



*AL-WIJDÁN: Journal of Islamic Education Studies.*  
Volume 8, Nomor 3, Juli 2023, p-ISSN: 2541-2051; online -ISSN: 2541-3961  
Available online at <http://ejournal.uniramalang.ac.id/index.php/alwijdan>

Received: Juni 2023

Accepted: Juni 2023

Published: Juli 2023

## **Muhammad Abduh's Islamic Educational Thoughts And Its Relevance To Education In The Contemporary Era**

**M. Tajudin Zuhri, Rohmatulloh, Ijudin, Masripah, Lalan Sahlani**

Universitas Garut, Universitas Islam An Nur Lampung, Universitas Garut,

Universitas Garut, Institut Agama Islam Persis Bandung

Email: [mtajudinzuhri@uniga.ac.id](mailto:mtajudinzuhri@uniga.ac.id), [rohmatullah@an-nur.ac.id](mailto:rohmatullah@an-nur.ac.id), [ijudin.wr1@uniga.ac.id](mailto:ijudin.wr1@uniga.ac.id),  
[masripah\\_2@uniga.ac.id](mailto:masripah_2@uniga.ac.id), [lalansahlani@staipibdg.ac.id](mailto:lalansahlani@staipibdg.ac.id)

### **Abstract**

Muhammad Abduh was one of the leaders of the modernization of Islamic education. Muhammad Abduh's anxiety about the stagnation of Muslims made him excited and moved to modernize the Islamic education system to bring back the glory of Muslims. One of the things done by Muhammad Abduh was through reforming the Islamic education system and modernizing which was considered the most ideal step and effort in reforming the condition of Muslims at that time. This research attempts to unravel some of Muhammad Abduh's real thoughts and efforts in efforts to modernize and reform the Islamic education system and its relevance to contemporary-era education. By using the type of library research or literature. Muhammad Abduh's thoughts are very relevant to the world of contemporary education, i.e.: 1. Integration of general and religious knowledge in Islamic education, 2. Islamic education must cover all aspects which include cognitive, affective, and psychomotor, 3. Islamic education must activate students and emphasize students to have higher order thinking skills, 4. Islamic education must pay attention to the psychological aspects of students

**Keywords:** Muhammad Abduh, Islamic education, contemporary education.

### **Abstrak**

Muhammad Abduh adalah salah satu tokoh modernisasi pendidikan Islam. Kegundahan Muhammad Abduh tentang kejumudan umat Islam menjadikannya bersemangat dan tergerak untuk melakukan modernisasi sistem pendidikan Islam sehingga membawa kembali kejayaan umat Islam. Salah satu yang dilakukan oleh Muhammad Abduh adalah melalui pembaruan sistem pendidikan Islam dan modernisasi yang dianggap sebagai langkah dan upaya paling ideal dalam melakukan pembaharuan terhadap kondisi umat Islam pada masa itu. penelitian ini berusaha

mengurai beberapa pemikiran dan upaya nyata Muhammad Abduh dalam upaya modernisasi dan pembaruan sistem pendidikan Islam dan relevansinya dengan pendidikan era kontemporer. Dengan menggunakan jenis penelitian library research atau kepustakaan. Pemikiran Muhammad Abduh yang sangat relevan dengan dunia pendidikan kontemporer yaitu: 1. Pengintegrasian pengetahuan umum dan agama dalam pendidikan Islam, 2. Pendidikan Islam harus mencakup seluruh aspek, baik kognitif, afektif maupun psikomotorik, 3. Pendidikan Islam harus mengaktifkan peserta didik dan menekankan peserta didik untuk memiliki keterampilan berpikir tingkat tinggi, 4. Pendidikan Islam harus memperhatikan aspek psikologi peserta didik.

**Kata Kunci:** Muhammad Abduh, pendidikan Islam, pendidikan kontemporer.

## Introduction

Muhammad Abduh as a well-known reformer in the Islamic world especially in Indonesia. Studies of Muhammad Abduh's thoughts have been carried out by many researchers covering aspects of theological renewal <sup>1</sup>, reconstruction of Islamic educational thought <sup>2</sup>, and the concept of renewal or modernization of Islamic education <sup>3</sup>, educational innovation <sup>4</sup>. In the context of contemporary education, it turns out that Muhammad Abduh's Thought has not yet been studied. In fact, this topic is an important point to see its relevance in the context of modern development, especially when it is associated with the education system in Indonesia. Our contribution in this article discusses the reconstruction of Islamic education according to Abduh. From some of these studies, the researchers have not linked it to today's contemporary world, therefore the author feels the need to discuss and examine Muhammad Abduh's Thoughts on Islamic Education and its

Relevance to the world of education in the contemporary era.

Education is a basic need and a means to navigate life <sup>5</sup>. Education is very important and highly doctrinal so that it has been hinted at by the Qur'an since the first revelation appeared <sup>6</sup>. The first revelation received by the born Prophet was the commandment to be educated in the Word of God, QS Al- 'Alaq: 1-5. Through his first revelation, Allah confirmed to mankind that the most important part of life is education. Education for Muslims is not only to hone thinking skills, but also to instill Islamic values in real life so as to create pious intellectuals <sup>7</sup>.

Islamic education itself means all efforts to develop all human potential to shape the character of a Muslim who understands and understands the nature of human creation to be pious to his creator. Islamic education has a long, tiered and sustainable process in developing the

potential of students, not only the transfer of knowledge, values, and culture, but so that students have character and have strong spirituality<sup>8</sup>.

In the Qur'an there are other terms that are similar to al-tarbiyah, i.e. *al-rabb*, *rabbhani*, *murabbi*, *yurbi*, and *rabbani*. Whereas in the hadith only found the word *rabbani*. Each of these has a unity of meaning, although in certain contexts have differences<sup>9</sup>. The word *rabbun* (رب) consists of two letters "ra" and "ba" *tashdid* which are part of the word *tarbiyah* which means nurturing education, and so on. In addition, this word includes other meanings such as, responsibility, equipment of power, and others. Therefore, the term Islamic education is called *Tarbiyah Islamiyah*<sup>10</sup>. According to A-Maraghi the scope of *al-tarbiyah* includes all human needs, i.e. physical and spiritual, the world and the hereafter, as well as one's own needs, the needs of others, the environment and its relationship with God<sup>11</sup>.

In addition to *tarbiyah*, the word *ta'lim* is another term for education, which is *masdar* from the word *'allama* which means teaching or conveying knowledge, understanding, and skills. The word *ta'lim* in education has a limited meaning because it only requires the transfer of knowledge in cognitive and psychomotor domains alone without involving affective prayer<sup>12</sup>. The

word *ta'dib* means to educate according to the equivalent of the word *allama* which is said to be God's way of teaching his prophet. *Masdar addaba*, namely *ta'dib* which has been interpreted as education which has the same meaning, and we can find its conceptual counterpart in *ta'lim* terminology.

From these definitions, creating linear educational goals with the definition of education is the creation of human beings who have dignity and who can optimize all the potential of students so as to produce competent human beings who can compete for the progress of the nation and state so that the educational process needs to be considered to achieve these goals<sup>13</sup>.

The challenges of contemporary Islamic education, in general, are as follows: First, the type of education that is prioritized, the direction of policy and political education. Second, identity in Islamic institutions. And third, strengthening the management of Islamic educational institutions. The classification of the development of Islamic education into three periods, namely the classical period from the beginning of Islamic progress (650-1000 CE), the disintegration period (1000-1250 CE), the era of the Prophet Muhammad until the collapse of the Abbasids. The Middle Ages lasted from the decline era (1250-1500 CE), the third period

of the Ottoman and Safavid Mongol Empires (1500-1700), and the second decline period (1799-1800 CE). The modern era, or the era of renewal, lasted from 1800 to the present, which was marked by the rise of Muslims. The modernization of education was initiated by Muhammad bin Abdul al-Wahab, then resumed by Jamaluddin al-Afgani and Muhammad Abduh <sup>14</sup>. He was a phenomenal intellectual and reformer figure, especially in the field of Education. He struggled to change the old-fashioned and static habits of society to become more modern and dynamic <sup>15</sup>.

Among the many Islamic reformers, Muhammad Abduh (1849-1905 CE) was a phenomenal figure who was very passionate about reforming the Islamic world, especially in the field of modernizing Islamic education. Muhammad Abduh as a reformer in Islam deserves to be remembered, emulated, and reconstructed for his thoughts because he has struggled a lot to change the habits of society which were previously static to become more dynamic <sup>16</sup>.

The problem of contemporary Islamic education is not only because it is "uncompetitive" with western education. Islamic education is expected to be able to save the people from the domination of the western materialism system and moral degradation, so that it is able to position

itself as the main function to deal with the problems of the times that occur. There were many Muslim scholars who paid attention and thought in the modern period to Islamic education, one of them was Muhammad Abduh, who tried to reflect on what Muslims could do in order to regain the glory they had achieved <sup>17</sup>.

## **Method**

This study uses a qualitative descriptive analysis method, this analysis uses words to describe the phenomena that have been obtained. This method is used for specific purposes and uses. The data collection technique uses the library research method by exploring literature related to the problem being solved. The data obtained comes from books, documents, journals and so on <sup>18</sup>

## **Results and Discussion**

### **Birth of Muhammad Abduh**

Muhammad Abduh's full name is Abduh Ibn Hasan Khairullah <sup>19</sup> born in Mahallah Nasr in 1849 CE, <sup>20</sup> coinciding with 1265 H in Egypt, Gharbiyyah province, his father was of Turkish blood named Abduh bin Hasan Chairullah, his mother was named Junainah bint Uthman alkabir had a genealogy with Umar Bin Khattab <sup>21</sup>. Muhammad Abduh's parents lived under the reign of Muhammad Ali Pash <sup>22</sup>.

## Education of Muhammad Abduh

Abduh was in a family upbringing for 10 years. He learned to read and write from his own parents <sup>23</sup> after being able to read and write Abduh memorized the Qur'an and managed to memorize it for 2 years under the guidance of a Qur'an hafiz. <sup>24</sup> so that at the age of 12 Abduh had become Hafiz Qur'an <sup>25</sup>. Then he learned about the study of the *Qur'an* specialization in the Thanta city at the Sheikh Ahmad Mosque, but because his method used ancient methods, he only memorized it so Abduh was dissatisfied, because his teacher gave him material on qih and Arabic grammar only to be memorized without explaining the terms <sup>26</sup> so that he escape from Thanta <sup>27</sup>. Further, Abduh married at a young age (16 years). After marriage, Abduh was asked to study again at Thanta by his father, but instead he went to his uncle's house, Sheikh Darwisy Khadr, from his uncle, Abduh studied a lot of science. In 1866 he continued to Al-Azhar, Cairo, Egypt. At that time, Cairo was in an old and backward condition, unable to accept natural sciences, geography and philosophy, even reading it was still considered *haram* <sup>28</sup>.

In 1871 CE Jamaluddin Al-Afgani came to Egypt and lived in Egypt so that Abduh became his most obedient student. Abduh studied philosophy, theology, journalism, politics and theology. Abduh felt

happy while studying with Al-Afghani because Al-Afghani used the method that Abduh liked and hoped for, namely the a'maliyyah method (practical method) which prioritized the discussion method in providing an understanding of knowledge. In 1877 CE Abduh succeeded in completing his studies with the title of pious and succeeded in becoming a lecturer at Al-Azhar, the Khedevi Language College and Dar al-Ulum <sup>29</sup>. He taught logic, theology, philosophy, political science, Arabic literature and history. Abduh invited his students to practice high order thinking skills, not bound by one argument and a spirit of renewal.<sup>30</sup>. After becoming a lecturer he was dismissed because he often criticized the government and then exiled to his hometown <sup>31</sup>. Likewise, his teacher Al-Afghani was also expelled from Egypt, Abduh was given the task of leading the al-waqai' al-Misriyyah newspaper which is the official government newspaper. Abduh was again expelled because he often protested through the newspaper, had lived in Beirut even though in the end in 1884 he headed for Paris following Jamaluddin Al-Afghani <sup>32</sup>.

In Paris, Muhammad Abduh and Jamaludin Al-Afghani both formed *al-Urwah al-Wusqa* which was a socio-political organization and published the magazine *al-Urwah al-Wusqa* to convey ideas and arouse

fighting spirit against the British <sup>33</sup>. In 1888 CE, Abduh was allowed to go to Egypt and teach at Al-Azhar. In addition, Abduh was also appointed mufti since 1899 CE, died on 8 Jumadal Ula 1323 Hijriah / 11 July 1905 CE.

### Works of Muhammad Abduh

Muhammad Abduh's works are divided into two parts, the first in the form of books and comments on various scientific studies i.e ; *Risalah at-Ta'uhid*, *Syarh Kitab al-Basr al-Nasriyah fi al-Ilmi wa al-Mantiq*, *Syarh Maqamat Badi Az-Zaman al-Hamdani*, *Syarh Nahj al-Balaghah*, *Risalah ar-Rad ala ad-Dahriyin*, *Hasyiah ala ad-Dawani lil al-Aqo'id al-Adudiyah*, and *Risalah al-Waridah*, the second in the form of magazines and newspapers, i.e ; *al-Manar*, *al-Mu'ayyad*, *al-Abram*, *al-Waqat*, *al-Misriyah* dan *Samrat al-Funun*. <sup>34</sup>.

### Islamic Education Thought of Muhammad Abduh

Islamic Education Thought of Muhammad Abduh were inseparable from his love of education. Throughout his life he was very concerned about the modernization of education. He actively seeks alternatives to the problem of stagnation in Islamic education <sup>35</sup> Muhammad Abduh has four ways of modernizing Islamic education <sup>36</sup>, namely: Purification, Renewal of Islamic education

(reform) Reformulation of Islamic education so that it is in line with modern thinking (reformulation) and the defense of Islam According to the big Indonesian dictionary, purification means cleansing or purification, which is the purification of Islamic teachings, in the view of Muhammad Abduh, a Muslim should abstain from acts of associating partners with Allah (*shirk*) and only surrender his life completely to god

According to the Indonesian Dictionary, reform means a change as a whole in an improvement. Muhammad Abduh emphasized that the obligation to study is not only to study theological aspects which contain religious dogma, but also to study modern sciences and European history, so that thinking does not stagnate. Abduh suggested that Islamic education should not maintain a system of dualism and scientific dichotomy. He suggested modern schools to pay attention to moral and theological aspects so that students would not experience moral degradation, while for religious schools he suggested that their education systems be integrated with modern systems including western sciences in them so that they are not outdated and can adapt to changing times <sup>37</sup>. Next is reformulation and defense, reformulation is an effort to reformulate Islamic teachings in accordance with modern thinking while advocacy is the defense of Islam against

attacks against Islam. The renewal he carried out was by presenting a rational Islam, not a reaffirmation of traditional Islam. Abduh made his defense by writing a book *entitled al-Islam wa al-Nashraniyyah ma'a al-ilm wa al-Madaniyyah* which describes the superiority of Islam over Western-Christianity <sup>38</sup>. In addition to thoughts related to purification, reform, reformulation, and defense Abduh also emphasized the importance of aspects of educational goals, curriculum, and training higher order thinking skills (Higher Order Thinking Skills), integrating knowledge and paying attention to educational levels related to student psychology. The author describes as follows.

### 1. Educational Objectives

According to Abduh, the purpose of education is not only the aspect of reason but also the soul, so that education of the mind and soul can achieve happiness in the world and the hereafter <sup>39</sup>. According to him, if education is carried out holistically, it includes intellectual and spiritual aspects, then a person is able to compete in intellectual development and become more cultured <sup>40</sup>. Good Islamic education for the abduh is education that is able to optimize his intellect and religious nature, not only prioritizing and emphasizing cognitive aspects, but also developing affective and psychomotor aspects <sup>41</sup> not only peace in life in the world but also in the hereafter,

not only mind and soul but also character development <sup>42</sup>.

### 2. Islamic Education Curriculum

To achieve the goal of a holistic education that includes cognitive, affective and psychomotor aspects, Abduh compiled a curriculum for Islamic education from basic to high level Islamic education. However, the core value is religious education so that religious subjects are compulsory subjects at all levels and are given from the elementary level. This thinking refers to the view that the formation of the soul and personality of students will be formed if they have qualified religious knowledge, so that students have a better attitude and can achieve progress and become more civilized <sup>43</sup>.

### 3. Level of Education

According to Abduh, the Islamic Education curriculum must be adapted to the psychology and mental readiness of students according to their level. Learning materials must be adjusted and prepared according to the level of education. Muhammad Abduh divided learning materials according to the level of education which consisted of elementary school to higher education; elementary school level consists of <sup>44</sup>; reading, writing, arithmetic, faith, jurisprudence, morality, history

(including history and companions). Intermediate level: logic, logic and the foundations of reasoning, creed with definite proofs, fiqh and akhik, Islamic history. Finally, the upper-level Islamic education curriculum is intended for prospective educators, the subjects taught consist of; Tafsir, Hadith, morality with more detailed discussion, Arabic language and its branches, usul fiqh, rhetoric, theology, scriptures, hadith, religious research and the history of the prophets and companions which are described in more detail.

The three curriculum packages are an overview of the curriculum provided at each level. Each level is given different subjects, this is to accommodate different psychological aspects at each level, because each development and growth of students brings different physical and psychological characteristics that demand different services, different educational methods including different materials<sup>45</sup>. According to Abduh, in studying the exact sciences, linguistics, social sciences and so on, it can be integrated with the curriculum stated above<sup>46</sup>. Thus Abduh tried to remove dualism in education at that time, by making reforms in the field of curriculum. By integrating general science and religion, it is hoped that scientists who understand religion and science will be born according

to the needs of the times.

#### **4. Practicing higher order thinking skills**

In Abduh learning, it emphasizes students to think at a higher level, currently known as higher order thinking skills, not to acquire knowledge only by rote and blind imitation because these methods will only damage the critical thinking power of the participants, as he experienced while studying at the Ahmadi mosque in Thanta.<sup>47</sup> He emphasizes students to think critically, rationally, apply discussion methods and other methods that support HOTS skills (*higher order thinking skills*)<sup>48</sup> to support higher order thinking skills Abduh asks students to think critically and carry out direct practices such as prayer practices<sup>49</sup> and asking students to translate texts of modern knowledge into Arabic, especially when problems are found in new terms that appear, students must be able to find answers and think critically so that the new terms are successfully found and able to be translated<sup>50</sup>. This is in line with the opinion of Deri Hendriawan, Usmaedi that HOTS or high-level thinking skills are being able to think and reason critically so as to be able to solve a problem and case correctly, besides that students are also able to convey ideas logically, either orally, in writing or in action<sup>51</sup>. In Indonesia itself this is in line with the learning practices of the 2013 curriculum



which requires active, interactive, critical learning so as to create an ideal learning atmosphere in accordance with the needs of students <sup>52</sup>. Muhammad Abduh also warned educators not to teach only by rote method so that students would not get bored as he felt before, educators only told him to memorize texts and not give meaning to the text <sup>53</sup>.

## **5. Integrating knowledge**

Muhammad Abduh strongly opposed the scientific dualism system, according to him, scientific integration absolutely had to be carried out both in public schools and in religious schools <sup>54</sup>. He put forward the idea that modern science should be taught in religious schools and religious knowledge should be taught in public schools <sup>55</sup>. Abduh's ideas about integration were very visible when integrating general knowledge with religious knowledge at al-Azhar University, which at that time was still conservative <sup>56</sup>. Abduh's attempt was not easy to implement because Abduh was confronted by al-Azhar educators who still had an old-fashioned mindset, they considered western science to be in conflict with Islamic teachings, but in the end it was due to Abduh's efforts by the leadership of al-Azhar on January 15, 1895 whose function is to carry out repairs at al-Azhar <sup>57</sup>. Muhammad Abduh's ideas and ideas are very relevant to the development of

education today, especially entering the era of society 5.0 where general science and the use of technology are a necessity to be used and integrated with religious sciences, Abduh emphasized that Islamic education must be adaptive and adapt to the times, he gave the example of sending money with the help of postal technology, even though it can be directly delivered to the person concerned, but because the times are constantly changing, humans must behave adaptively without reducing Islamic values <sup>58</sup>.

## **Education in the Contemporary Era**

Education in the contemporary era is education in the era of the industrial revolution 4.0 towards the era of society 5.0. The era of revolution 4.0 is an era where technology is developing rapidly and coloring every aspect of life, one of which is the field of education. Therefore, many things must be adjusted and developed, including how education can utilize information technology quickly and precisely and revitalize the education curriculum in accordance with the times and the needs of the industrial revolution 4.0 towards the era of society 5.0 <sup>59</sup>. Analyzing learning methods and readiness of human resources in facing the era of the industrial revolution 4.0 towards the era of society 5.0. Students as the millennial generation must be able to adapt, have

higher order thinking skills and be able to utilize technology <sup>60</sup>. This is done so that education produces students who are competent, relevant to the progress of the times and can compete in a healthy manner.

The development of the world of contemporary education requires the reformulation and reconstruction of the curriculum to increase the competence of students including, thinking at a higher level, being able to carry out creativity and innovation, having good communication skills, being able to work together and being more confident <sup>61</sup>. Thus requiring educators who are competent, dynamic, have expertise in research, and can utilize digital media.

### **Muhammad Abduh's Islamic Educational Thoughts and its Relevance to Contemporary Education**

Muhammad Abduh's Islamic Education Thought has relevance to contemporary education. The implementation of contemporary education is in line with Muhammad Abduh's Islamic educational thoughts, while Abduh's Islamic educational thoughts and their relevance to Contemporary Era education are as follows:

First, along with the increasingly advanced development of education, students are required to have optimal

competence, not only religious knowledge but also general knowledge, this is in accordance with Muhammad Abduh's Islamic educational thinking. Abduh stressed that integrating general and religious knowledge, there is no dualism of knowledge. This is done so that Muslims are not in the abyss of stagnation. With this scientific integration, it is hoped that it can lead to problems and progress of a nation's civilization. With this scientific integration, it is hoped that there will be no more anti-science and technology Muslims, on the contrary, they can utilize and integrate general science and religious scholarship.

Second, education in the contemporary era is related to the rapid development of information and communication technology. We can access many things from various countries quickly in real time. Many things have a positive impact but not a few negative impacts. Not a few students' behavior deviates due to viewing from website pages and various latest applications that are very easy to access. Therefore, to fortify bad behavior, students must be equipped with good religious knowledge. Students are not only filled with cognitive knowledge but also affective. This is in accordance with Muhammad Abduh's thoughts on Islamic education that Islamic education must be carried out holistically covering all aspects.

Good Islamic education for Abduh is education that is able to optimize his intellect and religious nature, not only prioritizing and emphasizing cognitive aspects, but also developing affective and psychomotor aspects. So that it is not only peace in life in the world that is obtained but also in the hereafter, not only mind and soul but also character building so that this can become a solid fortress in the midst of the onslaught of negative things in the contemporary era.

Third, Muhammad Abduh's Islamic educational thought emphasizes that students have higher order thinking skills, do not just accept doctrines from educators but try to think critically, not only receive knowledge by rote but also by rote learning methods. -methods that can activate students and activate students' critical power. This is in line with contemporary era education which strives for (active learning) or active learning by seeking higher order thinking skills, because in Indonesia itself this is in line with the 2013 curriculum learning practices which require active, interactive, critical learning so that creating an ideal learning atmosphere according to the needs of students. Even Muhammad Abduh also warned educators not to teach with old-fashioned or rote methods so that students don't get bored. This is clearly

relevant to contemporary era education that seeks student activity in learning.

Fourth, Muhammad Abduh's thoughts related to learning materials must be adapted to the level of education. This is relevant to education in the contemporary era where education does not only pay attention to the holistic aspects of science which include cognitive, psychomotor and affective aspects, but also pays attention to the psychological aspects of students who are scientifically at different levels and age then the material must be adjusted.

## **Conclusion**

Muhammad Abduh is an Islamic modernist figure who mastered various knowledge, especially those related to Islamic theology, theology and journalism. He wrote many works which became references for scholars and even western scholars. Muhammad Abduh's Islamic educational thinking emphasizes holistic education covering all aspects of cognitive, affective and psychomotor with the goal of happiness in the world and the hereafter. Abduh also emphasizes integralistic-based education between general knowledge and religious knowledge, so that there is no dualism of knowledge and maintains stagnation. Besides education that integrates general knowledge and religious knowledge, Abduh also pays attention to the

psychological aspects of students at every level. So that students are not passive in Abduh learning, it is emphasized that students are active and have higher order thinking skills.

Muhammad Abduh's thoughts about Islamic education are very relevant to contemporary era education, namely: integrating general and religious knowledge in education, Islamic education must cover all aspects, which include cognitive, affective and psychomotor, Islamic education must activate students and emphasize students to have skills higher order thinking skills, Islamic education must pay attention to the psychological aspects of students.

## References

- Abuddin Nata. *Sejarah Pendidikan Islam*. Jakarta: Raja Grafindo Persada, 2004.
- Amir, Ahmad. *Pembaruan Teologi: Perspektif Modernisme Muhammad Abduh Dan Neo Modernisme Fazlur Rahman*. Yogyakarta: Teras, 2009.
- Bahri, M. Asri. "Kajian Pemikiran Tokoh Modern Muhammad Abduh: Rekonstruksi Pendidikan Islam." *MITRA PGMI: Jurnal Kependidikan MI* 6, no. 2 (2020): 173–82. <https://doi.org/10.46963/mpgmi.v6i2.133>.
- Bahri, Syamsul, and Oktariadi. "Konsep Pembaharuan Dalam Perspektif Pemikiran Muhammad Abduh." *Al-Murshalah* 2, no. 2 (2016): 32–38.
- Cholifah Tur Rosidah. "Penerapan Problem Based Learning Untuk Menumbuhkembangkan High Order Thinking Skill Siswa." *Jurnal Inventa* 2, no. 1 (2018): 62–71.
- Daulay, Maslina. "Inovasi Pendidikan Islam Muhammad Abduh." *Jurnal Darul 'Ilmi* 1, no. 2 (2013): 77–101.
- Fatah, Wahyudi. "Pembaharuan Pendidikan Islam: Telaah Corak Pemikiran Syeh Muhammad Abduh." *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* 2 (2020): 361–67.
- Gibb, H.A.R. *Modern Trends in Islam*. Chicago: The University of Chicago Press, 1947.
- Handayani, Ni Nyoman Lisna, and Ni Ketut Erna Muliastri. "Pembelajaran Era Disruptif Menuju Era Society 5.0: Telaah Perspektif Pendidikan Dasar." In *Prosiding Webinar Nasional LAHN-TP Palangka Raya*, 1–14. Palangkaraya, 2020.
- Hendriawan, Deri, and Usmaedi. "Penerapan Pembelajaran High Order Thinking Skills (HOTS) Di Sekolah Dasar." *Jurnal Pendidikan Dasar Setiabudhi* 2, no. 2 (2019): 72–85.

- Husayn Ahmad Amin. *Seratus Tokoh Dalam Sejarah Islam*. Bandung: Remaja Rosdakarya, 1999.
- Khaeruni, Cahaya. “Gagasan Pembaharuan Pendidikan Islam Muhammad Abduh (1849-1905).” *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam* 1, no. 1 (2017): 59–72. <https://doi.org/10.24127/att.v1i01.340>.
- Khoiriyah. *Islam Dan Logika Modern: Mengupas Pemahaman Pembaruan Islam*. Yogyakarta: Ar-Ruzz Media, 2008.
- Lubis, Arbiyah. *Pemikiran Muhammadiyah Dan Muhammad Abduh: Suatu Studi Perbandingan*. Jakarta: Bulan Bintang, 1993.
- Muhammad Imarah. *Al-a'mal Al-Kamilah Li Al-Syaikh Muhammad Abduh (Jilid. III)*. Beirut: Dar al-Syuruq, 1993.
- Nastiti, Faulinda Ely, and Aghni Rizqi Ni'mal 'Abdu. “Kesiapan Pendidikan Indonesia Menghadapi Era Society 5.0.” *Jurnal Kajian Eknologi Pendidikan* 5, no. 1 (2020): 61–66.
- Nasution, Harun. *Pembaruan Dalam Islam: Sejarah Pemikiran Dan Gerakan*. Jakarta: Bulan Bintang, 1991.
- Nasution, Wahyuddin Nur. “Muhammad Abduh Dan Pembaruan Pendidikan.” In *Pendidikan Islam Dalam Buaian Arus Sejarah: Sebuah Anyaman Tulisan Mengiringi Pengukuhan Prof. Dr. Hasan Asari, MA*. Bandung: Citapustaka Media Perintis, 2008.
- Nata, Abuddin. *Pemikiran Pendidikan Islam Dan Barat*. Kedua. Jakarta: Rajawali Pers, 2013.
- Nurliana, Nurliana, and Miftah Ulya. “Pendidikan Anak Perspektif Psikologi.” *Al-Liqo: Jurnal Pendidikan Islam* 6, no. 1 (2021): 56–67. <https://doi.org/10.46963/alliqo.v6i1.313>.
- OK, Hanum Azizah. “Analisis Pemikiran Ibnu Sina Dan Ibnu Khaldun Terhadap Konsep Pendidikan Islam.” *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 2 (2022): 1–18.
- Ramayulis. *Ilmu Pendidikan Islam*. Jakarta: Kalam Mulia, 2011.
- Rasyid Ridha. *Tafsir Al-Manâr*. Beirut: Dar al-Kutub al-Ilmiyah, 1999.
- Ratnawati, Siti Rohmaturosyidah. “Ijtihad Dan Modernisasi Pendidikan Islam Muhammad Abduh.” *Jurnal Al-Ibrah* 3, no. 2 (2018): 1–20.
- Rohman, Miftaku. “Konsep Pendidikan Islam Menurut Ibn Sina Dan Relevansinya Dengan Pendidikan

- Modern.” *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 8, no. 2 (2013). <https://doi.org/10.21274/epis.2013.8.2.279-300>.
- Saefudin. *Pemikiran Modern Dan Post Modern Islam: Biografi Intelektual 17 Tokoh*. Jakarta: Gramedia, 2003.
- Santosa, Sedya, and Karim Abdillah. “Pemikiran Muhammad Athiya Al-Abrasyi Tentang Pendidikan Dan Relevansinya Dengan Dunia Modern.” *Jurnal Pendidikan Islam Al-Ilmi* 4, no. 2 (2021): 156–68. <https://doi.org/10.32529/al-ilmiv4i2.982>.
- Sugiono. *Metode Penelitian Pendekatan Kuantitatif, Kualitatif, Dan R&D*. Bandung: Alfabeta, 2013.
- Suharto, Toto. *Filsafat Pendidikan Islam*. Yogyakarta: Ar-Ruzz, 2006.
- Supriadi. “Konsep Pembaruan Sistem Pendidikan Islam Menurut Muhammad ‘Abduh.” *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam* 15, no. 1 (2016): 31–60.
- Syamsul Kurniawan, Erwin Mahrus. *Jejak Pemikiran Tokoh Pendidikan Islam*. Yogyakarta: Ar- Ruzz, 2013.
- Trisnanto Mahmudi, and Sri Setyowati. “Implementasi Pembelajaran Neurosains Dalam Menstimulasi Kemampuan Fisik Motorik Anak Di RA Insan Kamil Sidoardo.” *Jurnal PAUD Teratai* 7, no. 1 (2018): 1–7.
- ## Endnotes
- <sup>1</sup>(Amir 2009)
- <sup>2</sup>Bahri, “Kajian Pemikiran Tokoh Modern Muhammad Abduh: Rekontruksi Pendidikan Islam.”
- <sup>3</sup>(S. Bahri and Oktariadi 2016; Fatah 2020; Khaeroni 2017; Supriadi 2016; Ratnawati 2018)
- <sup>4</sup> (Daulay 2013)
- <sup>5</sup>Trisnanto Mahmudi and Setyowati, “Implementasi Pembelajaran Neurosains Dalam Menstimulasi Kemampuan Fisik Motorik Anak Di RA Insan Kamil Sidoardo.”
- <sup>6</sup> Abuddin Nata, *Sejarah Pendidikan Islam*.
- <sup>7</sup>OK, “Analisis Pemikiran Ibnu Sina Dan Ibnu Khaldun Terhadap Konsep Pendidikan Islam.”
- <sup>8</sup>Santosa and Abdillah, “Pemikiran Muhammad Athiya Al-Abrasyi Tentang Pendidikan Dan Relevansinya Dengan Dunia Modern.”
- <sup>9</sup>Rohman, “Konsep Pendidikan Islam Menurut Ibn Sina Dan Relevansinya Dengan Pendidikan Modern.”
- <sup>10</sup> Ramayulis, *Ilmu Pendidikan Islam*.
- <sup>11</sup> Ramayulis.
- <sup>12</sup>Rohman, “Konsep Pendidikan Islam Menurut Ibn Sina Dan Relevansinya Dengan Pendidikan Modern.”
- <sup>13</sup>Santosa and Abdillah, “Pemikiran Muhammad Athiya Al-Abrasyi Tentang Pendidikan Dan Relevansinya Dengan Dunia Modern.”
- <sup>14</sup>OK, “Analisis Pemikiran Ibnu Sina Dan Ibnu Khaldun Terhadap Konsep Pendidikan Islam.”
- <sup>15</sup>Ratnawati, “Ijtihad Dan Modernisasi Pendidikan Islam Muhammad Abduh.”
- <sup>16</sup>Husayn Ahmad Amin, *Seratus Tokoh Dalam Sejarah Islam*.
- <sup>17</sup>Suharto, *Filsafat Pendidikan Islam*.

---

<sup>18</sup>Sugiono, *Metode Penelitian Pendekatan Kuantitatif, Kualitatif, Dan R&D*.

<sup>19</sup>(Daulay 2013)

<sup>20</sup> Rasyid Ridha, *Tafsir Al-Manâr*.

<sup>21</sup> Nasution, *Pembaruan Dalam Islam: Sejarah Pemikiran Dan Gerakan*.

<sup>22</sup>Ratnawati, "Ijtihad Dan Modernisasi Pendidikan Islam Muhammad Abduh"; Amir, *Pembaruan Teologi: Perspektif Modernisme Muhammad Abduh Dan Neo Modernisme Fazlur Rahman*.

<sup>23</sup> Daulay 2013)

<sup>24</sup>(Daulay 2013)

<sup>25</sup>Supriadi, "Konsep Pembaruan Sistem Pendidikan Islam Menurut Muhammad 'Abduh."

<sup>26</sup> (Daulay 2013)

<sup>27</sup>Fatah, "Pembaharuan Pendidikan Islam: Telaah Corak Pemikiran Syeh Muhammad Abduh."

<sup>28</sup> (Daulay 2013)

<sup>29</sup>Fatah, "Pembaharuan Pendidikan Islam: Telaah Corak Pemikiran Syeh Muhammad Abduh"; Bahri, "Kajian Pemikiran Tokoh Modern Muhammad Abduh: Rekonstruksi Pendidikan Islam."

<sup>30</sup>Ratnawati, "Ijtihad Dan Modernisasi Pendidikan Islam Muhammad Abduh."

<sup>31</sup>(M. A. Bahri 2020)

<sup>32</sup>Ratnawati, "Ijtihad Dan Modernisasi Pendidikan Islam Muhammad Abduh."

<sup>33</sup>Khoiriyah, *Islam Dan Logika Modern: Mengupas Pemahaman Pembaruan Islam*.

<sup>34</sup>(Daulay 2013; Amir 2009; M. A. Bahri 2020)

<sup>35</sup>(Daulay 2013)

<sup>36</sup>Gibb, *Modern Trends in Islam*.

<sup>37</sup>Daulay, "Inovasi Pendidikan Islam Muhammad Abduh."

<sup>38</sup>(Daulay 2013; Khaeroni 2017; Ratnawati 2018)

<sup>39</sup>Nasution, "Muhammad Abduh Dan Pembaruan Pendidikan"; Ratnawati, "Ijtihad Dan Modernisasi Pendidikan Islam Muhammad Abduh."

---

<sup>40</sup>Syamsul Kurniawan, *Jejak Pemikiran Tokoh Pendidikan Islam*.

<sup>41</sup>Ratnawati, "Ijtihad Dan Modernisasi Pendidikan Islam Muhammad Abduh."

<sup>42</sup>Supriadi, "Konsep Pembaruan Sistem Pendidikan Islam Menurut Muhammad 'Abduh."

<sup>43</sup> Supriadi.

<sup>44</sup>Muhammad Imarah, *Al-a'mal Al-Kamilah Li Al-Syaikh Muhammad Abduh (Jilid. III)*; Nasution, "Muhammad Abduh Dan Pembaruan Pendidikan."

<sup>45</sup>Nurliana and Ulya, "Pendidikan Anak Perspektif Psikologi."

<sup>46</sup>(Daulay 2013)

<sup>47</sup>Lubis, *Pemikiran Muhammadiyah Dan Muhammad Abduh: Suatu Studi Perbandingan*.

<sup>48</sup> Nata, *Pemikiran Pendidikan Islam Dan Barat*.

<sup>49</sup>Muhammad Imarah, *Al-a'mal Al-Kamilah Li Al-Syaikh Muhammad Abduh (Jilid. III)*.

<sup>50</sup>Saefudin, *Pemikiran Modern Dan Post Modern Islam: Biografi Intelektual 17 Tokoh*.

<sup>51</sup>Hendriawan and Usmaedi, "Penerapan Pembelajaran High Order Thinking Skills (HOTS) Di Sekolah Dasar."

<sup>52</sup>Handayani and Muliastri, "Pembelajaran Era Disruptif Menuju Era Society 5.0: Telaah Perspektif Pendidikan Dasar"; Cholifah Tur Rosidah, "Penerapan Problem Based Learning Untuk Menumbuhkembangkan High Order Thinking Skill Siswa"; Hendriawan and Usmaedi, "Penerapan Pembelajaran High Order Thinking Skills (HOTS) Di Sekolah Dasar."

<sup>53</sup> Bahri, "Kajian Pemikiran Tokoh Modern Muhammad Abduh: Rekonstruksi Pendidikan Islam"; Daulay, "Inovasi Pendidikan Islam Muhammad Abduh."

<sup>54</sup> Lubis, *Pemikiran Muhammadiyah Dan Muhammad Abduh: Suatu Studi Perbandingan*.

<sup>55</sup> (M. A. Bahri 2020)

<sup>56</sup> Bahri and Oktariadi, "Konsep Pembaharuan Dalam Perspektif Pemikiran Muhammad Abduh."

<sup>57</sup> Supriadi, "Konsep Pembaruan Sistem Pendidikan Islam Menurut Muhammad 'Abduh."

---

<sup>58</sup> Rasyid Ridha, *Tafsir Al-Mandir*; Supriadi, “Konsep Pembaruan Sistem Pendidikan Islam Menurut Muhammad ‘Abduh.”

<sup>59</sup> Nastiti and ‘Abdu, “Kesiapan Pendidikan Indonesia Menghadapi Era Society 5.0.”

<sup>60</sup> Handayani and Muliastri, “Pembelajaran Era Disruptif Menuju Era Society 5.0: Telaah Perspektif Pendidikan Dasar.”

<sup>61</sup> Nastiti and ‘Abdu, “Kesiapan Pendidikan Indonesia Menghadapi Era Society 5.0.”