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EDUCATIONAL DEVELOPMENT IN EGYPT AND TURKEY: ABDUH'S INTEGRATION VERSUS ATATURK'S UNIFICATION

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Abstract

This article provides a historical review on the educational developments in the Muslim world particularly in Egypt and Turkey. Both countries are taken into consideration in an attempt to find out realistic means of integrating and synthesizing two dissimilar education systems formed by 'Abduh's 'integration' and Ataturk's 'unification'. Subsequently, it analyzes the significant impacts of colonialism and modernization processes upon the existence of dual systems of education in the Muslim world. In the late eighteenth century, most of the Muslim countries were under Western colonialism. Apparently, these countries began to gain political independence about the mid of nineteenth century with the exception of Turkey. It is found that Western colonialism in the nineteenth and twentieth centuries have actually brought a revolutionary shift including educational change. It was in contrast to the conquest by the Mongols in the thirteenth century, which was military in nature, which brought a whole destruction of Muslim world politically and intellectually. Hence, it is significant to analyze the effort of 'integration' initiated by 'Abduh and 'unification' introduced by Ataturk. 'Abduh promoted educational reform with the aims of removing the dichotomy between the existing education systems and of creating an integrated system of education. On the other hand, Ataturk attempted at unifying, instead of integrating the educational systems. In the name of unification, many modern scientific, technological and professional schools and institutions were established in Turkey. As a result, the religion was divorced from the modern education. This writing focuses on qualitative method by using content analysis approach on issues related to comparative educational development formed by both reformers. The promoted comparative approaches inevitably avail ideas for integrated curriculum for Muslim education in this contemporary world.

Keywords: Comparative education, Muslim education system, educational reform, educational development

1 INTRODUCTION

In the late eighteenth century, most of the Muslim countries were under Western colonialism. These countries began to gain political independence about the mid of nineteenth century with the exception of Turkey. Later, several attempts of educational reform led by Muslim scholars, organizations or community in

each of these countries which were influenced by the reformist movements in the Middle East. Subsequently, the impacts of colonialism and modernization upon the existence of dual systems of education in the Muslim world will be analyzed. The moderate Islamic reformism in education system was pioneered by al-Afghani and 'Abduh. They viewed that lack of education was the major cause of the backwardness of the *ummah*. Thus, education was viewed as a vital mechanism for change.

The role of education is significant in creating awareness among Muslims about their chaotic circumstances as well as challenging Western influences. That is, the existing education system for Muslims was conceived to be not well balanced. The failure of both religious and secular systems of education was realized. Thus, the crucial issue of how to resolve the dichotomous systems of education. These reformists began to put effort of integrating both religious and modern sciences into one unified curriculum. Some attempted to reconcile Western conceptions into Islamic paradigm, whereas some preferred an integration of both under a renewed Islamic education system. In addition, these reformists advocated the revival of Islamic intellectualism by exercising *ijtihād.* They also called for the restoration of rational sciences and philosophical inquiries as a response to the ummatic stagnancy.

2 MODERN MUSLIM EDUCATION DEVELOPMENT IN EGYPT

Historically, the Muslim religious scholars *('ulamā')* and Coptic clergy had authority over the Egyptian education system where mosques and churches become centers of learning. Al-Azhar, for an example became the most historic Islamic university for the Muslims worldwide. Even though, Egypt was under British imperialism, its education system adopted the French system. The students were sent to France for study. Then national modern schools such as Muhammad 'Ali's schools for civil servant and military training were established. From 1882 to 1922, the first modern university and many more private schools were established. In 1887, Ministry of Education introduced the secondary school certificate, and in 1891, the examination system was implemented for the first time. Later, the primary school certificate became a pre-requisite for entering the secondary level. However, the education was accessible only for elite, and as a consequence, illiteracy rate among the masses increased (USAID Bureau, 2004, p. 31). In the twentieth century, the Egyptian education system became sluggish.

After the 1952, Free Officers Revolution, more budgets were allocated for availing free education to all Egyptian children. This is because the government realized the importance of education as a means to indoctrinate the public and role of educational institutions as centers of implanting national aspirations. Primary religious education was restored with the formal curriculum. Rather higher-level religious institutions were manipulated as political instrument for indoctrination of Egyptian minds. This phenomenon became more obvious during the period of Anwar Sadat (1970-1981A.D.) that promulgated total disconnection between politics and religion as he pronounced, "there is no room for religion in politics, and no room for politics in religion (John L. Esposito, 1992, p.100)."

At present, there are two major types of modern education systems in Egypt, namely the national education under the government and the religious education under the auspices of al-Azhar University. Various types of foreign and private bodies also provide for secular education. All these systems are controlled by the Ministry of Education including that of al-Azhar, which is under supervision of the Supreme Council of the al-Azhar Institution. The al-Azhar schools focus mainly on religious subjects, and modern subjects are not heavily weighted as in the public schools. The subjects offered are the Qur'anic memorization, the Qur'anic recitation, the Qur'an commentary *(Tafsīr)*, Prophet's Sayings *(Hadīth)*, Islamic jurisprudence *(Fiqh)*, religious ethics *(Akhlāq)*, theology *('Aqīdah)* history of the Prophet *(Sīrah)*, reading and literary material, composition, grammar, Arabic script, rhetoric, basics of poetry, logic, history, geography, national education, arithmetic, geometry, sciences (biology, chemistry), hygiene and drawing. The graduates of these schools are qualified to further their studies only at the Al-Azhar University.

2.1 'Abduh's modernization of al-Azhar

Discussions on Egypt focus on the al-Azhar University. It has inherited the excellence of the classical Islamic learning. It was when this historic Islamic university failed to produce graduates with innovative thinking in various religious disciplines that Muhammad 'Abduh (1849-1905A.D.), 'father of Islamic modernism' identified the need to study the Western modern sciences, which, in fact, had emerged from the Islamic legacy (John . Esposito, 1987). 'Abduh believed in the comprehensive reform of the entire Islamic educational system as the key to the 'renaissance' of the *ummah*. He was not satisfied with the rigidity of al-Azhar curriculum that he stressed on the autonomy of al-Azhar to liberate it from government's interference. From 1872 to 1930A.D., which is the period of intellectual-spiritual conservatism, he attempted to make modifications in al-Azhar. Unfortunately, Shaykh al-Sharbini accused him for trying to deviate religious

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teaching and change the grand mosque into a philosophical institution (Fazlur Rahman, p. 60, 64 & 69).

From 1872 to 1880, the modernization effort of al-Azhar was limited to the administrative and organizational such as introducing the requirements for graduation and increment in salary. Its curriculum and the content remained very difficult to reconstruct. Under the shaykhood of Muhammad al-Abbasi al-Mahdi, the 1872 rule underlined eleven examination subjects, namely Islamic law *(Fiqh)*, Methods of Jurisprudence *(Usūl al-Fiqh)*, theology, Hadīth, Qur'an exegesis, Arabic syntax and morphology, in addition with rhetoric, eloquence and literary style. The rule also called for incorporation of non-religious sciences and the controversial logic, which were meant for enhancing students' thinking abilities (Fazlur Rahman, p. 67). In 1887, natural sciences such as mathematics, astronomy, physics, and chemistry were included as collective obligation *(Fard kifāyah)* sciences which were considered as crucial to empowering the *ummah* in the contemporary era. In response to this issue, Shaykh al-Azhar al-Anbabi advised 'Abduh to not abuse those natural sciences as practiced by the classical Muslim philosophers. For this reason, until 1896 those sciences remained optional subjects for the final examination of the lower level schools (Fazlur Rahman, p. 67-68).

In 1907, 'Abduh proposed to establish an independent institution for training lawyers called *Dār al-Qadā'*. However, the authority still had prejudices about his efforts to reform al-Azhar. In 1908, modern sciences such as history, geography, mathematics, physics and chemistry as well as religious courses become compulsory for examination. In 1911, the government determined three levels of learning, namely primary, secondary and advanced. The study of modern sciences was limited to the first two levels and the highest level totally focused on religious courses. In 1930, philosophy (both classical and modern), psychology and sociology were incorporated into lower level of learning (Fazlur Rahman, p. 68). In 1939, the university introduced three faculties at the advanced levels, namely the Arabic language, the Islamic law and the religious fundamentals. The 1960s and 1970s was a period of 'wholescale modernization' of al-Azhar, which involved more comprehensive reform. The 1961 enactment endorsed the establishment of modern faculties namely medicine, agriculture and engineering which offered an integrated curriculum that included Islamic sciences, social sciences, comparative religion and other sciences. However, as Fazlur Rahman observed the instruction seemed to follow the apologetic rather than a critical-analytical approach. Later, civil law *(qānūn)* was incorporated into the Faculty of *Shari'ah* in order to develop lawyers with the knowledge of secular and Islamic laws (Fazlur Rahman, p. 103-104).

3. MODERN MUSLIM EDUCATION DEVELOPMENT IN TURKEY

The Turkish Islamic education is rooted on the prophet's tradition and it was thus, maintained by the Ottoman educational system through the Seljuk Turks of Anatolia. It had two forms namely; Qur'anic schools *(maktab)* and higher schools *(madrasah)*. The first transformation from the classical Islamic intellectualism into modernization occurred during the Tulip Period or '*Lale Devri*' under the administration of the Grand Vezir Damad Ibrahim Pasa (1718-1730). The greatest achievement of the period was the translation of previous Arabic and Persian works into Ottoman Turkish on history, philosophy, and astronomy as well as religious subjects such as jurisprudence, scholastic theology and Qur'anic commentaries (Alparslan Açikgenç, 2009, p. 10).

Historically, the Ottoman Empire transferred its legacy and culture to many Muslim countries in the Middle East and Balkans. There were three types of learning institutions available, namely the *enderun*, the *mekteps* and the *madrassahs*. The *endurun* was secular military institutions for non-Muslims and were under Sultan's direct control. Non-Muslims sought education at their respective religious institutions. Muslims sought their Islamic religious education in *mekteps* and *madrasahs*. The *mekteps* served for the Quranic learning and they were run by the local mosques whereas the *madrasahs* provided for higher religious learning and produced religious scholars *('ulamā')*. The religious institutions and the *enderun* were very different from each other. In the seventies, the Ottoman educational system became dormant. In the eighties some changes in the educational system, obviously in the field of engineering were introduced. The *madrasah* system included only natural sciences, not technical subjects. In 1734, a school of engineering was established in Istanbul. In 1776, schools for training the military personnel called 'Imperial Naval Engineering School' and 'Imperial Land Engineering School' was established. These military schools used mostly French officers and translated European textbooks (Alparslan Açikgenç, p. 13). These different systems of education resulted in different types of intellectuals: Islamic and secular. The dichotomous situation caused a conflict in the Turkish society and education system. In order to resolve this dilemma, Sultan Mahmud II (1801-1839) introduced a whole scale reforms in the Ottoman education system including in the compulsory education system of the children.

The educational developments in the nineties paved the way for the Republican era in the twentieth century. In the nineties, the success of non-Muslims and missionary school system encouraged the Ottoman

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Empire to modernize its education system to meet Western challenges. The modernization began within the military schools and proceeded with the introduction of Turkish Reorganization called *Tanzīmāt* (1839-1876). It was a whole scale reform of recovery in aspects of politics, economics and military by following French-styled secularism. The Ottomans tended to establish professional universities in the disciplines of medicine, engineering and military. This period brought irrevocable changes into the Ottoman educational system. The most significant among these was the change from the traditional Islamic education, which was maintained merely through religious and communal efforts to that of government taking control of education system. This showed that the government is confidentially concerned with education. Thus, a state department for managing education was established in 1845. After the *Tanzīmāt* period, during the time of Sultan Abdul Hamid II, the number of schools and the rate of literacy increased tremendously. Moreover, new schools were established to the teaching of finance, fine arts, commerce, engineering, veterinary services, police and for the blind and deaf (Alparslan Açikgenç).

In 1869, the first Ottoman Education Law was issued calling for a comprehensive reorganization of the state school system. This law allowed the privatization of schooling, which led to the establishment of foreign and non-Muslim educational institutions. Conversely, the public schools were designed as *Sibyāniyyah* (elementary school), *Rushdiyyah* (lower middle school), '*Idādiyyah* (higher middle school) and *Sultāniyyah* (high school). The higher learning institutions included technical, engineering and military schools (Alparslan Açikgenç, p. 11). Up to the early twenties, madrasah system catered for Islamic religious education at the primary and secondary levels. It supported to the Ottoman authority and prevented the encroachment of foreign culture. In 1909, the *madrasah* of Mehmet the Conqueror involved in the implementation of an integrated and reformed curriculum. In 1908, the modern basic education was arranged to elementary, primary, and vocational-technical levels. The primary education rule of 1913 was intended to change the traditional religious lower learning into a pragmatic one. In 1916 Zia Gokalp (1876-1924) proposed a law that geared towards the process of unification in education. As a result, the religious education was removed from the Shaykh al-Islam's authority into the Ministry of Education. Eventually, the government eliminated religious education from national education system. Later, Said Pasa, the prime minister *(sadazam)* proposed the establishment of a university of technology in order to unite all religious higher learning institutions including the *madrasahs* under one theological faculty in that university. However, this proposal was not implemented and the dualistic system was perpetuated (Fazlur Rahman, p. 62 & 70).

3.1 The Republican era until the present

The most horrific development of modern education system in Turkey was the implementation of a series of reorganization and modernization of the new Republic of Turkey by abolishing the Ottoman Caliphate system in 1924. This happened after the rule of Sultan Abdul Hamid II as an impact from the government's French style secularization, differs after the Turkish War of Independence. Soon after, the Republic was established, and a reform programme to modernize the Turkish education system was launched. The new republic believed education to be the significant instrument of socialization and modernization. Consequently, the educational system was secularized and controlled by the Republic. Mustafa Kamal Ataturk, the founder of the Republic, proclaimed that: "national education must be secular and based on a single school principle (Imad al-Dean Ahmad, 2008)".

Ataturk aimed at abolishing the communal religious conviction totally and shunning any religious freedom. This led to a systematic control of the educational systems. Through execution of 'de-education' method, the Turkish Islamic history were exterminated from Turks' minds. This became evident with the endorsement on 3rd March 1924 of the educational policies and the Law of Unity of Education (*Tawhīd Tadrīsāt al-Qānūn*). The act 429 substituted the Ministry of Religious Foundations with a Presidency of Religious Affairs to control religious affairs. Whilst the act 430 on the Unification of National Education imposed three rules for giving authority to the Ministry of Education in the implementation of a modern education system through establishing schools and designing courses. Subsequently, twenty-nine *Imām-Hatip* schools were established to train religious personnel such as imams and muftis. These schools replaced madrasahs. They were closed down in 1930. In 1924, Ataturk founded the first Faculty of Theology (*Dār al-Funūn Ilāhiyyāt Fakültisiyy*) in Istanbul University with Islamic sciences as major and sociology as minor. Getting qualified teaching staff and personnel for higher education became the major problem. As an alternative, both types of teachers either secular or religious were appointed to teach Islamic education (Fazlur Rahman, p. 94).

A dreadful change took place with the introduction of secularism in 1928. The new constitution defined the state as secular, and Islam was not the official religion anymore. Afterwards, the Arabic alphabet was replaced with the Latin as a symbol of modernity. Subsequently, in 1933, all private or *waqf* religious learning institutions were totally abolished and the secularization of the public national schools was accomplished.

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This period witnessed whole scale of religious suppression, especially during the period of Inonu administration. Religious education was not allowed at all. By the year of 1946, the democratic practices were set to commence, that as part of political campaign, the Republican and Democratic parties raised some religious issues such as the lack of qualified religious experts for funeral management and the restoration of religious education into national curriculum. The latter issue was extended to the issue of higher religious education. By 1949, the Faculty of Divinity *(Ilāhiyāt Fakultisiyy)* was founded in Ankara University and scientific study of Islam, not madrasah-like style was promoted. Subsequently, by 1950, *Imām-hatīp* schools were re-opened for training religious functionaries, which unlike the former, did not integrate religious and secular education (Fazlur Rahman, p. 92 & 94). The latter was popular because their status was similar to national formal schools but served both religious and modern education. In 1949, a new interpretation of 1924 Law on the Unification of Education by the Minister of Education, which is Islamic, was made. As an impact of this new interpretation, as Fazlur Rahman mentions, religion was integrated into the national education, an innovative intellectual endeavor to keep Islam away from obscurantism and apologetics and as an attempt to make modern living to be more ethical (Fazlur Rahman, p. 96).

Another new development happened after the 1980 military revolution when the new government implemented the Hearth's proposals to reconstruct the education system for eliminating the impact of the Marxist-Communist ideas. The *Imām-Hatīp* schools were allowed to implement their independent religious curriculum and they became centers to breed Islamic Turkish generation (Imad al-Dean Ahmad). The restoration of religious education in 1970s and 1980s as a mechanism of social discipline for producing obedient citizens remarked the revitalization of Islam in social and educational activities including the prolific growth of new mosques, Qur'anic schools and Islamic research centers (Amr Abdalla, p. 38). In 1996, Prime Minister Necmettin Erbakan, previously a leader of the religious-oriented party called Refah, tended to modify the style of modernization. He followed the English model instead of French but the military elites opposed him. Consequently and because of the impact of privatization and freedom of religious education, his educational reform was retarded. Later, Erbakan was replaced by Mesut Yilmaz from the conservative Party who closed religious schools in August 1997 and made attendance to national schools compulsory (Fazlur Rahman, p. 63).

At the present, there are various types of public, private, distance learning, science and vocational as well as *Imām-Hatīp* schools in Turkey. The lessons taught include modern and science subjects, Turkish Language and history, English, foreign Language and other general subjects. Only *Imām-Hatip* type schools serve for religious courses and the opportunity for the graduates of these schools to further study is very much curtailed. A new prospect for Islamic education system in Turkey is the rise of religious based private schools named Gulen schools, which uphold the notion of the compatibility between Islam and modern sciences. Gulen schools adopt similar national curriculum besides Islamic moral teaching through extra-curricular activities and emphasize on Islamic and modern sciences and Turkish nationalism. In recent times, the emergence of young generations who are well versed in Islamic knowledge but having promising future is signaling the revival of Islamic intellectualism in the secularized Turkey.

4. THE DEVELOPMENT OF EDUCATIONAL DUALISM

The development of Muslim education in the modern era was influenced mainly by the Muslims' responses to Western colonialism and its challenges such as modernization and secularism. The colonialist involvement in the education system problematically dichotomized the Muslim society and its education system. In response to this, the modern era witnessed the rise of numerous Muslim reformers such as Jamal al-Din al-Afghani (1839-97), Shaykh Muhammad 'Abduh of Egypt (1849-1905), Rashid Rida (1865-1935), Sir Sayyid Ahmad Khan (d.1898), Sayyid Amir Ali (d. 1928), Altaf Husayn Hali and Muhammad Iqbal in subcontinent in India, Cevdet Pasa and Namik Kemal in Turkey, Sayyid Shaykh al-Hadi in Malaysia, to name only a few.

4.1 Dual systems of Muslim education

Prior to colonials, Qur'anic and religious education was the only education system in the Muslim lands and that was inherited from the Prophetic tradition. They primarily utilized mosques as learning centers. The educational dualism began to develop during the period of Western colonials in the most of Muslim countries. The colonialists imposed the modern secular education system in order to indoctrinate Muslim minds. However, the secular system did not abolish the existing traditional Islamic education system and its institutions. As a consequence, there existed a dualistic modern secular education and traditional religious education system of education for Muslims. The former, which is a continuation of colonial system, primarily trained civil servant and produced professionals in science and technology. Indeed, it challenged the latter, which was forced to transform themselves for its survival. Some scholars censured Western secular schools

including the missionary type ones, because such schools posed many threats to the Muslim beliefs and practices.

Different from other Muslim countries where their early education system was religious in nature prior to the Western colonials, Turkey was the first among Muslim countries, which experienced dualism in its education system. In the eighteenth century with the establishment of new military schools at one side and the existence of *madrasah* on the other resulted in the development of educational dualism. Consequently, two different types of intellectuals emerged; "one with traditional Islamic mind and the other a new Muslim mind filled with a variety of Western perspective of world conceptions (Alparslan Açikgenç, p. 13)." The series of modernizing reforms (*Tanzīmāt*), in fact perpetuated this dualism where the *madrasahs* and secular public schools were run separately for about a century (Fazlur Rahman, p. 50, 59 & 70). Indeed, the government manipulated these public schools for national indoctrination and modernization, on the one hand. On the other hand, some religious scholars were resistant to change and strived to preserve traditional Islamic education system. Fazlur Rahman states, "this has been the real bane of Turkish Islam -a continuous expansion of the 'secular' and a concomitant relegation of the 'religious' to the background (Fazlur Rahman, p. 70)." Thus, the dichotomy of religious and secular education became the major traits of the Turkish educational developments. This dualism produced individuals with dualistic mentality and also created conflict between the elites and masses. The masses were striving to liberate themselves from elites' religious oppression that caused many Turkish Muslims to lose their faith. Thus, the dualism posed a dilemma into the Turkish society and its education system.

4.2 Responses to Western modernization

In the postcolonial period, as a response to the Western modernization, there emerged three distinctive groups of Muslim intellectuals in the most of Muslim countries. The issue of the backwardness of the *Ummah* was central to the debate. Accordingly, all these groups prescribed certain factors and solutions.

The first group was the secular-minded intellectuals who perceived that Islam and the religious scholars (*'ulamā'*) as the concomitants of the backwardness. The solution they prescribed was the adoption of comprehensive Western modernization and secularization. Most of them were graduates from Western countries who advocated purely national and secular education. The Turkish secular-modernists, for example attempted to totally abolish the Islamic religious education. Ataturk's unification efforts were of such nature. Writers like Hoodbhoy assumed that the working on Islamic science is a wasteful effort, he assumes that there is no conflict between Islam and science (Hoodhboy, p. 77-80).

In another continuum, the group of the religious-conservatives or Islamic fundamentalists believed that the Muslims were deviating from the true path of Islam. Thus, the Muslims were required to revisit the classical Islamic civilization. They perceived modernization as detrimental to Islamic doctrines. They determinedly refused to accept any modern secular sciences, and allowed both systems to be segregated. This posed a dilemma to the society. For instance, in the Malay Archipelago orthodox religious scholars called *Kaum Tua* established purely traditional religious schools or *pondok*. The third group is the moderate-Islamic scholars who never blamed the teaching of Islam but believed in that the resistance of religious scholars and the rigidity of the existing Islamic education system were contributing factors to the Muslim backwardness. Hence, they promoted an adaptation of modernization in accordance with Islamic paradigm. Their educational thoughts and practices will be analyzed further.

4.3 The restoration of science and philosophy

The Muslim reformists subscribed the true Islamic conception of rational and empirical sciences. They promoted scientific and philosophical inquiry among Muslims. According to Kaloti, Al-Afghani (1838–1897) and his disciple, Muhammad 'Abduh (1849–1905) had struggled to restore philosophy and science into the curriculum of Muslim education. Their educational reforms were aimed at empowering Muslims to respond effectively to the infringement of Western culture. Philosophy, which employs the tool of logic, could sharpen Muslim thinking in dealing with the problems posed by Western civilization and its products (S. A. Kaloti, 1974). Besides, the reformists attempted to defy the pessimistic perception towards modern and Western sciences and to create scientific disposition among Muslims by making those sciences accessible to them. In Turkey, for instance, Namik Kemal made modifications in the scientific claims to suit with the Islamic principles, while Tevfik Fikret (1867-1915) reformed religious education by eradicating superstitious beliefs and then, cultivating reason and science (Fazlur Rahman, p. 65). These efforts seemed to be therapeutic for malaise of dualism.

The Muslim reformists shared similar principles of thoughts regarding the scientific and philosophical developments. For them, the flourishing of science and philosophy during the enlightenment period of

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Islamic civilization resulted from their application of the Qur'anic invitation as discussed earlier. The later classical centuries witnessed the stagnation of the *ummah* because of the shrinking of philosophical and scientific curiosity. Certainly, the advancement of modern Western civilization was borrowed mainly from the previous Islamic civilization. Therefore, the negative attitude of pessimistic religious man who censures scientific and logical inquiry was believed to be detrimental.

4.4 Integration or unification?

It is worth to analyze the effort of 'integration' initiated by 'Abduh and 'unification' introduced by Ataturk. This will avail ideas for integrated curriculum. 'Abduh promoted educational reform with the aims of removing the dichotomy between the existing education systems and of creating an integrated system of education (Ahmad Bazli Shafie, p. 125). He criticized the national secular education system, which produced professionals for national service only, but failed to develop Egyptian Islamic personalities (Fazlur Rahman, p. 59). As a result of his criticism, the secular system became Islamic. Eventually, the Egyptian Muslims could accept this system, which was adapted to meet their Islamic religious and Egyptian cultural needs. 'Abduh also reinforced rationalism into Islamic traditionalism, he attempted for modernization of al-Azhar's education system. The incorporation of modern sciences and revitalization of classical Islamic sciences were significant among his efforts to maintain the Islamic university of al-Azhar as a dynamic learning institution, not as an old historical museum. Fazlur Rahman observes that 'Abduh's modernization was only concerned with reorganization of examination systems and nominal incorporation of modern courses into its Islamic curriculum (Fazlur Rahman, p. 100). Bazli views that 'Abduh "was very pragmatic with regard to the purpose and aims of education, while stressing the need to base all levels of education on morality and religion (Ahmad Bazli, p. 55)." Even though, 'Abduh's effort of integration of curriculum seemed to be superficial for its inability to resolve the educational dualism, his pragmatic thoughts and dynamic efforts in educational reform are significant in effort for rejuvenating the Islamic education system.

On the other hand, Ataturk's attempts of unifying, instead of integrating the educational systems, his introduction of secularization and subsequent control by the Ministry of Education were deliberate in abolishing all Islamic schools mainly the traditional *madrasahs*. The traditional religious education system was made to surrender to the modern secular system by force and the religious courses were demolished from the national curriculum. The Arabic alphabet was replaced by the Latin alphabet in order to remove the direct contact with the Holy Qur'an or Islam. More seriously, the utterance of word 'Allah' in public was prohibited, nevertheless the act of glorifying God was conceived, as is a human right for religious freedom. In the name of unification, many modern scientific, technological and professional schools and institutions were established in Turkey. As a result, the religion was divorced from the modern education. In short, Ataturk's attempts were just superficial integration, for his unification was not meant to integrate both systems harmoniously but to democratize and secularize education by sacrificing the religious one.

5. CONCLUSION

It could be analyzed that some Muslim reformists such as 'Abduh, al-Afghani and so on supported the adoption of the Western modernization as a solution for solving ummatic problems. Based on the timeframe, two types of modernism were identified by Fazlur Rahman. The first is 'classical modernism,' that refers to internal change or reform during colonial period, which was fractional, disorganized and gradual in nature. This aimed at defending Islam and reacted against the Western challenges. The second is 'contemporary modernism,' that emphasizes on reform and transformation from within in the post-colonial period. This had a defensive purpose, i.e., to keep Muslims from mental destruction brought by Westernization. This modernism dealt with the process of integrated curriculum adopting practical benefits from the Western technology while avoiding its negative impacts (Fazlur Rahman, p. 43-83). Generally, Muslim intellectuals had two approaches to modern education system; firstly, the acquisition of modern knowledge was restricted into useful technology only, without adopting Western intellectualism. The second is the acquisition of both Western technology and its intellectuality, since both were the inherits of the Islamic heritage.

In spite of these developments, the modern Islamic education system, which positively evolved with the incorporation of modern secular disciplines, its quality, became lower due to several reasons. Firstly, it is time consuming to develop an Islamic expertise of integrated curriculum in every field. Secondly, the modern secular system developed by Western civilization contains non-Islamic elements, which were detrimental to the *ummah*. Thirdly, Western civilization is alive and has strong political and economic powers, meanwhile the *ummah* has not been competent enough to meet Western challenges. Moreover, the process of integration of secular-religious education of the current times is very different from the assimilation process of Hellenistic intellectual works into the Islamic education that occurred during the classical period. Unlike

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Western civilization, the ancient Greek civilization had already perished meanwhile the Islamic civilization was still alive and was capable of dealing with Hellenistic influences. It is worth noting that Western colonialists in the nineteenth and twentieth centuries have actually brought a revolutionary shift including educational change. It was in contrast to the conquest by the Mongols in the thirteenth century, which was military in nature, which brought a whole destruction of Muslim *ummah* politically and intellectually.

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