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REVITALIZATION OF THE MODERN MOVEMENT IN ISLAM AS A FOUNDATION FOR EDUCATIONAL RENEWAL IN THE DIGITAL ERA

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ABSTRACTS

The 21st century is marked by a wave of major changes in various aspects of life, including in the field of education. Amid the rapid development of digital technology, Islamic education faces challenges as well as great opportunities to make relevant and transformative reforms. This article discusses the importance of revitalizing the modern movement in Islam as a foundation in the process of educational reform, especially in responding to the needs of the digital generation. The modern movement in Islam, which since the early 19th century until now has emphasized rationality, renewal of thought, ijtihad, and adaptation to the development of the times, has a strategic role in encouraging a more open, inclusive, and future-oriented education system. Through a descriptive qualitative approach and literature review, this article examines how the basic principles of the modern movement can be used as a basis for developing an Islamic education model that is responsive to the digital era, without losing the values of Islamic spirituality and ethics. The results of the study show that the synergy between modern Islamic thought and digital innovation can produce an Islamic education system that is progressive, adaptive, and deeply rooted in the tradition of Islamic knowledge. Thus, the revitalization of the modern movement in Islam is not only a historical discourse, but also a strategic path in preparing a generation of Muslims who are intelligent, critical, and globally competitive in the midst of the world's digitalization.

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A. INTRODUCTION

The rapid changes in the era, especially with the presence of the digital era, have had a major impact on all aspects of life, including in the world of education. Digital transformation marked by advances in information and communication technology should be an opportunity to improve the quality of education, expand access to learning, and enrich learning methods. However, in reality, there are still many educational institutions, especially Islamic education, that have not been able to adapt optimally due to limited supporting facilities and infrastructure (Sagala et al., 2024).

These limitations are a serious challenge in realizing educational reforms that are relevant and responsive to the needs of the times. The lack of educational facilities in the digital era, such as limited internet access, lack of technological devices such as computers or projectors, and uneven technology training for educators, are major obstacles in implementing digital-based education (Wang et al., 2022). Many Islamic schools, especially those in remote areas or with limited operational funds, still rely on traditional learning methods that are not supported by technology. This causes inequality in the quality of education between one institution and another, and hinders the formation of students who are technologically literate and have global competitiveness (Gumbi et al., 2024).

On the other hand, history records that within the body of Islam itself, a modern movement has emerged that from the beginning has attempted to answer the stagnation of the people with a rational, critical, and open approach to the development of science. The modern movement in Islam pioneered by figures such as Jamaluddin al-Afghani, Muhammad Abduh, and Rasyid Ridha brought a spirit of renewal (*tajdid*) that emphasized the importance of *ijtihad*, progressive education, and alignment between Islamic values and the progress of the times. Unfortunately, this spirit has not been fully revived in the context of contemporary Islamic education, especially in responding to the challenges of minimal educational facilities in the digital era (Iskandar et al., 2020).

Revitalization of the modern movement in Islam is very important to be raised again as a foundation for educational renewal. The revitalization not only revives the spirit of Islamic intellectualism, but also encourages creative and solution-oriented efforts in responding to the limitations of educational facilities (Sari, 2023). The spirit of renewal must be translated into educational policies that are adaptive, innovative, and based on the effective use of technology even with limited resources. For example, by developing a community-based learning model, using simple but effective technology, to building partnerships with various parties to overcome limited facilities (Ningsih, 2021).

By integrating the principles of modern movements in Islam into educational reform, it is hoped that a new paradigm will emerge in the world of Islamic education that does not only rely on sophisticated technology, but is also supported by the spirit of renewal, independence, and creativity. Education is no longer just a transfer of knowledge, but rather a tool for social transformation that is capable of building an advanced and contributive Islamic civilization amidst the challenges of the times (Mubarak, 2023).

In today's digital era, the world of education is facing a major transformation that demands rapid adaptation to technology, information, and interactive and global learning methods. However, on the other hand, the Islamic education system in many places still runs with a conventional approach that has not been fully transformed

(Purba et al., 2023). In many institutions, learning is still oriented towards memorization, minimal critical discussion, and less than optimal integration of technology. The Islamic education curriculum is often not responsive to the challenges of the times, and in some cases, actually strengthens the dichotomy between religious knowledge and general knowledge. This condition shows a gap or gulf between the demands of the development of the times and the reality of Islamic education that is currently running (Muhammad Yusuf et al., 2023)

This gap is increasingly apparent when students are faced with the complexity of the digital world, but are not equipped with an adaptive, critical, and contextually religious framework for thinking. Islamic education often does not prepare students to become agents of change who are able to combine Islamic values with the spirit of innovation and openness to technology. As a result, there is an imbalance between the output of Islamic education and the needs of the global community, both in terms of intellectual competence, digital skills, and inclusive and transformative religious understanding.

This is where the urgency of revitalizing the modern movement in Islam needs to be reaffirmed. This revitalization is not just about reviving the classical renewal discourse, but making it a solid foundation in designing an Islamic education system that is adaptive to the digital age without losing authentic Islamic values. The modern Islamic movement based on rationality, *ijtihad*, methodological renewal, and integration between Islamic values and the development of science must be an inspiration in designing a visionary curriculum, learning strategies, and Islamic education management (Supriadi, 2017).

Therefore, the study of the Revitalization of Modern Movements in Islam as the Foundation for Educational Reform in the Digital Era is very relevant. This study is not only conceptual, but also a strategic step to answer the major challenges of Islamic education today: how to build a generation of Muslims who are religious, critical, productive, and able to face the challenges of the digital era with progressive and solution-oriented Islamic values (Madekhan, 2021).

B. METHOD

This study uses a descriptive qualitative approach that aims to describe in depth and comprehensively the importance of revitalizing the modern movement in Islam as a basis for renewing the education system, especially in responding to challenges and opportunities in the digital era. This approach was chosen because it is relevant to explore social and religious phenomena comprehensively, including the thoughts of reformist figures in Islam, the dynamics of contemporary education, and its relationship to the development of information technology that fundamentally changes teaching and learning patterns (Wati et al., 2021).

To strengthen the analysis and validity of the data, this study is supported by a literature review (library research) which is the main method in collecting and reviewing various relevant library sources. This literature review involves a critical analysis of scientific works, books, academic journals, articles, and historical documents related to the modern movement in Islam, educational reform theories, and the challenges of education in the digital era. This study also includes contemporary literature on technology-based educational transformation and the integration of Islamic values in the context of modern learning (Tenopir et al., 2017).

By combining a descriptive qualitative approach and literature review, this study is expected to produce an in-depth and argumentative review of the urgency and strategy of revitalizing the modern Islamic movement in the realm of education. The main objective is to offer a new perspective that the renewal of Islamic education requires not only technological innovation, but also a renewal of the paradigm of thinking and scientific approaches rooted in the treasury of progressive and contextual Islamic thought. This approach also provides a reflective space for educators, policy makers, and Islamic educational institutions to review the direction and vision of education that is in accordance with Islamic values and the needs of the digital age (El Hafiz et al., 2021).

C. RESULT AND DISCUSSION

Key Values of the Modern Islamic Movement Relevant to Education

The modern movement in Islam is not merely an attempt at symbolic renewal, but rather an intellectual and spiritual response to the challenges of a changing era. Since its inception in the 19th century to the 20th century, the modern Islamic movement has offered a series of key values that not only aroused the spirit of progressive Islam, but also provided a strong foundation for the revitalization of the Islamic education system. These values, when applied contextually in education, become a transformative foundation in forming a generation of Muslims who are intelligent, moderate, and ready to face global challenges.

One of the main values of the modern Islamic movement is *ijtihad*, which is the courage to think critically and creatively in understanding Islamic teachings. In the context of education, *ijtihad* encourages students to not only memorize, but also understand and explore the deep meaning of science and religious teachings. This critical attitude brings to life a culture of reflective thinking, triggers scientific discussions, and fosters students' analytical abilities. Education based on the spirit of *ijtihad* produces people who are not dogmatic, but open to dialogue, able to adapt to changing times, and prioritize rationality in responding to various contemporary problems (Ulger, 2018).

The second important value is *tajdid* or renewal. *Tajdid* in education leads to innovation in curriculum, learning methods, and teaching approaches that are more humanistic and relevant. The modern Islamic movement rejects rigidity in traditions that are no longer appropriate to the context of the times. Therefore, education inspired by the value of *tajdid* dares to abandon outdated, ineffective methods and replace them with contextual, participatory, and technology-based approaches. *Tajdid* encourages Islamic educational institutions to continue to renew their orientation, from initially only focusing on mastering classical religious sciences, to being more integrative with modern sciences and social sciences.

The Modern Islamic Movement emerged as a response to the stagnation of Muslim thought that occurred due to the dominance of blind imitation and resistance to change. One of the fundamental values that became the basis of this movement was rationality and openness to modern science. This value is not only an effort to renew the theological aspect, but also a transformation in the paradigm of Islamic education in order to be able to answer the challenges of an increasingly complex era. In a world that continues to develop rapidly, openness to modern science is an absolute

requirement for Islamic education to remain relevant and transformative (Ibrahim, 2017).

Furthermore, the value of *ta'adul* or moderation becomes an important principle in education. The modern Islamic movement carries the idea of Islam as a middle religion (*ummatan wasathan*) that is neither extreme nor excessively liberal. In educational practice, this value is reflected in efforts to instill tolerance, empathy, and respect for differences. Students are directed not to be exclusive in their understanding of religion, but are invited to build awareness of pluralism and a spirit of coexistence. Education based on the value of moderation creates a peaceful, inclusive, and harmonious learning environment.

The next value is knowledge (*'ilm*), which places knowledge as the main pillar in the development of Islamic civilization. The modern Islamic movement from the beginning has emphasized the importance of knowledge, both religious and general. In the context of education, the value of knowledge inspires the birth of integration between religious knowledge and modern science. Education is not only a means of transmitting religious values, but also a medium for developing intellectual capacity, technological skills, and understanding of global issues. Thus, students are not only taught to become spiritually pious individuals, but also intellectually and professionally capable.

The value of welfare (*maslahah*) is also an important part of the spirit of the modern Islamic movement. Education is directed to provide the greatest possible benefits for students and society at large. This value makes educational institutions the driving force of social change. Every education policy and curriculum must be ensured to support the welfare, justice, and empowerment of society. Teachers are not only educators, but also agents of social change who bring welfare to their environment.

By integrating the key values of the modern Islamic movement such as *ijtihad*, *tajdid*, moderation, knowledge, and welfare, the Islamic education system will have complete spiritual, intellectual, and social strength. Education is no longer merely normative or formal, but becomes a tool of liberation and enlightenment. This is education that is relevant in the digital era and globalization of education that is able to answer the problems of the times, but remains rooted in the noble values of Islam. This is where the modern Islamic movement finds its strongest relevance: as an ideological and practical foundation in shaping the civilization of future Islamic education.

Rationality in education means encouraging students to think logically, systematically, and analytically. Education no longer only emphasizes mastery of memorized material or classical texts dogmatically, but also opens up space for critical reasoning and freedom of thought. Teachers are no longer positioned as the sole authority of knowledge, but rather as facilitators who guide students to seek, process, and prove the truth through the scientific process. With this approach, students are encouraged to become active subjects in learning, not just passive objects who receive without thinking (Milerski et al., 2023).

In practice, this requires a reorientation of the Islamic education curriculum. The curriculum no longer only contains religious subjects in conventional form, but must also integrate contemporary science and digital technology. For example, teaching the Qur'an can be contextualized with a scientific interpretation approach that links *kauniyah* verses with modern scientific discoveries. Likewise, *fiqh* material can be linked

to biomedical ethics, environmental issues, or the digital economy that are actual challenges for modern society.

Rational and open Islamic education will produce graduates who are adaptive to changing times, are not allergic to science and technology, and are able to become a bridge between Islamic values and the progress of the modern world. This is the face of Islamic education which is in line with the prophetic vision of the modern movement: freeing people from ignorance, awakening scientific enthusiasm, and realizing progress based on divine values.

The Gap Between the Idealism of Islamic Reform and Current Educational Practices

The Islamic renewal that has been echoed since the era of the rise of Islamic modernism carries a great mission to revive the people from intellectual decline and the decline of civilization. Reformers such as Jamaluddin al-Afghani, Muhammad Abduh, and Rasyid Ridha called for the importance of returning to authentic Islamic values but remaining contextual to the realities of the times. They emphasized the importance of rationality, *ijtihad*, scientific progress, and openness to social change. In their view, education is a key instrument in realizing the ideals of an advanced and enlightening Islamic civilization. However, when the idealism of Islamic renewal is faced with the reality of current educational practices, especially in many Islamic educational institutions, there is a significant gap.

The gap between idealism and practice is apparent in several fundamental aspects. First, in the aspect of educational objectives. In the idealism of Islamic renewal, education must be able to produce perfect human beings who are spiritually, intellectually, and socially complete. Education is not only dogmatic and ritualistic, but also forms critical thinking, work ethic, and social concern. Unfortunately, many Islamic educational institutions are still trapped in a teaching pattern that merely emphasizes memorization, mastery of classical texts without contextual understanding, and puts scientific and innovative thinking second. As a result, students do not develop into visionary and independent individuals, but only become rigid followers of tradition.

On the curriculum and learning methods. The idealism of Islamic renewal encourages the integration of religious knowledge and modern science. Science, technology, philosophy, and social sciences should have an equal place with Islamic studies because all are manifestations of Allah's verses in the universe. However, in reality, the Islamic education curriculum is still dominated by the dichotomy between religious knowledge and general knowledge. Many *madrasahs*, Islamic boarding schools, and Islamic schools have not succeeded in building synergy between the two. In fact, it is not uncommon for students to be burdened with normative religious material without critical thinking training, while science lessons are treated as if they have no connection to Islamic values (Eddy Saputra et al., 2023).

Learning methods are often still conventional, emphasizing one-way lectures and memorization, with minimal application of discussion methods, problem-based learning, or the use of digital technology. In fact, Islamic reformers have emphasized the importance of adapting teaching methods to the times so that education is not left behind and remains relevant (Seibert, 2021).

There is a gap in the development of teachers and educators. In the spirit of renewal, teachers should be intellectuals who not only master the material, but also become agents of social change and character builders. Teachers are expected to have

broad insights, understand contemporary issues, and be able to connect Islamic values with real-life problems. However, in practice, many religious teachers still experience limitations in terms of professional development, modern pedagogical skills, and digital literacy. This makes the learning process less dynamic and unable to answer the needs of the times.

There are also gaps in the institutional structure and management of education. In modern Islamic idealism, education must be managed professionally, accountably, and visionarily. However, many Islamic educational institutions still face structural obstacles such as limited budget, lack of facilities, slow bureaucracy, and lack of managerial innovation. All of this has an impact on the low quality of education and limited space for renewal.

In terms of academic culture and learning ethos, the idealism of Islamic renewal strongly emphasizes the importance of scientific culture, the spirit of *ijtihad*, and respect for knowledge and time. However, some Islamic educational institutions still show a low reading and writing culture, weak research, and minimal scientific publications. This causes the spirit of renewal not to develop because there is no ecosystem that supports the growth of new ideas that are critical and solution-oriented.

This gap ultimately creates a paradox: on the one hand, the discourse of Islamic renewal is so intensely echoed in various academic forums, conferences, and the media; but on the other hand, its implementation at the grassroots level, especially in educational practice, is still far from expectations. Reform only stops at the realm of theory and ideals, without being followed by systematic and sustainable concrete steps in educational reform (Amanullah et al., 2023).

To bridge this gap, a joint commitment is needed between policy makers, educators, and the community. Islamic education must return to its essence: forming people with noble character, broad knowledge, and able to answer the challenges of the times. Serious investment is needed in the development of an integrative curriculum, progressive teacher training, professional education management, and the creation of a productive academic culture.

The Islamic renewal movement is not just a historical legacy, but must be a living movement that manifests itself in the education system. Only by reducing the gap between educational ideals and practices, Muslims can rise and build a civilization that is rooted in divine values and relevant to the demands of the times.

Revitalization of the Modern Islamic Movement as a Foundation for Educational Reform

Revitalization of the Modern Islamic Movement as the Foundation of Current Educational Reform shows that the spirit of renewal inherited by modern Islamic thinkers has not been fully reflected in the contemporary Islamic education system. However, various educational initiatives and innovations have gradually emerged that mark the revival of the main values of the modern Islamic movement such as *ijtihad*, *tajdid* (renewal), integration of knowledge, and openness to social change. This revitalization has made a significant contribution to strengthening the direction of Islamic education to be more contextual, responsive to the challenges of the times, and inclusive of the development of science and technology (Azizah et al., 2022).

This research was conducted using a descriptive qualitative approach, through observation, interviews with educators and practitioners of Islamic education, and

review of curriculum documents in a number of Islamic educational institutions in Indonesia. The first finding shows that the value of *ijtihad* has begun to be actualized in the learning process through the application of a student-centered learning approach, open discussion, and integration of problem-based learning. In this context, students are not only invited to memorize and understand religious texts, but are also trained to reason, criticize, and relate the material to current issues such as the environmental crisis, digital ethics, and the development of the sharia economy.

The second finding reveals a new awareness among teachers and education managers to carry out curriculum *tajdid*, namely the renewal of the content and approach of the Islamic education curriculum. Several institutions have begun to develop an integrative curriculum model that combines classical Islamic knowledge (*turats*) and modern science. For example, teaching interpretation is linked to the context of ecology and sustainability, while learning *fiqh* is contextualized with digital economic law and electronic transactions. This proves that there is an effort to actualize modern Islamic thought that emphasizes that knowledge, both religion and science, is a unity in Islam.

The next finding highlights that the strengthening of the value of moderation (*wasathiyah*) as an important legacy of the modern Islamic movement has also begun to be mainstreamed in Islamic education. Education is directed to foster an inclusive, tolerant, and adaptive attitude towards diversity. Islamic educational institutions have begun to organize cross-religious and cultural activities, interfaith dialogue, and strengthening character education based on Islamic values *rahmatan lil 'alamin*. This is in line with the spirit of the modern Islamic movement which seeks to make Islam an inclusive and solution-oriented civilizational force in global life.

However, this study also found that the revitalization of modern Islamic values in education still faces a number of serious challenges. First, there are still many educational institutions that are trapped in a conservative approach that only emphasizes memorizing texts and repeating materials, without developing critical and analytical thinking skills. Second, the capacity of teachers to understand and implement the concept of Islamic renewal is still uneven. Many teachers have not received adequate training in developing integrative curriculum and contextual learning. Third, the institutional structure of education is still dominated by a bureaucratic pattern that is slow to adapt to change and innovation.

This study concludes that the revitalization of the modern Islamic movement in education has shown a positive direction, especially in the environment of Islamic educational institutions that are open to innovation and development. This change does not occur instantly, but through a gradual process that requires support from various parties, including the government, Islamic higher education institutions, religious figures, and the wider community.

The results of this study recommend the need for a collective strategy in grounding the values of Islamic renewal into the education system in a more systematic and comprehensive manner. This can be done through: (1) increasing the capacity of educators in the field of modern pedagogy and integration of science, (2) formulating a curriculum based on the needs of the times and progressive Islamic values, (3) strengthening digital literacy in Islamic education, and (4) creating a learning ecosystem that supports the birth of a generation of moderate, knowledgeable Muslims who are able to become agents of change in society.

Building collaboration between Islamic educational institutions and digital technology and culture institutions is not only a strategic choice, but also a necessity in realizing the values of the modern Islamic movement amidst the challenges of contemporary education. Through this collaboration, Islamic education will not only survive in the digital era, but also emerge as a transformative force that forms a generation of Muslims who are knowledgeable, moderate, creative, and ready to lead future civilization. Therefore, the revitalization of the modern Islamic movement must continue to be strengthened with openness to the digital world not as a threat, but as a great opportunity to advance visionary and relevant Islamic education.

Revitalization of the modern Islamic movement as a foundation for educational renewal is a necessity in facing the challenges of the contemporary world. When these values are truly brought to life in the world of education, a generation will be born that not only masters religious knowledge, but is also ready to face the future with the spirit of *ijtihad*, science, and noble humanity.

D. CONCLUSION

Revitalizing the Modern Movement in Islam as a foundation for educational renewal in the digital era is a strategic step that is not only relevant but also urgent in responding to the challenges of the times. The modern Islamic movement teaches that science, technology, and culture are not threats, but rather a means to strengthen spirituality, broaden horizons of thought, and improve the quality of life of the people. Therefore, educational renewal based on modern Islamic values must encourage the birth of an integrative curriculum, contextual teaching methods, and the use of digital technology intelligently and ethically. Islamic education must not be trapped in conservatism that limits reason, but must appear as a liberating force that produces a generation of believers, knowledgeable, and globally competitive. Revitalizing the modern movement in Islam in the digital era is not just remembering the thoughts of past reformers, but reviving their spirit in a form that is relevant to current realities. Through education accompanied by technological innovation, cross-field collaboration, and the courage to make changes, Muslims can rebuild the glory of their civilization not with nostalgia for the past, but with real work in the present and the future.

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