

# **The Contribution of Azyumardi Azra's Thoughts and its Implications to the Construction of Islamic Education**

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## **Abstract**

Islamic Education must engage in dialogue with the dynamics of social life and technological developments. Through the modernization and democratization of Islamic Education, Azyumardi Azra offers an educational construction that can face the challenges of modernity by adhering to the values and teachings of the Islamic religion. This research aims to reveal Azyumardi Azra's views and conception of Islamic Education and their implications for the construction of Islamic Education. This study uses a qualitative approach with the type of library research. The results of this study indicate that Islamic Education in Azra's view, must be oriented towards the formation and development of children's personality based on the teachings of Islam. Not only that, Islamic Education must also be designed considering students' competence in mastering science and technology. In this way, it can carry out its function of preparing human resources thoroughly. To modernize and democratize Education, Azra offers several strategic steps, including: ideological-normative, political, economic, social, and cultural mobilization. At the same time, Azra also uncovered several variables that must become a modernization agenda: administrative modernization, subcultural modernization, and capacity expansion. In addition, according to Azra, efforts to democratize Education are more to make the education system more just, inclusive, and participatory. According to him, the democratization of Education is a process of social change that aims to make the education system more equitable and of better quality for all citizens. He believes that democratization in Education can be characterized by three key aspects. Firstly, it involves having a flexible curriculum that allows students to express their creativity. Secondly, there is a shift in the paradigm of Islamic Education, moving away from an authoritarian approach towards a more democratic one. Lastly, there is a harmonious connection between Islamic educational institutions and the surrounding community, ensuring a synchronized and inclusive learning environment.

**Keywords:** Thought, Implication, Construction, Islamic Education

## Introduction

Today, problems that occur in the body of Islamic Education still find many issues.<sup>1</sup> Problems that generally arise in the context of Islamic Education include formulating goals, educational graduates, financing, methods, facilities, and infrastructure. Educational facilities.<sup>2</sup> This gave rise to a lot of scientific discussion about how the education pattern should be carried out so this is where issues and discourses of modernization emerged. Discourses about the modernization of Islamic Education have graced the world of academics on campuses, especially PTKI campuses throughout Indonesia. In addition, the issue of modernizing Islamic Education still encounters pros and cons. This gave birth to a polarization of thought which has substantively given birth to 3 (three) points of view; <sup>3</sup> First, the group that agrees with modernization as part of the necessity; Second, conservative groups tend to be reluctant to accept modernization; Third, groups that try to maintain their old traditions by not disregarding all forms of renewal as part of efforts to increase their institutions

The debate on the issue of modernizing education will never be finished, along with the complexity of the existing challenges. Nasution said that the discourse of modernization in the context of Islamic Education gave birth to new treasures and paradigms, especially in Islamic tertiary institutions.<sup>4</sup> This indicates that modernization is becoming necessary at this time because social and cultural changes are the factors underlying modernization.

The modernization of Islamic Education has invited many experts and specialists to conduct in-depth studies. One scholar who is concerned about modernizing Islamic Education is Azyumardi Azra. In many studies, seminars, and symposiums, he has alluded to the decline of Islamic Education, one of the causes of which is educational conservatism and traditionalism<sup>5</sup> Azra also believes that the reform of Islamic

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<sup>1</sup> Bach Yunof Candra, "Problematika Pendidikan Agama Islam," *Journal ISTIGHNA* 1, no. 1 (2019): 134–53, <https://doi.org/10.33853/istighna.v1i1.21>.

<sup>2</sup> M. Y. A Bakar, "Problematika Pendidikan Islam Di Indonesia," *DIRASAT Jurnal Manajemen & Pendidikan Islam*, 2015, <https://www.test.journal.unipdu.ac.id/index.php/dirasat/article/view/507>.

<sup>3</sup> A S Ichsan, I D Sembiring, and N Luthfiah, "Fitrah: Journal of Islamic Education (FJIE) Article History," *Pendidikan Islam Menghadapi Tradisi, Transisi, Modernisasi. Fitrah: Journal of Islamic Education* 1, no. 1 (2020): 107–23, <http://jurnal.staisumatera-medan.ac.id/index.php/fitrah>.

<sup>4</sup> Henni Syafriana Nasution, "Modernisasi Perguruan Tinggi Islam," *Almufida: Jurnal Ilmu-Ilmu Keislaman* 3, no. 1 (2018): 132–56, <https://jurnal.dharmawangsa.ac.id/index.php/almufida/article/view/97>.

<sup>5</sup> Mega Hardiyanti et al., *Modernisais Pendidikan Islam (Telaah Pemikiran Azyumardi Azra Tentang Modernisasi Pendidikan Islam Di Indonesia)*, *Al-MAIYYAH: Media Transformasi Gender Dalam Paradigma Sosial Keagamaan*, vol. 1, 2021.

Education must be carried out, especially in universities.<sup>6</sup> This shows that Azra does have a concentration on renewal and modernization of the educational context in general.

There are several studies on Azyumardi Azra's concepts and thoughts in relation to Islamic Education; first, research conducted by Siti Nurul Wachidah with the title Construction of Islamic Education in the Global Era According to Azyumardi Azra.<sup>7</sup> The results of this study indicate that Azyumardi's main ideas include criticism of Islamic scientific epistemology, learning paradigms, and human resource development.

Second, research conducted by Ibnu Anshori with the title Philosophical Thoughts on Multicultural Education Azyumardi Azra and Abuddin Nata. This study aims to analyze the thoughts and philosophy of Education in the perspective of Azyumardi Azra and Abudin Nata.<sup>8</sup> The results of this study indicate that Azyumardi Azra views Multicultural Education as an awareness that recognizes and accepts diversity as *sunnatullah*, which should be treated as a pillar of unity. As for Abdul Nata agrees that Multicultural Education is a spectrum of equity National Education. As for Azyumardi Azra's thought equation and Abuddin Nata is an optimistic attitude to fight for equality, social justice, democracy, tolerance, inclusiveness, egalitarianism, pluralism, and the rule of law for the Indonesian nation.

Third, the study conducted by Wisnu Muhammad Hamzah titled "Reorientation and Praxis of Multicultural Education from Azyumardi Azra's Perspective of Thought" aimed to explore Azyumardi Azra's viewpoint on multicultural education and its significance in fostering unity within the culturally diverse Indonesian society.<sup>9</sup> The results of this study indicate that Multicultural Education, according to Azyumardi Azra is Education about diversity. The culture of the Indonesian people in shaping unity in the midst of diversity. From Azyumardi Azra's view, the concept of education was born, namely the revitalization of a

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<sup>6</sup> Hastuti Baharuddin, "Pembaruan Pendidikan Islam Azyumardi Azra: Melacak Latar Belakang Argumentasinya," *Lentera Pendidikan : Jurnal Ilmu Tarbiyah Dan Keguruan* 16, no. 2 (2016): 196–204, <https://doi.org/10.24252/lp.2013v16n2a7>.

<sup>7</sup> Siti Nurul Wachidah, "Konstruksi Pendidikan Islam Di Era Global Menurut Azyumardi Azra," *Cendekia: Jurnal Ilmu Pengetahuan* 1, No. 3 (2021): 177–86, <https://doi.org/10.51878/Cendekia.V1i3.404>.

<sup>8</sup> Ibnu Anshori, "Pemikiran Filosofis Pendidikan Multikultural Azyumardi Azra Dan Abuddin Nata" (UIN Walisongo Semarang, 2020), [https://eprints.walisongo.ac.id/id/eprint/16051/2/1600118050\\_Ibnu\\_Anshori\\_Full\\_Tesis\\_-\\_Ibnu\\_Anshori.pdf](https://eprints.walisongo.ac.id/id/eprint/16051/2/1600118050_Ibnu_Anshori_Full_Tesis_-_Ibnu_Anshori.pdf).

<sup>9</sup> Yusno Abdullah Otta Wisnu Muhammad Hamzah, Muh. Idris, "Reorientasi Dan Praksis Pendidikan Multikultural Perspektif Pemikiran Azyumardi Azra," *Journal of Islamic Education Policy* 7, no. 1 (2022): 24, <file:///C:/Users/MONEY compcell/Downloads/1687-4915-1-PB.pdf>.

common ground nation. Namely national Insight, Pancasila, NKRI (Unitary State of the Republic of Indonesia), 1945 Constitution, and Unity in Diversity.

From some of these studies, it can be seen that the concentration of studies on Azyumardi Azra so far has only focused on the thoughts and conceptions of Islamic Education in relation to educational pluralism and multiculturalism. Even though research has been found on the construction of Education in Azra's view, studies on Azra's paradigm or point of view in the educational context still need to be carried out. This research tends to look more at Azyumardi Azra's perspective on education through modernization and how it contributes to the current context of Islamic Education.

## **Research Methods**

This research uses a qualitative method with a type of library research. Literature research is a type of research that involves data sourced from data in the form of books, journals, papers, and other literature.<sup>10</sup> Anton Baker explained that in character research, it is necessary to collect data and materials scattered in the literature, this is important to do to critically dive into the thoughts of these figures.<sup>11</sup> Thus, a study of the resonance of Azyumardi Azra's thoughts and their implications for the construction of Islamic Education will involve the use of literature and data in the form of books, articles, journals, papers, and relevant literature. This study tries to critically and in-depth examine Azyumardi Azra's views on the concept of Islamic Education and what are the implications for educational construction.

## **Results and Discussion**

### **Biography and Academic Background of Azyumardi Azra**

Prof. Azyumardi Azra, that's what he is called in the Civitas UIN Jakarta environment. He was born on March 4, 1955 in Lubuk Alung, an area in West Sumatra.<sup>12</sup> He is a lecturer and professor at UIN Syarif Hidayatullah Jakarta in the field of history. Azra has served as graduate director and has also served as deputy for KESRA at the secretariat vice president of the Republic of Indonesia.<sup>13</sup> The professor of

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<sup>10</sup> Noeng Muhadjir, *Metode Penelitian Kualitatif, II* (Yogyakarta: Rake Sarasin, 1996), <https://id.scribd.com/document/374727552/02-Noeng-Muhadjir-Metodologi-Penelitian-Kualitatif#download>.

<sup>11</sup> Achmad Charris Zubair Anton Baker, *Motodologi Penelitian Filsafat*, 13th ed. (Yogyakarta: Kanisius, 1990). 61.

<sup>12</sup> Azyumardi Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII & XVIII*, (Jakarta: Kencana, 2007). 22.

<sup>13</sup> Azyumardi Azra, *Dari Harvard Hingga Mekkah*, Cet. I (Jakarta: Republika, 2005). 2.

history who served as rector for 2 terms was once a special staff member of the Vice President of the Republic of Indonesia in the field of Bureaucratic Reform when the serving vice president was vice president Jusuf Kalla from 2017 to 2019.<sup>14</sup>

Azyumardi Azra was Chancellor of IAIN Jakarta from 1998 to 2002, and was the first Chancellor of UIN Syarif Hidayatullah Jakarta from 2002 to 2006. In addition, he is also an active writer in the world of Islamic Education and a reformer of Islamic Education. He has also been active as a Member of the Board of Trustees of IIU International Islamic University Pakistan; then on the year 2005-2010 he also became Academic Commete London. He was also active as a member of AIPI in the field of research and science in 2005.<sup>15</sup>

In 2019 he was recorded as still active as a DRN, namely, the National Research Council. Apart from that, Azra is also active as a member of SEASREP in Tokyo, and in 2004 he was listed as active as a member of ARFAMAN, namely Asian Research Foundation Asian Muslim Action Network. He is also active as a member of the Habibie Center Scholarships from 2005 to 2020.<sup>16</sup> Being a member of the Asian Scholarships Foundation ASF, Bangkok, from 2006 to 2022. He has also been a member of the Ford Foundation International Fellowship Program from 2006 to the present.<sup>17</sup>

In the academic world, Azra is quite a successful person, so she received lots of awards. In addition, he also wrote many works that are quite loved and very influential in the academic world.<sup>18</sup> Some of the important awards he has received include:

1. Award from The Asia Foundation Award because he played a major role in the modernization of PI in 2005.<sup>19</sup>
2. Received the Award Star Mahaputra Utama of the Republic of Indonesia for its role in the development of Wasathiyah Islam in 2005.<sup>20</sup>

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<sup>14</sup> Lina, "Pemikiran Pendidikan Islam Prespektif Azyumardi Azra," *Ekp* 13, no. 3 (2015): 1576–80.

<sup>15</sup> Azyumardi Azra, *Membebaskan Pendidikan Islam* (Jakarta: Kencana, 2020). 173

<sup>16</sup> Ari Saputra, "Azyumardi Azra, Intelektual Islam Bergelar 'Sir' Pertama Di Indonesia," *CNN*, 2022, <https://www.cnnindonesia.com/nasional/20220918121936-20-849324/azyumardi-azra-intelektual-islam-bergelar-sir-pertama-di-indonesia>.

<sup>17</sup> Azyumardi Azra, *Surau: Pendidikan Islam Traditional Dalam Transisi Dan Modernisasi* (Jakarta: Logos Wacana Ilmu dan Pemikiran, 2003). 146.

<sup>18</sup> Lina, "Pemikiran Pendidikan Islam Prespektif Azyumardi Azra."

<sup>19</sup> Lukmanul Hakim, "DOI: <https://doi.org/10.15548/Tabuah.V21i2.64>," *Majalah Ilmiah Tabuah: Ta'limat, Budaya, Agama Dan Humaniora* 21 (2017): 11–28.

<sup>20</sup> Jumardi Putra, "Sumbangan Pemikiran Prof. Azyumardi Azra," *Jamberita.Com*, September 2022, <https://jamberita.com/read/2022/09/19/5975094/sumbangan-pemikiran-prof-azyumardi-azra/>.

3. Obtaining a Degree CBE (Commander of the Most Excellent Order of British Empire) of the British Empire because of its influence in religious relations.
4. In 2014 he received the MIPI Award.
5. In 2014 he obtained a Commendation from Ministry Outside Country Japan because it played a role in increasing the international community's understanding of Asian Culture.
6. Since 2015 he has been an active scholar in Kompas Daily.
7. In 2015 he received an award in social thinking.
8. LIPI Sarwono Awards, in the moment, repeat year LIPI to 50 (2017).

Azra's basic education began in 1963 at SD Negeri 01 Lubuk Alung, which was very close to her house. In his childhood, he was already classified as an intelligent student, and his love for books was very visible. He tends to have a preference for story books such as Abdoel Moeis' *Upbringing Wrong*, *The Sinking of the Van Der Wijk Ship*, by Hamka, as well as classic books such as *One Clap Seven Lives*, *Bearded Weasel*, and the works of Taguan Marjo. Even though the book is a work/story, it was from this book that Azyumardi Azra learned many lessons about social awareness that shaped Azra as an individual who is sensitive to life and his environment.<sup>21</sup>

After completing his elementary school, he continued his secondary education at the Padang State Religious Teacher Education School (PGAN). At this school, Azra's talent was very visible and began to be honed, especially in the field of Mathematics.<sup>22</sup> Because of his prowess in this subject, he earned the nickname Karmiyus.<sup>23</sup> Karmiyus is the father/teacher of Algebra and Geometry (Mathematics). He is an example for his friends at that time because of his intelligence in many ways.<sup>24</sup> Outside school, in the social field of religion, Azyumardi has a lot of contact with the values of Modernist Islam, although he also feels close to the traditional Islamic tradition. Then in 1975 Azyumardi succeeded completed his secondary school education.<sup>25</sup>

At the tertiary level, Azyumardi Azra studied at IAIN Syarif Hidayatullah Jakarta, although previously, he almost studied teacher training and education. (IKIP) and at the State Islamic Institute (IAIN) Padang. He prefers to study at IAIN Syarif

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<sup>21</sup> Andina Dwifatma, *Cerita Azra Biografi Cendekiawan Muslim Azyumardi Azra* (Surabaya: Erlangga, 2011). 6.

<sup>22</sup> Nurdinah Muhammad, "Karakteristik Jaringan Ulama Nusantara Menurut Pemikiran Azyumardi Azra," *Jurnal Substans* 14, no. 1 (2012), file:///C:/Users/MONEY compcell/Downloads/4852-10441-1-SM.pdf.

<sup>23</sup> Dwifatma, *Cerita Azra Biografi Cendekiawan Muslim Azyumardi Azra*. 6.

<sup>24</sup> Azyumardi Azra, *Islam Substantif* (Bandung: Mizan, 2000). 19.

<sup>25</sup> Afiq Budiawan, M Hi, and A Pendahuluan, "Pendekatan Sejarah Perspektif Azyumardi Azra," n.d., 1–21.

Hidayatullah Jakarta based on the consideration that the metropolitan city is a cosmopolitan and conducive place to breathe intellectual tradition. At least many sons of Minang who have a big name and once migrated to Jakarta, such as Muhammad Natsir, Buya Hamka, and a number of other names.<sup>26</sup>

During his higher Education, Azra was known as an active person in various organizations, both intra and extra. He has served as Chairman of the Faculty of Tarbiyah Student Senate, while in extras, he was chairman of the Islamic Student Association (HMI) Ciputat branch, namely in 1981 to 1982.<sup>27</sup> In 1986 Azyumardi received a Master's scholarship Fulbright at Columbia University, New York USA, with a concentration in history. Within two years, he succeeded completed his MA program at the Department of Middle Eastern Languages and Culture (1988). Next on, in 1989 Azyumardi obtained his second MA degree at the same University in the field of History through Colombia University President Fellowship program.<sup>28</sup> Plus an M. Phil in 1999 in history. Finally, also from the Department of History, Azyumardi obtained his Ph.D. Furthermore, Azyumardi also took part in the post-program doctoral degree at the University of Oxford for one year (1995-1996).<sup>29</sup>

### **Azyumardi Azra's Perspective Concept of Islamic Education**

#### **1. Basic Education**

In connection with the nature of Education, Azra specifically defines education as something that processes the setup young generation to operate life and fulfill the objective of his life more effectively and efficiently. Education is more than teaching. The difference is the located on emphasis education on the formation of awareness and personality of students in addition to transfer knowledge mere.<sup>30</sup> From this definition, it can be seen that education, according to Aza is oriented towards the formation and development of the child's personality so that he can prepare himself to carry out his life

According to Azyumardi Azra, the core principles of Islamic Education are primarily built upon the teachings of Islam and its associated cultural elements. The

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<sup>26</sup> Dwifatma, *Cerita Azra Biografi Cendekiawan Muslim Azyumardi Azra*. 7.

<sup>27</sup> Himawan Mukhamad, "Konsep Pendidikan Islam Dalam Pemikiran Azyumardi Azra" (IAIN Purwokerto, 2021), [http://repository.iainpurwokerto.ac.id/10248/13/Himawan Mukhamad\\_Konsep Pendidikan Islam dalam Pemikiran Azyumardi Azra.pdf](http://repository.iainpurwokerto.ac.id/10248/13/Himawan_Mukhamad_Konsep_Pendidikan_Islam_dalam_Pemikiran_Azyumardi_Azra.pdf).

<sup>28</sup> Nurdinah Muhammad, *Karakteristik Jaringan Ulama Nusantara*, *Jurnal Substantia*, vol. 14, 2012.

<sup>29</sup> Hakim, "DOI: <https://doi.org/10.15548/Tabuah.V21i2.64>."

<sup>30</sup> Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Jakarta: PT Logos Wacana Ilmu, 1999). 4

foundational aspects of Islamic Education revolve around the Al-Quran (the holy book of Islam) and the Sunnah (the practices and teachings of the Prophet Muhammad). The Quran holds significant importance in education as it provides ethical guidance for individuals, imparts scientific knowledge, aligns with human nature, and addresses social needs.<sup>31</sup>

The next basis of Islamic Education is social values that do not contrary to the teachings of Al-Qur'an and Sunnah on principles bringing expediency And keeping harm away from the man. With base This, Education Islam can be laid in in framework sociologically, in addition to being a means of transmitting the inheritance of socio-cultural wealth, which is positive for human life.<sup>32</sup>

The legacy of Islamic thought holds significant importance in the realm of Islamic Education. It serves as a fundamental foundation for the development of education within Islam, drawing upon the ideas and insights of scholars, philosophers, and Muslim intellectuals. Their thoughts, particularly in the field of education, serve as valuable references for advancing education in the Islamic context. These thoughts essentially reflect the core teachings of Islam, whether through idealizing or contextualizing Islamic principles. It is evident that the inheritance of Islamic thought captures the dynamic nature of Islam, as it continuously engages with the ever-changing and evolving realities of life. Thus, despite the diverse range of Islamic thought, it can be viewed as a positive and creative force in the progress of Islamic Education.<sup>33</sup>

Initially, the education of Islam encompasses fundamental teachings, but Azyumardi Azra introduced a distinct educational system within Islam, characterized by its unique features. In essence, Islamic education places a strong emphasis on the pursuit, acquisition, and advancement of knowledge, all rooted in the devotion to Allah SWT:<sup>34</sup> It is incumbent upon every follower of Islam to actively seek knowledge and attain a profound understanding, which subsequently becomes integrated into acts of worship and brings about positive outcomes for individuals and society. The pursuit, mastery, and continual development of knowledge are considered an ongoing and lifelong process, akin to the concept of lifelong learning in modern education systems.

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<sup>31</sup> Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III* (Jakarta: Kencana Prenada Media Grup, 2012). 9-10

<sup>32</sup> Azra.

<sup>33</sup> Azra.

<sup>34</sup> Azra.



Another significant characteristic is the recognition and affirmation of individuals' inherent potential and abilities for growth. Each knowledge seeker is regarded as a creation of God, deserving of respect and support to realize their fullest potential.

## 2. Educational Goals

According to Law No. 20 of 2003, which pertains to the National Education System, the purpose of national education is to foster the growth of individuals who possess honorable national character and contribute to the development of civilization. The primary objective is to nurture students' potential, instilling in them a belief in and reverence for a higher power, cultivating noble qualities, fostering competence and creativity, and encouraging them to become responsible and democratic citizens.<sup>35</sup>

According to Azyumardi Azra, the concept of education in Islam encompasses a wide range of meanings. Islamic Education aims to nurture individuals who possess strong faith, exhibit piety, and acquire expertise in their respective fields. The goal is for these knowledgeable individuals to contribute to the development and improvement of the actual conditions prevailing in the public sphere.<sup>36</sup>

The purpose of Islamic Education, according to Azyumardi Azra is the formation of the main personality based on the values and dimensions of Islamic teachings. However, like other general education, of course, Islamic Education is inseparable from more operational objectives so that the stages of the Islamic education process can be formulated in order to achieve further goals. The purpose of Islamic Education in question is the first goal to be achieved in the educational process. This goal is an "intermediate goal" in achieving a more distant "final goal". The intermediate goal concerns the desired change in the process of Islamic Education, both with respect to the students' personalities, society, and the environment in which they live.<sup>37</sup>

The intermediate goals in Islamic Education refer to 3 (three) objective models, which include; First, individual goals related to individuals, lessons (learning) and their personalities, and what is related to individuals the on change wanted on behavior, activities, and achievements, and on growth Which wanted on personal they, And on preparation Which be required on them on life the world and the hereafter;

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<sup>35</sup> Republik Indonesia, *Undang-Undang RI Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional*, I (Yogyakarta: Laksana, 2012).15.

<sup>36</sup> A Halim, "Pendidikan Islam Multikultural Dalam Prespektif Azyumardi Azra," *Fikrotuna: Jurnal Pendidikan Dan Manajemen Islam*, 2021.

<sup>37</sup> Azyumardi Azra, *Esai-Esai Intelektual Muslim Dan Pendidikan Islam* (Ciputat: PT Logos Wacana Ilmu, 1998). 7.

Second, goals social Which related with life public in a manner whole, with Act in-demand public generally, with what is related to this life about change Which wanted And growth, enrich experience And progress Which wanted; Third, professional goals related to education and teaching as a science, as an art, as a profession, and as an activity in between activities public.<sup>38</sup>

The third objective, the in a manner integrate and directed, worked on so that achieved in Education Islam. With goals, the clear where is Islamic Education directed? Then, from the intermediate destination used as a means to achieve the ultimate goal of a Muslim's life, as the word of Allah SWT;

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦

Meaning: And I did not create the jinn and humans except that they serve me.

### 3. Education curriculum

The curriculum is an important thing in education because, with the curriculum, all programs and activities in education can be implemented properly. Curriculum comes from the word currier, meaning runner, and currier, meaning a place to race. The term "curriculum" can be understood in different contexts.<sup>39</sup> Firstly, in the context of running, it refers to the distance that runners need to cover.<sup>40</sup> Secondly, in the field of education, it represents a collection of subjects taught in schools and other educational institutions<sup>41</sup> Moreover, the curriculum serves as a means to accomplish educational objectives and also acts as a roadmap for teaching practices across various levels and types of education.

Azyumardi Azra emphasized that the curriculum involves the achievement of specific goals, encompassing comprehensive objectives, materials, methodologies, and assessment systems that progress as students master various dimensions: cognitive, affective, and psychomotor.<sup>42</sup> This interpretation aligns with the perspective of Crow and Crow, as cited by Abuddin Nata, who define the curriculum as a structured educational plan comprising multiple subjects arranged in a systematic manner,

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<sup>38</sup> Azyumardi Azra.

<sup>39</sup> Mahmud, *Pemikiran Pendidikan Islam*, 2nd ed. (Bandung: Pustaka Setia, 2011). 115.

<sup>40</sup> Mulyasa, *Pengembangan Dan Implimentasi Kurikulum 2013* (Bandung: Remaja Rosdakarya, 2014). 25.

<sup>41</sup> Ramayulis, *Ilmu Pendidikan Islam*, IX (Jakarta: Kalam Mulia, 2011). 149.

<sup>42</sup> Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III*. 9.

essential for fulfilling a particular educational program<sup>43</sup> Considering the aforementioned definitions, it can be inferred that the curriculum constitutes a collection of subjects that students must complete in order to acquire a degree or diploma.

When addressing the curriculum, it is essential to consider the concept of planning. The educational planning for Muslim students, whether in countries where Islam is the majority or in minority settings, necessitates a comprehensive transformation in curriculum design, encompassing both structure and subject matter. Consequently, the planning of Islamic education should be built upon two fundamental and enduring principles. The first principle revolves around the inherent unity of Islamic society, transcending temporal and spatial boundaries. The second principle emphasizes the unity of the global community, underpinned by shared technological advancements and cultural interests that uphold human values.<sup>44</sup> Put simply, any educational material provided to students must confront two primary objectives: firstly, to ensure proficiency in science and technology, and secondly, to instill comprehension of religious teachings through an experiential approach.

Azra also explained that discussing the Islamic education curriculum should be directed at:<sup>45</sup>

- a. Orientation on the development of students;
- b. Orientation to the social environment;
- c. Orientation to the development of science and technology

Azra highlighted the importance of integrating science and technology into the Islamic education curriculum. In addition to nurturing religious values, he emphasized the need for a strong focus on scientific knowledge. This approach is crucial in equipping students with comprehensive skills in both science and technology while upholding their religious beliefs. By adopting this systematic and programmatic approach, Islamic Education can effectively contribute to poverty reduction, ensuring a gradual but certain improvement in society.<sup>46</sup>

## **Modernization and Democratization of Islamic Education**

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<sup>43</sup> Abuddin Nata, *Pemikiran Para Tokoh Pendidikan Islam: Seri Kajian Filsafat Pendidikan Islam*, III (Jakarta: Raja Grafindo P ersada, 2003). 70.

<sup>44</sup> Azyumardi Azra, *Esai-Esai Intelektual Muslim Dan Pendidikan Islam*. 8.

<sup>45</sup> Azyumardi Azra. 9.

<sup>46</sup> Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III*. 66.

## 1. Modernization of Islamic Education

Modernization education is something that must be Because of factors, social culture public always experiences change, especially cause of the development of technology and information increasingly fast. Several educational thinkers put forward several problems of Islamic Education that make it must be modernized.<sup>47</sup> ... For example, Jamaluddin Al-Afghani said it was not because of Islam No in accordance with the change in era And new conditions because the people in Islam have left the teachings of Islam and follow the teachings that come from outside Islam. Because other people Islam misunderstood the hadith that the ummah Islam will experience setbacks at the end of time. Wrong typing This makes people Islam No try to change fate they.<sup>48</sup>

Azyumardi Azra explained that the modern term closely related to the word modernization which means renewal, or in Language Arabic, is called *tajdid*. Appearance idea deep modernization education Islam background "modernism" thinking And Islamic institution overall. Framework base who are in come back "modernism" thinking and institutional Islam is prerequisite for the revival of the Muslims in modern times. Because Therefore, Islamic thought and institutions (including education) must be modernized or updated, Because only maintaining "traditional" Islamic thought and institutions of the Muslims are not can face with progress world modern.<sup>49</sup>

Fazlur Rahman argued that Islamic renewal is in any form oriented towards the realization of genuine Islam, and modernism must start from education. Thus, education should be made the central theme of the agenda for the reconstruction of the thinking front. Because he is a beating heart pumping the spirit of renewal to all parts of the body of Islamic development so that able to grow and develop dynamically. In other words, the progress of Muslims will be difficult to realize if it is not supported by progressive education.<sup>50</sup>

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<sup>47</sup> Rini Rahman, "Modernisasi Pendidikan Islam Awal Abad 20," *Humanus* 15, no. 2 (2015): 174–83.

<sup>48</sup> Ibrahim Nasbi, "Jamaluddin Al-Afghani (Pan-Islamisme Dan Ide Lainnya)," *Jurnal Diskursus Islam* 7, no. 1 (2019): 70–79, <https://doi.org/10.24252/jdi.v7i1.9805>.

<sup>49</sup> Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III*.

<sup>50</sup> Iain Palangka Raya et al., "Pemikiran Fazlur Rahman Dan Muhammad Arkoun Ajahari Abstract Islam Is a Religion That Has a Righteous Character Li Wa Kulli Zamānin Makānin . Islam Also Has a Universal Doctrine , Meaning That Applies Overall for All Nations , Place and Circumstances . Is" 12 (2016): 232–62.

In line with the opinions of educational thinkers above related to the need for modernization of Islamic Education, Azyumardi argued the idea about the modernization of Islamic education and challenges century to 21. With the use approach of history, He says that the modernization of Islamic education in Indonesia can be done through Islamic educational institutions. In addition, it can also be done by making Islamic studies a university study discipline, improvement of human resources, and establishing of schools superior. Muslims should no longer make science a " Pseudo-Religion", because it is clear that the progress or decline of society in a period now And the future Lots determined the mastery And progress of science.<sup>51</sup>

Education in a modern society or a society that is in the middle of the move basically serves to provide a hook between participant education And the environment socio-cultural Which Keep going changed. To quote an opinion shipman, Azyumardi state exists three function tree education in public modern, that is:<sup>52</sup> (1) socialization, education as a vehicle for the integration of students into dominant national or national values, (2) schooling/ schooling, education prepares students for occupation position socio-economic certain And Because That schooling must equip students with job and professional qualifications make they capable play a role in public, (3) education, create group elite Which on turn can give a donation for continuation program modernization.<sup>80</sup>

For Azyumardi Azra, the idea of modernization education should No only become discourse but should too become a reality and practiced because ideas and reality must be built together. Thus, the idea can be felt the benefits. In reaching idea modernization, Azyumardi owns a number of step strategies offered. In process modernization, education experiences functional and inter-system changes. With the use "approach system," Which was used Don Adams in the study education And modernization, Azyumardi quote There are several strategies that can be implemented in the modernization agenda education in Indonesia, as follows:<sup>53</sup>

First, ideological-normative. Orientation ideological certain Which expressed in norm national (example: Pancasila) demand system education expand And strengthen

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<sup>51</sup> Muhammad Irsan Barus, "Modernisasi Pendidikan Islam Menurut Azyumardi Azra Oleh Muhammad Irsan Barus \* Kata Kunci : Azyumardi Azra , Modernisasi , Pendidikan Islam," *Jurnal Al-Karim STAI-YAPTIP Pasaman Barat* 2, no. 1 (2017): 1.

<sup>52</sup> Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru*.

<sup>53</sup> Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III*.

national outlook participant educate. For a country that is relatively new and independent, Where integration national is something agenda tree, the orientation This normative ideology is emphasized in the education system national. In the framework, This Education is an instrument important for the development of "nation buildings ". It could be orientation the old ideology (Islam) sooner or later lost its national orientation just now. Or at least some kind of anomaly or even occurred crisis identity ideology.

Second, political mobilization. Necessity and modernization, and development demand a system of education medic, prepare, And produce modernity leadership and a motivator that can maintain and even increase the momentum of development. Task Which especially bears on institutional education tall requires Islamic higher education institutions (STAIN, IAIN, and UIN) to implement a more oriented curriculum on modernism and modernity.

Third, economic mobilization. The need for reliable labor requires the education system to prepare students to become superior human resources. Various jobs created in the diversification development process in sector economy even require system education, giving birth to HR specialists in various professions. In this context, institutional education of Islam should No Again become just a "transmission" of Islamic knowledge. However, at the same time can give skills (skills) And skills (abilities).

Fourthly, social mobilization becomes crucial as there is a growing need for widespread social mobility in the modern era. This necessitates the provision of education that not only grants access and opportunities but also enables individuals to progress socially. Merely fulfilling the obligation of acquiring knowledge through Islamic Education is no longer sufficient; it must also equip individuals with the necessary resources to enhance their social standing.

Fifth, is mobilization culture. Modernization raises change cultural demands that the education system is able to maintain stability and develop an inheritance culture that is conducive to development. In the context of Islamic education, especially pesantren have their own distinctive sub-culture of them. This means "evaluation repeat" to environment culture.

On moment which the same, according to Azyumardi, variables covered in the transformation system education Islam is as follows: First, Administrative

Modernization. Modernization demands system differentiation education to anticipate And accommodate various social, technical, and managerial differentiation. In this context, institutions education Islam like boarding schools, need to reform and modern system administration in a manner that covers managerial aspects and leadership. Because according to Azyumardi most boarding schools Still hold on to a model of "administration traditional" so that pesantren are less able to develop themselves nicely.<sup>54</sup>

Second, Subcultural Modernization. Associated with division and diversification institutions education in accordance with functions Which he played. In public, Which middle experience a process of modernization, educational institutions that are general in nature are no longer adequate. According to Azyumardi, the system of education in Islam must give opportunities and even require the formation of special educational institutions to anticipate socio-economic differentiation, Which happens. Institution education Islam, for example, must own characteristics typical alone in the process of his education. Matter This For meet demands public.<sup>55</sup>

Third, Capacity Expansion. Expansion of the education system to provide education for as many students as needed what society wants. Islamic education systems and institutions actually have been doing a capacity expansion for a long time, including with keep standing Lots of boarding schools new in various places so that pesantren from this angle can be referred to as "education the people," which is quite massive. However, according to Azyumardi, pesantren must reform the curriculum and teaching materials so that they can fulfill conditions And qualification demands for fieldwork in society. So that there will be no more pesantren graduates experience confusion to get work.<sup>56</sup>

## 2. Democratization of Education

Democratization of Education is an effort to make the education system more just, inclusive, and participatory. According to Azyumardi Azra, the democratization of education is a process of social change that aims to make the education system more equitable and quality for all citizens. This process includes increasing access to

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<sup>54</sup> Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III*.

<sup>55</sup> Azra.

<sup>56</sup> Azra.

education, improving the quality of education, and increasing community participation in decision-making processes related to education.<sup>57</sup>

The democratization of education is also part of the effort to make the community's life system more democratic. Thus, the democratization of education is a process that requires active participation from various parties, including the government, educational institutions, communities, and individuals involved in the learning process.

In addition, the democratization of education also requires structural changes in the education system, including simplifying the bureaucracy, increasing transparency and accountability, and increasing academic freedom. Thus, the democratization of education is a complex process and requires concerted efforts from various parties to materialize.<sup>58</sup>

Democratization of Education is a process of expanding people's access and participation in the education system so that everyone can obtain equal rights to quality education. According to Azyumardi Azra, the democratization of education is an effort to create a fair, equitable, and inclusive education system. This is very important to build a prosperous, equal, and democratic society.

Azyumardi Azra emphasized that the democratization of education is not only related to physical access to schools but also includes other rights, such as the right to get a quality education, the right to access adequate learning resources, and the right to optimally develop one's potential. In order to realize the real democratization of education, consistent and integrated efforts are needed to improve the quality of education, reduce social inequality, and ensure justice for all people.<sup>59</sup>

Democratization of Education is a process of expanding access to and participation in an education system that respects individual rights and promotes social justice. According to Azyumardi Azra, the democratization of education is a process that focuses on increasing access to quality education for all people, regardless of social, economic, or national background. This process also involves increasing citizen

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<sup>57</sup> Istanto, "Pemikiran Prof. Dr. Azyumardi Azra Tentang Demokratisasi Pendidikan Islam Skripsi," *Universitas Muhammadiyah Surakarta*, 2009, 1–19.

<sup>58</sup> Teguh Sihono, "Upaya Menuju Demokratisasi Pendidikan – Teguh Sihono," *Jurnal Ekonomi & Pendidikan* 8, no. 20 (2017): 1–22.

<sup>59</sup> Afroyina Zulfa, "Kontribusi Pemikiran Pendidikan Islam Azyumardi Azra Dalam Pengembangan Kurikulum Pendidikan Islam DI Era Globalisasi Dan Modernisasi," *Tesis IAIN Ponor*, no. 8.5.2017 (2022): 2003–5.



participation in decision-making affecting the education system so that the system is more representative of community needs and aspirations.<sup>60</sup>

According to Azra, the democratization of Islamic Education has the ultimate goal of forming an Indonesian society that is democratic, clean, moral and moral and adheres to the values of civilization. In addition, Azra also put forward several characteristics of the democratization of Islamic Education, namely:<sup>61</sup>

- a. The existence of a curriculum that is dynamic and provides space for the realization of student creativity has a passion for social change.
- b. Changes in the paradigm of Islamic Education, changing the paradigm from authoritarian to democratic, closed to open, doctrinal to participatory.
- c. There is a synchronization between Islamic educational institutions and the community environment.

### **Implications and Contribution of Azyumardi Azra's Thoughts to the World of Islamic Education**

Azyumardi Azra is an Indonesian Muslim intellectual who has many thoughts and contributions to the world of Islamic Education. One of the most famous implications and contributions of Azyumardi Azra's thought is in the field of Islamic education reform. He believes that Islamic Education must be reconstructed by referring to the basic principles contained in Islamic teachings, such as justice, tolerance, and recognition of human rights.<sup>62</sup>

In addition, Azyumardi Azra also has views on the importance of developing education based on human values and social justice. He stressed that education should help students to develop strong personalities and have a high sense of social responsibility. Azyumardi Azra's contribution to the world of Islamic Education is not only limited to theory but can also be seen from his practice in several Islamic educational institutions that he founded or where he served as head of the institution.<sup>63</sup> For example, he was the founder of the University State Islam (UIN) Syarif

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<sup>60</sup> Azyumardi Azra, *Demokrasi Hak Asasi Manusia Masyarakat & Madani* (Jakarta: Kencana Prenada Media Group, 2003).45.

<sup>61</sup> Yeni Oktarina, *Pemikiran Azyumardi Azra: Demo Krastisasi Pendidikan Islam* (Jakarta: UII Program Magister Studi Islam, 2013). 23.

<sup>62</sup> Afroyina Zulfa, "Kontribusi Pemikiran Pendidikan Islam Azyumardi Azra Dalam Pengembangan Kurikulum Pendidikan Islam di Era Globalisasi Dan Modernisasi."

<sup>63</sup> Sri Suwartini, "Pendidikan Karakter Dan Pembangunan Sumber Daya Manusia Berkelanjutan," *Jurnal Pendidikan Ke-SD-An* 4, no. 1 (2017): 222, <https://doi.org/10.30738/trihayu.v4i1.2119>.

Hidayatullah Jakarta, a leading Islamic university in Indonesia that emphasizes character and intellectual education for its students.

Azyumardi Azra is an Indonesian Islamic historian and intellectual who has strong ideas about Islamic Education in Indonesia. One of the implications of his thinking on Islamic Education in Indonesia is the importance of developing quality and inclusive Islamic Education. According to Azra, Islamic Education must pay attention to the individual needs of students and provide equal opportunities for everyone, including religious and gender minorities. In addition, he also believes that Islamic Education should promote tolerance and diversity and respect human rights.<sup>64</sup> Islamic Education should promote peace and social justice. Azyumardi Azra believes that Islamic Education must prioritize the principles of peace and social justice, so students can learn to respect the rights of others and be responsible for others.<sup>65</sup>

Azra also emphasized the importance of developing Islamic Education that is integrated with modern and up-to-date sciences. According to him, Islamic Education should not be isolated from the development of modern science and technology but must be able to integrate it in a balanced and responsible manner. Apart from that, Azra also fights for socially responsible Islamic Education and promotes social justice. Islamic Education must prepare students to become responsible citizens and fight for social justice for all of society.<sup>66</sup> Thus, Azyumardi Azra's thoughts emphasize the importance of Islamic Education that is inclusive, integrated with modern science, and socially responsible in developing a generation of quality Indonesian Muslims

Furthermore, Azyumardi Azra also highlighted Islamic boarding schools in Indonesia. One of his most famous thoughts is about the role of pesantren (traditional Islamic religious schools in Indonesia) in shaping the personality and intellectual abilities of their students. According to Azyumardi Azra, Islamic boarding schools must be able to develop the skills and intellectual abilities of their students, as well as teach strong religious values. Apart from that, Azyumardi Azra also believes that pesantren

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<sup>64</sup> Amirudin, "Pemikiran Pendidikan Islam Menurut Prof. Dr. Azyumardi Azra, MA," *Fakultas Tarbiyah Dan Keguruan IAIN Raden Intan Lampung*, 2019, <https://media.neliti.com/media/publications/56936-ID-pemikiran-pendidikan-islam-menurut-prof.pdf>.

<sup>65</sup> Ibnu Anshori, "Pemikiran Filosofis Pendidikan Multikultural Azyumardi Azra Dan Abuddin Nata," *Tesis 2*, no. 1 (2020): 1–12, <http://klik.dva.gov.au/rehabilitation-library/1-introduction-rehabilitation%0Ahttp://www.scirp.org/journal/doi.aspx?DOI=10.4236/as.2017.81005%0Ahttp://www.scirp.org/journal/PaperDownload.aspx?DOI=10.4236/as.2012.34066%0Ahttp://dx.doi.org/10.1016/j.pbi.201>

<sup>66</sup> Kemas Mas'ud Ali, "Integritas Pendidikan Agama Islam Terhadap Ilmu Pengetahuan Dan Teknologi," *Tadrib Ii*, No. 1 (2016).

must be able to produce graduates who are able to compete in the world of work and have high integrity.<sup>67</sup> Therefore, for him, pesantren must not only provide their students with religious materials but must also be able to integrate religious materials. Material that can lead them to become graduates who are able to compete in the world of work so that pesantren graduates are able to be competitive and absorbed by the world of work.

## **Conclusion**

The problems that occur in the body of Islamic Education still find many problems. Problems that generally arise in the context of Islamic Education such as the problem of formulating goals, educational graduates, financing, methods, educational facilities, and infrastructure. This gave rise to many scientific discussions about how the pattern of education should be carried out, so this is where issues and discourses of modernization emerged. The modernization of Islamic Education has invited many experts and specialists to conduct in-depth studies. One scholar who is concerned about modernizing Islamic Education is Azyumardi Azra.

The concept of education offered by Azyumardi Azra must include several things. The basis of Islamic Education must refer to Al-Quran , Sunnah , and the legacy of Islamic thought. The purpose of Islamic Education consists of 2 (two) goals, namely the final goal and the intermediate goal. The primary objective of Islamic Education should aim to cultivate individuals who possess strong faith, are devout, and acquire expertise in their respective fields. The aim is for these knowledgeable individuals to contribute to the progress and improvement of the current state of affairs in the wider society. While the intermediate goals concern the desired changes in the process of Islamic Education, both with regard to the students' personalities, society, and the environment in which they live.

With the use of approach history, He says that the modernization of Islamic education in Indonesia can be done through Islamic educational institutions. In addition, it can also be done by making Islamic studies a university study discipline, improvement of human resources, and establishing schools superior. In reaching idea modernization, Azyumardi owns a number of step strategies offered. In process modernization, education experiences functional and inter-system changes. According

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<sup>67</sup> Bashori Bashori, "Modernisasi Lembaga Pendidikan Pesantren Perspektif Azyumardi Azra," *Nadwa: Jurnal Pendidikan Islam* 11, no. 2 (2017): 269–96, <https://doi.org/10.21580/nw.2017.11.2.1881>.

to Azra, the democratization of Islamic Education has the ultimate goal of forming an Indonesian society that is democratic, clean, moral and moral and adheres to the values of civility.

One of the most famous implications and contributions of Azyumardi Azra's thought is in the field of Islamic education reform. Azyumardi Azra's contribution to the world of Islamic Education is not only limited to theory but can also be seen from his practice in several Islamic educational institutions that he founded or where he served as the head of the institution. Azra also emphasized the importance of developing Islamic Education that is integrated with modern and up-to-date sciences. According to him, Islamic Education should not be isolated from the development of modern science and technology but must be able to integrate it in a balanced and responsible manner.

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