



Analysis of Education Reform Abdullah Ahmad

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Abstract

The Minangkabau Islamic renewal movement is a history that cannot be forgotten. The reforms carried out by Islamic reformers were not only in customs, social, and cultural aspects but also in educational aspects. The learning process carried out by the community used to be carried out in prayer hall with the system halaqah, students sit around the teacher and only the teacher talks about religious subjects such as the Alquran, hadith, eloquent, and interpretation. Then Abdullah Ahmad founded a school with a learning process using a newer system known as the Adabiyah School. Using a classical system and lessons combined with general lessons. The purpose of this writing is to reveal the educational reforms carried out by Abdullah Ahmad as a Minangkabau Islamic reformer. This research uses qualitative methods with a Systematic Literature Review (SLR) approach. The data sources for this article are primary and secondary data obtained from various books, documents, journals, articles, and research results related to Islamic renewal in Minangkabau. The results of this research are that the system used by Abdullah Ahmad in reforming Islamic education uses a system that uses learning methods and media such as chairs, tables, and blackboards, and the curriculum used combines general and religious lessons and students use a discussion system more so that students are more brave and think. be critical and responsible for what is expressed.

INTRODUCTION

Minangkabau is an area known for its strong religious field which has its proverbs and mottos which are based on the Alquran (Prasetawati & Asnawi, 2018). However, who would have thought that the process of Islamization in Minangkabau went through a long and winding process historical facts have proven that the Minangkabau people are one of the leading ethnicities in Indonesia because they are unique in terms of socio-culture, character, and religion (Angelia, 2017; Kurnia, 2019). Various praises for the excellence of the Minangkabau people continue to be discussed and written scientifically in various literature and scientific publications (Raffles et al., 2018).

The process of Islam entering Minangkabau, Islam entered Minangkabau peacefully, but the newly developed Islam was generally patterned on Sufism and had more of a religious order, in addition to that, Sufi-patterned Islam did not mind the

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Indonesian belief system at that time (Hindu-Buddhist) (Syamsuddin, 2006). As a result, Islam became mixed between elements of Islam and ancient traditions, such as the emergence of the term believe in *tabayyul*, even though Islam teaches belief in the six pillars of faith, this means that the Minangkabau people's beliefs used to be very contrary to Islamic teachings. If viewed from an Islamic perspective, this belief is far from Islamic teachings and has diminished the authenticity of Islam itself.

The Islamic renewal movement in Minangkabau began at the end of the 18th century (Sanusi, 2018; Ananda & Fata, 2020; Nasir, 2020). At the end of the 18th century AD Islam had developed rapidly in Minangkabau, and educational institutions "*surau*" also developed in Minangkabau. However, the deviant teachings above are still found in some Minangkabau communities. Reform is not only in deviant teachings but also in thought and education, where in Minangkabau education used to be carried out in *surau*, an Islamic education system that was formed and born from the womb of the Minangkabau people or what is called sura education which was first formed by Sheikh Burhanuddin in Ulakan Pariaman in the 17th century (Afdayani, 2017; Hati, 2018; Lenggono, 2018; Abbas & Asnawi, 2020).

Simultaneously the entry of Islam was followed by the entry of Islamic education in Minangkabau, where Islamic education is important for the continuation of human life in the form of experience and knowledge for humans now and in the future. Educational renewal in Islam means efforts or activities to improve the lives of Muslims into a better life for the safety of their lives as desired by Islam based on the Alquran and Sunnah. This means that Muslims turn to better things or move to a good life according to Islamic teachings and revive Islamic teachings to achieve the safety of life they desire (Makki, 2019). The development and growth of religious schools or madrasas in Indonesia cannot be separated from the development of renewal of thought among ulama and Islamic reformers in Minangkabau (Weti & Eliwatis, 2021).

Islamic renewal is an effort made by reformer figures and society to adapt Islamic religious teachings to current developments which are influenced by the rapid progress of modern Science and Technology (IPTEK) (Ar, 2018; Khusniawati et al., 2021; Amri & Washudin, 2022). In this understanding, Islamic renewal is not carried out by changing, reducing, or adding texts in the Quran and Hadith, but rather by adjusting the understanding of the Alquran and Hadith due to new developments in society due to advances in science and technology (Khusniawati et al., 2021).

West Sumatra is an important area for the development of the propagation of Islamic education in Indonesia because Minangkabau was the first region to experience a process of renewal, both in thought and in Islamic education at the beginning of the 20th century (Rahman, 2015; Syalafiyah & Harianto, 2020; Muslim, 2021). Figures who have had a big influence on the existence of institutions or schools as a means of da'wah include Abdullah Ahmad and Rahmah El-Yunusiah. Abdullah Ahmad founded the Adabiyah School, which combines general knowledge and religious knowledge. Rahmah el-Yunusiah has founded Madrasah Diniyah Putri.

A reformer among young people who has the characteristics of a religious purification movement, renewal in thinking and understanding of religious teachings and modernization in education, social and politics, founded schools including the Madras School by Syaikh Muhammad Thaib Umar (1874-1920), Madrasah Thawalib Padang Panjang in 1921 by Syaikh Abdul Karim Amrullah (1879-1949), Adabiyah School in 1909 in Padang Panjang, and founded PGAI in 1919 in Padang by Syaikh Abdullah Ahmad (1878-1933) and others (Bustamam- Ahmad, 2011).

The reforms carried out by these reforming figures were carried out with the understanding that no matter how good the thoughts produced by previous scholars or thinkers, shortcomings would still be found and would always be influenced by scientific trends, social situations, culture, and so on (Firdaus, 2017). From the

existing understanding, of course, there is still a lot that is relevant so it can still be implemented, but there is also a lot that is no longer suitable for today. Islamic reforms in Minangkabau were carried out by reformer figures, those that are relevant remain and are still being carried out by the community and those that are not yet appropriate are being reformed to suit the current situation and needs of society.

Based on Scopus data, previous research used several keywords that refer to research on the analysis of Abdullah Ahmad's educational reform, such as renewal, educational, and reform seen in the following image.

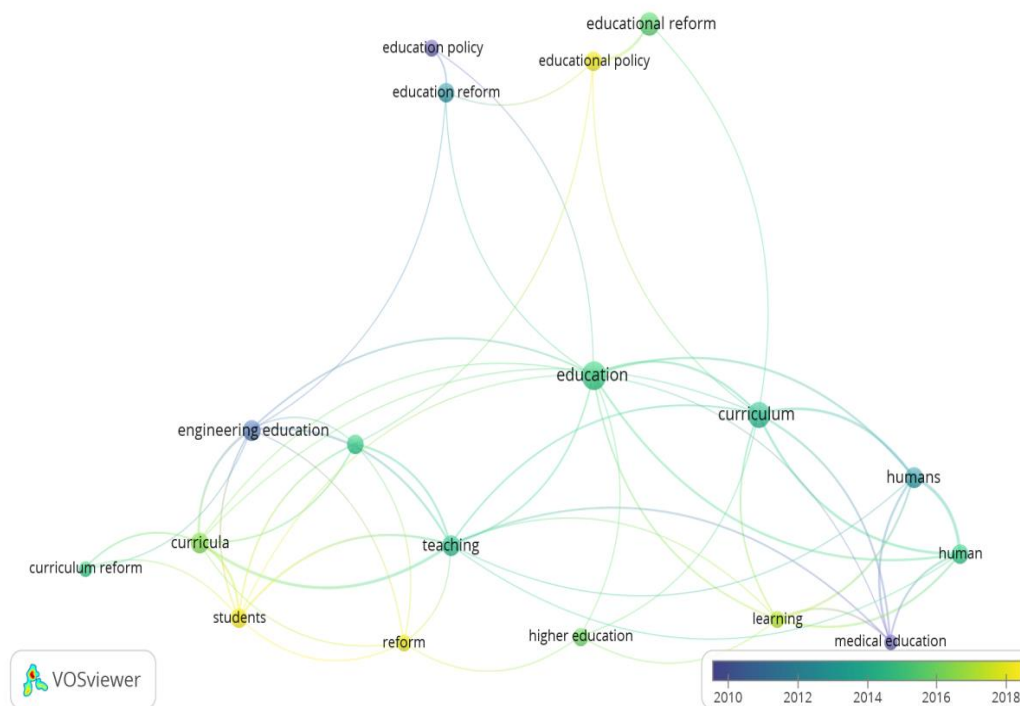


Fig 1. Some keywords that refer to Abdullah Ahmad's education reform analysis by world researchers (Scopus database)

Research related to the analysis of educational reform based on Scopus data from 2010-2018 found 195 documents, but not a single document was found that specifically discussed the analysis of Abdullah Ahmad's educational reform.

In Indonesia, studies related to Islamic renewal have been widely studied by previous researchers (Khaeron, 2019; Putra et al., 2021; Subagiya, 2023). In the literature that has been mentioned, many studies examine Minangkabau Islamic renewal, with each study having its characteristics related to this theme. Both general and more specific, whether focusing on just one person or presenting all the reformer figures. Meanwhile, the novelty in this article is that the author offers updates made by Abdullah Ahmad on aspects of his thinking regarding education and the school he founded namely the Adabiyah School. As well as the implementation that resulted after the founding of the Adabiyah School by Abdullah Ahmad which is relevant to people's lives today.

METHODS

This research uses qualitative methods with a Systematic Literature Review (SLR) approach (Engkizar et al., 2022; Shabery et al., 2022; Farida et al., 2024; Hani & Nuraini, 2024). The SLR method is used to identify, review, evaluate, and interpret all available research on the topic area of an interesting phenomenon, with certain relevant research questions (Engkizar et al., 2022; Ningsih et al., 2023; Pane, 2024). The data collection technique is a document study, which examines various documents and then analyzes them. The data sources for this article are primary and

secondary data obtained from various books, documents, journals, articles, and research results related to Islamic renewal in Minangkabau. Various sources of data that are related to each other will be analyzed, and then mapped, and conclusions drawn in descriptive form. The data analysis method uses analytical descriptive methods and the discussion method uses analytical descriptive techniques using deductive and inductive thinking patterns (Arifin, 2018; Azzahra et al., 2021; Engkizar et al., 2021; Asril et al., 2023; Sabrina et al., 2023).

RESULTS AND DISCUSSION

Abdullah Ahmad's reform history

Islamic renewal in Minangkabau was motivated by the misuse of Islamic teachings which were mixed with previous traditional habits and beliefs. The first renewal was carried out by the Haji trio who were said to be the forerunners of the Padri war and were said to be the initial initiators of Islamic renewal in Minangkabau (even Indonesia), so Ahmad Khatib Taher Jalaluddin was called the continuation of this renewal movement (Rozi, 2012). This gave birth to young figures such as Muhammad Djamil Jambek, Abdullah Ahmad, and Abdul Karim Amrullah who then renewed and re-purified Islam from the previous figures. This reform movement was initially directed at the teachings of the tarekat, and other religious practices that were considered deviant or in nature *bid'ah*.

Islamic renewal in Minangkabau is not only focused on reforming customs, Tarekat, and deviations from Islamic teachings but also in the field of education (Ernawati et al., 2018; Sanusi, 2020). *Surau* is an educational institution or place in Minangkabau that has existed since the 20th century, is still traditional and very simple in its implementation, carried out informally in the context of Islamic da'wah (Mursal, 2018; Alfurqon et al., 2019; Furqon, 2019). The lesson begins with learning the *hijaiyyah* alphabet, then continues with reading the Alquran, then other religious knowledge is taught such as nahwu, sharaf, fiqh, and Sufism. However, general science has not been taught at all *surau* an educational institutions in Minangkabau. So that *surau* became the center of the Islamic renewal movement spearheaded by reformist figures.

Figures who have and have taken part in reforming Islamic education in Minangkabau include Inyiah Rasul and Abdullah Ahmad, both of whom were influenced by the thoughts of Jamaluddin al-Afghani (Erasiah & Zein, 2024). An example *surau* that has reformed its education system namely Surau Jembatan Besi, and which follows the Western model education system is Adabiyah School founded by Abdullah Ahmad. An education model like this Adabiyah school does not separate Islamic teaching and general teaching, which makes it a new model for Islamic schools in Indonesia, especially Minangkabau (Kharles & Nazmia, 2015).

The efforts made by Abdullah Ahmad in the world of Minangkabau Islamic education are very big and have made a big contribution to social change in education among the Minangkabau community (Manti et al., 2016; Syahril & Wilvon, 2022). Islamic education in Abdullah Ahmad's view is not just a process of passing on knowledge of the Islamic religion to students with rigid (traditional) practices as has been done so far, but Islamic education is understood as a facilitative effort that must be able to provide and enable the creation of a situation or environment. which is conducive to where the basic potential of students can develop by the demands of the ever-advancing times. That is why in 1909 he founded the Adabiyah School (Adabiyah School) in Padang, which apart from teaching religious knowledge also taught worldly sciences that came from the West to create prospective ulama who were fluent in Western scientific languages to elevate the Islamic religion in the eyes of the world.

The implementation of Islamic education in Minangkabau began to be

managed systematically when it was pioneered by Islamic thinkers and Minangkabau ulama figures. In terms of integrating classical and modern education models, Abdullah Ahmad tries to combine the learning methods *balaqah* (sitting cross-legged around the teacher or instructor) with modern learning methods that involve many learning approaches and models.

Adabiyah School

Upon his return, Abdullah Ahmad returned to Minangkabau and began teaching at the Surau Jembatan Besi, Padang Panjang. In this area, he started teaching using traditional methods, namely the system *balaqah*, the teaching method is carried out by a teacher being visited by students. They sat in a circle around the teacher while following the lesson given by the teacher. In 1899 the education system at the Iron Bridge in Padangpanjang still used the system *balaqah*. But not long after, he reformed the education and teaching system, namely by using the classical system. This business has faced challenges from the community.

According to Abdullah, other methods that need to be implemented are play and recreation methods. He stated that children need to be provided with time to play and have fun and rest during the teaching and learning process. If there is no rest time between studies, it can harm the child's behavioral development. This will affect even obedient and intelligent students because boredom will drain their brain energy.

Abdullah Ahmad, with his thoughts about the Adabiyah school, tried to bridge the weaknesses between the two education systems in Minangkabau at that time. Education system *surau* is considered not to meet Western education standards which only focus on religious teaching and the Dutch education system tends not to include the values of the Islamic religion this is the basis of thought for Abdullah Ahmad, an educational reformer from the land of Minangkabau. Abdullah Ahmad brings a combination of Surau education with Dutch education polished with Islamic concepts. So with this combination initiated by Abdullah Ahmad, Adabayyiah School was founded, which is the first modern school in Minangkabau with a system and curriculum that combines Islamic and Western models.

At that time, Adabiyah was considered an Islamic madrasah that combined Western and Islamic education systems, the first in Minangkabau. Initially, this school only had 20 students consisting of children of traders around the Adabiyah School. The following year, the number of students continued to increase and it required a lot of money to add study rooms. In 1915 the Adabiyah school received assistance from the Dutch government and changed its name to Hollands Maleisch School Adabiyah (Seno, 2010). This madrasah has a different education system from the way of education at the *surau* (Anam, 2017; Chairiyah, 2021). Learning takes place in classes, teaching and learning are facilitated by benches, tables, blackboards, and books. The main subject matter consists of Islamic religious lessons, as is usually the case in *surau*, plus general lessons such as mathematics, science, and technology (Syalafiyah & Harianto, 2020).

The challenges faced by the community who did not agree with the Adabiyah School education system resulted in Abdullah Ahmad moving to the city of Padang, in this city he founded the second Adabiyah school, a public school with the addition of religious lessons. Sheikh Abdullah Ahmad's aim in establishing this school was to form intelligent people who are national and devoted to Allah SWT. In contrast to *surau* education, Adabiah School applies a classical system, namely all students and teachers are in one room at the same time for learning which is carried out consistently and continuously. In further development, the newly established Adabiah in Padang can develop, because the people of Padang are more dynamic and broad-minded.

This Adabiyah school was an opposition to Dutch colonial education which

glorified intellectualism and the occurrence of social class discrimination at that time. Today's Adabiyah schools have adapted to the developments and needs of the times. This can be seen from the aspects of methods, media, and curriculum which are now varied compared to before (Maiwinda, 2020).

Muslims adopt several Western education curricula such as general education, but still maintain the Islamic education curriculum which prioritizes Islamic beliefs. Therefore, the Surau educational institution in West Sumatra was able to develop quickly following educational developments managed by the Dutch colonial government and by secularists. The development of *surau* is no longer an Islamic educational institution but has changed into an Islamic religious school such as a madrasah, tsanawiyah. Islamic education in the form of madrasahs and tsanawiyah developed in big cities such as Bukittinggi, Padang, and Padang Panjang.

Changes made by Abdullah Ahmad in Islamic education in the field of teaching methods, by reducing lectures and increasing deliberations. And criticizes education with a traditional system that uses band organ. Because this system makes students less active. Through the discussion model, apart from being critical and relative, it can also sharpen students' mental abilities. This method is expected to hone students' rhetoric, and find and account for opinions on various existing problems. In the field of teaching media, Abdullah Ahmad uses print media to convey teaching material to achieve the desired educational goals. Abdullah Ahmad publishes Al-Munir magazine as educational media with a wider reach. Then finally, in the field of curriculum, he does not separate religious lessons and general lessons like in education *surau* previously.

Integration can be seen in aspects of the school curriculum. Adabiyah School aims to combine the Dutch model of general education which is free from Islamic teachings with an Islamic education system which focuses on teaching religious knowledge without teaching general material. Therefore, the curriculum implemented by Adabiyah is integrated, namely an integrated curriculum that combines all teaching materials into one. To support the teaching and learning process in schools in addition to convincing the Dutch government, Abdullah appointed four Dutch teachers and two certified Indonesian language teachers as well as HIS teachers (Surawan et al., 2022).

After completing several evaluations, this school was finally approved by the Dutch government to become one of the HIS schools built by Islamic organizations (Zulmuqim, 2015). A year later, this school was also paid for by the Dutch government. At school, Abdullah Ahmad teaches two hours a week. The transformation of Islamic education is carried out by changing the system. He turned the Surau into a school resembling a Dutch State School. That means this education system is a public school institution, not an Islamic school institution, but it includes religious education in its curriculum.

The education system adopted by Adabiyah School can be said to be consistent with the value system that applies in Padang, namely maintaining the values of Islamic education, in addition to requiring mastery of general sciences. Then, the modernization that occurred at Adabiyah School was responded to by community members with attitudes of support (pro) and rejection (con). However, the attitude of those who support it is far greater than the attitude of those who reject it.

Abdullah Ahmadd's idea of education using a system like that implemented by the Adabiyah school has now been used throughout Minangkabau and Indonesia. which was followed by Thawalib Parabek (1921). Then followed the establishment of Diniyah School Puteri or Madrasah Diniyyah Puteri in Padangpanjang by Syaikhah Rahmah el Yunusiah in November 1923 which was the first Madrasah Diniyyah Puteri in Indonesia.

The reforms carried out by Abdullah Ahmad by establishing the Adabiyah

School have opened up new avenues for education in Minangkabau and even Indonesia to combine and integrate teaching with an integrated curriculum so that Muslims are not left behind by the increasingly advanced and rapid developments of the times. Almost all madrasas and even schools in Indonesia have followed the ideas that Abdullah Ahmad gave to Muslims in Indonesia.

CONCLUSION

Restore Islamic teachings as they should be from teachings that conflict with Islam to create benefits in this world and the hereafter, not only in the religious field but also in the fields of science, technology, and thought. So educational reform, especially in Minangkabau because the community is lagging in terms of technology and general education. Supported by the idea initiated by Abdullah Ahmad by establishing the Adabiyah School using a newer system compared to *surau* education. However, it still does not abandon the typical *surau* education, by adding general lessons and using chairs, tables, blackboards, and grade promotion for students. Adabiyah School is the first Islamic school in Minangkabau and even in Indonesia which combines the Surau education system and the Dutch education system, with more modern teaching including Islamic teaching materials, arithmetic, science, and technology so that the people of the past are not left behind by the increasingly advanced and developing times.

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