

JAMALUDDIN AL-AFGHANI'S EDUCATIONAL AND POLITICAL RENEWAL IDEAS

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Abstract

The aim of this research is to examine in depth the figure of reform in both the fields of education and modern Islamic politics, Al-Afgani, whose discussion includes biography, career history, works, thinking, or educational development put forward by these figures. The author uses library research methods, namely research by collecting various books, scientific journals, theses, and other information that is used as a source of information. Result analysis explained that Jamaluddin Al Afghani is a popular Muslim figure in educational and political reform and represents a modernist-rationalist fashion group that is responsive to developing knowledge. Jammaluddin Al-Afghani There is a person known as a political activist or pessimistic PAN. Islamism aims to unite people in Islam and fight colonialism.

Keywords: Reform ideas, education, politics, jamaluddin al-afghani

Abstrak

Tujuan dari penelitian ini yaitu untuk mengkaji secara dalam tokoh pembaharuan baik dalam bidang pendidikan maupun politik Islam modern Al-Afgani yang pembahasannya meliputi biografi, riwayat karir, karya-karya, pemikiran, dan pembaharuan pendidikan yang dikemukakan oleh tokoh tersebut. Penulis menguunakan metode penelitian kepustakaan yaitu penelitian dengan mengumpulkan berbagai buku, jurnal ilmiah, tesis dan informasi lainnya yang digunakan sebagai sumber informasi. Hasil analisis menjelaskan bahwa Jamaluddin Al-Afghani adalah sosok tokoh muslim yang populer dalam reformasi pendidikan dan politik serta mewakili kelompok modernis-rasionalis yang responsif terhadap perkembangan ilmu pengetahuan. Jamaluddin Al-Afghani adalah seseorang yang dikenal sebagai aktifis politik dan pencetus ide pemikiran PAN Islamisme bertujuan untuk mempersatukan umat Islam dan melawan kolonialisme.

Kata kunci: Ide Pembaharuan, Pendidikan, Politik, Jamaluddin Al-Afghani

INTRODUCTION

Scientifically, the life of a Muslim reveals that it experiences ups, downs, and waves. According to Harun Nasution, the three major periods of history are classical, eternal, and modern. From the 18th century to the 20th century, the West conquered Islamic countries and established strategic trade and military dominance over their waters. As a result of the defeat experienced by Muslims in the area, Western nations were informed of its existence. Since then, Muslim communities have suffered on the Western borders. There are reforms aimed at self-reflection and advocating for improvements in the fields of education, politics, economics, religion, and other fields (Bistara, 2021).

From the 18th to the 20th centuries, the West conquered Islamic states and established its dominance at sea, with trade routes planned and defensive fortifications built. as a result of the defeat experienced by Muslims in the area. Since then, the cruelty of Western colonialism has made life miserable for the Muslim community. With reforms that provide progress and improvement in the fields of education, politics, religion, economics, and other fields as well (An-Nashir, 2004), The need for reform arises from recognition of the serious challenge of the Islamic offensive.

By looking at increasingly volatile problems, relying on the Al-Qur'an and Sunnah of the Prophet SAW is the best guide for finding answers to various problems, especially urgent educational, political, social, and economic problems. Many Islamic reformers were born with brilliant ideas against ancient traditions, which were considered to bring individual freedom to develop and innovate both locally and globally. Islamic intellectuals and religious leaders articulate their ideas. Ali Rahnama proposed four causes for the downfall of the ummah, which then became the driving force for renewal itself. They are as follows: 1. The decline of Islamic principles and the refusal of authorities to enforce Islamic socio-economic and ethical laws; 2. Collaboration between the ulama and the government is basically un-Islamic. 4. Cooperation between rulers and dependence on un-Islamic Western powers 5. Lagging behind Muslims in the fields of science and technology (Maryam, 2014)

Another problem that occurs is that Muslims' mistakes in understanding Qadha and Kadar are also the cause of the decline of Muslims. According to Jamaluddin, qadha and qadar mean everything happens according to cause and effect. Poor education, people's ignorance of the basics of religious teachings, weak brotherhood, and divisions between Muslims are factors that make Muslims fatalistic, static, and backward. As a result of the failures experienced by Muslims, it created soft ground for the outside world, namely the West, to expand or colonize the Islamic world and use existing resources to advance the prosperity of these colonized countries. Therefore, Jamaluddin tried with his ideas to break the rot of the Muslim Ummah and to free it from the grip of western colonialists (Afghani, 2022).

Islamic thought faces the challenge of a journey where Muslims do not press culturally and politically with the renewal efforts known as modernization. Modernization is a liberal movement that operates in major religions. This movement seeks to direct the principles of Islamic teachings towards the western modernization code of ethics with

all its understanding (Taufik, Huda, & Maunah, 2005). In the effort of renewal, Islam is one of them, and that is Jamaluddin i n A l-Afghani.

Considering the difficult challenges faced by Muslims, it is necessary to renew Islamic thinking to answer the challenges of an increasingly advanced era so that Muslims are not left behind in the fields of education, politics, and economics. Or not to be displaced from these renewal efforts, which are called modernization. Modernization is a liberal renewal movement that is actively involved in several major religions, including Judaism, Christianity, and even Islam (Taufik et al., 2005).

Al-Afghani became aware of the difficulties and conditions of Muslims, who were far behind the West. Jamaluddin al-Afghani was one of several Islamic reformers who worked to change the way Islamic society thought. By restoring the spirit of al-ijtihad wa al-jihad, Jamaluddin al-Afghani took the initiative to awaken the Muslim community from its prolonged downturn (Bistara, 2021). By looking at this phenomenon, the author wishes to research in depth the ideas of political thought and reform by the modern Islamic figure Jamaluddin Al-Afghani.

METHOD

The method used is library research. Research by collecting various books, scientific journals, theses and other information used as sources of information. This research focuses on the problem Which lifted at with use of written data. This research is library research, namely library research in the form of books, notes and reports of previous research results, the desired information (Sutikno, 2020).

RESULTS AND DISCUSSION

Biography of Jamaludd in Al Afghani

His full name is Sayyid Jamaluddin Al Afghani bin Safar. Sayyid al-Tirmidhi's descendants can be traced through the genealogy of Husain bin Ali bin Abi Talib. Jamaluddin Al-Afghani was a political leader during the political reform period in the Islamic world in the 19th century. He was born in Afghanistan in 1839. The origin of Jamaluddin's place of birth is still debated. According to his confession, he was born in Asadabad, near Kabul, Afghanistan, although there is another version that he was born in Asadabad, near Hamadan in the Persian province. The name Al-Afghani was given because it was associated with his hometown or the Afghan tribe in Afghanistan (Arikunto 2006). His parents sent him to a Hanafi school, then he was sent to Kabul with a very conservative education system. He completed a philosophy program after school and then had to study in India to take part in a modern education program. This is where Al-Afghani first encountered the world of science and technology (Nasbi, 2019, p. 70).

Besides education in general, he was also given an education from a person old, especially his father alone, who was very good; from a small age, he already taught the Qur'an (Prof. Dr. H.J. Suyuthi Pulungan, 1970, p. 70). Then, when you brake, it just stops a science teacher Tafsir, Knowledge Hadith, or Knowledge Fiqh, which will be equipped with knowledge Sufism as well, asks God (An-Nashir, 2004). And more or

less at the age of 18, he acquired a lot of knowledge about religion; he also mastered Arabic, Persian, Turkish, Russian, English, or Russian. He lived in India for several years, after which he made a pilgrimage to Mecca at the age of 19. After his return from the Hajj, he immediately returned to Afghanistan, where he served as an advisor to Amir Dast Muhammad Khan and fueled his political campaigns. And he returned from Hajj or performed his second Hajj in 1285. He then went to Cairo and contacted al-Azhar. There, he visited Constantinople, the city that welcomed him. (Sirait, 2020, p. 171).

Ijtihad Al-Afghani's reputation increased as a result of the warm welcome he received from the people of Constantinople with his expertise. Then, apart from being a teacher at Daar-al Funun University, the government decided to appoint him as a professor at the Aya Sofia Mosque and the Ahmadiyah Mosque for students (AsmuniAl-Afhgani Afhgani is among the ranks of figures who are called new rebecause hers where has open penafsiran ijtihad secara for mulative fand is a life an modern. where an engineering ijtihad which provides a solution to the demands of modernity (Nasbi, 2019).

Al-Afghani is a political activist, reformist, and modernist. This was seen when, in 1876, he joined the ranks of Egyptian politicians, and in 1879, He founded the Hizb al-Wattani Party (National Party). He tried to foster a sense of nationalism in Egyptian society at that time. Although Al-Afghani is often referred to as a politician, he is also known as a philosopher, journalist, and Sufi. Due to differences in the reform concept that he promoted, businessmen who did not support the ideals of reform that he fought for frequently sought him out and even imprisoned him. This led to myths surrounding his death (Sirait, 2020). That he died because of Ker acuan by Sultan. However proof Yes, the doctor will do it. I am not free from disease. You have a problem with your chin.

The Birth of the Idea of Afghan Thought Since the middle of this year, it has been a glorious century for Muslims. During this century, Islam's domain expanded westward through North Africa to Spain and eastward to Iran and India. The Caliphate once ruled over this region. Then in Damascus, and finally in Baghdad, this century saw great thinkers and scholars such as Maliki, Shafi'i, Hanafi, Hanbali, and jurists such as Imam al-Ashali, al-Maturidi, Wassir bin Asa, and al-Ah. I saw the birth of Jubai. Abu Khuzail, al-Nazzam, Junnun al-Misri, Abu Yazid al-Bustami, and al-Hajji on Sufi theology; al-Kindi al-Farabi, Ibn Ibnuwarizm, and al-Mas'andudi al-Cukur in the field of theology such as science (Sirait, 2020).

With the birth of these great thinkers and researchers, science was born and developed rapidly until it reached its peak in the fields of religion, non-religion, and other cultures. Muslim thinkers and scholars at that time not only succeeded in Islamicizing ancient Persian knowledge and Greek heritage but also adapted both cultures to the needs and developments of the times, which were assimilated and processed by the thinkers. The peak of prosperity in the Islamic world finally declined in the 11th century. The heyday

of the Islamic world then faded, and the Islamic world began to decline in the 11th century and then declined for centuries. (Hanaris, 2023; Noorthaibah, 2015).

Jamaluddin Al-Afghani views western colonialism as taking different forms in countries; Islam destroys the personality of Islam, while the most dangerous form seeks to injure a Muslim's faith by creating doubt and uprooting faith from his heart, building it into atheism. Islam and the West consider the world Christian as follows: (Taufik et al., 2005) a) Even when there different in descendants or nationality, when it comes to facing the Islamic world, they unite to destroy it; b) the country, Kristen, I'm hopeful defend my fellow friend, yes. They look at me. Islam is weak and backward. Hatred towards the Muslim community is not just a part but the whole.

When talking about the condition of Muslims experiencing inflation, reform is a different concept. Islam cannot be blamed for the downfall of the Muslim community, especially if you believe that Islam is out of touch with modern society and its changing circumstances. He emphasized that Muslims are retreating because they abandon authentic Islamic teachings and embrace doctrines foreign to Islam, such as the Christianity mentioned above. People posing as saints were responsible for spreading this strange doctrine. or those who have irrational beliefs and fabricate hadiths (Nasbi, 2019, p. 74). Hold on firm, stay away, or leave science behind. This happened as a consequence of colonialism, and I'm a perian, which ism Which done facing the world must be im by the powers of the Western nations. As for a number of factors that cause decline, an um mat is at that time obeyed (Hawi, 2017, pp. 18–19), namely:

Ijtihad

I had to close That's the problem with how Islam disseminates resources. First or the most important thing (Quran or hadith): a new question or a dig direct ke in thought. Thought found terfokus only on interest dance sect, sectarian practice, or takh a yul for interest sekte-sekt certain, attention fertile to knowledge started berless, or nage long from perintah-perintah negative started to spread. Persaudaraan Sufi has taken the hearts of lots of people, and almost everyone is looking for Dunia Isla.

The Collapse of the Integrity of the Islamic Community

Integritas umat Islam in the political area begins collapse, power and khi la fah menu run, and there will be communion as Islam has been formed in all of them having moved, except nama. Meanwhile, Muslims are divided and at war with each other.

The Crusades Happened

The crusade occurred at the instruction of the Catholic Rome. Or ser month between BarBar under the leadership off K. Hulag Khan TarTar. Al-Afghani is aware that Muslims are in a vulnerable position; they are threatened by very strong Western powers as a result of these many threats. Brotherhood among Muslim nations itself is the cause. Al-Afghani developed ideas and a strong desire to implement reforms in the Islamic world while addressing these problems with the help of significant knowledge gathered from several professors and a wealth of experience gathered during travels to various regions of the world. A l -Afghani, which I introduce the idea of room change,

is the decline of world Islam (Mu s l i m) in various aspects of life, happen split a n or collapse in almost every time region Islam, and the Ummah Islam is ajaran Islam, which actually He fostered a spirit of Islamic unity through political pan-Islamism centered in Kabul, Afghanistan. This wave movement has entered the contemporary mainstream, and as a resistance movement to Western colonialism, it wants Muslims to unite under the auspices of an Islamic government. The urgency of forming pan-Islamism is to create a sense of solidarity (ukhuwah) with Islam throughout the world. Or so that Muslims become a dynamic people to progress according to Islamic teachings (Maryam, 2014, p. 11).

Al-Afghani's Reform Ideas

Ideas for Reforming the Education Sector

In Al Afghani's thoughts on education, he emphasizes the importance of education and provides insight into teaching modern sciences such as science and technology. Al Afghani is known as a figure in Islamic education reform in the history of modern Islamic thought. He thinks that Muslims must always follow developments so as not to be left behind in the fields of science and technology. There are several aspects, namely: 1) Education has a role in developing critical or rational thinking. In obtaining education, society must have an impact on their thinking when making the right decisions in their daily lives. 2) The importance of education and teaching modern technology is so that Muslims can participate actively in the development of the modern era as time goes by. He also has an opinion on integrating modern science with Islamic values. 3) There is reform in the education system, whose function is to catch up with the times and its lack of effectiveness in producing a superior and quality young generation. 4) Minimizing education that is limited to memorizing and focusing on material because it will not help critical thinking skills. According to his thoughts, the younger generation must be prepared to face and be able to adapt to the changing times. 5) According to him, education for men and women must be balanced, not just one or the other. Regardless of gender differences, each person must receive a good and quality education. 6) Free non-formal or open education and be free from political influence.

According to Jamaluddin al-Afghani, the most important aspect of educational reform is changing the traditional education system, which places too much emphasis on memorization without understanding. He realized that education must focus not only on directing students to read books diligently but also on helping students understand and apply the concepts learned in everyday life. Jamaluddin al-Afghani emphasized the importance of education, which emphasizes knowledge and practical application. As a result, students are given the tools they need not only to engage in critical thinking but also to address contemporary societal problems. He also emphasized the importance of contemporary academic disciplines such as science and technology in advancing Islamic education that is relevant to contemporary society. Jamaluddin al-Afghani's writings about education based on science and practical application are very relevant to the situation of the Muslim population in an era that is highly dependent on science and technology. Therefore, Jamaluddin al-Afghani's initiative in carrying out educational

reform can be an inspiration for many Muslim intellectuals and reformist figures in their efforts to develop quality Islamic education that is relevant to modern society (Pendidikan et al., 2023).

Ideas for Renewal in the Field of Religion

This adjustment sparked the idea of renewing Islamic teachings contained in the Qur'an and the Hadith. The birth of an idea that is considered new and original by thinkers is not something that stands alone; it is not related to the environment that is the object of thought. so that ordinary thinking ideas emerge from abnormal thinking. to propose a new paradigm for these ideas and spaces. Likewise, Jamaluddin Al-Afghani saw the situation occurring in society and the Islamic world. He first gained fame, then stopped thinking, leaving Muslims traumatized by defeat after defeat. The Islamic world is under pressure and power from western colonialists because they are very far from what Muslims have achieved; in fact, Muslims have become the foundation and hope of the outside world. The Islamic world is under pressure and power from western colonialists because they are very far from what they have achieved. Muslims, even Muslims, have become the focus and hope of the outside world.

in conditions and situations like this. Jamaluddin Al-Afghani came to the conclusion that Islam's decline was not due to its teachings, contrary to what many dissatisfied Muslims believed and expressed, which led to the perception that Islam was out of step with modern society and its changing circumstances. (Alhidayatillah, 2018, p. 89)

In the newspaper *Urwatul Wusqa*, al-Afghani, the mention of Qadha and Kadar implies that everything that happens is based on causality (causality) and human effort (Kasb), the results of which are left to God because humans do not know what will happen in the future. The decline of Muslims is not at all due to belief in Qadha and Kadar, not even other Islamic beliefs. Like many Muslim commanders, they were able to win the war with a smaller army than their opponents, but they believed in the Qadha and Qadar beliefs. Second: Renewal from an Educational Perspective Jamaluddin al-Afghani is an influential Muslim intellectual personality. His childhood was very close to religious and general knowledge. He speaks Arabic, Persian, Turkish, English, and even French. He was also a prolific researcher, either writing books or op-eds and appeals for magazines. Wherever al-Afghani stood, he did.

Since he started a small school, it is not surprising that his students were spread across the various countries he visited. For example, his house in Khan Khalil, Egypt, was a popular place for his students to hear his teachings, as Sheikh Muhammad Abduh and Sheikh Sa'ad Zaghlul were never absent from lectures. All guests, whether they come from the academic community or not, will definitely receive scientific information and discussions (Amin, 1979). As night fell, he looked for another base to continue his operations. The place he often chose was a coffee shop; everything he saw became a meaningful conversation; his words enchanted and attracted visitors to listen to his speech; and they did not move except until the end of the meeting (Amine, 1979).

Al-Afghani was one of the reformers who opened up the interpretation of *ijtihad* with designs for modern life. Technical *ijtihad* supports solutions to the demands of

modernity. His innovative thinking was based on the belief that religion is suitable for all people, times, and circumstances. With reach idea thinking Afg ha ni that's it, then adapun a number of you're the only one between that is papa k yat must cleaned from superstitious beliefs, a person must be sure can achieve success degrees b erb u in luh u r, Get along Faith in a fish outlook on life, every generation of people There must be a special layer to provide teaching or education, for Form uprightn discipline or fight hawa nafsu (Muhammad Fauzi, 2017, p. 394).

To achieve this endeavor, Jamaluddin took steps such as returning to a correct understanding of Islam and eliminating primitive thinking, as well as purifying the mind from takrid, heretical teachings, superstition, and al-Kalima ethics. (Bistara, 2021, p. 74). Along with this idea, al-Afghani advised Muslims to leave the West and return to Sunatullah theology. namely, the application of rational, philosophical, and scientific thinking. Thought based on Sunatullah leads to scientific and dynamic thinking.

Ideas for Political Reform

Ideas for reform in the political field which aims to fight imperialism and colonialism as well as opposition to governments that are not good for the people. His aim in entering politics was far from his position, but to make people aware of the dangers of colonialism and unjust leaders. Expelled and imprisoned, he sought other paths, namely writing books, essays, columns, and magazines. The power of society is what drives the idea of renewal. Al-Afghani started with a renewal of the orientation of the mind and spirit, followed by improvements to the government. These two reforms were linked to the religious context. He believes that societal and social renewal are the paths to political and governmental reform. He also said that, in fact, the power of parliament would be worthless if the people were weak, and a good government would be useless if the people were the opposite (Ainiah, 2022, p. 6).

Al Afghani's ideas in the political field, by looking at the problems that have arisen, namely the pan-Islamist movement, again emphasize the basis of the Muslim community in terms of nationalism. Politically, pan-Islamism aims to fight Western colonialism, but pan-Islamism also includes internal reform. Al-Afghani relentlessly attacked what he saw as abuses of Islam and crimes committed by Muslim governments. The main idea is that Muslims must rid themselves of religious error and confusion. The ulama must face the current of modern thought, and the Islamic State must appear as a political expression and vehicle for expressing the orthodox teachings of the Koran.

In this way, he emphasized to Muslims that they must unite under the banner of pan-Islamism to fight against foreign powers. According to Jamaluddin, the weakening of Muslim unity is the root of the weakness of the Islamic world. If Muslims want to stand together against the West, there is no party stronger than Islam. The Muslim Ummah does not have much unity and cohesion. Leaders of Islamic countries sometimes bring down each other. And what was worse, the ulama, who functioned as a bridge between the people or the authorities, decided not to gather. 13 Muslims must unite in pan-Islamism to reunite fragmented communities. (Ainiah, 2022, p. 5)

Jamaludin argued that the source of the Islamic world's weakness lay in the weakness of Muslim solidarity and emphasized the need for the Islamic world to unite against foreign powers in the reservoir of universal Islam. Western nations are second to none when it comes to uniting with the Islamic ummah. The unity and integrity of the Muslim Ummah are very weak. Even Islamic State leaders sometimes hit each other. There is also interaction between researchers. Therefore, the Ummah must unite in pan-Islamism. To achieve this goal, Jamaluddin proposed initiatives such as restoring the correct understanding of Islam, eliminating taqlid, bid'ah, and superstition, purifying the heart through developing Akhlaq al-Karimah (noble morals), and developing discussions with various groups in society. The West and Division Regarding Jamaluddin's political activities and thoughts, Jamaluddin is considered the first person in the modern Islamic era to recognize the danger of Western intervention and the division of the Islamic world. Apart from being theoretical, Jamaluddin tried to find solutions to various problems faced by Muslims. His movements and ideas motivated Muslim nations to recover their independence and come out of the Western colonialism-induced recession. (Maryam, 2014, p. 8).

Al Afghani's work

From al-Afghani's writing in al-'Urwah al-'Wusqa, which reviews and discusses verses of the Qur'an relating to the subject of modernization or renewal, as follows: 1) No, be friends with an outside person, am I 2) Don't avoid death because death will definitely come. (Al-Im ran:118), 3) Be obedient to I Ilahi _ dang j a ngan b e r ai b e rai (An-Nisa: 78), 4) Adhere to the religion of Allah and dispute with each other (Al-Anfal: 46), 5) Allah does not bring change to a group except they try to change it (Al-Ra'ad: 11).

Efforts to modernize Al-Afghanistan takes the form of producing works in the form of books or articles. One of the works published by Al Afghani in book form is Al-Radd'ala al-Dahriyin, which was originally written in Persian. About Al-Afganin's other works: a) Bab ma Ya'uiu Ilaihi Amr al-Muslimin (discussion of something that weakens Muslims) Makidah a l-S y arqi y ah (Tipu Muslihat Orientalist), b) Risalat fi al-Raddu 'Ala al-Masihiyin (Treatise to answer questions of Christians), c) Diya' a l-Khafiqa'in (Disappearance East or West: 1892), d) Haqiqah a l-Human wa Haqiqah a l-Wa t ham (True Man or Haki k at Homelor: 1878).

CONCLUSION

Jamaluddin Al-Afghani is an educational and political reformer in ma s ap e mnew Islam on the aa b ad ke – 19. Given the name Al Afghani because din i sbah right with his place of birth or Afghan tribe in Afghanistan . education religion Which given fish from person old specifically from his father Alone very much Good, from since small Already he taught Al- Koran.

In the field of religion he provided new ideas to support the Ijtihad and Salafiyah Movement. Al-Afghani, too known as a person who is a reformer in all fields , for example in terms of education, namely as a figure who has the idea that Muslims must always develop, especially in terms of science and technology so that they do not experience being left behind and set back . Al Afghani is a modernist And active in the

field of politics . He founded the party politik named Hizb al - Wattani (National Party). In his time, He try men a n am flavor nasionalisme on society in Egypt. Al-Afghani who is most popular as a philosophical figure ,jurnalist, And sufi , However more often published as politisi. His most popular idea is PAN Islamism. The purpose of establishing this party was to oppose colonialism, this party united Muslims to strengthen Western resistance in political matters. He also formed a party Nasional (Al-Hizbu al-Wthani) in Egypt aims to fight for the right education universal l, m maintaining a friend of freedompers , pemasu right r elements un elements Egypt to in position bfield of m i lit e r.

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