MODERN ISLAMIC EDUCATION REFORM IN TURKEY

Husyein Bayir[1*], Yucel Dilek[2], Ahmet Bugra[3]
[123]Necmetin Erbakan University, Turkey

*Husyeinbayirneu.tr@gmail.com

ABSTRACT

This study aims to analyze Islamic education in Türkiye. This includes the first modernizing reforms of the 19th century, which formed the backdrop for the more profound educational reforms of the republican period. Religious education continues to be a very sensitive issue in contemporary Turkish politics. These and other issues (eg, Qur'an courses, compulsory religious education in primary and secondary schools). This study uses a type of qualitative phenomenology. Data collection was carried out by studying literature and documents related to Islamic education in Turkey. The results of this study indicate that the reform of Islamic education in this Turkish educational setting focuses mainly on the impact that Political Islam has, by analyzing the role of religion in various periods of Turkish history. In the 1950s a period of multi-party democracy began in Turkey and the Turkish educational environment was exposed to structural changes at every school level. Islamic leanings are evident in the curricula, the organization of the education system and the appointment of experts throughout the country. Furthermore, subsequent civil administrations, some supported by the military, used Islam as a discourse in education. As a result, Political Islam influences the structure of school curricula, and education policies and their implementation, giving rise to much debate.

1. INTRODUCTION

Reform in Islamic studies is synonymous with renewal. John Dewey, argued that education is a process of renewing the meaning of experience, Reformation is an absorption language originating from English. The origin of the word is re-form which means change, improvement (Rijal, 2014). From this root word, reformation was born which was popularly called reformation. Reform means an effort to change (SM & Sahrani, 2004). Reform generally means a change to a system that has existed at some point (Wikipedia, 2020). In addition, reform also means radical changes for improvement in the social, political, or religious fields in a society or country. People who carry out and think about reforms are called reformers, who are none other than people who advocate for improvements without violence (Kamisa, 1997). Change by looking at future needs, emphasizing returning to the original form, doing better by stopping deviations and wrong practices or introducing better procedures, a complete overhaul of a system of life in political, economic, legal, social and educational aspects is also reform (Tilaar, 1999). Reform also means fixing,

rectifying, perfecting by making something that is wrong right. Therefore, reform has implications for changing something to eliminate the imperfect to become more perfect, such as through changes in institutional policies (Rich, 1988)(M. Zainuddin, 2008). Thus, it means that reform is an effort to change part of the existing system in an existing order of life (Nasution, 1996b). Modernization is a process of thinking and working (Sodikin, 2015). Nurcholish requires three things for something to be called modern, namely; rational, scientific and in accordance with the laws that apply in nature (Lestari & Ngatini, 2010) (Siti et al., 2015) (Sanaky, 2010).

According to Muhammad Fatih, the debate about religious teaching has existed since the formation of the modern education system. Turkey passed a new law that changed the country's public education system, requiring the twelve years of instruction to be divided into three four-year terms. This law led to the opening of many new religious schools known as Imam-Hatip schools (GENÇ, 2018). Throughout the years of the Republic of Turkey, these schools have constantly been a controversial issue in terms of the number, structure and profile of students and alumni (Aşlamacı & Kaymakcan, 2017). Nur Balkir Kuru said that Because globalization affects Turkish culture, training and preparation Art teachers are becoming increasingly important as these people will play a key role in teaching children how to become visually literate in a rapidly changing world (Kuru, 2010). This article will present how the process of Islamic education reform occurred in Türkiye. So that a reform pattern will be formed that will become an evaluation study in Islamic education in Turkey.

2. METHODE

This type of research on Islamic education reform in Turkey is a literature study. The research uses a descriptive analysis approach (Muhadjir, 2011). Data collection was carried out by collecting literature in the form of scientific articles related to the reform of Islamic education in Turkey. The analysis used in this study is hermeneutic-phenomenological with objective, systematic and general provisions. The data sources for this research are books that discuss education reform, Islamic education and research findings or journals related to the theme of education reform and Islamic education. . Data analysis techniques were carried out by clarifying, comparing and interpreting reform themes, modern Islamic education using content analysis techniques.

3. RESULTS AND DISCUSSION

Western Breakthrough and the Emergence of Renewal Ideas

The awareness of the need for reform arose for the first time in the Ottoman Empire and in Egypt. The ulama themselves did not participate in these reform efforts, and even took a stand against it. So reforms in the Ottoman empire were pioneered and carried out by Western educated

Turks, Ibrahim Mutafarriq (1670-1754 AD). A former prisoner from Hungary, author of scientific books such as natural sciences, political science, geography, and military science (Nasution, 1996a).

During the Tanzimat period (1839-1865) leaders emerged who were heavily influenced by Western thought. They become acquainted with rational thought, the concept of natural law and human freedom in will and action. Their traditional thinking is disappearing. Likewise, the notion of fatalism which was very influential in Turkish society at that time. Zia Gokalp (1875-1924) separated worship and muamalah. Worship is the clergy, while muamalah is a state affair. So he argues that the laws contained in muamalah originate from customs that are included in the Qur'an. Due to the changing times, the people who use this custom are no longer valid. Ahmad Razi (1859-1930) even brought the positivism of Aguste comte (Nasution, 1996a).

Such were the ideas that were developed in Turkey, and it is not surprising that reforms there eventually led to the establishment of the secular Republic of Turkey. Meanwhile, contact between Egypt and Europe began with the arrival of Napoleon Bonaparte's expedition which landed in Alexandria in 1798 AD. After Napoleon's expedition ended in Egypt, Muhammad 'Ali (1805-1845 AD), a Turkish officer, took power. To acquire this science and technology, schools were founded: military school (1815), engineering school (1816), medical school (1827), pharmacist school (1829), mining school (1834), and translation school (1836). At the beginning of the development of the adoption of the idea of modernizing Islamic education, there were at least two main tendencies in the experimentation of Islamic organizations above. The first is the almost complete adoption of modern educational systems and institutions. The starting point of Islamic education modernism here is modern (Dutch) educational systems and institutions, not traditional Islamic education systems and institutions (Azra, 1999).

Patterns of Islamic Education Renewal and the Education System in Türkiye

In general, there are three patterns of thinking about reforming Islamic education. These three patterns are: (1) Islamic education renewal patterns that are oriented towards modern education patterns in Europe, (2) which are oriented and aim at purifying Islamic teachings, and (3) which are oriented towards the rich cultural resources of each nation and which nationalism. Groups that are oriented towards modern education patterns in the West. basically they are of the view that the source of power and prosperity experienced by the West is as a result of the development of modern science and technology that they have achieved. They also argue that what has been achieved by western nations today is none other than the development of science and culture that has developed in the Islamic world. The effort to reform Islamic education is by establishing schools with Western patterns. Both the system and the content of education. Sultan

Mahmud II (who ruled the Ottoman Empire 1807-1839 AD), was a pioneer of educational reform in Turkey (Özdalga, 2017).

Islamic education renewal movement that is oriented towards pure Islamic sources. This pattern holds that in fact Islam itself is a source for the progress and development of modern civilization and science (Yilmaz, 2021). This renewal pattern was pioneered by Muhammad bin Abd al-Wahab. Then it was proclaimed again by Jamaluddin al-Afghani and Muhammad Abduh (late 19th century AD). According to Jamaluddin Al-Afghani, purification of Islamic teachings by returning to the Al-Qur'an and Hadith in their true meaning is impossible. For this interpretation, ijtihad is required, and therefore the door to ijtihad must be opened (Özdalga, 2017). According to Muhammad Abduh, the Qur'an does not only speak to the human heart, but also to his mind. According to him, Islam is a rational religion, and in Islam, reason has a high position. Belief in the power of reason is the basis of a nation's civilization, and it is reason that gives rise to progress and knowledge.

Turkey is a democratic, secular, unified constitutional republic whose territory spans from the Anatolian peninsula in Southwest Asia and the Balkan region in southeastern Europe. The education system was centralized, managed according to the provisions set by Mustafa Kemal Ataturk after the founding of the Modern Turkish Republic in 1923. Ataturk served as the first president and created a secular state system (Yashin, 2002), where education was designed to produce a skilled, productive working class. and become creative individuals in an era that is all informative (United Nations Education, n.d.) (eds), 2012).

Under the government's new law, the 12 years of compulsory education have been divided into three four-year tiers: elementary, junior secondary and upper secondary. In Turkey, the Ministry of National Education is responsible for exercising control over the administration of all stages and types of pre-school education. Education planning and coordination falls under the purview of Yükseköðretim Kurulu (Council of Higher Education, commonly abbreviated as YOK). The council is responsible for negotiating the university's budget, overall and institutional, and guiding the core curriculum at undergraduate level. After being banned in the early 1970s, private higher education institutions were again allowed to operate in Turkey in the 1981-1982 academic year, but only on a non-profit basis (Yilmaz, 2018). The curriculum of these institutions must be approved by YOK. In several provinces, education affairs are administered by the Directorate of National Education appointed by the Minister, but works under the direction of the provincial governor. Qualitatively, schools in Turkey perform less well when compared to their counterparts in other OECD countries (Wings, 2012).

Due to various constraints on the quality of the education system in Turkey, students from Turkey have a long history of choosing to study abroad in higher education. According to the latest

figures from the OECD, more than 65,000 Turkish students studied abroad in 2010 and the five destination countries are: Germany (37.8 percent of all international students), United States (15.6 percent), United Kingdom and Ireland North (UK) (5.6 percent), Austria (3.7 percent) and France (2.9 percent). Enrollment of students from Turkey in US higher education institutions is in a stable number of between 10,000 and 12,500, this makes international students from Turkey rank in the top ten according to data from the Institute of International Education. In 2010-2011, there were 12,184 Turkish students in US higher education, with 6,435 graduate students 52%, 3,532 undergraduates 29%, 1,193 other programs 10%, and 1,024 non-degree students 8% (Yildirim & Simsek, 1997). The use of English in many Turkish universities has also become a special attraction for foreign students combined with the relatively low tuition fees. Recently, the higher education system in Turkey has experienced rapid development, at least in the last ten years.

Modern Islamic Education Reform in Türkey

The Islamic reform that emerged in the Middle East in the 19th century was generally a reaction to Western challenges as an external motivation and internal objective need for Muslims to change their self-quality for progress in accordance with solid Islamic values (Romli, 2021) (Dacholfany, 2015) (Nasihin, 2017). The goal of reform other than that Islamic education is fully appreciated by the West (Korver, 1985). Contact with the Western world then brought new ideas to the Islamic world, such as rationalism, nationalism, democracy, and so on which gave rise to thoughts and movements to adapt Islamic religious understanding to the new developments brought about by the advancement of modern science and technology (Sen, 2022). To create an Islamic education system as an alternative that is responsive to developments, changes, and societal needs by not abandoning the fundamental aims and foundations of Islamic education itself (Harris, 2008). In 1908, modern basic education was introduced in Türkiye. In 1909, the original madrasa of Sultan Muhammad al-Fatih was revived, with the hope of implementing a synthetic and updated curriculum to unite westernists and Islamists (Saleh, 2015).

Based on the basic education regulations of 1913, basic education in Turkey is divided into three classes, namely: (a) Elementary class; (b) Primary class; and (c) Engineering skills class. In its implementation, these regulations experienced problems in the technical field with a lack of teaching staff. Nonetheless, this step is a major step in an effort to leave the basic education system which is purely religious and traditional in nature towards a practical concept of education (Saleh, 2015). In the table below, all curricula refer to weekly class hours. There are several materials marked with two numbers in the selected material, intended for students who do not concentrate in a certain field, and the second for students with a certain concentration. Overall, students spend 30 hours a week in class without any specific concentration. They are required to complete 30 credits per year to graduate.

Table 1. General High School Curriculum in Türkey

General Academic High School Weekly Curriculum					
Course Categories	Courses	Grade 9	Grade 10	Grade 11	Grade 12
Common Courses	Language and Expression	2	2	2	2
	Turkish Literature	3	3	3	3
	Religion and Ethics	1	1	1	1
	History	-	-	-	-
	History of Turkish Revolution and Kemalism	2	2	2	-
	Geography	2	-	-	-
	Mathematics	4	-	-	-
	Geometry	2	-	-	-
	Physics	2	-	-	-
	Chemistry	2	-	-	--
	Biology	2	-	-	-
	Health	1	-	-	-
	Philosophy	-	-	2	-
	Foreign Language	3	2	2	2
	Physical Education	2	2	2	2
	Visual Arts/Music	1	1	1	1
	National Security	-	1	-	-
	Traffic and First Aid	-	-	-	1
	Total	29	16	15	12
Elective Courses	Language and Expression	-	(2)	(2)(3)	(2)(3)
	Turkish Literature	-	(1)	(1)	(1)
	Mathematic	-	(2)(4)	(2)(4)	(2)(4)
	Geometry	-	(1)(2)	(1)(3)	(1)(2)
	Physics	-	(2)(3)	(2)(4)	(2)(3)
	Chemistry	-	(2)(3)	(2)(4)	(2)(3)
	Biology	-	(2)(3)	(2)(4)	(2)(3)
	History	-	(2)	(2)(4)	-
	Modern Turkish and World History	-	-	-	(2)(4)
	Geography	-	(2)	(2)(4)	(2)(4)
	Psychology	-	(2)	-	-
	Sociology	-	-	(2)	-
	Logic	-	-	-	(2)
	Foreign Language	-	(2)(4)	(2)(4)	(2)(4)
	Second Foreign Language	-	(2)(4)	(2)(4)	(2)(4)
	Other Elective Course	-	(1)	(1)	(1)
Total		-	13	14	17
Counseling and Guidance		1	1	1	1
Total Hours		30	30	30	30

Source: Ministry of National Education

For the approved grading scale in Turkey, at the secondary school level, most schools use numbers from 1 to 5. The grading of secondary education in Turkey is quite strict. Numbers 4 and 5 will both get an A and usually the number 5 is very rarely given to students at school. Islamic education was only reinstated in the late forties and early fifties at the insistence of the community to establish an imam-khatib school system. Perhaps the most spectacular developments in Islamic education have occurred in Turkey (Atay, 2015).

After a quarter of a century, Islamic education has resurrected solely at the push of society. (Genç, Avest, & Miedema, 2011). In 1959, the idea of establishing high-level Islamic institutes was put forward. With this institution, the external structure is quite complete, but the curriculum is still in the development stage. In 1977 there were 249 imam-hatip schools and eight higher Islamic institutes (with a four-year curriculum) throughout Turkey. At the university level there are the Ankara theological faculty and the Faculty of Islamic sciences at Ataturk University in Erzerum founded in 1971, each with a five-year educational program. And at the University of Istanbul

within the faculty of literature, there is an institute for Islamic studies (Rahman, 1985). Reform in Islam is a response aimed at the crises faced by Muslims in his time. The progressive decline of the Ottoman empire, which was the holder of the Islamic caliphate, after the 17th century, has given rise to an Islamic revival among the Arab population around the region. The revival movement is a means that prepares a bridge towards 20th century Islamic reform which is more intellectual in nature (Yatim, 2001).

4. CONCLUTION

The latest government policy is to make compulsory education, which was originally eight years, into twelve years divided into three levels, namely the elementary school level, middle school level and high school level. Some countries that are the destinations of students from Turkey to continue their studies in tertiary institutions are Germany, the United States, Great Britain and Northern Ireland (UK), Austria and France. In addition to the many Turkish students studying outside their countries, Turkey itself is one of the destinations for international students, in 2010-2011 there were at least more than thirty one thousand students studying there, this is an increase of more than 100 percent compared to in 2005-2006. The modern education system, in general, is carried out by the government, which in the beginning was in the context of supplying experts for the benefit of the government, using the curriculum and developing modern sciences.

5. REFERENCES

(eds), N. C. (2012). *Education in Turkey*. WENR (World Education News and Reviews). Retrieved from http://wenr.wes.org

Aşlamacı, İ., & Kaymakcan, R. (2017). A Model for Islamic Education from Turkey: The Imam-Hatip Schools. *British Journal of Religious Education*, 39(3), 279–292. Retrieved from https://doi.org/10.1080/01416200.2015.1128390

Atay, R. (2015). The Importance of Aesthetics in Theological Education: A Philosophical Reading of the Recent Discussions in the Turkish Case. *Procedia - Social and Behavioral Sciences*, 174, 1255–1261. Retrieved from https://doi.org/10.1016/j.sbspro.2015.01.745

Azra, A. (1999). *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*. Jakarta: Logos Wacana Ilmu.

Dacholfany, M. I. (2015). Reformasi Pendidikan Islam dalam Menghadapi Era Globalisasi : Sebuah Tantangan dan Harapan. *AKADEMIKA*, 20(01), 173–194.

GENÇ, M. F. (2018). Values Education or Religious Education? An Alternative View of Religious Education in the Secular Age, the Case of Turkey. *Educ. Sci*, 8(4), 1–16. Retrieved from https://doi.org/10.3390/educsci8040220

Genç, M. F., Avest, I. ter, & Miedema, S. (2011). Religious Education in Two Secular Multicultural Societies: The Turkish and Dutch Case Compared. *Procedia - Social and Behavioral Sciences*, 15, 801–805. Retrieved from

https://doi.org/10.1016/j.sbspro.2011.03.188

H.R. Bukhari Muslim dari Abi Burdah. Ahmad al-Hasyimi Beik, Mukhtar al-Ahaadits, Daar Ihya al kutub al-'Arabiyyah, Indonesia, menyajikan hadits dalam lafaz yang lain diriwayatkan oleh Bukhori dengan menggunakan dhomir jama' yang mengisyaratkan. (1948).

Harris, L. M. (2008). Modernizing The Nation: Postcolonialism, Postdevelopmentalism, and Ambivalent Spaces of Difference in Southeastern Turkey. *Geoforum*, 39(5), 1698–1708. Retrieved from https://doi.org/10.1016/j.geoforum.2008.03.002

Hidayati, N. (2020). Reformasi Pendidikan Islam pada Awal Abad ke-20. *Jurnal Al-Risalah*, 16(2), 203–236.

Kamisa. (1997). *Kamus Lengkap Bahasa Indonesia*. Surabaya: Kartika.

Korver, A. (1985). *Sarekat Islam Gerakan Ratu Adil*. Jakarta: Grafiti Pers.

Kuru, N. B. (2010). Visual Culture in Art Teacher Education: A Turkish Case. *Procedia - Social and Behavioral Sciences*, 2(2), 609–614. Retrieved from https://doi.org/10.1016/j.sbspro.2010.03.071

Lestari, & Ngatini. (2010). *Pendidikan Islam Kontekstual*. Yogyakarta: Pustaka Pelajar.

M. Zainuddin. (2008). *Reformasi Pendidikan; Kritik Kurikulum dan Manajemen Berbasis Sekolah*. Yogyakarta: Pustaka Pelajar.

Muhadjir, N. (2011). *Metodologi Penelitian* (VI). Yogyakarta: Rake Sarasin.

Nasihin, S. (2017). Reformasi Pendidikan Islam Berbasis Pesantren Modern. *Palapa: Jurnal Studi Keislaman Dan Ilmu Pendidikan*, 5(2), 122–137.

Nasution, H. (1996a). *Islam Rasional, Gagasan dan Pemikiran*. Bandung: Mizan.

Nasution, H. (1996b). *Pembaharuan dalam Islam; Sejarah Pemikiran dan Gerakan*. Jakarta: Bulan Bintang.

Özdalga, E. (2017). Islamic Education in Turkey. *In International Handbooks of Religion and Education New York: Springer*, 7, 1–17.

Rahman, F. (1985). *Islam and Modernity, Transfrmation of Intellectual Tradition, terj. Ahsin Mohammad*. Bandung: Pustaka.

Rich. (1988). *Innovation in Education Reformers and Their Critics*. Massachusetts: Allyn and Bacon Inc.

Rijal, S. (2014). Reformasi Pendidikan Islam. *TA'LIMUNA*, 3(2), 121–142.

Romli, A. (2021). Sejarah Sosial Reformasi Pendidikan Islam. *Darajat: Jurnal PAI*, 4(September), 80–87.

Saleh, M. N. I. (2015). Perbandingan Sistem Pendidikan di Tiga Negara ; Mesir , Iran dan Turki. *Jurnal Pendidikan Islam*, IV(1), 49–70.

Sanaky, H. A. (2010). *Reformasi Pendidikan Suatu Keharusan Untuk Memasuki Millenium III*

(Suatu Renungan Untuk Pendidikan Islam). Retrieved from https://tikaliyah.files.wordpress.com/2010/03/ reformasi-pendidikan.pdf

Sen, A. (2022). Three Evils of Citizenship Education in Turkey: Ethno-Religious Nationalism, Statism and Neoliberalism. *Critical Studies in Education*, 63(3), 307–322. Retrieved from https://doi.org/10.1080/17508487.2020.1761849

Siti, F., Rohmadi, K., Nurmuhyi, M. A., Suyadi, S., Kokasih, A., Fahrudin, … Sternber. R. J. (2015). *Ilmu Pendidikan Islam*. (terj. Eva Hamidah dan Rahmad Fajar,Ed.), *Jurnal Pendidikan* (VI, Vol. 3). Jakarta: Kalam mulia. Retrieved from https://doi.org/10.32832/TADIBUNA.V8I2.2034

SM, Y. R., & Sahrani, D. (2004). *Kamus Populer Kontemporer*. Jakarta: Restu Agung, cetakan ke-5.

Sodikin, A. (2015). Reformasi Pendidikan Islam pada Awal Abad ke-20. *Miyah*, X(01), 53–62.

Sunanto, M. (2005). *Sejarah Peradaban Islam Indonesia*. Jakarta: PT RajaGrafindo Persada.

Sunarto, M. (2005). *Sejarah Peradaban Islam Indonesia*. Jakarta: PT RajaGrafindo Persada.

Tilaar, H. A. R. (1999). *Beberapa Agenda Reformasi Pendidikan Nasional dalam Perspektif Abad XXI*. Magelang: Indonesia Tera.

United Nations Education, S. and C. O. (UNESCO). (n.d.). United Nations Education, Scientific and Cultural Organization (UNESCO) dan International Bureal of Education. Turkey: World Data on Education.

Wikipedia. (2020). *Reformasi*. Retrieved from http://id.wikipedia.org/wiki/Reformasi

Wings, W. A. (2012). Education as An Investment in Turkey's Human Capital: A Work in Progress. *Eurasian Journal of Businnes and Economics*, 5(10).

Yashin, Y. N. (2002). *Faces of The State; Secularism and Public Life in Turkey*. United Kingdom: Princeton University Press.

Yatim, B. (2001). *Sejarah Peradaban Islam; Dirasah Islamiyah II*. Jakarta: PT RajaGrafindo Persada.

Yildirim, A., & Simsek, H. (1997). *A Qualitative Assessment of The Curriculum Development Process at Secondary Vocational Schools in Turkey*. Turkey: Middle East Technical University.

Yilmaz, I. (2018). Populism, Erdoganism, and Social Engineering through Education in Turkey. *Mediterranean Quarterly*, 29(4), 52–76. Retrieved from https://ssrn.com/abstract=3252356

Yilmaz, I. (2021). *Creating the Desired Citizen: Ideology, State and Islam in Turkey*. England: Cambridge University Press. Retrieved from https://doi.org/108832557

Yusra, N. (2018). Nelly Yusra : Muhammadiyah, Gerakan Pembaharuan Pendidikan Islam. *POTENSIA: Jurnal Kependidikan Islam*, 4(1), 103–125.