

Modernization of Islamic Education Azyumardi Azra Perspective

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Abstract: *The challenges of the 21st century, however, demand an appropriate response from the whole Islamic education system. If Muslims, including in Indonesia, do not want to just survive in the midst of increasingly fierce and tighter global competition, but also hope to be able to come forward, then the reorientation of thinking about Islamic education and the restructuring of systems and institutions is clearly a necessity. The perspective of science and technology which appears to be unsustainable. Then a reformer thought is needed in the world of Islamic education. The concept of modernization of Isla education Azyumardi Azra's view is a concept that is worth discussing.*

Keywords: *Modernization, Islamic Education, Azyumardi Azra Perspective.*

Introduction

The idea of an Islamic education modernization program has its roots in the notion of "modernism" of Islamic thought and institutions as a whole. In other words, "modernism" of Islamic education cannot be separated from the rise of ideas and programs of Islamic modernism. The basic framework behind Islamic "modernism" as a whole is that the "modernization" of Islamic thought and institutions is a prerequisite for the rise of Muslims in modern times. Therefore, Islamic thought and institutions - including education - must be modernized, simply renewed in accordance with the framework of "modernity"; defending "traditional" Islamic institutional

thinking will only prolong the misery of the powerlessness of Muslims in dealing with the progress of the modern world.

The challenges of the 21st century, however, demand an appropriate response from the whole Islamic education system. If Muslims, including in Indonesia, do not want to just survive in the midst of increasingly fierce and tighter global competition, but also hope to be able to come forward, then the reorientation of thinking about Islamic education and the restructuring of systems and institutions is clearly a necessity. The perspective of science and technology which appears to be unsustainable.

Meanwhile, Indonesia as a Muslim majority country, is very rich in the growth and development of Islamic educational institutions, starting with traditional ones such as Surau in West Sumatra, Ranking in Aceh, Langar in West Java to modern ones complete with management and infrastructure sophisticated, such as Pondok Gontor Ponorogo, Darun-Najah, al-Zaytun, to the State Islamic University (UIN), the State Islamic Institute (IAIN), State Islamic High School (STAIN), and so on. The dynamics of the growth and development of these educational institutions are certain to have figures as architects who design, think about, and drive these educational activities. Among the figures are Prof. Dr. Azyumardi Azra, M.A.

Azyumardi Living History Azra

Azyumardi Azra, was born on March 4, 1955 in Lubuk Alun, West Sumatra to a religious family. His father named Bagindo Azikar academically is not directly related to the world of education. He is a carpenter, copra and clove trader, but has a strong will to send his children to school. Financially, Azyumardi's financial condition is mediocre, making it less possible to finance education, especially to the tertiary level. However, thanks to the hard work and labors of his father, and coupled with his mother's salary, Ramlah, who works as a religious teacher, Azyumardi from the time he was given a chance to learn. And through his father too, he learned to love science. Azikar and Ramlah apparently were well aware that they could not pass on and provide anything to their children, including Azyumardi, other than the urge to seek knowledge. Now, all of his children can become scholars.¹

¹ Badri Yatim dan Hamid Nasuhi ,Membangun pusat Keunggulan Studi Islam Sejarah dan profil pimpinan IAIN Syarif Hidayatullah Jakarta 1957-2002-(Jakarta :IAIN Jakarta Press,2002),hlm.300-301.

Azyumardi's early education began with an elementary school near his home. After that it was continued at the Padang Religion Teacher Education School (PGAN). In this middle school, Azyumardi's talent as an intelligent person was already apparent, namely in the field of arithmetic or mathematics.

After finishing school at PGAN in 1975, his father wanted Azyumardi to study at the Padang Islamic State Institute (IAIN). However, Azyumardi was not interested. He wants to study at the Institute of Teacher Training and Education (IKIP), or study history at Andalas University, Padang. But his parents still want Azyumardi to study at the Islamic College. Finally, Azyumardi determines his attitude, namely studying at IAIN in Jakarta. This is based on consideration, that in the Metropolitan city this is a very cosmopolitan place, and very conducive to breathing in intellectual traditions. At least many Minang sons have big names, and have migrated to Jakarta, such as Muhammad Natsir, Buya Hamka and a number of other names.

Azyumardi Azra's talent and expertise development in the field of science began to grow when in 1986 he received a scholarship from Fullbright provided by the United States government to continue his master's degree at Columbia University, New York, United States and study history there. Within two years he successfully completed his MA program in the Department of Languages and Culture in the Middle East (1988). His thesis was written at the time titled *The Rise and Decline of the Minangkebau Surau. A Traditional Islamic Educational Institution in West Sumatra during the Dutch Colonial Government*.

Furthermore, through the Columbia University President Fellowship program, Azyumardi continued his studies at the Department of History, at the same university, and studied history there. From this department, he obtained his MA in 1999 in the field of history. Finally, this history major also, Azyumuri obtained his Ph.D. two years later, precisely in 1992. And for this S3, Azyumuri wrote accompanied, which later became one of the great and original thoughts that he produced. The complete accompanying title is: *"The Transmission of Islamic Reformism to Indonesia: Networks of Middle Eastern and Malay Indonesian Ulama in the Seventeenth and Eighteenth Centuries."* Accompanying this is the results of research for more than two years in various cities and libraries, starting from Aceh, Sumatra West, Jakarta, Ujung Pandang, Yogyakarta, Cairo, Makkah, Medina,

Lieden, New York City, Itacha (New York State). After carrying out two MA titles, one M.phil, and one PhD, even Azyumuri is still enthusiastic to depart again to attend the doctoral postgraduate program at Oxford University for one year (1995-1996).

Along with the changes in the national leadership, where Prof. Dr.HMQuraish Shihab was appointed as Minister of Religion, Azyumardi was with many obstacles which meant being appointed as Chancellor of IAIN Syarif Hidatullah Jakarta. The comments he gave when he was appointed as Chancellor were: " I became the rector because of the rareformation disaster ". Despite being the number one person who was super busy at IAIN Syarif Hidayatullah Jakarta.

However, this prestigious position at IAIN Syarif Hidayatullah did not change his attitude and simple lifestyle, he remained modest and lived a lifestyle like other people in general. He was so committed to advancing and elevating the level of Muslims through the educational institutions he led accompanied by his attitude is firm and full of trust. His honesty and trustworthy attitude were truly tested. This can be seen from the actions and supervision he has carried out on various activities that he does primarily from the financial aspect. He does not hesitate to take strict action against subordinates who commit violations.²

Based on the curriculum vitae as mentioned above, we can note several things as follows. First, he is a scientist with a major field of expertise in the field of history which is supported by extensive mastery in the fields of religious sciences such as philosophy, theology, Sufism in modernism, politics and education. Second, he is a hard worker who is fast and perfection. Third, he is a scientist who is also a scholar as seen in his high commitment to improving the lot of Muslims. Fourth, he is a strict, responsible, trustworthy, and simple person. With this attitude and pattern of life, many people take lessons and examples from the various policies they take.³

Education Ideas and Thoughts

² Azyumardi, for example, once took the action of deactivating one of the rector's assistants who was found to be violating Government Regulation No. 10 of 1973 concerning civil servants who had more than one wife without the permission of their first supervisor and wife, as well as taking action against employees who falsified diplomas.

³ Haji Abuddin Nata ,Tokoh-tokoh Pembaruan Pendidikan Islam di Indonesia ,(Jakarta:PT Raja Grafindo Persada,2005),hlm392-398.

Azyumardi Azra's educational ideas and thoughts, can be traced from a number of his writings and various policies taken during his tenure as Chancellor of UIN Syarif Hidayatullah Jakarta. His ideas and thoughts can be stated as follows:

The need for modernization of Islamic education, In his book *Islamic Education Traditions and Modernization Towards a New Aluminum*, Azyumardi expressed his ideas about the modernization of Islamic education that is connected with the challenges of the 21st century and the era of globalization, the advancement of science and technology. Islamic studies as a university scientific discipline, improvement of human resources and the establishment of superior schools.

The study (study) of Islam as a university discipline is not a new phenomenon in the Islamic world, because institutions of higher education have broadly developed and developed in Islamic history. But driven by advances in the modern world, Islamic studies are growing as a new trend. And most Muslim countries have begun to develop Islamic studies in accordance with modern scientific and academic paradigms of tertiary education in the past few decades, right after they achieved their independence in the post-World War II period.

According to him in this modern era, the system of Islamic higher education institutions must be renewed, the curriculum must be improved by including diverse and interesting topics. Some aspects of Islamic teachings and heritage can be seen as a branch of the humanities sciences whose study areas cover religion, philosophy, ethics, spirituality, literature, art, archeology and history. Each of these fields of study can be explained historically: beginning, middle, classic and modern.

It is possible to develop the field of Islamic studies in other fields of social sciences. There are sufficient original sources to prove the truth of fields such as economics in Islam, political science, sociology, international relations, etc.

it is very possible at this time to develop certain sciences in Islamic study programs, because Islam has a lot of inheritance in that field. In classical and mid-Islamic times, exact sciences such as mathematics, astronomy, medicine, chemistry, geography, physics and so on were highly developed. Because of the emergence of the gap between the early development of the exact sciences and modern developments, what needs to be considered is how to bridge the

methodology and the concept, so that it can be aligned with modern exact science.

With this development Islamic study programs are not only seen as Islamic theology programs or Islamic law research. The ideas and legacy of Islam in the fields above can be contextualized to the real problems faced by Muslims and the world community.

At the same time a new teaching methodology must be introduced. This new method must be able to encourage students to analyze and criticize what they get from the instructor. So they can form their own perspective and have a new paradigm. In turn they can contribute their thoughts immediately to meet the needs of contemporary society.

For these reasons, the procurement of pursuing staff qualitatively and quantitatively must also be increased. Most teachers need further improvement in their qualifications, increasing their knowledge of the latest developments. Some of them can be sent to major universities in the West where they will receive training in teaching and research methodology, interpretation and analysis. That way they can avoid numbness, excessive rigidity and unconsciousness about the development and needs of modern society today.⁴

Regarding improving the quality of human resources, Islamic boarding schools are considered as traditional Islamic educational institutions that have helped foster and develop human resources to achieve excellence, the superiority of human resources to be achieved by pesantren is the realization of qualified young generation not only in cognitive aspects, but also in affective aspects and psychomotor. But in accordance with its distinctive nature as an Islamic educational institution that has a distinctive sub-culture, pesantren must be more oriented towards improving the quality of their students towards mastering Islamic religious sciences, because after all until now the pesantren remains the most effective Islamic education institution in transmit and transfer Islamic religious sciences.

More than that, the challenges faced by the nation and the efforts in mastering technological science to participate in maintaining the momentum of development. At that time the Minister of Research and Technology B. J. Habibie and other ICMI circles had the idea to develop pesantren as well as a vehicle to instill appreciation, and even the seeds of expertise in the field of technological science. In addition,

⁴ Azumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi Menuju Millenium Baru*, (Jakarta:Logos Wacana Ilmu, 1999), cet I, hlm 28-29.

the development of pesantren in this direction will not only create more intense and more integrated interaction and scientific integration between religious sciences and general sciences, including those related to technological science, but also can encourage mastery of technological science. In this framework, human resources produced by pesantren are expected to not only have a more integrative and comprehensive scientific perspective between religious sciences and worldly sciences, but also have certain theoretical and practical abilities needed in industrial and post-industrial times.

Judging from the context of an increasingly differentiated world development, the main pesantren function mentioned earlier is even more relevant. In the midst of a tighter globalization of values, the actualization of the role of pesantren as a "cultural broker" of the values of the santri is even more needed so that pesantren may be differentiated as one of the most important Islamic institutions that functions as a "guardian of Islamic faith".

Thus, as far as its function is concerned, Islamic education clearly has an important role in improving the quality of human resources. In accordance with its characteristics as religious education, ideally Islamic education functions in preparing high-quality human resources, both in mastery of science and technology and in terms of character, moral attitude, and appreciation and experience of religious teachings. In short, Islamic education ideally functions to foster and prepare students who are knowledgeable, technologically, highly skilled and at the same time have faith and do good deeds. In the framework of the realization of the ideal function for improving the quality of human resources, the Islamic education system must always orient itself towards answering the needs and challenges that arise in our society as a logical consequence of change.

Islamic education, at various levels, has an important position in the national education system in accordance with Law No. 2 of 1989 concerning the National Education System. With this law, the position of Islamic education as a sub-system of national education is becoming more stable. Islamic education, both in general schools and tertiary institutions, as well as in religious schools (madrassa) and Islamic tertiary institutions, has become increasingly solid as an integral part of national education.

But we must honestly admit that Islamic education until now seems often too late to formulate themselves to respond to changes and trends in the development of our society now and in the future.

Most Islamic education systems are still more inclined to orient themselves in the fields of humanities and social sciences rather than the exact sciences such as modern physics, chemistry, biology and mathematics. Though all four of these sciences are absolutely necessary and the development of advanced technology. The exact sciences have not received appreciation and appropriate place in the Islamic education system.

Therefore, it is time for us to be more serious in handling the renewal and development of the Islamic education system. During this renewal and improvement of Islamic education is often piecemeal or not comprehensive and comprehensive. Because the renewal or improvement efforts were carried out arbitrarily or as he recalled, there was no essential change in the Islamic education system. The Islamic education system is more likely to be oriented toward the past than future-oriented, or less future-oriented.

As a result of the generally unprofessional management, Islamic education, we must admit, is often unable to compete in many respects with the national education sub-system organized by other community groups. It is no secret, that the image and prestige of Islamic educational institutions are often seen as inferior to the education system organized by other parties. In this connection, we cannot blame Muslim parents who surrendered their children to these other educational institutions, as long as all parties involved in the Islamic education system did not take seriously, systematically, comprehensively, and dramatically to fix and develop Islamic education systems. itself.

One more thing that must be done in the effort to modernize Islamic education is to form elite schools or superior schools. The emergence and development of leading Islamic schools and good madrasas seem to have wide-ranging impacts on the future of Indonesian Muslim communities. The schools and madrasas that offer quality education not only contribute to the improvement of Islamic education in Indonesia but also to the process of *santinisasi* in Muslim communities.

Santinisasi process can be described in 2 ways. First, students from the school have been re-Islamized. As has been shown before besides studying general science they are studying Islamic sciences. The process of inculcating Islamic teachings and practices is of course more instent when done in schools that use the boarding system. Secondly, these students then bring Islam they have learned at school to the

house, for example about how to pray and other worship. Most people know that they feel ashamed of their ignorance of Islamic teachings and practices. As a result they began to study Islam both by themselves and by inviting private teachers.

This new pattern of santrinisasi is rather unique. Traditionally santrinisasi is carried out by preachers through their da'wah activities through recitation in the mosque or in other places where Muslims carry out religious activities. And this type of oral da'wah has been criticized, therefore in recent years a new type of da'wah has emerged which emphasizes action rather than words. This type is known as da'wah bi'l-thing.

This phenomenon of santrinisasi can be said to be a kind of silent preaching or more of an "organic preaching". Why do people know Muslims send their children to top schools? This phenomenon is a reverse development among people who know Muslims. In the past many rich Muslim families sent their children to missionary schools, both Catholic and Protestant who were known for their good quality. Even parents feel proud if their children study at missionary school. But now people know Muslims have a good new alternative for obtaining quality education for their children.

That is the main reason they send their children to elite or excellent schools both Islamic and madrasa schools. The elite school offers quality education and provides definite prospects for their children to continue their education to a higher level. Students from these schools or madrassas are generally able to compete with students from good public schools and from missionary schools.⁵

We can also see the current level of madrasa from ibtidaiyah to aliyah following the national curriculum. Thus aliyah is no longer specifically studying or studying religious issues as before. However, there are already madrassas that have established science, social, vocational, skills, etc., beyond the existence of religious madrassas. With the inclusion of religious education or madrasa in this mainstrim, the children of the nation who study in the madrasa then become more diversified and they are prepared to become prospective scientists, in addition to becoming prospective scholars through special aliyah programs.

Its development then, there was diversity. And this diversity is certainly very important for Muslims, because the tendency of globlasisi inevitably requires the diversification and differentiation of

⁵ Ibid. Hal. 79-81

structural scholarship etc., Therefore, Islamic education must be integrated into the national education system. And diversity-diversity that is expected to provide a response to the diversity that occurs in this life, including in the fields of science and technology.

However, the modernization of Islamic education initiated by Azyumardi Azra is a modernization based on the teachings of Islam which in principle is very modern. In this case he said: "Practicing knowledge on the basis of responsibility to God and human society is a characteristic of Islamic education. Here, a knowledge is not only to be known and developed, but at the same time practiced in real life. Thus there is a consistency between what is known with its practice in daily life. According to him in Islam knowing a science is as important as concrete practice.

This shows that, for Azyumardi the idea of modernizing Islamic education as mentioned above should not only be a discourse, but must become reality and be practiced. In this context, we can say, that Azyumardi is not only as a theoretical thinker about Islamic education, but also as a praxis about Islamic education. It seems to Azyumardi that ideas and reality must be built together because in this way an idea can feel its benefits. It seems he wants between soul and body, physical and spiritual, world and the hereafter, science and religion.

Modernization of Pesantren and Surau, In the context of pesantren in Indonesia, Azyumardi tries to analyze the reasons why pesantren can continue to survive the challenges of modernization. These causes, according to his observations, are because pesantren are able to respond to developments that occur around them without leaving their original characteristics. another way is by establishing madrasas within each madrasa complex, even by establishing public educational institutions under the Ministry of Education and Culture system.

The first initiators in this case were Islamic modernist organizations such as Jami'at Khair.al Irsyad, Muhammadiyah, etc. At the beginning of the development of the adoption of the idea of modernism in Islamic education there were at least two main trends in the experimentation of the Islamic organizations above. system and modern educational institutions almost entirely. The starting point of Islamic education modernism here is the system of modern (Dutch) educational institutions, not traditional Islamic education systems and institutions.

On the other hand there is experimentation that starts precisely from the Islamic education system and institutions themselves. Here the actual Islamic education institutions have been around for a long time to be modernized; the pesantren and surau education system, which is an indigenous Islamic education institution, is modernized for example by adopting aspects certain aspects of the modern education system, especially in the content of the curriculum, techniques and teaching methods and so on.

Efforts to make indigenous educational systems and institutions - in this case pesantren - as a basis in the development of Islamic education systems and institutions in the recent past were carried out by the formation of the modern cottage Gontor Ponorogo. The idea behind the formation of this cottage was the awareness that modernization of the system was needed and Islamic education institutions not by adopting modern Dutch education systems and institutions, but by modernizing indigenous Islamic systems and institutions.⁶

And it is no exaggeration that Nur Kholis Majid hopes that the emergence of Muslim intellectuals from pesantren students who are highly educated, so that Indonesian Islam no longer needs to be ashamed if ridiculed as a majority of numbers but a minority of quality.⁷

Furthermore, concerning the surau Azyumardi said that the surau with its distinctive education system returned to its peak at least until the second decade of the 20th century, when Dutch secular education and madrasa were introduced by modernist Muslim groups. throughout the 19th century. However, in the independence era, only a few surau survived, even in more recent times some began to call themselves pesantren. While the surau itself was then more than a place to study or read the Qur'an or the arena of children's socialization. children and teenagers.

Renewal of IAIN, In connection with the renewal of the IAIN, he submitted recommendations in the form of:

- a. Reform the objectives of IAIN. For this reason Azyumardi hopes that, aside from being a training center, IAIN will also function more as a center for research and development of

⁶ Azyumardi azra, *Esei-esei Intelektual Muslim dan Pendidikan Islam*, (Jakarta: Logos Wacana Ilmu, 1998) hlm 90-92.

⁷ Lihat Budy Munawar Rahman, *Ensiklopedi Nur Kholis Majid*, (Jakarta: Mizan, 2006), cet I, jld

Islamic thought reform, so far it functions more as a forum for developing "prospective employees" and "teachers" than Islamic thinkers and intellectuals. In this case, IAIN functions more as a "training center" than "a center of learning and research" and "a center of Islamic thought". If IAIN due to certain factors still can not escape from its function as a "training center" - it is also necessary to take more consistent and concrete steps to function more as a center for research and development of renewal of Islamic thought.

- b. Curriculum restructuring. Azyumardi said; as a center of Islamic scholarship and research, courses in IAIN that should be concerned with religious disciplines in addition to focusing more on the fields of "Islamic studies", should also provide opportunities for mastering the principles of the general theoretical framework. This also means a review of general courses, which have little or no relevance to "Islamic Studies" which often only become a heavy burden for students which in turn prevents the occurrence of studies and research on Islamic Studies subjects - which are the subject that. This fact does not only occur in undergraduate programs, but also in master and doctoral programs which are expected to be a place for more intensive and in-depth study of Islamic Studies subjects. This does not mean that general subjects are unimportant: they should create their own systems and mechanisms in the curriculum that provide opportunities for the delivery of general subjects. Now there is a tendency to overlap common subjects in various strata of education carried out.
- c. Simplification of lecture load. Azumardi saw that due to the penetration of subjects that were not very relevant to Islamic Studies, the burden of lectures became very heavy. Course load per semester ranges from 8-10 courses. This overloaded also occurs in the Postgraduate program. Ideally the burden on students each semester is not more than 5 subjects. Only with this level of burden can more intensive studies be undertaken on subjects taken.
- d. Decompartmentalization. According to him today there was a quite severe compartmentalization at IAIN in the form of faculties and departments since students stepped into this

university gate. As a result of this compartmentalization, students tend to have a disaggregated understanding of Islam. Those who enter the Faculty of Usuluddin, for example, are less appreciative of the Shari'ah; those who enter the Tarbiyah Faculty, are very weak in the fields of Islamic thought or Islamic philosophy, and so on. For a comprehensive and integral mastery of Islam, there should be no division of faculties and majors at least in the first 2 years of the S1 program. At this level, all students take the same course. And at this time also given general subjects, which are useful for seeing and approaching Islam as an object of study. New faculties and departments are present in the third year or students who do have certain interests can direct themselves in specific fields.

- e. SKS Liberalization. For this reason Azyumardi suggested that students be given the freedom to choose the scientific field that they would pursue. Likewise, lecturers should be given the opportunity to offer new courses, in accordance with their expertise and the demands of scientific development and the times. Because even though IAIN has been implementing the SKS system for a long time, what is done is more of a package SKS system. Lecturers in accordance with their respective tendencies. With this freedom at least starting in the third year (semester 5), in turn, will not only encourage the growth of students' interest and creativity in developing themselves, but also stimulate lecturers to continue to improve their quality. Thus the intellectual community will be created, where every individual involved in it tries to continuously develop their interests and qualities.⁸

Next comes the West and East approaches. Azyumardi argues: the style of Islamic studies, both with Western and Middle Eastern approaches, is a valid part of the discourse of Islamic intellectualism in the Muslim world. These two features should not be contested, because it will only be counter productive, but must be seen as complementary to each other, even these two approaches should be

⁸ Azyumardi Azra, *Perkembangan Modern dalam Islam*, (Jakarta: Yayasan Obor Indonesia, 1985) cet. I, hlm 168.

integrated or harmonized in such a way as to dynamize Islamic thought in the country.⁹

Some of the recommendations above lead us to the need for updating the IAIN education system. Since the establishment of IAIN in 1957 until the 1980s, there have been many changes that have occurred in the fields of social, economic, political, scientific culture and others. These changes require the existence of humans who are different from humans in agrarian societies. Now we live in a modern era of industrialization. This era requires humans in addition to those who have good character and personality, must also master science, technology, skills and modern insights such as innovative, creative, progressive, resilient, hard work, respect for time, far-sighted and dynamic. If IAIN wants to continue to exist and is needed by the times, then it must make adjustments to change into the State Islamic University.

Politics of Education, Azyumardi Azra is one of the Muslim intellectuals from UIN Syarif Hidayatullah Jakarta who talks a lot about politics. His views on politics are recognized as being very objective, straightforwardly neutral, brave and original. However, politics is not a goal for him, but only as a tool. Azyumardi wants politics to side with the efforts to uphold democracy, justice, and the opportunity to obtain education should be increased to bring progress to the nation and state.

Conclusion

Judging from the background of residence in childhood and his parents, it turned out to be very supportive for the growth of Azyumardi as a scientist in the field of religion, especially history and education. His father Bagindo Azikar is a businessman who focuses on education for his children. Likewise, his mother, Ramlah, was a

⁹ The discourse on intellectualism is clearly seen when Nasrulloh Ali Munif raised the article on "Islamic Economic System: Dealectics Between Thesis, Antithesis and Plagiarism". In his writing, the author explains that there is an injustice construction on the development of Islamic economic thought. Through his critical analysis, the author argues that the non-recognition of Islamic economic thought by historians of Western economics, makes the study of Islamic economic thought considered only a conceptual plagiarism developed by the west. But the reality is not like that. This is only one real example of a conflicting discourse between Western thought and Islam. See, Nasrulloh Ali Munif, *Sistem Ekonomi Islam: Dealiktika Antara Thesis, Antitesis dan Plagiatis*, An-Nisbah: Jurnal Ekonomi Syariah IAIN Tulungagung, Vol. 2 No. 1 Tahun 2015.

devout woman who practiced religion and was a religious teacher. Selected from his educational background, it seems very supportive for Azyumardi to become a scientist who pays attention to educational issues. He had attended PGAN, then attended the Tarbiyah IAIN Syarif Hidayatullah Jakarta faculty majoring in Arabic Education (up to BA) and majoring in Islamic Education (up to Drs).

In terms of its activities, Azyumardi Azra is a character who is not only able to think theoretically but also applies it to reality. Its success in turning IAIN into UIN which has implications for increasing the number of faculties, majors and so on. His thinking in the field of education is the development of institutions, the development of pesantren and madrassas, the comparison of education in the Middle East and the West and other observations of new phenomena in the world of education. new, more relevant. He carried out institutional reconstruction by changing the IAIN into UIN, reformulating Islamic sciences and furthermore he considered Islamic education to face multicrisis, therefore a new pattern in the form of education santrinisasi was needed.

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