Research Article

The Influence of Jamaluddin Al-Afgani's Thought on the Pan Islamism and Islamic Modernism Movement in Indonesia

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Abstract

The current of modernism that was carried by Europe with its characteristic —rationalistic-empirical‖ exerted a very striking influence in the midst of Islamic society. The spread of modernism became more prominent when this concept of thought found its place among Islamic thinkers—as if it were a new school in the dynamics of Islamic thought. One concrete form of the impact of this current of modernist thought in Islam is the birth of one of the reformist-modernist schools; requires every Islamic society to study, understand, reconstruct and create a new format that is able to answer every problem of the Ummah from every line of life. The moderism of Islamic thought underwent significant changes and gained a new world when Islamic thinkers used this model of thought in fulfilling religious guidance to the need for religion in solving various problems that began to surface, necessitating a new formula to fix the socio-politics of the Islamic community which in fact was becoming obsolete and outdated, as proclaimed by Jamaludin al-Afghani. The implication of al-Afghani's modernism is that of the Pan-Islamic concept of carrying a centralized form of government led by a caliph, but still incorporating contemporary ideas. Afghani offers a democratic system as the right way out as the ideal form of an Islamic state. More concretely, Afghani even gave consideration to using a republican system of government.

Keywords: Pan Islamism, Modernism and Islam

A. Advances

In today's society, there are various patterns in the experience of Islamic teachings and knowing Islam in various portraits, such as Iqbal presented with philosophical nuances, and there are many other modernist thought patterns both from Indonesia and from other Islamic countries. Islam as the last religion for man, with its intrinsically universal character or rahmatan lil'alamin and absolutely true, can certainly provide answers to existing problems.

Indeed, Islam, which originates from the Qur'an and Sunnah which is believed to be the single truth, is interpreted by its adherents differently and changeably, due to differences in the social life of adherents who are also constantly changing. From these different interpretations came different fiqh and theological thoughts.

If broken down according to an ideological framework, there are at least four categorizations of Muslims; traditionalist-conservative, reformist-modernist, radical-puritan, and nationalist-secular.1 Islam is universal in the sense of fitting in all time and space according to the actualization of Islamic values in the context of cultural dynamics. As for the second character, as a religion of revelation, Islam is believed by all its adherents to carry absolute truth. This belief implies that Islam is a good value system, even if Islam is the only valid value system.

As happened in the emergence of several theological and philosophical thoughts in the Islamic world in the classical century, the emergence of the idea of ideological thought above is inseparable from the influence of social conditions, interests and social conditions and culture of the developing nation (as hapened in the emergence of several theological and philosophical thought in the Islamic world in the century classic, the emergence of the notion and ideological thinking in the above can not be seperated from the influence of social conditions, interests and social and cultural conditions of a developing nation).2

This indicates that although Islam is one of its main teachings, having been thrown into a certain socio-political context at a certain level of historical development, religions can also exhibit different internal structures.3 Thus, judging from the issues debated among some of the above groups, they argue not about the main teachings of Islam itself, but how to manifest the teachings of Islam in the system of life social.4

Islam also always innovates to find a renewal that does not contradict the Sharia in accordance with the needs of the times or in other words call it Islamic Modernism‖. In the 19th century, and in the late 20th and 21st centuries, Muslim thinkers were struggling to find their true self, in order to harness ideas as a result of the radical modernization of Western thought. The 20th century has brought about changes in this world at a rapid and unpredictable pace. No region is free from its influence. The Middle East-Arab Islamic world, however, must face no less change

than any other region. For example, for the most part unsolved, is how to integrate change into society and socio-religious life. There are different responses to this problem, depending on our point of view. An economist has one type of answer, a sociologist, likely has another answer.

A secular responds in one way, a Muslim fundamentalist in another. It is clear that, there is no longer a clear line of change and development of; say, traditional to modern, except for a series of possible disconnects and transformations that form a new foundation.

As is well known, the clash of Muslims and European powers has made Muslims realize that they are indeed lagging far behind Europe, in this way if not integrated gradually, such changes can destabilize society and undermine values. People become alienated, separated from their societies from each other in situations where preconceived values have not been alternated by the newly accepted norms. Such segregation may lead to political instability, social and religious tensions, psychological disturbances, and economic imbalances. So it can be said that to get to know people who experience such problems, one or the other is caused by such problems.

B. Biography and Thoughts of Jamaluddin Al-Afgani

Jamaluddin al-Afghani's full name is Sayyid Jamaluddin al-Afghani bin Safdar, born in As'adabad near Qanar in the Kabul area of Afghanistan in 1839 A.D. But there are also those who say he was born in As'adabad near Hamadan in Persia. Judging from his genealogy, Al-Afghani came from Arab descent, because his ancestors came from a famous hadith narrator, namely Al-Tirmidhi and there is still a continuous relationship with Hussein bin Ali Talib. From here he was called his first name Sayyid. In 1964 A.D. he became Sir Ali Khan's advisor, and a few years later he was appointed prime minister at which time the British began interfering in Afghan politics.

Afghani went on to study in India for one year. In India, Afghani pursued a number of sciences through modern methods. Then he continued his journey through to Mecca to perform the Hajj. This trip took a year. He stopped from one city to another, while observing the customs of the people who passed by. He reached Mecca in 1857 (Afghani continues to learn to India for a year. In India, Afghani pursue a number of science through modern methods. Then he went on his way through the road to Mecca to perform the pilgrimage. This trip to spend time during the year. He dropped from one another kekota city, while observing social customs that are skipped. He arrived in Mecca in 1857).5

Jamaluddin Al-Afghani led the struggle in the late 19th century as a resistance to Western imperialism, particularly in Egypt. The occupation of Egypt began to appear from the beginning of the Suez Canal, then at the inauguration of the Isma'il

Khedive period. The cover of colonization was wide open at the time of the British occupation in 1882.

As for Jamaluddin al-Afghani's idea of renewal, by looking at the various forms carried out by Western colonialism in Islamic countries, that is, damaging the personality of Islam, while the most dangerous form is trying to corrupt the creed of a Muslim, either by creating doubt or removing the creed from his heart by incorporating etheism in Muslims and he sees the Christian world as follows: First, although they differ in ancestry, nationality, but when they face the Islamic world, they unite to destroy it. Second, the Christian state always defends its neighbors. They see Islam as weak and backward, so they always try to destroy it. Hatred against Muslims is not just some, but overall, the feelings and aspirations of Muslims ridiculed and vilified Christians. 6

Facing the occupation, Al-Afghani realized that Muslims were severely threatened by the dynamic Western powers, while Muslims were in a weak state, due to weak brotherhood among countries

Islam itself. To overcome this, al-Afghani demanded resistance by inflaming the spirit of unity of Muslims through Pan Islamism based in Kabul Afghanistan. The movement used modern schools of thought and wanted the unity of Muslims under one Islamic government, during the time of the ancient Caliph. The Pan-Islamism movement as a very revolutionary and anti-colonial movement.

Pan-Islamism aims to release the stranglehold of the West. The advancement of Muslims will not succeed if divisions occur among Muslims, therefore he invites Muslims: Return to the basic teachings of Islam namely the Qur'an and Hadith. Islam is a comprehensive religion, it is not only about worship and law, but also about government and society.

Hati mesti disucikan, budi pekerti luhur dihidupkan kembali dan kesediaan berkorban untuk kepentingan umat. Dengan berpegang kepada ajaran dasar umat Islam akan dapat bergerak mencapai kemajuan (Back to the basic teachings of Islam are the Qur'an and the Hadith. Islam is a religion komphrensif, he not only about worship and the law, but also about the governance and social issues. Heart must be purified, revived noble character and willingness to sacrifice for the benefit of the people. By adhering to the basic teachings of Islam will be able to move to achieve progress).

Conducting ijtihad against the Qur'an. By adapting the principles of the Qur'an to the living conditions of the Ummah; Eliminate kufat and heresy; Taking positive Western civilization, culture and science in accordance with the religion of Islam, and creating an Islamic government that is related to each other.

By fighting against Western imperialism, al-Afghani wanted to turn the weak Muslims into strong ones, so that they could face Western hostilities with regular and

strong preparation. He criticized the rule of Astanah Shah Imran and Khedevi of Egypt, because they did not provide freedom of expression and he called for Muslims to unite with non-Muslims in an Islamic state without discrimination, stop Shi'a and Sunni strife, because absolute rule and foreign colonization still thrive, in the Islamic world.

Al-Afghani's movement is colored by political colors, namely autocratic politics embraced by Islamic countries. He moved more against the enemy to achieve —Political independence‖ the Islamic East states. He was a reformer who had a deep view of Islamic life history and thought. Even scholars say that if he concentrated his intellectual power for the sake of Islam, he would produce Islamic intellectual power when it became strong. He is also known as a tireless figure in making improvements to Muslims, even warning Islamic countries of the dangers posed by Western intervention.

To overcome this danger, he formed Pan-Islamism to arouse a sense of solidarity (ukhuwah) Islamiyah throughout the world. Taking a positive Western civilization is an attempt to arouse Muslims, some of whom have fatalism, to become a dynamic people in order to achieve progress according to Islamic teachings. Regarding Jamaluddin al-Afghani's theory of Pan-Islamism, for now it is still feasible to be used by Islamic countries to unite Muslims so that they are not easily pitted and to face the threat of Western nations with theories and weapons of mass destruction. Salain is also, to raise the dignity and dignity of the Islamic world of the world. Although al-Afghani's pan-Islamism ideas at that time did not succeed in uniting Muslims, his ideas influenced the thinking of his students, who were also the successors and propagators of Pan-Islamism.

Afghani was one of the early reformers of Islamic politics during the half of the 19th century, and undoubtedly one of the most influential thinkers on Muslim politics. He lived during the time of European colonization of Islamic countries and he spent part of his life devoted to saving the Islamic heritage because he feared Islamic countries following the Western world. In general, why Afghani advocates pan Islamism is because he wants to redevelop the Islamic state in order to withstand interference from the West.

Of all the ideas that Afghani has put forward, the most important is how committed he is to a civilization of pan Islamism. He believes that with pan Islamism, the community will become strong and firm in maintaining the teachings it has adhered to.

In this regard, Afghani believes that Muslims deserve to return to their status and good ownership. He felt that it was the end of menusia activity and especially political activity to pursue this, and he felt that there had to be a way for Muslim countries to regain their power. Afghani felt that an Islamic civilization was united to

obtain a single answer to this problem. He felt that if all Islamic sects united, they could balance the threat from the West better than they could in the state they currently divided. The theological differences needed to play out include a Sunni/Shili split in favor of a vague belief in Islamic superiority that can appeal to everyone. Keddie, however, argued that pan Islam and Islamic reformists could seem to him two sides of a program to strengthen the Islamic world and defeat imperialism (In other words, Afghani believed that it was feasible for Muslims to regain their status and possession of the beautiful and the desirable. He felt it was the end of human activity and specifically of political activity to pursue this, and he felt strongly that there must be a way for Muslim countries to regain their power. Afghani felt that a united Islamic civilization was one answer to this problem. He felt that if all Islamic sects united, they could balance the threat from the West better than they could in their current divided state. He desired to unite all branches of the Islamic community in a program of self-strengthening that required theological distinctions to be played down including the Sunni/ Shili split in favor of a vague belief in the superiority of Islam that could appeal to everyone. Keddie argues that pan-Islam and the reform of Islam could seem to him two sides of a program for strengthening the Muslim world and defeating imperialism).9

After all, in the face of Western attacks, it can become natural for society as a whole to pull together, even abandoning sectarian differences in a common decisive endeavor. Afghani felt that for the Muslim masses, a means of strengthening against oppressors, they were Islamic. Afghani's sermons of Islamic messianism promised faithful worldly salvation and the establishment of a government of righteousness and justice. He felt that in the case of Muslims, this was the most pragmatic answer. Keddie, however, argues that none of his writings that Afghani does not present as a man driven by religious vision are truly genuine. He argues that it is difficult to escape conclusions, in reading a little positive content. After all, in the face of Western attack, it could be natural for the Muslim community as a whole to draw together, and maybe even abandon sectarian differences in a common decisive effort. Afghani felt that for the Muslim mass, the means of solidifying against their oppressors was precisely Islam. Afghani favored the preaching of an Islamic messianism promising the faithful earthly salvation and the establishment of a reign of prosperity and justice. He realized that there could be other solidarity-producing beliefs other than religion, but he felt that in the case of the Muslims, this was the most pragmatic answer. Keddie argues that in none of his writings does Afghani appear as a man moved by a truly original religious vision. She argues that it is hard to escape the conclusion, in reading Afghani, that the ñIslamî to which he appeals has almost exclusively secular virtues and little positive religious content. This point is further

exemplifies by the fact that Afghani was willing to appear in so many different religious guises to different audiences).10

In particular, Afghani called for an Islamic civilization that is multi-religious. He stressed that in a pan-Islamic civilization, there can be no separation between church and state in the West. After all, in Islam, even from the beginning of its religion, times and issues of state, ethics, law, and politics are mixed and Islam makes no Western distinction between religion and politics. Furthermore, he felt that Muslims should take their future into their own hands, and in many sermons he quoted the Qur'an. God does not change a people's condition until they change their own. He urged the Muslim masses to help him realize his dream because to change a condition only Muslims themselves (Specifically, Afghani called for an Islamic civilization that shared a common religion, common language and common faith. He stressed that in a pan-Islamic civilization, there would be no separation between church and state as there had been in the West. After all, in Islam, even from its earliest times, religion and matters of state, ethics, law and politics were blended and Islam does not make the western distinction between religion and politics. Furthermore, he felt that the Muslim people had to take their future into their own hands, and in many sermons he would quote the Quran: Verily, God does not change the condition of a people until they change their own conditionî He urged the Muslim masses to action and to help him realize his dream of Muslim self-determination).11

In this respect the shahs of the kings of the Middle East were too powerful and clearly unwilling to give up their power to unite with the Islamic empires. Colonialism played a large role in the rise of Arab nationalism around the turn of the century, and eventually nationalism developed to make pan Islamism a failure. However, Afghani never gave up. He believed that only Islamic civilization could regain the vitality of Islam and fulfill everything needed by the Islamic state because to advance Islam itself was only its own people. And if his people don't care about their country, then they won't progress. In the formation of pan Islamism, Afghani together with his student, Muhammad Abduh. In which they each put forward their ideas about the renewal of Islam and below is also presented the biography of Muhammad Abduh and his ideas.

C. Pan Islamism and Islamic Modernism Pan Islamism

Pan Islamism is a movement of struggle to unite Muslims in one Islamic State. This movement was spearheaded by an Islamic reformer born in Afghanistan in 1838 AD named Jamaluddin Al-Afghani. Al-Afghani has expressed his ideas about the renewal of Islam and the importance of the unity of Muslims through the bulletin Al-Urwah Al-wuthqo which he published with his student Muhammad Abduh. While advising Sultan Abdul Hamid, the ruler of Ottoman Turkey at the time, Al-Afghani began to spread his thoughts on pan-Islamism to Islamic countries.

There are several main reasons that led to the birth of the pan-Islamism movement, including: First, the Christian world, although separated geographically, culturally, and nasab but will always rally forces to face the Islamic world. This is in line with the words of Allah (swt) in the Qur'an surah al-Baqarah verse 120: —Jews and Christians will not be pleased with you until you follow the religion of the brand‖. Secondly, in al-Afghani's lifetime the majority of Islamic countries were powerless against the imperialist forces of the West. The resistance of the Islamic State is not comparable to the military strength of the occupying nation. Third, al-Afghani concluded that Christian hatred of Muslims does not only come from some Christians but from all walks of life.

And this situation will continue until Muslims recognize the superiority of Christianity and follow their products. The Prophet (peace be upon him) said: —Truly you will follow the paths (lives) of those before you, inch by inch, cubit by cubit. Until if they enter the monitor lizard hole, you will undoubtedly follow them.‖ The Companions asked, ‖Are they Jews and Christians?‖ the Prophet (peace be upon him) replied, ‖Who else?‖ (H.R. Bukhari and Muslim). Fourth, the unity of Muslims is a necessity to resist the wave of attacks by Western nations that are predominantly Christian.

The existence of pan-Islamism at that time could not be separated from the Islamic modernization movement. Although pan-Islamism carries a centralized form of government led by a caliph, it still incorporates contemporary ideas. Afghani offers a democratic system as the right way out as the ideal form of an Islamic state. More concretely, Afghani even gave consideration to using a republican system of government.

2. Modernism

The current discourse of Islamic modernism seems to be dimming and faint, along with the emergence of other discourses that are more actual and contemporary in the economic, social, and political fields, which are much more interesting. Even if it still exists, this discourse is considered no longer relevant to be discussed because the context of the times has run fast forward and changed drastically revolutionary. These circles, at least, provide some important notes: First, the Islamic modernism movement was born in the context of the decline, backwardness, and inferiority of Muslims in various parts of the world in the face of the clutches of Western colonialist-imperialism of the 20th century. Today, the once colonized Islamic state has become independent and has begun to rise from adversity. In fact, in some countries, Islamic civilization is getting stronger. Second, the Islamic modernism movement is, admittedly, on the one hand synonymous with puritanism. Call it for example the figure of Muhammad bin Abdul Wahhab with his Wahhabi movement in Saudi Arabia which is thick with puritanism. According to them, anything that does

not conform to the authentic teachings of the Qur'an and the sunnah of the Prophet, it is considered heresy and must be eliminated. Long before this, there was Ibn Taymiyyah who broke the ice of the door of ijtihad.

Islamic modernism, on the other hand, features figures such as Muhammad Abduh, Jamaludin al-Afghani, and Rashid Ridha, who were modernist. These three characters fight in different realms of thought. Muhammad Abduh was more inclined in theology, al-Afghani in politics, and Rida in education. These figures both depart from the problem of the decline of the people who must be raised. 'Abduh offered a rational theology in the style of the Muktazilah, al-Afghani offered the politics of pan-Islamism, and Rida with the improvement of the quality of education of more modern people adopted the Western educational model. Third, modernism, in addition to being synonymous with puritanism, is also widely suspected as a Western agent infiltrated into the Islamic world. We know, for example, that the jargon of modernism is westernization. Vastly different domains.

The words modernism, modernism, modernization, modernity, and some of the terms associated with it, are always used by people in everyday expressions. Due to changes in their meaning, these terms often have vague meanings. Modern is a correlative term, which encompasses a new meaning as opposed to ancient, innovative as opposed to traditional. However, what is modern in a time and place, in relation to culture, will not have the same meaning either in the future or in another context.

In Indonesian the words modernity, modernization, and modernism have always been used, as is the case in modern ‖ schools in Islam‖ and —Islam and modernization‖. Modernism in Western society means thoughts, flows, movements and efforts to change old understandings, customs, institutions, and so on, to be adapted to the new atmosphere brought about by the progress of modern science and technology. 12

Modernization, which began in Europe with industrialization and commercialization or commodification, was essentially economic processes by which society had to accept new methods of production and distribution and give up traditional modes of economic relations. Modernization is a way of thinking, a way of living in the contemporary world, and a way of accepting change.13

Researchers of religion, especially, who are interested in cultural examples according to a long-term framework, should not forget to put on the perception of changing perspectives from the so-called new and ancient. Because judgments about what is modern are a matter of perspective from the viewer, seemingly the same phenomena can be very different depending on different contexts. Therefore, examples of modern architectural works in the mid-20th century now look old-fashioned.

In the intellectual field, Islamic modernism arose because of the developmental challenges faced by the Ummah. In the 19th and early 20th centuries the political challenge faced by Muslims was how to free themselves from Western colonialism, the cultural challenge was the entry of new values as a result of the advancement of modern Western science, the socio-economic challenge was how to alleviate the ignorance and poverty of the people, and the religious challenge was how to increase the insight of religious knowledge and encourage people to be able to understand religious teachings independently. 14

For modernist Muslims, Islam provides the basis for all aspects of human life in the world, both personal and societal, and which is seen as always in accordance with the spirit of development. Therefore, for modernists the task of every Muslim is to implement all aspects of Islamic teachings in real life. The basis of this view is formed by the belief that Islam has a universal doctrinal nature. The universality of Islamic teachings seen from the content includes all basic norms for all aspects of life, both related to ritual and social issues, from the aspect of time, Islam applies throughout the ages, seen from the aspect of adherents, Islam applies to all mankind regardless of ethnic or geographical boundaries.

In the matter of ijtihad the modernists considered that the opportunity for interpretation remained open, so this group called on all scholars' who had the ability to carry out interpretation at all times.15

The earliest formulation of Islamic modernism appeared in Egypt by Rifa'ah Rafi' al-Tahtawi, continued by Jamaluddin al-Afghani and experienced a remarkable development at the hands of Muhammad ₋Abduh. This last figure is called the inspiration of the renewal movement in Islam that reached Indonesia. Modernists in Indonesia are often classified into socio-religious organizations called Muhammadiyyah, PERSIS, al-Irsyad and the like. 16

Among the hallmarks of the modern Islamic movement is an appreciation of rationality and democratic values. All members have equal rights and all levels of leadership elected are not appointed. There is no difference between ordinary citizens and scholars regarding the rights and obligations of organizations. 17

This movement in Indonesia has a strong influence among the urban middle class, ranging from craftsmen, traders, artists to professionals. As a city phenomenon, among the characteristics of this movement is "literacy", which in turn demands education. So that education is the most important program. 18

This group views that Shari'ah should be applied to all aspects of life flexibly and they tend to interpret certain Islamic teachings using a variety of approaches, including from the West. Islamic modernism, then, has a rational mindset,19 has the attitude to follow the western model in the field of technology education and industrial modernization or carried away by currents.20 Modernist thinking is not

limited to technology or industry.20 Modernist thinking is not limited to technology or industry.20 but also penetrated into the field of Islamic thought which aims to harmonize religious beliefs with modern thought.

In general, the religious ideological orientation of Islamic modernism is characterized by religious insights that state that Islam is a teaching value that provides a basis for all aspects of life and therefore must be practiced in daily life. For them, this practice is not only limited to ritual-ubudiyah issues, but also covers all aspects of social life.

The Islamic modernism movement began in the 19th century pioneered by Sayyid Jamaluddin al-Afghani (1839–1897). Although born in Afghanistan, his age was spent in different parts of the Islamic World: India, Egypt, Iran, and Turkey. He traveled Europe, from Saint Petersburg to Paris and London. Wherever he lived and wherever he went, Jamaluddin always echoed the ideas of renewal and modernization of Islam.Together with his student, Shaykh Muhammad Abduh (1849–1905) from Egypt, Jamaluddin went to Paris to publish the magazine Al-'Urwah al-Wutsqa (LeLien Indissoluble), which means ―firm ties‖. Abduh became editor-in-chief, and Jamaluddin became political editor. Modernity is an attitude that questions the problems of the past, traditional forms must be questioned and tested, there is no back-to-back attitude. The ideas of the past are no longer relevant today (Movement of Islamic modernism began in the 19th century pioneered by Sayyid Jamaluddin al-Afghani (1839-1897). Although born in Afghanistan, he was spent in various parts of the Muslim world: India, Egypt, Iran, and Turkey. He wanders to Europe, from Saint Petersburg to Paris and London. Wherever he lived and where he went, Jamaluddin always echoed the ideas Islam.Together with renewal and modernization of his students, Shaykh Muhammad Abduh (1849-1905) of Egypt, Jamaluddin went to Paris to publish the magazine Al-'Urwa al-Wuthqa (LeLien Indissoluble), which means "strong ties". Abduh became editor in chief, and Jamaluddin became political editor. Modernity is a questioning attitude problems of the past, the traditional form must be questioned and tested, no attitude back to back. The ideas of the past no longer relevant in the present).21

D. Islam and modernism

Although Islam has the potential to face change, the actuality of this potential requires the role of its adherents. The inability of Muslims can have an impact on the undeveloped potential that exists. The phrase often used by Islamic reformers to describe this is ―al-Islammahjubbial-muslim‖.

In actualizing this potential, Muslims are facilitated with tajdid (renewal, modernization) institutions. There are two models of tajdid practiced by Muslims: the call to return to the fundamentals of religion (the Qur'an and hadith), and the

promotion of ijtihad activities. These two models are a response to the internal conditions of Muslims and the challenges of changing times due to modernity.

1. The first model is called purification, an attempt to purify the creed and teachings of Islam from the mixing of traditions that are not in accordance with Islam.

2. The second model is called Islamic renewal or Islamic modernism (Achmad Jainuri; 1995, 38). Here, Tajdid has a significant role. The absence of a post-Muhammad (PBUH) apostle does not mean that there are no parties who will maintain the authenticity and preserve the message of Islam. If before Muhammad SAW. the role of maintaining and preserving the apostolic treatise was always carried out by a new prophet or apostle, after Muhammad SAW. this role was taken over by Muslims themselves. The Prophet Muhammad (peace be upon him) once stated that ulama' was his heir, and on another occasion he declared the presence of mujaddid every hundred years.

E. Impact of Islamic modernism

Part of the cultural element of the Western world is modern thinking. The impact of modern thought on the condition of Muslims in Indonesia occurred in two central areas that were decisive in the course of further Muslim life. These two influences have created other problems as quite complicated and difficult consequences. One problem with another is interrelated so that to solve it is required to be able to find the core that is the root of the emergence of other problems.

The impact of modern thought has penetrated the way of thinking of some Muslims, either those who continue their studies in Western countries or those who study domestically but access many treasures of Western thought. The inherited way of thinking is the rationalistic-empirical way of thinking. That is, a way of thinking that is based on logical reasoning and scientific theories resulting from some observations. The sciences that most influence the way of thinking of Muslims are the sciences related to humanity. This type of science is often associated with the humanities, such as psychology, philosophy, sociology, and others.

F. Conclusion

Pan Islamism is an idea of Islamic renewal pioneered by an Islamic reformist born in Afghanistan in 1838 AD named Jamaluddin Al-Afghani. Jamaluddin Al-Afgani carried out the renewal of Islam and the importance of the unity of Muslims through the bulletin Al-Urwah Al-wuthqo which he published with his student Muhammad Abduh. The existence of pan-Islamism at that time could not be separated from the Islamic modernization movement. Pan-Islamism carries a centralized form of government led by a caliph, but still incorporates contemporary ideas. Afghani offers a democratic system as the right way out as the ideal form of an Islamic state. More

concretely, Afghani even gave consideration to using a republican system of government.

Modernization, which began in Europe with industrialization and commercialization or commodification, was essentially economic processes by which society had to accept new methods of production and distribution and give up traditional modes of economic relations. Modernization is a way of thinking, a way of living in the contemporary world, and a way of accepting change.

The modernity that swept the Islamic world, with all its positive-negative effects, became a challenge that Muslims had to face in the midst of its downturn. Muslims are required to work extra hard to develop all their potential to solve their problems. Tajdid as an effort to maintain and preserve Islamic teachings is an option that must be utilized optimally by Muslims. Tajdid efforts must continue, must not stop even though it requires large costs.

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