

Nurcholish Madjid's Ideas on Renewal of Islamic Education in Indonesia

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Abstract

This study aims to examine Nurcholish Madjid's thoughts on the reforms of Islamic education in Indonesia. This paper uses library research method by collecting sources from documents related to the theme of Islamic education reform. The sources are triangulated to determine their credibility and authenticity and then analyzed using content analysis. The results of the research found that Nurcholish Madjid proposed several important renewal ideas that can be applied to Islamic education in Indonesia, including modernization and secularization. Modernization in Islamic education can be applied in terms of the materials delivered and the education system while secularization in Islamic education can be promoted to give the right to think freely for every learner as a human being who has freedom of thought.

Keywords: *Nurcholish Madjid; Islamic Education; Renewal*

INTRODUCTION

All nations certainly have aspirations to advance. One of the ways that can be done to improve the progress of the nation is education. A country's education can create progress that comes from the quality of its people, so that it becomes a benefit in the future. Through the provision of education, including religious education, the nation's young generation can keep pace with the rapid progress of the times.

In Indonesia, concerns about education started to arise when the colonizers came in the 19th century. Education carried out by the Dutch transformed the younger generation into people who lost their identity as Muslims and Indonesians. This was because the subject matter was adapted to the interests of the Dutch. As a result, Indonesian Muslims must be able to develop their own education by including Islamic religious subjects and competing with Dutch schools. This is where the dichotomy of Dutch-owned education that teaches general science and indigenous-owned education that teaches religious and general science found its origins. This was the beginning of the separation between general knowledge and religious knowledge in Indonesia.

Entering the 20th century, Islamic intellectuals and organizations began to emerge in reforming Islam, including education. This occurred because of concerns in Islamic education, especially in the methods and content of the materials presented. The methods delivered were still traditional, only studying the Qur'an and religious studies, and therefore an effort to reform Islamic education in Indonesia emerged (Steenbrink 1994). One of the figures in the renewal of Islamic education in contemporary Indonesia is Nurcholish Madjid with his main ideas on modernization and secularization.

A search about the reform of Islamic education promoted by Nurcholish Madjid can be mapped into several parts, namely: (1), his thoughts on the concept of multiculturalism in Islamic education; (Huda, Muhammad, and Susandi 2022) (2), his thoughts on reforming Islamic education; (Iddian 2021) (3), his ideas on the spirit of Islam and Indonesia in developing Islamic religious education; (Mukaromah 2019) (4), his ideas on modernization of Islamic religious education; (Munir 2017) (5), his concept of pluralism in Islamic education; (Rosida, Maulivina, and Mab'uro 2021) (6), his renewal ideas of Islamic thought; (Vera 2022) (7), his perspectives on Islamic thought and renewal; (Sumantri 2019) (8), and his ideas on critical Islamic education (Haq 2021). Based on these results, it appears that many have studied Nurcholish Madjid's ideas on Islamic education

reform. But there is a gap in which Nurcholish's thoughts on education has not been thoroughly examined. To fill this gap, this study examines Nurcholish's thoughts on modernization, secularization, pluralism, and their implementation in Islamic education.

Literature Review

Before discussing further about Nurcholish's renewal thought, it is necessary to review the literature related to some important concepts in the research, namely:

Renewal

The word renewal originates from Arabic *jaddada yujaddidu tajdiidan* which means renewal, creation, new presentation, purification, rearrangement, reshaping, re-measurement (Nata 2019). There are also those who interpret renewal as modernization. Modernization is a movement, thought, or understanding that seeks to change an old habit and adapt to new conditions and situations in accordance with the development of modern times. Nurcholish said that modernization is the process of changing irrational thinking to rational so that it can give birth to new ideas in creating change (Kurniawan 2018). According to Mukti Ali, renewal is a change made to improve something (Fuady 2020). It can be concluded that renewal is a process of change to make things better. Meanwhile, renewal in Islamic education is an effort to reorganize, revive, and reconstruct Islamic education from various aspects through thoughts or ideas in order to adapt to developments that occur in the 21st century and answer the problems that occur in society (Nata 2019).

Islamic Education

Islamic education can be defined as a learning process where the subjects given are in accordance with the teachings of Islam, whose main sources are the Qur'an and Hadith. Generally, Islamic education contains materials about Fiqh, Tarikh, Arabic Language, Aqidah Akhlak, Qur'an and Hadith, and so on

according to the needs of educational institutions. According to Arifin, Islamic education is a learning process carried out by teachers covering all aspects of the needs of students based on Islamic religious teachings (Permana and Ahyani 2020). Tadjab assert that Islamic education is an education based on Islam. Meanwhile, according to Soejoeti, Islamic education is a type of education that teaches students to always embody the values in Islamic teachings, both in the name of the institution and the activities carried out. Based on these explanations, it can be concluded that Islamic education is a learning process carried out in order to maintain the values of Islamic teachings in accordance with the teachings in the Qur'an and Hadith in carrying out life in society.

Nurcholish Madjid

Nurcholish emerged as an Indonesian Muslim intellectual with a focus on Islamic thought and modernity. As a result of his thinking, Nurcholish was given the nickname Young Natsir (Efendi 2018). Many of his works explain the idea of renewal carried out in Islamic education in Indonesia as a strong criticism of the applied Islamic education. Nurcholish wants an update for Islamic education so that it is not left behind by the development of science or general knowledge, especially in the midst of the development of this modern era. Nurcholish gave his ideas through many works that he wrote in the form of books and conference or seminar papers. The renewal ideas advocated by Nurcholish are more responsive to the development of modern times. Some even call Nurcholish a Neo-Modernist because his thinking is very modern but does not leave the core Islamic teachings, namely the Qur'an as the main legal basis and the Hadith which is used as a legal basis afterwards.

METHOD

The method applied in this research is library research. Library research is a method that collects data sources based on documents. The documents in question can be articles, journals, books, or other scientific research related to the theme of

the discussion. Research sources can be obtained from the internet or library. There are two types of sources collected, namely primary sources and secondary sources. Primary sources are obtained from books written by Nurcholich Madjid while secondary sources are obtained from journals, books, articles, and other scientific works. The collection of sources is done by documentation and triangulation by collecting documents related to the research theme while the credibility and authenticity of sources were simultaneously tested. The collected data were then analyzed using content analysis.

The material object of the research is the renewal of Islamic education as an effort to catch up with the lag experienced by Muslims in the field of science. This is because there is still a separation between religious knowledge and science, so there needs to be a renewal in Islamic education to be able to produce a generation of Muslims who understand religious and scientific knowledge. The formal object of research is Nurcholish Madjid whose thoughts can be applied in Islamic education. His thinking is not only influenced by his Islamic knowledge but also by his education in the West. He studied a lot of Western knowledge or progress that can actually be applied in Islamic education. His thoughts are adapted to the times and the demands of social life.

In this study, the authors used a qualitative approach with a research focus on analyzing the inference process of compression and relationships related to the phenomena observed by using scientific logic. Qualitative approach is an approach that produces descriptive data in the form of a series of written words from the person under study. The qualitative approach is applied in this study to collect data in the form of writings or documentation regarding the thoughts of Nurcholish. The data obtained is then organized in accordance with the discussion in the study.

RESULTS AND DISCUSSION

Biography of Nurcholis Madjid

The development of Indonesian Islamic education is inseparable from the reform initiated by Nurcholish Madjid. Nurcholish Madjid or better known as "Cak Nur" is an Indonesian Islamic education reformer, with the idea of pluralistic and multicultural education. Nurcholish Madjid was born in Jombang City on March 17, 1939 or in the Islamic calendar, 26 Muharram 1358 H (Solikin 2021). He was the first of five children (Herlambang 2018). His father was named Abdurrahman Madjid who was a religious figure in Majoanyar Jombang who adhered to Nahdlatul Ulama (NU) (Rasyidin 2020). Abdurrahman Madjid is part of the Founding Father of Nahdlatul Ulama and Kiai who taught at Tebuireng Islamic Boarding School in Jombang (Rosida, Maulivina, and Mab'uro 2021). His father was a student who graduated from Tebuireng Jombang, religiously still connected to Hasyim Asy'ari (Huda, Muhammad, and Susandi 2022). Her mother is Fathonah (Solikin 2021), a female activist in the Syarikat Dagang Islam (SDI) (Huda, Muhammad, and Susandi 2022). Fathohan comes from Nahdlatul Ulama in Kediri, East Java and has a brother who was Rais Akbar of Nahdlatul Ulama (Setiawan 2019). Nurcholish Madjid thus comes from a family that has a deep religious understanding from both his father and mother. His religious knowledge was first obtained from his religious family.

While attending *Sekolah Rakyat* which was held every morning while in the afternoon, Nurcholish studied at *Madrasah Ibtidaiyah al-Wathoniyah* Majoanyar (Solikin 2021), one of whose educators was his own father. Nurcholish's activities were not only carried out at educational institutions. He also began to study and read the classical books belonging to his own father (Rosida, Maulivina, and Mab'uro 2021). During his education at the *Sekolah Rakyat* and *Madrasah Ibtidaiyah*, Nurcholish was a smart student and had good achievements. The education pursued by little Nurcholish is educational dualism where he studied general knowledge obtained from the *Sekolah Rakyat* and religious knowledge

obtained from Madrasah Ibtidaiyah. This dualism education continued until Nurcholis' higher education. Nurcholis, who came from a family that understood the importance of education, continued his education at Darul Ulum Boarding School (pesantren) in Jombang (Rosida, Maulivina, and Mab'ruro 2021). However, his education was not completed at Darul Ulum Jombang and was transferred in 1955 to Darussalam Gontor Ponorogo Islamic Boarding School due to the political interests of his parents (Setiawan 2019). In addition, Nurcholish felt that Gontor was more suitable for his personality. His parents are members of Masyumi, so there is a feeling of discomfort from the hearts of both parents if Nurcholis continues his education at Darul Ulum which is an Islamic Boarding School with a leading Nahdlatul Ulama background in Rejoso (Nadroh 1999). This educational move is what makes Nurcholish's thoughts in Islamic education put forward. The difference in Salaf education obtained during his time at Pondok Pesantren Darul Ulum and Pondok Pesantren Darussalam Gontor which is more modern. Education in Gontor, Nurcholish in his education uses two foreign languages, namely Arabic and English in the learning process. In addition, in Gontor the students are given the freedom to have the madzhab they use (Nagri et al. 2020). This is done so that there is freedom of thought of the santri and respect for the different views of the madzhab imams. This is the background of Nurcholish's thoughts on modernizing education, sectarianism, and pluralism (Setiawan 2019). The pluralism that Nurcholish responded to was the freedom to determine the madzhab as a reference for doing worship. So that Nurcholish feels more appropriate to study at Gontor which maintains the plurality of its students. After completing his education at Gontor in 1960, he devoted himself to Gontor for one year. After completing his service period, he continued his education at UIN Syarif Hidayatullah Ciputat Jakarta by majoring in Arabic Language and Literature at the Faculty of Adab (Solikin 2021). The choice of majoring in Arabic Language and Literature is the right choice, because studying Islamic science requires a deep understanding of the Arabic language itself. As an effort to study

more deeply related to fiqh and theology originating from scientists outside Indonesia and mostly written in Arabic, the selection of Arabic Language and Literature is a very appropriate choice. Many Muslim scholars began their education by majoring in Arabic Language and Literature, such as Abdullah Saeed who is known for his Contextualist Tafsir.

Nurcholish's education continued at the University of Chichago in the United States, focusing on political science (Setiawan 2019). But after his meeting with Fazlur Rahman, who is one of the modern Islamic thinkers with a focus on Islamic studies, Nurcholish was more interested in Islamic Studies until he earned a Doctoral degree in Islamic Thought in 1984 with his research on *"Ibnu Taimiyah on Kalam and Falsafah: Problem of Reason and Revelation in Islam"*. Educated at the University of Chicago, Nurcholis gained a lot of Islamic knowledge, especially in neo-modernist thought. He obtained his thoughts from his reading about the golden age of science in the classical and medieval Islam, where Islamic scientists were able to defeat civilization in the West and make Islam the most advanced civilization in the world. In addition, Nurcholish established a good relationship with Buya Hamka, so that the thoughts of Nurcholis cannot be separated because of the influence given by Buya Hamka for five years (Rosida, Maulivina, and Mab'uro 2021).

After completing his education in the United States, Nurcholish founded the Paramadina Waqf Foundation together with his friends (Mukaromah 2019). The establishment of the Paramadina institution has the aim of being a place to devote and perpetuate the knowledge. So that the knowledge possessed by Nurcholish and his friends remains alive even though they are no longer alive. With their thoughts, they are expected to be an inspiration for scientific progress in Indonesia. In its development, this Paramadina institution became Paramadina Mulya University, with great hopes of becoming a scientific center, especially in the study of Islam (Mukaromah 2019).

Thanks to his intelligent thinking, Nurcholish was the chairman of the Islamic Student Association (HMI) for two periods from 1966 to 1969 and 1969 to 1972 (Solikin 2021). Nurcholish joining the HMI is inseparable from his father's strong influence on his critical thinking in improving the organization through intellectuals. The thought that was sparked can be said to be a radical thought, namely that he focused on the interests of the rational hermetic tradition in the Basic Values of Struggle (NDP), then became the guideline for the integrity of HMI (Mukaromah 2019). At the same time in 1967-1969, he served as chairman of the Southeast Asian Islamic Student Association (PEMIAT) and deputy secretary general of the International Islamic Federation of Student Organizations (IIFSO) (Barton 1999). During his lifetime he was also a lecturer at UIN Syarif Hadayatullah Jakarta from 1972 to 2005. In addition, he became a researcher at the Indonesian Research Institute (LIPI) and was a guest lecturer at McGill University Montreal Canada in 1990 (Solikin 2021).

Some of Nurcholis Madjid's intellectual works that have contributed to Indonesian scholarship, especially in the study of Islam, include: *Khazanah Intelektual Islam, Islam, Kemodernan dan Keindonesiaan, Islam, Doktrin, dan Perdaban, Islam Kerakyatan dan Kemodernan: Pikiran-pikiran Nurcholish Madjid Muda, Pintu-pintu Menuju Tuhan, Islam Agama Peradaban: Membangun Makna dan Relevansi Doktrin Islam dalam Sejarah, Islam Agama Kemanusiaan: Membangun Tradisi dan Visi Baru Islam, Masyarakat Religius, Tradisi Islam: Peran dan Fungsinya dalam Pembangunan di Indonesia, Kaki Langit Peradaban Islam, Kontekstualisasi Doktrin Islam dalam Sejarah, Bilik-bilik Pesantren: Sebuah Potret Perjalanan, Dialog Keterbukaan: Artikulasi Nilai Islam dalam Wacana Sosial Politik Kontemporer, Tiga Puluh Sajian Ruhani: Renungan di Bulan Ramadhan, Cita-Cita Politik islam Era Reformasi, Cendekiawan dan Religiusitas Masyarakat.*

Background of Nurcholish Madjid's Thought

The background of Nurcholish's thinking is inseparable from the influence of his family and education where he comes from a family that is educated, religious, and active in politics in Indonesia. The education he received since he was a child followed two models of education or educational dualism. In the morning, he went to the *Sekolah Rakyat*, which tends to use the Western education system. The curriculum provided is more on general knowledge. So that Nurcholish's parents sent him to Madrasah Ibtidaiyah, which was carried out in the afternoon, as an effort to balance general and religious knowledge. The education pursued by Nurcholish since childhood has actually recognized two models of general and Islamic education. The two models of education made him have a broader scientific insight.

Nurcholis came from a religious family, making him pursue more Islamic education. It was from his family that he learned the Qur'an before continuing on to higher education. His study in more modern Gontor Islamic Boarding School was also influential in developing his critical thinking. In Gontor he was taught freedom in determining the schools of law (*madzhab*) to be used without being forced to follow his teachers. In addition, the curriculum implemented by Gontor was more modern than that of other pesantrens at that time.

The activeness of Nurcholish's parents in Indonesian politics, who were involved in the Masyumi Party at the time, had a great influence on his thinking patterns. Masyumi, which has modern thinking, considers that Muslims in Indonesia are left behind because of intellectuals who do not develop and tend to reject changes in responding to the problems of the times (Khumaidi and Sumarno 2021). Therefore, Masyumi stated that the door to *ijtihad* had been reopened, so there was a need for revitalization in Islam. Masyumi's thoughts from the results of modernization are (Khumaidi and Sumarno 2021): First, democracy is considered more universal and can be applied today because people are given the freedom to express their voting rights. Second, the government structure proposed

by Masyumi is based on Montesquieu's *Trias politika*. Third, the state must be able to guarantee human rights in social, economic and political life. Fourth, women's rights and status need to be established in law as an effort to minimize the social gap between men and women. The modernist thinking promoted by Masyumi influences Nurcholish's mindset. His mindset is more open to more advanced thinking due to the influence and spirit of modernization which has a positive impact in Indonesia. Modernization not only has a positive impact on social, economic and political fields but also in education. Nurcholish has a view of modern Islamic education that is considered to be able to answer the problems of Islamic education in Indonesia.

Nurcholish Madjid Ideas on Islamic Education Reform

The colonialism practiced by the Dutch against Indonesia had an influence on education. One of the policies implemented by the Dutch was the establishment of schools for its colonies that emphasized general knowledge. This policy is known as "Ethical Politics" or politics of reciprocity. Unfortunately, the schools that were established tended to discriminate against their students. Dutch schools only accepted students from families with high social status such as officials or prominent figures (Madjid 1994). The education provided in Dutch schools was only for the benefit of the Dutch themselves. According to education leaders, the education provided was to prepare young Indonesians to become future employees such as in the Indonesian administration (Madjid 1994). It is not surprising that today the orientation of education is to become an employee. Since the beginning of education in Indonesia, it has been conceptualized to prepare prospective employees. This is what Nurcholish considers as the national problem of education in Indonesia. Indonesian education is a continuation of the colonial education system. In addition, the number of public schools established was still small, even among Muslim santri. This was due to the non-cooperative politics of religious leaders towards the Dutch government (Madjid 1984). So it is necessary

to have education that is able to meet the needs of the community. Educational reform in Indonesia needs to be carried out in order to be in accordance with the national ideals contained in the fourth paragraph of the 1945 Constitution that reads "..... educate the nation's life". It is conditions like this that cause interest in Islamic education as a response to the existence of Dutch education (Drajat 2018).

Islamic education is considered to be a solution to the problems experienced by Indonesians. Especially for those who have low social status, but want their children to get an education. In its development, Islamic education experienced repeated reforms. The first form of Islamic education reform was carried out by Muhammadiyah. Muhammadiyah used the gubernemen education system, a system used by the Dutch (Steenbrink 1994). But the curriculum provided is more about religious knowledge than general knowledge. The gubernemen education system in question followed the Dutch by using desks, blackboards, and so on as facilities that support the learning process at school.

The ideas of Islamic reform put forward by Nurcholish Madjid include two following main ideas::

Modernization

The issue of modernization cannot be separated from the awakening of the West or better known as the Renaissance. The rapid development of civilization in the West has a great influence on civilization in the world. In addition, there were Muslim figures who responded to modernization in the Islamic world, such as al-Afghani who was then continued by Muhammad Abduh (Madjid 1984). These two Muslim figures triggered Muslim intellectuals to shoot and express modernization thoughts. However, in their journey, Muslim intellectuals were confused by the West which made Muslim intellectuals think that their thoughts were more apologetic. Many writings have attempted to reveal why the Islamic world has regressed for so long after reaching the peak of Islam's glory in the classical period and why Westerners are more advanced. The article is

accompanied by the reasons and solutions needed by the Islamic world to achieve its glory. The argument regarding the decline of Muslims is in their thought patterns, not their religion. This opinion received a positive response among modernists (Madjid 1984). Modernists consider that modernization is not an option but a historical necessity because modernization is not the monopoly of a particular place or group. In the Islamic world modernization is a development of the values contained in an Irano-Semitic spiritual tradition that culminates in Islam (Madjid 1984).

Modernization should be familiar to Muslims to make reforms. The efforts made in the renewal of Muslims are through education. Nurcholish said that modernization is not westernization but rationalization (Madjid 2007), where reason is used optimally to create progress. The purpose of modernization itself is to get maximum usability and efficiency. This is done by humans through their thoughts in the field of science by placing higher reason. So that it can give birth to more sophisticated technology that can help humans. Thus, modernization that uses full rationality in working and thinking as an effort to make humans happy. Modernization here is a work pattern and mindset based on *fitrah* or *sunnatullah* (Madjid 1984). Nurcholish in his work also explains that the modern in question tends to have a positive meaning, namely progress and good and neutral (Nadroh 1999). The progress experienced in modern times is in the form of sophistication in technology that occurs in the West and spreads to various parts of the world.

According to Greg Barton, Nurcholish's thoughts on renewal are classified as Neo-Modernist (Madjid 1987). Neo-Modernist is a response to the decline that occurred in the Muslim movement that once emerged, namely revivalism, pro-modernism, classical modernization, and neo-revivalism (Sumantri 2019). The presence of neo-modernists is not only an answer to the problem but also a form of criticizing the existing reforms. For example, the Islamic revitalization movement which actually narrowed the education curriculum too much, resulting in Muslim intellectual poverty. Whereas education is the basis for a Muslim

intellectual progress. Thus, there is a need for Islamic universities that can criticize and develop the scientific tradition of Muslims.

Modernization in Islamic education desired by Nurcholish is by combining traditional and modern education systems. Traditional and modern education have their own weaknesses and advantages so that it is necessary to combine the two. Modernization can be done from two aspects, namely first, Nurcholish highlighted that Islamic education, especially within the scope of pesantren, is still very limited in learning practices that are applied using only one learning method. The concept of Islamic education delivered is still oriented towards the afterlife. Whereas Islamic education should not only be about the afterlife but the world, that the life of the world and the afterlife must be balanced (Munir 2017). From here it is obtained that the Islamic education delivered should look at the needs of the world and the hereafter. For example, fasting does not only explain voluntary and mandatory fasting, but rather the benefits of fasting on human health. This is where the modernization of Islamic education not only looks from a religious point of view but also a health point of view, of course with the help of scientific research. This is in line with Nurcholish's view that modernization is also a rational effort and maximum use of reason. Second, the institutions used in Islamic education must keep up with the times. For example, Muhammadiyah schools have started using tables, chairs and blackboards in their lessons, just like Western schools. This is done as a form of improving the comfort of students.

One of the materials presented in Islamic religious education is about faith. A truly pure faith can be a guide to life for humans and can even free themselves from superstition. The call to faith is also accompanied by suggestions, encouragement, orders, the use of reason, where modernity can recognize a truth. If someone is able to understand more deeply about faith, Islam, *ihsan*, *tawhid*, *ikhlas*, *tawakal*, gratitude and so on, he can answer the problems of modern life (Madjid 1987). That is, the learning delivered about the teachings of Islam not

only provides religious doctrine but can be interpreted deeply from the material presented.

Islamic education in Indonesia should modernize to catch up with scientific backwardness (Haq 2021). In addition, it can meet the demands of technological developments that continue to grow. It seems that pesantren are still far behind in catching up with technological advances because pesantren still use traditional methods or education systems.

Secularization

Secularization according to Nurcholish is not the application of secularism, because secularism is an ideology regarding the view of a new world that does not function similar to a new religion. Secularization proposed by Nurcholish is a development that provides freedom (Madjid 1987). This freedom is what Muslims need as a result of a history that is unable to distinguish between transedental and temporal Islamic values. Secularization is not the application of secularism, but it is the globalization of world values and the detachment of Muslims from the values of the hereafter. Thus, there will be new scientific renewal that continues to be carried out without thinking about the afterlife. More clearly, it is to establish Muslims as *khalifah fil-ardh*, which means that humans have the freedom to determine their own actions as an effort to improve the earth and at the same time be responsible for their actions. But in reality, Muslims now prefer to be silent and lose the spirit to do *ijtihad*. The silence of Muslims is not only because of their ignorance in understanding their duties as *khalifah fil-ardh* but also because of the lack of liberation in their mindset. The doctrines given in Islamic education are only in the form of Islamic law.

Nurcholish argues that liberal Islamic education should provide freedom of thought and opinion. One of the Islamic educational institutions that provides freedom to its students is the Darussalam Gontor Education Center. The motto used is "Free Thinking" in the form of thoughts and ideas even though the opinions conveyed sound strange and even impossible, because of the need for

prior study of the opinions conveyed. Freedom of thought is also explained in detail by O.W. Holmes (Madjid 1987):

“The final desired good is better attained through free trade in ideas, that the best test of truth is the power of the mind to make itself acceptable in the competition of the market, and that truth is the only basis on which their desires can be safely exercised”.

It can be concluded that goodness exists because ideas born from free thinking can make a person more respectful of other thoughts. That way, truth is the result of the efforts that have been made.

Nurcholish argued that a Muslim can keep up with the times if he is in earnest with the teachings he adheres to, then the value of the idea of progress is the same as the value of other truths (Madjid 1987). The consistency of the idea of progress is a mental attitude that is more open so that it can accept and take the essence that can be used from anywhere but must contain a truth. Freedom of thought indicates that the person gets guidance from God, while closed thinking is a sign of misguidance.

This freedom of thought needs to be applied in Islamic education so that a student can have a stronger belief in one's devotion and make Islam more dynamic. Secularization of Islamic education here means promoting intellectual freedom. Muslim intellectual freedom means freedom of ijtihad as an effort to answer and balance with the times in accordance with the Qur'an and Sunnah. So Islamic education provides freedom to do ijtihad methodologically (Iddian 2021).

CONCLUSION

The problems experienced in the world of Islamic education ranging from scientific dichotomy, backwardness, and dullness gave birth to reformers, one of whom is Nurcholish Madjid. Nurcholish Madjid has proposed important ideas on Islamic education reform, namely through modernization and secularization. In his view, modernization in Islamic education is intended to keep up with the times and the maximum use of reason as a human fitrah. Secularization is then carried

out by giving freedom of thought, so that it can give birth to new thoughts that can answer the challenges of the times in accordance with the Qur'an and Sunnah.

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