



THE ROOTS OF THE PROBLEM OF ISLAMIC EDUCATION AND CRITICISM OF MODERN ISLAM POST THE EVENTS OF SEPTEMBER 11, ACCORDING TO IBRAHIM M. ABU RABI

Anwar Sa'dullah, Muhammad Zainuddin, Muhammad Asrori

Universitas Islam Malang¹

UIN Maulana Malik Ibrahim Malang^{2,3}

anwars@unisma.ac.id, mz.ppmac@gmail.com, asroobadali@yahoo.com.

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Abstract

The discourse on the problem of Islamic education and modern Islamic history is a problem that continues to be solved. On this basis, it is necessary to criticize and elaborate the root of the problem that makes the problem able to be resolved. Moreover, the study of Islamic education and the history of the problems in the midst of Muslims is very complex. Therefore, in this article, we try to look at and examine the root causes of Islamic education and how modern Islamic history after the events of 11 September 2001 at the World Trade Center Building which killed many people. This incident also made the world community perceive Islam as a religion of violence and teach terrorism. This is what is in the international area. Thus, Islam is frightening in the eyes of the international community. For this reason, an in-depth investigation and study is needed to reveal the background and impact of the post-September 11 tragedy. Finally, it also finds the root causes of modern Islamic history and the roots of the problems that lie within the contemporary Islamic education system.

Keywords: Islamic Education, Modern Islamic History, 11 September, Ibrahim M. Abu Rabi'.

Abstrak

Diskursus mengenai persoalan pendidikan Islam dan sejarah Islam modern menjadi problem yang terus dicari solusinya. Atas dasar tersebut, perlu adanya upaya kritik dan mengelaborasi akar dari permasalahan yang membuat persoalan tersebut mampu diurai. Apalagi kajian atas pendidikan Islam dan sejarah persoalan yang tengah dihadapi oleh umat Islam sangat kompleks. Oleh karena itu, dalam artikel ini berusaha melihat dan mengkaji apa akar masalah pendidikan Islam dan bagaimana sejarah Islam modern pasca terjadinya peristiwa 11 September 2001 di Gedung World Trade Center yang menewaskan banyak orang. Peristiwa tersebut juga membuat masyarakat dunia menganggap Islam sebagai agama kekerasan dan mengajarkan terorisme. Hal inilah yang berdampak dalam lanskap internasional. Sehingga, Islam dinilai buruk di mata masyarakat internasional. Untuk itu perlu adanya penelusuran dan kajian mendalam untuk mengungkap apa yang melatarbelakangi dan dampak pasca tragedy serangan 11 September 2001 tersebut. Akhirnya, hal ini juga menemukan akar permasalahan atas sejarah Islam modern dan kaitannya dengan akar permasalahan yang dihadapi didalam sistem pendidikan Islam kontemporer.

Kata Kunci : Pendidikan Islam, Sejarah Islam Modern, 11 September, Ibrahim M. Abu Rabi.

INTRODUCTION

The September 11, 2001 tragedy, also known as the 9/11 attacks, is a heartbreaking event that has ever happened in history. This is also an important moment in the history of modern Islam. In fact, the incident is considered as the conclusion of the rift in relations between the West and Islam which do not get along and tend to suspect each other.¹ Not only that, many incidents related to the conflict have also cornered the West, which is considered to be the actor behind the tension. On the other hand, the West also sees Islam as the estuary of various bomb attacks and acts of terror that occur. This condition exacerbates the tension in the relationship and causes the two poles to be increasingly at odds.

The events of September 11 were also the beginning of Western suspicion and sentiment towards Islam. The West considers that radical groups are a serious threat to the world community. This situation also has an impact on the relationship between the West and Islam.² In this case regarding the issue of modern Islamic education. Because modern Islamic education experiences intense interaction with the West, this situation has led to efforts to dialogue about the root causes of the problems that have affected Islamic education. In addition, through a comprehensive study of modern Islamic history, it is a solution effort so that the impasse of communication between civilizations can be resolved through intellectual efforts, especially strengthening the conceptual framework of modern Islamic education and modern Islamic history that was affected by the aftermath of the September 11 tragedy.

Issues that arise regarding the gap between the ideals of Islam as a religion of peace and progress with the context of life must also be resolved. The number of acts of violence and backwardness experienced by Muslims must also be considered and solutions are sought to respond to them. Thus, a study of the thoughts of Ibrahim M. Abu Rabi is an important effort in looking at the history of modern Islam and the root causes of the problems of traditional Islamic education, as well as its entry into the modern arena. So, this article seeks to explore and study more intensely regarding these problems. Thus, it will give birth to new perspectives and points of view in addressing and resolving these problems.

METHOD

This study uses a historical approach and qualitative methods. The author analyzes and explores the thoughts of Ibrahim M. Abu Rabi' writing entitled "A Post-September 11 Critical Assessment of Modern Islamic History". In this study, the author tries to propose several ideas, ideas, and opinions written by Ibrahim M. Abu Rabi' related to criticism of modern Islamic history and education in the Islamic world. In addition, in Abu Rabi' view, the various events that occurred in the world, especially related to the September 11, 2001 tragedy, cannot be separated from mere doctrine, but also about the historical, social, economic, and political roots of the Arab World countries, as well as several countries that majority adhere to Islam. This situation also cannot be separated from the influence of the modern world which gave rise to the United States as one of the entities seeking to dominate the world. Not only that, Abu Rabi' also emphasized the education system in Saudi Arabia and several Islamic countries which are affected by the ideology that leads to violence that has

¹ Nurul Mubin, "History (Education) of Modern Islam in the Perspective of Ibrahim M. Abu Rabi", Paramurobi: Jurnal Pendidikan Agama Islam, No. 2 (December 20, 2018): 135–44.

² Ian Markham, *September 11: Religious Perspectives on the Causes and Consequences (One World (Oxford))*, 2002.

developed in modern times. Therefore, the search for data and facts related to the root causes of Islamic education and its relation to modern Islamic history becomes the focus of discussion in this study.

RESULTS AND DISCUSSION

Modern Islamic History Criticism Ibrahim M. Abu Rabi'

The tragic tragedy that occurred on September 11, 2001 at the World Trade Center Building has given rise to many perspectives and assumptions for many people in the West. They assess and have various questions regarding the relationship between sacredness and violence in Islam.³ Meanwhile, in the view of Western commentators claiming that the concept of violence perpetrated by the terrorists who carried out the attack is based on and built into the Qur'an. Basically, before going any further, it is necessary to understand the reasons behind the attack on the United States and delve deeper into how the West has impacted the modern Muslim world. Furthermore, the issue of the role of modernization, nationalism, and religious revival in the contemporary Muslim world also needs to be explored more comprehensively. Not only that, the problem of social change and education in Muslim countries, especially Saudi Arabia, which in this case is a country that is located in the two holy cities of Islam. In fact, the country that became the origin of Osama bin Laden, the actor behind the attack on the World Trade Center Building on September 11, 2001.

In response to the above problems, Ibrahim M. Abu Rabi' tries to conduct a critical study of the impact and offer solutions related to criticism of modern Islamic history and the root causes of Islamic education problems. Ibrahim M. Abu Rabi' himself was born in Nazareth, Galilee, Palestine in 1985. He has two citizenships, namely Israel and the United States. Abu Rabi' began his intellectual career from Bir Zit University in the West Bank. Subsequently he continued his studies and obtained his Master's degrees at Chicinati University and Temple University. While he received his doctorate at Temple University in the Department of Religion in 1987.⁴

Ibrahim M. Abu Rabi' earned his academic degree as a professor of Islamic studies and became co-Director of the MacDonald Center for Islamic Studies and Muslim-Christian Relations. He is an academic who specializes in the study of the history of Islamic thought. Abu Rabi' also focuses on Islamic studies, world religions, mysticism, religion and sociology, religion and political philosophy, political science, and Middle Eastern history.

In addition, Ibrahim M. Abu Rabi' also wrote a dissertation entitled *Islam and Search for Social Order in Modern Egypt: An Intellectual Biography of Shaykh al-Azhar 'Abd Halim Mahmud'*. In fact, Abu Rabi' also wrote various contributing works. As well as several books including, namely *Work in Progress Neoliberalism and Its Discontent: Studies in Post-1967 Arab Thought*; *Intellectual Origins of Islamic Resurrection in The Modern Arab World* (New York: State University Of New York Press, 1996); *Islamic Resurgence and The Challenge of The Contemporary World: A Round-Table Discussion with Professor Khurshid Ahmad* (Tampa: The World and Islam Institute, 1995); *The Pearls of Wisdom by the North African*

³ Ian Markham, *September 11: Religious Perspectives on the Causes and Consequences (One World (Oxford))*, 2002.

⁴ Hasan Mahfudh, "Dari Ibrahim M. Abu Rabi' tentang Problematika Studi Islam Kontemporer," *Millati: Journal of Islamic Studies and Humanities* 1, No. 1 (June 15, 2016): 23–39.

Mystic Ibn al-Sabbagh (Albany: State University of New York Press); *The Blackwell Companion to Contemporary Islamic Thought* (Oxford: Blackwell Publishing, 2006); *Contemporary Arab Thought: Studies In Post-1967 Arab Intellectual History* (London: Pluto Press, 2004). (2) Articles: *A Post September 11 Critical Assessment of Modern Islamic History* (2002); *Between Sacred Text and Cultural Constructions: Modern Islam as Intellectual History* (2000); *Arabism, Islamism, and The Future of The Arab World: A Review Essay* (2000); *Globalization: A Contemporary Islamic Response?* (1998); *An Islamic Response to Modernity* (1998), and several other works.⁵ From several works written by Ibrahim M. Abu Rabi', he actually focuses more on studying and studying Islam from a historical-empirical perspective. He is also considered not to be interested in efforts to carry out normative-dogmatic reform ideas based on religious texts.

If you trace the history of the Western World since the fourteenth century, it will be interconnected and closely related to the Muslim World. The Ottoman conquest of Constantinople in 1453, the expulsion of Muslims from Spain, and the discovery of the new world by Europe through Columbus are a historical series of relations between the West and Muslims. Meanwhile, if tracing the origins of the modern Muslim world, then in the 15th and 16th centuries, three major world empires were being formed, namely the Ottoman empire in Turkey, the Shafavid empire in Persia, and the Mughal empire in India. The three kingdoms are considered as complex representations and manifestations of Islamic entities.⁶ Although basically the three kingdoms have different styles and characters, they are considered to be a representation of a single system of power in the form of a kingdom that still lasted until the 19th century.⁷

Actually, in the above context it is not only related to religious issues, but Islam is actually complex and related to the economic, political, and cultural realities of these kingdoms. When compared with the Islamic period in the seventh century, Islam in the early modern period is no longer the same as the time of the Prophet and his companions who were pure and tended to be simple. However, in the context of the kingdom, it has multi-religious, ethnic, and other complexities. Meanwhile, over time, in the nineteenth century political and religious formations in the Muslim world experienced a decline and weakened. The reasons that emerged, among others, were the stagnation of the central authority and the failure to modernize society before the rise of Europe. Furthermore, the expansion factor of European power in the Muslim world is also the reason why the Muslim world is experiencing a slump.

From the foregoing, it can be seen that the attempt to colonize the West in many parts of the Muslim World in the nineteenth century was a triumph of the European model of society and economy. Meanwhile, the Muslim world is experiencing confusion and many Muslim intellectuals are exploring and reflecting on the issue. In this case, there are various responses to the problems faced by the Muslim world, namely modernization, nationalism, and religious revivalism or revivalism. Based on the modernist view, that efforts lead to

⁵ Ibid, hlm 26.

⁶ Ibid, hlm 23.

⁷ Syahrul Syahrul dan Evie Syalviana, "Interpretasi Kritis Atas Sistem Sosial dan Sejarah Pendidikan Islam Modern Pasca Tragedi 11 September 2001," *Al-Fikr: Jurnal Pendidikan Islam* 5, No. 1 (July 1, 2019): 26–32.

Westernism and try to copy and imitate the West. This situation can be seen in Turkey after the collapse of the Ottoman empire by Mustafa Kemal Attatürk. Tanzimat's modernization efforts were one of the efforts that became the first model in the period of the Ottoman Empire.⁸ Meanwhile, in the nationalist view, that efforts to focus on ideas and ideas related to nationalism against colonialism and not using religious slogans in resisting domination and colonialism carried out by the West. Meanwhile, for the revivalists, they use religion as the spirit of the liberation movement.

The dynamics of the revivalist movement in various countries in the Muslim world are also quite diverse. For example, in the pre-colonial era, the existence of the Wahhabi movement in Saudi Arabia, which focused on efforts to purify or purify religion, became an important basis for their movement. While in the colonial era, the Muslim Brotherhood movement in Egypt, Jamaah Islamiyah in India, or Nahdlatul Ulama or Muhammadiyah in Indonesia also colored religious movements in several Muslim-majority countries. Some of these organizations and movements are more directed at education and mobilizing the community against colonialism and the domination of colonialism. Meanwhile, in the post-colonial era, the jihad movements in Egypt and DI/TII in Indonesia focused more on efforts to replace the fallen colonial system with Islamic law or the caliphate. In addition, the revivalist movement in the post-state era was also carried out by the Taliban and Al-Qaeda, they were more focused on efforts to gain power because previously they were oppressed and tyrannized by the ruler or government based on certain interpretations of Islamic teachings.

Meanwhile, if you link between several movements carried out by the Taliban, jihad in Egypt, and the movement of Osama bin Laden, basically, it was born from a state of social dislocation. Its supporters are targets of ambitious modernization efforts, such as what happened in Saudi Arabia in the 1970s and the absence of democratic institutions in its home country. Meanwhile, in the view of these movements, it refers more to efforts to restore orthodox Islamic discourse that is understood by them and is motivated by social situations and violence. Basically various movements carried out by Osama bin Laden and various revivalist movements because they are not allowed to exercise a free attitude in expression in a more democratic environment. So, they feel that injustice, lack of freedom and dislocation situations make them undertake extreme interpretation efforts which eventually become the norm.

In the end, what was stated by Ibrahim M. Abu Rabi, namely, because of the complexities that occur in the contemporary Muslim world, the intellectual history of contemporary Islam has also developed. In addition, Islamic intellectual history is also multiple, which involves three criteria, namely, first, differences in intellectual trends in each intellectual history, second, the main issues and problems that are owned by intellectual history itself, third, namely the starting point of each intellectual history.⁹

In addition, in looking at historical facts, there are various Muslim movements in the contemporary era that place more emphasis on their respective substance. They make efforts

⁸ John Obert Voll dan Ajat Sudrajat, *Politik Islam, Kelangsungan dan Perubahan di Dunia Modern* (Yogyakarta: Titian Illahi Press, 1997).

⁹ Sokhi Huda, "Struktur Pemikiran Dan Gerakan Islam Kontemporer," *Al-Tabir: Jurnal Pemikiran Islam* 18, No. 1 (July 27, 2018): 153–73.

to respond and contribute progressively in addressing and finding solutions to contemporary problems that are being faced by Muslims. Not only that, the problems experienced include Muslim minorities, gender, human rights, politics, acts of radicalism, and various problems based on the side of scientific epistemology. Therefore, the existing problems become things that must be resolved with the responses and contributions of Muslim thinkers.

For example, the study conducted by Mansoor Moaddel and Kamran Talattof,¹⁰ and John L. Esposito¹¹, the development of Islam in the contemporary era after the 19th and 20th centuries is represented in the works of Muslim thinkers and their responses to the realities of the contemporary world. which is constantly changing. In this issue, the contribution of the traditionalist, reformist, nationalist, secular, radical, fundamentalist, liberal, and feminist movements. In this contribution, it is necessary to pay attention to contemporary interpretations of issues such as human rights, religious pluralism, interpretation of the Qur'an, Islamic law, gender issues, war, and peace.

Root of the Problem: Weaknesses of Traditional Islamic Education and Solutions

Several Muslim countries had to accept modernization efforts, both colonial states and nation-states that supported the democratic project. Several Muslim countries, such as Indonesia, Pakistan, and Egypt, have also made efforts to modernize and nationalize educational institutions after independence. Meanwhile, in several other Muslim countries, it turns out that the context and problems are different, religious education has not been modernized properly, which has had a major impact on society. In fact, in certain cases, military and political leaders gave active support to traditional educational institutions. Certain political and religious elites support the status quo. Thus, the impact of these actions, namely creative development in the world of education, is often hindered by these efforts.

Meanwhile, the root of the problems in traditional education also lies in Islamic studies which are positioned neutral from various socio-political problems. In the context of these problems, Islamic studies are only limited to textual problems, such as nahwu, sharaf, balaghah, interpretation and other sciences. Not only that, the problem faced is the perspective of social science and critical philosophy that has disappeared from the Islamic world. Thus, Islamic orthodoxy is getting stronger and there is a lack of critical attitude on certain issues, especially in the intellectual and educational fields.

In the context of the Muslim World, a pluralistic educational environment should be a must and encourage traditional Muslim institutions to be more open to new ideas and ideas in the preparation and formation of their educational curricula. While what emerged was more focused on fiqh and there was a separation between theology and politics. So that there is a negative view of politics and Muslims experience defeat in the political realm.

For this reason, solutions and reforms are needed to break the deadlock of these problems. First, there needs to be a pluralistic or inclusive education, which accepts curriculum updates, so that teaching is dynamic and does not experience stagnation of thought. Second, there needs to be a distinction between Islam which is sacred and singular

¹⁰ M. Moaddel dan K Talattof, *Modernist and Fundamentalist Debates in Islam: A Reader*. (New York: Palgrave Macmillan, 2016).

¹¹ John L. Esposito, *Islam, the Straight Path* (New York: Oxford University Press, 1998). Lihat pada Kenneth W. Morgan, *Islam-The Straight Path: Islam Interpreted by Muslims* (Delhi: Motilal Banarsidass, 1987).

and Islamic thoughts which are profane and diverse. Third, there is a need for deconceptualization of the text, namely understanding the meaning of the text (text) as a dialectical one with the context of its socio-historical reality. Finally, namely overcoming the mutual suspicion between general science and religion. Thus, the two knowledge groups can relate to each other, without distinguishing which has an impact on the negative assumptions of general science and overestimating the glorification of religious knowledge.

In Abu Rabi's view, education is one of the focuses of his attention in the critique of modern Islamic history. According to him, education is the main element of social power. Thus, Abu Rabi' considered that some Muslim countries did not show any steps to modernize the issue of religious education in reflecting the major changes in social society after independence.¹² This is the concern of Abu Rabi' to study more deeply related to social change and Islamic education in several countries in the Arab World. The development of a pluralistic and democratic environment should be a Muslim need. These situations and problems made him focus on the criticism of modern Islamic history and its contribution to Islamic studies, especially related to various problems experienced in contemporary social life.¹³

Ibrahim M. Abu Rabi' also offers various approaches to the study of Islam, namely, first, Islam should be seen as a philosophical, theological, and ideological problem in the context of modern Arab and Muslim thought.¹⁴ Second, at the theological level, Islam should be seen as an open-ended meaning that departs from monotheistic beliefs extended to the relationship to revelation. Third, the study of texts and human history, texts and the nature of human thought. In this context, the history and nature of Muslim thought are products of exchange between humans and revelations or religious texts with socio-political economic factors. Fourth, namely a comprehensive anthropological approach with the assumption that in the process of its development, Islam was actually born from cultural, social, philosophical, and political complexities.¹⁵

If traced in detail, basically the criticism of Ibrahim M. Abu Rabi' has similarities with what was stated by Arkoun, namely his criticism is more directed at a sociological-historical approach by distinguishing between Islam in the Islamic world, Islam and Islamic state, Muslim society and theological jargon. which refers to Islam as a unifying force. Furthermore, the problem that was criticized by Rabi' was related to the acute problems of education in the Islamic world, especially regarding the lack of interest of Muslim students in exploring various perspectives of social sciences and critical philosophy. This situation is reinforced by the large number of Middle Eastern students who get scholarship opportunities and take studies related to business administration and courses that are free from criticism.¹⁶

Furthermore, the occurrence of a clear dichotomy between theology and politics or theology and social is also a problem in contemporary Islamic education. The problem that

¹² Hamam Syamsuri, "Kritik Sejarah Islam Modern Abu Rabi," *Tribakti: Jurnal Pemikiran Keislaman* 23, No. 1 (2012).

¹³ Ibid, hlm 22.

¹⁴ Hamam Syamsuri, "Hamam Syamsuri, "Kritik Sejarah Islam Modern Abu Rabi", hlm 85.

¹⁵ Ian Markham, *September 11: Religious Perspectives on the Causes and Consequences*, hlm 30.

¹⁶ Sudarman, Muhammad Hidayatullah, dan Zulfahman Siregar, "Sejarah dalam Kajian Studi Islam: Analisis Terhadap Pemikiran Abu Rabi'," *Khazanah*, June 4, 2018, 91–101.

arises is that theology is understood as a rite, a symbol, and only contains historical texts. Meanwhile, these situations and conditions give rise to a strong tension between thought and reality, as well as between Islam and reality.¹⁷ For Rabi', this becomes a barrier and creates a backward intellectual class in the social landscape. In fact, the impact is that they know and understand the text, but do not clearly understand the efforts to critically examine the texts. The impact of this situation is the emergence of intellectuals who are blind and do not master the problems that are being faced by society. Meanwhile, in the case of education which only refers to the memorization side, it is more encouraging to create a text-based situation and culture as the study material.

In Abu Rabi's view, namely in viewing and discussing Islam in the academic realm, there needs to be considerations that must be analyzed from some of these opinions. Among them are about philosophical, theological or ideological issues.¹⁸ Meanwhile, if you look at the phenomenon of September 11, 2001, Abu Rabi' assesses that basically Islamic knowledge is considered to be still in static thinking.¹⁹

Meanwhile, in the context of India, that is what Sir Sayyid Ahmad Khan did. Sir Sayyid has formed the Aligarh Movement to promote intellectual awakening and socio-moral renewal of Muslim society. To drive this educational program and instill this progressive spirit, Sir Sayyid has founded the Aligarh Scientific Society (Aligarh Scientific Society) and the Muhammadan Anglo-Oriental College in Aligarh and the Muhammadan Anglo-Oriental Educational Conference and published the periodicals *Tahzibal Akhlaq* and the *Aligarh Institute Gazette (Akhbar Aligarh)*.²⁰

In his writing activities, he has produced major works that express critical ideas and philosophies of thought, such as the book *A Series of Essays on the Life of Muhammad (saw) and Subjects Subsidiary Therein*, *Tafsir al-Qur'an*, *Tafsir Bible*, *Loyal Muhammadans of India*, *Tabyin-ul-kalam*, *Jila-ul-Qulub bi Zikr il Mahbub*, *Tuhfa-i-Hasan*, *Tahsil fi jar-i-Saqil*, *Asar-ul-Sanadid*, *Namiqa dar bayan masala tasawwur-i-Shaikh*, *Silsilat ul-Mulk*, *Tarikhi Sarkhasi Bijnaur*, *Musafaran-i London* and so on. The results of these productive works analyze deeply the heritage of Islamic thought in the schools of thought, philosophy, art, culture, architecture, religion, history, politics, and others. For this reason, the efforts of Muslim thinkers in their contribution to the issue of Islamic education have contributed to providing an important response and perspective in changing the traditional Islamic education system which so far seems rigid and less open to others.

¹⁷ Ibid, hlm 98.

¹⁸ Muhammad Amin Abdullah, "Pengembangan Metode Studi Islam dalam Perspektif Hermeneutika Sosial dan Budaya," *Tarjih: Jurnal Tarjih dan Pengembangan Pemikiran Islam* 6, No. 1 (July 21, 2003): 1–19.

¹⁹ Tashya Panji Nugraha, "Refleksi Pemikiran Muhamad Ibrahim Abu Rabi Dalam Pendekatan Integratif Interkonektif," *Jurnal Mabkamah: Kajian Ilmu Hukum dan Hukum Islam* 2, No. 2 (December 27, 2017): 351–72.

²⁰ Ahmad Nabil Amir, "Sir Sayyid Ahmad Khan dan Gerakan Pembaharuan di Aligarh," *EL-Buhuth: Borneo Journal of Islamic Studies* 2, No. 2 (June 12, 2020): 133–42, <https://doi.org/10.21093/el-buhuth.v2i2.2288>.

The ruling elite and the revivalism movement in the Arab world

Arab ruling elites actually do not want a democratic system to be implemented in their country. This situation is an attempt to keep their power from falling into the hands of others. Thus, many Muslim countries implement an authoritarian system in their state structure.²¹ Furthermore, Ibrahim M. Abu Rabi' conducted a study on the conditions after the defeat of the Arab nation's war against Israel in 1967.²² The incident was considered to have a major impact on the Arab world, because it greatly affected social, religious and educational life. After the incident, the correlation between religion and society also contributed greatly to the formation of Islamic movements in the following century.

It seems, after the Arab defeat of Israel has awakened them. Thus, they also carry out various strategies by making efforts to perpetuate their position and power in the community. In fact, religion is used as a tool to achieve political and social interests. In addition, some Islamic thinkers consider that the political elites and rulers of the Arab world should be fully responsible behind the defeat of Israel. For this reason, according to Abu Rabi' view, it should be to restore the glory of the past, then Arab and Islamic countries should follow the process of modernizing secular countries and keep religious symbols away from the public sphere.²³

While in the political field, the government elites in Arab countries are strongly influenced by Western colonialism and Israel's interests in their country. Meanwhile, in the modernization process, the West is actually used as a tool to support their dictatorial system in Arab society and this condition makes the modernization and westernization projects seem increasingly blurred and difficult to distinguish. Furthermore, for revivalist religious movements, religion must be an ideology and reference in the life of the nation and state. Therefore, they are trying to form a new system of government based on Islamic principles and principles.

Ibrahim M. Abu Rabi's analysis related to the focus on conditions related to the aftermath of the Arab war's defeat to Israel in 1967 is an attempt to see in detail how these events have affected the new socio-religious and intellectual movements. He also emphasized the relationship between religion and society which was the key to efforts to uncover the rise of religion in the Arab world in the 20th century.²⁴ Some of the responses related to the defeat of the Arabs against Israel include, namely, first, the response addressed to the modern elites who brought the Arab world in a state of defeat. They are considered to have exploited religious symbols in an effort to gain power and their interests. Second, the response addressed to the secular intellectual elite. Their criticism of the premises, namely, first, the Arab-Israeli war is a civil war centered on technological competence. Second, the national bourgeoisie also became one of the causes of defeat, especially in political matters. Third, Islam is the main inhibiting factor for the Arab world community. Meanwhile, the second response, namely the response that comes from Islamic rationalists. Many Arab thinkers have

²¹ Syahrul dan Syalviana, "Interpretasi Kritis Atas Sistem Sosial Dan Sejarah Pendidikan Islam Modern Pasca Tragedi 11 September 2001."

²² Minhaji dan Luluk Maktumah, "Studi Islam dalam Pendekatan Historis: (Studi Atas Tawaran Pemikiran Ibrahim M. Abu Rabi')," *Lisan al-Hal: Jurnal Pengembangan Pemikiran dan Kebudayaan* 7, No. 1 (June 9, 2013): 145–65.

²³ Ian Markham, *September 11: Religious Perspectives on the Causes and Consequences (One World (Oxford))*, 2002.

²⁴ Ibrahim M. Abu Rabi, *A Post-September*, hlm 38.

turned from Marxist-critical circles and nationalism to Islam. This response demands a return to the authenticity of Islam. They look for the way of the Qur'an as the main source of various problems that occur.²⁵

Meanwhile, the fourth is the response to the issue of Islamic revival, namely the existence of a dividing line between the Islamic movement and mass movements in which are represented by revivalism. They considered that the Arab defeat was caused by the ruling elites who deviated from God's guidance and chose a secular system over Islam. Meanwhile, there are several other perspectives, namely the response from the masses or ordinary people. They assume that Arab society has not enjoyed the development and modernization that occurred among the Arab elite.

Not only that, the response of the Islamic masses to the defeat of the Israeli side was also justified by various factors, including the failure of the post-colonial nation-state modernization program. In addition, modernism's efforts to build dualism, namely two countries (societies) in one country. While other factors, namely power is only exercised by a few people and the loss of public freedom. Meanwhile, another factor is the deviation of democracy which has resulted in a crisis of civil society in various dimensions. Finally, the state factor also tries to hide the real problems in society.²⁶

CONCLUSION

In analyzing and reviewing various contemporary problems, the historical approach is an attempt to unravel the problems that occur. Ibrahim M. Abu Rabi' tries to criticize the history of modern Islam and the root causes of Islamic education problems after the September 11, 2001 incident which destroyed the World Trade Center Building. For Rabi', his efforts and criticisms were made to see the roots and causes of the tension between Islam and the West. In fact, the impact of Western sentiment on Islam is never ending. The efforts of Ibrahim M. Abu Rabi' provide several offers and solutions to break the deadlock in relations between Islam and the West. Thus, the two camps are able to carry out dialogue and revive an integrative relationship and regenerate a free, dialogical, innovative, and creative intellectual tradition. In addition, he also seeks to conduct a critical study of the social, political, and religious dynamics that occur in the modern Muslim world. This was also motivated by the efforts of colonialization, national independence, and the exhaustion of nationalist figures in several Arab countries. Finally, Abu Rabi' also focuses on social and educational events that occur in Muslim countries, especially in Saudi Arabia. For him, the Muslim world should be able to develop conditions and environments that are pluralistic and democratic that are able to accept diversity as is related to nationalism, revivalism, and secular modernization. These three tendencies have also become commonplace in the Arab world since the late nineteenth century. Each of these movements seeks to achieve independence from the hegemony of colonialism that has reconstructed Arab and Muslim personalities.

²⁵ Minhaji dan Maktumah, "Studi Islam dalam Pendekatan Historis", hlm 164.

²⁶ Markham, *September 11*, hlm 42.

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