

COMPARISON OF THE THOUGHTS OF MUHAMMAD ABDUH AND KI HAJAR DEWANTARA ABOUT EDUCATION

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Abstract

The dynamics of the growth and development of Islamic Education at this time are inseparable from the progress of figures who contributed their thoughts and ideas in building education, such as Muhammad Abduh and Ki Hajar Dewantara, two figures who have a very great reputation in developing the world of education, a broad outlook. and deep insight into Islamic teachings influenced the thoughts of the two figures in viewing the issue of Islamic education. Therefore, a number of ideas and thoughts arose from the two figures in managing the education system in accordance with Islamic teachings. This research used the library research method or the thought library research from both of them made very significant reforms in the world of education, Ki Hajar Dewantara has an innovation that is pursued emphasizes the character, thoughts, and development of children, while Muhammad Abduh has thoughts on how students' learning is not limited by existing knowledge with current learning methods that are not monotonous with classical learning. character, thoughts and child development, Abduh can revive the fighting spirit of Muslims to continue advancing in the field of science after experiencing a phase of stagnation. Abduh's renewal idea was a very big influence on education at that time and is still isolated today. He initiated an educational curriculum based on science and philosophy that uses reason without abandoning religious studies.

Keywords: Muhammad Abduh, Ki hajar dewantara, Education

INTRODUCTION

Since Islam entered Indonesia, Islamic education has also experienced growth and development, because through Islamic education, the transmission and socialization of Islamic teachings can be carried out and achieved results as we see now.¹ Islamic education is growing characterized by the number of Islamic educational institutions that have emerged with the main function of popularizing the teachings of Islam.²

During the period when more than 3 centuries, Indonesia was under Dutch colonialism. global education, especially Islamic education, is at its lowest point and has not

¹ Ayu Pramudia Kusuma Wardani and Rustam Ibrahim, "Pendidikan Islam Dalam Perspektif Trimurti Pendiri Pesantren Gontor," *MODELING: Jurnal Program Studi PGMI* 11, no. 1 (March 2024): 200–235, <https://doi.org/10.69896/modeling.v1i1.2035>.

² Hidra Ariza, "Lembaga Pendidikan Islam Dalam Lintasan Sejarah Di Indonesia (Kajian Historis Perkembangan Lembaga Pendidikan Islam)," *SURAU: Journal of Islamic Education* 1, no. 1 (November 2023): 1–14, <https://doi.org/10.30983/v1i1.6697>.

been able to contribute to the progress of the nation.³ It happened that the impact of the narrow mindset of Muslims on interpreting the verses of the Qur'an, in addition to using the subordination of the invaders to Islamic education, so that what happened was that there was a split between Islamic education and lay education.⁴

In the process of socialization of Islamic teachings, educators have played a very significant role by establishing educational institutions ranging from kindergarten level, to college or university.⁵ In these educational institutions, they have developed systems and approaches in the teaching and learning process, vision and mission that must be fought, curriculum, teaching materials and buildings where educational activities take place complete with infrastructure facilities.⁶

The dynamics of growth and development of Islamic education at this time can't be separated from the gait of the figures who contributed their thoughts and ideas in building education, such as Muhammad Abduh and Ki Hajar Dewantara two figures who have a very great reputation in developing the world of Education, a broad view and deep insight into the teachings of Islam affect the thinking of both figures in looking at the issue of Islamic education.⁷ Therefore, a number of ideas and thoughts emerged from both figures in arranging the education system in accordance with Islamic teachings.

RESEARCH METHOD

This study uses a qualitative approach to the type of library research (library research). The research Data were obtained from various relevant literature sources, including the works of Muhammad Abduh and Ki Hajar Dewantara, scientific books, reputable journal articles, and other supporting documents that discuss the educational thinking of the two figures. Data collection techniques are carried out through documentation studies by identifying, reading, recording, classifying, and reviewing various literature in accordance with the focus of the

³ Irwan Irwan, Ishomuddin Ishomuddin, and Faridi Faridi, "Menelusuri Warisan Kebijakan Pendidikan Islam Di Masa Kolonial Belanda," *Fitrah: Jurnal Studi Pendidikan* 15, no. 2 (December 2024): 118–34, <https://doi.org/10.47625/fitrah.v15i2.631>.

⁴ *Pemikiran KH. Ahmad Dahlan Tentang Modernisasi Pendidikan Islam Di Indonesia | Jurnal At-Tarbiyyah: Jurnal Ilmu Pendidikan Islam*, January 24, 2023, <https://ejournal.unisai.ac.id/index.php/jiat/article/view/497>.

⁵ Moneer M. Al-Otaibi, "The Role of Schools in Islamic Society: Historical and Contemporary Perspectives," *American Journal of Islam and Society* 14, no. 4 (January 1997): 1–18, <https://doi.org/10.35632/ajis.v14i4.2230>.

⁶ Yayah Chairiyah, "Sejarah Perkembangan Sistem Pendidikan Madrasah Sebagai Lembaga Pendidikan Islam," *MA'ALIM: Jurnal Pendidikan Islam* 2, no. 01 (June 2021): 49–60, <https://doi.org/10.21154/maalim.v2i01.3129>.

⁷ Dr H. Abdul Rahman M. Pd and Dr H. Nelson M.Pd.I, *Sejarah Pemikiran Pendidikan Islam dalam Lintasan Sejarah* (CV. Green Publisher Indonesia, 2025).

study. Furthermore, the data were analyzed using content analysis techniques through the stages of data reduction, data presentation, interpretation, and comparative conclusions to find similarities, differences, and the relevance of Muhammad Abduh and Ki Hajar Dewantara's thinking to the development of contemporary education.⁸

FINDINGS AND DISCUSSION

A. Biography Of Muhammad Abduh

Muhammad Abduh was born in Cairo-Egypt in 1819 ad/ 126 H and died in 1905 ad / 1323 H. At the age of 14 he was sent by his father to Tanta to study at the Jami' al-ahmadi mosque. In addition to continuing his memorization of the Qur'an, he also studied Arabic and fiqh. For 2 years of study, muhammad Abduh was bored of his teaching system using the rote method.⁹ Disillusioned, muhammad Abduh chose to return to mahllat Nasr, where he was raised. According to him, the memorization method can interfere with the learning process, and even boredom will appear to continue his studies. Psychologically, that learners cannot be forced by one way or one learning technique alone. Ideally they are given freedom in learning, self-study techniques.¹⁰ So boredom arises due to irrelevant teaching methods, material that is not in accordance with the willingness to learn learners.

In 1282 Ah/ 1866 ad, muhammad Abduh married, about 40 days after his marriage muhammad Abduh was forced by his father to return to tanta to continue his studies. In 1866 muhammad abduh finally returned to tanta to continue his studies at the Jami' al-ahmadi mosque.¹¹ After arriving there muhammad abduh did not find anything new changes. The materials and teaching methods are not much different from what he had learned in tanta. Abduh told his experience to Sheikh Darwish who then advised him, in order to also seek knowledge to scholars outside of al-Azhar. By following the advice of Sheikh Darwis, Abduh then studied general sciences that he did not learn in al-Azhar, such as philosophy, logic,

⁸ John W. Creswell et al., "Qualitative Research Designs: Selection and Implementation," *The Counseling Psychologist* 35, no. 2 (March 2007): 236–64, <https://doi.org/10.1177/0011000006287390>.

⁹ Sudjari Dahlan, "Muhammad 'Abduh (Pemikiran Theologis)," *Al-Jami'ah: Journal of Islamic Studies*, no. 10 (1975): 71–78.

¹⁰ EII, "Abduh, Muhammad," *Ensiklopedia Islam*, February 7, 2022, <https://ensiklopediaislam.id/abduh-muhammad/>.

¹¹ Juhri Jaelani, "Modernitas Kehidupan Beragama Dalam Perkembangan Pendidikan Islam," *Civilization Research: Journal of Islamic Studies* 2, no. 2 (July 2023): 168–87, <https://doi.org/10.61630/crjis.v2i2.1>.

mathematics and Natural Sciences at Sheikh Hasan al-Thawil.¹² So, Abduh was more impressed to heed the advice and guidance of his uncle, who later he managed to become a prominent great scholar. Abduh completed his studies at al-Azhar in 1877., from several lecturers, there were two lecturers who impressed him, namely Sheikh Hasan al-Thawil and Sheikh Muhammad al-Basyuni. this is because these two lecturers have extensive knowledge and always give the spirit of learning to Abduh so that later he will have a brilliant idea and diamonds. Furthermore, Abduh was able to get acquainted with Jamaluddin Al-Afghani and at the same time study him.¹³

After Abduh completed his studies (in 1877 ad), he began his career as a lecturer at al-Azhar. In addition, he also taught at the University of "Dar al-'Ulum" by holding a history course. The book he taught "Muqaddimah " by Ibn Khaldun. In al-Azhar itself, he taught courses in logic, theology, and philosophy. In addition to al - Azhar and Dar Al-'Ulum, he also taught at his home, his lessons focusing on ethics and European history.¹⁴ For the science of ethics, he chose the book "Tahzib al-Akhlaq" by Ibn Miskawaih¹⁰ and the book history of European civilization by F. Guizot for history books. In teaching, Abduh emphasized to his students to think critically and rationally, and not to be tied to an opinion. After further analysis. The two books that hold Abduh, it seems he brought together, comparing the Fakar history and Fakar sociologist and then bring together his thoughts on the concept of morality as outlined by Ibn Miskawaih in his work.¹⁵ In addition to his profession as a teacher, Abduh also pursued journalism by writing articles for newspapers, especially "al-ahram" (Pyramid) which he published in 1876. as his career increased, he was appointed editor-in-chief of al-Waqa' al-Mishriyah (events in Egypt). In an effort to develop the renewal of this magazine, it can be sent to Islamic countries, although by sea, so that ideas and ideas can be known by all Islamic countries, including Indonesia.¹⁶

¹² Ayu Ningsih, Kholid Mawardi, and Rohmat Rohmat, "Pembaharuan Pendidikan Islam (Studi Pemikiran Muhammad Abduh Dan Rasyid Ridha)," *Jurnal Penelitian Agama* 22, no. 1 (June 2021): 87–101, <https://doi.org/10.24090/jpa.v22i1.2021.pp87-101>.

¹³ Bahrul Alam et al., *Studi Pemikiran Muhammad Abduh Dan Pengaruhnya Terhadap Pendidikan Di Indonesia*, January 5, 2024, <https://doi.org/10.5281/ZENODO.10615083>.

¹⁴ Malvina Vioday et al., "Studi Pemikiran Muhammad Abduh dan Pengaruhnya di Indonesia," *Jurnal Global Islamika* 2, no. 2 (January 2024): 40–52, <https://doi.org/10.5281/zenodo.10615083>.

¹⁵ Mahfud Ifendi and Munziah Munziah, "Syaiikh Muhammad Abduh.: Gagasan Pembaharuannya Dalam Pendidikan Islam," *Jurnal Man-Anaa* 1, no. 1 (December 2024): 12–27, <https://doi.org/10.58326/man.v1i1.220>.

¹⁶ Irfan Maulana Adnan, "Sejarah Pemikiran Muhammad Abduh Dan Kontribusinya Dalam Pendidikan Islam," *JURNAL PENELITIAN DAN EVALUASI PENDIDIKAN* 12, no. 2 (July 2025): 67–78, <https://doi.org/10.64540/6f5v4y39>.

The dynamic of Abduh's renewal ideas is often at odds with the policy of the ruler. He often received criticism and slander which led to his being punished. Among these consequences can be seen the government's policy of arresting and banishing him abroad because it indicated the ruler of the time as one of the figures who participated in the Urabi Pasha revolution in 1882. After his exile, he returned to Egypt with the help of his friend, an Englishman in 1894, and was later appointed a judge, in addition to being a member of the Al-A'la Al-Azhar Assembly. In 1899, he was appointed mufti of Egypt and held this position until his death in 1905., in approximately 56 years of age.¹⁷

B. Muhammad abduh's Thoughts

Muhammad Abduh is a mudernis who has ideas and thoughts to cover various fields. According to Djarnawy Abduh's thoughts include: politics, social society, education and technology as well as Islamic law. Although his thinking goes beyond several fields, however, it can be seen from the idea of Abduh's renewal ideas are more focused on the field of Education¹⁸. Among them can be seen from various explanations, as follows:

1. System Of Educational Institutions

Muhammad Abduh considered that since the decline of islam, the prevailing educational system in the world is a dualism: the classical madrasah system will produce modern science and schools produce experts who do not have religious vision and interviews. If traced and studied carefully, such a pattern of education more to the negative impact in the world of Education. By conducting cross-disciplinary science between the curriculum of madrasah and school, the gap between the scholars and modern scientists will be further narrowed again. Therefore muhammad abdu reorganized the existing educational structure in Al Azhar Egypt.

2. School Curriculum

Abduh's opinion that the basic foundation for the formation of the soul of religion, should have started since childhood. Thus, the subject of religion as the core of many subjects that exist. The emergence of this view that the teachings of islam is the main foundation for forming the soul and personality of a muslim, the people will have a sense of togetherness and have a nationalistic attitude to be able to develop a better attitude to life, to achieve progress.

¹⁷ M. Faishal Khoirurrijal et al., "Refleksi Pemikiran Muhammad Abduh Dalam Pembaruan Pendidikan Islam," *Ta'dibuna: Jurnal Pendidikan Islam* 12, no. 4 (August 2023): 334–49, <https://doi.org/10.32832/tadibuna.v12i4.14337>.

¹⁸ Dewi Tsamrotul Aisalmiyah et al., "Filsafat Pendidikan Islam Dalam Perspektif Muhammad Abduh," *EJORI: Educational Journal of Indonesia* 1, no. 2 (November 2025): 125–36.

this is seen in the purpose of Education in the design, namely educating the soul and intellect to reach the limits of happiness in this world and the hereafter. Not only the education of reason muhammad Abduh is very important to spiritual education, with the aim of being born a generation that is able to have Al karimah morals and have a clean soul. This goal is implemented in the curriculum from elementary to college. It is clear that Abduh places great emphasis on moral education, moral aspects must be contained in the curriculum taught, both in the curriculum of Social Sciences, Science, this was said by muhammad Abduh in the discourse "Integration of scientific knowledge",

3. Secondary school and vocational school curriculum

Muhammad Abduh established a formal vocational school to produce experts in various fields of Administration, Military, Health, Industry and so forth. In addition, the madrasah under the auspices of al Azhar, muhammad Abduh mengampu science mantiq, philosophy and monotheism, which was not previously taught, because previously considered haram and prohibited items to be taught, so the renewal of the curriculum at the secondary level is bringing students to think creatively critical and be the forerunner of becoming a "mujtahid" in accordance with the will of muhammad Abduh. If you look at the background of the forbidden from the above Sciences, namely mantiq and philosophical sciences, it is long because it can shake faith and it is not from the teachings of islam. This prohibition can be seen from the classic books or classic books as written and revealed by abi Al-irfan muhammad bin ali al-shuban. So studying the science of mantiq and philosophy is haraam while muhammad Abduh allow and kalua may be said that Abduh obliges to learn both disciplines, with the aim of learners can sharpen the brain and will acquire intelligence that is free from the minds of others, and someone will find a new pattern in using his intellect. so there is a change in thinking in the world of Education.

4. College curriculum

The influence of MU'tazilah was very influential at that time, so muhamad Abduh designed the Al Azhar College curriculum that was tailored to the needs of the surrounding community at that time. In this regard, he incorporated philosophy, mantiq and modern science into the Al Azhar curriculum. This effort was made so that his output can become a modern scholar. For al jabar, measurement and earth sciences into the curriculum can be

expected to be Muslim scholars, so that Muslims can master the technology as it happens in the West.¹⁹

C. Biography Of Ki Hajar Dewantara

Ki hajar dewan tara was born in jogja on May 2, 1889, ki hajar dewantara had his right royal blood grandson of sri paku alam III, while his father was named K.P.H. Suryaningrat and his mother named Raden Ayu Sandiyah who was the great-grandmother of Nyai Ageng Serang, a descendant of Sunan Kalijaga. Ki hajar dewan tra has a small name, raden mas suwardi suryaningrat, the environment as a child ki hajar Dewan tara Kecil was successful in galvanizing krakter ki hajar dewan tara, he became a person who was sensitive to the artistic values of the social and religious aspects that he possessed. The change of name raden mas suwardi suryaningrat is not without reason, when he was 39 years old he changed his name to ki hajar Dewan tara, and after the change of name it happened ki hajar Dewan tara was easy to socialize with the community, so perjuangan ki hajar was more accepted by the people of that time.²⁰

D. Ki Hajar Dewantara's thoughts on education

According to Ki Hadjar Dewantara education as a guide in the life of the growth of children, it means that education guides all the forces of nature that exist in the children, so that they as humans and as members of society can achieve safety and happiness as high as possible. Education as a guide not only makes a child get a higher intelligence and breadth, but also keep him from evil deeds.²¹

The educational struggle for ki hajar Dewan tara in order to free the minds of the Indonesian people from ignorance, so that taman siswa stands which is intended for the welfare of the community and get an education that is evenly distributed, education that can be enjoyed by all the people of Indonesia, the spirit of the people of KHD has been underlying to unite with the people, so even though he was of noble descent at that time there was a wide

¹⁹ Muh Khusnul Hiam, Muhammad Arif Syihabuddin, and Hani'atul Khoiroh, "Konsep Tujuan Pendidikan Menurut Muhammad Abduh," *Jurnal Pendidikan Sosial Dan Humaniora* 5, no. 2 (February 2026): 1661–76.

²⁰ Anisa Sofiana Perdani, Hasan Busri, and Akhmad Tabrani, "Perjalanan Pendidikan Di Indonesia Dalam Perspektif Filosofis Ki Hajar Dewantara," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 18, no. 2 (April 2024): 1197–205, <https://doi.org/10.35931/aq.v18i2.3124>.

²¹ Dela Khoirul Ainia, "Merdeka Belajar Dalam Pandangan Ki Hadjar Dewantara Dan Relevansinya Bagi Pengembangan Pendidikan Karakter," *Jurnal Filsafat Indonesia* 3, no. 3 (September 2020): 95–101, <https://doi.org/10.23887/jfi.v3i3.24525>.

gap with the lives of small people, but he tried to close the gap. A democratic life that many people can enjoy.²²

When deciding to plunge into the world of education, the main goal to be achieved Ki Hajar Dewantara of education that is the formation of a generation of independent Indonesian nation, full of creative power and noble character. But he realized that education that prioritizes character is not only the responsibility of the school, but also the responsibility of the community and family. It was then that he had the idea to create an educational concept that involved all three environments. The concept of Education implemented Ki Hajar Dewantara was named "Tri Pusat Pendidikan", which is an implementation of education by involving the nature of the family, the nature of the college, and the nature of society to form superior human beings, virtuous and intelligent the main characteristic of student-centered education is that teachers respect students. This is what is called education in accordance with his thinking. Education according to Ki Hajar Dewantara is so that education does not discard the main culture that makes it foreign to reality in students. Education should make people in Indonesia have a sensitive nature in terms of character. This sensitive nature is what makes people in Indonesia formed into a virtuous personality and inner clarity.²³

E. The meaning of *Ing Ngarso Sung Tulodo, Ing Madyo mangu Karso, Tut WuriHandayani*

Among has the sense of caring, educating children with love. The executor of "among " is called Pamong, who berates the one who teaches smarter and more insightful than the diamong. Ki Hajar Dewantara said that independence is not limited. Freedom is limited by the peaceful order of society so that one's freedom is not allowed to interfere with the freedom of others. Self-independence implies independence that is responsible for self-control and does not violate the independence of people.²⁴

In the application of among, is a way to teach students with affection so that the creation of a loving relationship by educators and students, and then formed his character of students who believe and fear, inner freedom, budi luhur, in accordance with the purpose of

²² Fauziah Mashari and Anna Qomariana, "Prespektif Pemikiran Ki Hadjar Dewantara Dalam Pendidikan Karakter Dan Kaitannya Dengan Pendidikan Islam," *Dirasat: Jurnal Manajemen dan Pendidikan Islam* 1, no. 2 (June 2016): 285–311, <https://doi.org/10.26594/dirasat.v1i2.537>.

²³ Siti Shafa Marwah, Makhmud Syafe'i, and Elan Sumarna, "Relevansi Konsep Pendidikan Menurut Ki Hadjar Dewantara Dengan Pendidikan Islam," *TARBAWY: Indonesian Journal of Islamic Education* 5, no. 1 (May 2018): 14–26, <https://doi.org/10.17509/t.v5i1.13336>.

²⁴ Hodikhotul Athfaliyah, "Analisis Makna Semboyan Ing Ngarso Sung Tulodo Ing Madyo Mangun Karso Dan Tut Wuri Handayani Di SD Negeri Cilegon 02" (sarjana, UNIVERSITAS SULTAN AGENG TIRTAYASA, 2024), <https://eprints.untirta.ac.id/42844/>.

system among by ki hajar dewantara. The among system forbids disciplinary punishment with coercion for violence because it will deprive the child of his free spirit.²⁵

The purpose of the implementation of the among system is to educate students to gain independence so that they are free to develop their talents and interests. An educator must also be able to serve students sincerely, be a good example, sincere, motivate and be a support system for students with full attention. Ki hajar Dewan tara provides guidelines for education in order to create social contract and love the homeland:

1. Ing ngarsa sung tuladha (in front of a mirror)

In front of the three of them, they were standing in front of the three of them; they were standing in front of the three of them; they were standing in front of the three of them; they were standing next to each other. That is what a leader should do according to Ki Hajar Dewantara. In the world of education, the motto describes the role of a teacher or educator. A fairly complete set of roles, namely: being an example, giving encouragement/motivation, and giving strength. When the motto is implemented, it will have a positive influence on his students. Ing ngarsa sung tuladha, means a teacher must be able to be an example for his students, both attitude and mindset. Children will do what is exemplified by the teacher, if the teacher gives a good example then the child will also be good behavior. In this case, the teacher must always provide guidance and be willing to explain so that students understand what the teacher means.

2. Ing Madyo mangu Karso (in the middle of the forest)

It means in the middle. Mangun means to arouse or arouse and Karso is defined as a form of Will or intention. means if the teacher is among the students then the teacher must be able to provide inspiration and motivation for students, so that students are expected to be more advanced in learning. If teachers always encourage their students, then students will be more active because they feel cared for and always get positive thoughts from their teachers so that children always look ahead and are not fixated on their current condition. This motto can be realized by discussion, but the requirement that must be met is that all students or the majority of students must understand or master the discussion material. If students do not master the discussion will not take place, because it will only apply the first motto is ing ngarso sung tuladha, in front of giving examples.

3. Tut Wuri Handayani (behind giving support)

²⁵ MUFLIAH AR ROZI MAY, "Revitalisasi Pemikiran Pendidikan Budi Pekerti Ki Hadjar Dewantara Dalam Pendidikan Islam Kontemporer" (skripsi, Universitas Wahid Hasyim, 2016), <https://eprints.unwahas.ac.id/4181/>.

Tut Wuri handayani means, if students are familiar with the material, students are good at many things then the teacher must appreciate the students. Teachers are expected to give confidence that students can carry out their duties well. Teachers should not underestimate the ability of students. This motto is realized by giving tasks, or learning independently or enrichment. Strengthening the values contained in the motto *ki hajar dewantara* is very important, because the content of the meaning contained is not only focused on the system or curriculum but also for educators/teachers. . In the sense that in an educational institution that has the most responsibility for the personality of Students / Students is a teacher/lecturer.²⁶

F. Comparison of muhammad Abduh and Ki hajar dewantara's thoughts on education

This study concludes that both Ki Hajar Dewantara and Muhammad Abduh made significant contributions to the development of character education and educational reform. Ki Hajar Dewantara emphasized the balanced development of character, intellect, and the physical and emotional growth of children, with education fostering creativity, morality, and willpower through student-centered teaching principles. Meanwhile, Muhammad Abduh promoted educational renewal by integrating religious knowledge with science, philosophy, and rational thinking, encouraging Muslims to overcome intellectual stagnation and pursue progress. His reformist ideas had a lasting influence on Islamic education, particularly in Indonesia through Ahmad Dahlan, who adopted Abduh's vision by establishing Muhammadiyah schools that combined modern curricula with Islamic values. Together, their educational philosophies continue to provide a strong foundation for character formation and holistic educational development.

CONCLUSION

Character education Ki Hajar Dewantara's perspective of thought is to realize the growth of character, mind and growth of children. Ki Hajar Dewantara's view of humans is more on the psychological side. Education must pay attention to the balance of copyright, sense 61 and intention. Muhammad Abduh was a reformer in the 19th century whose ideas were brilliant for the renewal of Islam from various aspects. Abduh could revive the fighting spirit of Muslims to continue advancing in the field of science after experiencing the

²⁶ Didi Supriadi, Welius Purbonuswanto, and Alfiatul Maulida, "Development of a Literacy Leadership Model Based on Ki Hadjar Dewantara's Leadership Trilogy at Tamansiswa College," *Jurnal Pendidikan Progresif* 15, no. 1 (May 2025): 55-73, <https://doi.org/10.23960/jpp.v15i1.pp55-73>.

kejumudan phase. Abduh's idea of renewal was a very big influence on education at that time and is still alienated today. He initiated an educational curriculum based on knowledge and philosophy that uses reason without leaving religious studies. The influence of Muhammad Abduh's thought also reached Indonesia. One of them is Ahmad Dahlan as the founder of Muhammadiyah.

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