


## Studies Islamic Culture On Time Update

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Article Info	ABSTRACT
<b>Keywords:</b> Islam, Update, Modern	The purpose of writing this paper is to find out the state of Islam during the renewal period. Islamic renewal is an effort to adapt Islamic religious knowledge to all developments that occur along with the challenges of the times. There is a reason for the progress of science, technology and modern civilization. In this case, renewal does not mean that Islam was born for the second time or that there were changes, reductions, or additions to the revelation of the Qur'an. However, what happened was only an adjustment to the interpretation of the verses of the Qur'an against the basic teachings of religion to suit what is needed people at that time.
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### INTRODUCTION

Renewal in Arabic is also called tajdid, which literally means to renew. The person who carries out the renewal is called Mujaddid, namely a person who tries to bring about change or renewal in Islam. Tajdid has a deeper meaning, namely returning to the pure values that once existed in the early days of Islam or the Salaf period. Tajdid means reviving and reviving the knowledge and deeds that have been explained in the Qur'an and Sunnah. Tajdid can also be interpreted as an effort to solve problems in an Islamic way and oppose anything that is considered bid'ah, namely innovation in religion that is not in accordance with the pure teachings of Islam.

In the 18th century AD, the Islamic renewal movement emerged as a response to various crises that hit the Muslim community. This movement did not aim to change the sharia, but rather an effort to revitalize Islamic values in accordance with the challenges of the times. The crises that hit the Muslim community at that time included decline in various fields such as science, politics, economics, social, and culture. This decline occurred due to the influence of Western colonialism which caused Muslims to lose much of the potential and resources they previously had.

In the field of science, Muslims experienced stagnation in the development of science. The glory of Islam, which was previously known as a center of science, began to fade. This was caused by a lack of interest in innovation and low attention to the development of worldly and religious sciences. In the political field, the power of Muslims weakened. Many areas that were once under Islamic rule fell into the hands of colonizers, so that the influence of Islam in the international arena decreased drastically.

Economic decline was also a major problem. The economic conditions of Muslims deteriorated due to colonial exploitation, weak management of resources, and loss of control

over strategic trade routes. In addition, Islamic social and cultural values began to be eroded by the influx of foreign cultures. This caused an identity crisis among Muslims, who felt increasingly distant from pure Islamic values. All of this shows how various aspects of Muslim life were affected by enormous external pressures.

In addition to external factors such as colonialism, the decline of Muslims was also caused by internal factors. Sectarian conflict was one of the main causes. The division among Muslims occurred due to fanaticism of schools of thought, where each group felt most correct and caused division. In addition, deviations in faith were also a major challenge. Many teachings deviated from pure Islamic values, both in terms of belief and worship practices. This further worsened the condition of Muslims.

Another internal problem is the neglect of *ijtihad*. The lack of effort to do *ijtihad* or find new solutions that are relevant to the development of the times makes Muslims lose their ability to face modern challenges. *Ijtihad*, which is an important means to answer contemporary problems, is actually abandoned, so that Muslims are increasingly left behind by other nations that continue to develop. All these factors show how urgent the need for renewal through the *tajdid* movement is.

The *tajdid* movement aims to revive pure Islamic values through education, preaching, and strengthening the faith. With *tajdid*, Muslims can return to the teachings of the Qur'an and Sunnah which are the guidelines for life. In addition, *tajdid* also aims to face global challenges by strengthening the solidarity of Muslims and improving the quality of education and the economy. In this way, Muslims can be better prepared to face various pressures and negative influences from outside.

*Tajdid* also encourages Muslims to develop innovation and creativity. Islam has great potential in the fields of science and technology, which can be used to build a better civilization. Through *tajdid*, Muslims are encouraged to return to actively contributing to world development, both in the fields of science and social. The spirit of *tajdid* also teaches Muslims to unite and avoid conflicts that can weaken their unity.

With *tajdid*, Muslims can also restore the function of *ijtihad* as a means to answer contemporary problems. *Ijtihad* carried out based on the Qur'an and Sunnah will ensure that the resulting solutions remain in accordance with Islamic values. In this way, *tajdid* is not only a path to renewal but also a means to maintain the purity of Islamic teachings throughout the ages. The spirit of *tajdid* provides hope that Muslims can rise from adversity and return to playing a strategic role in the world.

In facing modern challenges, *tajdid* becomes one of the main solutions to rebuild the glory of Islam. *Tajdid* not only reawakens the spirit of Islam, but also provides guidance to overcome various problems faced by the people. With this spirit, Muslims are expected to be able to rise and return to being a blessing for the whole world, as the main goal of Islamic teachings which bring goodness to all mankind.

## RESEARCH METHODS

This research uses the library method research, namely research conducted through literature review by collecting data and information from various relevant literature. This method was chosen because it allows researchers to dig deeper into the concept of *tajdid*, the role of

educators in the hadith of the Prophet, and the application of Islamic values in the context of education. The data sources used include tafsir books, Islamic books, journals, and articles that support the analysis of this research theme.

Library approach research provides benefits in understanding the various perspectives of scholars and intellectuals on the role of educators. The collected data are analyzed descriptively to explain how the concept of tajdid can be applied in the world of education. In addition, this method also allows researchers to trace the relationship between the teachings in the Prophet's hadith and the principles of renewal that are relevant today. The analysis is carried out by linking these concepts to the challenges of modern education.

In the data collection process, researchers used documentation techniques, namely examining written sources that are considered authoritative and credible. Various literature related to the role of educators, tajdid, and the Prophet's hadith were selected to support data validity. This study also includes a study of various interpretations of the hadith to find a solid and applicable foundation for education in everyday life. Through this technique, it is hoped that patterns can be found that can be used as a reference to improve the quality of Islamic education.

The results of this study are expected to contribute to the development of Islamic education, especially in strengthening the role of educators as agents of change. With a library approach research, researchers can present a more comprehensive understanding of how Islamic values in the hadith can be applied to create renewal in the world of education. This is in line with the main goal of Islamic education, namely to form individuals who have integrity, creativity, and contribute to the welfare of the community.

## RESULTS AND DISCUSSION

### Islam in the Reformation Era

In the history of Islamic civilization, Islamic renewal emerged in the 18th century AD. This century has its own value which is seen as the beginning of modern civilization. Renewal emerged as a response to the crisis faced by Muslims, such as in the fields of politics, science, economics, and socio-culture. This crisis was caused by Western colonization, where Muslims felt left behind and threatened by Western advances in science and technology. The main thing that caused the socio-cultural transformation was the emergence of modern science which brought about extraordinary shifts, not only in the fields of politics, social, and economics, but also influenced philosophy and religion. In addition, Muslims faced internal problems, such as sectarian conflict, fanaticism of schools of thought, deviations from the creed, and neglect of ijtihad.

To face the crisis, Muslims are required to carry out reforms that can revive the potential and strength that were previously lacking. This reform is not only about improving bureaucratic structures and procedures, but also includes intellectual and spiritual reforms. The goal is to raise the awareness and spirit of Islam among Muslims. Reform must also implement Islamic values in accordance with the realities of the times without sacrificing Islamic law. In Islamic thought, there are two major currents of reform, namely Arabization and Modernization. Arabization is based on the Arabic language and culture that are the basis of the glory of Islam. Figures such as Kawakibi and Azyumardi Azra mention the importance of this movement. On

the other hand, modernization was carried out by figures such as Kemal Ataturk , who adopted the Western paradigm in building his country.

### **Muslim Reform Figures**

1. Muhammad Abduh Muhammad Abduh, born in 1849 in Egypt, was one of the leading Islamic thinkers and reformers in the 19th century. During his lifetime, Muslims experienced decline due to European colonization that controlled Islamic regions. This caused divisions among Muslims into conservative groups that rejected change and educated groups that began to adopt modern methods. Abduh tried to unite these divisions by overhauling the way Muslims practice religion and belief. He emphasized the purification of Islamic teachings, modern education, maintaining the original portrait of Islam, and reformulating the spirit of human reason.
2. Sayyid Muhammad Rasyid Ridha Sayyid Muhammad Rasyid Ridha was born in Lebanon in 1865. He was known to come from a religious family and studied various religious sciences. One of his important contributions was in the field of theology, where he put forward views on reason and revelation, the nature of God, and the concept of faith. In education, he founded Islamic educational institutions to counter the influence of Christian missions. He also supported the importance of ijihad which was carried out through many stages, by producing modern interpretations such as Tafsir Al-Manar.
3. Jamaluddin Al-Afghani Jamaluddin Al-Afghani became a pioneer of the spirit of Muslims in Turkey, Egypt, and India. He opposed European domination but admired the progress of Western science. According to him, Muslims must make ijihad and return to the principles of the Qur'an to achieve progress.
4. Iqbal Sir Muhammad Iqbal Sir Muhammad from ancient India taught traditional Islamic thought with a modern approach. He wrote the book "The Reconstruction of Religious Thought in Islam" to convey Islamic teachings in a language that is relevant to the modern generation.

### **Conditions of Islam during the Reformation Period**

1. Political Conditions During the reformation period, the monarchy system used since the time of the Caliph was considered incapable of facing the challenges of the West. Therefore, the election of leaders began to involve the concept of a republic, linking the rise of Islam with a democratic political system.
2. Economic Conditions Trade became the mainstay of the economy, with many kingdoms located in coastal areas as trading centers.
3. The Condition of Science The golden age of Islam was marked by intellectual progress, where scholars were appointed as government employees. The prosperity of Muslims also supported the development of science.
4. Art Conditions Art is developing rapidly, including the construction of infrastructure in Saudi Arabia such as mosques and highways. Islamic literature and calligraphy art are also making great progress.
5. Religious Conditions The emergence of da'wah movements such as Muhammadiyah and Nahdlatul Ulama is a characteristic of the renewal era. This movement brought a new spirit in the practice of Islamic teachings.
6. Social and Cultural Conditions The renewal period was marked by the development of

Islamic clothing and the popularity of Islamic music. Women began to wear the hijab, although it was still controversial in the West. The field of sports also became an open area for Muslims to excel.

Islamic renewal became an important momentum in the history of Muslim civilization to rise from the slump due to internal and external pressures. The challenges faced, both in the political, economic, and socio-cultural fields, encouraged Islamic reformers to find new ways that could revitalize Islamic teachings to be relevant to the development of the times. By combining universal Islamic values with a modern approach, reform figures such as Muhammad Abduh, Jamaluddin al -Afghani, and Rasyid Ridha attempted to create harmony between tradition and innovation. This movement not only aimed to improve the structural order of Muslims, but also to raise intellectual and spiritual awareness, which is the main foundation for progress.

In the midst of the current of modernization, Islamic renewal maintains the identity and uniqueness of its teachings by adhering firmly to the principles of sharia. This is proof that Islam is able to adapt to global dynamics without losing its essence. The transformation that occurred during the renewal period taught Muslims the importance of openness to knowledge, a critical attitude, and respect for diverse views. With the spirit that continues to be inherited by the reformers, Muslims can step into the future with the belief that Islam is a religion that is dynamic, relevant, and able to answer the challenges of the times.

## CONCLUSION

In the 18th century AD, Islamic renewal emerged. Not to change the sharia but rather as a response to the crisis that occurred among the people. Islam. The crisis that occurred included several things, namely decline in the field of science, decline in the field of politics, decline in the field of economics, decline on field social and culture. In general general, this setback can happen consequence western colonization. Moment That, people Islam feel threatened and left behind by the West which at that time was experiencing rapid progress. Apart from the above, Muslims experienced setbacks also due to factor internal of the Muslim community Alone. Which one at the time There was sectarian conflict between them, there was fanaticism of schools of thought, meaning that people who hold a school of thought feel most correct, which causes quarrels. The next factor is the deviation of Islamic religious beliefs and the neglect of ijihad. To regain the glory of Islam, Muslims must carry out internal and external struggles to against the West.

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