

ISLAMIC EDUCATION IN INDONESIA: STUDY OF AZYUMARDI AZRA'S THOUGHT

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Abstract: Globalization lately has an impact on Islamic education of Muslim society. In Indonesia, the Islamic education currently has a great contribution to national development. But it is not easy to achieve the purpose of Islamic education because of a problem with the concept and method of Islamic education itself. This research examines the current Islamic education thought, according to Azyumardi Azra. This is a literature study using content analysis and critical approach. As the results and conclusion, I found that Azyumardi Azra's thought that Moslem people can answer the modernity only by become of Islamic education that Muslims people should answer the modernity by modern education, with integrating between the classical model of Islamic education and modern western education, building the Islamic education more inclusive, liberal, and democratic. Some critics for this, the modernization in Islamic education developed by Azyumardi Azra was influenced by the western thought especially the view of pluralism and liberalization where this view need to criticised within Islamic worldview.

Keyword: modernization, Islamic education, liberal, democratic, Azyumardi Azra.

A. Introduction

Entering the era of modernity and globalization the Muslim community response to many issues. The enactment of the economic integration tendention that led to free competition in all fields, like Islamic education is embraced by Western doctrines which based on logic and rational. In other side, The tendency of political fragmentation also causes an increase in demands and expectations of the community. The tendency of interdependence is a situation where a new person can meet their needs when assisted by others that will ultimately adversely affect the allied countries. Yet, using the high technology, especially information and communication technology also causing the demands of the community to get a faster service, transparent also not limited by time and place, and tendency that emerged from the new colonization in a culture that resulted in the mindset of educational user society, that is, from what they originally learned in order to improve their intellectual, moral, physical and psychic ability, to get a great job and income.

Other issues, Globalization have transformed daily life, especially felt by developing countries and at the same time has created a new trans-national systems and forces.

Globalization has influenced the younger generation of Islam, creating a culture of consumerism, hedonism, and dependence on Western culture and moral decadence. The effect on the implementation of education, other objectives, processes, teacher-student relationships, ethics, methods or others. In terms of purpose, there is a tendency that leads to materialism, so the first thing parents may ask is whether the educational institution in which they are studying can guarantee the future of their children's lives? Likewise with the curriculum, more directed to how materialistic things can be achieved. In this case learning is more focused on aspects of mastery of science (more cognitive) than how a student has an attitude that is in accordance with Islamic values.

These issues invites responses from some Muslim scholars and led Islamic revivalism thought in education, among them are Fazlur Rahman (1997: 84) states any form of Islamic revivalism with focused on Islamic modernization must be started from education; and Azyumardi Azra gives the response that Muslims must survive and succeed in the midst of the increasingly competitive world. Therefore, the Islamic revival must be done in line with the development of the times (Azyumardi Azra, 2002: 43).

Here, Islamic education will become one of the main themes in the future agenda of reformation, become spirit to the whole body of a construction of Islamic thought, and unable to grow and develop dynamically and progressively. So, the progress of Muslims will be impossible without any support from the advancement of Islamic education. In this case Azyumardi Azra offers the concept of Islamic educational thought that may be applied in preparing an Islamic education system oriented to Islamic education in accordance with the times.

According to Mulyasa (2002: 4) Azyumardi pointed that Islamic education needs to be developed through a dual approach strategy with the aim of integrating short-term situational approaches with long-term conceptual approaches. Islamic education is an effort to prepare Muslims to face and respond the problem of human life and human development with the concept of humanity. Therefore, the relationship between Islamic education and human life must be a partial relation and not only an incidental relation. Where Dede Rosyada (2004: 1) also state that Azyumardi pointed the Islamic education system should be able to provide the scientific discipline that can help its graduates to live well, creatively and dynamics of the society and capable in response the development of the times.

This paper focused on Islamic Education in Azyumardi Azra's thought. He was known as a prominent Muslim intellectual and an expert in the history of Islamic civilization. His thought recently is widely used as a reference and applied in the Indonesian education system.

B. Methodology

This paper was specially designed literature using description and critical analysis methods. Descriptive method in order to select the data to obtain a complete picture of the Islamic education thought of Azyumardi Azra, where the critical analysis used to obtain a conceptual analysis, idea and statements. This study covers the background, knowledge and understanding of aspects of the research topic and conclusions and recommendations section.

C. Result and Discussion

Contemporary research on Islamic education in Indonesia has been discussed and largely associated with several Muslim scholars such as Azyumardi Azra. Rosmani Ahmad

(2013) in “Mengenal Azyumardi Azra Dalam Pemikiran Islam” (Identifying Azyumardi Azra in Islamic Thoughts) was investigated that Azyumardi’s thought in Islamic studies has its own pattern of Indonesian and Nusantara. It has similarities with the Islamic mindset of Nurcholish Madjid in the context of Indonesian Islamic thought. Azyumardi created a model of contemporary Islamic Education that is not only oriented towards the progress of Islam but must be capable of shaping the future Islamic civilization.

Yet, Heriyudanta (2013) on his research “Modernisasi Pendidikan Pesantren Perspektif Azyumardi Azra ” (Modernization of Education of *Pesantren* Perspective Azyumardi Azra" declares Azyumardi view of the education of *the pesantren* that is inseparable with national education. *Pesantren* has been recognized as a social change agent. Azyumardi views that *Pondok Pesantren* should continue playing its role; actively, dynamically and should be able to become a ‘bright light’, give a change, and contribute significantly to improving the Muslim societies. However, in line with the developments of the times, especially in the era of globalization as it is today, the *pesantren* now faces problems as the impact of globalization. Consequently, *pesantrens* are now seen by many as second-class education. Therefore, in order for the *pesantren* to continue its role, being a producer that produces knowledgeable, technologically advanced, skilled, and believing and virtuous human beings, it must be seriously modernized in line with the framework of modernity. But most of traditional *pesantren* in Indonesia still adheres to the classical tradition of teaching the classical books with the *sorogan* (traditional) system without any significant development in facing the global era. Nevertheless, there are some *pesantren* that have adopted modern approaches and method in their educational system.

Furthermore, according to Muhammad Irsyad's (2016) on “Pembaruan Pendidikan Islam di Indonesia Perspektif Azyumardi Azra” (Islamic Education Reformation in Indonesia Perspective Azyumardi Azra" states that Azyumardi Azra's interest in analyzing Islamic education in Indonesia is the ability to adapt, safeguard the existence and nurture of identity amid the influence of modernization of education experienced by the Indonesian nation. Related to other research, Azyumardi describe an increasing of the quantity and quality of Islamic education in the global era. Madrasah and *pesantren* graduates have been continuing to universities. But, this survival ability is only owned by Islamic education in Indonesia and is not owned by Islamic educational institutions even in Islamic countries. Azyumardi analyzes and criticizes and provides a solution that Islamic education institutions can take in Indonesia. Among the critics is to clarify the direction of Islamic education, pay more attention to science sciences, and improve management.

As in Hastuti Baharuddin's research, “Pembaruan Pendidikan Islam Azyumardi Azra: Melacak Latar Belakang Argumentasinya” (Azyumardi Azra on Islamic Education Reformation: Tracking the Background of the Argument) emphasizes that the reformation of Islamic education which has become the demands of the world of Islamic education must strive to abandon the old mindset that is incompatible with future-orientedness and to pursue the -Progress that sustains to adapt to the advancement of times. The real direction of Islamic education is to create a balance between the world and the hereafter, the balance between the knowledge of revelation and the knowledge of human effort, and the balance between science and technology resulting in spiritual and material well-being.

The above discussion globally concluded that Azyumardi Azra thinking about Islamic education started from his view of modernization and globalization. According to him Muslims cannot escape from the modernity and global era. Therefore, every Moslem must deal

with building the educational system in order to respond the challenge modernity. But most of the researches above did not mention the concept of reformation in Islamic education in the view of Azyumardi in specific.

1. Biography of Azyumardi Azra

Prof. Dr. Azyumardi Azra was born in Lubuk Alung, West Sumatera on March 4, 1955. After graduating from elementary school to secondary level in West Sumatera he continued his education at the faculty of education IAIN (State Islamic University) Syarif Hidayatullah Jakarta and graduated in 1982. Furthermore, he continued his Master of Philosophy in the Department of History in 1990 and Doctor of Philosophy in 1992 at Colombia University. His thesis titled "The Transmission of Islamic Reformism in Indonesia: Network of Middle Eastern and Malay-Indonesian has been published in Canberra (Allen Unwin and AAAS), Honolulu (Hawaii University Press), and Leiden, Netherlands (KITLV Press).

His experience in the academic world began since he became an active writer in Panji Masyarakat magazine (1979-1985), a lecturer at Faculty of Adab and Faculty of Islamic Education IAIN Syarif Hidayatullah, Jakarta (1992-present), Professor of History at the Faculty of Adab IAIN Jakarta, and Deputy Rector I IAIN Syarif Hidayatullah, Jakarta (1998), and later became Rector of UIN Jakarta until 2006. In 2006 he was also the Director of Postgraduate School of UIN Syarif Hidayatullah, Jakarta. Azyumardi also received a Professor Fellow from the University of Melbourne, Australia (2004-2009), a member of the Board of Trustees of International Islamic University Islamabad, Pakistan (2004-2009), Visiting Fellow at Oxford Center for Islamic Studies, Oxford University (1994-1995), Guest Lecturer at University of Philippines and University Malaya Malaysia (1997), and became an External Examiner at PhD Program University Malaya (1998-present).

Azyumardi Azra was active as the Chairman of the Senate of the Faculty of Tarbiyah IAIN Jakarta (1979-1982), Chairman of the Islamic Students Association (HMI) of Ciputat Branch (1981-1982), Member of the Selection Committee of Toyota Foundation & The Japan Foundation (1998 (1998-present), Indonesian Association for Social Sciences Development (HIPIIS), Member of the International Association of Historians (1998-1999), Steering Committee SEASREP (Southeast Asian Studies Regional Exchange Program) of Asia (IAHA) (1998-present), Board Member of the Journal *Ulumul Quran Journal*, Board Member of the Islamic Editorial, Editorial board of *Journal Studia Islamika*, Deputy Director of Islamic Studies and Community Research Center (PPIM) IAIN Jakarta, Member of Journalist of *Jurnal Quranic Studies*, SOAS / University of London and *Journal of Ushuludin University Malaya*, Kuala Lumpur.

The academic work that has been published among them is the "Jaringan Ulama" (1994), "Pergolakan Politik Islam" (1996), "Islam Reformis" (1999), "Konteks Berteologi di Indonesia" (1999), "Pendidikan Islam: Tradisi dan Modernisasi Menghadapi Millenium Baru" (1999), "Islam Substantif" (2000), "Historiography Islam Kontemporer" (1999), "Paradigma Baru Pendidikan Nasional" (2002), "Reposisi Hubungan Agama dan Negara" (2002), "Menggapai Solidaritas" (2002), "New Conflict between Civilizations, Nusantara Islam- Global and Local Networks and Surau; Traditional Islamic Education in Transition and Modernization "Esei-Esei Pendidikan Islam, dan Cendikiawan Muslim" (1999), "Renaissance Islam di Asia Tenggara" (1999), "Islam Substantif" (2000), "Historiografi Islam Kontemporer" (2002), "Paradigma Baru Pendidikan Nasional" (2002), "Reposisi Hubungan Agama dan

Negara” (2002), “Menggapai Solidaritas” (2002), “Konflik Baru Antar Peradaban, Islam Nusantara-Jaringan Global dan Lokal, dan Surau; Pendidikan Islam Tradisional Dalam Transisi dan Modernisasi” (2003), “Shari’a and Politics” (2004).

Azyumardi Azra was noted as a Muslim scientist with a field of historical expertise. He also specializes in religious studies such as philosophy, theology, modernist schools, politics, and education. In addition, he is regarded as a professional, intellectual and has a great commitment to the reform of Islamic civilization, especially in Southeast Asia. Recently Azyumardi Azra's thought has a pattern of Islamic thought of Southeast Asia, especially in Nusantara and Indonesia.

2. The Purpose of Islamic Education

Islamic education in essence is education based on al-Quran and Sunnah, therefore the educational purpose in general is to realize the ideals of Islamic teachings that bring the mission of peace and welfare of mankind as servants of God in the world and the hereafter.

Some views of Islamic educational goals, according to Muslim scholars include al-Ghazali, he mentions that the goal of education is to get closer to Allah and noble morality. According to Hadji Khalifah the purpose of Islamic education is not to seek money or sustenance (material) in this world, but to arrive at the essence, strengthen the Morals, with the meaning of attaining the real science and the perfect morality (Athiyah Al-Abrasyi, 1970: 16-17). Both opinions are also confirmed by Abdullah Fatah Jalal and Al-Aynayni are both said that Islamic education is the realization of man as a servant of God by servicing himself to Him. But Al-Aynaini added that the special purpose of Islamic education is set based on the circumstances of the place by considering the state of Geography, economics, and others that exist in the place.

Yet, In the Congress of World Islamic Education was declared the goal of Islamic education as: "Education should aim at the balanced growth of the total personality of man through the training of the spirit, intellect, rational, feeling and bodily sense. Therefore education should grow spiritual, intellectual, imaginative, physical, scientific, linguistic, both individuals and collectively, and motivate all these aspects toward goodness and attainment of perfection. The ultimate aim of education lies in the realization of the complete submission to God on the level of the individual, the community and humanity at large. "

The above formulation according to Arifin (1989: 40) indicates that Islamic education has a broader purpose and covering all of aspects of human life, both as individual beings and as social beings who continue to worship God and imbued with the values of Islamic teachings. Therefore, Islamic education also aims to foster a pattern of intact human personality through spiritual experience, brain intelligence, reasoning, feelings and senses. Islamic education is then expected to develop a perfect human with perfection in the spiritual, intellectual, emotional, and scientific aspects (Arifin: 1989: 41).

Given such broad educational objectives, these goals are distinguished in several areas, according to the task and function of human beings philosophically as follows:

1. Individual objectives concerning the individual, through the learning process in order to prepare himself in the life of the world and the hereafter.
2. Social objectives relating to social life as a whole, and with the behavior of society generally and with the desired changes in personal growth, experience and progress of life.

3. Professional goals concerning teaching as a science, art and profession as well as an activity in society (Arifin: 1989: 42).

Said Ramadan Bouthy also states that the goal of Islamic education can be more specifically explained through the seven basic objectives namely;

1. The ultimate goal and the core of achieving the God pleasure, departing from His wrath and torture and carrying out a sincere servitude to Him.
2. Fostering morals in society based on Islamic values so as to manifest a society of noble character.
3. Cultivate the spirit of nationalism in human beings based on the religion and the teachings it carries and invites people to the values of noble character.
4. Creating tranquility within the soul and deep faith, solely bondage, and sincere obedience to Allah.
5. Maintaining Arabic language and literature as the language of the Qur'an and as the most prominent container of culture and elements of Islamic culture, and as a way for people who want to understand the Qur'an and study the Shari'a and its laws.
6. Eliminating the *keburafat* (myth) mixed with the nature of religion, spreading the real awareness of Islam and showing the nature of religion for cleanliness and brilliance.
7. Affirming the integration of the homeland and uniting the ranks through the effort to remove disputes, join and cooperate in the framework of agreed Islamic principles and beliefs embodied in the Qur'an and the Sunnah of His Messenger, instilling a spirit of tolerance for the adherents of God's religions, imparting a true religious belief, because "the fusion of the homeland will not be solid without a true religious belief (Omar Mohammad Al-Toumy Al-Syaibani, 1979: 420).

But unlike Zakiyah Darodjat (1991: 29) that the orientation of Islamic education is not a fixed and static thing, but it is the whole of one's personality with respect to all aspects of his life. This view shows that the goal of Islamic education can be adapted to the development of the times and human civilization by sticking to the universal values of Islam. Islam requires that people are educated so that he is able to realize his life purpose as it has been outlined by God is to worship Allah (QS ad-Dzariyat: 56). Furthermore, in Surah At-Taubah: 122 it is also asserted that some people among Muslims who do not just learn, but must have to exist to learn it extensively and deeply. In this verse, knowledge of religion is the knowledge of the Qur'an and the Hadith, especially about the five pillars of Islam. So knowledge of the Qur'an and Hadith are clearly must be one of the goals of education.

As for Muhammad Qutb (1988: 17), when discussing the purpose of education, he also stated that the must exist purpose of education is more important than the means of education. Educational tools must change from time to time, from generation to generation, even from one place to another. But the purpose of education has not changed. According to him, the general purpose of education is to create a good believer (Muhammad Qutb, 1988: 21).

From the above views I concluded that the goal of Islamic education as a whole is to develop and construct a good Muslim and becomes perfect human with the pattern of piety. In addition, the goal of Islamic education is a major problem in the educational process. So, Islamic education has an important role in building Islamic civilization throughout the ages.

The purpose of Islamic education essentially leads to the process of education itself. This role demonstrates the importance of clearly formulating and limiting educational objectives. Without the right purpose, the education process will run ineffectively and

inefficiently or not in line with the ideal method so that it does not reach its destination (Marimba 1980: 45). The purpose of education is also a motivation for the implementation of education (Hery Noer Aly, 1999: 53-54). According to him the soul of education is character, character education is the soul of Islamic education, and Islam has concluded that Morals and character are the soul of Islamic education.

Achieving a perfect Moral is the true purpose of education. Islamic scholars have agreed that the purpose of education and teaching is not only to satisfy the brains of learners with all kinds of knowledge they have not yet known, but the intent is to educate their morals and souls, instill a sense of *fadhilah* (virtue), familiarize them with high courtesy, preparing them for a holy life entirely pure and honest. So the main goal of Islamic education is to educate the mind and the soul together. All subjects must contain religious morals, because religious morality is the highest character, while the noble character is the pillar of Islamic education.

Azyumardi Azra's perspective on Islamic education goal is similar and in one concept with other scholars above. According to him, the purpose of Islamic education is divided into two sections: general purpose and special purpose. The purpose of Islamic education cannot be separated from the main purpose of human life in Islam, which is to create the believer of Allah who is cautious and able to achieve happiness of life even in the world and in the hereafter. In the context of the social, society, nation and state, then the cautious of every Moslem people is *rahmatan Lil 'alamin* both in small or large scope. So, the purpose of human life in Islam is automatically become what can be called the purpose of Islamic education (Azyumardi Azra, 2012: 8).

In addition Azrumardi also state, particularly that Islamic education is not just the ideals of Islamic teachings in education alone, but must be formulated in the expectations to be achieved in the stages of cognitive, affective, and psycho-motoric domination. From these stages, then can be achieved more detailed purposes. (Azyumardi Azra, 2012: 9). It can thus be concluded that the essential purpose of education is the realization of the student who understands the Islamic sciences and practice them in daily life. In other words, the purpose of education in Islamic perspective is how to develop *insan kamil* (the ideal or perfect Moslem) with a comprehensive understanding about the origin of man and the true direction of human life.

Azyumardi does not explain the concept of *insan kamil* in detail, but in my perspective *insan kamil* according to Azyumardi is a human being who can know every act of good, honest, fair, noble in accordance with its essence and have aware to do any kind even if not ordered by revelation directly. The man who functioned his mind already felt obliged to do good deeds. Such a human being can approach the level of the perfect human (Azyumardi, 1987: 43).

3. The Concept of Curriculum Development of Islamic Education

The curriculum in education is a structured and planned program and implemented for the purpose of achieving educational goals. Saylor and Alexander formulate the curriculum as the total effort of the school situations, meaning that the curriculum is the whole business undertaken by educational institutions or schools to achieve predetermined goals. While Smith views the curriculum as a set of educational endeavors aimed at getting learners to have the ability to live a life. The students are fostered in order to have the ability to adjust to become part of the community. As for Harold Rugg interpret the curriculum as a school program in

which there are all learners and the work of their teachers (Hasan Basri & Beni Ahmad S, 2010: 177).

The education curriculum covers not only the subject matter aspects, but also covers all aspects of the activities that involve every student either in the educational institution or outside the school. The educational curriculum also forms the basis and foundation that uses education to guide students towards education, knowledge, skills and mental goals. That is, the process of Islamic education is not an education process conducted without a correct curriculum, but by using the concept, the process of knowledge transformation and practice skills and mental attitude are structured based on the values of the teachings of the Qur'an and Sunnah (Samsul Nizar, 2013 : 126-127).

In Bukhori Umar (2010: 1972) Islamic education curriculum serves as a medium to achieve educational goals, guidelines and programs undertaken by subjects and educational objects, continue to go to fish at a certain level. Therefore, the Islamic education curriculum should not be separated from the core teachings of the Qur'an and Sunnah, emphasizing the lessons of religion and morals, paying attention to the overall development of the student's personal aspects, namely the physical aspect, the mind and spirit, paying attention to the balance between people and society, physical, intellectual and human being. In addition, the Islamic education curriculum does not leave any attention to the arts, techniques, skills and foreign languages, in addition to considering the cultural differences that exist in society (Hasan Basri & Beni Ahmad S, 2010: 182).

While Azyumardi underlines that the concept of the curriculum as a medium of achieving educational goals and as a guideline in the teaching of all types and levels of education Azyumardi also describe that the curriculum is the achievement of more detailed purposes with the materials, methods and evaluation systems through the stages of mastering the student to various aspects; cognitive, affective, and psycho-motoric (Azyumardi Azra, 2012: 16-23).

This terminology of the curriculum according to Abudin Nata is agreeing with Crow and Crow's terminology that the curriculum is an educational planning whose all of the subjects are systematically structured as a condition for completing a particular educational program (M. Arifin, 1991: 28). If applied to the curriculum of Islamic education, the Islamic education curriculum serves as a planning guide used by educators to guide its students towards the ultimate goal/purpose of Islamic education, which refers to the conceptualization or perfect human development.

The educational planning for Muslim students either in majority Muslim countries or Muslim minorities requires a significant reformation in terms of curriculum especially in structure and subject learning. Therefore, Islamic education planning must be based on two fundamental and permanent values, namely; the fundamental unity of the Islamic society without the limited space and time, and the unity of the international community based on shared technology and culture of humanitarian values (Mujamil Qomar, 2008: 17). In other words, any subject of learning given to the student must deal with two major challenges: first, the mastery of science and technology; secondly, cultivating an understanding of religious teaching experience.

Therefore, the discussion of the Islamic education curriculum is directed towards the purpose of the development of the students; the goal of the social environment; and the goal of the development of science and technology (Siti Napsiyah, 2007: 69).

In this case, the development of the curriculum should provide direction and guidance to find out the needs of students based on their talents, interests, and abilities. In addition, curriculum goals are also focused towards contributing to social development, so that its output is able to answer the problem of society. Likewise, Islamic studies must be endowed with science which includes a number of subjects from various disciplines, including technology.

Mohammad Yamin's sees Azyumardi also emphasized that Islamic education curriculum is final and clear; besides having to focus on the development of religious values of the students it must also give special emphasis to the mastery of knowledge and technology. Only in this way, Islamic education has been able functionally to prepare and develop human resources that master the science and technology and have the belief in practicing religion as well. Only in with this approach and systematically planning may develop a developed country (Mohammad Yamin, 2009: 140).

Azyumardi also hopes now everyone must have more concern and more seriously in handling the Islamic education system, by striving to achieve Islamic educational purposes and goals based on the Islamic education curriculum, which ideally serves to build and prepare educated people, technology, skilled, and at the same time have a believe in God and doing good deeds.

The author argues that the concept of Islamic education of Azyumardi Azra basically stems from its concern about the challenges of modernism and globalization that occur in Muslim societies. Islamic educational institutions, especially Pesantren and Islamic Higher Education have not been able to answer these challenges. Globalization and modernization must be viewed as a positive and a shifting era of every human being utilizing the development of technology and information in their life. But on the other hand, the pattern of education in schools and colleges are still using traditional methods and systems, even some Islamic educational institutions to close themselves from the development of the times that occurred. This can result in the decline of the Muslims.

In other side, the "hegemony" of the Western countries to the Islamic countries in terms of economic, political, social and cultural problems in its own institution for Islamic education. This needs to be an effort to connect between two civilizations in the context of cooperation and exchange of culture, technology and science so that both can live together.

As the result, Azyumardi's thought in Islamic education is still in the concept stage and not yet implemented in UIN Jakarta as a whole. However, Azyumardi's views in this regard have been widely referred by many prominent figures and practitioners of Islamic education. However, although still in the stage of the concept of course, the discourse of thought needs to be reviewed and then developed positively, mainly in social, environmental, and even globally. In terms of curriculum, Azyumardi has laid the foundation of the philosophy of Islamic education curriculum and has tried to realize the idea of Islamic education reformation through development of State Islamic University (UIN) From State Islamic Insitute (IAIN). This means that the two stages of Islamic education buildings have been manifestly realized by Azyumardi. Of course, the success and influence of Azyumardi's thinking need to be seen from various aspects including seeing how the quality of UIN graduates themselves in answering modernization and globalization.

4. Democratization of Islamic Education

The orientation of Islamic education is to build a civil society where the society is religious, knowledgeable, democratic, tolerant, has potential and aspirations, has motivation and upholds human rights. So education in this case Islamic Education should be able to build a democratic, civilized, a divine religious community, a society that respects human rights, respect differences, plurality, has a high social participation by upholding ethical and moral values so that civil society can be realized religious and democratic.

Therefore, Islamic education, such as *madrasah*, *pesantren*, and other Islamic institutions, in the process of teaching and learning can carry out the democratization of education so as to bring learners to be able to appreciate the abilities and values pluralism. The effort to achieve the democratization of insightful education is to create intellectual freedom between educators and learners in the process of teaching and learning in the classroom. The learning process should be open, full of dialogue and full of responsibility between educators and learners in egalitarian and equality forms (P. Freire, 1984: 24).

But, the problem is that Islamic education has been impressed by the principle of subject matter oriented that burdens students with cognitive and information that is sometimes less relevant to the needs and level of psychological development of learners. With the democratization of education will certainly construct equality or equal in the togetherness between learners with educators. Teaching does not have to be top down, but must be balanced with bottom up so there is no more imposing of the will of educators, but what will happen is bargaining both parties in determining the objectives, materials, media, teaching and learning process and evaluation of learning outcomes.

I think, the world of education has needed an education of conscience, meaning that education is more appreciative of human potential is said to be more civilized humanely and in accordance with the ideals of civil society. According to Tilaar (1999: 172-174) states that the demands of the formation of Indonesian civil society, contain various elements, namely: (1) intellectual freedom, (2) the opportunity to compete (3) develops the spiritual and moral compliance, (4) to be different and (5) to believe in human ability. An Islamic perspective, democratization of education of civil society is how Islamic education process can prepare learners to get used to speak freely and express opinion responsibly and accustomed to hear well and appreciate the opinions and views of others cultivate high moral courage, and learn the life community. In other understanding, democratization of education also means a perception or thought that emphasizes the rights, obligation and treatment equality by educators towards the student or community in the education process (Ramayulis, 2011: 334).

Here, Azyumardi (2012: 31) describes that democratization of education is a process of democracy in education with focused on building a democratic, clean, moral, and morality society and adhering to the value of civilization. The characteristic of democratization in Islamic education, according to him as follows:

- a. The dynamic curriculum and provides space for student creativity by having the spirit of social change.
- b. The changing of a paradigm in Islamic education; from authoritarian to democratic, from exclusive to inclusive, from doctrinaire to participation.
- c. Building relationship and cooperation between Islamic educational institutions and the community.

Democratization of Islamic education of Azyumardi's thought in principle is an effort to respond to the backwardness of Islamic education, the dominance of the upper economic

groups, and the low access of learning ability of the young generation of Islam. This is in my opinion will make it difficult for the progress of the Ummah to act more progressively and to answer the challenge of the new civilization. In addition, globalization and technological progress have become a fairness in the development of world civilization. So, Islam is inevitably Islamic education should lead to the principle of democracy.

But, the problem doesn't stop at the building of idea of democratization. I think these characteristics are opening opportunities for values of other religious teachings in the Islamic education system, both curriculum, approach, method and purpose. If the curriculum of Islamic education is opening a space of freedom in determining the direction and purpose for any reason of creating the inclusive and creativity of educational institutions, then what will be happening is the difference that leads to the dispute between the concepts. It will be raise the chaos in the world of Islamic education. I argue that the direction, concepts, models, curriculum, methods and approaches that apply to Islamic education should have similarity and uniformity so that they can meet mutual expectations in line with their ultimate goals.

If we back to the reality of the situation in Indonesia recent time, the diversity of Islamic institutions in Indonesia will become colored by a plurality education or will eventually embrace from the exclusive system into pluralism model. For example, in Paramadina Islamic School tends to be inclusive of other religions.

5. Modernization of Islamic Education

The idea of modernization of Islamic education origins of the idea of modernization of Islamic thought and institutions as both are conditions for the rise of Islam in the era of modernity. In Azyumardi's thought, the modernization of Islamic thought and institutions has included education; Islamic education must be reformed in accordance with the framework of modernization (Azyumardi Azra, 2002: 31). Azyumardi emphasized the need for modernization in the Muslim societies live, especially in relation to the concept of thought which is the foundation for all activities and ideas. The framework of thinking is worth the change and adapt to the development of the times. An open mind is needed with broad insights and makes adjusting to being capable of selecting lifestyle trends and developments. With its wide-ranging thinking and insight it is able to convey the development and advancement of appropriate technologies as a part of service to society.

The relationship between modernization and education in Azyumardi's view, on the one hand, is seen as a modernized variant which is a prerequisite and an absolute condition for society to run programs and achieve modernization goals. But on the other hand, education is often regarded as the object of modernization. In this regard, the some countries running modernization programs are generally seen behind so far in many aspects, therefore, cannot be expected to meet and support the modernization program. So education needs to be updated and modernized to meet the expectations (Azyumardi Azra, 2012: 31-32).

Many points of view, the inputs of the Islamic education world which should be touched by modernization, Azyumardi gives an overview:

- a. Input of the community into the education system.
 - 1) Ideology: Certain ideological orientations expressed in the national norms require the educational system to expand and reinforce the student's national vision.

- 2) Political mobilization: the need for modernization and development demands education system to educate, prepare and produce modern and innovative leadership that can nurture and even increase the momentum of coaching.
 - 3) Economic mobilization: the need for a workforce to demand the education system to prepare students into superior human resources and able to fill the various jobs created in the development process. In this case, Islamic education institutions are not merely the transfers and transmitters of Islamic sciences, but at the same time must also provide skills and skills.
 - 4) Social mobilization: Increased expectations for social mobility in modernization demanded education to provide access and venue in that purpose. Thus, Islamic education is not merely to fulfill the obligation to pursue knowledge, but must be provide capital so that the possibility of access to social enhancement.
 - 5) Cultural mobilization: modernization that creates cultural and cultural changes according to the education system to be able to maintain balance and develop a cultural heritage conducive to development.
- b. Output for the community
- 1) Changing of value system: by expanding the student's cognitive map, education instills values that are is alternative to traditional value systems.
 - 2) Political output: Modern and innovative leadership that is directly generated by the education system can be measured by the development of quantities and the strengths of civilian-military bureaucracy, intellectuals and other political administration cadres, recruited from educational institutions, especially at medium and high levels.
 - 3) Economic output: can be measured from the level of human resource availability or trained and ready to use.
 - 4) Social Output: Can be seen from the level of social integration and mobility of the student into society as a whole.
 - 5) Cultural output: Reflected on scientific behavior, rational and innovative cultural development efforts, increased religious integrative role and education, language development (Azyumardi Azra, 2002: 35-36).

With the framework of modernity, Islamic education is expected to answer the needs of the modern world. The existence of an Islamic educational institution that is centered on modernity creates professional human resources and is able to provide access to social mobility.

In my view, the modernization of Islamic education has been done in various Islamic educational institutions since 1926, where the traditional pesantren start using the pattern of modern management and system includes the curriculum and has been to continue to develop up now. In addition, Islamic higher education is also opening the majors of general sciences such as science and medicine were in the past they only opened Islamic or religious studies. This shows that the modernization of Islamic education is not only in the form of concept of thought, but also balanced by the means of physical match and representative. In this case, Azyumardi Azra's thoughts on the concept of modernization of Islamic education can be accepted by Muslim circles and implemented in Islamic universities both public and private.

6. The concept of reformation in Islamic Education

Reformation currently defined as a change or an improvement (Pius A Partanto & M. Dahlan Al-Bahrry, 1994: 660). Reformation may understand as a small change without changing of the past values which is still considered good or can be uses as massively change. In Islamic education reformation often used word modernization. However, the use of the word reformation does not conflict with the core intent of the movement of changing itself. On that basis, there is a need for reform and development efforts in the Islamic education system. The word reformation in the Indonesian Dictionary means the process, the way, the act of renewing. According to Muljono Damopolii (2011: 34) the reformation contains the principle of dynamics that are always present in the movements of human life that demand continuous change. In Azyumardi's view, efforts to rearrange established and outdated social, political, educational and scientific structures, including the structure of Islamic education, are a form of reform in Islamic thought and institutionalism (Azyumardi Azra, 1999).

Historically, Islamic education in Indonesia had developed from early and was process during the ages up to the rising of reformation era. The Islamic educational reformation was done because of two factors; external factors: with the number of Indonesian figures who return from abroad both from Middle East and Europe and then make reformation of Islamic education, and internal factors: the general challenge of education in Indonesia. Some efforts have been made very diverse from aspects of the system, curriculum, management, and leadership. In fact, emerging Islamic education reformation movement is now an interesting issue. Some of Azyumardi Azra's thoughts contain the spirit of reform in Indonesian Islamic education, not only at the school, madrasah and boarding schools but also in Islamic higher education.

Since Islamic education has an important role in enhancing human resources and its ideal function is to improve the quality of human resources, then the Islamic education system must always be oriented towards fulfilling (answering) the needs and challenges of society. In this regard, Azyumardi (2012: 67) mentions that today's Islamic education is still inefficient in responding to the changes and tendencies of present and future societies. The Islamic education system is still more likely to be oriented towards the past than future-oriented, or in other wordless-future-oriented.

Azyumardi describes that in Islamic education is necessary to develop a dual approach strategy with the aim of integrating; short-term situational approaches and long-term conceptual approaches. Because, Islamic education is an effort to prepare Muslims in order to address and respond to the demands of human life and the development of the people of the world. Therefore, the relationship of Islamic education with problem and the challenge of life must be a principle of relation not as a partial relation. Therefore, it is necessary for building the objective and creative approaches and innovations in order to create such educational efforts based on the student interests, Muslims and humanity as together (Azyumardi Azra, 1998: 23).

Ramayulis (2011: 346) in the same view argued that today's demand for ability and innovative capabilities of all Islamic education personnel in capturing future trends based on the prevailing in society. Therefore, Islamic education needs for reformation which is adapted to the dynamics of the society and to face the demands and expectations of the modern society (Ramayulis, 2011: 350).

There are five programs for an educational institution in challenging the global and modern era:

- a. Islamic educational institutions must enhance their competitiveness serious and well-planned, so that they are eligible to compete internationally.
- b. Islamic education institutions providing a variety of study programs.
- c. Islamic education institutions should strengthen their future-oriented and critical functions.
- d. Islamic educational institutions must carry out accountability.
- e. Islamic education institutions should carry out continuous and ongoing evaluations to ensure quality assurance (Ramayulis, 2011: 352).

In Azyumardi's view, the efforts to reformation and developing the Islamic education system were not maximized and comprehensive since most of Islamic education systems have not been managed professionally. Most of Islamic education institutions are still managed by a traditional system based on the spirit of sincerity and therefore not essential in Islamic education. But according to him also, without sacrificing the spirit of sincerity and the spirit of devotion, the Islamic education systems and institutions must be managed professionally, not just in terms of salary, honor, benefits or administrative and financial management. The urgent of professionalism also embodied in the planning, preparation of teachers, curriculum, and education process itself (Azyumardi Azra, 2002: 60).

The Azyumardi's view was confirmed with Harun Nasution's opinion; reformation is not by leaving the religion. What needs in the reformation is a tradition that is contrary to the development of the times. Islam does not impede the reformation as long as it does not violate the provisions of revelation (Harun Nasution, 1992: 209).

Thus, the reformation of Islamic education must be done not only to survive in the midst of increasingly sharp global competition, but also hoped to be able to come forward. Therefore, the reformation of Islamic education has begun from the Islamic education systems and institutions. In other words the reformation in Islamic education is based on the principles of modernity. This view of the modernization of Islamic education as the result of the concept of "wider mandate" by Azyumardi Azra in order to change the State Islamic Institute (IAIN) to State Islamic University (UIN).

7. The Contemporary Relevance of Azumardi Azra Thought

From the discussion above may be able to be concluded that Azyumardi's thought of Islamic education at its core is how to put the 21st century issue on Indonesia's Islamic education challenge. Furthermore, this idea creates the reformation of Islamic education and restructuring the institution. One of them is by changing the perspective between the science and technology (Siti Napsiyah Ariefuzzaman, 2007: 45).

Azyumardi's view of the concept of Islamic education aims to develop a total human personality to fulfill the growth in all its aspects according to Muslim community needs. This is also having the meaning of a manifestation of believing toward Allah (Taqwa). Where Taqwa as a keyword is often not operationalized so it is easy to define educational evaluation tools. Azyumardi puts his philosophical view of the development of Islamic education in which student are God's creatures who have the potential of nature, religion, and divinity, then developed vertically and horizontally toward a happy birth and inner life (M. Arifin, 1991: 28). As it relates to the increasing of its role in the community empowerment in Islamic education, it is necessary to continue conceptually. Such as enhancing the community's role in the empowerment management of education. Because in fact the implementation of management

in Islamic institutions faces various problems; theological, political, and economic issues (Mujamil Qomar, 2008: 17).

Meanwhile, in relation to his thought that the Islamic educational institution should be reformed in line with the framework of modernity, defending the traditional Islamic institutional thought will only extend the disability of the Muslims people in facing the coming of the modern world, in my sight was influenced by Azyumardi's idealism in order to cancel the dichotomy of science. Azyumardi's thought on the emergence of modernization of pesantren and madrasah is seen as an attempt to Azyumardi to incorporate Islamic education into the mainstream of the National Education system. Also compromise to Napsiyah (2007: 69) this idea of modernization of Islamic education is not only a discourse, but also must be true and practiced. So, Azyumardi's idea must be built together, because with this approach an idea can be benefited. Therefore, when Azyumardi become Rector of IAIN Jakarta he wants IAIN graduates must be more rational, modern, democratic and tolerant not to separate religious knowledge with science, not to understand religion literally, and not fanatical to one madzhab.

The migration from IAIN to UIN in Azyumardi view is the right step towards achieving that goal. On the other hand, when Azyumardi initiated to the development of the campus, he wanted that the development of academic discourse should have an Indonesian knowledge, and the approaches of religion were an approaches without any based on fanaticism in one of the school or madzhab in understanding of religion. Nevertheless, with all of the efforts and changes which have been made, until now IAIN / UIN has not been able to change the majority attitude of the students. The campus and its teaching environments have not yet a mutually supportive relationship with the wider community. This can be seen from a few numbers of UIN graduates in the field of job and their participation in the social environment. In fact, standard of successful education is when its graduation can participate in the global competition; an active participation in the social and community and become the agents of change (Moh. Yamin, 2009: 140).

Azyumardi's thoughts on the issue of Islamic education at IAIN similar to the discussion written by Amrullah Achmad (1991) in the book "Pendidikan Islam di Indonesia: Antara Cita dan Fakta" (Islamic Education in Indonesia; between Hope and Fact). Based on the latest developments of religion in the world, there is no reason to be worried about the future of Islamic educational institutions. But the Islamic education system and its own content must be enhanced to answer the needs of the modern world. With developments in certain aspects, Islamic education can be a better contribution to the humanity.

Meanwhile, the existence of Islamic education and human resource development in the global era when looked from internal demands and global external challenges, the advantages that must be owned by the country include Indonesia are the mastery of science and the superiority of human resource quality. In addition, some pesantren dilemmas were also exposed in providing wide scholarships. An improving the quality of human resources through education is one of the most effective ways to reduce poverty, although this may take a long time

too. The education in the modern country and developed country are essentially useful for providing directed to build a close relationship between students and the environment, and the evolving cultural environment. In many ways, conscious education is used as an instrument for change in political and economic systems. The emergence of modern Islamic education in

Indonesia is linked to the idea of Islamic modernism in this area. The idea of Islamic modernism in education was created by the establishment of modern educational institutions that adopted the Dutch colonial education system. These modern organizations were originally established by Jami'at Khair, al-Irsyad, Muhammadiyah and others.

Here researchers also argued that the system of Islamic higher education institutions should be reformed, the curriculum should be enhanced by incorporating diverse and interesting topics. Some aspects of Islamic teachings and heritage can be viewed as the main branches of humanities whose areas of study include religion, philosophy, ethics, spirituality, language, art, archeology, history. It also allows for the development of Islamic studies into other social sciences. But this must in the principle of maintaining the "traditional" which is right and true, and taking good new things and in keeping with the times.

Finally, a discourse on the existence of Islamic Higher Education Institutions as an institution considered capable to develop Muslim intellectual is still having a lot of weaknesses and disabilities to compete and develop. The general education system and lectures still use "the banking concept of education" means education that only holds knowledge rather than using a "posing education problem" approach (M. Yamin, 2009: 163). Furthermore, the importance of Islamic studies, IAIN as a distinctive religious college apart from public universities in Azyumardi Azra's view is undoubtedly if IAIN position itself as an Islamic learning center that combines Islamic studies in all three regions (Western Europe, Middle East and Asia), which have the advantages and disadvantages of each. While it is a great effort, however, in the future, it will produce a Muslim scholar who specializes in seeing, understanding and explaining Islam in various aspects to answer the challenges of the new era.

Azyumardi's idea of transforming IAIN into UIN is realized in the following stages: First, the stages of IAIN's transformation in UIN Syarif Hidayatullah Jakarta have been designed with several steps and efforts since Prof. Dr. Harun Nasution as the rector. As a modern and rational scholar, Harun Nasution sees that the present IAIN is no longer suitable for current challenges. Since the founding of IAIN as ADIA in 1957 through the 1980s, there have been many changes that have taken place in the fields of social, economic, political, cultural, scientific advancement, and work patterns. The changing demands different human beings with human beings in agrarian society. Now we live in a modern industrial era. This area requires humanity other than those who have good morals and personality, must also master the science, technology, skills, and modern vision such as, innovative, creative, progressive, democratic, and hard working, appreciation of time, foresight and dynamic. If IAIN wants to remain existed and needed by the Ummah of Islam, then it must adjust to turning into a university.

Second, the stage of concept development since Prof. Dr. H.M. Qurais Shihab as rector. Azyumardi Azra as the Deputy Rector of Academic drafted an UIN's proposal / proposal to build a new faculty and a more complete building facility with the aim of providing greater access to higher education to *madrasah* graduates. Additionally, with many students join UIN hopefully in the future they can develop various fields not only in the field of religion, such as medicine, economy, industry, management, as well as banking. Thus, UIN can enhance the dignity of Islamic Universities in Indonesia and the world.

Third, development of faculties and departments, complementing educational facilities, building a research center by working with various world class universities, as well as improving the welfare of lecturers and employers.

The migration of IAIN to UIN raises serious questions; the concern whether after UIN institutions still maintain and develop the tradition of Islamic scholarship or just put aside or even leave? Are other universities or higher educational institution that teaches science has been built and developed much? Or is UIN built to compete with other public universities?

Islamic studies in Indonesia lately still regarded as a new academic tradition, although it has long been built and has a tight historical roots originated from the genre of traditional pesantren in Nusantara up to the establishment of IAIN itself. However, whatever happens in the process of developing IAIN to UIN indicates a dynamic process of Islamic thought in Indonesia.

D. Discussion

The concept of Islamic education thought of Azyumardi Azra influence by liberalism and pluralism thought. This can be seen in Azyumardi's thinking that as an academic institution, although IAIN is limited to, providing Islamic education to its students, the Islamic studies in UIN Jakarta developed by the influences of the western framework in Islamic studies. IAIN does not teach sectarian fanaticism or Islamic figures, but rather examines all these Islamic sects and figures with contemporary western frameworks, perspectives and methodologies. To support that, the student of IAIN was invited to study other religions other than Islam in a fair, open, and without prejudice. Comparative religion becomes the main subject for IAIN students (Azyumardi, 2002: 117). This statement clearly encourages students to think rationally and liberal and tends to invite them to use Western arguments and approaches in Islamic studies. He was also stating that Islamic studies in IAIN have opened the student mind from pesantren and madrasah to understand the significance of the contemporary model of Islamic studies. Islamic Studies with the approach of liberalism in IAIN has also changed the students understanding toward science as a whole (Azyumardi, 2002: 117).

Other arguments, He also said that if in pesantren they understand the dichotomy of science: Islamic Science (naqliyah and religious science) and general science (secular science), then in IAIN this understanding was not does not more exist. In IAIN they can understand that study of sociology, anthropology, history, psychology, is as important as a study of Tafsir of the Quran and the Hadith. Even those sciences can be useful to enrich students' understanding of the interpretation. Azyumardi also states that in IAIN does not teach "Islamization of knowledge" because all the knowledge is equally positioned and means for human life (Azyumardi, 2002).

From these Azyumardi's statements it is clear about liberalization of Islamic thought of Azyumardi Azra and its impact toward Islamic education in Indonesia. In addition, with Azyumardi's statement in his book that "these McGill alumni, with different backgrounds and expertise, in turn, contributed significantly to the development of the academic discourse of Islamic studies and bureaucratic worlds in the homeland" (Azyumardi, 2002: vii-viii), it is evident that the liberal movement in Indonesia has begun with the return of graduate scholars at the Institute of Islamic Studies of McGill University. They are educated from distinguished Islamic Studies professors such as Charles J. Adam, an expert in Islamic history; Wilfred Cantwell Smith (historian of Islamic civilization and comparative religion), N. Barkes (Turkish expert and secularist Muslim world), Herman Landolt (philosopher, Sufism, and Shiite expert), Wael Hallaq (an Islamic law expert).

In my view, it shows a planned and structured effort; the institutional migration from IAIN to UIN is the same as the shift change of Da'wah board into an academic institution. IAIN was originally an institution of Islamic Da'wah and have a responsibility for the religious and Sharia within Indonesian society. So the orientation of the interest is more focused on Da'wah considerations.

The current implication of this thought may be seen in the methodology of Islamic studies, for example, in Quranic studies were used hermeneutical method in understanding the text. This approach was orientalist approaches. As Azyumardi points out that one of the most prominent is the tradition of scholarship brought home by IAIN's caravans from their studies at the typical McGill University and other universities in the West in general. Unlike the scholarly tradition developed by the ulama network, which has the tendency to follow and disseminate the thinking of his master's scholars. The Western scientific traditions, if so to say, bring back the methodology and approach of a particular thought. So they can be even more critical in the minds of their own professors. In addition to the methodological aspects, the empirical social approach in religious studies was also developed (Azyumardi, 2002: xi).

E. Conclusion

From the above discussion, it can be concluded that Azyumardi's thought, was an important influence toward contemporary development of Islamic studies thought in Indonesia. His idea of Islamic education is the result of his thinking about the quality of Islamic education, how to develop the purpose and curriculum of Islamic education. He's thinking about democratization and modernization in Islamic education, achieving the dignity of Islamic educational institutions that produce high quality output. However, the reformation of Islamic education implicated shifting paradigm of Islamic education from Islamic dakwah orientation to a scientific institution.

However, Islamic education thought of Azyumardi is need of deep criticism in another aspect, especially in the development of the curriculum and methods. This study also recommends the importance of studying the Islamic study methods of UIN Jakarta and other UINs to find out more about the extent to which the liberalization of Islamic thought develops.

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