

The Development of Contemporary Islamic Thought in Indonesia in the 2013 Curriculum (Ahmad Syafi'i Ma'arif's Thoughts)

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Abstract- Indonesia responds to globalization very quickly so that the education world must also follow quickly by developing an education curriculum called the 2013 Curriculum. The presence of the 2013 curriculum has a significant difference from the previous curriculum, this has resulted in the subjects of Islamic Cultural History (SKI) coming to improve. The development of contemporary Islamic thought in Indonesia has begun to be updated so that the latest material can be conveyed to students. The topic of Islamic renewal is increasingly being discussed among Muslims including in Indonesia. Islamic reforms that occur are very diverse specifically in Indonesia which has its own characteristics unorthodox and not liberal or secular. Indonesian Muslim leaders have very diverse thoughts, but the results of thought are influenced by Rasyid Ridha. That Islam in each region has its own characteristics without leaving the main teachings of Islam. One of the figures will be the author discussed in this paper then by considering the 2013 curriculum as a limitation of library selection so that it can be used as teaching materials for SKI subjects. Learning material on contemporary Islamic thought in Indonesia is developing. Islamic thinkers in Indonesia that the writer chose was Ahmad Syafi'i Ma'arif. He is known as a Muslim scholar who upholds national integrity, justice and tolerance. As a Muslim he has his own views in understanding the concepts of religion and the State. This paper contains an explanation of the 2013 curriculum, an explanation of Islamic thought and thoughts of Ahmad Syafii Maarif that can be included in SKI learning materials.

Keywords: *Ahmad Syafi'i Ma'arif, development, contemporary Islamic, curriculum*

I. INTRODUCTION

Islamic education curriculum comes from the purpose of Islamic education that has differences with other educational goals. *Madrassa* as an educational institution characterized by Islam has its own peculiarities in the curriculum used, which is characterized by Islam which teaches more Islamic studies. Islamic style taught by each *madrassa* is different from each other [1]. It means that the content of the curriculum developed and applied by the *madrassa* is rooted in the peculiarities of the social-religious organizations that are being followed, such as *Muhammadiyah* and *Nahdlatul Ulama*. The basic concept and model of application in the *madrassa* curriculum which is shaded by social-religious institutions has their own characteristics, especially in the content of Islamic religious education.

The presence of the 2013 curriculum has a significant difference from the previous curriculum. It can be seen in the Islamic Culture History (SKI) subjects that is also improving.

The Ministry of Religion as the legal institution and the person in charge of this subject is trying to make improvements in various lines. SKI subject teachers are given special training and get modules so that learning from SKI subjects in accordance with the 2013 curriculum can be realized (Teacher Professional Education and Training Module (PLPG) of the Republic of Indonesia Ministry of Religion in 2015 SKI subjects).

The material in the learning development of contemporary Indonesian Islamic thought has not been updated. This is an obstacle for the teacher to provide learning material to students. The author seeks to help teachers to add material references so that the information obtained by students is the latest knowledge. The study of contemporary Islamic thought is limited in time to the 1900s until 2019. The author appoints Ahmad Syafi'i Ma'arif as a figure of Islamic thought in Indonesia. Thus, the authors formulate the problem as follows: How do Islamic educational institutions respond to the 2013 curriculum. What is meant by the development of Islamic thought? What is the background of the development of contemporary Islamic thought in Indonesia and how is Ahmad Syafi'i Ma'arif's Islamic thought?

II. MATERIAL & METHODOLOGY

The writing of this article uses qualitative methods. Qualitative research is research about research that is descriptive and tends to use analysis. The process and meaning (subject perspective) is more highlighted in qualitative research. The theoretical foundation is used as a guide so that the focus of research is in accordance with the facts in the field. Besides this theoretical foundation is also useful to provide a general description of the research background and as a material discussion of research results. There is a fundamental difference between the roles of the theoretical foundation in quantitative research with qualitative research. In quantitative research, research departs from theory to data, and ends in acceptance or rejection of the theory used; whereas in qualitative research the researcher departs from the data, utilizes existing theories as explanatory material, and ends with a "theory". Kriyantono stated that, "Qualitative research aims to explain phenomena profusely through deep data collection." Qualitative research emphasizes the depth of data obtained by researchers. The deeper and detailed the data obtained, the better the quality of this qualitative research.

Objects in qualitative research are generally limited in number. In this study, researchers participated in the events/conditions that are being studied. For this reason, the results of this study require a depth of analysis from the researcher. In addition, the results of this study are subjective so they cannot be generalized. In general, qualitative research is conducted by interview and observation methods. Through this method, researchers will analyze the data obtained from the field in detail. Researchers cannot research the observed social conditions, because all reality that occurs is a unity that occurs naturally. The results of qualitative research can also bring up new theories or concepts, if the results of the research conflict with the theories and concepts previously used as studies in research [2].

III. RESULTS AND DISCUSSION

A. Understanding the development of Islamic Thought

The modern period in the history of Islam dates to 1800 AD and continues today. In the beginning of this period the condition, the Muslim world was politically under the penetration of colonialism. It was only in the middle of the 20th century that the Islamic world rose to liberate its country from western invaders. This period is indeed the age of Islamic revival, after experiencing a setback in the middle period. During this period renewed thinking emerged in Islam.

The renewal movement appears at least for two reasons. First, the emergence of awareness among scholars that the teachings were not pure which brought Islam into retreat. Therefore, they rose to cleanse Islam from such teachings or understandings. This movement was known as the reform movement. Second, in this period the west dominated the world in politics and civilization. The coming of the West made Islamic leaders aware of their underdevelopment. Because of this, they tried to get up by imitating the West in matters of politics and civilization to create balance power. The historical writers of Islamic law have divided the stages of growth and development of Islamic law. The division into several stages depends on the purpose and size they use in holding the stage [3].

Excerpted from Ahmad Musyahid's book, *Islamic Law and Social Pluralism* According to Subhi Mahmasani dividing the history of growth and development of law into five periods, named: (a) the period of legislation at the time of the Prophet Muhammad, (b) the opinions of four group members, (c) the period of *al-khulafa 'al-Rashidun* (Four great caliphs) of the Abbasid period, (d) *taklid* period, and (e) Resurrection period [4]. In general, the actual stages of development and growth of Islamic law are: (a) the period of the Prophet Muhammad (610-632), (b) the period of the *Khulafah Rashidin* (632-662), (c) a period of coaching; development and accounting (VII-X century), (d) the time of lethargy of thinking, development and bookkeeping (X-XIX century) and (e) the period of revival (XIX century to the present) [5].

B. The Background to The Emergence of The Development of Contemporary Indonesian Islam

After a period of turmoil, a setback for centuries, the Islamic mind resurfaced starting in the XIX century. The resurgence of Islamic thought arises in response to the attitude of *taklid* that has brought about the downfall of Islamic law and then new movements are emerging among the movement of jurists who recommend the Quran and the *sunnah*. This

movement is often called the modernist movement or the *salaf* (*salafiyah*) movement that wants to return to the purity of Islamic teaching in the *salaf* (beginning), early generations. The background of the Islamic modernist movement can be understood as a movement that emerged in the period of modern Islamic history. This movement is a stream of Islam whose mindset is in keeping with modern developments. Islamic modernism is a movement to adapt Islamic teachings to modern thinking and constitution. Modernists in Arabic are often associated with the term *tajdid*, which means renewal. The figure is called *mujaddid*, meaning a reformer [6].

The clash between Islam and European power awakens Muslims far from Europe. One of the countries that responded to the tension was the Ottoman Turkey, beginning with the signing of the Treaty of *Corltouiz* with Austria, Russia, Poland, Venice, and the United Kingdom on January 26, 1699 M. The contents of the treaty were the Ottoman Turkey and Austria bound for 25 years, the contents of the treaty is very detrimental to the Ottoman Turks because the area is small. As a result of this agreement, the Ottoman Turks were reluctant to learn from Europe [7]. Another reason that triggered the Islamic thought movement was the rise of the *Wahabi* movement which was spearheaded by Muhammad bin Abdul *Wahab* in Arabia. The *Wahabi* movement was basically directed at overcoming the processes of Islamic moral degradation in the moral and political fields due to the collapse of Muslim civilization in the middle ages. This movement can be said to emerge as a breakdown of the establishment and finality of traditional or orthodox thought traditions that have experienced conservatism.

Post-*Wahabi* movement emerged two major currents in the field of Islamic thought. The two major currents are the concept of Arabization and the concept of modernization related to the Islamic heritage of the Arab world. The first group who wanted Arabization was motivated by reasons that stated that during the glory of Islam Arabic and Arabic culture were real things used for mutual progress, it was not a figment of fact when the Islamic empire was built on Arab cultures, especially the *Quraysh* tribe, even in a the *hadith* stated by the Al Qur'an is not for *Quraysh* but for all people. The most frequently referred figure in this movement is Kawakibi, which Azra calls a true romantic [8]. The second group is a group that tends to modernization and indeed is somewhat secularizing, as was done by Kemal Ataturk in the Turkish state who tried to build his country with a Western paradigm. He returned religion as a private matter and the state did not mix it [9].

Beginning in the twentieth century there was industrial competition, political and economic competition between European countries to control other regions to uphold their territories [10]. The Dutch control Southeast Asia, Russia controls Central Asia, Britain consolidates their kingdoms in India, and Africa, controls parts of the Middle East, East Africa, Nigeria and parts of West Africa. The development of the industrial world since the beginning of the twentieth century has had an influence on the order of life, technology, social and economy. The age of globalization emerged as the name of the new round. Many of the effects that arise, both positive and negative impacts. The era of globalization is often associated with modernization, the characteristic of modernism is the level of thinking, science and technology

and attitudes towards the use of time and respect for human work.

Another impact of globalization is the dynamism of Indonesian Islam which gave birth to renewal of Islamic thought. For example, after the independence of Muslims struggled for Islam through politics with the aim of establishing an Islamic State, then in the globalization era Muslim intellectuals changed their mindset by making the community a target of *da'wah* on the grounds that Indonesian people had understood Islam as a whole. Islamic State Life. As where Nurcholish Madjid was quoted as quoted in the trail book the steps for renewing Indonesian thought by Abdul Qodir, the existence and articulation of Islamic values that are intrinsic in the Indonesian political climate are more important and very adequate to develop Islamization in the face of the culturalization of modern Indonesian society [11]. The process of Islamization should take the form of culture rather than politicization. Thus, Islamic movements should be a cultural movement rather than a political movement. The description can be concluded that while the era of globalization is taking place Islam is building a foundation of Islamic knowledge that is knowledgeable or referred to as the phase of knowledgeable Islam.

The end of the 19th century and the beginning of the 20th century educated Muslims intersected with Western ideas more intensively, significantly influencing the perspective of Islamic society. Especially scholars who better understand and re-actualize Islamic teachings into social reality. Even though he had become acquainted with the ideas of secular modernism, puritanical ideas were still found about the insights of religion and nationalism which ideologically aspired to an "Islamic" state. This tendency is enough to color the style of religious thought among those who are often referred to as early modernist Muslims. Institutionally the modernization process stems from renewal of Islamic thinking and education in the Minangkabau. Followed by the renewal of education carried out by the Arab community in Indonesia, marked by the establishment of the *Jami'atul Khair* organization (1905) [12]. The development of the Indonesian Islamic movement was due to the presence of figures of Islamic thought in Indonesia. Beginning with Sheikh Nawawi al-Bantani (1813-1897 AD) the scientific contributions given influenced the intellectuals afterwards especially in developing Islamic thought especially in the theological fields and ethical boundaries of the scientific tradition and Islamic education [13].

C. *The Islamic thought Ahmad Syafi'i Ma'arif*

Ahmad Syafi'i Ma'arif was born on May 31, 1935 in a village in Sumpur Kudus, West Sumatra, an area whose source of income was from small-scale trade and farming. The youngest son of four siblings, couple Ma'arifah Rauf and Fathiyah [14]. Sumpur Kudus is the first crater that has formed the Buya Syafi'i mentality, as he is usually called, being a simple and religious figure, because this village, according to Buya Syafi'i, was at that time a business center for gold trade as well as an Islamic center. After passing through his childhood in this modest village, Buya Syafi'i traveled around the world [15]. His formal education was taken from the Ibtidaiyah People's School in Sumpur Kudus in 1947 (not certified). Madrasah Mu'allimin Lintau, West Sumatra (moved to the same school in Yogyakarta) Madrasah Muhammadiyah Mu'allimin in Yogyakarta until graduation

(1956). His S1 education was spent at the Faculty of Law, University of Cokroaminoto Solo, to obtain a bachelor's degree.

After graduating from the Faculty of Law, he continued his education at IKIP Yogyakarta, and obtained a degree in history. To pursue his history, Buya Syafi'i attended the master's program in the Ohio University History Department, USA. While his doctorate was obtained from the Near East Language and Civilization Study Program, University of Chicago, USA, with a dissertation: *Islam as the Base of State: A Study of the Islamic Political Ideas as Reflected in the Constituent Assembly Debates in Indonesia* [16]. Even though he had known Muhammadiyah since he was a child, Syafi'i had only really become the administrator of the Islamic organization after returning from Chicago. In 1985, he joined the Assembly of the Tabligh Muhammadiyah until finally he was able to become Chair of the PP Muhammadiyah in 1998. This professor of UNY Yogyakarta had also been a post-graduate lecturer at IAIN Yogyakarta. Previously he was elected chairman of PP Muhammadiyah in 1999-2004, a figure who had also been active in the GPII and Pemuda Muhammadiyah, replacing Amien Rais who chose seriously in PAN political parties [16].

As a columnist, the Yogyakarta IAIN Post-graduate lecturer who teaches at FP IPS IKIP Yogyakarta daily writes articles in the Panji Masyarakat magazine, Suara Muhammadiyah, Genta, and Kedaulatan Rakyat Yogyakarta. Most of his writings are Islamic issues and published in several print media. In addition, he also poured out his thoughts in book form. His published book, among others, is titled "*Dinamika Islam dan Islam, Mengapa Tidak?*" published by Shalahuddin Press, 1984. Then *Islam dan Masalah Kenegaraan*", published by LP3ES, 1985, *Kenapa Vietnam Jatuh Seluruhnya ke Tangan Komunis*, by the Foundation FKIS-IKIP, 1975, *Percik-Percik Pemikiran Iqbal*, Shalahuddin Press, 1984, "*Independensi Muhammadiyah di tengah pergumulan pemikiran Islam dan politik*" published by Pustaka Cidesindo cooperated with Dinamika, 2000, *Islam dan Politik: Upaya Membingkai Peradaban* published by Pustaka Dinamika, 1999 (quoted from Indonesian Figure Dot Com [17].

Ahmad Syafi'i Ma'arif is a unique figure possessed by Muhammadiyah. Although Muhammadiyah is not an organization that gives serious attention in terms of the development of Islamic thought concerning pluralism, inter-religious dialogue, and especially secularism which is a debate among Indonesian Muslim intellectuals. But Syafi'i Ma'arif is a Muhammadiyah figure who is sometimes questioned regarding his thoughts which are considered — not in line with Muhammadiyah [18]. In thinking, of course this is not surprising, because Buya Syafi'i himself is one of the known figures inheriting Fazlur Rahman who in fact had been his teacher when studying in Chicago [19]. Fazlur Rahman himself is known as one of the greatest Muslim thinkers of the 20th century. How come, his ideas unwittingly have produced a revolution of thought. The ideas directed at criticizing Islamic scientific design have made an impression and inspired many Muslim thinkers afterwards [20]. So, it is not surprising that then Syafi'i Ma'arif had constructs of thought which were sometimes at odds with Muhammadiyah, because even for some people Ahmad Syafi'i Ma'arif was liberal.

But the essence of Syafi'i Ma'arif's thinking has a goal that leads to the integrity and peace of this nation. As Buya Syafi'i rejected the idea of an Islamic state, according to him the idea of an Islamic state did not have a strong religious-intellectual base. The Medina Charter which is the work of the Prophet did not confuse the problem of the Islamic state at all, so Buya Syafi'i considered that the phenomenon of the Islamic State was a phenomenon of the 20th century. The moral teachings contained in the Qur'an. The position of the Prophet Muhammad in the Al Qur'an is only as an apostle, but also can't be denied in the course of history the Prophet Muhammad once served as the leader of the country as well as a religious leader. The position of the Apostle never changed until he died in 632 AD, the Prophet Muhammad as an apostle was embodied in Ali Imron: 144 "Muhammad was only an Apostle. This verse was then used by Buya Syafi'i to reject the statement that Islam is a religion and state, for Buya Syafi'i this statement obscures the true nature of the position of devotion of Muhammad SAW. The Prophet Muhammad never declared himself a ruler and never declared a standard system and form of government, which must be followed by Muslims [21]. Therefore, calling on national preaching, Ahmad Syafi'i Ma'arif is one of several figures who consistently practice and teach the community so that the sustainability of the State continues to run on the foundation of a balance between Religion, State and Nation.

IV. CONCLUSION

After the 2013 curriculum emerged, Islamic education institutions responded quickly to equalize the level of education with other educational institutions. The government through the Ministry of Religion held education and professional training for teachers, teacher certification program in office in 2015. This training was conducted so that teachers of religious subjects which included SKI subjects had the ability to become professional teachers. As a conclusion, the development of contemporary Islamic thought in Indonesia in the 2013 curriculum contained in the SKI learning material is as follows: 1. Preliminary material that contains an understanding of the development of Islamic thought. 2. Background of the development of Islam which contains from the beginning of the collapse of the Ottoman Turks, Muhammad bin Abdul Wahab in Arabic until Muhammad Rashid Rida. 3. The development of Islamic thought in contemporary Indonesia began with Indonesia's response to globalization. 4. Biography of a character and the results of his thought one of the figures is Ahmad Syafi'i Ma'arif.

Ahmad Syafii Maarif is one of the figures discussed in the material on the development of contemporary Islam in Indonesia that the author has explained in this paper. The

author appoints Ahmad Syafi'i Ma'arif because he is an Indonesian Muslim scholar who is very concerned with the development and progress of Islam. His thoughts about Islamic aqeedah, the position of Islam in the country, are very relevant for others in improving religious attitudes, enhancing and socializing. The vision of the discussion Ahmad Syafi'i Ma'arif so that students can understand Islam with a frame of Indonesians and humanity.

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