ISLAM AND MODERNITY:
An Islamic Reform Movement in Indonesia

Islamic reform movements emerged in various parts of the Islamic world such as in Egypt, India-Pakistan, Turkey, Indonesia and so on. Islamic reform is an effort to harmonize religion and the influence of modernization that is taking place in the Islamic world. When Muslims have to learn from the West, this harmonization process faces some psychological obstacles as reform is identical with modernism, while modernism is part of Westernism. Responding to those issues, the author tries to explore further on how Islam and Modernity, their journey and contestation in the history.

Through this book, the author has managed to clearly indicate that the reform or modernization movement in the Islamic world, at least, illustrates some features; (1) reviving Islamic doctrine as in the early days of Islam Reform; (2) begins with the awareness that internal problems in the form of stagnant thinking occurred in the pre-modern period; (3) revival and reform rediscovered momentum in the early 19th century AD as a result of direct contact between the Islamic world and the Modern West; (4) in the beginning, reform was executed by transforming modern science and technology from the modern Western world; (5) Reform in the second stage is the understanding transformation, culture and others to be applied in the Islamic world.

The contribution of this book is able to enrich the analysis of the reflections as well as projections of the Islamic reform movement in Indonesia, in particular, and the Islamic world in general, that the Islamic reform movement cannot be separated from the socio-political contexts.
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All praise and gratitude to Allah SWT for the blessings of His grace, knowledge, guidance, and inayah in such a way that the author could finish writing a book entitled “ISLAM AND MODERNITY”, thus this Islamic reform movement in Indonesia can be presented to the readers. Salawat and prayers may everlastingly be upon our Great Great Prophet Muhammad SAW and his family and friends and followers who have provided a path of enlightenment for mankind through sincerely fighting for religion, to devote themselves to Allah SWT.

This book tries to explore further on how Islam and Modernity, their journey in history. The presence of Islam in the 6th century AD in the Arabian Peninsula brought great and revolutionary changes to the surrounding Arabs. These changes can be seen from the terms embedded in the Jahiliyah period in the pre-Islamic period, and the period of enlightenment in the post-arrival period of Islam. Starting from a period marked by a belief revolution that offered new values, the Quraish Arab community succeeded in transforming itself into a respectable nation. In this context, Islam can be said to carry a reforming mission that offers a new belief system, a new value order, and a new social system. During its development in the 19th century AD, Islamic reform movements emerged in various parts of the Islamic world such as: in Egypt, India-Pakistan, and Turkey. In Indonesia, the new reform movement emerged in the 20th century AD which was spearheaded by Sarikat Islam (Islamic Union or SI), in which at the same time, it was also a national movement that fought against colonialism. Later, Boedi Utomo and Muhamamadiyah which were organizations engaged in education, social affairs, and religious understanding, joined the movement.
In general, Indonesian Muslims are followers of *As’ariyah*, who tend to *Jabariyah*, or are referred to as “*As’ariyah-Jabbariyah*”. Referring to this term, humans are described as “puppets” who do not have the power to desire or act, while the puppet master is the “puppeteer”. On the other hand, the thinking of Muslims is confined by established dogmas resulting there is no room for Muslims to think critically or carry out intellectual *ijtihad*. Several factors and conditions led to the claim that the doors to *ijtihad* were already closed in the 10th century AD. The influences have also been felt throughout the Islamic world until now. As a result, stagnant thinking finds its momentum and keeps growing on Muslims who thought that they are no longer able to think critically, who view that the doors to *ijtihad* are already closed. Moreover, the confining theological beliefs shackle the thinking of *ummah* and the work ethic of Muslims.

The movement and reform of Islamic thought in Indonesia can generally be categorized into four periods, namely: the Pre-Independence (1905-1945), the Old Order (1945-1967), the New Order (1967-1999), and the Reform Era (1999 to present). This categorization indicates that the reform movement of Islam thought cannot be separated from the socio-political situation in which the movement was born and developed. Sociologically, a born and developed reform movement always had a socio-political background as a response to socio-political situations, including religious understanding which correlates with political life at that time.

In the Pre-independence period, the Islamic reform was pioneered by *Sarekat Dagang Islam* (Islamic Commercial Union) in 1905, which later changed its name to Islamic Union in 1911, and Muhammadiyah which was founded in 1912. Islamic Union (SI) operated in the economic and political fields, while Muhammadiyah was more focused on taking care of socio-religious issues, such as
educational and health institutions as well as da’wah. The movement of these two organizations was beyond the religious field. They engaged in the social sector which had not been done by the Muslim community in general at that time.

Hopefully, this book can contribute to an overview of the Islamic reform movement in Indonesia. Furthermore, the author would like to thank all those who have helped and supported the completion of this book, and more specifically to the publisher who has helped publish this book. Finally, the author leaves all endings to Allah SWT as the life determinant of His servants. Expectantly, the book can be useful and becomes our good deeds and worship. Amen.

Salatiga, October 2020

Author,
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A. Modernization in Islam

When the Islamic world entered a decline phase, the Western world set foot on a progressive phase, a modern phase. When rationalism gained a place and developed in the Western world, Muslims began to abandon the tradition of rational thinking. The Islamic world and the West seem to run in opposites, and between the two of them alternately lead the world civilization. After the presence of Islam and its development, which reached its peak of glory in the 10-12th century AD, the Islamic world became a lighthouse of the world civilization. However, after the Western world advanced in the 18th century until now, it has become a barometer of world civilization. Both of them learn from each other just as a teacher and a student. This is in line with the theory of the civilization cycle which consists of three repetitive stages, namely development–rise–decline (Khadun, 1986: 170; Biyanto, 2004: 1).

The loss of intellectual traditions is one of the factors causing the decline of the Islamic world. Whereas in Islam, there is “ijtihad” which means Muslims have to think scientifically and critically to produce great works that are useful in solving various problems of life. However, since there is an assumption that the “doors to ijtihad” were already closed as stated by some Muslim scholars (ulama) in the 10th century, there has been a so-called taqlid culture (to follow someone). That is, the stagnation thinking has shifted the intellectual tradition that has long been entrenched in the tradition of Islamic thought. As a result, rational and critical thinking that had originally become a tradition and featured Muslims are slowly being displaced and swallowed up
into the comfort of the greatness of history, or what is known as "historical romanticism".

Another factor in the decline of the Islamic world is the disintegration of Muslims. Muslims who were once united by the same faith began to fade, and eventually became divided by political interests in smaller spheres, such as territory and dynasty. Another external factor was the crusade between Muslims and Europeans under the command of the Roman Catholic Church, and the invasion of Barbarian armies that defeated the Islamic forces.

The aforementioned factors have prompted Islamic elites (Muslim scholars and Islamic political figures) to take the initiative in advancing the Islamic world, both by reforming religious and institutional understanding. The Islamic reform began when its world was in a downturn in various aspects, including politics, economics, and thinking. On the one hand, the modern Western world was experiencing advances in science and technology. What has been achieved by the Western world inspires the Islamic elites to learn from the modern Western world to make improvements and reform. Moreover, they are trying to rejuvenate the abandoned values of Islamic teachings. This movement goes hand in hand with the phenomenon of Islamic awakening that has swept the Islamic world which is marked by calls and slogans such as al-ushuliyyah al-Islamiyyah (Islamic Fundamentalism), al-sahwah al-Islamiyyah (Islamic Revivalism), al-Ihya ‘al-Islam (Islamic Resurgence), al-tajdid and al-islah (Reform, Renewal, and Reassertion), al-ba’ath al-Islami (Islamic Resurrection), renaissance, reconstruction, neo-fundamentalism and finally Islamism (Saleh, 2012: 23).

The advancement of science, technology and a set of ideas in the Western world has brought a change in the social perspective, which was previously dominated by religious understanding to rationalism. It is from religion-oriented to science-oriented.
Therefore, modernization is a response to the domination of religious understanding in the Western world either in the form of thoughts, beliefs, or movements to change old understandings, customs, institutions, and others which were heavily influenced by religious (Christian) understanding at that time. The modernization is an effort to adapt to new understandings and conditions brought about by advances in modern science and technology (Nasution, 1995: 181).

Various attempts to harmonize religion and modernization in the Islamic world are what is called by the Islamic reform according to Fazlur Rahman (Madjid, 1992: xxv). However, psychological obstacles occur when Muslims have to study in the West which is identical to Westernism. Meanwhile, reform is synonymous with modernism which is part of Westernism. This causes the harmonization process to be hindered.

In the Islamic reform, it is considered that not everything that comes from the West is always wrong and bad, including modernism. It is possible to regain the old tradition, the rational thinking pattern since it grows and develops in the West. Therefore, the Islamic world can grasp the rationality of Western modernity and sort out what is good and what is bad from what it brings. On the other hand, rational thinking patterns also help to understand Islamic doctrine between the main and the non-essential ones.

Islamic reform, in a narrow sense, is an attempt to adapt religious understanding to developments brought about by advances in science and modern technology. Based on Nurcholis Madjid, modernization is rationalization that is an attempt to provide rational answers to problems that arise in modern times, and the impact of Western modernization by sticking to Islamic doctrine (Madjid, 1988: 218).

Therefore, modernization in Islam is different from Western’s. Modernization in Islam is based on religious values in
both Islamic thought and institutions. Meanwhile, modernization in the West is more oriented towards materialism. According to Amien Rais, Islamic modernization is the modernization of religious understanding in Islam referring to the Al-Qur’an and Hadith, the main sources of Islamic teachings as the guides in efforts to purify or adjust religious understanding in Islam with modern understandings and thoughts (Rais, 1984: v). Occasionally, the way people think must have been influenced by social, political, and cultural situations in such a way that it is appropriate for the era, which is the basis for modernization, but not necessarily relevant to the previous/following era. This is what underlies the need for modernization in Islam.

Islamic reform is an intellectual effort in responding to contemporary problems carried out as an effort to review religious understanding and those related to religion. This study is not to change, add to, or reduce the content of Al-Qur’an and Hadith as religious texts that are believed to be true. In Islam, this reform is relevant to the terms *tajdid* and *islah*, namely renewing or returning to its proper condition.

The Islamic reform movement in Indonesia was influenced by the expansion of reform movements in the Middle East such as Egypt and the Ottoman Empire (Noer 1996: 36). The reform idea entered through three main ways, namely *hajj* and *mukim*, publication, and education. This idea inspired the Indonesian Muslims to establish Muhammadiyah organization in 1912 (Johns, 1987: 22). However, in reality, the Islamic world is in a state of stagnation, backwardness, and decline. Meanwhile, the modern Western world is in rapid progress and has become a reference for Islamic reform movements in various parts of the world. Therefore, the ideas, themes, and perspectives of the reform are different based on the revivalists, such as the emergence of several different yet similar terms, including *tajdid*, *islah*, and puritanism.
In general, there are three reform tendencies in Islam, specifically: reviving Islamic teachings, aligning religious understanding (Islam) with modernism (advances in science and technology), and being neutral towards theology and modernism—tends to use various advances even though it comes from outside of Islam. Although *tajdid*, *islah*, and puritanism are different in terms, they have the same goal which is the awakening of Islam. The polemic of modernism as a way of looking at the reform of thought among Muslims is still happening today. Those who disagree think that modernism is against Islam because it contains values of secularism and materialism. On the other hand, modernism which has led the Western world to real progress has opened up opportunities for the Islamic world to rise by studying modern science and technology.

The reform in the Islamic world has different stressing, and in general, can be categorized into three groups. That is, *first*, reforming government institutions; *second*, transforming modern Western science and technology; *third*, reinterpreting religious understanding in Islam which is considered a theological problem. Reform in the sense of “reinterpretation” is a reinterpretation process of understanding, knowledge, and thoughts in Islam to be adapted to the times and local social conditions as a result of changing times.

The reform movement in the Islamic world began in the early 19th century. When the French went to Egypt in 1798-1801, the Islamic world recognized and was interested in studying what the Western world had achieved, such as telescopes, microscopes, chemical experimental instruments, and others. Egyptians also started to recognize the French revolution ideas. Being one of them is a republican system of government in which the leader of the state is elected for a certain period, dutiful to the laws, and can be overthrown by the parliament. In a republican system, there is equality (egalite) which means the position of the people equal to
the ruler. In addition, the French also introduced the idea of nationality (Johns, 1987: 31).

On the other spectrum, some groups oppose the reform movement. Anti-reform groups argue that modernism will shift the role of religion in social life—Muslims become secular and religious values will no longer be in their life. The rejection of modernism is also motivated by the belief, in some Muslims, that Islam is considered a perfect and complete religion, which not only contains a belief system but also talks about various aspects of life such as politics, economics and social. Thus, the claim of *al-Islam huwa al din wa al-daulah* emerged.

For Islamic reformists, modernization is understood as “rationalization”. It is an approach used by the Western world in developing science and technology. Through this method, advanced and efficient knowledge and technology are discovered, in such a way that their nations advance in an era called the modern era, and they are called as modern nations.

Modernization is rationalization. Meanwhile, secularization is a continuation or inherent process of modernism, or it is a logical consequence of modernization. To make the problem more complex, the understanding of Muslim majority who believe that Islam is a total religion (*kaffah*) which includes all aspects of life, confronted and contradicted the modernization. In other words, modernity contradicts conventional Islamic understanding. Secularization is a process that emphasizes the separation between profane and transcendent, between worldly and *ukhrawi* life (the afterlife). Turkey under the leadership of Kemal Ataturk is a representation of secularization, in the sense of thinking that separates state and religion matters. Such reform is a form of westernization based on the belief that the only way to advance the Islamic world is to imitate the West as a whole to be applied in the Islamic world. The influence of modernism and Westernism is something that cannot be avoided no matter how
small or how big the scale is. This is in line with Lawrence E. Cahoone’s remark which writes about the “hegemony power of modernity” in all parts of the world (Cahoone, 1988: xi).

From the aforementioned descriptions about the reform movement or modernization in the Islamic world, it can be said that; first, renewal begins with the awareness that internal problems in the form of stagnant thinking occurred in the pre-modern period; second, rediscovered momentum in the early 19th century AD as a result of direct contact between the Islamic world and the Modern West; third, reformation is carried out because of the awareness of the modern Western world progress; fourth, the reformation was initially carried out by transforming modern science and technology from the modern Western world; fifth, renewal in the second stage is the understanding transformation, culture and others to be applied in the Islamic world.

Therefore, the Islamic reform is an effort to transform knowledge and technology from the modern Western world, and the process of improving religious understanding by conducting studies on existing thinking traditions to be adapted to new understandings while still referring to Islamic doctrine. In this perspective, the Islamic reform uses two approaches as follows: first, returning to Islamic teachings in all aspects as at the time of the Prophet; second, understanding the meanings and heart of the Al-Qur’an and Hadith texts by using a modern scientific approach.

The study of Islamic movements and renewal thought in Indonesia can generally be categorized into four periods as follows: The Pre-Independence (1905-1945), the Old Order (1945-1967), the New Order (1967-1999), and the Reform Era (1999-until now). This categorization indicates that the reform movement of Islam thought cannot be separated from the socio-political situation in which the movement was born and developed.
In the pre-independence period, Sarekat Dagang Islam (Islamic Commercial Union or SDI) became a pioneer of reform in Islam since 1905. In 1911, SDI changed its name to Sarekat Islam (Islamic Union or SI) (Noer, 1996: 114). Later, in 1912 Muhammadiyah was established (Jurdi, 2010: 80). Even though, there were two reform movements during this period, both of which did not limit the movement to the religious field only but also engaged in the social sector which was not done by many Muslim communities at that time. Apart from religion, SI is also engaged in economics and politics, while Muhammadiyah is more focused on socio-religious fields, especially education and health.

These two organizations belong to the modern Islamic movement and are referred to as “pioneers and embryos” of the reform movement in Indonesia. This is based on at least three basic reasons. First, SI and Muhammadiyah were Islamic organizations that do not limit their movements only to religion. Second, the management of both organizations was managed in a modern way. Third, some of their ideas and movements went beyond the religious organizations of the time. Muhammadiyah as an organization that still exists today, is the second-largest Islamic organization in Indonesia after Nahdlatul Ulama (NU). Muhammadiyah provides schools from elementary to higher education levels, health services called the Pusat Kesehatan Umum (Public Health Center or PKU), orphanages, and others. In religion, Muhammadiyah is a puritanism movement that actively preaches (da’wah) against religious understanding and behavior that smells of superstition, bid’ah, and khurafat. This puritanism movement is similar to what is practiced by Wahhabi in Saudi Arabia.

Entering the 20th century, Dawan Raharjo considers that the reform of religious thought is a must. This means, if the reform is not implemented, it will have an impact on the neglect of
religious understanding resulting inability to accommodate various problems. Therefore, the process of reforming religious thought becomes a necessity. To deal with the changing times, Muslims need to do *ijtihad* to find the right formula for religious thought. If religion cannot function effectively in overcoming the impacts of modernism and its existence, then it is likely that religion will be abandoned by its followers (Rahardjo, 1993: 381).

The reform of Islamic thought needs to be responded to by all groups, not only limited to the elites such as rulers, religious leaders, and traders, but it needs to be responded to by all levels of society, both individually and communally. Students who are educated, rational, and critical, be a part of dynamic society in following the trends, will appear as the pioneers of change. Students as the “agents of change” become an alternative force that can make changes because they are not only become the moral force, but also the groups of people who have access to broad information and knowledge.

**B. Scopes**

In line with the rationale above, the scope of this book’s discussion contains eight chapters with brief descriptions as follows:

**Chapter One**, introduction, discusses the rationale, the scope of the book. Through this introduction, readers are expected to be interested and understand the book contents at a glance, and at the same time, it will help readers study the book in depth easier.

**Chapter Two** explains the definitions and the nature of reform. The meaning of “reform” will refer to the word modern etymologically. The term “modern” comes from the Latin “*moderna*” which means ‘now’, ‘new’, or ‘at this time’. Therefore, modernism was translated into Indonesian by Harun Nasution, when he studied the history of Islamic thought.
Chapter Three talks about how the history and beliefs of Islamic reform history into three periods. They are: 1) the classical period in between 650 and 1250 AD, in which divided into two phases, namely the Islamic golden age (650-1000 AD), and the disintegration of Islam (1000-1250 AD); 2) the medieval period in between 1250 and 1800 AD, in which this period was also divided into two phases, that are: the decline of Islam (1250-1500), and the period of the three great kingdoms (1500-1800); and the last is (3) the modern period, starting from 1800 AD until now. The reform movement was divided into three as follows: 1) West as a model and basis for the reform, 2) the classical Islam as the prototype or basis for the reform, and 3) nationalism as the cultural values.

Chapter Four describes the Figures and Islamic Reform Movement. In the history of Islam, there have been several reform movements in the Islamic world, including Tanzimat, Young Turks and Young Utsmani in Turkey; Muslim Brotherhood in Egypt, Aligarh movement in India-Pakistan; Wahhabism in Saudi Arabia; Muhammadiyah and Himpunan Mahasiswa Islam (Muslim Students’ Association or HMI) in Indonesia.

Chapter Five presents the Islamic Reform Movement Models, the movement, and reform of Islamic thought into four stages. Each of which presents a different model of movement. However, the shifts from one stage to the next is a continuation rather than a broken shift or change. These stages include the First Stage: Pre-Modernist Revivalism, the Second Stage: Classical Modernism, the Third Stage: Neo-Revivalism, and the Fourth Stage: Neo-Modernism.

Chapter Six explains the Islamic reform in Indonesia—the ideas and the emergence of a reform movement. Since the 20th century, Islamic reform movements and their figures have appeared massively in various leading countries such as Egypt, Iran, Pakistan (India), and Indonesia. The idea of reform is raised in different accentuations and terms, namely tajdid//renewal, islah/
reform, with a puritanism tendency of its teachings and political reformism.

The reform ideas of reformer figures have also joined the reform of Islamic movements and thoughts in Indonesia. Based on the background of the characters, it is assumed that this reform is influenced by ideas from outside Indonesia. Three figures who had studied in Mecca such as Ahmad Dahlan (Muhammadiyah), Ahmad Surkati (Al-Irsyad), Zamzam (Persis) had the opportunity to interact with a new belief of thought from Egypt. Meanwhile, Tjokroaminoto (Islamic Union or SI) is known to have been inspired by the Islamic reform movement from India. However, Karel Steenbrink expressed doubts about the influence of Muhammad Abduh’s thoughts on the modern Indonesian Islamic movements.

Chapter Seven, Closing, discusses the origin of the reform movement in the Islamic world that originated in Middle Eastern countries, especially Egypt, and the Ottoman Empire in Turkey. Then, its influence extended to several Islamic countries or countries with a majority Muslim population, including Indonesia. Reform ideas, especially Egypt, entered Indonesia through at least three ways that are hajj and mukim, publication, and education. This idea inspired Indonesian Muslims, one of which was the establishment of the Muhammadiyah organization in 1912. The cause of the reform movement was due to the awareness of the reality of the Islamic world which was in decline, backwardness, and stagnation while the modern Western world was in the advancement. Each reform idea takes different themes according to the relevant local context and the perspective of each reformer. Therefore, several different terms were born, among others; tajdid (renewal), islah (reform) and puritanism.
CHAPTER II
DEFINITIONS AND THE HISTORY OF ISLAMIC REFORM

The early evidence of the emergence of Islam in Indonesia is the discovery of a Muslim woman's tombstone in Leran near Surabaya. It was engraved with the name Fatimah bint Maimun in 475 AH or 1082 AD. This shows that Islam entered Indonesia in the first Hijriyah century or the seventh or eighth century AD. This discovery is significant momentum for the development of Islam in Southeast Asia. The arrival of other foreign nations also influenced civilization in Indonesia.

The presence of “conquerors from the West” marks the beginning of colonialism in Islamic areas by the West. On the other hand, the progress of Western civilization in science and technology was able to open the eyes of the Muslims to the reform of thought. Muslim elites, the rulers, and Muslim scholars (ulama) were enthusiastic about the Islamic reform movement. Many of the basic Islamic doctrines had been reexamined and confronted with Western progress. Many criticisms emerged because of the Muslim community condition in general. There have been complaints against the old view that the doors to *ijtihad* were already closed, even seen as a reflection of intellectual backwardness. Thus, the call for *jihad* could be heard loudly. The reformers also criticized the existence of *taqlid* at that time (Nasution, 2003: 21).

However, the emergence of a reform movement in Islam was not merely a response to the presence of the West but was also influenced by internal matters in Islam. Apart from the Islamic doctrine of renewal (*tajdid*), it was also a response to the objective
conditions of Muslims whose scientific willingness was fading, intellectually stagnant \((\text{jumud})\), and the rapid development of traditions that were approaching to \text{shirk}. This internal factor was also a challenge for Muslims from intellectual to empirical level, as it can be seen in the case of the accusation of the caliphate which had been in power for centuries.

The historical reality of Muslims shows a shift from “true religion” to “ideological orthodoxy”. This results in the loss of opportunities for Muslims to see the negative side of the dichotomy due to the change of religion to \text{fiqh} dogma of Ash’ari theology. The weaken power of Muslims, which is a manifestation of the domination of \text{fiqh}, could be seen from the many conflicting a school of thought \((\text{madhhab})\), competing parties, conflicting Muslim groups, and disagreement within socio-religious organizations. In this context, it can be seen in the disorganization that occurred between \text{Sunni} and \text{Shia} followers.

While exploring the reality of the Muslim condition in the modernization of industrialized countries, there will be a lot of unexpected or unthinkable areas. This phenomenon will not get an anticipatory response from Muslims when Western hegemony is still happening. Making Islam as a grounded religion through the reform of thought is the best solution to this problem. Islam is not only interpreted as a dogmatic religion, but it requires a complete understanding, appreciation, and practice of all dimensions of its teachings.

Learning from previous Islamic history, the traditions and life of the Prophet who put forward the time in the teachings might contain elements of post-modernism. Medina in the post-Prophet was relatively fair and prosperous in terms of social, political, and economic aspects. It can be referred to as a role model for other nations. In addition, each religion can develop because the life of the religious community obtained an adequate portion and a conducive situation.
To date, there are still many Islamic thinkers who try hard to provide evidence that Islam is in line with developments and is not out of date. The echo of \textit{tajdid} (renewal) is heard in many parts of Indonesia. However, these attempts of \textit{tajdid} sometimes are exaggerated in “Westernizing Islam” which is not what it is hoped for “Islamizing western values”. As a result, many of the principal values in Islam are neglected, and even have to be abandoned as they are considered “disturbing” the progress. In the author’s perspective, it can be seen in the ideas of secularism, liberalism, and pluralism.

This can happen if attempts of \textit{tajdid} are not based on a sense of ‘izzah (pride) towards Islam. As a consequence, Muslims feel small and inferior facing Western progress. It is different from the \textit{tajdid} which is carried out by reformers with a strong Islamic understanding that will align the progress of Western modernism with Islamic teachings, not oriented towards the West.

At least two main factors are affecting the reform of Islamic thought in Indonesia. First, the internal factors, namely the modernization and secularization of Islamic education and the orientation of the labor market that have caused an unstoppable transformation of teaching in higher education. Second, the external factors of the globalizing development of technology and information resulting thinner boundaries between parts of the world—every event in one part of the world can be heard in the other part in a very short time.

A. The Definition of Reform

Etymologically, reform/modernization refers to the modern word which comes from the Latin ‘\textit{moderna}’ which means ‘now’, ‘new’, ‘at present’ (Hardiman, F Budi, 2004: 2). The word modern in the Big Indonesian Dictionary (KBBI) means the latest, a way of thinking, behaving, and acting following the demands of the times. The meaning of modern words in popular scientific dictionaries is
a new way, in new ways, new forms, and new creations. The word modernism was translated by Harun Nasution when studying the history of thought in Islam (Densy Sugono, 2008: 965).

Terminologically, the word modern can be interpreted as awareness to do something different from before to adapt to the times. Awareness here is born due to the desire to make internal changes and improvements in various fields such as politics, organizational management, and religious understanding. It can be interpreted that modern is a response to dissatisfaction with the living conditions of an underdeveloped and depressed society, thus action is needed in a better direction as a natural awareness and desire. Therefore, modern is an awareness of a changing mindset that comes from within (Hardiman, 2004: 2).

Etymologically, the word renewal comes from the Arabic *tajdid* which means the process, method, act of renewing (Dendy Sugiono, 2002: 209). According to Harun Nasution, the word renewal is the meaning of the Arabic term *at-Tajdid* as the development of modernism in the Western world as a result of advances in science and technology. Thus, renewal is very closely related to the word modernism which means thoughts, beliefs, movements, and attempts to change old understandings, customs, institutions, and others to be adapted to advances in modern science and technology into a new atmosphere (Nasution, 2003: 3).

The word renewal can be interpreted as a reemerging activity. This definition contains three meanings, namely (1) an internal view, to make religion bring more impacts to its followers, meaning that Islam becomes important again, bring achievement and returns to its self-respect; (2) reform from a previous state, which is influenced by the footsteps of the Prophet and his followers; (3) reform as a concept that contains an understanding of the challenges and threats to followers of other views, including the Western colonialism to the Islamic world.
The word “renewal” is better known as modernization, which is an attempt to change old ideas, customs, institutions, and so on through thoughts, beliefs, movements, and attempts to conform to the new conditions generated by modern knowledge. In this period that occurred in 1650-1800 AD, their thoughts and beliefs were called the age of reason or enlightenment. However, in subsequent developments, modernism also has connotations causing Harun Nasution to use the term renewal in Islam. This renewal in Islam began in the 18th century AD.

Renewal in Islam is an important resurrection agenda after its decline due to influences from outside Islam which led to deviant religious behavior and disintegration through colonialism. Renewal at that time was more familiar with the term “islah” or “tajdid” which means to repair or renew. The meaning contained in these two terms is to improve the deviant religious understanding or behavior of Muslims and improve their social life by returning to Islamic teachings as well as adapting to modernism in the West.

The Islamic reform movement pioneered by Ibn Taymiyyah was interpreted as improving religious understanding by returning to Islamic teachings as during the time of the Prophet Muhammad and his friends. However, the meaning of renewal is expanded, especially in understanding Islamic teachings about new understandings such as nationalism, socialism, and secularism (John L. Espisito, 1995: 20). This expansion of meaning is inseparable from the socio-political agenda, the problems of the people of different places and times, as well as the reformists’ perspective in understanding Islamic teachings and the problems of the ummah.

Islam which is based on the Al-Qur’an and Hadith is not against modernization. The phenomenon of the Islamic reform movement found its momentum in the early 19th century AD, after contacting with new ideas from the Western world, advances in new knowledge, and technology. This period is called the “era of
Islamic awakening”, out of the confines of fatalism and stagnation. Therefore, Islamic reform is also influenced by Western modernism in aspects of religious understanding and management.

As the Hadith narrated by Abu Daud, “Verily Allah will send people to these people (Islam) at the beginning of every century who will correct—renew His religion”. This Hadith suggests that at the beginning of every century there will be a renewal of civilization. The echo of the Islamic awakening was marked by the emergence of reform movements in Islam, the independence of countries with a majority Muslim population, and the Islamic reform revolution in Iran.

*Tajdid* in Islam is extracted from the Al-Qur’an and Hadith as the main source of Islamic teachings. The pattern is divided into two. First, the renewal movement is run by a group of people. Second, *ijtihad* carried out by reformers resulted in a renewal of thought. Consequently, *tajdid* touches the area of religious understanding related to Islamic doctrine, and the social problems of Muslims in political, economic, educational, and others.

Tracing the roots of Islamic reform ideologically is found in Islamic doctrine which gained momentum after dealing with Western modernization and progress as a solution to underdevelopment in the Islamic world. On the other hand, the clash of modernity and religion occurs because of the absolute, eternal, and absolute truth of the religious doctrine. Meanwhile, religious understanding that is not relevant to the times requires Islamic reform.

Based on these thoughts, reformers seek to reexamine the doctrine that Islam values and encourages progress to “*shalih li kulli zaman wa makan*”. Doctrine in Islam is not only concerned with matters of worship, but also on other aspects of life. Accordingly, current emerging reformers offer advanced and modern Islamic concepts, tapering off to the “ideal Islam”.
The terms of renewal that are carried by the reformers were so varied creating terms such as reform, purification, modernism and new-modernism, traditionalism, and new-traditionalism, and reconstruction and each of which is the same as *tajdid* that aspired to the reform of Islam towards the improvement of Muslims. The diversity of this term is inseparable from the approaches, methods, objects, and solutions offered.

The word modernism in English means the same as renewal. Modern means new, current, or attitudes, mindsets, and actions that are renewable according to the demands of the times. Meanwhile, attempts to change the perspective that enables people to adapt to the developments and changes of the times are included in modernization. Modernism is identical to rationalism, meaning that modernization is identical to rationalization. This means that modernization is a process of changing old perspectives and behavior from irrational to rational ones. Hence, modernization in Islam is a process of changing the old religious understanding which is not rational and replacing it with a rational modern viewpoint but still in line with Islamic teachings.

Fazlur Rahman defines modernization as “the process of harmonization between religious understanding and the influence of modernism in the Islamic world”. Modernization is also defined as rationality in Islam enabling people to adapt to changes and developments in modern times. Accordingly, rationalization is the main feature of modernization and harmonization of religious understanding with modernism using two approaches at once, *aqliyah* and *naqliyah*.

Concurrently, Islamic reform according to Harun Nasution is a thought and movement to harmonize Islamic religious ideas with new developments due to advances in modern knowledge and technology. Observing this understanding, modernization is a process of overhauling the old religious understanding and replacing it with a new religious understanding that is following
the present era. This renewal understanding of religion requires *dhanniyu al-dalalah*, not *qat’iyu al-dalalah*, that renewal is still based on Islamic doctrine originating from the Al-Qur’an and Al-Hadith with changes in interpretation or meaning only.

**B. The Meaning of Tajdid, Islah, and Reformation**

The word *tajdid* in lughawi means renewal, the process of updating something that is considered obsolete or broken. Terminologically, *tajdid* means reviving the teachings of the Al-Qur’an and Hadith and purifying the understanding and practice of Islamic teachings from things that are outside of Islam as confirmed by Iman al-Syatibi (Alawy bin Abdul Qadir As-Saqaf, 2001: 22). *Tajdid* has multiple meanings such as purification, enhancement, development, modernization, and the like. *Tajdid* as purification is related to maintaining the observance of Islamic teachings which are from and are based on Al-Qur’an and Al-Hadith. *Tajdid* is also intended as an interpretation, experience, and manifestation of Islamic teachings by sticking to two main guidelines, namely Al-Qur’an and Al-Hadith. The implementation of this *tajdid* is an actualization of an intelligent and natural mind, a clean mind, and is imbued with Islamic teachings.

*Tajdid* is also often interpreted as *islah* or reformation. This means that the *tajdid* movement is also an *islah* movement and a reform movement. According to the language, *tajdid* means to return and revive or *al-i’adah wa al-ihya’. Tajdid al-din* means to return—to revive and raise knowledge and charity as conveyed by al-Qur’an and al-Hadith—as at the beginning of the Muslim generation during the salaf period. According to the salaf scholars, *ta’rif, tajdid* means explaining or cleansing the Sunnah from bid’ah, gaining a lot of knowledge and glorifying it, as well as detesting and eliminating bid’ah. This means that *tajdid* can be said to be the spreader of knowledge, problem solver in human life, and
contrarian to all kinds of bid’ah. In other words, tajdid means returning to the teachings of salaf al-salih, keeping the nash (lafadz contained in the Al-Qur’an and Al-Hadith), putting the correct rules in understanding it, that they can interpret the meaning correctly.

Thus, tajdid as practiced by puritans develops ijtihad to return to Al-Qur’an and Al-Hadith. This kind of tajdid can be said as islah or reform in Islam. Reformation is a vision of modernization of the existence of modern secularism that has led to deviations from theology and religion. Therefore, the term tajdid is also often used in modern Islamic movements which have strong roots with classical (pre-modern) Islam. In classical Islamic times, tajdid was a purification attempt in renewing the faith and practice of Islamic teachings as seen in the work of Al-Ghazali in Ihya’Ulum al Din and al Radd ‘ala al-Hululiyah wa al-Ittihadiyah by Ibn Taymiyyah.

Tajdid in modern times is an attempt by Islamic salaf and modernists to introduce the influences of Islam to various aspects of Muslim life. Therefore, there are two modern tajdid tendencies, namely salafi and modernist (Khalil, 1995: 431). The salafi movement as practiced by Muhammad Ibn Abdul Wahhab, has nothing to do with Western influence. Salafis prioritize purifying aqidah from superstition and khurafat, as well as purifying worship from bid’ah. The salafi movement has not seen the need of interpreting Islam to harmonize with modern life. Salafis are more oriented towards matters of aqidah and ubudiyah.

Meanwhile, modernist/reformist movements such as those carried out by Jamaluddin al-Afghani and Muhammad Abduh. Although they had no intention to invite westernization, they viewed Muslims failed to capture the passion of progress and development that were achieved by Europe. Reformers try to improve the dignity and greatness of Muslims through the
rejuvenation of Islamic thought and practice (Editorial Council of Islamic Encyclopedia, 1993: 42). This movement is a response after encountering the West. Since then, Muslims have realized that there are cultural stagnation and backwardness in various aspects of their life. Reformers believe that Islam is compatible with science. This modernist movement also believes that the progress in the West is a contribution of Islamic civilization, which is recognizing the role of logic that should be harmonized with faith. The main factor for the stagnation of Islamic culture is taqlid which causes reformation to fail because believers still depend on old interpretations. Renewal is interpreted as a continuous process of interpretation and reinterpretation of Islam. Therefore, Muslims need to implement ijtihad so that the problems of modernity can be responded to with modern answers. It means that in renewal, it is necessary to renew religion itself, as seen in M. Iqbal’s work entitled Reconstruction of Religious Thought in Islam (New Delhi, Kitan Bhavan, 1985).

Reformers focus on improving education, the status of women in society, nationalism, politics, and modernization in various other aspects of life. Educational improvement is carried out through the absorption of science and new findings into the curriculum of Islamic education institutions resulting in graduates will contribute to the progress of the nation. Women are positioned fairly, there is no inferiority in the social and legal fields. The oppression of women is the result of ignorance and wrong interpretation of Islamic texts.

Reformists have the belief that ulama do not have to submit to political rulers because they must think independently and withstand political pressure. Ulama only submit to God, not submit to political rulers, especially if only for the sake of gifts or rewards. Thus, Islamic reform, according to the reformers, is closely related to nationalism, the awareness to oppose Western colonialism, and to establish sovereign nations. The reforms
executed by these reformers were carried out simultaneously on the internal and external dimensions of Muslims as a response to contacts with Western nations.

C. The History of Islamic Reform

Harun Nasution divides the history of Islam into three periods, (Harun Nasution, 1975: 12), namely: 1) the classical period in between 650 and 1250 AD, in which it is divided into two phases, namely the Islamic golden age (650-1000 AD), and the disintegration of Islam (1000-1250 AD); 2) the medieval period in between 1250 and 1800 AD, that is divided into two phases, namely: the decline of Islam (1250-1500), and the period of the three great kingdoms (1500-1800); and (3) the last is the modern period, starting from 1800 AD until now. The discussion on the periodization of this movement and the renewal of thought will be focused on the real contribution to the progress of Islam to the present.

The internal problems of Muslims with religious traditions and understanding that are no longer following Islamic teachings have provoked the initial response to the reform movement. The emergence of ideas from outside of Islam has caused Muslims to become taqlid, belief in superstition, practice bid'ah and khurafat. This typology of the reform movement is represented by the Wahabbi movement pioneered by Abdullah bin Wahab. To this day, the Wahabbi movement still has a wide influence in the Muslim world. This reform movement focuses on the movement to purify Islamic teachings. This is understandable because the time of its appearance was before the nineteenth century that it was included in the category of pre-modern Islamic reform movements.

Meanwhile, the Islamic reform movement in the modern era has a broader range of issues of religious understanding, including education, politics, social, understanding, and thought. The passion for reform was much influenced by the development of
Science and technology as well as the progress of the Western world, especially after the presence of Napoleon’s expedition to Egypt in 1798. Therefore, it is not surprising that recent reforms have been spearheaded by the Islamic elite (umara’ and ulama’) who are aware of the Islamic world’s backwardness, the advancement the Western world had, the influence of the modern Western world, and the secular domination of the West.

For this reason, the reform movement experienced a deviation in interpretation which was not only limited to matters of religious understanding or the purification of Islamic teachings as pioneered by Muhammad bin ʿAbd al-Wahhāb (1701-1793) with his Wahabi movement. Reform in this broad perspective was also due to differences in socio-political situations, culture, and problems faced by reformer figures where they settled. Consequently, reforms are carried out in different ways and approaches. The different approaches used by reformers can be seen from the ideas and ways they preceded the reform movement. Like the reforms in Egypt pioneered by Sayyid Jamal al-Din al-Afghani (1838-1897) with the idea of Pan-Islamism, Muhammad Abduh (1849-1905) launched the idea of rational theology, and Hassan al-Baana (1906-1949) offered Islam Kaffah through the al-Ikhwān al-Muslimūn organization (Muslim Brotherhood).

D. Reform Beliefs Thought

From the approach perspective, for example, the reform movement in Turkey, following Harun Nasution, there are three approaches, namely: 1) the West as a model and basis for reform, 2) Islam (classical Islam) as a prototype or basis for reform, and finally 3) nationalism, that is Turkish cultural values as a basis for reform (not Western or Islamic’s ones) (Harun Nasution, 1975: 126).

Westerninsm. The reformist groups that use a Western approach argue that the decline of the Islamic world is due, in part,
to the fatalism believed by most Muslims. Following the notion of fatalism, humans do not have the power and freedom to do what they want, and they are only the executors of what God has designed. Therefore, it is necessary to change the understanding of fatalism which has taken root in most Muslims by understanding free of will and act. That is, the theological doctrine which provides human freedom in paving the way for the development of science, and at the same time, it is the source of the emergence of science and discoveries in technology.

Therefore, imitating the West in the way of thinking and behaving is one way to bring the Islamic world to glory. This group firmly argues that the only way to advance the Islamic world is to take the West as a whole (Ira M. Lapidus, 1993: 597). The key figures of the Western movement reform movement are Tewfik Fikret (1867-1951) and Abdullah Jewdat (1869-1932). According to Abdullah Jewdat, reforms are not aimed at improving the government system, but it should start by improving the social conditions (Niyaze Berkez, 1967: 339). This improvement is carried out by developing knowledge and thinking, yet avoiding taqlid and excessive tawadhu’ attitudes towards religious figures (Lapidus, 1993: 604).

Islamism. Another group of reformers examines that the main factor for the decline of the Islamic world is as a consequence of not practicing the Islamic teachings comprehensively. The reformers cling firmly to Islamic teachings that have been traditional in people’s lives and want Islamic law to become a foothold in carrying out the reform, either in the system of government, economy, education, and social life. For this group, the method of reform is not necessarily adopted from the West, as long it is executed by exploring Islamic values. Prominent figures from this group include Mehmed Akif (1870-1936), who said that the Japanese advanced because they accepted the science and technology from the West but rejected its customs. In addition, he
also rejected the opinion stating that religion is a barrier and an obstacle to progress. Thus, what the Islamic group has rejected is not science and technology that has developed in the Western world, but its customs (Harun Nasution, 1975: 130).

Nationalism. Another stream of reform is the nationalist group. The nationalist reformers argue that Turkey’s progress could be achieved by developing ideas and concepts of reform based on the values held by the Turks. It seems that this group was fully aware that the territory of the Ottoman dynasty could no longer be maintained after the birth of nationalism in the Western world. Add to that, there were movements in some areas that tried to break away from the Ottoman Empire. Moreover, the nationalism that emerged in Turkey was also a reaction to the idea of “Pan-Turkism” by Yusuf Ackura which aimed to unite Muslims around the world under the banner of Islam (1876-1933). However, it seems that the idea of “Pan-Turkism” was difficult to be realized, because Eastern European countries whose majority was Turks were most likely opposed to the idea (Niyazi Berkes, 1967: 345).

This group does not agree to imitate Western culture as a whole, but it should be selected and chosen which ones are appropriate to be used as the model in growing national culture. Based on Zia Gokalp (1875-1942), nationalism is not based on the nation (race) as understood by the followers of “Pan-Turkism”, but on culture. Cultural characteristics are unique, national, simple, subjective, and distinguishable. In contrast to civilization, it is general, international, objective, and created (William L. Cleveland, 1994: 131).

Secularism. Besides the three groups of reform, Western, Islamic, and Nationalists, there were secularist reforms of thought and movement that emerged later. This reform was initiated by Mustafa Kemal Ataturk (1881-1938), especially when he was the ruler of Turkey. If Mustafa Kemal’s reform is placed in a historical perspective, then we will see that what he did was a link to the
previous reform movement and it was the peak of the reform movement in Turkey.

Therefore, Mustafa Kemal’s reform was influenced by three previous models of reform, namely: westernization and nationalism (Binnaz Tiprak 1981: 38) which was added by the secular thinking that developed in the Western world. According to Kemal, Turkey can advance only by imitating the West as a whole. In this context, Ahmed Agouglu, as quoted by Harun Nasution, said that the advancement of a civilization lies in its whole, not in certain parts. Thus, the advancement of Western civilization is not only due to science and technology, but the whole elements whether they are bad or good.

Based on the explanation above, it can be concluded that the four groups of reform in Turkey (Western, Islamic, Nationalist, and Secularist) have different approaches in viewing the problem and different concepts that underlie reform attempts in the Islamic world, especially the Ottoman Empire. As a consequence, the reform solutions offered by each sect are different, but all of them try to advance the Turkish nation and cling to the basic teachings of Islam.

Egypt reform movement was the beginning of the emergence of Islamic reform ideas whose influence was felt by some Islamic countries with a majority Muslim population, such as Indonesia. In Egypt, Islamic reform occurred after Napoleon’s expedition from 1798 to 1801. According to Harun Nasution, Napoleon’s presence in Egypt brought modern equipment and introduced nationalism, opening the eyes of the Islamic world, especially Egypt and the Islamic world in general to the progress of the West. As it is known, the Islamic world was in decline and backward. Political elites and ulama began to think of finding a way to advance the Islamic world, either by studying in the West or reviving the spirit of Islam like in the days of the prophet Muhammad SAW and khulafa’ rasyidun. Thus, the so-called reform
thought and movement in Islam emerged (Harun Nasution, 1985: 88).

Islamic reforms include new ideas in education, theology, and politics. Several well-known reformers whose influence spread throughout the Islamic world are Sayyid Jamal al-Din al-Afghani (1839-1877 AD), Muhammad Abduh (1849-1905 AD), and Rasyid Ridha (1864-1935 AD).

One of the pioneers of Islamic modernism who is widely known for his movements that went beyond the borders of the country and their broad thinking, is Jamaluddin Al-Afghani. Muslim unity, or better known as “Pan-Islamism”, is Sayyid Jamal al-Din al-Afghani’s thought which aimed to unite Muslims and strengthen the Muslim world is facing the West. Politically, the idea of Pan-Islamism was as a response to Western colonialism and the disintegration of the Islamic world (Suyuthi Pulungan, 1994: 282).

Another creation of Jamaluddin is the importance of Muslims to return to Muslim traditions even though they must be adjusted to the changes that occur due to the infiltration of Western knowledge, technology, and culture. In this respect, he neither agreed with the imitation of Western culture without being selective nor he agreed with pure Islamic traditionalism. Islamic traditionalism is rich in Islamic heritage which allows it to be criticized and renewed. In other words, he rejected pure traditionalism and westernization.

The renewal ideas he revealed both in the religious and political fields were aimed at 1) Inviting Muslims to return to Al-Qur’an and Al-Hadith) by providing new interpretations according to modern times through *ijtihad*; (Syaiful Muzani, 1995: 149); 2) Calling on Muslims all over the world to grow and realize the *ukhuwah Islamiyah* regardless of the differences in nation, state, and culture; 3) Criticizing *taqlid* blindly resulting in old-fashioned thinking. Jamaluddin al-Afghani’s ideas were then disseminated by
his students: Muhammad Abuh and Rasyid Ridha. Presumably, it was because they were more renowned in the places they lived; their thoughts were better known than those of the Turkish reformers.

Noting Jamaluddin's ideas above, he can be categorized into modernist reformist groups, for two reasons, that are: first, he was a reformer who appreciated the role of logic, advocated studying science and technology, rejected absolute power, even though he wanted to revive Islamic teachings.

Another pioneer of reforms, apart from being a student of Jamaluddin Al-Afghani, as well as his successor was Muhammad Abduh. In carrying out the reform, Muhammad Abduh believed that the right way was through education which could change people's mindsets. Although it took longer and was more complicated, Muhammad Abduh considered that this method had a greater impact on improvement than through politics. According to Abduh, the decline of the Muslim community is caused by the stagnant thinking and the inclusion of customs and animistic ideas which destroyed the function of logic as recommended in Islam (Harun Nasution, 1975: 69). This stagnant understanding becomes fertile ground for the growth of such an attitude of taqlid and submissive to what is in Qada and Qadar in the conventional sense.

In the Treatise of Tawhid (Treatise of Monotheism), Abduh explained his belief that human logic may lead to faith in God as stated in Al-Qur'an (John L. Esposito, 2001: 130). If this is the case, then Al-Qur'an and logic go hand in hand and reinforce each other's belief in God, and serve as a guide in building a civilized and dignified society.

Taking into account the decline of the Islamic world as a consequence of stagnation, taqlid attitude, and resignation, Muslims need to reform religious understanding as stated by Abduh. Changes in religious understanding cover the areas of theology, the relationship between revelation and logic, and
understanding the concepts of Qada and Qadar. In addition, he also discussed constitutional issues from an Islamic perspective. In Indonesia, rational theological thinking, both Mu’tazilah theology and rational theological thinking, were developed by Harun Nasution while studying at the postgraduate program at Islamic universities.

Abduh argued that ijtihad is a door to dismantle the thinking of Muslims and the attitude of taqlid that has made Muslims ignorant and contradicted the principles of Islam. As stated by Abduh, the logic occupies a high position where it can not only know God and His characteristics, but logic also can distinguish between good and bad deeds. However, humans still need revelation because their logic cannot reach the knowledge of the nature of God. Additionally, human logic cannot know how the procedures and etiquette in performing worship (Muhamad Abduh, tt: 66).

Another problem is the Muslim understanding of the Islamic basics which is called the science of tawhid (monotheism) or Islamic theology. Abduh’s thought in theology was a response to the notion of fatalism that has spread massively among Muslims. The sources are Jabariyah theology and the low appreciation of Muslims of logic, not allowing Muslims to see Islamic teachings critically. In discussing theology, Abduh explained the basics of Islamic teachings not only literally but substantively. Even, when he found the arguments of aqli which literally contradicted logic, he tried to harmonize them by interpreting (takwil) the arguments in question.

In the Treatise of Tawhid, Abduh discussed Islamic theology (tawhid) which is expected to change the way Muslims view conventional religious ideas. This book discusses the form of Allah, revelation, the function of logic that recognizes Allah, the obligation to do good deeds, and the prohibition of doing bad
deeds (Muhamad Abduh, tt: 69). As a Muslim, Abduh tried to prove that Islam is a rational religion and that it is compatible with the values of modernity. In this context, Muhammad Abduh offered a rational theology that discusses the functions of logic and revelation, human freedom, and God’s justice.

According to Abduh, apart from having the power to think, humans also have the freedom to choose as a natural trait that exists within them. Therefore, a human being with his intellect can consider the consequences of an action to be carried out, can make decisions according to his own will, and then can realize that action with the power that is in him (Sulaiman Dunya, 1952: 52). This understanding is known as the understanding of the free will and free act as in the Qadariyah understanding.

Human freedom in willing and acting is a basic human right, however, he must be responsible for the actions he has done. Therefore, God will reward people who do good and punish those who do evil. Abduh stated that justice is not giving something to people who do not have the right to receive it and withholding something from those who have the right to have it. (Sulaiman Dunya, 1952: 275).

Observing Muhammad Abduh’s theological thoughts which put logic in a high position, Islam, according to Abduh, is a rational religion that is in line with logic, even religion should be based on it. This was the way Abduh understood Islamic theology more rationally than the theological thoughts that developed at that time. Espesito calls Abduh the “architect” of Islamic modernism (John L. Esposito, 2001: 21) because he had built Islamic theology rationally in line with modernity characteristics. In 1884, he and Al-Afghani published the “Al-Urwatul Wutsqa’” magazine which succeeded in becoming a mouthpiece for Islamic reform.

Abduh remarked that learning *aqidah* needs to be conveyed with a rational approach rather than memorizing in order that it
can be explained where the truth of Islam lies, both to eliminate doubts and to answer arguably the enemy of Islam (Mun’im Hamadah, 1962: 50). National education also needs to be taught to build the mentality of the younger generation resulting in awareness of their rights and obligations (Mun’im Hamadah, 1962: 47). In Abduh’s thought, education is the most important way to improve the Muslims’ condition, not through revolution or politics.

Ridha’s thoughts on education are not much different from those of Abduh’s. He was a translator, developer, and implementer of Abduh’s ideas in education. The following are some of Rasid Ridha’s ideas: 1) In education, Rida not only opposed *bid’ah* and *khurafat*, but he also sought to clean them up through educational institutions. Because of that, he recommended that the *ulama* and *ustadz* take a firm stance in fighting the two diseases (*bid’ah* and *khurafat*) both in religious lecture forums and in school teachings; 2) Found and established *Al-Da’wah wa al-Irsyad* as an educational institution that prepared prospective leaders of people around the world (Ahmad al-Adwy, tt: 184).
CHAPTER III
FIGURES AND ISLAMIC REFORM MOVEMENTS

A. The Reform Movements in Islam

In addition to reform ideas initiated individually, some reforms are carried out collectively or organizationally, whether they are in the form of thoughts or practical ideas. Such reforms are called the reform movement. Such reform movements are usually manifested in the form of real activities by carrying out internal reforms, either by revising religious understanding or by improving the education system and/or government as has developed in Western countries.

In the history of Islam there have been several reform movements including Tanzimat; Young Turks and Young Ustmani in Turkey; Muslim Brotherhood in Egypt, Aligarh in India-Pakistan; Wahhabi in Saudi Arabia; Muhammadiyah and Muslim Students’ Association (Himpunan Mahasiswa Islam or HMI) in Indonesia.

One of the reform movements in the modern era was Tanzimat. It was a reform movement in the Ottoman Empire in governance which covered various fields, including law, governance, finance and education, land, and religious life. The key figures of this reform were the powerholders meaning that they did not find structural obstacles.

Tanzimat was a continuant reform movement from what Sultan Mahmud II had undertaken in Turkey. Among the main figures of the movement, there were Mustafa Rasyid Pasya (1800-1858), Sadiq Rif’at pasya (1807-1858), Ali Pasya (1815-1871), and Fuad paya (1815-1869). The reform basis for Tanzimat were the two charters issued, the Gulhane Charter and the Humayun Charter.
Based on the Gulhane Charter, ideas for reform emerged in Turkey, including: 1) Giving authority to the Law Council (Meclis-i Ahkam-i Adliye) to make laws, and codifying laws that originate from syari’ah and West’s law; 2) Establishing a bank; 3) Handing over the general education to the ministry of education which was previously under the responsibility of the ulama. The reforms based on the Humayun Charter included: 1) Improving the criminal and commercial law by referring to French law; 2) Establishing the Supreme Court; 3) Establishing a secular “nizame” court system to resolve disputes between Muslims and non-Muslims; 4) Issuing legal codes or laws that refer to the French legal model; 5) Abolishing the feudal system.

The Young Turks was an opposition movement that was not content with the absolute power of the Sultan. This movement consisted of three major groups, namely: people whose lives were depressed, a combination of royal employees and students who were not satisfied with the Sultan’s policies, and the royal soldiers who were anti-Sultan Hamid (William L. Cleveland, 1994: 126). Among the prominent figures of the Young Turks, there were Ahmad Reza (1859-1931), Prince Sabaheddin (1877-1946), and Mehmed Murod (1853-1912).

Even though within the Young Turks Movement, there were different views and political interests in terms of formulating the concept of future reform of Turkey (Ira Lapidus, 1993: 602), they agreed to overthrow Sultan Abdul Hamid after two conferences were held. This was because his leadership model was regarded as the cause of the decline of the Ustmani kingdom (Harun Nasution, 1975: 122).

As it is known, the 1876 constitution was semi-autocratic. According to article 3, sovereignty was in the hands of the sultan, not in the hands of the people as was the understanding of Western statehood. Meanwhile, the understanding of the Young Ustmani was still bound to the state understanding in Islam.
(Harun Nasution, 1975: 112). Based on this constitution, Sultan Hamid II dismissed the parliament and led the Ustmani kingdom in an authoritarian manner even though it was based on the constitution.

Therefore, as mentioned by Berkes, the mission of the Young Turks was to restore constitutional power and revive the parliament which was dismissed by Sultan Abdul Hamid II in 1878 (Niyazi Berkes, 1964: 304). The mission of the Young Turks movement in reshaping a constitutional government was successful, even Sultan Abdul Hamid II was overthrown from his position. In addition, the Young Turks had also succeeded in carrying out reforms in different fields, including administration, government, education, economics, and politics.

The reforms executed by the Young Turks or the Young Ottomans were to form a constitutional Turkish government, even though they had different strategies. The Young Ustmani tended to cooperate and maintain the unity of the Ottoman Empire, while the Young Turks were oppositional and maintained the existence and role of the Turks. The Young Turks were reformers who paid attention to elements of nationalism which might be taken from the Western world.

According to John L. Esposito, Islamic reform in Egypt was motivated by the crystallization of Sunni orthodoxy after clashing with Mu’tazila, Shia and Khawariz followed by Sufism and its degeneration. The prevalence of bid‘ah, khurafat, fabrication, and the superstition of Muslims had caused Islamic teachings to be unoriginal. There were also decadency and degeneration of faith and the politics where nepotism and absolutism occurred, contradicting the egalitarianism in Islam. Therefore, at the transition from the 13th to 14th century, Ibn Taymiyyah gave a sharp criticism as a reformer with a call to return to Al-Qur’an and Al-Hadith as well as to re-understand ijtihad (John J. Donohue, 1995: 1). In addition, Muhammad Abduh stated that the existence
of an authoritarian educational method in the form of memorizing the lessons also had hindered the intellectual freedom among Muslims who were not accustomed to studying and understanding religion since childhood (Al-Tantawi, tt: 29).

The stagnation that occurred in Egypt was also one of the causes. Al-Azhar, which had become a symbol of scientific studies, only taught religious knowledge and closed opportunities for rationality, systematic, and scientific studies. The attitude of rationality was something new and had caused a strong reaction among Muslims in Egypt. There was no openness in Islamic thought and education resulting in Islamic teachings not treated with rationality and systematic discussion. This happened because Muslims were affected by the warmth of Sufism and mysticism among Egyptian Muslims.

The pattern of education and teaching in the West changed after the arrival of Napoleon. This change also influenced the perceptions and thoughts of Muslims, provoking the spirit of reform in contemporary Islam in Egypt. The contemporary Islamic reform led to two things that are the reform of the thinking system and the efforts of building the collegial spirit of *ummah*. Such reform was the reform of thought that left the traditional mindset from dogmatic to openness. The collegial spirit of *ummah* was built to obtain the opportunity to actualize active Islamic teachings in politics, law, and the world economy.

B. **Figures of the Islamic Reform Movement**

The following discussion will describe the reformers in Egypt. Some of these reformers are described according to the order of their period, started with the reforms made by Muhammad Ali Pasha followed by al-Tahtawi, Jamaluddin al-Afghani, Muhammad Abduh, and Rasyid Ridha. It will also discuss the reforms made by Muhammad Abduh’s followers such
as Muhammad Farid Wajdi, Thantawi Jauhari, Qasim Amin, Sa’ad Zaghlul, Ahmad Lutfi al-Sayid, Ali Abdul Raziq, and Taha Husain.

1. Muhammad Ali Pasha’s thoughts

Muhammad Ali Pasha was born in 1765 in Kavala, Greece, and died in 1849 in Egypt. He was of Turkish descent. His parents were cigarette sellers. Since childhood, he had to work to help his family. He did not have the opportunity to go to school, but he was very smart and brave, thus his military and civilian careers were always successful even though he was not good at reading and writing (Yusran Asmuni, 1996: 69).

Later, Muhammad Ali Pasha worked as an avid tax collector causing the Governor to like him and later became his son-in-law. This marriage was a blessing and he was accepted as a member of the military. He was later chosen as an officer because of his courage and competence in carrying out his duties. In 1801 he fought against Napoleon in Egypt as an aid soldier from the Sultan of Turkey (H.M. Yusran Asmuni, 1996: 69).

Two years later, after successfully breaking British intervention and obtaining the blessing of the Sultan of Turkey, Muhammad Ali Pasha was selected as the Guardian of Egypt as suggested by the Egyptian people because they saw his success in liberating Egypt from Napoleon. After Napoleon Bonaparte arrived in Egypt, two major strongholds emerged Hurshid Pasha and Mamluk which were brought into conflict by Muhammad Ali as an attempt to control Egypt. After Muhammad Ali became the guardian of Egypt, he made many changes that were useful for the Egyptian people (Abdul Sani, 1998: 34).

Muhammad Ali’s power in Egypt was increasingly successful after gaining people’s trust and support from the
Turkish central government. Then, he fought the Mamluk group who was still in power in the regions until it was defeated. He was the sole ruler of Egypt for a century and a half and became a dictator. He even asked the Sultan to give Syria into his hands, but the request was rejected. As a result, Muhammad Ali Pasha who was angry attacked and controlled Syria and even Turkey. Muhammad Ali Pasya’s last successor was King Farouk, who was overthrown by his general. That was how Muhammad Ali and his descendant’s era ended in Egypt (Yusran Asmuni, 1996: 71).

However, history has recorded various reforms that had been done by Muhammad Ali Pasha. He focused his work on the military and education. He argued that progress in various fields would be impossible to obtain without the support of science (Harun Nasution, 1975: 36). The establishment of the Ministry of Education in Egypt for the first time was evidence of the importance of education and science for county progress. In addition, Pasha opened a military school in 1815, a technical school in 1816, a medical school in 1836, and a translation school in 1836 (Harun Nasution: 1975: 36).

According to Pasha, the economy and education were two very important things in building strong military support to maintain power. Therefore, development in Egypt was prioritized on the economy, education, and military in an attempt to perpetuate its power. This had an impact on the modernization that occurred in Egypt. Implicitly, Pasha had made the modernization, one of which was oriented to France by sending students and inviting French lecturers. Moreover, modernization was also achieved by establishing various educational institutions that focused on military science, economics, health, and translation (Jaih Mubarok, 2008: 228).
The same thing was written by Philip K. Hitti (1989) which was based on historical records from 1813 to 1849. Hitti stated that during that period Pasha had sent 311 students to study in four countries such as Italy, France, England, and Austria. The students who were sent studied various fields of science including military and navy, mechanical engineering, medicine, pharmacy, arts and crafts, and French. During this time, the French also occupied a special position in the school curriculum in Egypt. This modernization cost a lot of money spending £273,360 (Philip K. Hitti, 1989: 926).

According to Nasution (1975), the modernization performed by Pasha was conducted to strengthen his position. The students who were sent received strict supervision in studying government, military, and the economy. He did not want these students to dive deeper into their knowledge (Harun Nasution, 1975: 39). Students were asked to translate European books into Arabic and taught at schools in Egypt after completing their studies (Harun Nasution, 1975: 148). Regarding this, Hitti stated something even more extreme. In this modernization, Pasha did not just apply the model and style of Western education, but more than that. It appeared that he entrusted education in Egypt more to Westerners because most of the teachers were from Europe (Philip K. Hitti, 1989: 724).

Pasha’s efforts were fruitful. The rapid advances in the military field during his leadership had turned Egypt into a modern country capable of matching the military strength of the Ottoman Empire. Along with advances in the military field, the field of education began to breathe fresh air with the emergence of intellectual figures who would later continue Pasha’s ideas. Although students who were sent to study were not given freedom, they were armed with
the knowledge of European languages, especially French. Thus, they could study Western books. Students began to open their minds after reading books by Voltaire, Rousseau, Montesquieu, and others. This triggered new ideas among students regarding democracy, parliament, elections for representatives of the people, republican government, the constitution, freedom of thought, and others.

These new ideas spread to people who had met the students upon their return from Europe. Previously, this new thinking only occurred to people who understood Western languages. However, with more frequent contacts with the students, and the widespread translation of Western books into Arabic, new ideas of thought were increasingly deployed in Egypt. The translation of literary works was also an important part. The public began to recognize the French Revolution after the translation of a book on the history of French kings in 1841. Similar work was also retranslated again in 1847 (Yusran Asmuni, 1996: 71).

At a glance, the modernization initiated by Muhammad Ali Pasha seemed to be of a worldly matter. However, it was the beginning of the foundation in the reform of thought in the Islamic world. The elevation of the world life of Muslims will have an impact on the elevation of their religious degree. Pasha’s thoughts were then continued by reformer figures such as Tahtawi, Jamaluddin Al-Afghani, Muhammad Abduh, Rasyid Ridha, and his successors.

2. Al-Tahtawi

One of the reformers of the Islamic world is Tahtawi. He was born three years after Napoleon set foot in Egypt. He was born and spent his childhood in Tahta, a small town
in Egypt. Since childhood, he was very interested in listening to stories of Islamic past victories, which influenced his intellectual journey.

Tahtawi was a reformer of Islamic thought in Egypt in the mid-19th century. Little Tahtawi lived in the glorious days of Muhammad Ali Pasha. The assets of Tahtawi’s parents were included in the wealth controlled by Pasha. As a result, he was forced to live off the help of his mother’s family. From the age of 16, Tahtawi studied at Al-Azhar Cairo until 1822. He returned to Egypt after completing his studies for five years. Shaykh Hasan Al-‘Atthar was the Tahtawi’s teacher. Tahtawi was known to have connections with many French scientists who came with Napoleon. Then, he had the opportunity to teach for two years at Al-Azhar and was chosen as the Imam of the students who were sent by Pasha to Paris. He had the opportunity to learn French in this expedition. (Harun Nasution, 1975: 34).

Then, Tahtawi was selected to lead the translation of technical and military books. In 1836, many translation schools were established in Egypt which later changed their names to schools for foreign languages. He was in charge of correcting books that have been translated by his students. At that time, he and his students had succeeded in translating nearly a thousand books into Arabic (Harun Nasution, 1975: 36). Apart from leading the translation of foreign books, he also published an official newspaper called Al-Waqa’i ‘Ul-Mishriyah which was based on justice and society (Harun Nasution, 1975: 37).

Tahtawi was very productive in the spread of modern science. Apart from being a translator, he also wrote important books, including Manahijul albab al-Mishriyah fi manahijil adab al-’ashriyah or the Way for Egyptians to know Modern Literature, Taukhlisul Ibriz fi talkhishi Bariz or the
Essence and conclusions about Paris, Al Qaul as Sadid fi al Ijtihadi wa al-Taqlid or True Sayings about Ijtihad and Taqlid, and Al-Mursyidul Amin lil Banati wa al-Banin or Instructions for the Education of boys and girls. Some of the modern Tahtawi thoughts included the education of girls/women. Education for women was done at home and the law for women to go to school is *makruh*. His thinking was not as radical as the later reformers. Tahtawi viewed that scholars must know modern science to adapt *sharia* to modern needs. This shows that according to him, *ijtihad* was wide open, but had not been implemented openly because it was still considered radical at that time (Harun Nasution, 1975: 39).

Tahtawi got an assignment and lived in Egypt for five years. His admiration for European countries, especially France, made him write down in a book after returning to Egypt. One of the important books he wrote was *Takhlis al-Ibriz ila Talkhis Bariz*. The book contains experiences of his life while in Paris which later became one of the important sources in the history of modern thought in Islam. He praised and criticized French society. In his experience, France was a clean country. The people were diligent at work, the youths were passionate about learning, and the children were healthy. Tahtawi criticized French men who seemed to be slaves to their women as well as generally materialistic people.

The memory of France with its beauty and discipline had always been his obsession in advancing the country. He established a translation institute in Cairo called the Language School. This school was similar to the function of Bayt al-Hikmat in the early glorious days of Bani Abbasiyah. Tahtawi also translated an important book by the French philosopher, Montesquieu, entitled “Considerations sur les
Causes de la Grandeur des Romains et de leur Decadence”. In addition, he had translated about 20 books into French and edited dozens of other translated works.

Tahtawi was very meritorious in terms of education in Egypt. He had made certain foreign languages as compulsory subjects in schools. The idea of discussing education that he emphasized was about universal education that provided equal opportunities for men and women in studying and participating in learning. He believed that providing equal opportunities to men and women in education was the beginning of attempts to improve education. This was based on the position of women in the household who were obliged to educate their children. An educated woman will give birth to an educated, intelligent child and succeed in creating an educated family (Qasim Amin, 1970: 42).

Tahtawi proposed three stages in education, namely basic education, secondary education, and higher education. Basic education was given to children with basic materials that must be mastered, namely reading and writing, arithmetic, Al-Qur’an, religion, and mathematics. Secondary education (stage II) was an education provided to students with material on literature, natural sciences, biology, foreign languages, and skills sciences. Meanwhile, higher education was education whose task was to prepare experts in various sciences (Qasim Amin, 1970: 221).

Tahtawi also recommended establishing love and affection between teachers and students in learning, such as fathers and children. Patience and compassion are competencies that must be owned by educators in teaching and learning. He refused education taught with violence such as hitting and the like. According to him, violence will
damage the development of students (Qasim Amin, 1970: 221).

Tahtawi also tended to political philosophy. He had spoken about the conditions of Egypt and modern Arabic which was the central issue at that time. However, the issue did not get a positive response when Abbas Hilmi I, Pasha’s grandson, who became the ruler of Egypt at that time, did not like him. Abbas Hilmi I closed down the Tahtawi translation institute and “isolated” it to Khotoum. After the rule of Egypt was taken by Sa‘id, the fourth son of Muhammad Ali Pasha, Tahtawi was allowed to return to Cairo and played an important role in the translation of foreign books.

Tahtawi played another important role in the development of science in Egypt during the reign of Ismail, another grandson of Muhammad Ali Pasha. He was involved in scientific activities and became a member of the official government publishing commission called Boulaq which became popularly known as “Mathba’ah Boulaq”. Aside from providing input on books that need to be translated and published, Tahtawi also productively wrote. One of the important books that was successfully published was al-Mugaddimah by Ibn Khaldun. Two popular books he wrote are Murshid Al-Amin li Al-Banat wa Al-Banin, written for the younger generations and Manahij Al-Albab Al-Mishriyya fi Mabahij Al-Adab Al-‘Ashriyya about Egyptian sociology.

Moreover, Tahtawi provided input on religion and the role of ulamas in the development of the modern world. He hoped that the ulamas would not be left behind with the modern world so that they want to study modern science. Some of Tahtawi’s most important works include: (1) Takhlisul Abriiz Ila Takhrisu Bariiz; (2) Manahijul Bab Al-
3. Jamaluddin al-Afghani

Jamaluddin Al Afghani (1838-1897 AD) was a reformist figure in Islamic thought from Afghanistan. He was born in Asadabad in 1838 who was a descendant of the Prophet through Sayyidina Ali ra. He had extraordinary intellectual qualities. With his amazing agitated style, he managed to captivate the intellectual and political world at the age of 18. He was later appointed to assistant Prince Dost Muhammad Khan at the age of 20. In 1864, he was designated as an advisor of Sher Ali Khan. Not long after that, he was assigned to be the Prime Minister by Muhammad A’zam Khan (Ali Mufrodi, 2003: 155). The beginning of his scientific and political adventure began in 1867 due to his agitation which caused a revolution in Afghanistan forcing him to flee to India.

Jamaluddin Al-Afghani left his greatest influence in Egypt, although his residence and activities scattered over several countries. His work had been popular during the time of Al-Tahtawi, one of which was the idea of trias politica and patriotism. His work in Egypt began to appear in 1879 with the formation of the al-Hizb al-Wathan party, a Nationalist Party, fighting for universalism with the slogan from Egypt and for Egypt, freedom of the press, and incorporating Egyptian elements into the military (Ali Mufrodi, 2003: 31).

When India had fallen into British hands, its influence had limited Al-Afghani’s space in cultivating the national spirit to Indian people. Then, he returned to Egypt
and stayed there for 8 years (1871-1879 AD). At first, he chose to focus on scientific fields and Arabic literature, away from political problems that existed in Egypt (Ali Mufrodi, 2003: 155). He delivered many lectures and discussions with his students who came from various groups including government officials, courts, lecturers, and students of Al-Azhar and other universities (Harun Nasution, 1975: 51). But soon, he was into politics. In 1876, he founded the al-Hizb al-Wathani party as a reaction to the increasing British interference in political issues in Egypt (Harun Nasution, 1975: 44).

With the support of the nationalist party, he tried to overthrow the Egyptian King, Khedewi Ismail. Al-Afghani succeeded in making “Modern Egypt” by arising the thinking movement of the Muslim community (Harun Nasution, 1975: 45). During his stay in Egypt, he went to Paris and established the “Al-Urwatul Wusqa” association which consisted of Muslims from various countries such as India, Egypt, Syria, North Africa, and others. The association was built to strengthen a sense of brotherhood among Muslims, defend, and bring Islam to progress. In Paris, he met Muhammad Abduh, his loyal student. In 1892, he fulfilled Sultan Abdul Hamid’s invitation to go to Istanbul. But, he was trapped and could not get out of Istanbul because he became a prisoner until he died on March 9, 1897. He died because of jaw cancer (Harun Nasution, 1975: 53).

Some of the reform concepts proposed by Al-Afghani while in Egypt included: colonialism (the West) is the main enemy of the Islamic ummah, Muslims must challenge colonialism anywhere and anytime, and through Pan-Islamism, Muslims must unite to achieve the goal (Yusran Asmuni, 1996: 77). Pan-Islamism means that Muslims must
have one view and be united in cooperation. Hence, Pan-Islamism was not meant to merge the Islamic empire into one physically. According to al-Afghani, these reform attempts can be achieved if the people are cleansed of superstition and they believe that everyone can achieve a noble degree—the implementation of the pillars of faith as a true view of life, and provide teaching as well as education to ummah. Thus, they can fight lust and enforcing discipline (Yusran Asmuni, 1996: 77).

Based on this explanation, the tendency of Islamic reform carried out by Al-Afghani in Egypt led to a reform of political methods or better known as the Political movement. According to Al-Afghani, this reform was motivated by several things which were stated in his main points of thought as follows: First, the decline and stagnation of thinking among Muslims were not caused by Islam being incompatible with the times, situations, conditions and circumstances today. It was due to their inability to interpret *ijtihad* because they had abandoned Islamic teachings and followed new teachings that were written by foreign interests. Second, the decline of Islam in the political world was due to political disintegration/divisions, authoritarian governance, non-credible leaders, neglect of defense issues, incompetent administrators, and foreign intervention. Therefore, it was necessary to have a democratic government and a *syuro* council that guaranteed the participation of the community individually and communally. Third, it was necessary to promote Islamic solidarity in the form of the “Pan-Islamism” movement. This movement aimed to make Muslims aware of the dangers of domination by foreign nations. Therefore, there were agitational activities and propaganda to do the anti-
European movement (1882) as a reaction to British colonialism in 1880.

Agitation and clarification were done to change the views and attitudes of the European nation. Al-Afghani opposed the chauvinism accused by the West: “Nationalism and patriotism are not movements of fanaticism and extremism, but struggles for glory and self-respect”. Even though the “Al Urwat Al Wutsqo” movement was only eight months old, it had had a major impact on the discussion of Islamic thought by developing a spirit of opposing the Western, growing efforts to restore Islamic culture, and building a spirit of unifying Muslims (Pan-Islamism). Al-Afghani's thinking in politics was that good governance was what people support. This was because the government which was supported by the constitution should be able to stand, run stably, and withstand the attacks of foreign intrigues. The principle of reform of thought developed by Jamaluddin Al-Afghani seems radical and revolutionary which places anti-Western domination jargon as an action agenda.

Apart from that, his thoughts on education also greatly influenced the Islamic world. Science is what can subdue a nation. The development of the world cannot be separated from science which is centered in the East and the West. Science causes the accumulation of property and wealth due to the development of industry, agriculture, and trade. According to Al-Afghani, the top position of science is philosophy (Ali Mufradi, 1999: 158). In 1879, when he returned to India in Hyderabad Deccau, he published the book “The Matrialist Falsehood” which shocked Western society at that time.

When he returned to Istanbul in 1892, he received welcome and respect from the Ottoman Empire. He was given adequate housing and prize money of 775 pounds. But
his soul was not a mere drafter sitting at the table. Jamaluddin was both a drafter and an adventurer at the heart. Hence, he went to Paris during the autocratic rule of Shah Nasiruddin Qachar. Al-Afghani succeeded in arising the spirit of popular resistance making Shah Qachar killed in the people’s uproar on May 1, 1895.

Al-Afghani believed that the reform of Islamic thought is that Islam is suitable for all nations, ages, and situations. If there is a conflict between religious teachings and conditions, it is necessary to have a new interpretation of what is stated in the Al-Qur’an and Al-Hadith. The cause of the decline of Muslims is not because of the teachings of Islam, but because the people have left Islamic teachings and replaced them with foreign teachings. Understanding *qada* and *qadar* is defined as a cause and effect, not fatalism (Ali Mufradi, 1999: 47).

Therefore, according to Al-Afghani, the way that needs to be done to improve the condition of Muslims is by returning to the true basic teachings of Islam, eliminating wrongs, purifying the heart, reviving noble characters, prioritizing the interests of the people, turning orthocracy into democracy, and prioritizing deliberation (Ali Mufradi, 1999: 48). Pan-Islamism means the unity of the life view between various Islamic kingdoms, not the merging of various Islamic kingdoms into one kingdom. The unity of the life view in question is a return to Islamic teachings, regardless of religious understanding, differences in schools, and *firqahs*, including the Sunnah and Shia (Ali Mufradi, 1999: 22).

Jamaluddin Al-Afghani is also known as a fighter for universal egalitarian principles. Equality of rights between men and women is one of the ideas. Both of them have the common sense to think. If the situation allows, there is no
obstacle for women to work outside. Education is a top priority for the advancement of Muslims. He also promoted egalitarian principles between men and women in education.

4. Muhammad Abduh

Muhammad Abduh was a student of Jamaluddin Al-Afghani while in Paris. He was born in Lower Egypt, to be precise in the village of Mahillah. His father was Abduh ibn Hasan Khairillah of Turkish descent. His mother had a lineage with the second khulafaurrasyidin caliph, Umar bin Khattab. His parents did not care about the place and date of their children. Some thought he was born in 1849, some stated that he was born around 1845 (Ali Mufradi, 1999: 159).

Even though his parents did not pay attention to the place and date of birth of their children, they were very concerned about their education. His father sent Abduh to a religious college at Ahmadi mosque located in Tanta village in 1862. Abduh had memorized Al-Qur’an at the age of 10. However, he quit because he did not understand what his teacher had taught him for six months. Muhammad Abduh received an education that used the memorization method, as written in his life experiences as follows:

“For one and a half years, I studied at the Sheikh Ahmad’s mosque without understanding anything. This is because of the wrong method; teachers began to invite us to memorize terms of nahwu or fiqh which we do not know the meaning. They do not feel it is important whether we understand the meaning of the terms or not” (Harun Nasution, 1975: 50).

His educational experience made Abduh reluctant to go to school. But he returned to his enthusiasm for school
after he met Sheikh Darwisy Khadr, a Sufi figure, the uncle of his father. Then, Muhammad Abduh continued his education at Al-Azhar Cairo and met Jamaluddin Al-Afghani. He studied philosophy a lot from Al-Afghani and began writing the newly founded al-Ahram daily. He completed his education at Al-Azhar in 1877 and earned the title *Alim* with very good achievement. Later, he was selected to be a lecturer at Al-Azhar and taught at the University of Darul Ulum (Yusran Asmuni, 1998: 79).

His intellectual abilities began to appear extraordinary when he was placed in the center of Islamic studies. Abduh criticized the education system in Al-Azhar which was very ancient and considered slow in responding to the times. The education system was so tied to the traditional rules that it needed to be replaced by modern methods which were much more effective.

Apart from teaching, he was active as an editor of *Al Waqa-I al-Misriyah*. Abduh was accused of being involved in the Urabi Pasya revolution which led to his banishment and imprisonment in 1882. While in prison with Al-Afghani, they established the *Al Urwah al Wusqa* magazine. They also published Al Manar magazine. In 1888, he was allowed to return to Egypt but the Egyptian government was afraid of his influence on students, thus he was not allowed to teach. In 1894, he became a council of the Supreme Council of Al-Azhar University. In 1897, Abduh published a work of theology and law entitled *Risalah al-Tawhid* (the Treatise of Tawhid). After that, he worked as a judge and finally became a *mufti* of Egypt until he died in 1905 (Yusran Asmuni, 1998: 50).

Sheikh Muhammad Abduh is known as the father who founded the modern belief in Islam. When he became a great *mufti* in Egypt, he had a strong desire to perform
reforms in Islam and harmony with the demands of modern times by returning to religious issues and writing them down to re-examine Islamic teachings (John J. Donohue, 1993: 30).

The reform of Islamic thought conducted by Muhammad Abduh was mostly written by Hitti (1989). Muhammad Abduh followed Ibn Taymiyyah’s thoughts when there was a deterioration in the condition of Islam at that time which greatly disturbed his heart and mind. He denounced superstition and bi’da that had tainted the faith. Thus, it emerged the idea of intellectual and political reform, religion, and political unification under one main leader. He spread the idea that there is no conflict between Islam and science. He interpreted several verses of the Al-Qur’an rationally and acknowledged the flaws of Islamic scholasticism (Hitti, 1989: 966).

According to Barmawi (2006), Muhammad Abduh is a leader in the reform of Islamic thought who was more concerned with education. He tried hard to raise intellectual awareness among Muslims. According to Abduh, to make social changes systematically it should start with the most strategic institution, namely Education. Meanwhile, politics is only a way to make use of its ideas of reform, which at that time were still autocratic and had to deal with the forces of foreign colonialism (Ahmad Barmawi, 2006: 34).

Muhammad Abduh’s thoughts in the political field share the same opinion with the previous Islamic figure, Ibn Taymiyyah, who argued that the government system was adjusted to the will of ummah through ijtihad. He did not determine a form of government, because the most important thing was to follow the development of society in material life and freedom of thought. State power must be limited by the constitution, the government must be fair to
the people. Then, people must obey and be loyal to the government (Dedi Supriyadi, 2007: 136).

Furthermore, Muhammad Abduh blamed the *faqih* and rulers at that time for causing ignorance. The *faqih* did not understand politics and depended on the rulers. While, the rulers did not account for wisdom and know-how to rule and act fairly, but they used *fiqih* for their benefits. In terms of gender, according to Abduh, men and women have the same rights and obligations as well as have the same logic and feelings. If women have the quality of making decisions, then the superiority of men is no longer valid (Ahmad Barmawi, 2006: 35).

Jamaluddin Al-Afghani and Muhammad Abduh did not call themselves *mujaddid*. Their students used the terms *islah* or reform, because both of them brought improvement, renewal in Islam, and cleaned up the deviant *bid’ah* in Islam so that it would return to its authenticity and purity. Jamaluddin Al-Afghani aspired to do the highest *tawhid* in Islam by unifying all Eastern countries in one Islamic bond and freeing himself from Western colonialism. Meanwhile, Muhammad Abduh wanted to perform the teachings in improving Islamic education, which began by incorporating general knowledge into Al-Azhar. Then he wanted to level the teachings of *salaf* which did not recognize *mazhab* disputes, but only recognized Al-Qur’an and Sunnah as the main sources of Islamic law.

The tactics and methods of working between Jamaluddin Al-Afghani and Muhammad Abduh were different because they had different traits and different origins of arrival. Jamaluddin came from an aristocratic family and was born in a tough and revolutionary family. He
had lived in luxury and did not feel inferior in facing foreign nations. Meanwhile, Muhammad Abduh was born of a peasant family in a small village in Egypt. No one paid attention to him and he faced difficulties in life both physically and mentally. It was against this background that Muhammad Abduh grew up and worked to find a way out, not only for himself but for the people of Egypt and Muslims in general (Abubakar Atjeh, 1971: 11).

They were compatible in terms of the ideas of the Muslims’ independence and development but at the same time, they were different. Al-Afghani was very revolutionary. He dealt with the changes as soon as possible in all aspects. Whereas, Muhammad Abduh wanted a peaceful, little by little, step by step changes in achieving the goal. According to him, a radical revolutionary change would not get a moral change as a permanent basis for change. Therefore, he wanted a change in education, especially in the character and religion as a condition for the progress of all Muslims (Abubakar Atjeh, 1971: 36). The reform of thought that he promoted in education was his disagreement on the dualism education system where public schools must teach religion, and religious schools teach modern science. Abduh remarked that religion and knowledge do not conflict with each other so that logic can accept the truth of religious rules without reducing respect for the holiness of God’s revelation (Abubakar Atjeh, 1971: 42).

Harun Nasution mentioned that in the Treatise of Tawhid, Muhammad Abduh argued that the use of logic can know God and His perfect qualities, the obligation of gratitude, the obligation to do good, the good and evil deed. He also remarked to stay away from evil deeds and that logic
can make laws of certain things to be practiced by a human (Harun Nasution, 1986: 98).

Muhammad Abduh considered that Islam is a rational religion. Even though Islam comes with things that are difficult to understand, it is impossible to bring things that are against logic. If there is a verse which at its zahir seems to contradict the logic, then logic must believe that it is not the literal meaning. Then, it may choose between using takwil or submitting to God. The logic has been reused to give new interpretations to verses that are zhanni (ambiguous) by modern science and technology (Harun Nasution, 1986: 98).

According to Muhammad Abduh, the position of logic is the same as that of a prophet for the people. It is one criterion to differentiate among humans. The difference among humans exists only in logic and knowledge and nothing can bring humans closer to God except the purity of logic from doubt (Harun Nasution, 1986: 97).

Muhammad Abduh’s main idea is that reform departs from the basic assumption of a rational spirit that must feature the attitude of ummah in understanding Islamic teachings. If this spirit can be cultivated, the doors to ijtihad will be closed by the tendency of taqlid and easily weaken. Muslims are expected to have a perspective on Islam that its teachings do not conflict with modern science and technology (Ahmad Barmawi, 2006: 34).

The attempts made by Abduh in realizing his reform idea were done through Al-Azhar University. According to him, the entire educational curriculum needs to be adapted to the needs of the time. Philosophical and logical sciences that have had not taught need to be revived. Likewise, general sciences needed to be taught at Al-Azhar. By incorporating modern science into religious education
institutions and vice versa, it was intended to reduce the gap between ulamas and modern experts. Thus, it was hoped that these two groups could unite in solving problems that arise in modern times.

Muhammad Abduh with his work in contemporary Islamic reform is a well-known reformer and cannot be forgotten by the history of Islamic reform in Egypt. Jamaluddin Al-Afghani and Muhammad Abduh had a very close and tight relationship as they were teachers and students. However, it does not mean that there were a common vision and empowerment of the people through the Islamic reform program. The reform of Jamaluddin Al-Afghani was a reform (modernization) of Islamic politics which emphasized the awakening and a sense of Islamic solidarity (Pan-Islamism) which was applied with a radical and revolutionary approach. It was because the circumstances at that time required a revolutionary movement to arouse Islamic and religious spirit. Meanwhile, Muhammad Abduh conducted a reform program in all fields with an evolutionary action and directed it towards the movement of thought.

When he became a rector of Al-Azhar University in 1901, he reformulated the education system. He said that education must pay attention to its relevance and significance to human life. There are two basic considerations for the implementation of the scientific studies principals, namely: the relevance of science to the allocated time needed and the relevance of science to the needs of human life (Human Needs). Thus, science does not need to be taught and studied at the same time if in principle it has no relevance to the needs of human life and the allocation of time needed to study the science. Reforming aspects of the education system have a strong
influence on the development of the quality of Muslims and if that happens it will encourage the birth of a new movement, namely the humanitarian awareness movement.

Apart from these thoughts, there was also another program of reform which turned out to be very important, because it involved the soul and passion of Islam of ummah. Reform of the theological field is the purification of Islamic teachings to gain an Islamic spirit, which is executed by fighting against fatalism and taqlid, practicing liberalism in Islamic thought and understanding, especially in understanding Islamic laws but still within the framework of maintaining the sanctity and truth of revelation itself, making attempts to rebuild (Reformulate) the text of classical Islamic law to make it more systematic and rational that benefits life.

The thought of renewal was done to revive the Islamic world thus it could develop in this very fast and applicable world actualization. In particular, Muhammad Abduh’s reform program had 3 main objectives as follows: freeing human minds from boring routines, freeing Muslims from a culture of taqlid (imitation) which tends to uproot self-pride and self-actualization abilities, freeing Muslims from stagnant thinking (Intellectual Stagnation).

Muhammad Abduh’s works include Risāla at-Tawhid (the Treatise of Tawhid), which discusses faith, religion, and the content of speeches while in Beirut; Tashnīf Al-Qâdhi Zainudin which talks about logic; Syarah Kitab Al-Baṣ‘ir an-Nashriyah; Al-Islām wan Nashrâniyah ma‘al ilmi wa al-madaniyah which explains the defense of Islam against the attacks by Christianity; the interpretation of Al-Qur’an Al-Hakîm by including the study of Al-Qur’an philosophy; and al-Manar Magazine. Muhammad Abduh’s reform of Islamic thought
includes: returning Islam to its original form; renewing Arabic; and demanding recognition of people’s rights to the government (Abubakar Atjeh, 1971: 41).

Muhammad Abduh’s main thoughts can be summarized in four aspects, as follows: The first is the aspect of freedom, that is; in an attempt to fight for his ideals of renewal, Muhammad Abduh reduced its scope that was Arab nationalism only and focused on education. The second is the social aspect. The educational efforts needed to be directed to make students loving themselves, their community, and the country. The basics of such education will lead a person to know who he is and who accompanies him. The third is the religious aspect. In this matter, Muhammad Abduh did not want taqlid. To fulfill this demand, the doors to ijtihad are always open. The fourth is the aspect of education. Al-Azhar needed some attention to improvement. Likewise, the Arabic language and education, in general, had received enough attention. Muhammad Abduh stated that Arabic needed to be revived. For that reason, the educational methods should be improved as well. The system of memorizing should be replaced with a system of mastery and comprehension of the material being studied (Hanafi, tt: 181).

Due to the influence of Jamaluddin Al-Afghani and Sheikh Muhammad Abduh as the pioneers of modernism in Islam, Muslims begun to change their thinking, accept ideas and defend the mu’tazila in the twentieth century. Previously, mu’tazila, was the official sect in the era of the Abbasid caliph (al-Makmun caliph). It was considered as bi’dah and misleading. Mu’tazila was also believed as kafir that was fadihah (shameful) people composed by followers of Al-Asy’ariyah and Al-Maturidiyah. This was because one of
them had forced violence when preaching (*da’wah*) his teachings at the beginning of the IX century AD. By imposing the understanding of *mihnah* (a test before occupying an important position in government) and community leaders must be tested about their understanding of Al-Qur’an Qadim. If they were found shirk, they must be punished, as what happened to a Hadith figure, Ahmad bin Hambal who was sentenced to prison (Harun Nasution, 1986: 58).

C. Students and Followers of Muhammad Abduh

1. Rashid Ridha

Rasyid Ridha was born in 1865 in Al-Qalamun, a village in Lebanon that is located not far from the city of Tripoli (Syria). He was Muhammad Abduh’s closest student. He came from the lineage of Al-Husain, the grandson of the Prophet Muhammad. Thus, he was entitled Al-sayyid. As a child, he was admitted to a traditional madrasa in Al-Qalamun to learn to write, count, and read Al-Qur’an in 1882. He continued his studies at Al-Madrasah al-Wataniah Al-Islamiah (Islamic National School) in Tripoli (Yusran Asmuni, 1995: 80).

After graduating, he continued his education at the school owned by Shaykh Husain al-Jisr, a man who had been influenced by modern ideas. Apart from Arabic, this madrasa taught Turkish, French, religious knowledge, and modern knowledge. The madrasa was founded by Al-Shaykh Husain Al-Jisr, an Islamic scholar who had been influenced by modern ideas. However, he did not go to that school that lasted long. After that, Rasyid Ridha resumed his studies at a religious school in Tripoli (Harun Nasution, 1982: 60). He learned the discussion ideas of Jamaluddin al-Aghani and Muhammad Abduh through *al-Urwah al-Wusqa*
magazine. When Muhammad Abduh was exiled to Beirut, he had the opportunity to meet and have a direct dialogue. Then, in January 1898, he moved to Egypt to study and learn more closely with Muhammad Abduh (Harun Nasution, 1996: 60).

A year after moving to Egypt, he established al-Manar magazine to broadcast his teacher’s reform ideas, as well as articles written by his teacher. Likewise, the interpretations delivered by Muhammad Abduh, he recorded them and after being examined and broadcast through the al-Manar magazine. Therefore, when his teacher passed away, his interpretation was only up to Surah An-Nisa verse 125. He continued to interpret his essay which was by the thought of Muhammad Abduh (Harun Nasution, 1996: 62).

Tafsir al-Manar is a very well-known modern interpretation by Rasyid Rida, along with Abduh (his teacher), who was a continuation of al-Manar magazine. In education, Rasyid Ridha viewed that science and technology were not against Islam. Therefore, modern Western civilization must be studied by Muslims. This is relevant to the opinion of his teacher that the science developed in the West must be studied by Muslims for their progress (Harun Nasution, 1995: 151). He also argued that taking modern Western science was taking back the knowledge that was once owned by Muslims.

He was very concerned about the reform of Islamic thought in education by encouraging and appealing to use the wealth owned by Muslims for the development of Islamic educational institutions because building educational institutions is more important than building mosques. Rasyid Ridha’s reform attempt of education was to build an Islamic mission school with the main objective of producing strong Muballig cadres as a counterweight to
Christian missionary schools. The school was founded in Cairo in 1912 under the name *Madrasa of al-Dakwah wa al-Irsyad* (Yusran Asmuni, 1995: 78). In this institution, Ridha combined the curriculum that was usually given by traditional madrasa with the Western one.

Some of Rasyid Ridha’s ideas for reform cover religion, education, and politics. According to him, Muslims were weak in religion because they did not practice pure Islamic religious teachings but teachings that have been mixed with *khurafat* and *bid’ah*. Hence, Islamic teachings must return to Al-Qur’an and Sunnah of the Prophet and should not be tied to the previous scholars who were incompatible with the demands of modern life. In addition, *mazhab* fanaticism must be replaced by sectarian tolerance so that there is no disunity of Muslims.

Meanwhile, his work in the political field making him as the congress president of the Syrian in 1920. The ideas of reforming Islamic thought in the political field were about *Ukhuwah Islamiyah* which called for Muslims to reunite under one belief, one moral system, one education system, and submit to the legal system under one state power in the form of a caliphate. The caliphate should be assisted by scholars and responsible to *ahlu al-hali wa-al’aqdi* whose members consisted of scholars and community leaders (Yusran Asmuni, 1995: 38).

Rasyid Ridha also gained additional knowledge and religious enthusiasm through reading books written by Al-Ghazali, including *Ihya Ulumuddin* which greatly influenced his soul and life, especially his obedience to the law and his devotion to religion. Rasyid Rida started to try and implement his ideas while still in Syria. However, his attempts were objected to by the Ottoman Empire. He felt
confined and not free, thus he decided to move to Egypt, close to Muhammad Abduh’s place in 1898. Rashid Rida moved to there to spread the reforms. Two years later, he published a magazine called “al-Manar” to disseminate his reform ideas (Harun Nasution, 1975: 61).

Rasyid Rida’s main idea is not much different from his teacher, Muhammad Abduh. The starting point for its reform is from a religious perspective. The existence of the purity of Islamic teachings, both in terms of faith and from the point of the practice of amaliyah, is the main requirement. According to Rasyid Rida’s opinion, the Muslims experienced a decline because their actions did not follow and had deviated from the true teachings of Islam. In addition, the decline of the Islamic ummah was also caused by the deviant ideals of fatalism, doctrine of tariqad or tasawuf. These things make ummah not dynamic and led to setbacks and backwardness.

Rasyid argued that the degree of logic is high. But it can only be used in social matters, not in matters of worship. He formed an institution called “al-dakwah wal irsyad” in Cairo in 1912. The graduates from this school were sent to any country where their assistance was required. Then, through the magazine al-Manar, he explained that Britain and France were trying to divide the Arab region into their respective powers. The form of government that Rasyid Rida wanted was a form of a caliphate that was not absolute. According to him, the caliph is only a coordinator in creating laws and regulations and maintaining their implementation, it is impossible to unite the Muslims into a single system of government (Ris’an Rusli, 2005: 67).

Rasyid Rida realized that the contradiction between nationalism and loyalty to Islamic unity were two different things. He remarked that the contradiction of nationalism is
contrary to the understanding of the Islamic ummah because unity in Islam does not recognize differences in nation and language. Although he studied from Muhammad Abduh, they had differences in viewing the reform. Muhammad Abduh had wider networks and had better mastery of foreign languages than that of Rasyid Ridha.

The differences between them are very visible, for example in terms of theological understandings, in the Tafsir al-Manar, and how students comment on the teacher's description. In theological matters, Muhammad Abduh interpreted Mutajassimah’s verses in a rational philosophical way. Meanwhile, Rasyid Ridha interpreted as what it is, meaning he did not interpret the implied meaning (takwil) (Ris’an Rusli, 2005: 71).

Some reforms of educational thought done by Rasyid Ridha are the need for reforms in education. Apart from fiqh, tafsir, hadith, and others, there was a need to add subjects such as theology, moral education, sociology, earth sciences, history, economics, arithmetic, health, foreign languages, and others into the curriculum (Nasution, 1975: 71).

Rasyid Ridha was a scholar who always increased knowledge and fought until the end of his life. He passed away while holding al-Qur’an in his hands on the 23rd of jumadil ula, 1354 or 22 August, 1935.

2. Qasim Amin

Another reformer figure of Muhammad Abduh’s student was Qasim Amin. He was born in 1863 on the outskirts of Cairo. His father was of Qurdi descent but settled in Egypt. His educational experience started from studying law in Egypt and then continued to France as a student from the government to deepen his knowledge of
law. After that, he returned to Egypt and worked at the Egyptian court after completing his study assignments.

The discussion of Islamic thought that he initiated focuses on improving the fate of women. His ideas are discussed in her book “Tahrir al-Mar’ah” (the emancipation of women). According to him, the obstacle in implementing reforms was the large number of underdeveloped women, which was about one-second of the total population of Egypt. Therefore, women’s freedom and education needed attention. Qasim Amin’s idea caused a lot of reaction because he commented that covering women’s faces was not Islamic teaching (Nasution, 1975: 70).

Qasim Amin was a French graduate jurist, a student of Muhammad Abduh. He was inspired by the idea of reform from the teacher who stated that women in Islam have a high position, but that it is the customs from outside Islam that changed women to have a low position in society. The essence of women’s emancipation in his book (Tahrir al-Mar’ah) is that women should receive an education. Women should be given equal rights in matters of marriage, choosing a husband, having the right to sue for divorce, and advocating monogamy. Likewise, covering women’s faces is not an Islamic teaching. Face covering is only a habit that is considered to be Islamic teaching. Women must associate with men meaning there is no separation between the two (Nasution, 1975: 71).

In the Al-Qur’an and Al-Hadith, there is no teaching stating that a woman’s face is aurat that must be covered. According to Qasim Amin, face-covering was a habit that is considered as Islamic teaching. Criticism and protest against this idea motivated Qasyim Amin to see that he needed to provide answers that came out in the form of a book called al-mar’ah al-jadilah (modern woman). Certainly,
the idea of reforming this thought received support and rejection. But nowadays, we can see the results. (Nasution, 1975: 71).

3. **Ali Mubarak**

Ali Mubarak was the pioneer of modern education in Egypt because he was able to combine education based on Islam with Western education he received while studying in France. He is seen as the foundational founder of Laihah Rajab. It was a kind of integrated educational plan for the Egyptian nation based on the people with the target of developing educational institutions, researching educational institutions in the region, and publishing educational administration centered in local government offices (Nasution, 1975: 71).

Laihah Rajab had succeeded in opening educational institutions that are growing rapidly, both in quality and quantity, while maintaining their authenticity. In subsequent developments, it received reasonable recognition from the government from elementary to higher education level.

4. **Thaha Husain**

Thaha Husein was one of the reformers in education. After completing his studies at Al-Azhar, he went to France to deepen his knowledge. Thaha was then appointed as an important official in the government, especially in matters of the Ministry of Education upon his return from Paris.

Thaha saw that higher education is the best means of producing scientists and experts who were expected to make fundamental changes that could advance Egypt and improve the intellectuals of Muslims. As it was known, at that time, Muslims were still in a poor and underdeveloped
condition in various fields, especially education, compared to the Western World.

Higher education should reflect intellectual, scientific, and have modern analytical methods. According to Thaha, intellectual and mental independence can only be obtained through scientific and intellectual independence (Nasution, 1975: 71). To realize his ideas in gaining scientific and intellectual independence, he emphasized that the Egyptian education system should be based on Western systems and methods from the middle level to higher education, as well as its research methods.

Thaha Husain got an illness that made him lose his sight when he was a child. However, it did not stop him from continuing his education at Al-Azhar and meeting the ideas of Muhammad Abduh and Lutfi al-Sayid's students. He continued his education in Paris and returned to Egypt to become a lecturer at Cairo University and Alexandria University in 1919 and became a minister of education in 1950-1952.

Thaha’s reform of thought revolved around the cultural-oriented field of education to advance Egypt. He used scientific critical methods to analyze ancient Arabic poetry. The analysis ended at the conclusion that most of them were ignorant poetries, thus it was necessary to doubt their authenticity and correctness, even though only a small part of the poetries was written in pre-Islamic times. This idea was objected to by ulama because it would lead to doubts about the teaching of Arabic which was used as an introduction to Islam. One of the examples was such as doubting the truth of the existence of Prophet Ibrahim and Prophet Ismail because there is no evidence of historical heritage, even though it is mentioned in the Al-Qur’an (Harahap, 1994: 99).
One of the horrendous books was “Fi al-Adab al-Jahily” which asked people not to accept the truth of fictional stories in books such as the Taurat, Injil, and Al-Qur’an, but to let the history prove it. Thaha also argued that from a cultural perspective, Egypt was part of Western culture, not from a geographical point of view.

Reform of thinking in education is also seen from the idea of educational goals. Thaha reasoned that goal of education is civilization and science as a vital part of teaching a conducive and democratic citizenry policy. Basic education must be universal and obligatory. Secondary education had a high level of difficulty because there were several types of education, such as religious, foreign, and domestic, thus the government must control it. Foreign schools must teach the national language Arabic, history, geography, and the national religion (Islam). Likewise, Christian missionary schools must teach Islam to Muslim students. Elementary level schools that were under Al-Azhar must be under government supervision. There must be more public schools. Secondary education should be available to anyone who could afford it, while poor families should be freed from the tuition fee. To remain independent, higher education was not much regulated. However, the subject matters must be changed (Nasution, 1975: 77).

5. Sa’ad Zaglul

Zaglul was Muhammad Abduh’s student while studying at Al-Azhar in 1871. He was Muhammad Abduh’s assistant in leading the magazine Al-Waqa’i ‘Al-Mishriyah. He was once a Minister of Education but then moved to the Ministry of Justice. In 1913 became deputy chairman of the DPR (People Representative Council). His reform ideas in the political sector succeeded in holding political resistance
against British colonialism, which in the end Britain granted independence to Egypt in 1922. After independence, he established the Waf'd party and was appointed as a prime minister (Hourani, 1991: 326).

His reform idea focused on the political field. He changed Arab nationalism to Egyptian nationalism. The reform idea was that education must be available to all, including the poor, to increase the number of schools, replace English as the language of instruction with Arabic, and establish a Religious Judge College (Adam, 1993: 258).

Apart from these reformers in Egypt, there are still many reformers of Islamic thought who had meritorious as written by Harun Nasution, including Shaykh Mustafa al-Maraghi, Shaykh Muhammad al-Bakhit, Shaykh Ali Surur al-Zankalun, Muhammad Farid Wajdi, Tantawi al-Jauhari, Ahmad Taimur, Sayyid Mustafa Luthfi al-Manfaluti, and Muhammad Hafiz Ibrahim (Nasution, 1975: 73).

Wahhabi (Wahabism) is a religious movement originating from the State of Saudi Arabia, and was developed by Muhamad bin Abdul Wahab in the 18th century AD. This movement had developed its preaching (da’wah) in various countries, both Islamic countries and countries with a majority Muslim population through programs. Those were building mosques, education, and social programs. An important factor that caused Wahhabi propaganda to spread rapidly was because Saudi Arabia has become a center for Hajj and Islamic education. As it is known, many Muslims from all over the world perform Hajj and study there. Another prominent factor was the political and financial support from the kingdom in supporting the preaching (da’wah), and building mosques as well as educational institutions.
The birth of Wahhabi was due to the moral decline and destruction of the Muslims' *aqidah*. Based on this background, the Wahhabi movement paid more attention to purify the *aqidah*. The aspects of *tawhid*, the Oneness and Unity of Allah are the most important and main parts of the Wahhabi movement, thus it is called the “puritanism movement”. The Wahhabi puritanism movement is an invitation to return to the teachings of Islam as it is in two sources of Islam: Al-Qur’an and Al-Hadith from the aspect of taking law with *ijtihad*, and the behavior of Prophet’s friends (the aspects of life in the world).

Aligarh is an Islamic reform movement in India-Pakistan. It is a religious intellectual movement that continued and developed reform ideas initiated by Syed Ahmed Khan (1817-1898). He built higher education institution under the name Muhammadan Anglo Oriental College (MAOC) which was a higher education institution that aimed at 1) Transforming Western and Islamic knowledge in an integrated manner, 2) Producing people who have intellectual and spiritual integrity, 3) Providing integrated education which includes: reasoning, physical, and spiritual education. Later, MAOC became Aligarh College and now changed its name to Aligarh Muslim University. Apart from being a reform movement, Aligarh developed into an Islamic university in 1920 (Singh, 1976: 79).

Among the leading figures of Aligarh are Nawab Mohsin al-Mulk (1837-1907), Vigar al-Mulk (1841-1017), and Altaf Husain Hali (1837-1914). The following are the thoughts of Aligarh leaders: (1) According to Nawab Mohsin al-Mulk, the existence of a minority of Indian Muslims will not be able to match the Hindu majority in the political field. Realizing this reality, he remarked several thoughts,
including the need to form a strong Indian Muslim community, form the Indian Muslim League, and advance the education of Indian Muslims (Smith, 1957: 175). (2) Vigar al-Mulk argued that apart from having to master general knowledge, they also study and practice the teachings of Islam. He applied this thought in the form of rules at Aligarh University. In the political field, he was flexible by the conditions and political realities of minority Muslims. At first, he thought that working with Britain would be able to guarantee the existence of Muslims. But later, he argued the opposite that Muslims did not need to depend on Britain forever (Nasution, 1975: 178). (3) Altaf Husain Hali commented that education is not only a man’s right, but Muslim women also have the right to obtain access to education. In terms of political matters, he thought that Muslims are an entity apart from Hindus. Therefore, the separation of Muslims from Hindus is politically important (Nasution, 1975: 178).

Based on the thoughts conveyed by Aligarh figures, it can be concluded that the Aligarh reform movement has the following characteristics: *First*, engaging in education and politics; *Second*, developing and integrating general knowledge and religious knowledge; *Third*, being open to Europeans and their thoughts; *Fourth*, uniting Muslims politically to have a beginning position in front of Indian Hindus.

In Indonesia, the Islamic Movement in the modern era began with the emergence of the Islamic Commercial Union (Syarikat Dagang Islam or SDI) in the early 20th century AD, to be precise on November 11, 1911. The main reason for the establishment of SDI was to match ethnic Chinese in trade and to resist the Dutch who were more pro-ethnic Chinese in trade. The objectives of the establishment of this
organization are as follows: 1) Strengthening the sense of brotherhood between members, 2) Creating harmony and helping each other in the lives of Muslims, and 3) Lifting the status of the people so that the prosperity, welfare, and greatness of the country can be achieved (Noer, 1980: 117).

In 1912, SDI changed its name to Islamic Union (Syarikat Islam or SI) under the leadership of HOS Cokroaminoto (1883-1934) who had a Western educational background. According to Smith, Cokroaminoto was the first Muslim figure in Indonesia in modern times who stated that Islam was a binding factor and a national symbol towards perfect independence for the Indonesian people (Smith, 1971: 109).

Unlike the case with SI which was engaged in politics, Muhamadiyah, which was founded by K.H. A. Dahlan on November 18, 1912, is more oriented towards religious movements that focus on cleaning up religious ideas such as hawl, manaqib, and zanjí which are considered bid’ah. Hamka explained there are three factors behind the birth of Muhammadiyah, namely: 1) the backwardness and ignorance of Indonesian Muslims, 2) Poverty of Indonesian Muslims, 3) the Underdevelopment of Indonesian Muslims education (Hamka, 1952: 31).

Being aware of Muslims’ condition at that time, A. Dahlan prioritized education as a medium to build Muslims and taught Islamic understanding that was clean from traditions and understandings from outside of Islam. He emphasized that teaching should be based on Al-Qur’an and Al-Hadith. These ideas cannot be separated from the reform movements that took place in Arabia and Egypt, especially Abduh’s thought to advance Muslims through modern education, not through practical politics like the ideas of Jamaluddin Al-Afghani, Abduh’s colleague and teacher.
Before Ahmad Dahlan founded Muhammadiyah, he was familiar with the thoughts of Ibn Taymiyyah, Al-Ghazaly, Wahabi, Al-Afghani, Muhammad Abduh, and Rasyid Ridha (Junus Salam, 1968: 9).

In this context, Ahmad Dahlan emphasized on his charity and preaching activities through Muhammadiyah to 1) Study and develop pure Islamic teachings, 2) Teach Islamic practices and demands to produce real practices and benefit the community, 3) Broadcast Islam and *amar ma’ruf dan nahi mungkar*, 4) Open the doors to *ijtihad* by completing the requirements, eliminating blind *taqlid* and advocating *ittiba’* to the Messenger of Allah, 5) Adjust the way of life and human life according to Islamic demands, 6) Seek knowledge actively, 7) Teach *tawhid* and eradicate superstition and *khurafat*, that is cleansing the deeds of worship from *bid’ah* (Puar, 1989: 48).

Observing the goals and progress of the two organizations, Islamic Union (SI) and Muhammadiyah, several conclusions can be derived: 1) Muhammadiyah was engaged in the socio-religious field, while SI was in the economic and political fields, 2) Muhammadiyah was influenced by the ideas of Muhammad Abduh and the Wahabiyah movement, while SI was influenced by the thought of Jamaluddin Al-Afghani, 3) Muhammadiyah and SI had the same goal, that was gaining Indonesian independence and improving the life of Muslims.
CHAPTER IV
ISLAMIC REFORM MOVEMENT MODELS

Genealogically, the roots of the Islamic Reform came from Islamic doctrine itself, however, it gained momentum when dealing with modernity in the 19th century. One of the agendas that cost energy among Muslim thinkers since the 18th century was the struggle between Islam and modernity since the decline of Islamic political power. The relationship between religion and modernity is a more complicated problem than any other problem in life. The absolute, eternal, immutable, and genuine religious doctrine seems difficult to penetrate. Meanwhile, modernity which is marked by the development of science and technology demands change and development (Nasution, 1996: 1).

The principles and values contained in Islam value progress. Based on this principle, apart from obeying the obligations as Muslims, they need to master science to adapt to the progress of the times. Although during the formative period, Muslims were very passionate about absorbing a developing civilization, this spirit faded with the decline of Islamic politics. The reformers saw that the basic Islamic doctrine was not implemented properly, was contaminated with other ideas that were contrary to Islam and not following the times. It is not an exaggeration if the reformers were motivated to make Islam advanced and modern.

Harun Nasution stated (1976: 11) that reform is a thought and movement to resolve Islamic religious ideas with new advances and developments brought about by modern science and technology. This definition seems to identify Islamic reform with modernity. Modernity is a loanword of modern which comes from Latin modo meaning present or recent (Guralnik, 1987: 387).
Islamic reform is identified with modernity. As a result, Islam must be able to adapt to the times and provide modern answers without having to leave its identity.

The emergence of the Islamic reform movement in the modern era was not the first Islamic reform movement. Previously, the Islamic reform movement was done by Muhammad bin Abdul Wahab in 1703-1792. This movement is known as the Wahhabi movement which was motivated by internal factors of the Muslim community. The movement was as a response to the destruction of *tawhid* which was contaminated with *shirk* and *bid'ah*. The Wahhabi movement was legalized by Muhammad Ibn Su'ud in 1765 which made it the official *mazhab* of the country. This purification movement also signals the opening of the doors to *ijtihad* that anyone can carry out as long as it is based on the Al-Qur'an and Al-Hadith. It was this call for *ijtihad* that rolled over to all corners of the Islamic region and is still echoing till today.

After the Wahhabi movement, a Sufistic movement also emerged in parts of Africa. This movement also succeeded in establishing Islamic countries. In 1754-1817 AD, it developed in Nigeria led by Usman bin Fonjo. In 1787, a similar movement also developed in Libya, led by Muhammad Ali al-Sanusi. In 1843-1885 AD, there was a Mahdiyah movement in Sudan led by Muhammad Ahmas bin Abdullah. This pre-modern movement has left ideological interpretation, movement, and organizational methods to the reform movement in modern times.

Furthermore, in the modern era, there was also an Islamic reform movement that was motivated by not only internal problems of Muslims but also external factors such as religio-culturalism and Western colonialism. The response of reformers in the early 19th and late 20th centuries was a serious attempt to interpret Islam in the face of changing times. The reformers emphasized a dynamic, flexible, and adaptive attitude towards the progress of the times, especially in the fields of law, education, and
science. Internal reform was carried out through reinterpretation of Islamic doctrine and selective adaptation to advances in science and technology (Islamization). In this process, Western terms such as democracy, human rights, nationalism, and others became compatible with Islam. The essence of reform in the modern era emphasizes that Islam is always up to date and relevant in dealing with the problems of life in the world community.

Fazlur Rahman divided the history of the movement and the reform of Islamic thought into four stages, each of which presents a different model of movement. However, the shift from one stage to the next one is a continuation rather than a broken shift or change. The stages of the Islamic reform movement can be described as follows:

A. First Stage: Pre-Modernist Revivalism

The first stage is a reform process that displays a pre-modernist revivalism model (also known as early revivalism). This movement emerged as a response to the decline in the morality of Muslims which was marked by stagnant thinking due to being trapped in a traditional pattern that was no longer in line with the times. In this context, reform was focused on a fundamental process of transformation in order to overcome the moral and social decline of the Islamic community by referring to Al-Qur’an and Al-Hadith. Therefore, the slogan of the movement was to return to Al-Qur’an and Sunnah of the Prophet SAW.

From the aspect of thought, this movement believes that what Islam brings is accepted to be sufficient and complete to serve as a guide in organizing life in the world. Al-Qur’an and Al-Hadith are believed to be authoritative sources in Islam, containing political, economic, social norms, and culture. From the aspect of the life model, the period of Prophet Muhammad SAW and his companions is the most ideal prototype of life. Thus, reformers tried to implement it by imitating the pattern of early
Islamic life of which Leonar Binder called it the “Islamic Romanticism Movement”.

Another term for the Islamic revivalism movement is Islamic fundamentalism. Fundamentalism is a movement that seeks to return to what is believed to be the basis (foundation) of Islam. Islamic sources, Al-Qur’an and Al-Hadith, in the form of words, deeds, and statements are understood textually. Similarly, the lives of the Prophet’s companions which are considered to be models of Islamic life are adopted as they are. Hence, it is not surprising if the understanding seems rigid and Arab oriented. If we observe from the aspect of social behavior and worship practices and put it side by side with other understandings, there is an impression that the Wahhabi movement is hollow from spiritual values and not adaptive to outside understandings and culture.

The pattern of understanding and behavior as seen in the Wahhabi movement is rigid because they tend to be textual in understanding Al-Qur’an and Al-Hadith. Moreover, it is out of the social context which becomes reasons for the emergence of a text. The general assumption stating that the fundamentalist belief is a-political movement, as said by Dekmijian, is neither completely right nor wrong. However, that judgment requires further study from another point of view. The argument that the author needs to convey is during the time of Muhammad. At that time, the Wahhabi movement took advantage of state power so that people would follow its ideology, making it become the ideology of Saudi Arabia. The state power also supported the propaganda of Wahhabi belief politically and provided funds.

In its attempts to apply Islamic law in people’s lives, the Islamic revivalist movement developed ideology, manhaj, and thoughts that refer to two main sources of Islam, as well as the life of the early Islamic period. Sociologically, this a-political Islamic movement shows the tendency of “fundamentalism-conservative” with the main orientation of implementing Islamic law in society.
without considering the socio-political conditions of the local community.

From the above description, it can be concluded that the pre-modernism revivalism movement shows the following characteristics: 1) As a response to the moral decline of the Islamic ummah; 2) As a purification of Islamic teachings and practices from the superstitions carried by tariqa or Sufism teachings; 3) As a call for the need to practice ijtihad to eradicate the fanaticism of mazhab in Islam; 4) A rejection of pre-deterministic ideas; 5) A Reform by doing jihad if necessary.

B. Second Stage: Classical Modernism

The second stage is known as classical modernism. In this context, reform focuses its performance on renewing educational institutions as a forum for creating new, broad-minded generations, and making educational institutions a means to socialize and transform ideas of reform. What Aligarh and al-Jamiah al-Khariyah did, represents the classical model of modernism. Another characteristic of this model is that it does not deny Al-Qur’an and Al-Hadith as the main references or sources of Muslim life. But they still use the West as a model for reforming the social and political system.

According to Rahman, the reform of classical modernism is a continuation of pre-modernism revivalism which was influenced by the notions of progress in the West in the early 19th and late 20th centuries. For classical modernism, ijtihad has expanded the content not only on matters of fiqh, but it also talks about the relationship between logic and revelation as well as social matters such as education, the role of women, and politics. Several reformers in the period included: Sayid Sayyid Jamal al-Din al-Afghani (1839-1897), Muhammad Abduh (1849-1905), and Rashid
Rida (1865-1935) who developed the idea of Islamic reform in Egypt.

C. Third Stage: Neo-Revivalism

The Neo-Revivalist movement is a continuation of the pre-modernist revivalist movement that emerged in the first half of the 20th century. This movement focused on rejecting Westernism and its derivative ideas. They thought that Islam was seen as a sufficient life guide. Thus, they rejected all forms of reinterpretation of Al-Qur'an and Al-Sunnah. The Neo-Revivalist movement was represented by an Ikhwan of al-Muslimin who was born in Egypt named Hasan al-Banna, a Jama'at of al-Islami in India-Pakistan named Abu al-A'la al-Maududi, and Hizbu al-Takhrir in Sudan.

In the socio-political field, the goal of the Islamic Neo-Revivalist movement is the realization of a socio-political life system based on Al-Qur'an and Al-Hadith. Therefore, they fought for the establishment of Daulah Islamiyah for Muslims in the form of a caliphate government (Rahmat, 2008: 15). Neo-revivalists have the principle that sovereignty belongs entirely to God. The shahada in a political context is understood that there is no government or system of power except God's. Meanwhile, systems outside of Islam are considered wrong or kafir. For Neo-revivalists, the caliphate is a system of government in which Islamic law applies and sovereignty rests with God, not humans as in a democratic system.

Since the 1970s, the Neo-revivalist movement began to spread in the Middle East region. Although, historically, this movement has existed since the late 1920s with the formation of the Muslim Brotherhood as a response to fight Western colonialism. The Islamic movement had goals and many Islamic States (Daulah Islamiyah) were established with various conditions and contexts according to the era. This movement is characterized
by attempting to apply Islamic teachings in holistically in various aspects of life such as culture, social, economy, and others. Islamic societies tend to behave religiously, which are based on norms in Islam and try to implement Islamic ideology. As a consequence, they often get criticism and clashes from the government, the state, and the institutions. Along with a radical change from a socio-political system into Islamic life, the realization of God’s order, a global Islamic state, and the unity of *ummah* based on Islamic sharia are the ultimate goal of the movement (Rahmat, 2008: 15).

Chouieri stated that the emergence of Islamic revivalism was motivated by factors of moral, social, and political decline among Muslims. Therefore, Islamic revivalism was expected to be able to answer these problems, thus they return to pure Islamic teachings. This revivalist movement occurred in various parts of the world including the Wahhabi movement in Arabia in 1703-1792 which was initiated by Muhammad Ibn ‘Abd al-Wahhab, in India by Shah Wali Allah in 1703-1762, in Nigeria by Uthman and Fodio in 1754-1817, the Padri movement in Sumatra in 1803-1837, and Sanusiyyah movement in Libya in 1787-1859 which was attributed to Muhammad ‘Ali al-Sanusi. The similar characteristics of the Islamic revivalist movements cannot be separated from Chouieri’s observation. There are at least four similarities to the revivalist movement such as 1) attempting to purify local traditions and foreign cultural influences so that they return to pure Islamic teachings; 2) rejecting *taqlid*, encouraging *ijtihad*, and freeing logic; 3) encouraging migration for Muslims who live in areas where the majority is kafir communities (*dar al-kufr*); and 4) believing in reformers and follow fair leaders (Choueiri, 1990: 21).

Dekmejian argues that the diversity of revivalist orientations in Islam is largely influenced by different interpretations of the Al-Qur’an, Al-Hadith, and Islamic historical heritage. Other factors
that influence it are leadership style, the character of crises, and the uniqueness of social conditions. Based on Dekmejian, there are four types of revivalist ideology, namely: 1) adaptationist-gradualists such as the movements of al-Ikhwan al-Muslimun in North Africa, Iraq, Egypt, Sudan, and Jordan, as well as in Pakistan known as Jama‘at-i Islami; 2) revolutionary Shia such as hizb al-da‘wah in Iraq, hizbullah and Islamic jihad in Lebanon, as well as the Islamic Republic in Iran; 3) Sunni revolutionaries such as al Jihad in Egypt, Hizb al-Tahrir in Syria and Jordan, and jama‘ah of Abu Dharr in Syria; 4) messianic-primitivists such as jama‘at of al-Muslimin lil-Takfir and al Takfir wa al-Hijrah in Egypt, al Ikhwan in Saudi Arabia, and Mahdiyyah in Sudan (Dekmejian, 1988: 12).

Meanwhile, according to Jhon Obert Voll, there is no significant difference between fundamentalism and revivalism. There are various forms of revivalist Islam such as Wahhabi which are considered revivalist representations in a positive sense of “the prototype of rigorous fundamentalism in the modern Islamic experience” (Voll, 1994: 53). Jainuri explained that there is a family resemblance of the differences and similarities in the ideological orientation of the Islamic reform movement even though each of them still has different emphasis points and strategies because they are influenced by the leadership style, situation, and condition of each movement (Jainuri, 2004: 1).

In connection with the main principles of Islamic neo-revivalism ideology, Dekmeijan in Prihandono Wibowo divides them into five, namely 1) din wa dawlah which does not separate religion and state, that is, Islam is a holistic and universal system of life; 2) purification in the implementation of Al-Qur‘an and Al-Hadith; 3) Muslim puritanism and social justice; 4) sovereignty and the application of the law based on Islamic law; 5) a strong commitment to realizing the Islamic life order. Neo-revivalists believe that sovereignty belongs only to God. The meaning
of *syahadatain* is even more radical. There is no commandment, no power, no system, no sovereignty, except God's power, system, and sovereignty. There is only one Islamic law. Other than that, it means *kafir*.

In connection with the modern world, Islamic neo-revivalists proclaim a new world order which is believed to be God's order by applying the Islamic order (*nizam al-Islami*), God's sovereignty (*hakimiyat Allah*), and global Islamic law. This order replaces the orientation of the contemporary order which is only humanist, capitalist, modernist, and other Western secular values. To realize this idealism, neo-revivalists need a “state” institution called the caliphate in which sharia and God’s sovereignty are upheld. A caliphate is a sole leadership in upholding sharia and *da’wah* of Islam to all corners of the world. The caliphate is a solution to the downturn of Muslims, thus honor, justice, and prosperity as well as goodness are realized for all mankind.

With the caliphate, Muslims become the dominant carriers of goodness, justice, and stability so that they can restore the glory of Islam. As An-Nabhani said, "*Daulah Khilafah* is not the dreamer’s imagination, because it has been proven to have filled the stage of history for 13 centuries. This is a reality. *Daulah Khilafah* is a reality in the past and will soon become a reality".

Islamic neo-revivalists also assume that the Western world and its civilization are enemies that bring *kufr* in the concepts of democracy, nationalism, secularism, capitalism, socialism, communism, individualism, and others which can bring Muslims back to the era of ignorance (*jahiliyah*). Neo-revivalists became popular after the Islamic revolution in Iran which was marked by the rise of fanatical Muslim groups who opposed the great Satan, the United States, and other Western countries. This neo-revivalist resistance is not only in the culture of life but also in the form of confrontation with political and military ideology.
Radical neo-revivalist groups launched terrorist attacks on vital objects deemed connected to the West in Morocco, the Philippines, Indonesia, Saudi Arabia, Jordan, and Turkey on September 11, 2001. Furthermore, in the early 2000s, al Qaeda launched an attack on Jordan which killed 57 people and injured 100 people. The neo-revivalist targets included: Western basecamps working in Iraq, synagogues, British consulates, and banks in Morocco and Turkey. In Southeast Asia, there was a similar attack. Violence in the form of bombings, killings, kidnappings, and thefts also occurred in the Philippines by Abu Sayyaf’s group. Meanwhile, acts of terrorism in Indonesia in 2005-2007 were executed by Islamic congregations, such as in Jakarta, Bali, Ambon, and Poso. Based on this, the United States government indicated that Abu Sayyaf and Jamaah Islamiyah’s groups were the structures of the al Qaeda network in Southeast Asia (Baskara, 2009: 55).

Neo-revivalists also attacked Western countries. A suicide bomb attack that killed more than 191 people and injured 1500 people took place in Madrid on March 11, 2004. A series of subway bombs also exploded in London on July 7, 2005, killing 56 people and injuring 700 (Goodman & Amanpour, 2005). The perpetrators of this attack are also suspected of being the Al Qaeda network in Denmark, France, Belgium, Egypt, England, and Spain.

These anarchist actions were the culmination of the extreme struggles of neo-revivalist groups in the early 2000s. According to Bassam Tibi, the desire of neo-revivalist groups to apply exclusive Islamic law in an un-Islamic way to discriminate against non-Muslims as second-class citizens can endanger the world order (Tibi, 2008: 64).

D. Stage Four: Neo-Modernism

Neo-modernism is a continuation of modernism from the aspect of time. Methodologically, neo-modernism assumes that
modernization in Islam is a necessity, but at the same time, it must not leave the traditions that Islam has had (Qodir, 2006: 66). In short, neo-modernism is a type of thought that appears with the spirit of modernism, on the one hand, it does not leave a rich legacy of classical Islamic knowledge. On the contrary, it seeks a synthesis and a combination of the two. Neo-modernism is a response to various weaknesses of the previous reform movements, both modernism, and traditionalism.

Traditionalism tends to be satisfied with the products of past thinking that are lavish with local culture and is very selective with new ideas, while modernism is quite satisfied with the products of modern thinking in such a way that it is dry from the intellectual heritage of the past (Aziz, 1999: 7). Neo-modernism is a process of reform that carries the spirit of traditionalism and modernism in which both can complement each other for the achievement of a better Islamic civilization.

The term Neo-modernism was first introduced by Fazlur Rahman. He said that neo-modernism is an approach in understanding the realms of Islamic thought and Western modernism in an integrated manner. In this context, a comprehensive study of Islam is a requirement for finding true Islamic values that do not conflict with the values of modernity. On the contrary, it supports and is in accordance with the spirit of modernity.

The following are the characteristics of neo-modernism, such as 1) assuming that Islam must be involved in the modernism struggle, 2) keeping and preserving established Islamic traditions such as stated in Arabic phrase saying “maintaining good, old traditions and adopting new, better, more advanced traditions” (al-muhafazhat ‘ala al qadim al shalih wa al-akhdu bi al-jadid alashlah), 3) Islam is universal and does not contradict the values of modernity, and 4) combining traditionalism and modernism.
The neo-modernist movement led by Fazlur Rahman was born in the middle of the 20th century. This movement criticized the three previous reform movements that did not have a specific method in dealing with the problems of the growing Muslim ummah. Fazlur Rahman formulated his reform method which consists of three steps, namely: 1) using a historical approach to find the meaning of the holy text of Al-Qur’an; 2) distinguishing legal provisions, the goals, and objectives of Al-Qur’an, 3) paying attention to the sociological background in understanding and selecting the goals of Al-Qur’an (Iqbal, 1994: 42).

Fazlur Rahman as a reformer in Islam with his neo-modernist thinking had formulated a legal theory called “the double movement theory” which means from particulate (special) to general (general) and vice versa. This step is done in two movements. First, understanding the problem and the historical situation when the revelation was revealed and then looking for the logical ratio (‘illah). Second, generalizing and systematizing the general principles of the first movement, then confronting the problems and actual current realities (Rahman, 1982: 52). This neo-modernist idea is a requirement for Islamic reform because it is based on a progressive synthesis between modern rationality and mastery of classical treasures (khazanah) (Haryono, 2001: 1).

According to Greg Barton, the Islamic neo-modernism movement also occurred in Indonesia, which was spearheaded by the educated youth movement in the 1970s. This educated young generation had received a modern education, this they were matured thinking with various backgrounds of experience. This movement is widely known for its impressive post-statement made by Nurcholish Madjid in a single seminar on the theme of desacralization and secularization in January 1970.

The basic assumption of the neo-modernism movement is that Islam must be involved in the process of modernism and if
possible, become the leading teachings in the future without eliminating the established Islamic traditions. This had initiated the postulate of al-muhafazhat ‘ala al qadim al shalih wa al-akhdu bi al-jadid alashlah as previously stated. The supporters of the neo-modernism movement also place the basis of Islam in a national context. Even though Islam is universal, the conditions and characteristics of a nation will influence the practiced Islam (Madjid, 1987: 198).

The neo-modernist movement that has developed in Indonesia has at least four main characteristics. First, it has a progressive character which is indicated by an emphasis on a positive attitude towards the existence of modernity, progress, and development. Neo-modernism is very critical in issues related to social justice, optimistic about moving forward, and appreciative of the disruption of social change (Madjid, 1987: 201).

Second, neo-modernism does not emphasize East-West differences and identities, unlike fundamentalism which sees the West as opposed to the East. Neo-modernism approaches western science and culture intelligently, especially those related to the social and human sciences. Criticism in certain parts of Western culture does not mean that the reconciliation is closed off. Neo-modernism emphasizes that Islamic ideas inherit the West, thus Western liberal ideas such as human rights, democracy, and separation of religion and state are accommodated (Madjid, 1987: 203).

Third, neo-modernism in Indonesia advocates a special kind of secularism based on Pancasila and the Indonesian Constitution, as a result, religion remains separate from the state’s desire. According to neo-modernism, Al-Qur’an and Al-Hadith do not contain a blueprint about an Islamic state. Nurcholish Madjid had also raised a controversial idea of secularization and sacralization in Indonesia. Sacralization is interpreted as an attempt to worldly the worldly values and release them from the tendency to
confound them with the afterlife values (Madjid, 1987: 207). Fourth, neo-modernism in Indonesia presents an open, inclusive, and liberal understanding of Islam that can be accepted by various groups—acceptance of social pluralism, tolerance, and harmonious relations in society (Madjid, 1987: 209).
CHAPTER V
ISLAMIC REFORMS IN INDONESIA

A. Movements and Islamic Reforms

Movement for renewal of Islamic thought in Indonesia began in the 20th century, in line with the reform movements that occurred massively in Egypt, Iran, and Pakistan (India) with the emergence of Muslim reformers and organizations. There are two terms that were raised in the renewal, namely ishlah (reform, reform) and tajdid (renewal, renewal). In addition to different terms, both of them also have different accentuations in terms of teaching with a puritanistic tendency as well as a revivalistic political aspect.

The movement for renewal of thought in Indonesia is colored by the movements of incineration in various countries. Reformation ideas initiated by reformers of Islamic thought in Indonesia are very likely influenced by ideas originating from outside Indonesia. This possibility is not exaggerated if one traces the historical background of reformist figures in Indonesia such as Ahmad Dahlah who founded the Muhammadiyah organization, Ahmad Surkati who founded Al-Irshad, and Zamzam the founder of Persis. The three reformers were educated in Mecca so that they had the opportunity to establish contacts with new schools of thought from Egypt. Apart from these three figures, the idea of renewing Islamic thought initiated by Tjokroaminoto, the founder of the Sarekat Islam organization, was heavily influenced by ideas of Islamic reform in India. However, the construction of the Islamic thought reform movement in Indonesia was not much influenced by the ideas of Muhammad Abduh, as doubted by Karl Steenbrink.
There are three pathways for renewal ideas from outside to enter Indonesia. First, the ideas of renewing Islamic thought entered Indonesia through the hajj and mukim routes. It has become a tradition for community leaders to perform the pilgrimage while at the same time living in Mecca. It aims to study and deepen religious knowledge and other knowledge. The curricula studied during Hajj and Mukim include jurisprudence, theology, Arabic language and literature, arithmetic and astronomy. Arithmetic is needed to help calculate fara'id (science of inheritance). Meanwhile, astronomy is needed in the reckoning method. Upon returning to Indonesia, the orientation of their thoughts and preaching in the country changed, influenced by the ideas of renewal of thought that had been obtained during the hajj and mukim. One of the ideas of renewal of Islamic thought is the determination of the starting time of fasting and the fall of Eid with the reckoning method. This idea was raised by KH. Ahmad Dahlan, who is famous in history, mastered the science of astronomy, even though he received approval from the local traditional scholars at that time.

Second, ideas for renewing Islamic thought entered Indonesia through publication. The existence of scientific literature published by Egypt and Beirut in the form of journals and magazines is an attractive medium for Muslim leaders in the archipelago to translate them into local languages, as happened in West Sumatra and Singapore. K.H. Ahmad Dahlan mostly adapted al-Munir which was published in West Sumatra to be translated into Javanese to make it easier for the Muslim community in Java to consume it. Also published in Singapore are the journals al-Imam, Neracha and Tunas Melayu.

Third, through the education pathway undertaken by students to gain knowledge, especially in the Middle East. According to Achmad Jainuri's records, there are two generations of reformers of Islamic thought in Indonesia through education.
The first generation is an alumni from Mecca education, while the second generation is dominated by alumni of Indonesian students studying in Egypt. In addition, this education pathway is also supported by the presence of domestic factors in the form of the emergence of educated natives. The Dutch colonial government had implemented an educational project so that educated indigenous groups emerged who were sensitive to reform issues in Indonesia.

In general, the birth of a renewal movement in Islamic thought in Indonesia is a response to internal and external factors. Internal factors are due to the decline of Islam as a religion due to deviant practices that have led to the backwardness of its adherents. Meanwhile, external factors occurred due to political, cultural and intellectual invasions from the West.

The movement for renewing Islamic thought in Indonesia appears in various variants of character and orientation. The nationalism movement carried out by Muslim modernist figures in the early 20th century was not only affiliated with Islamic ideology. However, historical records show that the reformation and nationalism movements carried out by modernist Indonesian Muslim figures made Islam as one possible alternative in obtaining a theoretical and instrumental reference source for their movement. Nevertheless, the relationship between the religious dimension and the articulation of the socio-political struggle cannot be underestimated. The national awareness of Muslims as children of a nation colonized by foreign control places national priority as a form of exclusion of Muslims.

According to Harry J’s explanation, generally the renewal of Islamic thought in Indonesia is carried out in 4 patterns, namely fighting orthodoxy formalism and the reality of syncretism from the influence of animism and Hinduism-Buddhism; fighting pre-Islamic institutions with the conservative representation of adat and priyayi institutions that could hinder the development of
Islam; resisting westernization pressure and the domination of Western values; and against the status quo of the Dutch colonial government.

Borrowing from Achmad Jainuri's term, the progress of the Islamic reform movement in Indonesia, which became increasingly massive in the early 20th century, had three different forms of Islamic religion, namely traditional-conservative, reformist-modernist, and radical-puritan. The traditional-conservative style rejects westernization on behalf of the understanding and practice of Islam in preserving local traditions. This style is supported by the ulama, tarekat and villagers. The reformist-modernist style emphasizes the relevance of Islam in all spheres of private and public life. In this style, Islam is seen as a religion that has a character of flexibility in interacting with the times. Meanwhile, the Radical-puritan style, is reluctant to take advantage of Western ideas as is the trend of modernists, but agrees with the claim of Islamic flexibility in the midst of the times, and criticizes the thinking and implementation of traditionalists, and prefers interpretations that are called purely Islamic. It will be an interesting discussion if this typology is compared with the Islamic reform movement that is taking place in Turkey.

Islam began to enter Indonesia in the 13th century by traders and preachers from Gujarat-India. Islam is growing very rapidly in Indonesia. Until now, Indonesia ranks first with the largest number of Muslims in the world. Therefore, Muslims in Indonesia have an important role for the development of Islam in the world. The majority of Indonesia's population is Muslim, spread across various islands and provinces in the country and gather in various organizations, education, religion, economy and politics so as to support the productivity of their work for the advancement of the Islamic world in various movements to reform Islamic thought. The Islamic reform movements in Indonesia include Muhammadiyah, Nahdlatul Ulama (NU), Al-Irsyad, the
Islamic Union (Persis), and the Islamic Student Association (HMI).

1. **Muhammadiyah**

   Muhammadiyah is an Islamic reform movement that was founded on 8 Dzulhijjah 1330 H to coincide with November 18, 1912 M. Muhammadiyah has carried out a modernist Islamic movement in Indonesia, through pioneering or pioneering the purification and renewal of Islam in the country with the largest Muslim population in the world. Muhammadiyah was founded by Kyai Haji Ahmad Dahlan or Muhammad Darwis, a pious, intelligent, and reformer kyai from the city of Kauman students in Yogyakarta (Alfian, 1989: 152). The name ‘Muhammadiyah’ was originally proposed by a relative and friend of Kyai Ahmad Dahlan named Muhammad Sangidu, a head of the Yogyakarta Palace and a reformist figure who later became the head of the Yogyakarta Kraton, which Kyai Dahlan decided after going through the istikharah prayer. This is known from the records of UGM historian Adaby Darban born in Kauman, Yogyakarta (Darban, 2000: 34).

   Muhammadiyah was founded to support KH Ahmad Dahlan’s efforts to purify Islamic teachings which according to his opinion, were heavily influenced by mystical things. Initially, this organization also conducted the *Sidratul Muntaha* recitation which had a da’wah base for women and young people. Muhammadiyah also focuses on charitable business in the field of education through the establishment of elementary schools to universities. This school was formerly known as *Hogere School Moehammadijah* and subsequently changed its name to *Kweek School Moehammadijah* (now known as *Madrasah Mu'allimin Muhammadiyah* Yogyakarta for boys and located at S Parman St. no 68 *Patangpuluhan Wirobrajan* sub-district and *Madrasah Mu'allimat Muhammadiyah* Yogyakarta specifically Women, in Suronatan Yogyakarta. The
two mu'ālimin schools are now metamorphosed into Muhammadiyah Cadre Schools, which are located in Yogyakarta and are directly supervised by the Muhammadiyah Central Leadership.

The Muhammadiyah movement is attached to the attitudes, thoughts, and steps of Kyai Ahmad Dahlan. As the founder of Muhammadiyah, he was able to integrate Islamic purification back into the Al-Qur'an and Hadith with tajdid orientation. Therefore, this movement opened the closed door to ijtihad for progress as a distinctive character for Muhammadiyah. Like other Islamic reformers, Kyai Dahlan with his distinctive character aspires to liberate Muslims from backwardness and build a progressive life. This effort is carried out through tajdid (renewal) on the aspects of tawhid (aqidah), worship, and mu'amalah, as well as an understanding of Islamic teachings and the lives of Muslims by returning to the valid Quran and Sunnah (Darban, 2000: 31).

The reforms taken by Kyai Dahlan included: in the field of monotheism, he wanted to clean Islamic aqidah from all kinds of shirk; in the field of worship, cleaning the ways of worship from bid'ah; in the realm of muamalah, cleansing belief from khurafat; as well as in the field of understanding Islamic teachings, he reformed imitation to then give freedom in ijtihad. The reformation step is to integrate religious and general lessons in pioneering 'modern' education.

According to Kuntowijoyo, the idea of education that was pioneered by Kyai Dahlan, was an update because it was able to produce a generation of educated Muslims who were able to live in modern times without being split up by integrating aspects of 'faith' and 'progress' (Kuntowijoyo, 1985: 36). The main characteristic of Muhammadiyah's birth and development was the birth of a 'modern' Islamic educational institution, which distinguished it from the Islamic boarding schools at that time.
This 'modern' Islamic education was later adopted and became an educational institution for Muslims in general.

Muhammadiyah was a successful reformer movement that was able to give birth to the Muslim educated movement at that time. One of the original reforms made by Kyai Dahlan was the understanding and practice of Surat Al-Ma’un. A renewal that is oriented towards social-welfare charity with the birth of the Oemoem Aid Institute (PKU) from ideas and lessons about QS. Al-Ma’un.

In contemporary Islamic discourse, this phenomenal step is called "transformative theology" where Islam is not just a set of rituals of worship, 'hablum min Allah' (relationship with Allah alone. But Islam needs to be involved concretely in human problems. The concept is called 'theology of charity' this is what makes Kyai Dahlan and the Muhammadiyah movement unique.

2. Nahdlatul Ulama (NU)

Nahdlatul Ulama was founded in Surabaya on January 31, 1926, to coincide with 26 Rajab 1344 H by scholars. The establishment of the Nahdlatul Ulama organization was closely related to the political conditions and the development of Muslim religious thought at that time so that NU was interpreted as the awakening of the ulama. The conquest of Syarif Husein, king of the Hijaz (Makkah) by Wahhabi Abdul Aziz bin Saud, became the earliest history of political change and the development of thought in the Islamic world.

The news spread that the government would replace religious practice with the Wahabi model. The government will ban all forms of Sunni-style religious practice that have been running for a long time in the Arab world. Pilgrimage to the grave, the Prophet’s birthday, and others such as tawasul as a form of religious practice of the Sunnis will be prohibited. The presence of NU is an effort to defend traditional teachings and Sunni schools
of thought while at the same time restraining the development of reformist understanding in Islam in the Indonesian homeland (Noer, 2000: 85).

In contrast to the modernization that occurred in the West, NU carried out a reform called "modernization from the east". Nahdlatul Ulama makes the richness of the tradition as a means of renewal in Islam which is at the level of traditionalism. This clearly distinguishes it from other Islamic reform movements, including Muhammadiyah. The decision made by the 1984 NU congress mandated that NU should return to the organization it was first founded in 1926. This is a concrete renewal of thought to be carried out to withdraw from the political arena. As a consequence, NU left the political party.

However, the implementation is not as smooth as what the congress results aspire to do. The interpretation of the 1926 khittah always revolves around political and non-political attractions. There is always an internal debate as to whether NU should be involved in politics or not. However, according to the author's view, the 1926 khittah was not solely related to political and non-political issues. This problem underlies K.H. Hasyim Asy'ari emphasized the basic principles of organization and formulated the Qanun Asasi (basic principles) and the book I'tiqad Ahlusunnah wal Jamaah. The two of us were then embodied in the NU khittah as the basis and reference for the thinking and action of NU citizens in the social, religious, and political fields.

According to Martin van Bruinessen (1994), the Nahdlatul Ulama organization which was founded in 1926 by traditional ulama and businessmen in East Java is often analogized as a reaction to the activities of the reformists, Muhammadiyah, a moderate modernist group active in the political movement. Most of the founders of NU lived, lived, and worked in Surabaya so that the founding meetings were held in this city, however, their operations were basically urban in nature (Bruinessen, 1994: 17).
Renewal of thought in NU in the field of theology is referred to by earlier thinkers, such as Abu Hasan Al-Asy’ari and Abu Mansur Al-Maturidi. Not only that, the concept of thought in the field of fiqh NU follows the four schools of thought; Hanafi, Maliki, Shafi’i, and Hanbali. While reforms in the field of Sufism developed the methods of Al-Ghazali and Junaid Al-Baghdadi, which integrated Sufism with sharia. Thus Nahdlatul Ulama is a follower of the Ahlussunah wal Jama’ah, a mindset that takes a middle path between extreme aqli (rationalist) and extreme naqli (scripturalist). Therefore, the source of thought for the NU organization is not only the Al-Qur’an, Sunnah but also uses empirical reality and reason.

The idea of renewing thoughts within NU to return to the Khittah in 1984 is an important momentum to reinterpret the teachings of Ahlussunnah wal jamaah. This idea is also an important momentum in reformulating the method of thinking, both in the field of jurisprudence and social affairs, as well as reformulating the relationship between NU and the state. The idea of the reform movement by returning to the 1984 khittah succeeded in reviving the enthusiasm of thinking and social dynamics of NU residents.

Reinterpretation of the doctrine of Ahlussunah Wal Jamaah is parsed by interpreting the narrative of Ahmad bin Hanbal about the characteristics of believers who adhere to Ahlussunnah wal jamaah. According to Hanbal, the characteristics of the adherents of ahlusunnah wal jamaah include: confessing and acknowledging that there is no God but Allah and there is no partner for Him, and acknowledging Muhammad as His messenger. Thus the followers of Ahlussunnah wal jamaah acknowledge everything that was taught by the Prophets and the Apostles, believe and acknowledge what they say, and do not doubt their faith. He also does not deny any of the followers of tawhid the existence of a sin that has been
committed, returns all decisions on vague and unclear matters to Allah, and delegates his affairs to Allah.

Adherents of *AhluSSunnah Wal Jamaah* do not commit offenses and sins, that protection from Allah alone, and at the same time realize that everything has been determined for good and bad destiny. Adherents of *AhluSSunnah Wal Jamaah* do not punish one of Muhammad’s followers with Heaven or hell for a good or bad deed until Allah himself decides it according to His will. *AhluSSunnah Wal Jamaah* also recognizes the rights and truths of the salaf (former people) who were chosen by Allah to be the companions of His Prophet, prioritizing the companions of the Prophet who were on Mount Hira, being affectionate towards all the companions of the Prophet, young and old, like to bring up their virtues and strengths and guard themselves not to open the disgrace of the differences between them. *AhluSSunnah Wal Jamaah* also acknowledges that the Qur’an is the *Kalam Allah* and the revelation that was sent down to mankind and is not a creature or created, and that faith is both utterances and at the same time, which can increase and may also decrease (Baso, 2006: 79).

### 3. Al-Irsyad

Al-Allamah Sheikh Ahmad Surkati Al-Anshori is a central figure in the founding of Al-Irsyad, a great Islamic scholar of Mecca who came from Sudan. He first came to Indonesia at the request of the Jami’at Khair association which was founded in 1905, the majority of whose board members consisted of Indonesians of Arab descent from the sayyid group. His full name is Sheikh Ahmad Bin Muhammad Assoorkaty Al-Anshary. The Association of Al-Irsyad Al-Islamiyyah (*Jam’iyat al-Islah wal Irsyad al-Islamiyyah*) was founded on September 6, 1914 (15 Shawwal 1332 H). That date refers to the founding of the first Al-Irsyad Al-
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Islamiyyah Madrasah, in Jakarta. The Dutch colonial government issued its own legal recognition on August 11, 1915.

The renewal of thought carried out by the Al-Irsyad association focused more on improving efforts and educational services. This can be seen from the opening of the Al-Isyad school which was supported by Arab leaders. One of Al-Ershad's supporters was Shaykh Umar Manggus, who was then the Arab Captain. Manggus suggested that an association be established to support the school founded by Sheikh Ahmad Surkati. With the support of Manggus, the school 'Jam'iyyah Al Ishlah Wa Al Irsyd Al-Islamiyyah' was established. During its development, the school's attendance seemed to be reserved only for Arabs, so sometime later the name was changed to 'Jam'iyyah Al-Irsyad Al-Islamiyyah', which was later known as Al-Irsyad. Thus, Al-Irsyad becomes a forum for all Muslims who are 18 years old or who have married and live in the territory of Indonesia.

Some of the views on monotheism that have been conveyed by Ahmad Surkati include: First, regarding blind imitation as practiced by the scholars, it is not allowed by Allah and His Messenger, friends and previous scholars, and is a heretical bid'ah. These scholars actually have the ability to understand Al-Quran and Hadith. However, they make someone's opinion a religious argument. Surkati stated that blind imitation and making people's opinions as religious propositions are not allowed in Islam (Azyumardi, 1999: 25.) Second, regarding asking for syafa'at. He declared to people who had asked for syafa'at and tawasul as Munkar and bid'ah, by saying: 'asking syafa'at to people who died or tawasul to them is Munkar because it was never done by the Prophet. SAW, al-Khulafa' al Rasidun, or by Mujtahid, either tawasul with the Prophet himself or with others. Apart from that, this is something that is contrived within the scope of al-Din. Everything new in religion is bid'ah, every bid'ah is deviant, and everyone who goes astray will go to hell "(Azra, 1999: 25).
Third, in the matter of paying fidyah for a number of ransoms to others as a substitute for prayer and fasting, what is left is an act that is prohibited because it is not based on religious arguments and is a bi‘ah act. Fourth, regarding the reading of the talqin for a new corpse in the grave, Surkarti saw it as manufacture that was not based on the guidance of the Qur’an and Hadith, nor was there any guidance from the companions. Fifth, Actions stand when reading the story of the Prophet Muhammad’s birthday, for Surkarti it is not a religious act and is still considered a bid‘ah if it is seen as a religious act and within the scope of religion. Sixth, the pronunciation of intention (Nawaitu or Ushalli) for Sukarti is an act of heresy. The reason is, reciting such an intention is in addition to carrying out an intention that should be an intention in the heart. According to Sukarti, he never got any indication that the act had been shared by the Prophet Muhammad, or from his friends, even though it was taught by one of the fourth imams. From various sources of reference, it can be concluded that intention is an intention in the heart which is even more unreasonable, is the opinion about the obligatory or sunna of the pronunciation of the intention. It means “obliging what is not obligatory”.

Seventh, related to the custom of gathering to perform the ritual of tahlil at the house of someone who has just been hit by a death accident, according to Sukarti, is an act of Bid‘ah and is against the Sunnah of the Prophet. Sukarti considered the act as a burden to the family affected by the disaster. But a commendable act concerning families affected by the disaster is to provide food, as the Prophet said when Jafar bin Abi Talib died. “Make food for Jafar’s family, because something has happened to them that makes them forget to eat”.

Eighth, according to Surkati, the custom of doing dhikr and praying together after the five obligatory prayers is an act of heresy and contrary to the Sunnah of the Prophet. He considered these actions as an additive and making things up. Rasulallah actually
pointed out that after finishing the five obligatory prayers, he immediately performed the *sunnah ba’diah* prayer at home or he would stand up after he finished praying if there was something he would convey to Muslims. In short, from these eight views, Ahmad Surkati came to Sudan with "rational ideas". This idea then contributed greatly to the reform movement to improve understanding of the diversity of Indonesian Muslims, with the birth of Al-Irsyad Al-Islamiyyah.

4. **Persatuan Islam (PERSIS)**

The birth of Persis began with the formation of a group of tadarusan (Islamic religious management in Bandung, led by H. Zamzam and H. Muhammad Yunus) as an awareness of the life of a congregation, congregation, and leading to spreading the word of Islam. Both of them fostered the spirit of this tadarus group to establish a new organization with distinctive characteristics and characteristics. On September 12, 1923, to coincide with the 1st of Shafar 1342 H, this tadarus group formally established an organization called 'Persatuan Islam' (Persis). The appearance of the *Jam'iyyah Persatuan Islam* (Persis) in the historical stage at the beginning of the 20th century has given a new color and pattern to the Islamic reform movement in Indonesia.

As with the renewal of thought in the Islamic world in general, Persis was born as an answer to the challenges of stagnation (stagnation in thinking), mired in a life of excessive mysticism, the flourishing of *khurafat*, superstition, *bid'ah*, shirk, polytheism, and the corruption of morals that plague the *ummah*. Islam. Moreover, the condition of the Muslim community was constructed by Dutch colonialism which tried to extinguish the light of Islam. This situation inspired the emergence of an Islamic “reformation” movement, which in turn, through intellectual contacts, influenced the Indonesian Muslim community to carry out Islamic reform.
The name Persis which is given aims to direct the spirit of ijtihad and jihad among Muslims. The Persis Association tries its best to achieve the hopes and ideals of the organization, namely unity of Islamic thought, unity of Islamic taste, unity of Islamic voices, and unity of Islamic business. This exact philosophy is based on the word of Allah SWT in Al Quran Chapter 103 which means: 'And hold fast you all to the ropes (laws rules) of Allah throughout and do not divorce you.' This philosophy is also based on a hadith of the Prophet SAW which means: "The power of Allah is with al-jama'ah" narrated by Tirmidhi,

In principle, the Persis movement is aimed primarily at understanding the Koran and Sunnah among Muslims. This is carried out by various kinds of activities including tabligh, holding public meetings, tadarus, sermons, study groups, establishing Islamic boarding schools (pesantren), publishing magazines and books, and various other religious activities. The kaffah implementation of Islamic law in all aspects of life is the main goal of Persis.

Persis also carried out various activities to achieve the objectives of jam'iyyah, including in the field of education which began on March 4, 1936, by establishing Pesantren Persis, which later developed various educational institutions ranging from Raudlatul Athfal (Kindergarten) to higher education. Persis also publishes various books, books and magazines, including the Islamic Defenders magazine (1929), Al-Fatwa magazine, (1931), Al-Lissan magazine (1935), At-taqwa magazine (1937), the periodical Al- Hikam (1939), Aliran Islam Magazine (1948), Risalah magazine (1962), Sundanese language magazine (Iber), as well as various magazines published in Persis branches.

Activities that are routinely carried out in addition to education and publishing include holding recitations and discussions that are widely held in the regions, both at the request of Persis branches and the initiative of the Persis Central
Executive as well as invitations from other Islamic organizations, as well as the wider community.

The first period of Persis leadership (1923-1942) was under the leadership of H. Zamzam, H. Muhammad Yunus, Ahmad Hassan, and Muhammad Natsir who ran the organization during the Dutch colonial era, and faced serious challenges in spreading their ideas and thoughts. During the Japanese occupation (1942-1945), when all Islamic organizations were frozen, the leaders and members of the Persis moved independently against the Japanese-style efforts of Niponization and polytheism. Until the post-independence proclamation of independence. Persis began to reorganize to reconstruct the organizational system that had been frozen during the Japanese occupation. Through the reorganization in 1941, the leadership of Persis was held by the second generation of ulama including KH. Muhammad Isa Anshari as general chairman of Persis (1948-1960), K.H.E. Abdurahman, Fakhruddin Al-Khahiri, K.H. Qomaruddin Saleh, and others. At this time Persis was faced with an unstable political upheaval. It seems that the Government of the Republic of Indonesia is beginning to be led to the guided democracy proclaimed by President Soekarno and leading to the formation of a state and society with a Nationalist, Religious, Communist (Nasakom) ideology.

Then after the end of K.H. Muhammad Isa Anshary, the leadership of Persis is held by K.H.E. Abdurahman (1962-1982). At this time, Persis was faced with various internal problems in the organization as well as external problems for Muslims. The emergence of various misleading religious sects such as the reformer sect Isa Bugis, Darul Hadith, Islamic Jama’ah, Syi’ah, Inkarus Sunnah, Ahmadiyyah, and other deviant ideologies.

Leadership Abdurahman was then followed by K.H.A. Latif Muchtar, MA. (1983-1997) and K.H. Shiddiq Amien (1997-2005) which is a process of regeneration from Persis figures to exponents
of their autonomous youth organization (Pemuda Persis). At this time there are quite basic differences. At this time the Persis movement tended to be towards a low profile which was persuasive and educative in spreading Al-Quran and Sunnah views. This is very different from the inception of Persis which arose with controversial issues that shocked therapy breakthroughs for Muslims.

5. **Himpunan Mahasiswa Islam (HMI)**

HMI (Islamic Student Association) is an extra-campus organization based on Muslim students. HMI was born during the revolutionary period, precisely on February 5, 1947, in the City of Yogyakarta, on the initiative of Lafran Pane et al.

In terms of Islamic renewal, HMI is summarized in the basic values of struggle (NDP). The understanding of the concept of *tawhid* which originates from the sentence of human testimony, namely: "*la ilaha illa Allah*" is the most fundamental teaching in Islamic doctrine. Islamic doctrine does not only mean transcendental, but it also means horizontal. In the horizontal dimension, humans become independent and free from shackles that are mythical, and humans are positioned in the same position (egalitarianism). The ideal of monotheism should be able to provide what Azhari Akmal elan vital and inner force termed both moral and spiritual followers, in order to carry out the social transformation so that humans are worthy to carry out the mandate as the caliph of Allah on earth (*khalifatullah fi al-ardh*) (Tarigan, 2003: 111).

Destiny is a universal necessity (*sunnatullah*) or a provision of Allah, because it is certain and constant, humans are asked to study or investigate natural phenomena. Investigations carried out using scientific approaches and methods will give birth to science that is beneficial for the development of human civilization. Knowledge can also be obtained by humans through reading or
investigating human life (history), it is included in the social science cluster. This knowledge is beneficial for human life now, and can also be used to prepare for future life.

HMI's version of theology was developed argumentatively based on a belief in Islam and the concept of destiny and endeavor so that it is easy to understand and oriented far into the future. Such theology is no longer an obstacle, on the contrary, it acts as an impetus for always thinking critically, evaluating religious ideas that are considered less relevant. Religious understanding, reading theology, should drive progress and social and humanitarian actions, so that Islam has an empirical meaning and the meaning of 'al-Islam rahmatan li al'alamin' or the classic adagium which reads 'al Islam shalih likulli zaman wa makan" can be felt and understood by mankind.

The concept of justice is a concept that is most fundamental in the process of cultural and social development, and at a practical level, it is a sensitive issue when one's sense of justice is disturbed. This is because, in some cases that occur in society, people tend to be cheating or unfair in making decisions in various fields, such as law, economics, and politics. This human tendency will have an impact on the sense of human justice and the interests of the wider community. HMI discusses 'social and economic justice" because it is part of the most fundamental teachings of Islam and a sensitive issue in social life.

For HMI, justice is a reflection of a person's humanity and diversity, which is why it is a basic human right that must receive protection. If shirk is the biggest crime for humanity because it undermines the dignity of humanity, then the second biggest crime is the accumulation of assets and their improper use. The accumulation of wealth improperly by a small group of people is part of human crime because it undermines the sense of justice and humanity and the sense of diversity.
The essence of the concept of justice formulated by HMI is that it does not only refer to the verses of the Al-Qur'an but also refers to the concept of humanity and society. And he is also a character of HMI's thinking which is always based on considerations of "present" (time) and "present" (place). What is meant by “present” is now or what is called modern times, while “contemporary” is Indonesia, where HMI was born, grew, and developed. This term is called 'Islamic and Indonesian', in which the integration between the two continues to be the basis and direction of the HMI movement and thought until now (Maarif, 1993: 155).

Apart from the above thought is the opinion of Nurcholis Madjid which says, although Islam is universal, its implementation must pay attention to the conditions of time and local objects (time and place), meaning that every step of implementing Islamic teachings in Indonesia must take into account the socio-cultural conditions whose main characteristics are growth and development (Anwar, 1955: 211). Similar considerations are also found in the thoughts of Abdurrahman Wahid, known as "Islamic pribumi", in his work "My Islam, Your Islam and Islam" (Wahid, 2006: 22).

The theme of ‘Islam and modernity" or ‘Islam and renewal’ appeared in religious discourse in the 1970s. At the same time, HMI has finished formulating the Basic Values of Struggle (NDP), or what is known as HMI's “madhab" Islam, and HMI's call for reform. The NDP contains material on the basics of Islam which includes three aspects, namely: faith, charity, and knowledge. For HMI, these three aspects cannot be separated but constitute a unity that must exist in humans who hold the title khalifatullah fi al-'ardhi.

Renewal does not mean westernization, because renewal, in its true connotation, is not the confrontation of West and East, Europe and Asia, Islam and Christianity, but an epoch from
agrarian civilization to technical civilization. Renewal is the process of life as a historical necessity (historical necessary), and therefore the rejection of renewal is something that is impossible and violates the laws of change and progress (moving and progress).

Besides, HMI argues that science is an important instrument for the progress and awakening of the Muslim ummah, it also positions reason proportionally in understanding religious doctrine. Even what HMI discussed in the field of theology, it seems clear to have kept in its thinking a view about the inadequacy of the formula for Islamic theology that existed at that time. In the same context, HMI also formulated a theological formula that was more or less the same as the background conditions and understanding of the Muslim community (the followers of the As'ariyah theology) at that time with the Indonesian Muslims. This explanation is sufficient enough to see the modernity side of HMI’s thinking that positions religion and reason as important, and the two complement each other.

According to Safii Ma’arif, reforming Islamic thought that is independent of the problems of the people will not help the Indonesian nation much. In other words, Islamic doctrine needs to be integrated into a practical formulation so that it can become the behavior of the people. It seems that the renewal of Islamic thought initiated by HMI is in line with Safi’i Maarif’s thinking, in which Islamic doctrine must be the power and driving force in “grounding” Islam in Indonesia (Maarif, 1997: 84).

The relevance of Islam to modernity is one of the topics that are hotly discussed by Islamic thinkers and reformers in various forums, including seminars, discussions, and scientific works. Following Nurcholis Madjid, although the fall of socialism and communism suggests the victory of capitalism and liberalism, this does not mean that the search for world-view and way of life has stopped because he is satisfied with the existing system. Modern
humans continue to look for meaning and patterns of life that are not only material but more than that, they seek spiritual fulfillment as offered by religions, including Islam (Madjid, 1995: 467).

In this context, Islam is considered a religion that is under the spirit of modernity compared to other divine religions, this is as quoted by Nurchlis Madjid from the writings of Ernest Gelneer which says as follows:

“By various obvious criteria univerlism, cripturalism, spiritual egalitarianism, the extension of full participation in the sacred community not to one, or some, but to all, and the rational systematisation, the one closest to modernity” (Gellner, 1981: 7)

This positive view is a driving force for Muslims to prove that Islam is a religion that is relevant to the spirit of modernity because Islam substantively contains universal values and egalitarianism, following Islam, and only in Islam, renewal is possible. HMI's thoughts are summarized in three words, namely 'faith, charity and knowledge', all of which are rooted in Islamic doctrine, which is a process of interpreting Islamic values faced with the challenges of modern life.

In the modern phase, reason and religion both play an important role in human life, with the human reason being able to find various findings for the advancement of human civilization on the one hand, and religion as a source of value that functions as a guardian of the balance of life on the other. In this case, religion, including Islam, plays an important role in human civilization, but it is also criticized and questioned its validity and conformity with the times. In Islam, this test is not to challenge the existence of revelation (Al-Qur'an) or al-Hadith, but rather is a test that aims to evaluate the methods and products of understanding, by digging directly from Islamic sources (Engineer, 2004: 3) so that
an accurate and correct understanding is obtained and under the social context and the times that have changed from time to time.

Tawheed is the main, main and fundamental teaching in Islamic teachings. Therefore all the prophets present brought the teachings of tawheed which were conveyed and preached to their people in their time. In the history of Islam, the Islamic doctrine of the presence of Allah or better known as tawhid has been able to change the perspective and move Muslims to build a superior human civilization. But over time, the teachings of monotheism experienced a reduction and lost its breaking power.

Therefore, formulating and rediscovering the teachings of monotheism as in the early days of the presence of Islam is a necessity. Because the doctrines of tawhid which are developing at this time tend to be theocentric and deviate from its earliest and most basic mission, namely to free from beliefs that shackle and limit human movement. Therefore, the formulation of tawhid teachings must be returned to what it was in the early days of the presence of Islam by referring to the main Islamic sources of the Qur'an and Hadith and the values contained therein. Thus, Islam will survive in facing the challenges of the modern world, and furthermore, Muslims will be able to appear in leading world civilization.

In this context, HMI is based on reading the realities of life of Muslims and Islamic studies, reconstructing the teachings of tawhid rationally, substantially and liberating. For HMI, the formulation of classical theology understood by Indonesian Muslims at that time was no longer in accordance with the spirit of Islam and the true teachings of tawhid. He seems theocentric and no longer acts as a transformer in doing humanitarian work, on the contrary their understanding has shackled their reading of Islam. On the other hand, the formulation of the concept of monotheism is a criticism of conventional monotheism which is considered to disrespect effort and reason.
Following Azyumardi Azra, Islam is a system of values and teachings that are divine in nature, and because of that it is at the same time transcendent, and sociologically, Islam is a historical phenomenon of civilization, culture and social reality. Therefore, a different view of Islam may be seen from a sociological perspective as a representation of local culture but its value remains the same. Sociologically, this difference in appearance is a form of Islam’s adaptive and accommodating attitude towards the local culture and social situation, and therefore the presence of Islam is accepted wherever and whenever (Azra, 1996: i).

Examining HMI’s thoughts in the field of investigator theology sees three important points, namely: 1) Related to understanding (understanding) about God, 2) Related to how to respond to Him based on the intended understanding (mu'amalah ma'a Allah), 3) Building Theology in such a way is able to move people to do humanitarian work (mu'amalah ma'a al-nas) which is based on divine values.

The Islamic doctrine which was understood by most Indonesian Muslims at that time and even now has not yet become the driving force for them in building a superior civilization, on the contrary it is considered an ‘obstacle’ because the Islamic doctrine that is understood does not encourage critical, evaluative, and visionary thinking. The doctrine of Islam which in the early period, the prophet Muhammad, showed a revolutionary character or a breakthrough in the belief and social systems that existed at that time.

It is in this context that the belief system formulated by HMI, as discussed earlier, is unlike the thought of classical Islamic theologians who only discuss the nature and substance of God, HMI completely avoids this debate, and only focuses its understanding of the Oneness of God and as a source of truth because Ianya God is the Most True. The oneness of God is that He (God) does not associate or associate with anything outside
Himself, this sentence implies that, horizontally, humans are free from the shackles of myths and social systems that do not free humans. Derived from this belief system, the values of egalitarianism are declared by Islam, where humans are equal to one another.

The renewal of Islamic thought summarized in the NDP is based on three things: faith, knowledge, and charity. From these three things, what can be drawn from the Islamic thinking of HMI’s Indonesianness as contained in the Basic Values of Struggle (NDP) includes three aspects. First, a true life begins with belief or faith in Allah SWT, God Almighty and the desire to draw close to and love Him, namely piety. Faith and piety are not abstract and static values. Faith and piety radiate automatically in the form of real work for humanity or righteous deeds. Faith does not give meaning to humans without serious efforts and activities to uphold the right life in culture and civilization.

Second, faith and piety are maintained by performing worship or formal devotion to God. Through sincere worship, humans are educated to have their freedom, humanity, and themselves, that is, purification of devotion to the truth alone. Worship educates individuals to remember and obey God and to hold fast to the truth as desired by their hanif conscience. Everything concerning the form and method of worship becomes the full authority of religion without the right for humans to mix it. Continuous worship to God makes man aware of his position in the midst of nature and society. He does not go beyond the limit so as to lead to the position of God by harming the humanity of others, and does not reduce his honor as the highest being with the result of slavery to nature and other people.

Third, the concept of humanitarian work or righteous deeds takes its main form in upholding justice in society so that everyone can gain self-respect and dignity as a human being, in a serious effort which essentially concerns human interests universally in
terms of space and time. 

Amar ma'ruf is interpreted as a continuous effort that must be made to direct society to better, more advanced, and more human values. In addition to that effort, nahi may be interpreted as an effort to prevent all forms of crime and the decline in human values. Furthermore, a more tangible form of humanitarian work is the defense of the weak, the oppressed, and the poor in general and the efforts to improve their fate and standard of life which are reasonable and worthy as human beings.

Fourth, awareness and a great sense of responsibility to humans gave birth to jihad, which is an attitude of fighting life. The struggle is carried out on the basis of humanity, and love for humans, and love for Allah SWT and is shared in the form of mutual assistance. The struggle to uphold truth and justice requires sacrifice, patience and fortitude. Through this path, a happy life in society can be realized. Therefore, the organization is a strong building for the success of the struggle. Muslims are bound to one another by a high degree of brotherhood and solidarity and a firm attitude towards the enemies of truth and humanity. This actually shows the urgency of tolerant humans for the sake of humanity. Even though following the right path, it is not justified to impose it on other people or groups.

Fifth, humanitarian work or good deeds is a permanent development process. Humanitarian struggle strives for change and development in society to always lead to the good, and more correct. Therefore, humans need to know the right direction of the development of civilization in all fields by mastering science. Other words state, that humans need to explore and always use knowledge. Science and humanity are intertwined. Science is a gift from Allah SWT which is very meaningful to humans. Human work and humanitarian work without science will not achieve its goals, on the other hand science without a sense of humanity will not bring happiness, maybe even destroy civilization. Studying
science is based on an open attitude in order to be able to capture the development of thoughts about civilized and cultured life so as to be able to take and practice the best ibrah.

The relationship between the three tasks of humanity, namely faith, knowledge, charity, is a series of simultaneous tasks that must be carried out together, because they influence each other, and must be carried out in a sustainable manner. The practice of faith requires knowledge in order to obtain knowledge which is indispensable for practicing religion. Science is indispensable for practicing religion. Knowledge is a gift from Allah SWT which is given to humans for the existence and interests of humans throughout their life. So, science occupies a strategic position between knowing and developing faith and piety, as well as the practice of religion for the benefit of mankind who always strive for their interests in the world, especially in the hereafter.

B. The Map of Islamic Thought Movements

The development of Islamic thought in Indonesia in the last decade has experienced a dynamic that develops in young intellectuals who are actually rooted in the major mainstream movements for renewing thought in the Islamic world. The mapping of traditional thinking and modernity as well as the boom in the development of thought in Arabic has a big role here. The term “tradition and modernity” which is promoted by Mohammed Abed Jabiri is widely used in the contemporary Arabic thought discourse which refers to various idiomatic terms, usually used al-turâts wa al-hadâtsah.

Literally, turâts means inheritance or inheritance (legacy, heritage), in the form of scientific wealth inherited / left behind by the predecessors (al-qudama). The term is an original product of contemporary Arabic discourse, and there is no exact equivalent in classical Arabic literature to represent the term. Terms such as al-
‘adah (habit), ‘urf (adat) and sunnah (ethos of the Prophet) even though they contain traditional meanings, do not represent what is meant by the term turâts. Likewise in the literature of European languages, there is no exact variable. According to Jabri, the words legacy and heritage in English, or patrimony and legs in French do not represent what Arabs think about turâts.

The defeat of the Arabs by Israel in 1967 was one of the triggers for the birth of a new consciousness in contemporary Arab thought. This defeat proved to be very decisive in the history of Arab politics and thought. Since then, the issue of 'tradition and modernity' (al-turâts wa al-hadâtsah) has become a tantrum in contemporary Arab thought. Should tradition be seen from the perspective of modernity or should modernity be seen from the perspective of tradition or can the two be combined? What exactly is the Arabic tradition? How best to read Arabic traditions? and what's with modernity? 'Limadza taakhkharal Muslimun wa taqaddama ghairuhum'. This is as expressed by Luthfi Assyaukanie, in his article 'Typology and Discourse of Contemporary Arabic Thought' published in the Paramadina Journal.

Meanwhile, the current Indonesian Muslim community generally sees tradition through the eyes of the salafiyah (traditional) on the one hand, and on the other hand, tradition is also seen from the perspective of the reformists. Traditional people are always interpreted as being in a traditional position which is not influenced by the growing intellectualist tradition and the writhing style of renewal of Islamic thought. The idea of renewing Islamic thought is seen more as a challenge as well as a threat that needs to be watched out for. This situation almost became a model of thought for most Muslims in Indonesia at that time. This is what makes Islamic thought activists nervous, to try to reconstruct their thoughts, especially for young Muslims from various Islamic organizations.
The friction of traditionalist and modernist thought among Muslims has brought the faces of the Islamic thought reform movement in Indonesia to be very varied. The emergence of a tendency of thinking that tries to adopt Western thought methodologies, as well as from contemporary Islamic thinkers that have emerged in Arabia, of course, has led to reactions from conservative Muslims who want to always maintain the purification of Islamic teachings, so that it appears on the surface that it has led to various movements of thought both rationalizing, purifying, [neo] modernization, even to secularization-liberation.

The modernization that has been developing in the Arab-Islamic world for nearly two centuries and the renewal of Islamic thought in Indonesia which has been around for almost a century have still made traditional traditional reasoning. Efforts to reform Islamic thought have often drawn criticism from the Islamic purification movement. Therefore, this is where we need to understand the map of the face of contemporary Islamic thought in Indonesia, even though the mapping of Islamic thought is actually very varied, depending on the glasses used and the point of view in seeing it. Abuddin Nata tried to map the various variants of Islamic thought in Indonesia from the background of its emergence, the limitations and characteristics of each Islamic thought movement that emerged in Indonesia. Each of them has a fairly religious complexion and face. The following points out among the contemporary Islamic movements in Indonesia.

1. **Fundamentalist Islam**

When viewed from a linguistic perspective, the largest Islamic fundamentalist movements in Indonesia include Nahdlatul Ulama and Muhammadiyah. However, it is not that simple in determining the fundamentalist Islamic movement by looking at the characteristics and main teachings of the movement. Fundamentalist Islam can be interpreted as Islam
which in its understanding and practice rests on fundamental or fundamental things. This linguistic understanding implies that what is meant by fundamentalist Islam is a movement or understanding that is based on the basic teachings of Islam, namely the pillars of Islam and faith. When viewed from a linguistic point of view, all the schools or understandings that make the pillars of faith and Islam are the main teachings, then they belong to this group. Even the three major schools in the world, such as Sunni, Syi’ah and Ahmadiyya, also make these teachings as a basis for religion.

The term fundamentalist movement first appeared among the developing Christian community in the West, which in terms of religious understanding is more fundamental, narrow and dogmatic. This group emerged in the West as a reaction to the theory of human evolution put forward by Charles Darwin. The term fundamentalist among Muslims is more aimed at hardline Islamic groups. The understanding of fundamentalists, in terms of terms, finally has a psychological and sociological content, and is different from the fundamentalist understanding linguistically. In Muslim societies, this term is related to social, political and cultural conflicts. The term fundamentalism ultimately creates a certain image, namely extremism, fanaticism, or even terrorism in realizing or defending their religious beliefs, even they tend to commit acts of violence.

The characteristics of this fundamentalist Islamic style are attitudes and views that are radical, militant, narrow-minded, excessively zealous or even in achieving their goals by using violent means. According to Kuntowijoyo, this fundamentalist style of Islamic thought wants to restore the life model of Muslims as practiced by the Prophet, both in all aspects of life, as well as in his lifestyle and clothing. The attitude of this movement is more evident in the current phenomenon of Indonesian society, namely groups which in their struggle choose
violent, radical and highly militant methods. This attitude gives rise to a pejorative view and the occurrence of stigmatization of Islam itself, namely that Islam is synonymous with terrorism. Of course it is a quite concerning view, because in essence Islam always teaches a peaceful life, Islam that can bring grace to human life.

2. Neo-Traditionalist Islam

The emergence of the term neo-traditionalist cannot be separated from the renewal among traditionalists. The term Neo-traditionalist is sometimes identified with Gus Dur. Even if it’s not the only one. In fact, he is also the inspiration and activist of the neo-modernism, post-traditionalism, and even liberal Islam movements. In the context of Indonesian Islamic thought, prior to the emergence of the term neo-traditionalism thought was the emergence of traditionalist groups. According to Abudian Nata, this group was initially aimed at those who adhered to the Koran and as-Sunnah, but later also aimed at those who held the thought products of scholars who were considered superior and solid in theology, fiqh, and interpretation. , lughah, tasawuf, ushul fiqh and others. Then recently emerged the neo-traditionalist movement, which was initiated by a figure or group who wanted to change the traditionalist thinking paradigm.

Neo-trationalists highly value muticulturalism because of their thinking that is based on tradition, neo-traditionalism sees that Islam is in harmony with the development of local culture. Neo-traditionalism also tends to local cultures where Islam develops (living). Arabic culture is also local so that Arabic Islam is solely an expression of Arab culture, not Islam itself. In addition, they tend to have a view and be inclusive (open) of social reality, as stated by Marzuki Wahid.
The neo-traditionalists see that Islam has absolutely no form of a state, in terms of a state. According to him, what is important for Islam is social ethics. The reason is that Islam does not recognize a definitive concept of government. Likewise in terms of power succession, Islam does not have a fixed form. Sometimes using istikhlaat, bai’at (appointment), and expert halli wal aqdi, as stated by Ahmad Amir Aziz, in his book Neo-Modernism Islam in Indonesia. For this reason, Indonesian Muslims must be able to accept national awareness and insight as an objective reality and need not be contested.

Gus Dur's thoughts, which are in line with neo-traditionalist thinking, are related to his idea of the indigenization of Islam. He does not agree that the Islamization process in Indonesia is directed at the Arabization process, because this will lead to the uprooting of Muslims in Indonesia from their own cultural roots. The privatization of Islam is not syncretism or Javanization. This is because the indigenization of Islam only considers local needs in formulating religious laws without changing the law itself without leaving norms for the sake of culture. The domiciled norm accommodates the needs of the culture, by using the opportunities provided by the various understanding of texts (provisions) while still giving roles to ushul fiqh and fiqh rules.

Gus's statement can be read further, for example in the book Thought and Islamic Civilization, written by Aden Wijdan et al, or books that reveal Gus Dur's thoughts.

3. Neo-Modernist Islam

The neo-modernist movement in Indonesia initially emerged from the term modernist Islam, which had the aim of bringing Islam to a developed religion. As happened in the West, this modernist Islamic movement in the Islamic world emerged in order to adapt Islamic religious understandings to the new
developments brought about by advances in modern science and technology. The emergence of this movement is also a response to the various backwardness of Muslims in the fields of economy, education, culture, politics and others. This situation is felt to be inconsistent with the spirit of Islamic teachings, which depicts that Islam encourages progress, upholds science, which in turn brings benefits to human life. However, the conditions that occur among Muslims are just the opposite. This is what underlies the anxiety of the thinkers of this modern movement, to try to understand Islamic teachings in a contextual way, so that Islamic teachings can be manifested in people's lives as aspired in the true modernist teachings of Islam.

The Neo-Modernist Islamic Movement began to appear in the era of the 1970s. It was during this period that Islamic thought began to be plagued by new symptoms or reforms which were later called 'neo-modernism'. One of the leading leaders of the ne-modernist movement was Nurcholish Madjid, who is familiarly known as Cak Nur. The figure of Cak Nur is considered to be the opening locomotive for the discourse of Indonesian Islamic neo-modernism. This movement puts Islam as a system and value order that must be grounded in harmony with the interpretations and demands of an increasingly dynamic era. The character of neo-modernist thought that is more inclusive, moderate, and recognizes the diversity of life, thus forming a religious attitude that respects differences.

The neo-modernist Islamic movement was originally initiated by the reformist figure from Pakistan, Fazlur Rahman. This movement is quite dynamic, even radical both to the West and Islam itself. Rahman once stated that neo-modernists must develop a critical attitude towards the West as well as the historical legacies of Islam itself. Muslims must study the Western world and its ideas and teachings in the religious history of Islam itself. If the two are not studied objectively, it is
impossible for Muslims to succeed in facing the modern world, even if their survival as Muslims is very doubtful. This movement emerged as a response to the demands of a growing era, but was less anticipated by various Islamic thoughts that were theoretically and methodologically capable, comprehensive and rational.

In general, Islamic neo-modernism as proposed by Mohammad Muslih, can be characterized by the following four points. First, Islamic neo-modernism is a cultural-intellectual movement that emerged by redefining Islamic heritage in a more comprehensive, contextual and universal way to carry out internal reconstruction of Muslims. Second, the neo-modernism movement emerged as a follow-up to the efforts of reformers of the previous modernist group, which due to certain limitations at that time still left a number of problems that had not been resolved. Third, in the Indonesian context, Islamic Neo-modernism is here to offer concepts of thought that transcend the two main currents of traditionalist Islam and modernist Islam. The Islamic neo-modernism movement led by Cak Nur is more of a criticism as well as a solution to the views of the two main currents in a conceptual struggle that almost never ends. Fourth, the emergence of Islamic neo-modernism in Indonesia is the initial discourse of the modernization movement in the sense of rationalization that overhauls the old way of working which is not true. This renewal of Cak Nur touches a very wide area, be it socio-religious issues, socio-politics, and even education issues.

4. Liberal Islam

After more than 30 years the neo-modernist model of thought movement has a place in the constellation of Islamic thought in Indonesia, then the “liberal Islam” movement emerged. This movement emerged along with the development of models of thought, both in the Islamic world and in the West.
The term liberal Islam was first popularized by Asaf Ali Asghar Fyzee, an Indian Muslim intellectual, in the 1950s. Kurzman himself admitted that he borrowed the term from Fyzee. The term liberal Islam appears when Greg Barton calls it in his book: The Idea of Liberal Islam in Indonesia. Around 2001, the publication of the “liberal Islam” school of thought did appear to be worked on systematically, which later became the 'Liberal Islam Network’ (JIL).

Prior to the birth of JIL, liberal Islamic discourse circulated on discussion tables and a series of campuses, as a result of the publication of Leonard Binder’s book Islamic Liberalism (Chicago, 1988) and the book Liberal Islam (Oxford, 1998) edited by Charles Kurzman as mentioned by Muhammad Muslih. Many young people, 20-35 years of age, initiated it. Liberal Islam in Indonesia is generally fronted by students, researchers, or journalists who take part in several institutions, such as Paramadina, the Nahdlatul Ulama Human Resources Research and Development Institute (Lakpesdam NU), IAIN Syarif Hidayatullah, or the Institute for Information Flow Studies. The community was getting crystallized, so that in March 2001 they organized themselves into JIL. Since 25 June 2001, JIL has filled one page of Jawa Pos Minggu, along with 51 of its network newspapers, with articles and interviews on a liberal Islamic perspective. Every Thursday afternoon, JIL broadcasts live interviews and interactive discussions with liberal Islam contributors, via its radio news agency 68 H and 10 radio networks. Website: Islamlib.com was launched, two weeks later. Several names of young thinkers, such as Luthfi Assyaukanie (Paramadina Mulya University), Ulil Abshar-Abdalla (Lakpesdam NU), and Ahmad Sahal (Kalam journal), were involved in the management of JIL. Luthfi Assyaukanie, editor of the Islamlib.com website, stated that the birth of JIL was a response to the rise of religious extremism and fundamentalism.
in Indonesia, which was marked by the emergence of Islamic militant groups, the destruction of churches, the birth of a number of media voicing the aspirations of ‘militant Islam’, and the use of the term 'jihad' as the argument for the attack.

This Liberal Islamic movement has received a lot of reactions in the form of criticism from various parties, especially those who want to keep Islamic teachings from the influence of Western ideologies that tend to be liberal, including in understanding religious texts. Liberal Islamic thought has been deemed to have tarnished Islamic teachings the sacredness of the holy book has become nil because it is considered a cultural product. The thoughts of young people who have anxiety about the development of the world of Islamic thought at this time are strongly influenced by Western thoughts such as Jacques Derida with the theory of deconstruction, nihilism, structuralism or Gadamer’s hermeneutics and others. Besides that, Muslim thinkers Hassan Hanafi, Adonis, Mahmud Muhammad Thaha, Nash Hamid Abu Zaid, Muhammad Syahrur and others have also become the mecca of the youth.

The various styles of thought that are wrestling in the world of thought in Islam have certainly made their own color for the development of contemporary Islamic thought in Indonesia. There may even be other styles / variants of Islamic thought, apart from those mentioned above. This possibility is based on the emergence of the terms post-traditionalist and post-colonialist recently. There is great hope for the emergence and engagement of various styles of Islamic thought that will make the thinking patterns of Muslims that are not narrow, rigid and tend to be exclusive. *Turats* is not a holy book that seems to be kept sacred. All good thoughts in the form of religious texts as results of human interpretation are products of thought and historical products. Thus, Muslims can rise from
underdevelopment in thinking and be able to apply Islam as *rahmatan lil 'alamin* in various wise ways.

C. The Islamic Moderation Thought

Since the case of Nine Eleven, the world of Islam has been rethinking of how to present Islam in the modern world. Even though Nine Eleven was perpetrated by a very tiny minority of Muslim group, it slapped the face of peaceful Islam. It, even, created suspicious presumptions towards Muslims in the non-Muslim countries. Anti-Muslim sentiments emerged in several parts of the world.

Most Muslim organizations adopting the path of harmony, collaborations with others dan peaceful Islam have been aware that they need to rebuild part of the Muslim images that has been ruined by tiny radical groups. They found that reasserting or bringing the values of moderation to the center of Islamic discourse, especially in the political and social lives of the Muslim lives, is the solutions to bringing back the noble image of Islam.

In Indonesia, for example, several organizations have been promoting the harmony and the peaceful Islam, and countering the radical group movements that often conspicuously show the support of violent Islamic groups, and promote exclusive and conservative doctrines of Islam. The Nahdlatul Ulama introduced Islam Nusantara, the Muhammadiyah coined *Islam Berkemajuan*, and the Government launched the concept of Islam *Wasatiyah*.

1. NU: Islam Nusantara

Nusantara often refers to the islands in Southeast Asian countries. Therefore, Islam Nusantara can be associated with the Islam in Southeast Asia. But then, it refers to the practice of Islam in the islands of Indonesia. However, Nusantara is not only a territorial demarcation but also social and political demarcations.
Formally, many Indonesian scholars, especially the NU scholars, define Islam Nusantara as Islam that integrates, assimilates and acculturates local cultures harmoniously (Qomar, 2015; Astuti, 2017). Geopolitically, it tells that Islam in Indonesia is different with Islam in the Middle East countries, especially in the long-lasting conflict areas. Therefore, Islam Nusantara is typical of Indonesian Islam shaped by local traditions, culture and customs. Its core values are harmony, peaceful, inclusive and capable of providing solution to the contemporary problems.

The campaign of Islam Nusantara emerged in the raise of fundamentalist movements that were perceived by many of NU elites as threats to the harmony on Indonesia and state ideology, Pancasila. In the era of social media, many new Islamic preachers became popular and received a good response from public Muslim communities. Despite their Islamic educational backgrounds and capacities on Islamic studies are still questioned, many of them uphold and show Arabic appearance, and promote conservative and exclusive doctrines of Islam.

The rise of Islam Nusantara indicates that NU wanted to establish the demarcation between NU and Muslim communities that do not uphold tolerant, peaceful and inclusive interpretation and practice of Islam. It was argued that Islam Nusantara was urgently needed not only to spread Islam as a religion of peace and tolerance that had been practiced hundred years in Nusantara (Indonesia), but also to protect Muslim in Indonesia from transnational radical violent ideology in the name of Islam.

Finally, NU’s slogan of Islam Nusantara became more publicly obvious, when the NU launched the theme of Islam Nusantara in the 33rd NU Conference (Muktamar Nahdlatul Ulama) in Jombang, East Java on 1 to 5 August 2015.

However, the NU’s tag of Islam Nusantara gained several rejections not only from the conservative groups, such as Hizbut Tahrir Indonesia, but also several individuals from moderate
groups. For example, some Muslim scholars in West Sumatra argue that Islam has been comprehensive and complete; therefore, it does not need the terms Nusantara after the word Islam (Ridwan, et.al, 2019). Most scholars who reject the concept of Islam Nusantara rely their arguments on the terms Nusantara, which they consider diminishing the universality of Islam. Most of the contentious debates of Islam Nusantara circulate on the terms of Nusantara and Islam, rather than the substantive concept proposed by the NU (meaning, philosophical bases and its implementation).

Many NU scholars argue that Islam Nusantara is not merely a symbol of current NU movements. It is a method that suits to the modern era but still based on the traditions, customs and cultures of Indonesia. Therefore, it is considered as an effective, accurate and optimal strategy to preach and present Islam in both Muslim and the whole world communities.

The strategy of da’wah or preaching of Nine Saints (Wali Songo) is one of the main exemplary reference of how the methods of integration, assimilation and adoption between Islam and local culture, provide benefit to the larger communities in Indonesia. Nusantara, which was predominantly animism, dynamism, Hinduism and Buddhism, transformed into Islam peacefully and harmoniously with the minimum of social conflicts. Therefore, Islam Nusantara is believed to be the best method of preaching that can produce more positive energy to the world communities, and especially the noble reputation of Islam in the whole world.

2. Muhammadiyah: Islam Berkemajuan

Similar to the NU that campaigns Islam Nusantara, the Muhammadiyah, the second largest Muslim organization after the NU, promotes the concept of Islam Berkemajuan (Progressive Islam). Ahmad Syafi’i Ma’arif, former head of the Muhammadiyah, proposes three pillars of Islam Berkemajuan: Islamism,
Indonesianism (nationalism of Indonesia), and humanism (Muthoifin, 2017).

The three pillars have been embedded in the lives of Muslim in Indonesia for long time. The amalgamation of Islamic doctrines, local customs and humanism need to be developed and cultivated in order to provide a strong basis of Islam Berkemajuan in Indonesia. Doing so, Islam Berkemajuan will be a strong resource to solve the dynamic problems of Indonesian lives and challenges, and finally it will contribute significantly to the government in providing justice, security and protection to all citizens. Therefore, this is what Ma’arif argues as Islam Berkemajuan, or progressive in bringing rahmatan lil ‘alamiin to the Indonesian community (Qodir, 2019).

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This is parallel to the vision of the Muhammadiyah that uphold the principle of moderate and inclusive Islam that provide contribution to the state and citizens. Zuly Qodir, a prominent Muhammadiyah scholar argue that the Muhammadiyah does not confine da’wa Islam Berkemajuan in the narrow definition (Qodir, 2019).

Zuly Qodir, a prominent Muhammadiyah scholar argues that the Muhammadiyah does not confine the da’wa of Islam Berkemajuan in the narrow definition of preaching. It includes participating in empowering communities, while looking at the
dynamic changes of the society. Three main targets of the mission of *Islam Berkemajuan* are enlightenment of Islamic thought, agent of change in society and culture, and social politics of the state (Qodir, 2019).

While in the Muhammadiyah’s One Century commemoration, it is stated that *Islam Berkemajuan* spreads the seeds of goodness, peace, justice and prosperity to all human being. *Islam Berkemajuan* upholds the dignity of man and woman without any discrimination. *Islam Berkemajuan* insists on spreading the mission of peaceful Islam, anti-war, anti-violence, anti-terrorism, anti-oppression, and other forms of destruction, such as corruption, abuse of power, crimes against humanity, natural exploitation and other forms that harm lives. *Islam Berkemajuan* acknowledges and appreciates all diverse ethnicity, nation, group and cultures.

Similarly, Amin Abdullah, another Muhammadiyah prominent thinker, proposes four indicators of *Islam Berkemajuan*: *tawhid*, vision of civilization, knowledge strategy, development of *manhaj* implementation. He argues that the concept of *tawhid* ought to liberate Muslim visions. Therefore, it should combine the perspectives of theology, philosophy and ethics. Vision of civilization should be understood as dynamic, dialectic, and non-static.

Even though, *Islam Berkemajuan* gains popularity recently, the term itself has been used since the founder of Muhammadiyah, Ahmad Dahlan. Then, it was declared during the 47th Muhammadiyah Conference in 2010 in Yogyakarta. Similar to the case of Islam Nusantara, the terms of *Islam Berkemajuan* by the Muhammadiyah gives messages that the Muhammadiyah is modern and progressive, but it appreciates the local culture and is adaptive to any social changes; and most importantly it embraces peaceful strategy of *da'wa*. 
This can be inferred from what Amin Abdullah’s concerns about current trends in da’wa that he assumes to move backward to conservatism. The da’wa tends to leads fanaticism, takfir (considering others that have different views as infidel), rejection of others, hatred against others, and even extremism and terrorism. Therefore, he emphasizes the importance of the values of local culture and ethics in the concept of Islam Berkemajuan.

Moreover, the concept of tajdid (renewal) by Muhammadiyah is often opposed to the concept of local culture; and the concept of authentic and returning to the Quran and Sunnah are also misunderstood as kinds of conservatism. Therefore, in the 47th Muhammadiyah Conference in Makassar, the Muhammadiyah presented the concept of Cultural Da’wah (such as by discussing the book of Muhammadiyah Jawa) as part of the Islam Berkemajuan (Qodir, 2019: 75-84).

Finally, regardless of the presenting the peaceful image of Islam Berkemajuan, the Muhammadiyah has been convinced that the da’wa on popular lives, avoiding confrontation and conflict are very effective and successful. The da’wa of Muhammadiyah through educations and hospitals has contributed significantly in shaping the live of Indonesia.


Since the first period of the President Joko Widodo’s administration (2014-2019), the term of moderation (moderate or wasathiyah) has been used to show that the government possessed a great concern on empowering peaceful and inclusive Islam in Indonesia. The Ministry of Religious Affairs of Indonesia preferred to use the term moderasi rather than wasathiyah. Even, they mandated all state Islamic universities to establish the house of moderation (Kastolani, 2019).
On the other hand, the Indonesian Ulama Council (MUI) preferred to use the term of *Wasathiyah* or *Islam Wasathiyah*. Ma’ruf Amin, as the head of the MUI and the running mate of the presidential election, promoted the peaceful Islam in Indonesia, Islam Nusantara, using the term of Islam Wasathiyah. He defined it as religious implementation and understanding that suits the context of Indonesia. *Wasathiyah* is a middle way, which is based on four principles: *santun* (non-violent and non-radical), voluntary (without coercion and intimidation), tolerance (not egoistic and fanatic), and mucual respect (without hatred).

Once, MUI introduced the *wasathiyah* during the 9th MUI National Converence in Surabaya on 24-27 August 2015. Therefore, Ma’ruf Amin preferred to use the term *Islam Wasathiyah* rather than moderate Islam. According to MUI, *Islam Wasathiyah* consists of justice, civilized values, moderation, tolerance and proportionality.

As the head of the MUI, he might be more convenience to use the MUI related policy. During the presidential election, the term both *wasathiyah* and *moderasi* or *moderat* (moderate) are interchangeably used by Joko Widodo and Ma’ruf Amin. In their documents of vision and mission, the terms of *wasathiyah* and *moderasi* are both mentioned twice (Kastolani, et.al, 2020). Since Joko Widodo and Ma’ruf Amin won the presidential election in 2019, the term *Islam Wasathiyah* has become more popular and widely used in the formal document of Joko Widodo’s administration.

D. **The Future Movement of Islamic Reform**

Islamic thought in Indonesia always develops along with the times and social developments in society. Indonesia as a plural country, both in terms of ethnicity, race, culture, religion and belief, in fact raises various products of plural thought as well.
Even Islamic thought among intellectuals and scholars is quite diverse. This is because, theologically, Islam is a system of values and teachings that are divine (transcendent) which becomes a world-view (weltanschaung) which provides “perspective” for humans to understand and interpret the existing reality. While on the one hand, Islam sociologically is a phenomenon of civilization and a social reality of humanity. It is in this area that Islamic values meet and dialogue intensely with the realities of worldly life which are always changing in the particularity of their context. Finally, the dialogue between the universality of values and the particularity of the context is important and must always be done so that the mission of Islam as a blessing for the universe can be realized. The result of the dialectical process of Islamic values with today's reality is the application of Islam to modern human life.

Indonesia as a country with the largest Muslim population in the world separates duties and responsibilities in developing an Islamic paradigm that is both inclusive and progressive. The challenge faced by Indonesian Muslims is not only locality, but also concerns international identity. This is because Indonesian Muslims can become a new face or a mirror of view for the international community in order to assess the world's Islamic civilization. Over the time, the direction of Islamic studies is no longer only centered in the Middle East, such as Egypt, Saudi Arabia, Turkey, Morocco, and other countries. However, it has slowly directed towards the land of the archipelago, especially Indonesia, as the largest Muslim population in the world.

This fact is both an opportunity and a challenge for the Islamic movement in Indonesia. The Indonesian Muslim community needs to develop a set of ideas, strategies and actions in welcoming the movements of the times. The biggest challenge for the Islamic reform movement in Indonesia is the clash between the forces of conservatism and modernism. As identified by Martin Van Bruinessen, at least after the reformation era there was a
tendency to reverse the flow of Islamic thought towards conservatism (conservatist turn). This is evidenced by several incidents that shocked the Indonesian public by a number of terrorism agendas and attacks on minority groups. Other evidence is enriched by the issuance of a fatwa against liberalism, secularism and pluralism issued by the Indonesian Ulema Council (MUI) in 2001.

The movement for Islamic reform in the future will convincingly be played again by groups of thinkers who are oriented towards reform, both in the legal-religious and social aspects. Although today the movement that has a progressive tendency is fading, in the future all changes and developments in the field of technology and information will provide new space for progressive Islamic thinkers movements in Indonesia.

The future movement of Islamic reform in Indonesia seems to be leading to the classic pre-independence trends and models. After the faucet of democracy was opened wide after the fall of the Soeharto regime with his New Order, and the principle of information disclosure on the effects of globalization, the role of collaboration and interconnection is the main key in the movement for Islamic reform in the future. It seems that the reform movement will be played more by think-tank groups or NGOs (Non-Governmental Organizations) rather than individuals, as happened during the New Order Era. For example, the thought movement that has been promoted by a number of Islamic thought activists in Indonesia recently, such as Progressive Islam, JIL (Liberal Islam Network), the Wahid Institute, JIMM (Muhammadiyah Young Intellectual Network) and their brothers. This movement is a form of response to movements that defend Islam with an idealist mentality and tend to ignore historical realities.

Externally, the most dominant factor influencing the growth of the Islamic reform movement in Indonesia is the Islamic
discourse in the international world, as once surfaced after the 9/11 World Trade Center (WTC) tragedy in 2001. The Islamic reform movement in Indonesia in the future cannot be separated from these external factors. Simply put, this is due to the position of Indonesian Muslims as a catalyst as well as a response to the dynamic turmoil of Muslims in the Middle East. Directly or indirectly, Indonesian Muslims take a strategic role in promoting Islamic moderation. An attitude and face of Islam that is polite and peaceful but still with its progressive character. This character is inherent in the identity of the Indonesian nation amidst the onslaught of issues of terrorism and extremism.

At least there are several factors that can drive the course of the Islamic reform movement in Indonesia. First, the development and development of discourse on pluralism, human rights (HAM), gender equality and democracy. The growth and development of discourse related to these themes in the end gave a lot of inspiration and acceleration to the flow of Islamic reform. Second, the emergence of several Non-Government Organizations (NGOs) engaged in the field of practice in the field. There are NGO movements in the form of advocacy, political education, reconciliators and facilitators. One of the strengths of this movement is the effort to synthesize theoretical abilities and practical experience in the field based on multi-religion, multiethnicity and multilevel levels.

Third, the existence of intellectuals or independent scholars and universities in the context of scientific development and exploration that is multidisciplinary, multi-boundary, and critical. The presence of intellectuals or independent intellectuals who joined higher education institutions with a popular and critical vision led to the birth of various sciences that were multicultural based, based on real community experiences, and were able to provide control over power. Fourth, the emergence of awareness of the transformation of society. When this nation is really slumped
because of a multidimensional crisis, then several elements of society realize the need for a movement for social transformation. This transformation movement was carried out by several interfaith-based, even humanist-based and NGO groups, not directly based on a particular religion.

Meanwhile, Suaidi Asyari (2011) identified an important problems in the Islamic reform movement in Indonesia in the future. The reform movement fronted by several think-tank groups that are members of NGOs (Non-Governmental Organizations) is often constrained by funding issues. Most of the funding in its programs is almost dependent on donors, both domestic and foreign. This often causes the renewal movement that is carried out to falter or even experience instability in the journey of the renewal of thought that is carried out.

As the locomotive of the renewal movement, NGOs must have at least three main factors to support their agendas, namely human resources (HR), targeted sustainable programs, and stable funding, both permanent and incidental. The funding process which is often choked up, so that they have to look for “foreign” donors, causing a number of NGOs labeled Islam to be suspected of having “ordered” goals and agendas, not a pure agenda as a reflection of community problem analysis. Meanwhile, the existence of NGOs in Islamic thought movements which sometimes appear to be in plain view of relations with practical political institutions is also considered that the related NGOs actually have practical and instant interests. That is one other reason that sometimes makes the idealism of the reform movement run choppy.

Unfortunately, the movements carried out by some NGOs tend to be reactive-responsive vis a vis reflective-contemplative. One of the characteristics of the reactive-responsive thought movement is the ease with which boredom or inaction occurs, when there is a lack of opposing action or a lack of responsiveness
from the wider community (Asyari, 2011: 303). Meanwhile, according to Ziauddin Sardar in Islam, Postmodernism and other Futures: A Ziauddin Sardar Reader, any reform movement should start with recognition of the world as it is, not as desired. Only by recognizing the true dimensions of the contemporary reality of a society can a reformer contemplate the reforms that will create the world as desired.

One of the fundamental problems in the context of the Islamic reform movement in Indonesia is the orientation or goal of the reform movement. Some movements for the renewal of Islamic thought in Indonesia today can be said to be sporadic and responsive cum reactive, when these movements are explicitly seen as an attempt to become a competitor to radical movements in Islam. It is even more problematic when the movement is only a response to the narrow thinking of a radical Islamic figure. The reform movement is not based on universal Islamic values that originate from the problems of the Islamic community in a broader context as citizens of a global civilization society. In summary, some of the movements for renewing thought in the Islamic academic world today are like the upstream of a river without an estuary. There is no final goal that is clear and definitively reachable, it can be achieved in a certain way for certain targets (Asyari, 2011: 306).

The existence of sporadic responses to opposing movements is better shifted to the attention of the wider community, for which opposing movements often find support. Using public spaces in language that is easily understood by the wider public as used by the anti-reform movement is something that really needs to be reconsidered. In this context, the elitist impression of the renewal of thought movement in Indonesia must look at the situation and conditions. Although the impression of academic elite and arrogance needs to be maintained at certain times, there
are certain situations and conditions in which the reform movement must abandon its intellectuality.

Based on the description above, the priority steps in restructuring the renewal of Islamic thought in Indonesia in the future must be directed at global contribution efforts, namely by making the reform movement to build a “universal civilization society” based on values derived from Islam. This is done on the basis of the belief in the universality of Islamic values (Suaidi Asyari, 2011: 311). Islam has a strong potential to answer the challenges of the times. Islam is a teaching about broad community participation (Islam supports participatory democracy), spiritual egalitarianism (there is no priestly system in Islam), and teaches the rational systematization of social life (Ananda and Fata, 2019: 24). Yusuf Qaradawi assessed that Islam’s ability to dialogue harmoniously with change is contained in the identity of Islam itself. This potential can be seen from the characteristics of Islam as a religion of rabbaniyyah (sourced from God and maintained its authenticity), insaniyyah (in accordance with nature and for the benefit of humans), wasathiyyah (moderate-taking the middle path), waqiiyyah (contextual), clear and harmony between change and provision.

In the idea of building a civilization (or rather continuing) the building of the foundation of global humanity, there are several things that must be considered. First, the permanent, continuous and comprehensive nature of movement. This means that the bearers and fighters for the renewal of Islamic thought are highly required to collect data on community problems, build or seek theories to solve them, and involve certain individuals or institutions in overcoming related problems. Second, the programs and themes of the movement are adapted to the problems of society which are obtained from the results of research on the realities of people’s lives (Suaidi Asyari, 2011: 312).
In the future, such a reform movement like revivalistic-conservative-puritanistic that fight for pure Islam using *Islamic salafiyyah* jargon and aspire to the early generations of Islam stagnating and losing their relevance in modern society. Because they with a number of devices will find it difficult to adapt to the demands of the times. Revivalist-conservative-puritanistic and radical-fundamentalists who tend to use a deductive-textual-scriptual mindset in interpreting religious teachings in relation to the problems of worldly *muamalat* (humanity needs) life will experience tremendous difficulties, especially when dealing with changes and developments in modern times. In summary, the point of view that tends to emphasize finality, closed system, stationary, and exclusivity will have an impact on mindset, attitude, and behavior that are shortsighted, imitated, taken for granted, being exclusive, fanatical, *status quo*, emotionally, not creatively, fatalistic, and, anarchic, especially when it comes to efforts to answer the complexity of problems that arise and develop in the present era. The paradigm of thinking and behaving like that in turn will lead to many conflicts among religious communities internally and externally in the name of religion or in the name of defending God and its domain is not limited to the space of religious discourse, but also in the space of social life.

Meanwhile, for the renewal of worldly issues, such understanding, attitudes and behavior are often seen as inhibiting factors for the rate of creativity in creating science and technology. This is because such understandings, attitudes and behaviors lead one to passivity and romanticism, back to the past rather than being objective-rationalistic and creative. In fact, the problems or diseases of civilization faced by Muslims today may no longer be appropriate and sufficiency solutions if we use the 'ingredients' of the past.

Such a reformist-adaptive-progressive-reform groups will again be loved by the public, not only by the campus (academic)
community but also by the general public. This is due to its ability to reopen the faucet of freedom and dogmas that have been established so far (status quo). The trend of globalization and technological developments encourages an open society (global village) which leaves spaces for public contestation. Through digital spaces, this movement will present an Islamic model that is more flexible and responsive to the problems of the times. The general public will find it more helpful with the progressive Islamic movement’s model of ideas. Reformists as supporters of the progressive-patterned reform movement in this case must be able to adopt other elements outside of Islam that are positive-constructive in nature and oppose negative-destructive elements. That is, reformistic reforms are adaptationistic-pragmatic towards modern thinking and techniques in order to create models of government and even religious movements.

Therefore, the orientation of the Islamic reform movement in the future needs to consider cross-reference and integration-interconnection processes by combining paradigms of thinking and acting between revivalist-conservative-puritanistic, radical-fundamentalistic, andadaptive-reformist-progressive reformist groups proportionally. This is important to consider the complexity of the problems faced by the people on the one hand, as well as the openness between nations on the other, which demands separate wisdom (hikmah) in building human civilization globally. This means that in terms of monotheistic beliefs, worship, and morals, the understanding of the ummah can be puritanical and radical, but in terms of interpreting and responding to Islamic traditions and modern civilization, Muslims seem to put forward and consider the aspects of wisdom in the form of greater and more beneficials for the benefit of mankind as a whole within the limits of divine and human values. It is sufficient for them to make tawhid beliefs as an anchor or a point of spiritual vortex in order to be able to circularly access the Islamic traditions
of the past and the progress of contemporary civilization in order to prepare a new order of Islamic civilization which is more colorful and has universal dimensions (*rahmatan li al-`â lamîn*) at the time which will come.

Finally, we could say that in the contemporary context, renewal in Islam has an increasingly complex orientation and theme in line with the developments, dynamics and challenges of the times which have struggled with a number of uniqueness of classical Islamic traditions over the centuries. The central theme of reform in Islam often experiences a shift towards a more practical and strategic direction in relation to political, social, scientific, legal, economic and other issues. It is hoped that in the future, reformers are expected to be able to prove that Islam is a rational religion, so that it will be able to not only provide an alternative to the spiritual crises of modern humans, but also at the same time appreciate the great discoveries of humans in the fields of science and technology.
CHAPTER VI
CLOSING

When the Islamic world entered a decline phase, on the other hand, the Western world set foot on a progressive phase, which is a modern phase. Likewise, when rationalism gained a place and developed in the Western world, on the other hand, the tradition of rational thinking began to be abandoned by Muslims. The Islamic world and the West seem to run in opposites and they alternately lead the world civilization. After the presence of Islam and its development, which reached its peak of glory in the 10-12th century, the Islamic world became a lighthouse of world civilization. However, when the Western world advanced in the 18th century until now, it has become a barometer of world conditions. Both of them also learn from each other, just as a teacher and student who teaches and learns from each other. The phenomenon of the ups and downs of human civilization, as illustrated, strengthens the cycle theory in which the world will experience three cycles: development, rise, and finally decline. Furthermore, Ibn Khaldun mentions that the age of a country is like the age of a human being. As explained by Ibn Khaldun, a state always goes through three phases, namely, the phase of development, rise, and decline (Khaldun, 1986: 170, Biyanto, 2004: 1).

One of the factors causing the decline of the Islamic world was the loss of intellectual traditions. The habit of scientific and critical thinking in the Islamic tradition as reflected in the term “ijtihad” accustoms Muslims to always use logic in solving various problems in Muslims’ life. Thus, great works in fiqh, tafsir, kalam, science, philosophy, and others are born.
However, since there is an assumption that the “doors to ijtihad” are already closed as stated by some ulama in the 10th century, there has been a so-called taqlid culture, and stagnant thinking has shifted the intellectual tradition that has long been entrenched in the Islamic thought tradition. As a result, rational and critical thinking that had originally become a tradition and featured Muslims are slowly being displaced and swallowed up into the comfort of the greatness of the history, or what is known as “historical romanticism”.

Another factor in the decline of the Islamic world was the disintegration of Muslims. Muslims who were once united by the same faith began to fade, and eventually became divided by political interests in smaller spheres, such as territories and dynasties. Another external factor was the crusade between Muslims and Europeans under the command of the Roman Catholic Church, and the invasion of Barbarian armies that defeated the Islamic forces.

The aforementioned factors have encouraged Islamic elites (ulama and Islamic political figures) to take the initiative in advancing the Islamic world both by reforming religious understanding and institutions. The Islamic reform began when the Islamic world was in a downturn in various aspects, including politics, economics, and thinking, on the one hand, and the modern Western world was experiencing advances in science and technology. What has been achieved by the Western world inspired the Islamic elites to learn from its modernity to make improvements and reformation. Apart from that, they are trying to revive the Islamic teaching values that are considered to have been abandoned. This movement goes hand in hand with the phenomenon of Islamic awakening that has swept the Islamic world which is marked by calls and slogans such as al-ushuliyyah al-Islamiyyah (Islamic Fundamentalism), al-sahwah al-Islamiyyah (Islamic Revivalism), Ihya’ al-Islam (Islamic Resurgence), al-tajdid
and and al-*islah* (Reform, Renewal, and Reassertion), *al-Islami* (Islamic Resurrection), renaissance, reconstruction, neo-fundamentalism, and finally Islamism (Saleh, 2012: 1).

The progress in the Western world in science, technology, and a set of ideas has changed the religion-oriented perspective to become science-oriented. The society, which was originally dominated by religious understanding, has shifted to rationalism. Modernization as a response to religious understanding is understood as an effort in the form of thoughts, movements, or beliefs that change understanding, customs, institutions, and others. At that time, modernization was strongly influenced by religious understanding (Christianity) to adapt to new understandings and conditions brought about by advances in modern science and technology (Nasution, 1995: 181).

Based on Fazlur Rahman, Islamic reform is an attempt to harmonize religion and the influence of modernization that is taking place in the Islamic world (Madjid, 1992: xxv). This harmonization process encounters psychological obstacles when Muslims must learn from the West. As it is known, reform is identical to modernism, thus modernism is part of Westerninsm.

It is undeniable that modernism contains elements of Westerninsm, because it originates from the West, however, what comes from the West is not all wrong and bad as what is stated in classical Islam. The rational thinking pattern that grows and develops in the West makes it possible to gain space in the Islamic world that has previously been a tradition. It can capture the rationality of Western modernity and sort out what is good and bad. On the other hand, rational thinking also helps to understand Islamic doctrine between the main and the non-essential ones.

Islamic reform, in a narrow sense, is an attempt to adapt religious understanding to developments brought about by advances in science and modern technology. For Nurcholis Madjid, modernization is rationalization that is an attempt to
provide rational answers to problems that arise in modern times and the impact of Western modernization by sticking to Islamic doctrine.

Modernization in Islam is in contrast with the West’s. In Islam, modernization of thought and institutions is motivated by religious values. Meanwhile, in the Western world, it is driven more by materialism. Islamic modernization, according to Amin Rais, is the modernization of religious understanding in Islam which is essentially an effort to purify or adjust religious understanding in Islam with the understandings and thoughts that developed in the modern period while still referring to the main sources of Islamic teachings (Al-Qur’an and Al-Hadith). Modernization is carried out based on the assumption that thought is inseparable from the social, political, and cultural situations that surround it. Therefore, it is suitable for the time, but not necessarily right for the era after.

Islamic reform is not to change, add or subtract religious texts that are believed to be true as contained in the Al-Qur’an and Al-Hadith, but rather to review religious understandings or beliefs that are considered to be related to religion. Islamic reform also can be said as intellectual endeavors (ikhtiar) in responding to various contemporary problems. In Arabic (Islamic world), words that are synonymous with reform are tajdid and islah, which means to renew or return something to its proper condition.

The reform movement in the Islamic world was initiated in Middle Eastern countries, especially Egypt, and the Ottoman Empire in Turkey, which expanded its influence to several Islamic countries or countries with a majority Muslim population, including Indonesia (Noer, 996: 317). Reform ideas, especially from Egypt, entered Indonesia through at least three ways, such as hajj and mukim, publication, and education, which later inspired Indonesian Muslims, one of which was the establishment of Muhammadiyah organization in 1912 (H. Johns, tt: 21). The cause
of the reform movement was due to the awareness of the reality of the Islamic world which is in decline, backwardness, and stagnation, a contrary condition to the progress of the modern Western world. The idea of reform also takes on different themes according to the local context and the perspective of each reformer. Therefore, several different terms were born, among others; *tajdid* (renewal), *islah* (reform) and puritanism.

In general, Islamic renewal leads to three trends, namely: 1) Reviving Islamic teachings as in the early days of Islam, 2) Aligning the religious understanding (Islam) and modernism which is marked by advances in science and technology in the Western world, 3) Being neutral on theological issues and modernism, and leading to a tendency to use various advances even though they come from outside of Islam. Regardless of term usage (*tajdid*, *islah*, puritanism), the three approaches that underlie the reform movement have the same goal, which is awakening the Islamic world. Modernity as a perspective in reforming Islamic thought has generated polemics since the beginning of the emergence until now. Some Muslims do not agree with modernity as it contains values of secularism and materialism. In contrast, reformers, who agree, assume that the progress of the modern West in various aspects has led the Western world to progress. Therefore, there is no harm to transfer modern science and technology into the Islamic world.

Reform in the Islamic world has different stressing, and in general, can be grouped into three groups as follows; *first*, reforming government institutions; *second*, transforming modern Western science and technology; *third*, reinterpreting of religious understanding in Islam which is considered a theological problem. Reform in the sense of “reinterpretation” is a reinterpretation process of understanding, knowledge, and thoughts in Islam to be adapted to the times and local social conditions as a result of changing times.
The reform movement in the Islamic world began in the early 19th century. When the French went to Egypt in 1798-1801, the Islamic world recognized and was interested in studying what the Western world had achieved, such as telescopes, microscopes, chemical experimental instruments and others. Egyptians also started to recognize the French revolution ideas. Being one of them is a republican system of government in which the leader of the state is elected for a certain period, dutiful to the laws, and can be overthrown by the parliament. In a republican system, there is equality (egalite) which means the position of the people equal to the ruler. In addition, the French also introduced the idea of nationality (H. Johns, tt: 31).

On the other spectrum, some groups oppose the reform movement. Anti-revival groups argue that modernism will shift the role of religion in social life—Muslims become secular and religious values will no longer be in their life. The rejection of modernism is also motivated by the belief, in some Muslims, that Islam is considered a perfect and complete religion, which not only contains a belief system but also talks about various aspects of life such as politics, economics, and social. Thus, the claim of al-Islam huwa al din wa al-daulah emerged.

For Islamic revivalists, modernization is understood as “rationalization”. It is an approach used by the Western world in developing science and technology. Through this method, advanced and efficient knowledge and technology are discovered, in such a way that their nations advance in an era called the modern era, and they are called as modern nations.

Modernization is rationalization. Meanwhile, secularization is a continuation or inherent process of modernism, or it is a logical consequence of modernization. To make the problem more complex, the understanding of Muslim majority who believe that Islam is a total religion (kaffah) which includes all aspects of life, confronted and contradicted the modernization. In other words,
modernity contradicts conventional Islamic understanding. Secularization is a process that emphasizes the separation between profane and transcendent, between worldly and \textit{ukhrawi} life (the afterlife). Turkey under the leadership of Kemal Ataturk is a representation of secularization, in the sense of thinking that separates state and religion matters. Such reform is a form of westernization based on the belief that the only way to advance the Islamic world is to imitate the West as a whole to be applied in the Islamic world. The influence of modernism and Westernism is something that cannot be avoided no matter how small or how big the scale is. This is in line with Lawrence E. Cahoone’s remark which writes about the “hegemony power of modernity” in all parts of the world (Cahoone, 1988: xi).

From the aforementioned descriptions about the reform movement or modernization in the Islamic world, it can be said that; \textit{first}, renewal begins with the awareness that internal problems in the form of stagnant thinking occurred in the pre-modern period; \textit{second}, rediscovered momentum in the early 19th century AD as a result of direct contact between the Islamic world and the Modern West; \textit{third}, reformation is carried out because of the awareness of the modern Western world progress; \textit{fourth}, the reformation was initially carried out by transforming modern science and technology from the modern Western world; \textit{fifth}, renewal in the second stage is the understanding transformation, culture and others to be applied in the Islamic world.

Thus, the Islamic reform is an attempt to transform knowledge and technology from the modern Western world, and the process of improving religious understanding by conducting studies on existing thinking traditions to be adapted to new understandings while still referring to Islamic doctrine. In this perspective, the Islamic reform uses two approaches as follows: \textit{first}, returning to Islamic teachings in all aspects as at the
time of the Prophet; second, understanding the meanings and heart of the Al-Qur’an and Hadith texts by using a modern scientific approach.
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ISLAM AND MODERNITY:
An Islamic Reform Movement in Indonesia

Islamic reform movements emerged in various parts of the Islamic world such as in Egypt, India-Pakistan, Turkey, Indonesia and so on. Islamic reform is an effort to harmonize religion and the influence of modernization that is taking place in the Islamic world. When Muslims have to learn from the West, this harmonization process faces some psychological obstacles as reform is identical with modernism, while modernism is part of Westernism. Responding to those issues, the author tries to explore further on how Islam and Modernity, their journey and contestation in the history.

Through this book, the author has managed to clearly indicate that the reform or modernization movement in the Islamic world, at least, illustrates some features; (1) reviving Islamic doctrine as in the early days of Islam Reform; (2) begins with the awareness that internal problems in the form of stagnant thinking occurred in the pre-modern period; (3) revival and reform rediscovered momentum in the early 19th century AD as a result of direct contact between the Islamic world and the Modern West; (4) In the beginning, reform was executed by transforming modern science and technology from the modern Western world; (5) Reform in the second stage is the understanding transformation, culture and others to be applied in the Islamic world.

The contribution of this book is able to enrich the analysis of the reflections as well as projections of the Islamic reform movement in Indonesia, in particular, and the Islamic world in general, that the Islamic reform movement cannot be separated from the socio-political contexts.