

# Modernization of Islamic Education according to Abdullah NashihUlwan

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**Abstract**—This article illustrates the mind of Abdullah Nashih Ulwan and an implementation in developing the secular education system, by offering a system of education based on Al-Quran and Sunnah. This research is literature study. Because it is created to solve problems that rely on critical analysis that is exploring the necessary materials as a source of ideas for exploring new ideas, as a basis for deducting existed knowledge, so that new theoretical frameworks can be developed or as a basis for problem solving. The results of this study can illustrate that the actual system of education in Islam must be worldly and ukhrawi. The Islamic educational system that is built including (1) The objectives of education based on the Shariah-based Al-Quran and Sunnah. (2) The curriculum / materials included individual education, family education, community education and human education. (3) The method in the application is the coaching method. Because with this method educators will be able to change human life to be happy.

**Keywords**--moral; education; example

## I. INTRODUCTION

Islamic education at that time dealt with dichotomy; it struggles to reconstruct the entire educational system in Islamic countries, while simultaneously trying to highlight the importance of science and technology [1]. What do Islamic societies look for ?, according to Omara, interaction with western civilization does not bring the dissolution of Muslim and Arab civilization. Besides the emergence of the concept of secular education is free without good ethics that causes the soul of a Muslim out of ethics that has been outlined by Islam. For that must be held in all aspects of cultural modernization, especially in the field of education.

Modernization or Renewal of Islamic education has the roots about "Modernization" in the conceptual / thought forms and institutional / Islamic institution as a whole. In other words the modernization of Islamic education can not be kept away from ideas and programs of modernization of Islam. The most basic framework that lies behind the modernization of Islam in general is the modernization of

Islamic thought and institutionalization is a necessary condition for the rise of Muslims through the world in modern times [2].

Islamic education both institutions and ideas must be modernized. If Muslims maintain the traditional Islamic Institution, it will make the distance of the Muslims in dealing with the progress of the modern world [3]. After the king of Napoleon entered Egypt in 1798, he established a scholarly institution called the *Institution d Egypt*. This institution has 4 main studies in the form of studies of exact science, natural sciences, economics, social, literary politics, culture and art. In this institution found some things that have not been owned by Egyptian society at that time, such as printing machines, telescopes, microscopes and tools for chemical experiments.

If taken from the point of view of ideas of renewal of Islamic thought into the world of education, at least there are 3 aspects that need to be renewed, namely: objectives, methods and Content [4]. The goal of modernizing Islamic education is to change the mindset of Islamic society from traditional education to a more modern mindset. The modernization method of Islamic education is the way it is used that directs the transformation of traditional educational mindset into modern educational thinking patterns in the framework of critical and scientific thinking. And the contents / materials are all things related to the traditional education in the fox toward a more scientific and modern.

These three aspects are a necessity the needed of the Islamic education world at that time. Thus, if the concepts of renewal were applied in the world of Islamic education, but along with the renewal of Islamic education at that time the Muslims were less confident that many of the Muslims who made the western world that time was very secular as a direction of education. Yet Islam itself has it and is very different from the pattern of western education. Yet then this is one of the roads to improvement towards better education both at that moment and the present.

Abdullah NashihUlwan is one of the Muslim scientists is one of the scientists who strongly agree with the opinion. And he himself offers a concept of modernization of Islamic education based on the Qur'an and As-Sunnah that can be applied at that time and applied at this time.

The writing of this paper aims to explore how the idea of modernization of Islamic education that he offers, what

concepts he offers and how relevant to Islamic education now that will be described in the next chapter of the discussion.

## II. BIOGRAPHY ABDULLAH NASHIH ULWAN

Abdullah NashihUlwan is a scholar 'who is admired from the side of the struggle as a fiqh and preacher and his writings, what he wrote describes his noble and pious nature and personality. He was born in 1928 AD in QadhiAskar area located in Bandar Halb, Syria. He grew up in a family of Istiqamah in the religion of Islam and put Islamic morality in social and social among human beings. His father named Shaykh Said Ulwan is a scholar and a respected physician in his neighborhood. His power came to Al-Husaynibn 'Ali ibn AbiThalib RA [5].

In addition to preaching Islam throughout the city of Halb, he also became a Doctor of all diseases with the roots of the wood that he made himself. At the time of caring for the patient, his tongue always recites the Qur'an and dhikr to Allah. Sheikh Said Ulwan always prays to Allah may his children be a murabbi who can guide the community. And Allah granted his prayer with the birth of a son who was named Abdullah NashihUlwan as the scholar of the "murabbi" respected spiritual and physical educator of this century.

Abdullah NashihUlwan started his basic education (Ibtidaiyah) in the city of Halb. After the age of 15, his father sent him to the Khusruwiyah Islamic educational institution to learn about the wider Sharia sciences, in 1943. At that time, he had memorized the Qur'an 30 juz and was proficient in Arabic well and correctly. During his Madrasah, he gained the knowledge and guidance from the great teachers. He greatly idolized Sheikh Raghīb al Tabhakh, a scholar of Hadith in the city of Halb. And finally he was met with his idol Sheikh RaghībAth-Thabakh, Ahmad Asy-Syama 'and Ahmad' Izzuddin Al-Bayanuni. He met Dr. Mustafa As-Siba'i. Abdullah NashihUlwan is an intelligent person who always becomes a mainstay and referrals of his friends in madrasah, besides he is also an active in the organization to proficient speech and chairman in the office of publishing scientific writings to the surrounding community.

Abdullah NashihUlwan is known as a scholar 'who highly upholds the value of truth and has proficiency in association and da'wah. As a teenager he was fond of reading the writings of the most famous scholars of the time, such as Dr. Sheikh Mustafa Al Sibai, he is one of the clerics' Muslim Brotherhood that is a movement that has all the ideology in this world should be based on Islamic shari'ah. Therefore, his thoughts are influenced by the Muslim Brotherhood movement. In 1949 he obtained a diploma from a religious secondary education institution which led him to continue his education at one of the universities in Egypt in the field of Shari'ahIslamiyah. Then he entered at Al-Azhar University the following year and obtained his first diploma from the Ushuluddin Faculty in

1952. After that he obtained his S-2 in 1954 at the same university. And in 1982 he obtained his doctorate degree in fiqh and da'wah at Al-Malik University 'Abdul Aziz Saudi Arabia with his dissertation entitled "fiqhDa'wahwa Al-Da' iyah "[6].

## III. MODERNIZATION OF ISLAMIC EDUCATION ACCORDING TO ABDULLAH NASHIH ULWAN

### *Ideas*

Modernization has several paths and forms. A Muslim must be aware of how to articulate the various forms of modernization in their life [7]. If modernization is based on education, one of them is the idea of Modernization of Islamic Education which he offered to the society in syiriah region, suriah to overcome the concept of secularism at that time is as follows:

1. The purpose of Islamic education For Muslims, education without guidance from Allah SWT is of no use. [8] Consequently, in Islam all learning processes must be offered to learners with the aim of developing the values of piety with full awareness and depth towards God [9]. The aims of Islamic education as mentioned earlier can only be achieved if their curriculum comes from the Qur'an and Hadith. It is also applicable and used by Abdullah NashihUlwan in modernizing Islamic education. Modernization of Islamic Education conducted by Abdullah NashihUlwan he took material from the Qur'an and As-Sunnah relevant then emerged tujan of modernization of Islamic education so that children later when adults able to practice science - good science in everyday life either which are general, saint or Islamic. Abdullah NashihUlwan also tends to emphasize making the next generation of the nation and religion not only able to master, understand and practice science in everyday life but also become a generation who believe, cautious and also have good character or morality [10].

### 2. Islamic education materials

According to Al-Afendi and Baloch, Islamic educational materials are: Tawheed (unity of God), Qur'an, Hadith, Islamic history with the moral message and Fiqh [11]. Oloyede argues that the designers of Islamic educational material should conceptualize that students will be able to perform basic tasks through skills and knowledge that enable them not only to study their own religious duties but also to perform other basic tasks such as personal hygiene, legal grounds, as well as simple safety and security measures. [12]

This is also done by Abdullah NashihUlwan In the concept of Modernization of Islamic education, he offers some Islamic educational material that not only contains about religion but also includes general material. as for the material he offers are as follows:

#### a) Faith education / Tawheed and Fiqh.

Faith education here is meant in the form of: first, the foundations of faith such as faith in the books of God, the angels of God, the books of God, the apostles of

Allah, adzab tomb, yaumul reckoning and all things unseen. Secondly, the basics of Islam associated with the pillars of Islam such as prayer, zakat. Thirdly, the basic Shari'ah relating to aqidah, worship, morals, law, rules, and ketapanapan.

b) Moral Education / Morals

Moral education here is a basic form of moral education in the form of a collection of moral basics, virtue attitudes, and the character that must be owned by a child who made it since age baligh. And this continues until towards the direction of maturity of learners until learners are ready to navigate the ocean of life.

c) Physical / Physical Education

Physical education is an education that is intended so that children can grow up with an adult with a healthy physical, strong and vibrant. Physical education is to educate children so that children can become trustworthy and ready to hold the responsibility burdened God to them such as sports, zuhud, etc.

d) Reasonable education

Reason or ratio education is meant here is education that shapes the mindset of children to everything that is useful in the form of science syar'i, culture, modern, awareness, thinking and civilization. This education is in the form of teaching obligations, awareness of thought and health of mind.

e) Psychological education

Psychological education here means education that educates children from an early age to be honest, not afraid, independent, helpful, able to control the emotions and decorate with the glory of morals perfectly. In this education the main factors that determine this education are minder, fear, feelings have shortcomings, and Hasad.

f) Social education / Sociology

This social education is an education that teaches children early on to cling to the most important social norms and noble psychological basis based on Islamic creed and the feeling of faith. The means of determining this education depends on the four cases of noble cultivation of the foundation of soul which includes piety, brotherhood, compassion, giving priority to others, forgiving others and courage, and safeguarding the rights of others including the rights of parents, relatives, neighbors, educators, friends, older people, community ethics as well as oversight and social criticism.

g) Sex education

Sex education here is education that teaches to provide clear teaching, understanding and explanation to learners when he has been concerned with matters relating to sex and marriage. So that when learners have entered the

age of baligh and understand related to his life, he was able to distinguish which is halal and haram and accustomed to Islamic ethics.

### 3. Islamic educational methods

According to Ali bin AbiThalib consider the basic instruction and teaching methods in Islamic education is very important as a thought that must be maintained. He suggests the methods used are methods that inspire the spirit of reflection and thought in individuals, such as thinking and reflection that can create insight, intelligence, and wisdom towards students. This approach produces deep and comprehensive knowledge that causes students to think critically and can carry it out in everyday life well. So did the Abdullah NashihUlwan.

Abdullah NashihUlwan, requires that the method used in Islamic education leads directly to critical thinking in thinking and can apply it in daily life. The method is as follows:

a) Exemplary

Exemplary method here means is to give examples of good behavior / morality in conveying subjects.

b) Habit

The purpose of this habitual method is the material is delivered by way of habituation, dictation, and disciplining learners.

c) Advice

The purpose of this method of advice is to provide advice or direction to learners in the form of persuasive persuasion with a sincere intention to change the bad habits of learners, the language style of the story in which there is a lesson and direction derived from the Qur'an that contains a message and advice.

d) Supervision / attention

The purpose of this method of supervision / attention is the delivery of the material by looking at the child's development and watching him in the formation of aqidah, morals, mental, and social are checked continuously both in physical and mental education.

e) Punishment

The purpose of this punishment method is the delivery of material by way of punishment for learners according to Islamic shari'ah law that includes holistic principles whose direction to enlighten.

### *Modernization Steps*

Upon his education, Abdullah Nashih Ulwan embarked on his adventures as da'i or as preacher. He was appointed as an educator at an educational institution in the city of Halb. He was the only who first introduced the Tarbiyah Islamiyah lesson as a basic subject in the learning unit at the institution. Furthermore, these subjects become the compulsory basic subjects that must be taken and studied by middle-level learners throughout Syria. He also laid the foundations for educational institutions as an educational strategy that is very effective in educating the nation's generation in an upcoming State. The principle he uses educators as mothers for learners, educating

them like educating their own children. He has set a very noble goal in education, which directs and guides learners to love Islam and practice it and be able to do anything for the benefit and glory of Islam.

During his time as an educator at the school, Abdullah NashihUlwan has received numerous invitations to deliver his lectures and advances in various places, in addition be a lecturer at several universities in Syria. He never tired of spreading the message of God. Whole heartedly given to Islamic da'wah. Some of the mosques in the Halb area are always filled with people who come to listen to his lectures, wherever he goes to deliver advices and lectures must be flooded with thousands of people. People who thirst for science and tarbiyahIslamiyah will make him a place of reference.

Abdullah NashihUlwan also struggled to eradicate the ideology of ignorance in the minds of the people with the rabbani's cultivation. He used the mosque of Umar bin Abd. Aziz as a place of education for the youth generation in Syria. The lectures presented at this mosque include Fiqh, Tafsir and History. In addition to teaching lecture materials, he also has educated the young generation with speech and writing skills as well as expertise in preaching. The result of this education, gave birth to thousands of young generations of virtuous character and became the generation of propagator of Islamic da'wah in Syria [13].

Although he was preoccupied with the task of propagating Islamic treatises in several places, Abdullah NashihUlwan is also well known among the surrounding community as a noble character. Establish good social relationships among fellow members of the community and always carry on community service if required. He also has a very close relationship with the scholars of Syria as well as being a member of the Council of Syrian Ulama Council. He was very authoritative among the Syrian scholars. He was a very enthusiastic person in the Islamic movement, devoted himself to da'wah and joined the Muslim Brotherhood. He still has a close relationship with Asy-Syahid Abdul QadirAudah, SayyidQutb and Al-Ustadz Abdul Badi 'Shaqar [14]

#### IV. RELEVANCE MODERNIZATION OF ISLAMIC EDUCATION IN INDONESIA ACCORDING TO ABDULLAH NASHIH ULWAN

The relevance of the modernization of Islamic education according to Abdullah NashihUlwan on Islamic education in Indonesia today can be analyzed from the relevance of the educational objectives, the content, and the method can be described as follows:

First, in terms of educational objectives according to Abdullah NashihUlwan goal of Islamic education is to make the children later when adults are capable besides can apply general sciences, saint and religion also to perform the task in a way that is good on the principle of *aqidah*, *akhlak*, and teaching of Islam. Mean while, according to education in

Indonesia, the purpose of education as the basis, function, and objectives of national education according to the Law of the Republic of Indonesia Number 20 of 2003 on National Education System that national education based on Pancasila and the Constitution of the Republic of Indonesia Year 1945 (Article 2) , to develop the ability and form the character and civilization of dignified nation in order to educate the life of the nation, aims to develop the potential of learners to become human beings who believe and fear Allah Almighty, have noble character, healthy, knowledge able, capable, creative, independent, and become a democratic and responsible citizen (Article 3). If both are revised, then there are similarities and from the same side - the same emphasis on the character or morals of learners, while the difference lies in the emphasis of potential learners on Abdullah NashihUlwan not listed. And if both of these goals are found to be very relevant because they both carry character education.

Secondly, in terms of the content / content of education Abdullah NashihUlwan offers materials in the form of religious education / tauhid, fiqh and Al-Qur'an, moral / morals, physical / physical education, intellectual / logical education, psychiatric / psychological education, sociology, sex education. While in Islamic education in Indonesia in the form of Tawheed, Akhlak, Fiqh, Tarikh / History, Al - Qur'an, and Al - Hadist. If both are revised it will be very relevant to the conditions in the generation of the Indonesian nation that experienced a moral crisis and aqidah. besides the material that not only focuses on religious education alone but integrates with other knowledge. This is in line with one of the 2013 curriculum concepts that prioritize character education.

Third, in terms of aspects of educational methods Abdullah NashihUlwan offers a form of exemplary methods, Habits, Advice, Supervision / attention and Punishment. While education in Indonesia Using direct instructional mode (direct instructional) and indirect (indirect instructional). Direct learning is learning that develops knowledge, thinking skills and skills using the knowledge of learners through direct interaction with learning resources designed in the syllabus and instructional device plans. In direct learning, learners engage in observing, questioning, gathering information / trying, reasoning / associating, and communicating. Direct learning produces direct knowledge and skills, called instructional effects. It also uses indirect learning is the learning that occurs during the direct learning process that is conditioned to produce the impact of accompaniment (nurturant effect) [15]. If it is revised with Islamic education now, it is very relevant because education in Indonesia emphasizes the process and not on the outcome.

Based on the above description seen from the aspect of educational objectives, content / methods, then the modernization of Islamic education perspective Abdullah NashihUlwan and Islamic Education now there is compatibility, mutual support equally emphasizes on the ongoing learning process instead of looking at the end result of learning and intend to provide comprehension of science to learners in a comprehensive, in-depth, character / noble character, and skills - skills as stock in the future.

## V. CONCLUSION

Based on the above explanation can be drawn a conclusion that the Modernization Concept which was heralded by Abdullah Nashih Ulwan tends to modernize from the aspect of objectives, materials and methods. The offer he offered to the world of education at that time was (1) Making children or learners not only proficient in public education alone but make the generation of virtuous noble character. (2) The material offered includes morals, physical, spiritual, aqidah, psychology, sociology and sex. (3) The method offered in the form of habituation, example, advice, supervision and punishment.

The offer of Abdullah NashihUlwan when associated with the current era, is very relevant to what is heralded by the government of character education or in other words the government wants to make this nation's generation strong mentally and virtuous noble character so that the future of the nation of Indonesia can be more advanced.

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