Modernism In Islamic Education In Tafsir Al-Manār: An Epistemological Review Of Muhammad Abduh And Muhammad Rashid Ridha

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Abstract

The decline of the Islamic world in the 18th century was triggered by complacency and rigid thinking, where Muslims understood religion blindly without deep understanding. The Western factor that dominated education in the Islamic world also contributed to this stagnation. Liberals see Western modernization as the key to the success of advanced civilization, especially in technology. This modernization, represented by the airplane, created an impetus for Muslims to pursue technological advancement. The Qur'an, as a universal guide for Muslims, must be interpreted according to the context of the times to remain relevant. Modernism brought disciplines such as economics, psychology, history, law, politics, and social sciences, which have a clear religious legal basis. Modernist thought emphasized the need for modern education in developing Islamic society. Muhammad Abduh, an Egyptian reformer, highlighted the inability of Muslims to build an advanced civilization. His thinking created a reformist project, placing Islamic education as the foundation for creating a modern and moral society. The modernization of Islamic education by figures such as Abduh and Rashid Ridha was geared towards achieving modern scientific advancement and competing on a global level. However, efforts to modernize Islamic education are not always successful. Some efforts, such as those made by Ziya Gokalp and Fazlur Rahman, are trapped in secularism or ineffective. This research uses a literature study method with a Historical-Philosophical and Empirical-Phenomenological approach. The findings show that the modernism of Islamic education in tafsir al-Manār by Muhammad Abduh and Rasyid Ridha involves reforms in curriculum, teaching staff, institutions, and teaching methods. This research contributes by digging deeper into the concept of modernism in Islamic education from a historical and philosophical point of view. As a response to social and cultural conditions, modernism in Islamic education is essential to build an Islamic civilization that is dynamic and relevant in the context of an ever-evolving era.

Keywords: Modernism in Islamic Education; The Decline of the Islamic World; Muhammad Abduh; Rashid Ridha; Tafsir al-Manār

1.   INTRODUCTION

The decline of the Islamic world occurred in the 18th century. The decline was caused by complacency and a static way of thinking. The people at that time understood Islam blindly and did not understand well what they saw in Islam (Dewi, 2016). In addition, Muslims are unable to find new formulas in the world of Islamic education due to Western factors that dichotomize education in the Islamic world. While the basis of thought in the world of Islamic education is the integral principle between sciences.

The liberal group believes that the achievements of Westerners in building such an advanced civilization are the result of a modernization process. This modernization is in the form of knowledge that penetrates into technology (Nurrochman, 2014). Tang technology was created by westerners such as airplanes that can be operated until they are able to fly. The aircraft was initially made with simple first and then developed to be able to create a modern and safe aircraft. This is the fruit of the modernization of Westerners who are turu and influence Muslims to rise to compete with Western technological advances. Aircraft created by humans because of modernization is able to move people to other places in a fairly fast time when compared with land vehicles (Al-Qardhawi, 2001). This is what is required by Muslims, namely being able to adjust the times in a good and appropriate way. The life of Muslims must be able to build a dynamic social life, especially in modern times that emphasize science and technology. All this is the fruit of an integral education system between sciences.

The Qur'an as a guide for Muslims throughout the ages until the last day is universal and easy to understand, that is why the Qur'an was revealed in Arabic (Hariyadi, 2021). So that it can be a solution to the conditions of any era. Such conditions require the interpretation of the Qur'an to update the interpretation which of course adapts to the conditions of society. Disciplines produced by modernism such as economics, psychology, history, law, politics, and social have a clear religious legal basis. These disciplines have an influence on the lives of modern humans and modern people, this is a very remarkable achievement from the understanding of modernism (Syamsuri, 2008).

Modernism will be achieved if it is well prepared and appropriate, one of the tips is through modern education. Modern education is very important for Muslims, if not, then they will only be a manual laborer, writer, or as a clerk (Enayetullah, 1976). Modern Islamic education will have a good impact on Muslims, the purpose of education is to awaken the Islamic world, especially in the field of science (Azra, 2019). The extraordinary achievements that have been achieved by the West have become a motivation for Eastern countries that are

still developing, including Islamic countries (Syamsuri, 2008). Modernity in the history of modern life began during the renaissance. This period made the West discover a new world that was more advanced and promising in the future (Yusuf et al., 2001).

People tend to understand religion dogmatically, it is caused by a literalist way of understanding the text which makes the application in life very backward. According to Muhammad Abduh, mufassirs also interpreted the Qur'an in a blind taqlid manner. In a puritanical social situation it causes the decline of Muslim life. In fact, Muslims should have been able to build an advanced civilization, innovate in science, understand science, be critical of political geology, and understand religion rationally. The main cause of the decline of Islamic society is the lack of a scientific society, of course this problem starts from the Islamic education system which has been wrong from the beginning, the practice of secularism that hit Muslims in the era of Western rule was only able to contribute criticism without any effort to maximize the potential for modernizing Islamic education (Azra, 2019).

Abduh's own thinking is relatively original, it is based on direct interaction with the socio-political situation in Egypt (Ghani, 2013). In that interaction, the condition of society in acquiring knowledge prioritized memorization over understanding (Prayitno & Qodat, 2019). Nevertheless, Abduh also learned to understand speculative thinking, then combined it with contemporary ideas (Ghani, 2013). The combination of classical and contemporary thought will always be used by the next generation, as is the case with Indonesian figures such as Nurcholish Madjid, whose thoughts are always discussed today (Af, 2010). Abduh was a nationalist thinker, he became a reformer. He avoided revolution as initiated by his teacher Jamaluddin al-Afgani. Abduh matured his thinking at al-Azhar. From here Abduh became a thinker known to many for his brilliant ideas (Ghani, 2013).

It should be noted beforehand that the decline of Islam is not only in terms of culture and material. Rather, the decline in everything, including Islamic education. This triggered the birth of Abduh's reformist project which aimed to take back the essence of Islam. Abduh prioritized Islamic education as his foundation to produce a modern and moral society (Ghani, 2013). Likewise, Rashid Ridha's ideas, which were influenced by Abduh, were that to achieve the progress of Muslims, students from among Muslims should learn about Islam as well as general education using European methods (Ghani, 2013).

Modernism and modernization of Islamic education is an obligation that must be carried out, an obligation that must be carried out if you want to achieve progress in modern science. When viewed in social and cultural life, Islamic education must indeed be modernized,

especially about the institution, Islamic education that is still traditional must be modernized if it is to continue to exist along with the times. This educational institution is difficult to survive if it is not modernized (Azra, 2019). Modernization is a way to achieve the glory of Islamic civilization, which previously realized that their civilization was dark (Tirta Firdaus, 2017).

The 21st century is the heyday of science applied in technology as seen today that helps human work such as airplanes (Azra, 2019). The territory of modern Islamic education is very heavy, ranging from a supportive system to human resources which according to researchers are still very minimal and the Indonesian nation is not ready to deal with it. Even if it has to do that, Indonesia needs some time to be able to modernize Islamic education, for this reason this research should be used as a basis for interpretation using the thoughts of a figure who is considered tolerant and able to see the bright future of Islam, Muhammad Abduh and his student Rasyid Ridha. Prof. Dr. Harun Nasution also has the same view on the issue of this modernist thought, Muslims must be able to think critically, scientifically, rationally, and not leave their historical aspects (Azra, 2019). Similarly, Nurcholish Madjid's thinking is very visionary, his thoughts reach the future that is needed several generations after him, even though he is aware that visionary thinking tends to be rejected during his lifetime (Af, 2010). In line with the thoughts of Muhammad Quthb, one of the modernist thinkers who paid attention to education, he stated that Islamic education must be associated with other disciplines, both of which cannot be separated. To produce quality education, religious and general education must be integrated.

The problems of modernization of Muslims that have been described previously, in fact, have not provided a bright spot for Muslims themselves. The end of the modern century, marked by rapid progress in the West and the realization of the decline of Islam, made the modernist figures of Islamic education show their brilliant ideas. Ziya Gokalp who was supported by Mustafa Kemal Ataturk to modernize Islamic education was in fact trapped into Islamic secularism which ultimately cornered Islam itself. As for Fazlur Rahman who tried to spend his modernization ideas by only bringing in teachers from the West was also ineffective, because teachers who came from the West were unlikely to provide insight into science as a whole, so a more appropriate way was needed to form a more modern model of Islamic education and be able to compete in the profane and spiritual fields. For this reason, researchers are trying to raise the brilliant ideas of reformist figures from Egypt Muhammad Abduh and Rasyid Ridha in his work Tafsir al-Manar with a historical approach. So, to realize modern Muslims, we need more advanced education and be able to become a global force in the future.

Research on modernism in Islamic education is not new. Many similar studies have been researched. However, the research is only limited to the concept and does not show what the modernism of Islamic education looks like. For this reason, the author needs to observe several similar scientific studies with the aim of finding a gap point that can be used by researchers in making a different scientific work. Such as research conducted by Saiful Latif, "The Concept of Islamic Education System Renewal According to Azyumardi Azra and Abdul Malik Fadjar". In this article, it is discussed about the model of Islamic education that is able to create modern humans, the author uses deductive, inductive, historical and contextualist methods. Azyumardi Azra's modern education thinking in this paper is an update on the Islamic education system that is able to compete with the West, by integrating religious education and general education, science and technology. Malik Fadjar's thinking in this paper is that Islamic education must be able to become a facilitator in revamping the education system to be able to compete in the modern world, secondly, institutions must be able to adapt to the needs of society. This paper is descriptive without describing what the needs of the community are in the actual environment, this paper does not reveal what the nature of the renewal of the education system is because it is only descriptive. While researchers see from a Historical-Philosophical and empirical-phenomenological perspective that thoroughly discusses a more detailed and modern Islamic education system.

2. RESEARCH METHODOLOGY

The type of this research is library research. The method used in this research is a qualitative method with a Historical-Philosophical and Empirical-Phenomenological approach. The Empirik-Phenomenologik approach allows researchers to seek the truth by trying to understand the context. One of the contextual meanings is to see problems based on the past, present and future. A problem will be seen historically, functional meaning now, and predict or anticipate future meaning.

3. FINDINGS AND DISCUSSION

3.1 Definition of Modernism

Etymologically, Modernism according to the Big Indonesian Dictionary, the word "modernism" can be understood as a movement that aims to reinterpret traditional doctrines, then adapted to modern schools in philosophy, history and science (Gramedia Pustaka Utama, 2008). The word modernism does not only refer to renewal and modern life. However, the word modernism can lead to a renewed understanding of religion. Adherents of modernism believe that scientific progress is something absolute, modern culture is something that is absolute to follow, then applied to religious practice scientifically and is worth worship (Al-Ba'labaki, 1974). In Arabic known as "tajdid," tajdid can be understood as an attempt to revive the religious teachings of the early days of Islam. As for the word modernism, it has a slight intersection with the term "tajdid," modernism seeks to link Islamic thought with modern era thought. Modernism is the people's interpretation of Islamic propositions to face a new era called the modern era (Idi & Suharto, 2006).

In a tradition narrated by Imam Abu Dawud, the Messenger of Allah (SAW) said, "Verily Allah sends to this Ummah at the end of every hundred years, a person who reforms his religion," while in another narration, the Messenger of Allah (SAW). Said, "a person who renews the matters of his religious teachings," based on this tradition, Muslims will always have a reformer in a hundred years. That is, every hundred years Muslims will be a figure who updates this religion, while the first reformer in Islam was sultan Umar bin Abdul Aziz and the second year was Imam Shafi'i (Dâwûd, n.d.).

While in terminology, the word modern in Indonesian which is often used is renewal. Renewal in Arabic is tajdid. The culprit is called mujaddid (Barus, 2017). Renewal is important to see the new face of Islam, especially in the world of Islamic education. The renewal in question is to change the old state of Muslims to a new life. One of the things that must be done is renewal in the world of education such as systems, institutions, administration, and even the curriculum.

The idea of modernism in Islam includes modernism as a whole. This means that modernism includes Islamic modernism (Azra, 2019). All things related to Islam are modernism in Islam. The revival of Muslims must start from education, education is the starting point of the rise of a civilization as well as Greek civilization, Classical Islam and Western civilization starting from the century of enlightenment. All of that starts from science that is growing rapidly. Science will advance if the system and all that surrounds it runs well. That is

why the education system, institutions, administration and curriculum must be directed towards a new face.

The modernism that occurred in Indonesia has actually been done specifically. During the New Order era. This modernism is known as development. Sustainable development. Modernism cannot be done without better education, sometimes the object of modernism is education itself, because education is the center of the movement whether the results of the modernism project are good or not. Education is an absolute requirement for change. Without changes in the education system, the broader goals of modernism will not be achieved. There are three functions of education itself, namely socialization, schooling and education. Socialization can be done by providing wider information to the wider community on the urgency of education for the nation and the national interest. This socialization is very important in order to maintain the integrity of a large community organization called the state. This is the importance of socialization. Second, schooling, which means that students who are initially in school and college are given a good space, given a place to continue their careers in the social, economic fields, the picture is that students in one class have different backgrounds and abilities. Students who are proficient in mathematics can be placed in the field of education, students who are proficient in personality can be placed in the field of counseling education, students who are proficient in finance, can be placed in banking institutions or other financial institutions. Likewise, students who concentrate on religion can be placed in religious institutions such as religious instructors and the ministry of religion. Third, students are then categorized into an elite group that can raise the degree and dignity of the nation in general. To achieve these goals, it is necessary to take a system approach, this approach is the most powerful approach to modernism (Azra, 2019).

3.2   Definition of Islamic Education

Education comes from the word "pedagogy" which has the Latin meaning "paeagigie" or paedagogic. Paedagogics means the science of education. Paedagogik comes from two words, namely "paedos" and "agoge" which can be understood as guiding, and leading children. The paedagogos can be understood as a servant or a footman. In ancient Greece, this servant was tasked with picking up children from school. From here, education can be understood as an activity of leading or guiding a child towards its development and growth into a better human being and responsible in all respects. Good education can provide good hope for the nation in the future (Abd Muid & Arfeinia, 2020).

Meanwhile, according to the Big Indonesian Dictionary (KBBI) education comes from the basic word "didik" or educate, which means to maintain and provide moral training and intelligence of the mind. Education can be understood as the process of changing an attitude, behavior with the aim of maturing someone through the teaching process. In the national education system law (SISDIKNAS) chapter 1 paragraph 1 states that education is a conscious and planned effort to realize the learning process and the learning process so that participants are actively developing themselves to have spiritual strength. Education is an effort to develop children's spiritual strength in the spiritual field which includes religion, self-control, character, personality, intelligence, morals, manners, and skills needed by themselves in achieving goals, society, nation and state (Undang-Undang RI, 2003). Education is a conscious effort made by a person to transfer the values he has to others with the aim that the person is the same as himself in terms of spiritual strength. This can be done in various ways such as teaching, training, and indoctrination activities (Barus, 2017). Education is a very important field for the nation. Without proper education, the direction of this nation becomes unclear. This education is the responsibility of the state because education is the center or main requirement for building a civilization. As stated in the preamble of the 1945 constitution, "to educate the nation's life and participate in implementing world order based on independence," the mandate of this law is also regularly regulated in various laws and regulations on education which have the basic objective of developing people's skills (Undang-Undang RI, 2003).

The definition of education above can be concluded that education aims to achieve a lasting pleasure. Pleasure physically and mentally. In the Qur'an itself the spirit to realize this education is listed in QS. al-Alaq, "Iqra" this word emphasizes that the urgency of reading is so high that it is mentioned several times. So it is not surprising that every country places education as the main field in realizing the ideals of the nation. Education is one of the basic rights that must be obtained by humans, including the people of Indonesia. The better a country's education system, the better the nation's hopes for achieving its national ideals.

Islamic education in the direction of the term al-Tarbiyah al- Ta'lim and al-Ta'dib. The most popular term is tarbiyah, this term is even used as the name of the faculty on campuses (faculty of tarbiyah). Meanwhile, the terms al-Ta'dib and al-Ta'lim are rarely used (Halim, 2002).

The word "Tarbiyah" in the Qur'an as a process of learning or education. However, the word "Tarbiyah" in the Qur'an is not only limited to respecting parents. Tarbiyah is more than that, tarbiyah can be done by praying for parents to get the best place by His side if they are

gone and praying for the best and getting the breadth of sustenance still there. In addition, tarbiyah does not only mean educating. However, it can mean protection, providing protection for students. In the Qur'an not only from the aspect of increasing knowledge, adding noble cultural values, however, this education can increase spiritual values towards God Almighty, to nature, and to fellow humans.

According to Ibn Qayyim, Islamic Education is a person who takes care of his own knowledge so that it becomes perfect as a person who has property and takes care of his property so that it increases and takes care of humans with this knowledge as a father takes care of his children (Al-Jauziyah, 2009).

3.3   Overview of Tafsir Al-Manar

Tafsir al-Manar is one of the print media published in 1315 H. The magazine is published every week to report on the latest events (Hilmi, 2017). This tafsir was originally just a media that spread Islamic issues and for the benefit of Islam, social, religious, educational, for the advancement of Muslims. Muhammad Abduh, Rashid Ridha, Jamaluddin al-Afgani, were important figures in this endeavor. Jamaluddin al-Afgani was the teacher of Muhammad Abduh, Muhammad Abduh was the teacher of Rashid Ridha, then Hasan al-Banna, although the connection between Rashid Ridha and Hasan al-Banna is not sufficient when it comes to al-Manar (Iqbal, 2020). Al-Manar as a print media then turned into a full-fledged magazine and made a print media that had a strong influence in Islamic circles and was able to threaten foreign interests against Islam. This magazine became known as al-Urwa al-Wutsqa. The al-Urwa al-Wutsqa magazine really became a medium for conveying Islamic aspirations under the editorial leadership of Muhammad Abduh and Rasyid Ridha as editors (Syalabi, 1988). The three figures namely Jamaluddin al-Afgani, Muhammad Abduh, and Rashid Ridha were able to exert a very strong influence and were able to create a work that would later be called tafsir al- Manar. The writing of tafsir al-Manar is not complete. However, it was continued by Shaykh Bahjat al-Baithar on behalf of Rasyid Ridha (Sani, 1998).

For the systematic writing of tafsir al-Manar, it uses mushafi systematics. The interpretation of this verse is very systematic from beginning to end. The writing of this interpretation uses comparisons with other verses, using some narrations as reinforcement of writing. This interpretation also contains asbabun nuzul in some of its explanations. The writing of this interpretation, according to researchers, also contains a little thematic element in the method of interpretation. In addition, tafsir al-Manar also explains some words in one verse so that readers understand the epistemological object being discussed. The goal is certainly to

equalize the perception of the reader. For example, tafsir al-Manar explains about what is Caliph, then this tafsir explains the meaning of Caliph at length, then explains the meaning of the verse in general. There is also a global interpretation that is a general interpretation, even only has a few sentences. This could be because it has been discussed in the previous verse or in other verses such as the discussion of faith that is discussed in several verses in the Qur'an.

3.4   Perspective of Tafsir Al-Manar Q.S Al-Baqarah verse 151

In the interpretation of al-Manar, it is explained that Muslims have been given a very big favor in the form of sending the Prophet Muhammad, with which he changed the direction of the Qibla, which was all from Baitul Maqdis and then changed to the direction of the Kaaba in Mecca (Ridha, 1365) He is a leader among Muslims to make humanity worship Allah by facing the symbol of unity, namely the Kaaba. The establishment of the Kaaba as the main Qibla of Muslims to eliminate the polytheism that plagued at that time. The Prophet Muhammad at the beginning of his preaching almost lost his life due to the retaliation received by the Prophet from the pagans who opposed the truth brought by the Prophet Muhammad (Ridha, 1965). With this verse, Allah SWT emphasizes and convinces the Prophet Muhammad that the targhib shown by Him is a form of support for the Prophet to not easily despair in conveying his message. Support by purifying the Prophet Muhammad and Mecca from the worship of idols. Tragically, the idols were in the highly respected and sanctified capital city (madinatul munawwarah) of Mecca. The Prophet conveyed to the people at that time that what he conveyed was the truth from Allah, the verses conveyed had a universal law that could be accepted by all circles of humanity. For example, the use of the word Ibrahim in the Qur'anic verse is a great example that what is conveyed by the Qur'anic verse is truly accountable and can be accepted by reason. It should be noted that Islamic education was once victorious in the Incubation period, which was a time when Islamic education experienced very rapid progress so that it gave birth to various disciplines (Hitti, 1974). In the heyday of Islam, science was very developed, not only specifically Islamic sciences such as Islamic history, Fiqh Science, interpretation of the Qur'an, but the science of Islamic philosophy, medicine, astronomy, mathematics, science, and physics also advanced. This can be seen from the many figures born in the heyday of Islam such as Avicenna who is known for his medical knowledge. In principle, whether or not the world of Islamic education advances depends on how it responds and continues to carry out what it has received, because basically Islamic education aims to perfect human morals. This sentence is also in accordance with the prophetic mission of the Prophet Muhammad SAW (Nata, 2016).

In the previous verse, namely verse 150, it is mentioned that Allah perfected the favor to mankind. By returning the Qibla that had been built before, namely the house of Allah (kakbah). This is a very big achievement because it restores the condition and function of the Kaaba as before. Baitul Maqdis which had been used as the Qibla of Muslims because the Kaaba was used as a place to worship idols by the pagans in Mecca.

Abduh explained to the people that there was a prophet from Arabia and was a descendant of Ibrahim as. His tongue is Arabic, revealed to him a book that guides all mankind who follow him (Prophet Muhammad SAW) (Ridha, 1965). Prophet Ibrahim has glorified Allah through this Kakbah, he also passed on the ritual message to his children and grandchildren until today the people of the Prophet Muhammad SAW at different times, after the conquest of the city of Mecca known as Fathul Makah or the conquest of the city of Mecca, this is a clue for Muslims to further strengthen their monotheism because previously they had fought with the infidels who openly rejected the preaching of Islam. Islam in the early days of its spread faced great resistance. At the time of the Prophet, Islam had to wait some time to show itself as a religion that came with the message of Allah and guided all mankind back to the right path.

Before discussing further about tafsir al-manar surat al-baqarah verse 151, the following verse:

﴿ كَمَآ اَرْسَلْنَا فِيْكُمْ رَسُوْلًا مِّنْكُمْ يَتْلُوْا عَلَيْكُمْ اٰيٰتِنَا وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَّ ١٥١ ﴾

Meaning: "As (We have completed Our favor upon you) We have sent you a Messenger among you who recited Our verses to you and purified you and taught you the Book and the Wisdom, and taught you what you did not know." (Q.S Al-Baqarah/2:151)

In this modern era, Islamic da'wah must be able to compete with the modern world that is full of challenges. Building a civilization as experienced by Indonesia has only one starting point that must be improved, namely improving the education system (Sutrisno & Suyanto, 2015), modern Islamic education with the principle of targhib is a way of transferring knowledge that is needed. Advances in science do not always have a good impact on Islamic education, depending on how the technology is made and used. Because, advanced technology can be the destroyer of humanity in the near future.

Returning to verse 151, the purpose of the Prophet's revelation was to uphold monotheism and perfect the morals that had long been destroyed by people who worshiped idols in the land of Arabia. This is also part of the purpose of education, which is to uphold the principle of monotheism to Allah. The verses conveyed are completely reasonable and easily

accepted by all circles of mankind (Ridha, 1965). These are verses that give confidence and are able to evoke the principles of Islam, especially in the world of Islamic education for the benefit of Islamic education modernism. This verse by al-Manar emphasized that the Prophet Muhammad is a perfect figure to be used as a role model because it is able to bring very significant changes in human history (Hart, 2016). The Prophet Muhammad is a very influential figure in the history of mankind. In fact, it has been recognized by famous historians who place the Prophet Muhammad as the number one most influential figure in the history of mankind.

The word وَيُزَكِّيْكُم by al-Manar states that this verse is intended to purify the soul because mankind committed fascism in the land of Arabia, committed polytheism in the land of Arabia. They are not only to be purified, cleansed of their polytheistic beliefs, but also to correct their corrupt morals. There was much fighting and bloodshed among them. (tribes fought each other to maintain the prestige and dignity of their respective tribal groups). They plundered each other, and the one who was physically strongest would become the ruler among them (Ridha, 1965). This is what is referred to as the law of the jungle. In fact, today there is a shift in values that causes this education to be massive (Setiadi & Ramdani, 2021). So it is no wonder that radical Jews reject Islam because they consider Arabs to be primitive people, like to fight and have no civilization. However, in reality, they are the ones who conquered the world, they founded a great nation, they are Muslims who uphold justice with justice according to religious law. They are taught the Qur'an as their guide to life. They are taught the Qur'an by transferring knowledge of the Arabic language. In its delivery this tafsir also uses the targhib method which requires that Muslims do need to understand how to transfer knowledge in an effective way regardless of the way the majority of people do.

After mentioning and teaching natural science in the right way, the phrase وَيُعَلِّمُكُم الْكِتٰبَ وَالْحِكْمَةَ is mentioned which aims to remind those who obey that they were brought out of the abyss of ignorance, they have been given a wisdom or knowledge that makes them more respectful of others and their creator.

The word وَيُعَلِّمُكُم مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ provides information that initially they (Arabs) did not know anything then they were given knowledge and wisdom that was not known before (Ridha, 1965). Such as political science, the science of family, the science of war and nationality, education, the news of previous prophets, they were able to receive this knowledge with difficulty because of their different spiritual levels. However, with the grace of Allah and His Messenger, the divine message was easily understood by mankind. Again, the knowledge referred to is any knowledge, not just religious knowledge, al-Manar emphasizes that the

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knowledge to be mastered by Muslims is not just the science of fiqh, rules, Arabic, Islamic history, and Sufism. However, they must also study the sciences of the world such as social sciences, natural sciences, biology, physics, mathematics, and medicine. All of this is a unity that must be owned by Muslims. They must be able to keep up with the development of the modern world to continue to exist today. Learning in the world of education certainly experiences significant obstacles, because currently the method of transferring knowledge has stagnated so that Muslims are lagging behind countries in Europe. The method of transferring knowledge continues to change from time to time, the material, curriculum, delivery method, and others inevitably have to be evolved as well. Al-Manar has basically illustrated these changes in the modern world, namely when the writing of tafsir was started by Muhammad Abduh, because Abduh was limited by the opportunity to convey it related to age, then continued the writing of tafsir al-Manar by his student Muhammad Rashid Ridha. Then continued by Hasan al-Banna (at the beginning of the researcher revealed that although there is literature stating that Hasan al- Banna continued Ridha's interpretation, no evidence was found, so legally tafsir al-Manar is better known as tafsir written by Muhammad Rasyid Ridha, in addition to Muhammad Abduh as the pioneer of this tafsir).

4.   CONCLUSION

This study found that the epistemology built by Muhammad Abduh and Muhammad Rasyid Ridha regarding modernism in Islamic education is similar, namely a renewal (tajdîd) in the world of education which includes all matters related to education. Then correlated with the interpretation of the verse in tafsir al-Manār as a follow-up to their work (a work that symbolizes the similarity of thinking Muhammad Abduh and Muhammad Rasyid Ridha).

Modernism of Islamic education in Tafsir al-Manār is the renewal of Islamic education in the areas of curriculum, teaching staff, institutions, administration, teaching methodology, parents, society, and government that collaborate with each other to create a model of Islamic education that is able to adapt to the education system in the modern era that is closely related to science and technology. Tafsir al-Manār makes education and modernism of Islamic education as an absolute aspect in the modern era as a response to the development of the modern world today.

The modernism of Islamic education is specifically revealed in the explanation of Tafsir al-Manār in the verse QS. al- Baqarah/2: 151, QS, this verse reveals the method of Islamic education known as targhib. This method of targhib and dialog is part of the macro method as an integral part of the Islamic education system in the modern era. By providing Islamic and

general material then giving a glimpse of the purpose of the learning material by integrating the knowledge with science and technology knowledge.

5.   REFERENCES

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