Muslims to resist western power. But the magazine movement was not long because it was banned by the colonial government. In 1834 he returned to Beirut.(Abduh, 2015)

He continued his learning activities after being in Beirut translating books into Arabic he also carried out. So in this city he finished writing the famous book Risalat at-tawhid which he wrote while teaching at the Sulthaniah Madrasa, in addition to several other translated books. In 1888 he returned to Egypt after completing his exile.

His second reform as mufti in 1899 succeeded Sheikh Hasanuddin al-Nadawi. The first effort he made here was to improve the views of the people and even the mufti himself about their position as judges. Previous muftis held the view that as muftis they serve as legal advisors for the interests of the State. Beyond that, it seems as if they are breaking away from people who seek legal certainty.(Nasution, 2017) The Mufti for him not only serves the State, but also the wider community. Thus, the presence of Muhammad Abduh is not only needed by the State but also by the wider community. It can be said that the third reform he did was evidenced by the establishment of a social organization called al-Jami'at al-Khairiyyah al-Isskamiyyah in 1892. This organization aims to care for the poor and children who cannot afford to be supported by their parents. Waqf was one of the institutions that did not escape his attention, so he formed a waqf administration council so that he succeeded in improving the mosque equipment.(Ariyyah Lubis, 2013)

In reality, not all of his ideas and reforms were acceptable to al-Azhar's rulers and parties. The main obstacle he faced was the static-minded clerics and the lay people they influenced. Khedewi herself finally did not agree with the physical reforms brought by Muhammad Abduh, especially about the institution of waqf which involved financial problems. From the descriptions above, it can be concluded that the factors that influenced Muhammad Abduh's thinking were:

1) Social factors, in the form of life attitudes formed by his family and teachers, especially Sheikh Darwish and Sayyid Jamaludin al-Afghani, in addition to the school environment in Thanta and Egypt where he found the education system ineffective, as well as with static religion and fatalistic thoughts
2) Cultural factors, in the form of knowledge he gained while studying in formal schools from Jamaluddin al-Afghani, as well as the experience he gained from the west.
3) Political factors stemming from the political situation in his time, since his family environment in Mukallaf Nashr.

When these factors are the background of the birth of Muhammad Abduh's thoughts in various fields, theology, shari'ah, education, socio-politics and so on. Thought related to theology is focused on human deeds (af'al-'ibad), qada and qadar, as well as the attributes of God. Human actions depart from the dedication that man is a creature who freely chooses

his actions. According to Muhammad Abduh there are three elements that support an action, namely reason, will and power. All three are God's creations for man that can be used freely.(Abduh, 2015) Qada and qadar according to Abduh are one of the main aqidah in religion, which must be given the right understanding, because aqidah is located in the heart (Qalbiyyah). It will be reflected in attitudes and deeds. From that the correct aqidah qada and qadar can reflect a dynamic attitude to life, while a deviant aqidah will lead to an unfavorable, fatalistic, and even wrong understanding of the teachings of other religions. The belief in deviant qada and qadar has brought destruction in the history of Muslims, just as true aqidah has ushered Muslims in glory days.

To counterbalance the Christian attack on Islam, Muhammad Abduh tried to redefine the teachings of Islam that were different from Christianity. His efforts are a testament to his use of apologetic approaches. According to Yvonne Haddad, Muhammad Abduh has succeeded in revealing the eight advantages of Islam over Christianity, namely:

1. Islam asserts that believing in the oneness of Allah and justifying Muhammad's pamphlet is the core truth of the teachings of Islam.
2. Muslims agree that reason and revelation do not contradict each other, because they both come from the same source.
3. Islam is very open to various interpretations. Therefore, Islam does not condone mutual disbelief among Muslims.
4. Islam does not allow one to invoke the message of Islam to others, except by evidence.
5. Islam is commanded to subvert religious authority, because the only true relationship is man's relationship with his god directly.
6. Islam protects proselytizing and pamphlets, and stops division and slander.
7. Islam is a religion of compassion, friendship, and mawaddah to people of different doctrines.
8. Islam blends the welfare of the world and the Hereafter.(Suharto, 2006)

Many writers argue that Muhammad Abduh was inclined to the mu'tazilites. While the Shari'ah that Abduh emphasized was on the issue of ijtihad, which is the pattern of effort taken in understanding Shari'ah to understand legal certainty. Muhammad Abduh's

thoughts on this matter are two things, namely the view of ijtihad and the school of fiqh and the ijtihah of Muhammad Abduh.

Muhammad Abduh's Thoughts and Reforms in Islamic Education in Egypt

The Islamic renewal movement carried out by Muhammad Abduh is inseparable from his character and character that loves science. In one of his famous works, Modern Trends in Islam, mentions four agendas of Muhammad Abduh's reform. The four agendas are the purification of Islam from various influences of improper teachings and practices. That is:

1. **Furification**

   Purification or purification of Islamic teachings has come under serious pressure from Muhammad Abduh regarding the emergence of heresy and khurafah that entered the religious life of Muslims. Muslims do not need to believe in the existence of the karamah possessed by the saints or their ability to intercede (wasilah) to Allah. In Muhmmad Abduh's view, a Muslim is obliged to refrain from the deeds of Shirk (see 6:79).(Suharto, 2006)

2. **Reform**

   The reform of Islamic higher education focused Muahammad Abduh on the university of his alma mater, Al-Azhar. Muhammad Abduh stated that the obligation to study was not only to study classical Arabic books containing the dogma of science to defend Islam. However, the obligation to study also lies in studying modern sciences, as well as European history and religion, in order to know the reasons for the progress they have made.(Ali, 1995) Muhammad Abduh's initial reform effort was to fight for philosophy courses to be taught at Al-Azhar. By studying philosophy, the extinguished spirit of Islamic intellectualism is expected to be preserved again.

3. **Defense of Islam**

   Muhammad Abduh through Risalah Al-Tawhidny still maintains the self-portrait of Islam. His desire to eliminate foreign elements is proof that he remains confident in the independence of Islam. Muhammad Abduh seems to have never paid attention to the anti-religious philosophical ideas that were rife in Europe. He was more interested in looking at attacks on Islam from a scholarly point of view. Muhammad Abduh tried to maintain the portrait of Islam by asserting that if the

mind is utilized as it should be. The results he achieves will automatically be in harmony with the divine truth learned through religion.

4. Reformulation

The reformulation agenda was reviewed by Muhmmad Abduh by reopening the door of ijtihad. According to him, the decline of Muslims is caused by two factors, namely internal and external. Muhammad Abduh with his refomulation asserted that Islam has awakened the human mind from its long slumber. Man was created in a state of unfetteredness. Muhammad Abduh's educational reform seems to be motivated more by factors such as the socio-religious situation and the educational situation itself that existed at that time. The socio-religious situation in this regard is the attitude generally taken by Muslims in Egypt in understanding and implementing religious teachings in their daily lives. The crisis that befell Muslims at that time was not only in the field of aqidah and Sharia, but also morals, morals. This is seen in the emphasis on women's rights, their mastery of dignity and self-esteem exalted by Islam. The permission granted by the Shari'ah to have more than one wife is interpreted to exclude the conditions for open permission. Polygamy is also a source of destitution for women and children. Marriage seemed to be an institution that bound them in suffering and misery.(Ali, 2015)

Muhammad Abduh's thoughts were in accordance with the existing education system at that time, so in the 19th century Muhammad Ali began the renewal of education in Egypt. Unequal reforms, which only emphasized the development of intellectual aspects bequeathed two types of education in the 20th century, the first type being religious schools with al-Azhar as a higher educational institution. While the second type is modern schools, both those built by the Egyptian government and those established by foreign nations. The two types have no relationship with each other, each standing alone in meeting the needs and achieving its educational goals. Religious schools run on traditional lines in both curriculum and teaching methods. Western sciences were not given in religious schools, thus religious education at that time did not attach importance to intellectual development, whereas Islam taught to develop this aspect of the soul in parallel with the development of other aspects of the soul.

The education system that occurs in government schools on the other hand comes up with a curriculum that provides western science completely, without incorporating religious science into the curriculum. In addition to such cases, such educational dualism gives birth to two social classes with different spirits. The first type of school produces scholars and community leaders who are reluctant to accept change and tend to maintain tradition. The second type of school gave birth to the elite class of the younger generation, the result of education that began in the 19th century. With the Western sciences they gained were able to accept the ideas coming from the West. Muhammad Abduh saw the negative aspects of both forms of thought. He considered that the first thought could no longer be sustained, if it was maintained it would also cause Muslims to be left far behind, pushed by the current of life and modern thought. While the second thought is precisely the danger that threatens the joints of religion and morall that will be shaken by the modern thinking they absorb.

From there Muhammad Abduh saw the importance of making improvements in the two agencies, so that the wide gap could be narrowed. Such a situation gave birth to Muhammad Abduh's thoughts in the field of formal and non-formal thought. In the field of formal education the essential goal is to eliminate the dualism of education that appears with the existence of the two institutions above, for that it departs from the purpose of education which is formulated as follows: The purpose of education is to educate the mind and soul and convey it to the limits of one's possibility of achieving happiness in life in this world and the hereafter".(Nasution, 2017) In addition to intellectual education, he also attaches importance to spiritual education so that a generation is born that is able to think and have noble morals and a clean soul. Such educational goals he realized in a set of curricula from elementary to upper levels. The curriculum is:

1) Al-Azhar Curriculum

The curriculum of al-Azhar college was adapted to the needs of the people of that time. In this regard, he incorporated philosophy, logic and modern science into the curriculum of al-Azhar. This effort is made so that the output can become a modern scholar.(Ramayulis, 2005)

2) Primary School Level

He thought that the basis for the formation of the religious soul should begin in childhood. Therefore, religious subjects should be made the core of all subjects. This view refers to the assumption that religious teachings (Islam) are the basis for the formation of the Muslim soul and person. By having a Muslim personality, the Egyptian people will have a spirit of togetherness and nationalism to be able to develop a better attitude to life, as well as to achieve progress.

3) Top Level

He established a government middle school to produce experts in various fields of administration, military, health, industry and so on. Through this educational institution, Abduh felt the need to include some materials, especially religious education. Islamic history, and Islamic culture.

In the madrassas under the auspices of al-Azhar, Abduh taught the science of Mantiq, Philosophy and Tawhid, while all this time al-Azhar viewed the science of Mantiq and Philosophy as haram. In his house Abduh also taught the book Thazib al-akhlak composition ibn Maskawayh. And the book of the history of European Civilization compiled by a Frenchman who has been translated into Arabic under the title al-Tuhfat al-Adaabiyah fi Tarikh Tamaddun al-Mamalik al-Awribiyah.(Ramayulis, 2005) The three curriculum packages above are an overview of the religious lesson curriculum given at each level. In this case Muhammad Abduh did not include western sciences in the planned curriculum. Thus, in the field of formal education, Muahmmad Abduh emphasized the provision of basic knowledge, namely fiqh, Islamic history, morals and language. Although it seems that the curriculum designed by Muhammad Abduh is difficult to implement as a whole, especially in public schools as he hoped, but from such subject matter can be reached his thought that values religious sciences, as well as his assessment of the sciences that came from the west. He wanted public schools to adopt such a curriculum, just as he wanted al-Azhar to change its teaching system, among other things by applying the sciences that came from the west.

The field of teaching methods, he also brought a new way in the world of education at that time. He sharply criticized the equalization of the method of rote memorization without understanding that was commonly practiced in schools at that time, especially

religious schools. He did not explain in his writings what methods should be applied, but from what he practiced when he taught at al-Azhar it seems that he applied the method of discussion to give his students a deep understanding. He emphasized the importance of providing understanding in every lesson given. He warned educators not to teach students by rote memorization, as such methods would only undermine reasoning, as he had experienced while studying at the formation school at the Ahmadi Mosque in Thanta. Another thought of Muhammad Abduh was about the education of women. According to him, women should get the same education as men. They, men, women get equal rights from Allah, according to His words QS (2) al-Baqarah:228 and in QS: (33) al-Ahzab:35 in Abduh's view the verse equates behavior and women in terms of obtaining forgiveness and when Allah gives them for good deeds, both worldly and religious. From this he departed that women also have the right to get the same education as men. He said women should be released from the chains of ignorance, therefore she should be educated. the field of non-formal education, Muhammad Abduh mentioned improvement efforts (ishlah). In this case, Abduh saw the need for government intervention, especially in terms of preparing preachers. Their main tasks are:

1) Convey the obligation and importance of learning.
2) Educate them by giving them lessons about what they have forgotten or that they do not yet know.
3) Breathe into their souls love for the country, homeland and leaders

Outside of formal education, Abduh emphasized the importance of intellectual education and studying the sciences that came from the West. In addition, Abduh also encouraged Muslims to study modern sciences.

CONCLUSION

From the explanation of the hadith above, it can be concluded that the biography of Muhammad Abduh is Muhammad Abduh, born in 1848 AD / 1265 AH in a village in the Gharbiyyah Province of Lower Egypt. His father was Muhammad 'Abduh ibn Hasan Khairullah. Muhammad Abduh as a reformer in education, there are several problems that he found in the field that according to him deviated and became the cause of the decline of Muslims, among these problems are curriculum problems, teaching methods and women's

education. And the Effort to Reform Islamic Education in Egypt is an Islamic renewal movement carried out by Muhammad Abduh inseparable from his character and character that loves science. In one of his famous works, Modern Trends in Islam, mentions four agendas of Muhammad Abduh's reform.

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