

BUKTI KORESPONDENSI

ARTIKEL JURNAL NASIONAL TERAKREDITASI PERINGKAT 2

Judul Artikel : Educational Renewal During Muhammad Ali Period and Its Impact on The Al-Azhar Educational Institution

Jurnal : Tafkir: Interdisciplinary Journal of Islamic Education 2024, Volume 5
Nomor 1: 27-40

Penulis : Hasneli, Meirison, Qasem Muhammadi

No	Prihal	Tanggal
1	Bukti submit artikel dan artikel yang disubmit	03 Agustus 2023
2	Bukti catatan koreksi dari review berkaitan substansi dan hasil review	19 Oktober 2023
3	Bukti konfirmasi artikel accepted	03 Januari 2024
4	Bukti konfirmasi artikel published online	14 Januari 2024

**1. Bukti Submit Artikel Dan Artikel Yang Disubmit
(03 Agustus 2023)**

Workflow

Publication

Tafkir: Interdisciplinary Journal of Islamic Education

[← Back to Submissions](#)

Submission Files

[Q Search](#)

▶		3045	hasneli ARTICLE TEMPLATE TAFKIR (Diperbaiki) submit Jurnal Tafkir.docx	August 3, 2023	Article Text
▶		3126	tafkirpasca , 687-Article Text-3045-1-2-20230803.docx	August 14, 2023	Article Text

[Download All Files](#)

Pre-Review Discussions

[Add discussion](#)

Name	From	Last Reply	Replies	Closed
------	------	------------	---------	--------

No Items

Muhammad Ali's Educational Reform and Its Impacts on Islamic Education

Hasneli¹, Meirison^{2*}, Qasim Muhammadi³

^{1,2}UIN Imam Bonjol Padang,

³International Cultural Center of Rahmatan Lil Alamin, Iran

Article

Abstract:

History:

Submitted:

.....

Accepted:

.....

Published:

.....

The article aims to describe Muhammad Ali's efforts in the field of Education since he came to power in 1805. Muhammad Ali built schools and brought in European teachers to teach the people. He aimed to take advantage of developments and knowledge from European countries to create a modern Egypt. Muhammad Ali Pasha never went to school, so he was illiterate. His father's job was as a retail cigarette seller. He was the first to lay the foundation for the modern revival in Egypt. Educational reform should positively improve what already exists and add new things that make Education more advanced. By conducting a literature study and a qualitative approach, we try to analyze the sources obtained and describe them in a historical-historical descriptive manner. With solid ambition, Muhammad Ali runs his business. A strong military cannot come without medicine, chemistry, physics, civil engineering, and language education. His efforts succeeded brilliantly after experiencing obstacles almost on par with all European countries. However, this effort is detrimental to Islamic Education and Al-Azhar University, and this is because the aim is to perpetuate power through military force.

Keywords: Education, Muhammad Ali, Reform, Islamic

*Corresponding Authro:meirison.a@gmail.com(UIN Imam Bonjol Padang)

Introduction (Verdana, 11pt)

As already known, the resilience and strength of a nation lie in the field of Education. At this time, the progress of a country is not only associated with economic, defense, and legal factors, but also educational factors. Education is actually one of the tools for the progress of a country if. Education in a developed nation will certainly also affect the country. This is because the more advanced the quality of Education, the better the quality of human resources. However, what was obtained in the reforms by Muhammad Ali Pasha was far different from what was expected in implementing Education. Renewal during the time of Muhammad Ali Pasha did experience resounding success on one side.

On the other hand, it observed degradation, namely Islamic Education and Arabic Language, which had become side lessons and were forgotten. How could this happen? Where does Muhammad Ali Pasha carry out the problem with Education? Muhammad Ali Pasha transferred knowledge in two directions, and the first was sending students and lecturers to Western Europe, France, England, and Italy. In the second step, he invited experts directly from Europe, including setting the curriculum. Western and colonial countries realized for a long time: the importance of Education for the individual and its profound impact on the revival of society; He got a lot of attention from them, internally and externally, and became a double-edged sword, where he invested in the development

and rise of Western society and the improvement of individuals and groups on the one hand, and it became a spear that was directed towards the side of the colonial Islamic countries where it destroys individuals and groups and falsifies and distorts history, on the other hand, replaces it with military occupation, which proves useless in many parts of the world. The military occupier is still hated, and the Mujahideen are sacrificing their lives at a low price to drive it out of their country. The behavior and ideas of its members remain rejected and constantly criticized. Therefore, the invaders replaced the methods of intellectual invasion and Westernization which might be spoken and spread by people of the same skin color and who spoke clear Arabic, but they had sharp minds and thoughts

Method (Verdana, 11pt)

In discussing this problem, the author uses the method of literature by collecting documents, books, and journals and conducting a study of available sources with a descriptive analysis theory approach in which descriptive research is a form of research aimed at describing policies that occur and are carried out during the time of Muhammad Ali Pasha, both the political situation and the impact of the policies he carried out which could include activities, characteristics, changes, relationships, similarities, and differences in educational policies from one to another. The historical approach is also carried out in line with the literary method by collecting research sources as a whole and carrying out verification, which

provides an interpretation of the changes that have occurred as a result of the policies of Muhammad Ali Pasha (Aharoni 2007, 110). A qualitative approach focused on the development of Education in the Arab world, which began during the time of Muhammad Ali (1804-1849) and his reform movement. We also analyze the impact of policies carried out by Muhammad Ali on an ongoing basis (Khachab 2021).

Results (Verdana, 11pt)

Results show exposure data analysis, consisting of descriptive statistics, test results of the assumptions, and results of hypothesis testing, are presented sequentially or integrated with a proportion of 15-20% of the total article length. Use only horizontal lines when using tables. Put the table number and the title of the table in italic style on top of it. (Book Antiqua, 11pt)

Discussions (Verdana, 11pt)

Regression Start

This fierce Westernization attack on the education system in the Arab-Islamic world began at the beginning of the nineteenth century, since the establishment of the modern state in Egypt during the reign of Muhammad Ali. He started with the scholarship policy he followed by sending young, vulnerable students to learn in Europe - which was home to temptations and lusts - which was the most dangerous thing he did in reality. From there, the secular line began to enter the education arena and,

behind it, the hall of life in Islamic Egypt and beyond it to the rest of the corners of the Arab world (Khachab 2021).

Muhammad Ali worked hard to establish civil schools - some consider a renaissance in civil Education - but that was at the expense of religious and Al-Azhar Education. Based on Muhammad Ali, the number of primary schools reached sixty-six; forty are in Lower Egypt, and twenty-six are in Upper Egypt (Ead 2019). As for the specialized or high schools: they included schools for medicine, engineering, veterinary medicine, agriculture, languages, and military schools for top-ranking, cavalry, and pedestrians, in addition to schools for music, arts, and industries, and the Egyptian country had about ten thousand students attending these schools (Sayyid-Marsot 1984). Among the essential high schools established in this field are (Zhuldyz 2014):

1. Muhammad Ali established the School of Medicine on the advice of the French physician Clout Bey, who Muhammad Ali recruited. To be a physician and chief surgeon of the Egyptian army, he indicated to Muhammad Ali the establishment of a school of medicine in which Egyptian students would join. It was established in the year 1827 AD in Abi Zaabal. A school attached to it was found to teach the French language, as the teaching staff at the school

of medicine consisted of French professors and a few Italians (Farid Bek Al-Muhami 2009).

2. The School of Veterinary Medicine began in Rashid in 1828 AD, then was attached two years later to the School of Human Medicine in Abi Zaabal, and its director was French (Twum 2021).
3. Technical schools: These include agricultural and engineering schools; As for the agricultural schools, the most important of them was the School of Agriculture in Shubra al-Khaima, in which studies began in 1833 AD, and the Agricultural School in Nabaruh, which was established in 1836 AD. The teaching staff in these schools were members of the agricultural mission who returned from Europe, including Youssef Effendi, who took over the management of the Nabroh Agricultural School (Fabbe 2019).
4. As for the engineering schools: Muhammad Ali paid particular attention to them, and the last school of engineering established during the reign of Muhammad Ali was: the Bulaq School in 1834 AD, which was organized in the manner of the Engineering School in Paris, then the School of Engineers in Al-Qanatir Al-Khairiya and the School of Metals in Old Cairo joined it (Geyikdağı et al. 2020).
5. Industrial Schools: The most important of these schools was the School of Operations, or Arts and

Crafts, established in 1837 AD to graduate skilled artisans, and the School of Chemistry was established in ancient Egypt to study the chemical industries. And the School of Metals was established in 1834 AD to research everything related to the metallurgical industries.

As for the Al-Alsun School, Muhammad Ali ordered it to be established in 1835 AD under the name of the Translation School, and then its name was changed to *the Al-Alsun School* Turkish and English. This civic Education created a duality in culture and thought in Egypt, especially since Muhammad Ali singled out modern school graduates for governmental jobs and high positions. In contrast, the role of Al-Azhar graduates was limited to educational employment, which is now viewed as inferior and does not guarantee the owner the income guaranteed by government jobs (Krokidas and Gekas 2007).

The reader can imagine all the attention Muhammad Ali paid to civil Education, in which most of the teachers were French and Italian foreigners when Al-Azhar suffered from neglect. Instead, Muhammad Ali and his sons after him deliberately restricted and deliberately marginalized the role of Al-Azhar from educational and political life to Maximum; that approach is summed up in the speech of Khedive Abbas Helmy, in which he said defining the role of Al-

Azhar: "The first thing that my government and I ask for is that calm prevails in Al-Azhar and riots away from it so that its scholars and students do not work except by receiving beneficial religious sciences that are far from deviation of beliefs and riots of ideas, because it is a religious school First of all (Fahmy 2016). All that matters to the government from Al-Azhar is the establishment of security in it. And I ask you, O scholars, to always be far from riots and to urge your fellow scholars and students to do so. He threatened Anyone who tried to sow riots with words or through newspapers and takes and responds to them would be expelled from Al-Azhar. This is how Muhammad Ali's family wanted the scholars who are the nation's backbone and the drivers of its rudder to work: by receiving practical religious sciences only. Still, whoever begs himself to deviate from that approach, The banishment from Al-Azhar is his inevitable fate (Dodwell 2011).

This was the case of Al-Azhar, even if it was in place of Muhammad Ali: a Muslim leader who wanted to advance Egypt on Islamic foundations and an Islamic base; then he had another, more effective way before him, which is the advancement of Al-Azhar - the bastion of knowledge not only for Egypt, but for the entire Islamic world - by returning it to the bright image Which Islamic institutes were in during the

times of the renaissance, where they taught legal sciences and worldly sciences together, and Muslim doctors, engineers, mathematicians, astronomers, physicists, and chemists who taught science to Europe in the ages of complete darkness that it was living in (Vatikiotis and Vatikiotis 1991). Suppose his country - or the countries of the Islamic world - lacks the specialists in these sciences whom Al-Azhar needs to carry out its mission (Dobrowolska and Fahmy 2004). In that case, it is within his power on that day to send individuals with their eyes, who choose carefully on the basis of their religion, their piety, their prudence, and their sobriety after they have passed the age of sedition and they are immunized by marriage, so they do not slip into the pitfalls of moral corruption (Fahmy 1998); So they specialize in various sciences and return to study for students in their Islamic environment, so that the youth remains preserving their Islam, and acquires knowledge that shakes off their scientific backwardness, and restores to them the scientific sense that Muslims lost during the long era of backwardness (Rivlin 2013). But the main goal that Muhammad Ali sought through this policy was: to make Egypt a piece of Europe, as his son Ismail used to say after him, regardless of what this might entail in terms of altering the moral values that distinguished Islamic societies from others, and this is

what had become Already when the missions returned so fascinated, and so changed the face with which they went; Their first destination, through which they were confident of the occurrence of change, was the Westernization of Education (Houghton 2019).

The number of those sent by Muhammad Ali Pasha to Europe in his time reached 319 students, on whom he spent 224 thousand Egyptian pounds - a significant amount at that time. The luxurious palace could be rented for only one and a half pounds - and after their return, these students assumed essential jobs in society (Sayyid-Marsot 1984). They were able to change the face of Egyptian society at all levels and fields of life. They also contributed to completely changing society's doctrinal and intellectual structure, and they and their students who came after them as Muhammad Ali Pasha and his advisors wanted. Nothing is more accurate than what Lord Cromer portrayed about the intellectual penetration of such missions when he said: Young men who receive their Education in England and Europe lose their cultural and spiritual connection to their homeland, and they cannot belong at the same time to the country that gave them its culture, so they sway in the middle, torn apart (Al-Syahrani 2014)."

And this is indeed what happened to the members of the missions that Muhammad Ali sent to Europe. We

can see this clearly by reading some pages from the book of Sheikh Rifa'a al-Tahtawi: "Tahlees al-Abriz fi Talkis Baris," which he wrote after his return from France, in which he praised French life with all its vocabulary from Ways of thinking, Education, and dealings between individuals, even the habits of Food and drink, and the way of placing dishes and eating with a fork and knife, which reveals the extent of dwarfism that Al-Tahtawi felt when he set foot in this country (Hauser and Ali 2012).

Rifa'a al-Tahtawi - the Azharite scholar who was supposed to be the imam of Muhammad Ali's mission, a preacher to its members, and a guide to them from falling into the slippery slope of lusts in France - has returned with a penetrating mind, as he called in his book "The Faithful Guide in Raising Girls and Boys" for the exit of women To Education without setting controls for this exit, in addition to laying the first seed for women's work, under the pretext that education "enables her (Geyikdağı et al. 2020). According to her strength and energy, when the case is necessary, to engage in jobs and jobs men engage. Work protects women from what is inappropriate and brings them closer to virtue. If unemployment is reprehensible for men, then it is greatly disagreeable for women o he claimed (Fahmī 2003).

The most dangerous thing Muhammad Ali gave Egypt during this period was: He laid the first seed for this kind of westernization education, which began to bear fruit in the era of Ismail. Al-Tahtawi preached in his later days when minds were prepared to accept such moves (Zhuldyz 2014).

Pastor Dunlop, a New Step on the Way:

Then events accelerated later, and the British occupation came to Egypt. Lord Cromer appointed the missionary chaplain, Douglas Dunlop, to the post of advisor to the Egyptian Ministry of Education, which controlled the full real power of the Ministry. We can expect what will become of the affairs of the Ministry of Education in an Islamic country. When one of the missionaries and priests of the occupied land was at his head, Dunlop could draw up an education policy the western Christian passion. So, curricula have developed that cut the link between the Islamic nation and its ancient religion, so Islamic history was distorted (Günther 2020). The study of religion was neglected except to the narrowest limits. Islam was redefined to demolish the worship of idols glorified during the Jahiliyyah and to prohibit the infanticide of girls, drinking alcohol, playing gambling, and plundering raids. Only his role ended with eliminating these things (Dobrowolska and Fahmy 2004).

Dunlop relied in his policy to develop Education and alienate it: on the policy of the famous English proverb "slow but sure effect", and dealt fatal blows to Al-Azhar education, which was the backbone of Egyptian Education at the time, and the maliciousness of Dunlop's plan is due to his leaving Al-Azhar as it is in the situation deteriorating, and support non-religious civil schools that do not teach religion and do not put it in their plan except for a few fragments, and entrust high jobs, high positions, and social status to the graduates of these schools, at a time when the graduate of Al-Azhar schools and institutes does not find twenty A year or more - a job except with hard work, and if he finds it, it is with a low salary that does not suffice him with Food and drink only for him and his family, at the same time (Krokidas and Gekas 2007): the graduate of those civil schools is appointed in government offices and ministries after only four years of study, and he receives a salary that represents a massive wealth with which he lives He lives a decent life in the capital, Cairo, gets married, and has a surplus to buy property and land. At a time when a graduate of Al-Azhar lives only with subsistence, or a family, he asks people to give him or deny him. There is no doubt that this is a deteriorating situation for Al-Azhar graduates! It guaranteed that people would turn to him, and

Religious Education in general, to such civil schools, which would ensure their owner that prestigious position among the members of society, which came to view wealth and status as everything (Sayyid-Marsot 1984).

Among the most notable works of Dunlop in advancing Westernization in Egypt

He worked to fight the Arabic language, Islam, and Al-Azhar, including his persecution of the teachers of the Arabic language from the Azharites, and in the face of that: he spread the banner of the English language and its people; To fully control all matters of Education, and thus he could eliminate the influence of the Arabic language (AlSayyad 2011). He went so far as to teach all sciences, such as mathematics, history, chemistry, geography, and drawing, in English and severely restricted the Arabic language. And he proceeded to remove the belief of the Muslim youth in the Qur'an, and his doctrine was as he used to say: "When will the Qur'an and the city of Mecca disappear from the lands of the Arabs: then we can see the Arab gradually stepping up in the path of civilization."

Dunlop used to travel every summer to Britain and then return at the beginning of the school year with many English teachers who held eligibility

certificates. Arabs, with various accusations, created a general feeling of hatred, aversion, and mockery of these glories, stabbing the spirit of patriotism in the youth; To eliminate their zeal and threat (*Marcus {Simaika}* 2017).

They described the nation as half-civilized and persecuted every young man who showed any inclination or affection towards religion or country; at the same time, it was forbidden for every Egyptian professor to talk about the history of Egypt or the history of Islam. Dunlop also encouraged the spreading foreign schools according to political goals that followed the same colonial westernization trend. They were to destroy the nation's entity and corrupt its morale. Despite the dismissal of "Dunlop" and the appointment of Saad Zaghloul as Minister of Education under public pressure on Lord "Cromer," the actual power remained in the hands of "Dunlop"; As it was approved by the Ministry of those plans that it devised with the principals of schools, and senior employees after contacting him personally and receiving his orders and instructions before they wrote their official reports, which prompted "Edward Lambert" the principal of the School of Law to say in his report: "The employee holding the real management of the Ministry of Education is Douglas Dunlop (Maman and Falah 2018).

Dunlop has revoked several prescribed books because they talk about Arab-Islamic values. It was inconsistent with his goal from religious and political points of view. That is by listing the rules and pillars of Islam, accompanied by the ruling verses and hadiths that urge love of the homeland, cooperation, and reconciliation of differences (Panza and Williamson 2015).

In order to denounce these books, Dunlop declared that such books were not adequate to the needs of Education and instructed some of the teachers loyal to him: to write alternative books for them, which include some of La Fontaine's fables in sick phrase and descending style. Sheikh Hamza Fathalla struggled to thwart his opinion; Dunlop announced that reading books should be abstract and free from everything that has prejudice to religion (Darmaiza et al. 2022). So he claimed.

Higher Schools Bring Together Scholars and Experts

The efforts of the group of scholars and experts that embraced the thought of Saint-Simon, the founder of French socialism, are among the most notable contributions in this field. With the return of Rifa'a al-Tahtawi from his educational mission in France, Muhammad entrusted him with establishing the Al-Alsun School in 1836 in Azbakia, where he

assumed its supervision (Atçıl 2017). After that, special schools for the army were established, such as schools for staff, infantry, cavalry, and artillery, all of which were established before the organization of schools in 1836/1837, operations (arts and industrial) in 1839, and the School of Administrative Law in 1840, in addition to the School of Pharmacy and Medicine, he stopped when the private schools were affected by the downturn in Education in 1841 when there was no need for the massive army after the Treaty of London 1840/1841, and there was no need for what followed this army in terms of economic, administrative, and educational activity. The doors of factories and naval arsenals were closed, and many army officers were dismissed (Prunier 1992).

Westernization of Education

When the nation weakened at the end of Ottoman rule, the West, on the other hand, began to strengthen. Its civilization made its way forward, and this attitude was reflected on our nation, the danger of Westernization. It was manifested in two forms: the first: was an imitation of Western lifestyles:(Watt 1972); some Western Muslims imitated and were influenced by some of their habits in Food, drink, clothing, etc., and they transmitted some of their patterns of behavior, and these imitators were more immersed in Western life, interacting with its images, and adapting to its interests, the more distant they

became from their nation and alienated from its values. Western customs and traditions gradually spread to the general public and continue to this day. The second: Copying Western civilization (Meirison 2020): Some Muslims called for adopting Western civilization in all its details, adopting its philosophy and values, and called for generalizing its arts, siding with its culture, and its thinking model that is based on the contradiction of science and religion, and adopting the methods of its upbringing and all its systems in government, politics, law and the constitution. And its economic model (Hashemi 2014). Conclusion: Advocates of the second image called for transferring Western civilization in all its beauty and ugliness, in all its sweetness and bitterness, and this call was based on one of the people, most notably: Khedive Ismail Pasha, Khair al-Din Pasha al-Tunisi in the nineteenth century, and Taha Hussein, the dean of Arabic literature in the twentieth century!! In fact, the advocates of the second image were met by other advocates who dealt with Western civilization in a balanced way. They called for keenness on the nation's constants and principles and for benefits simultaneously from Western civilization's advantages and positive aspects. The most prominent of these advocates: Scholars who graduated from the edifices of ancient scientific institutes: such as Al-Azhar and Al-Zaytouna (ʿInāyat 1991). This is a quick and brief summary of the nation's position towards Westernization in the nineteenth and twentieth centuries. But the danger of alienation now is much

more severe than before due to several factors: the first: is the diversity of means of communication and media: from cinema, radio, television, video, computer, internet, etc., and the speed of its spread, the power of its influence, and the magnitude of attraction to it, the second: is the breadth of the sector that these means address and they are most of the people if not all of them: the educated and the ignorant, the rich and the poor, the young and the old. Third (Qadir 2012): Religious culture stopped growing nearly a century and a half ago: Our religious culture stopped growing and our legal sciences from flourishing for several reasons, including(Hilgendorf 2003):

- Establishing an education that competes with legal Education: The Ottoman Caliphate created the Ministry of Public Education in 1847 AD to study Western curricula and to work according to the system. The West, particularly France, and schools were established throughout the caliphate to carry out this task. Muhammad Ali Pasha in Egypt had preceded the Ottoman Caliphate a little when he found an education similar to European Education in 1820 AD, which the French followers of Saint Simon supervised. Only another blow came to the legal and religious education systems at the hands of Muhammad Ali Pasha in Egypt when he established the Sharia Judiciary School that graduates judges for the Sharia courts in Egypt, which was considered a final pulling of

the rug out from under the Sharia education (Zhuldyz 2014).

- Withdrawing the endowments that were providing Religious Education with the necessary funds: Muhammad Ali Pasha started this as he seized the endowment lands that were providing mosques and their schools with the required funds for them, and those endowments amounted to one-fifth of the land cultivated in Egypt at the time, he seized it under the pretext that he would spend on it. After that, from the state's money, and the same thing happened in Tunisia, the center of the Ottoman Caliphate, and Algeria, knowing that the endowments represented a quarter of the wealth of the Islamic world, and that a third of the Algerian capital's homes were imprisoned when the French occupied it in 1830 AD, and that a quarter of the agricultural land in Tunisia It was also endowed on the eve of its occupation (Warren 2017). The withdrawal of endowments weakened religious Education and made it lose the source of spending on it, which cut its educational institutions: schools, institutes, and books that provided schools and institutes with the students they needed.
- Weak vitality of Islamic schools and universities and the absence of their development. As a result of the two previous matters, namely: the establishment of

Education competing with religious Education and the withdrawal of the endowments that financed and fed it, the schools, institutes, and universities attached to mosques, such as Al-Azhar and Al-Zaytouna, became weak in vitality, due to the lack of people's interest in them; As a result of its graduates not taking government employees on the one hand, and being poor to withdraw the endowments that used to finance them, and making them dispense with governments on the other hand (Syed Khalid Rashid 2018). This weakness, the causes of which were what we mentioned previously and others, made these Islamic mosques not benefit from the boom in sciences that Western civilization witnessed, to catch up with the West, explore the horizons of its development, and benefit from some of the true things that it reached, and develop themselves accordingly: they did not do all This is a result of its weak vitality, so Islamic sciences in all fields remained as they were two centuries or more ago without any change (Szumigalska 2015). What confirms the weakness of the vitality of these Islamic universities is that most of the creativity we witnessed in the past two centuries was outside the scope of these Islamic mosques.

In light of the previous picture, what are the most prominent risks of alienation?

- 1- The loss of a section of the nation's sons: The clash of incoming and inherited values will lead to the loss of a large part of the nation's sons, for their inability to correctly solve this problem on the one hand and for their incompatibility with the incoming values on the other hand, and for their inability to preserve their inherited values on the third hand. Undoubtedly, losing a section of the nation's people is a loss for us on all scales.
- 2- Loss of identity: Westernization and its success within the picture we have presented may lead to our nation losing its identity and becoming a mere follower of the West revolving in its orbit. This is a real danger that threatens our country unless it realizes that by increasing the factors of its immunity. This is not evidenced by the lack of cultural creativity that contributes to Human civilization compared to other countries and peoples. The question is: What are ways to confront and overcome Westernization in light of the previous dangers? The best ways to confront Westernization and overcome it are:
 - a. Deepening Muslims' belonging to their nation: The most effective way is to deepen Muslims' belonging to their Islamic country by increasing their knowledge of their religion and strengthening their bond with Islam in every field like Education, economics, social, street, club, institute, etc. This strengthening of the connection to Islam has a pearl of wisdom beyond preserving the nation's identity. It is to allow our government to contribute

to the enrichment of contemporary civilization - at least - if not to contribute to saving it from its crisis that he talked about: Colin Wilson, Spengler, Toynbee, Garaudy, And Alexis Carrel, etc., she is a candidate for this under the principles and constants that she inherited through the message of Islam, and of which there is no room for detail; So this is another place.

- b. Increasing the size of endowments: Just as the loss of endowments was a reason for the weakness of Islamic sciences, mosques, and institutes, our motto in the next stage must also be the revival of this Sunnah and the multiplication of endowments that depend on science, scholars, scientific research, scientific institutes and mosques that take care of Sharia sciences.
- c. Ending the duplication of sciences in our social life: Finding the modern school as a competitor to the legal school was a reason for the weakness of the legal sciences and creating two models in our social life: There was a Muslim who knew a lot about modern sciences and was ignorant of matters of his religion, and a Muslim who knew a lot about legal sciences and was ignorant of the sciences of his time. We aim to abolish this duplication and give the Muslim learner a balanced outcome of the modern and legal sciences. We were expanding, allowing more creativity, and contributing to an appropriate solution to the problems surrounding the nation. This imminent danger threatens our country more than others, and these are some of

the means to confront it that may be more feasible and beneficial. The field is open for further monitoring and follow-up and proposing appropriate solutions and remedies.

Conclusion (Verdana, 11pt)

The correct answer is "community building"; Muhammad Ali Pasha's primary goal of caring for Education was to serve his political and military goals and pursue his dream of establishing an Arab empire that would be subject to his rule. Over time it would replace the Ottoman Empire, but Egyptian society benefited from the educational system that Muhammad Ali Pasha put in place without him intending to do so. As for the rest of the options, "Building the economic system,"; "building up military power,"; "expanding political boundaries"; It is one of the primary purposes of educational construction during the reign of Muhammad Ali Pasha.

The father of the modernization project in Egypt is the controversial figure Muhammad Ali Pasha, governor of Egypt from 1805 to 1848. However, the essential difference between the modernization project of the Pasha and its western counterpart lies in the fact that the second was established to keep pace with the transition from agriculture to industry and with the aim of good state administration in order to improve the welfare of its citizens - or at least

specific classes of its citizens in the beginning - while the modern Egyptian state was established out of the military ambition of the Pasha, in the context of his struggle for influence and power.

The reforms by Muhammad Ali made Education at al-Azhar backward because it confiscated fertile lands owned by al-Azhar to finance the reforms he had carried out in various fields of Education to support the formation of a strong army. Public Education did not run as well as before because the West restrained it following the London Agreement, which stopped Muhammad Ali's expansion into the Ottoman Empire. Muhammad Ali's collaboration in Education has left religious Education out, especially Arabic language education as the primary tool for understanding Islam.

References (Verdana, 11pt)

- Aharoni, Re'uven. 2007. *The {Pasha}'s Bedouin: Tribes and State in the {Egypt} of {Mehemet} {Ali}, 1805-1848*. Routledge Studies in {Middle} {Eastern} History. London ; New York: Routledge.
- Al-Syahrani, Fahad Mathar. 2014. " نظام التربية الإسلامية في المملكة العربية السعودية " *TARBIYA J. Edu. Muslim Soc.* 1 (2): 275-98.
<https://doi.org/10.15408/tjems.v1i2.1273>.
- AlSayyad, Nezar. 2011. *Cairo: Histories of a City*. 1. ed. Cambridge, Mass.: Belknap Press of Harvard Univ. Press.

- Atçıl, Abdurrahman. 2017. *Scholars and Sultans in the Early Modern {Ottoman} {Empire}*.
- Darmaiza, Darmaiza, Meirison Meirison, Ayu Rustriana Rusli, and Qasim Muhammadi. 2022. "The {Dynamics} and {Role} of {Sufism} in {Turkish} {Politics} and {Society}." *Teosofia: Indonesian Journal of Islamic Mysticism*; Vol 11, No 2 (2022) DO - 10.21580/Tos.V11i2.12443, December.
<https://journal.walisongo.ac.id/index.php/teosofia/article/view/12443>.
- Dobrowolska, Agnieszka, and Khaled Fahmy. 2004. *Muhammad '{Ali}' {Pasha} and His Sabil: A Guide to the Permanent Exhibition in the Sabil {Muhammad} '{Ali}' {Pasha} in Al-{Aqqadin}, {Cairo}*. Cairo: The American university in Cairo press.
- Dodwell, Henry. 2011. *The Founder of Modern {Egypt}: A Study of {Muhammad} '{Ali}'*. 1st pbk. e. Cambridge: Cambridge University Press.
- Ead, Hamed A. 2019. "Globalization in Higher Education in {Egypt} in a Historical Context." *Research in Globalization* 1 (December): 100003.
<https://doi.org/10.1016/j.resglo.2019.100003>.
- Fabbe, Kristin. 2019. *Disciples of the {State}?: {Religion} and {State}-{Building} in the {Former} {Ottoman} {World}*. 1st ed. Cambridge University Press.
<https://doi.org/10.1017/9781108296878>.
- Fahmī, Ḥālid. 2003. *All the {Pasha}'s Men: {Mehmed} {Ali}, His Army and the Making of Modern*

- {Egypt}. 1. publ. i. Cairo: the American Univ. in Cairo Pr.
- Fahmy, Khaled. 1998. "The Era of {Muhammad} 'Ali} {Pasha}, 1805–1848." In *The {Cambridge} {History} of {Egypt}*, edited by M W Daly, 1st ed., 139–79. Cambridge University Press. <https://doi.org/10.1017/CHOL9780521472111.007>.
- . 2016. "Egypt: 5. {Empire} ({Mehmed} {Ali} Dynasty)." In *The {Encyclopedia} of {Empire}*, edited by Nigel Dalziel and John M MacKenzie, 1–2. Oxford, UK: John Wiley & Sons, Ltd. <https://doi.org/10.1002/9781118455074.wbeoe100>.
- Farid Bek Al-Muhami, Muhammad. 2009. *Tarij Al-Dawla Al-'aliyya Al-'utmaniyya*. Beirut: Dar al-Nafa' is.
- Geyikdağı, V Necla, أحمد عبد العزيز محمود مصطفى, Nur Aini Fitriya Ardiani Aniqoh, University of Koya, Hishyar I Hasan, Youniss Ahmed, University of Duhok, et al. 2020. *Ma'āthir Al-'{Arab} Fī Al-'ulūm Al-Ṭibbīyah*. Edited by Muḥammad 'Alī al-Bannā. Translated by Nicholas Mahdi Lock, Nancy Roberts, Masturi Irham, Muhammad Aniq, and Sanā' aṣ-Ṣārūt. *Religion, State and Society*. Al-Tab'ah. Vol. 1. Social, Economic, and Political Studies of the {Middle} {East} and {Asia}. Jakarta: Oxford University Press. <https://doi.org/10.4314/ejhs.v30i5.19>.
- Günther, Sebastian, ed. 2020. *Knowledge and Education in Classical {Islam}: Religious Learning*

- between Continuity and Change*. Islamic History and Civilization. {Studies} and Texts. Boston: Brill.
- Hashemi, Nader. 2014. "Rethinking Religion and Political Legitimacy across the {Islam}–{West} Divide." *Philosophy \& Social Criticism* 40 (4–5): 439–47.
<https://doi.org/10.1177/0191453714522803>.
- Hauser, Thomas, and Muhammad Ali. 2012. *Muhammad {Ali}: His Life and Times*. Pbk. ed. London: Portico.
- Hilgendorf, Eric. 2003. "Islamic {Education}: {History} and {Tendency}." *Peabody Journal of Education* 78 (2): 63–75.
https://doi.org/10.1207/S15327930PJE7802_04.
- Houghton, John. 2019. "The {Egyptian} {Navy} of {Muhammad} {Ali} {Pasha}." *The Mariner's Mirror* 105 (2): 162–82.
<https://doi.org/10.1080/00253359.2019.1589113>.
- Khachab, Chihab El. 2021. "A Brief History of the Future of Culture in Egypt." *Https://Doi.Org/10.1080/21674736.2021.1935065* 15 (3): 364–78.
<https://doi.org/10.1080/21674736.2021.1935065>.
- Krokidas, Panagiotis, and Athanasios Gekas. 2007. "Public {Health} in {Crete} under the Rule of {Mehmed} {Ali} in the 1830's." *Ema*, no. 4 (December): 35–54.
<https://doi.org/10.4000/ema.1751>.

- Maman, Yossi, and Janan Faraj Falah. 2018. "'{Education} {Ltd}.'—{The} {Influence} of {British} {Earl} of {Cromer} on the {Education} {System} in {Egypt} (1883-1907)." *AHS* 07 (02): 79–96. <https://doi.org/10.4236/ahs.2018.72006>.
- Marcus {Simaika}. 2017. American University in Cairo Press.
- Meirison, Meirison. 2020. "Westernization of the {Ottoman} {Empire}, {Zionism} and the {Resistance} of the {Palestinian} {Society}." *Altahrir* 20 (1): 1–22. <https://doi.org/10.21154/altahrir.v20i1.1922>.
- Panza, Laura, and Jeffrey G Williamson. 2015. "Did {Muhammad} {Ali} Foster Industrialization in Early Nineteenth-Century {Egypt}?": {Industrialization} in {Egypt}." *The Economic History Review* 68 (1): 79–100. <https://doi.org/10.1111/1468-0289.12063>.
- Prunier, Gérard. 1992. "Military {Slavery} in the {Sudan} during the {Turkiyya}, 1820–1885." *Slavery & Abolition* 13 (1): 129–39. <https://doi.org/10.1080/01440399208575054>.
- Qadir, Abdul. 2012. *System of {Islamic} Education: Tradition and Modernisation*. New Delhi: Global Vision Pub. House.
- Rivlin, Helen Anne B. 2013. *The Agricultural Policy of {Muhammad} '{Ali}' in {Egypt}*. Cambridge, Mass: Harvard University Press.
- Sayyid-Marsot, Afaf Lutfi. 1984. *Egypt in the Reign of {Muhammad} {Ali}*. Cambridge {Middle} {East}

- Library. Cambridge [Cambridgeshire] ; New York: Cambridge University Press.
- Syed Khalid Rashid, Syed Khalid Rashid. 2018. "Potential of {Waqf} in {Contemporary} {World}." *JKAU Islamic Econ* 31 (2): 53–69. <https://doi.org/10.4197/Islec.31-2.4>.
- Szumigalska, Agnieszka. 2015. *Annotated Legal Documents on {Islam} in {Europe}. {The} {Netherlands}*. Annotated Legal Documents on {Islam} in {Europe}. Leiden ; Boston: Brill.
- Twum, Cliff Asante. 2021. "Egypt under {Mohammed} {Ali} - {Twum}." <https://doi.org/10.13140/RG.2.2.31635.81441>.
- Vatikiotis, P J, and P J Vatikiotis. 1991. *The History of Modern {Egypt}: From {Muhammad} {Ali} to {Mubarak}*. 4th ed. Baltimore: Johns Hopkins University Press.
- Warren, Christie S. 2017. "Constitutions and {Islamic} {Law}." In *Oxford {Research} {Encyclopedia} of {Religion}*. Oxford University Press. <https://doi.org/10.1093/acrefore/9780199340378.013.96>.
- Watt, W Montgomery. 1972. *The Influence of {Islam} on Medieval {Europe}*. New ed. Islamic Surveys. Edinburgh: Edinburgh University Press.
- Zhuldyz, Turekulova. 2014. "CULTURAL AND CIVILIZATIONAL PROCESSES IN EGYPT IN THE XIX CENTURY." *European Scientific Journal, ESJ* 2 (September): 1857–7881. <https://doi.org/10.19044/ESJ.2014.V10N10P>.

Hasnelli et.al

‘Ināyat, Ḥamīd. 1991. *Modern {Islamic} Political Thought: The Response of the {Shī}’ī and {Sunnī} {Muslims} to the Twentieth Century*. Reprinted. Houndmills: Macmillan Education.

**2. Bukti Catatan Koreksi Dari Review Berkaitan
Substansi Dan Hasil Review
(19 Oktober 2023)**

Messages

to	from
meirison, Hameel, Qasem Muhammad:	hushurofiq 2023-10-19 11:50 PM
We have reached a decision regarding your submission to Tafor: Interdisciplinary Journal of Islamic Education, "EDUCATIONAL RENEWAL DURING MUHAMMAD ALL PERIOD AND ITS IMPACT ON THE AL-AZHAR EDUCATIONAL INSTITUTION". Our decision is: Revisions Required	
Reviewer A: Your introduction is not well organized. try following these guidelines: Introduction (No more than 4 to 5 paragraphs) 1. What is crucial about an ISU (phenomenon) that needs to be written (needs to be published): quantitative or qualitative (or both). 2. Is the (already) existing writing not enough? Explain: what other people HAVE written and what have NOT been written (hence the need for this writing). (Previous research) (Novelty). 3. What is the (specific) purpose of the writing? (Is it different from the others? The purpose of this article is to COMPLETE the shortcomings of the existing article) => focus of the article. 4. What do you want to test (prove) in this paper? (argument or hypothesis to be tested) Avoid numbering enter it in a paragraph Make a table of the results of your research. The final conclusion provides recommendations for further research. Recommendation: Revisions Required	
Reviewer B: Introduction (No more than 4 to 5 paragraphs) What is crucial about an ISU (phenomenon) that needs to be written (needs to be published): quantitative or qualitative (or both). Is the (already) existing writing not enough? Explain: what other people HAVE written and what have NOT been written (hence the need for this writing). (Previous research) (Novelty). What is the (specific) purpose of the writing? (Is it different from the others? The purpose of this article is to COMPLETE the shortcomings of the existing article) => focus of the article. What do you want to test (prove) in this paper? (argument or hypothesis to be tested) Conclusion a. The most important research finding (something surprising, shocking): something that is ONLY known after the research has been carried out b. Scientific contribution: does the article CONFIRM previous findings, or CONTRIBUTE the validity of previous findings/research, or CONTRIBUTE a new perspective, concept, variable, method. c. Research limitations: limited sample, limited cases (only 3 cases), limited variation (not seen at different levels), limited location, limited gender/age, limited methods (so further research is needed that accommodates... more varied cases... sample bigger... for a deeper and more comprehensive understanding. With deeper and more comprehensive results, more appropriate policies can be formulated. Recommendation: Revisions Required	
• Penyesuaian saran para reviewer  Jurnal Tafor 1+Perbaikan untuk submit lagi.docx	meirison 2023-11-19 09:42 AM

Educational Renewal During Muhammad Ali Period And Its Impact on The Al-Azhar Educational Institution

Received: 18-02-2020

Revised: 06-05-2020

Accepted: 12-06-2020

Keywords: (al-Azhar; Education, Impact; Muhammad Ali; Renewal book

Abstract (Justify, Italic and Bold, Book Antiqua 11)

This article describes Muhammad Ali's endeavors in Education since he came to power in 1805. Muhammad Ali built schools and brought in European teachers to teach, and he aimed to take advantage of scientific developments in European countries to create a modern Egypt. By conducting a literature study and a qualitative approach, we analyze the sources obtained and describe them historically using a qualitative approach. Muhammad Ali had strong ambitions to become the sole ruler of the Middle East and his descendants. For this reason, a strong army is needed for this ambition. A strong military cannot come without medicine, chemistry, physics, civil engineering, and language education. His efforts succeeded brilliantly after experiencing obstacles almost on par with all European countries. However, this effort is detrimental to Islamic Education and Al-Azhar by building schools that sometimes not following Islamic teachings and rule out Arabic as the language of the Koran. Even so, public Education did not continue and run as it should because Western countries stopped Muhammad Ali's ambition to build a modern state because the interests of the West and Russia were disrupted.

Kata kunci: (Al-Azhar; Edukasi, Pengaruh; Pembaharuan; Muhammad Ali,)

Abstrak (rata kanan kiri, cetak miring dan tebal, book antiqua 11)

Artikel ini menjelaskan upaya Muhammad Ali dalam Pendidikan sejak dia berkuasa pada tahun 1805. Muhammad Ali membangun sekolah dan mendatangkan guru-guru Eropa untuk mengajar, dan dia bertujuan untuk memanfaatkan perkembangan ilmu pengetahuan melalui negara-negara Eropa untuk menciptakan Mesir modern. Dengan melakukan studi literatur dan pendekatan kualitatif, kami menganalisis sumber-sumber yang diperoleh dan mendeskripsikannya dengan pendekatan kualitatif secara historikal. Muhammad Ali memiliki ambisi yang kuat untuk menjadi satu-satunya penguasa Timur Tengah beserta keturunannya. Untuk itu diperlukan pasukan yang kuat demi ambisi tersebut. Militer yang kuat tidak bisa datang begitu saja tanpa pendidikan dalam berbagai bidang seperti kedokteran, kimia, fisika, teknik sipil, dan bahasa. Usahnya berhasil gemilang setelah mengalami berbagai kendala yang hampir setara dengan semua negara Eropa. Namun upaya tersebut merugikan Pendidikan Islam dan Al-Azhar dengan dibangunnya sekolah-sekolah yang terkadang tidak sesuai dengan ajaran Islam dan mengesampingkan

Author: Hasneli

bahasa Arab sebagai bahasa Alquran. Meski begitu, pendidikan umum tidak berlanjut dan berjalan sebagaimana mestinya karena negara-negara Barat menghentikan ambisi Muhammad Ali untuk membangun negara modern disebabkan kemaslahatan Barat dan Rusia terganggu.

INTRODUCTION

Most writers, the scientific community, and Muslims see that Muhammad Ali's brilliant success in reforming Education was a true enlightenment. Educational reforms have brought Egypt to overall progress and rooted it in the society's culture. Muhammad Ali is the father of educational reform in Egypt who deserves praise and is an example for reformers who come next. Likewise, most previous writers only described the positive side of Muhammad Ali's reforms, which had succeeded in bringing Egypt on par with Western Education in a short time, without providing an overview of the background and motivation for Muhammad Ali's educational reforms which were then unsustainable and not yet able to bring Egypt on board the Western locomotive, even though these reforms came from the same source. *Therefore, this article aims to provide an overview of the background of the educational reform carried out by Muhammad Ali from a different perspective and dimension than the previous article. Glorious educational reform was achieved quickly and then suddenly disappeared without leaving much of a trace.*

This writing provides an overview of Muhammad Ali's modernization qualitatively with the aim of military development, but experts sent from the West have interfered with the education curriculum in Egypt by marginalizing Islamic religious Education and its institutions such as al-Azhar. *Most of the existing writings do not yet provide a comprehensive picture of the impact of Muhammad Ali's educational reform on religious education and al-Azhar institutions* Colonialism in Education has occurred, especially in Egypt, which has become a model in other Islamic worlds. Muhammad Ali's educational reform was stopped because it conflicted with Western interests, which did not want military domination of regions in the Middle East. Meanwhile, Education at Al-Azhar University experienced a setback because Muhammad Ali Pasha had drained the waqf assets owned by this institution to construct and develop general Education, which supported military interests. Education becomes a spear

Dikomentari [A1]: Your introduction should have a novella. but as we read it, we couldn't find one. in the introduction, you need to show previous research so that the article can be seen to be in position. try following these guidelines for writing an introduction: Introduction (No more than 4 to 5 paragraphs)
1.→ What is crucial about the ISU (phenomenon) that needs to be written about (needs to be published): quantitative or qualitative (or both).
2.→ Is the (existing) writing not enough? Explain: what others have ALREADY written and what has NOT been written (hence the need for this paper). (Previous research) (Novelty).
3.→ What is the (specific) purpose of the paper? (is it different from others? The purpose of this paper is to COMPLETE the shortcomings of the existing paper)⇒ focus of the paper.
4.→ What do you want to test (prove) in this paper? (argument or hypothesis that you want to test)

aimed at the side of colonial countries where it destroys individuals and groups and falsifies and distorts history.

On the other hand, they also replace it with military occupation. , which proved useless in various parts of the world (El Khachab, 2021). In writing this article, we have reviewed several books and articles, including those compiled by Dobrowolska, Agnieszka, and Khaled Fahmy. Muhammad 'Ali Pasha and His Sabil: A Guide to the Permanent Exhibition in the Sabil Muhammad 'Ali Pasha in al-Aqqadin, Cairo. This book discusses historical objects and manuscripts left by Muhammad Ali Pasha, which provide clues to the activities, politics, Education, and military he had done in Egypt during his reign. Another book that is also used as a primary source is a book compiled by Sayyid-Marsot, Afaf Lutfi (Sayyid-Marsot, 1984). Egypt in the Reign of Muhammad Ali This book describes Muhammad Ali's policies in various dimensions, including education policies that support building a strong military to continue to rule and expand. Muhammad Ali carried out reforms in various fields of Education, including engineering, medicine, chemistry, social sciences, and those related to the military, genetics, biology, and agriculture. Another primary source is a book written by Turekulova Zhuldyz, entitled "Cultural And Civilizational Processer In Egypt In The XIX Century. This book discusses the leap of civilization in Egypt during the time of Muhammad Ali Pasha, which achieved what Western European nations achieved relative to specific goals in a short time. One of the secondary sources comes from an article written by Twum, Cliff Asante. "Egyptian under Mohammed Ali. This article describes a lot about Muhammad Ali's career. When he was in Egypt, he was a tax collector and managed to sit in the seat of the Egyptian government, which was independent of the policies of the leading country, namely the Ottoman Empire.

The focus of the discussion of this article is Muhammad Ali's steps in carrying out reforms, why he carried out reforms, and what happened to Islamic Education with Westernization. What is the role of European education experts in regulating the curriculum and schools in Egypt, thereby marginalizing al-Azhar educational institutions? How could the reforms carried out by Muhammad Ali stagnate, which previously had been parallel to the reforms carried out by Western Europe in a relative way? Previous research only describes the development process of

Author: Hasneli

Muhammad Ali's educational reform in various fields and does not discuss the stagnation of the sustainability of Muhammad Ali's Education. We want to prove in this article that Muhammad Ali Pasha was not the true father of Egyptian educational reform because the reforms carried out were not rooted and sustainable only for personal and family ambitions. *However, Muhammad Ali has brought instant progress in all fields and has left a negative impact on Islamic religious education in Egypt. A strong will with personal ambition in a dictatorial manner can bring short-lived progress.*

METHOD

In discussing this issue, the author uses the literary method by collecting documents, books, and journals and conducting a study of available sources with a descriptive analysis theory approach, where descriptive research is a form of research that aims to describe the policies of the rulers that were carried out during the past. Then, along with its impacts, such as Muhammad Ali Pasha's policies, politics, Education, and the economy. This discussion includes characteristics, changes, interactions, and similarities and differences between educational policies. The historical approach is also carried out in line with the literary method by collecting research sources thoroughly and verifying, which provides an interpretation of the changes due to Muhammad Ali Pasha's policies. The qualitative approach focuses on education development in the Arab world, which began during the time of Muhammad Ali (1804-1849) and his reform movement. We also analyze the impact of policies carried out by Muhammad Ali on an ongoing basis. Then, the results are presented descriptively, according to what is described in the book Muhammad 'Ali Pasha and his Sabil: A Guide to the Permanent Exhibition in the Sabil Muhammad 'Ali Pasha in al-Aqqadin, written by Fahmi Khalid (Dobrowolska & Fahmy, 2004). Another book that discusses the policies proclaimed by Muhammad Ali when he reigned in Egypt is the renewal of Education towards the West with compulsory Education for villagers, which is later expected to build military strength that would make Egypt equal to Britain, France, and Russia (Sayyid-Marsot, 1984). In this way, Muhammad Ali established a government that was independent and separate from the Ottoman Turks but only under the symbolic rule of this kingdom (Fatarib, Meirison, Saharuddin, Bahar, & Karimullah, 2023) Guang Pan discusses This in an article in the journal "Journal of Middle Eastern and Islamic Studies (in Asia)" (Pan, 2013). The

Dikomentari [A2]: Follow the latest guidelines of tafkir journal. citation using APA 6th edition. see new template.

discussion of this article focuses on Muhammad Ali's motives and their impact on continuing Education.

RESULT AND DISCUSSION

RESULT

By examining the realities of Muslim countries today, it becomes clear to contemplative researchers that the foreign colonialists succeeded in achieving their goals by deforming the Arab and Islamic identities of "colonial" countries - intellectually - that walked along the lines of Westernization, secularization, and rejection of religion, Arab and Islamic identity. Undoubtedly, Education was the invaders' first line of attack. Through this Education, they penetrate the consciences of the members of society and strike at their core. During this research, we will try to trace the most important Westernization of Islamic civilization, starting with the first attempt of the enemy of the nation: Spread the seeds of secularization and Westernization and put an end to the gloomy picture that our government has achieved, so that the nation's hopes cannot use its past as a starting point for a better future (Sukmadinata, 2005, p. 17). The military invader is still despised, and the warriors of the past sacrificed their lives for a small price to drive it from their country. The behavior and ideas of its members remain rejected and constantly criticized. Therefore, the invaders replaced the methods of intellectual invasion and Westernization, which might be uttered and spread by people of the same skin color and who spoke fluent Arabic, but they had sharp and dangerous minds and thoughts (Zhuldyz, 2014). Muhammad Ali was an ambitious soldier, very determined and energetic, comprehensive cunning and cunning, who did not care much about the balance of permissible and forbidden and the red lines imposed by the Sharia towards the ruler's policies and his plan in managing the country's affairs. Closer to tyranny and tyranny than to justice and good politics. All these qualities made Muhammad Ali a project for a new emperor or a classic dictator on the lines of Timur, or Selim I. Fate helped him ascend to the State of Egypt, which has a dangerous strategic location and significant natural and human resources and an era in which the Ottoman Empire suffers from a rapid and successive decline in front of its historical opponents. Muhammad Ali began to draw the features of his excellent expansion project in

Author: Hasneli

Western Europe and Russia. It was not Muhammad Ali's dream when he appointed Egypt an ordinary governor, who spent a year or several years and then left Egypt to move to a new mandate. Still, Muhammad Ali realized early on that Egypt was qualified to become a base for an empire For him and his children. He may succeed in Egypt in what the Ottoman sultan in Istanbul did not succeed in modernizing the State and saving it from falling.

The State is at the Service of the Military Force.

This is the motto of Muhammad Ali's Renaissance project and its only title, which the people who most admire and defend Muhammad Ali's experience cannot deny. Muhammad Ali had special projects in the Renaissance of Education, industry, trade, agriculture, domestic and foreign policy, and administrative arrangements, but all for one purpose and to serve one goal: the Formation of a strong army capable of implementing the Pasha's expansionist plans and moving in all directions, by land and sea, and deterring all opponents that stand in the way of implementing these ambitious imperial ideas of the Pasha.

Educational experience and conditional advancement

Education before Muhammad Ali was limited to religious Education and through a single institution, Al-Azhar. Education during the Mamluk era was prosperous and active in many areas, attested to by the great abundance of scholars and specialists in the fields of knowledge and various urban activities. Still, with the entry of Egypt under the rule of the Ottomans, the ember of science began to decline And extinguish after attention shifted from Egypt, the capital of the Mamluk state, to Astana, the capital of the Ottoman state, and Egypt lost its position and leadership after it became just a state that is widely seen as a basket of grain for the State with its abundant agricultural lands and the water of its famous Nile. Thus, Education declined, and backwardness and ignorance spread. Centers dried up Creativity and cultural radiation in Egypt. The sciences taught in Al-Azhar or the major mosques were divided into three sections: mental, religious, and linguistic sciences, and language and religion studies accounted for most of the time allotted for the study, to the extent that it is rare to find among the scholars of that era a person with knowledge of mathematics, philosophy, geography or sciences, chemistry or medicine, and other

mental sciences. In dealing with the historian Al-Jabarti of the intellectual and religious life in Egypt, you find him exposed to two main phenomena: the deterioration of intelligent life in both parts of the religious sciences and the rational sciences due to sectarian stagnation.

The deviations appeared in religious life, the practice of belief, and the spread of myths and heresies.

Given the nature of the goals that Muhammad Ali sought to achieve, and for which he set out to modernize and develop Education in Egypt, and given his haste to reap the fruits of this modernization, his experience in advancing Education was exciting and unprecedented, as it was inverted and reversed the natural norms of construction, Formation, and graduation!! He followed the inverted pyramid theory!! His interest began at the top, and over time, he moved towards the base, violating all known systems and methods in the East and West in Education and school and cultural foundation, the effects of which will appear with the passage of time and the entry into force of the idea.

Education in the era of Muhammad Ali did not aim at enlightening the people or creating a conscious generation of people but rather aimed at responding quickly to the demands of the army. The Formation of the large, strong army necessitated many things, such as the presence of military men trained in modern systems, the company of human doctors, veterinarians, and engineers who take care of the army and supply it with modern weapons, and thus we find that Muhammad linked education policy to his military system and his grand plan to build a modern state.

This fierce Westernization attack on the education system in the Arab-Islamic world began in the early 19th century, since the modern State's founding in Egypt during Muhammad Ali's reign. He started with a scholarship policy, which he followed by sending young, vulnerable students to study in Europe, a center for the seduction of passions. From there, the secular path began to enter the education arena. Starting from Egypt, which will be an example for other Muslim Arab countries (Fahmī, 2003). Muhammad Ali worked hard to establish civic schools that some consider a civic education renaissance. But that comes at the expense of Religious Education and Al-Azhar. According to Muhammad Ali, the number of primary schools reached sixty-six: forty in Lower Egypt and twenty-six in Upper Egypt. Special schools or colleges

Author: Hasneli

include schools of medicine, engineering, veterinary medicine, agriculture, languages, and schools of the military for the top ranks, cavalry, and infantry, as well as schools of music, arts, and industry. The Egyptian State at that time had about ten thousand students attending these schools (Hunter, 1999). Among the essential secondary schools established in this field, Muhammad Ali founded the Faculty of Medicine on the advice of the French doctor Clout Bey, whom Muhammad Ali recruited. To become the doctor and chief surgeon of the Egyptian army, he suggested to Muhammad Ali to establish a medical school in which Egyptian students would join. It was founded in 1827 AD in Abi Zaabal. A school attached to it was found to teach French, as the teaching staff at the medical school consisted of French professors and some Italians ("Muhammad Ali and the Egyptians," 1990). He also founded The Faculty of Veterinary Medicine was started at Rashid in AD 1828. It was attached two years later to the Faculty of Human Medicine at Abi Zaabal, and its director was French (Twum, 2021). To support a strong military, he founded technical schools. These include agricultural and technical schools. As for the agricultural schools, the most important are the Agricultural School in Shubra al-Khaima, whose studies began in 1833 AD, and the Agricultural School in Nabaruh, which was founded in 1836 AD. The teaching staff at this school were members of the agricultural mission who returned from Europe, including Youssef Effendi, who took over the management of the Nabroh Agricultural School.¹ Muhammad Ali paid particular attention to them, and the last technical school founded during Muhammad Ali's reign was the Bulaq School in 1834 AD, organized by the Technical School in Paris. The School of Engineers in Al-Qanatir Al-Khairiya and the School of Metals in Old Cairo merged (AlSayyad, 2011).

The most important thing is the educational output he founded Industrial Schools. The most important of these schools was the Arts and Crafts School, founded in AD 1837 to graduate skilled artisans. Schools of Chemistry were established in ancient Egypt to study the chemical industry. The School of Metals was founded in 1834 AD to research everything related to the metallurgical industry. As for the Al-Alsun School, Muhammad Ali ordered it to be established in 1835 AD with the name Translation School, and then the name was changed to Al-Alsun School, which

¹ Kristin Fabbe, *Murid Negara?: Agama dan Pembangunan Negara di Dunia Utsmani Bekas*, edisi pertama. (Cambridge University Press, 2019), <https://doi.org/10.1017/9781108296878>.

studied languages in Turkey and England. This civic Education created a duality in culture and thought in Egypt, mainly since Muhammad Ali chose modern school graduates for government jobs and high office. In contrast, the role of Al-Azhar graduates is limited to educational jobs, which are now looked down upon and do not guarantee employment for certificate holders (Geyikdağı et al., 2020).

The reader can imagine Muhammad Ali's attention to Civil Education, where most of his teachers were foreigners from France and Italy when Al-Azhar was neglected. In contrast, Muhammad Ali and the sons of the heir to the throne after him deliberately limited and deliberately marginalized Al-Azhar's role from Education and political life to the fullest; those conditions were summed up in a speech by Khedive Abbas Helmy, in which he said he defined Al-Azhar's role: "The first thing that the government and I ask for is that calm prevails in Al-Azhar and riots are far from it so that its ulema and students do not work except by accepting religious sciences that are useful away from deviations of beliefs and riots, because it is a religious school first of all (Fahmy, 1998). What is essential for the government of Al-Azhar is the security inside. And I ask you, O clerics, to avoid rioting and urge my fellow clerics and students to do so. He threatened Anyone who tried to sow riots with words or through newspapers and responded to them would be expelled from Al-Azhar. That is the wish of Muhammad Ali's family so that the scholars who are the nation's backbone and the driving force behind it work by only receiving practical religious knowledge from Al-Azhar (Dodwell, 2011). Meanwhile, most of the costs for the renewal carried out by Muhammad Ali came from the assets of the Al-Azhar waqf, which made Al-Azhar bankrupt and helpless. Ultimately, al-Azhar only expects donations from the community, neighboring countries, and Muslims.

This is the case of Al-Azhar; this is Muhammad Ali, a Muslim leader who wants to advance Egypt on Islamic foundations and an Islamic basis. Then he has another, more effective way ahead of him, namely running Al-Azhar - the bastion of knowledge, not only for Egypt but for the entire Islamic world - by returning it to the gleaming image that Islamic institutions had during the Renaissance, where they taught science law and secular science simultaneously. It is hoped that al-Azhar will give birth to Muslim doctors, engineers, mathematicians, astronomers, physicists, and chemists who teach science to Europe in the total dark ages where it lives; the

Author: Hasneli

countries of the Islamic world as a whole lack specialists in these sciences that Al-Azhar needs to carry out its mission. This is done with care to avoid getting caught up in moral decay (Fahmy, 1998, pp. 1805–1848). So they specialize in various sciences and return to study for the students in their Islamic environment so that young people continue to maintain their Islam and acquire knowledge that shakes off their scientific backwardness and returns to them a sense of knowledge that has been lost from Muslims during the long period of their existence backwardness (Rivlin, 2013). But the main goal that Muhammad Ali sought through this policy was to make Egypt part of Europe, as his son Ismail used to say after he came to power, regardless of what might have happened in changing the moral values that distinguished Islamic society from other peoples. This happened when envoys from the West returned to their country after experiencing total Westernization, especially in Education, who had given up their religion (Houghton, 2019).

The number sent by Muhammad Ali Pasha to Europe in his time amounted to 319 students, who provided a living of 224 thousand Egyptian pounds, a significant amount at that time. Luxurious palaces could be rented for as little as a pound and a half, and upon their return, these students assumed essential positions in public and public administration (Sayyid-Marsot, 1984). They were able to change the face of Egyptian society at all levels and areas of life. They also contributed to a complete change in society's doctrinal and intellectual structure. They and their students who came after them were in precisely the condition Muhammad Ali Pasha and his advisors wanted. Nothing is more accurate than what Lord Cromer described the intellectual penetration of such a mission when he said: The youth who received their Education in England and Europe lost their cultural and spiritual connection with their homeland, and at the same time, they did not can be part of the country that gave them its culture, so they sway in the middle, torn to pieces"(Aharoni, 2007, pp. 1805–1848). And this is what happened to the mission members that Muhammad Ali sent to Europe. We can see this clearly by reading several pages of Sheikh Rifa'a al-Tahtawi's book: "Tahlees al-Abriz fi Talkis Baris," which he wrote after returning from France, in which he praised French life with all its vocabulary. From the way of thinking, Education, relationships between individuals, even eating and drinking habits, and how to put plates and eat with a fork and knife, which reveals the extent of Al-Tahtawi's smallness when he set foot in this country (Hauser & Ali, 2012).

Rifa'a al-Tahtawi - the Azharite cleric supposed to be the imam of Muhammad Ali's mission, preacher to his members, and guide so they would not fall down the slippery slope of passion in France has returned with a sharp mind. , as she calls in her book "The Faithful Guide in Raising Girls and Boys" for women's exit into Education without establishing controls for this exit, in addition to laying the first seeds for women's employment, arguing that education "allows her to work without supervision. Women conform with their strength and energy to engage in men's work. Protecting women from what is improper and bringing them closer to the true virtues is indispensable. If unemployment is reprehensible to men, then it is highly displeasing to women its claim (Fahmī, 2003). The most dangerous thing Muhammad Ali gave Egypt during this period was this: He laid the first seeds for this kind of Westernized Education, which began to bear fruit in the Ismail era. Al-Tahtawi preached in his last days when the mind was ready to accept such a move.

Discussion

Reverend Dunlop and His New Steps

Then, events accelerated, and the British occupation of Egypt took place. Lord Cromer appointed the missionary chaplain, Douglas Dunlop, to the post of adviser to the Egyptian Ministry of Education, which controlled the Ministry's full powers. We can expect what will happen with the affairs of the Ministry of Education in Muslim countries. When one of the missionaries and ministers of the occupied lands became its leader, Dunlop was able to formulate an educational policy by the Western Christian spirit of the time.(Fahmī, 2003) Thus, a curriculum was developed that broke the link between the Islamic nation and its ancient religion so that Islamic history was distorted. Religious studies are neglected except to the narrowest extent. Islam was redefined to destroy the idol worship that was glorified during the Jahiliyyah and forbade girl killing, drinking alcohol, gambling, and plundering robbery. Only his role ends with the elimination of these things (Dobrowolska & Fahmy, 2004).

Dunlop relied on its policies to develop Education and Westernization on its policies. The famous English adage "slow but sure effect" dealt a fatal blow to Al-Azhar education, the backbone of Egyptian Education at the time. Dunlop's bad plan

Author: Hasneli

was to leave Al-Azhar because the situation was deteriorating and support non-civilian schools. -the religion that does not teach religion. He did not include it in their curriculum plans except for a few fragments and entrusted important jobs, high positions, and social status to Civil Education alums. Al-Azhar Alumni will not get a decent life except by working very hard in fields that are not so important and, even then, with low salaries that are not enough to eat and pay for their families. This was obtained after studying Education for twenty-one years ("X. Administrative Change," 1967). After four years of study, the public school graduate was appointed to government offices and ministries and received a hefty salary.

He lived a decent life in the capital, Cairo, was married, and had the advantage of buying property and land. At a time when Al-Azhar graduates live on a meager living, they are given jobs that do not promise the slightest future. There is no doubt that this is a lousy situation for Al-Azhar graduates! This guarantees that people will turn away from Al-Azhar and Religious Education in general to civil schools, ensuring that holders of a civil school diploma will get a prestigious position among members of society who view wealth and status as everything (Sayyid-Marsot, 1984).

Dunlop's Policy on Westernization in Egypt

He worked to reduce Arabic, Islam, and Al-Azhar, including his persecution of Azhari Arabic teachers, and restrained him: he spread the banner of English and its people. He Fully mastered all matters of Education, and thus, he can eliminate the influence of the Arabic language. He went so far as to teach all the sciences, such as mathematics, history, chemistry, geography, and drawing, in English and severely restricted Arabic. He proceeded to eradicate the belief of young Muslims in the Koran. His doctrine was, as he used to say: "When will the Qur'an and the city of Mecca disappear from the lands of the Arabs? then we can see the Arabs gradually treading on the path of civilization." Dunlop used to travel every summer to England and then return at the start of the school year with many English teachers holding certificates of eligibility. The Arabs, with various accusations, aroused hatred, hatred, and general ridicule against this greatness (with faith and fighting spirit), and they pricked up the spirit of patriotism in youth To eliminate their confidence and threat as invaders (*Marcus Simaika*, 2017).

They portray the Egyptians and Arabs as semi-civilized and persecuting any young man who simultaneously shows inclination or affection towards religion or country. Any Egyptian professor is prohibited from speaking about Egyptian history or Islamic history. Dunlop also encouraged the spreading foreign schools according to political goals following the same colonial Westernization trends. They must destroy the national entity and corrupt its morale. Despite the dismissal of "Dunlop" and the appointment of Saad Zaghloul as Minister of Education under public pressure on Lord "Cromer," absolute power remained in the hands of "Dunlop"; As agreed by the Ministry of the plan he made with the principal and senior employees after contacting him personally and receiving his orders and instructions before they wrote their official report, which prompted "Edward Lambert" as principal. Law said in his report: "The employee in the actual management of the Ministry of Education is Douglas Dunlop (Maman & Falah, 2018).

Dunlop has withdrawn several university books for reference because they discuss Arab-Islamic values. It was inconsistent with his goals from a religious and political point of view, namely by including the rules and pillars of Islam, accompanied by verses and hadiths that regulate love for the motherland, cooperation, and reconciliation of differences (Panza & Williamson, 2015). Writing verses and hadiths is something that is prohibited.

To denounce these books, Dunlop declared that they were inadequate for the needs of Education and instructed several teachers loyal to him to write alternative books for them, which included some of La Fontaine's fables in sick phrases and antagonistic style. Sheikh Hamza Fathalla struggles to thwart his opinion; Dunlop announced that reading books should be abstract and free from anything prejudiced against religion, even though such a way has come out of the Islamic faith.

College Brings Scholars and Experts Together

The work of the scholars and scholars who subscribe to the ideas of Saint-Simon, the founder of French socialism, is one of the most prominent contributions to this field. With the return of Rifa'a al-Tahtawi from his educational mission in France, Muhammad Ali entrusted him with establishing the Al-Asun School in 1836 in Azbakia, where he received his supervision. After that, special military schools were

Author: Hasneli

established, such as staff, infantry, cavalry, and artillery schools, all of which were found before the establishment of schools in 1836/1837, operational (arts and industry) in 1839, and the School of Administrative Law in 1840, besides the School of Pharmacy and Medicine. He stopped when private schools were affected by the decline and degradation of Education in 1841 when there was no need for a massive army after the Treaty of London 1840/1841, and there was no need for what was needed to build up this military and army in terms of economy, administration, and Education activities. The doors of the naval factories and armories were closed, and many military officers were laid off (Prunier, 1992, pp. 1820-1885). All forms of Education and their branches have stagnated and disappeared.

The beginning of the collapse of the educational system

The march of Muhammad Ali was not completed, and the educational system with which he concluded his reign collapsed. The 1830s it was the beginning of the collapse of Education during the reign of Muhammad Ali when the campaigns launched by Muhammad Ali Al-Shaham exhausted the country's economic, financial, and human resources, which the country desperately needed. Financial resources, especially for spending on schools and improving educational conditions, and many students who were studying military subjects were withdrawn from the study without completing their studies because of their need in the wars of the Levant, those wars that ended with the alliance between Russia, Austria, Prussia, and England with the Ottoman Empire against Muhammad Ali. Some of his refusal to withdraw from the Levant and the matter concluded in 1841 with the Treaty of London.

Obstacles and Negatives Resulting from the London Treaty

After the signing of this treaty, life began in Egypt on the cultural and political level with changes. It also ended the conflict between the Ottoman Sultan and Muhammad Ali. According to this treaty, the rule in the family of Muhammad Ali became hereditary. As a result, he lost all the territories he conquered during his wars, which the Egyptians also sacrificed. It has a lot of lives and money, and according to it, Muhammad Ali was forced to reduce the number of the army and not exceed the number of soldiers from 18,000 after their number reached 250,000 to 300,000.

Conclusion

- a. The essential research findings in this article are Muhammad Ali Pasha's primary goal in developing Education was to serve his political and military goals and pursue his dream of establishing an Arab empire that would submit to his rule. Over time, it would replace the Ottoman Empire, but Egyptian society benefited from the education system imposed by Muhammad Ali Pasha without his intention of doing so. As for the rest of the options, "Building an economic system," "building military power," and "expanding political boundaries" were some of the main objectives of educational construction during the reign of Muhammad Ali Pasha.
- b. Strong leadership with definite goals, even if carried out by a dictator, can change the face of the country and education in a short time. However, reform must start from raising public awareness with education that goes through a long process accompanied by strong leadership so that sustainable progress can be realized. Muhammad Ali's reform experience can be a contribution to Muslim countries so they can achieve success in various fields. Along with the cessation of Muhammad Ali's military purposes due to Western and Russian concerns, Education experienced a decline along with al-Azhar, whose endowment assets had been drained by Muhammad Ali Pasha for Public Education. Good Education starts from the basic levels of society with full awareness and the goal of national progress. It comes from the desire of the community together with the government for progress. It does not involve much interference from outside parties who intervene totally and change the structure and education system that is not by the culture of the community. Further research can be carried out on educational stagnation after Muhammad Ali Pasha.
- c. The reforms carried out by Muhammad Ali made Education in al-Azhar backward because it confiscated fertile lands belonging to al-Azhar to finance the reforms he had carried out in various fields of Education to support the Formation of a strong army. Public Education was not doing as well as before because the West put it on hold following the Treaty of London, which halted Muhammad Ali's expansion into the Ottoman Empire. Muhammad Ali's collaboration in

Dikomentari [A3]: The conclusion is too much. the conclusion consists of the following 3 paragraphs:
 a.→ The most important finding of the research (something surprising, shocking): something that was ONLY known after the research was conducted.
 b.→ Scientific contribution: whether the paper CONFIRMS previous findings, or DISCOUNTS the validity of previous findings/research, or PROVIDES a new perspective (point of view), concept, variable, method.
 c.→ Research limitations: limited sample, limited cases (only 3 cases), limited variation (not seen at different levels), limited location, limited gender / age, limited methods (so that further research is needed that accommodates ... more varied cases ... larger samples ... for a deeper and more comprehensive understanding. With more in-depth and comprehensive results, more appropriate policies can be formulated.

Author: Hasneli

Education has ruled out religious Education, especially Arabic language education, as the primary tool for understanding Islam.

- d. The analysis is limited to the problem of Muhammad Ali's Westernization, its influence on religious Education at Al-Azhar University, and the causes of educational stagnation after the expansion failure due to conflicting interests with Russia, England, and France.

REFERENCES

1. Muhammad Ali and the Egyptians. (1990). In L. Kuhnke, *Lives at Risk* (pp. 17–32). University of California Press. <https://doi.org/10.1525/9780520310155-003>
- Aharoni, R. (2007). *The Pasha's bedouin: Tribes and state in the Egypt of Mehemet Ali, 1805–1848*. London ; New York: Routledge.
- AlSayyad, N. (2011). *Cairo: Histories of a city* (1. ed). Cambridge, Mass.: Belknap Press of Harvard Univ. Press.
- Dobrowolska, A., & Fahmy, K. (2004). *Muhammad 'Ali Pasha and his sabil: A guide to the permanent exhibition in the sabil Muhammad 'Ali Pasha in al-Aqqadin, Cairo*. Cairo: The American university in Cairo press.
- Dodwell, H. (2011). *The founder of modern Egypt: A study of Muhammad 'Ali* (1st pbk. ed). Cambridge: Cambridge University Press.
- El Khachab, C. (2021). A brief history of the future of culture in Egypt. *Journal of the African Literature Association*, 15(3), 364–378. <https://doi.org/10.1080/21674736.2021.1935065>
- Fabbe, K. (2019). *Disciples of the State?: Religion and State-Building in the Former Ottoman World* (1st ed.). Cambridge University Press. <https://doi.org/10.1017/9781108296878>
- Fahmī, Ḥalīd. (2003). *All the Pasha's men: Mehmed Ali, his army and the making of modern Egypt* (1. publ. in Egypt). Cairo: the American Univ. in Cairo Pr.
- Fahmy, K. (1998). The era of Muhammad 'Ali Pasha, 1805–1848. In M. W. Daly (Ed.), *The Cambridge History of Egypt* (1st ed., pp. 139–179). Cambridge University Press. <https://doi.org/10.1017/CHOL9780521472111.007>
- Fatarib, H., Meirison, M., Saharuddin, D., Bahar, M., & Karimullah, S. S. (2023). Sultan's Law and Islamic Sharia in The Ottoman Empire Court: An Analysis of The Existence of Secular Law. *Al-Istinbath: Jurnal Hukum Islam*, 8(1 May), 117. <https://doi.org/10.29240/jhi.v8i1.4908>
- Geyikdağı, V. N., مصطفیٰ، أ. ع. م.، Aniçoh, N. A. F. A., University of Koya, Hasan, H. I., Ahmed, Y., ... Zhuldyz, T. (2020). *Ma'āthir al-'{Arab} fi al-'ulūm al-tibbiyah* (Vol. 1; M. 'Ali al-Bannā, Ed.; N. M. Lock, N. Roberts, M. Irham, M. Aniq, & S. aş-Şarūt, Trans.). Jakarta: Oxford University Press. Retrieved from <https://ejournal.org/index.php/esj/article/view/4180>
- Hauser, T., & Ali, M. (2012). *Muhammad Ali: His life and times* (Pbk. ed). London: Portico.
- Houghton, J. (2019). The Egyptian Navy of Muhammad Ali Pasha. *The Mariner's Mirror*, 105(2), 162–182. <https://doi.org/10.1080/00253359.2019.1589113>
- Hunter, F. R. (1999). *Egypt under the Khedives, 1805 - 1879: From household government to modern bureaucracy* (1. publ). Cairo: American University in Cairo Press.

Dikomentari [A4]: APA 6th edition

See new template

https://docs.google.com/document/d/1p_h4Jqd0eJzYS1VelhHh8bnxfAgHVYsD/edit

- Maman, Y., & Falah, J. F. (2018). "Education Ltd." – The Influence of British Earl of Cromer on the Education System in Egypt (1883-1907). *Advances in Historical Studies*, 07(02), 79-96. <https://doi.org/10.4236/ahs.2018.72006>
- Marcus Simaika. (2017). American University in Cairo Press.
- Pan, G. (2013). Revelations of Muhammad Ali's Reform for Egyptian National Governance. *Journal of Middle Eastern and Islamic Studies (in Asia)*, 7(4), 17-35. <https://doi.org/10.1080/19370679.2013.12023231>
- Panza, L., & Williamson, J. G. (2015). Did Muhammad Ali foster industrialization in early nineteenth-century Egypt?: Industrialization in Egypt. *The Economic History Review*, 68(1), 79-100. <https://doi.org/10.1111/1468-0289.12063>
- Prunier, G. (1992). Military Slavery in the Sudan during the Turkiyya, 1820-1885. *Slavery & Abolition*, 13(1), 129-139. <https://doi.org/10.1080/01440399208575054>
- Rivlin, H. A. B. (2013). *The agricultural policy of Muhammad 'Ali in Egypt*. Cambridge, Mass: Harvard University Press.
- Sayyid-Marsot, A. L. (1984). *Egypt in the reign of Muhammad Ali*. Cambridge [Cambridgeshire] ; New York: Cambridge University Press.
- Sukmadinata, N. S. (2005). *Metode penelitian pendidikan*. Bandung: Program Pascasarjana Universitas Pendidikan Indonesia dengan PT Remaja Rosdakarya.
- Twum, C. A. (2021). *Egypt under Mohammed Ali – Twum*. <https://doi.org/10.13140/RG.2.2.31635.81441>
- X. Administrative Change: Education and Public Health. (1967). In R. L. Tignor, *Modernization and British Colonial Rule in Egypt, 1882-1914* (pp. 319-357). Princeton University Press. <https://doi.org/10.1515/9781400876327-011>
- Zhuldyz, T. (2014). *CULTURAL AND CIVILIZATIONAL PROCESSES IN EGYPT IN THE XIX CENTURY*.

**3. Bukti Konfirmasi Artikel Accepted
(03 Januari 2024)**

Participants

Gamal Mustafa (gamalmustafa)
meirison (meirison)

Messages

Note	From
ID NO: 687/ RJ.Ikhac.Tafkir/I/2024	gamalmustafa 2024-01-03 11:45 AM

Paper Acceptance Latter

Manuscript submitted to **Tafkir**: Interdisciplinary Journal of Islamic Education

Dear Author,

On behalf of the committee of Tafkir: Interdisciplinary Journal of Islamic Education. I am glad to inform you that your manuscript:

Entitle:

Educational Renewal During Muhammad Ali Period And Its Impact on The Al-Azhar Educational Institution

Author

Hasneli, Meirison, Qasem Muhammadi

Affiliation:

UIN Imam Bonjol Padang, International Culture Center of Rahmatan lil Alamin-Iran

ID NO: 687/ RJ.lkhac.Tafkir/I/2024

Paper Acceptance Letter

Manuscript submitted to **Tafkir**: Interdisciplinary Journal of Islamic Education

Dear Author,

On behalf of the committee of Tafkir: Interdisciplinary Journal of Islamic Education. I am glad to inform you that your manuscript:

Entitle: **Educational Renewal During Muhammad Ali Period And Its Impact on The Al-Azhar Educational Institution**

Author **Hasneli, Meirison, Qasem Muhammadi**

Affiliation: UIN Imam Bonjol Padang, International Culture Center of Rahmatan lil Alamin-Iran

Has been Accepted to be published in Tafkir: Interdisciplinary Journal of Islamic Education. **Vol, 5 Issue 1, 2024.**

Congratulation!

Tafkir: Interdisciplinary Journal of Islamic Education (ISSN: 2723-4975) is a journal published by Pascasarjana Pendidikan Agama Islam (PAI) Institut KH. Abdul Chalim Mojokerto. Tafkir: Interdisciplinary Journal of Islamic Education is published twice a year (January and July) as a medium for scientific communication of academicians in the study of Islamic Education in Indonesia based on Interdisciplinary Research.

Sincerely Yours, 3 January 2024

Penerbit,


Dr. Afif Zamroni, L.C. M.E.I

**4. Bukti Konfirmasi Artikel Published Online
(14 Januari 2024)**

E-ISSN: 2723-4975

TAFKIR

Interdisciplinary Journal of Islamic Education

Register

Log

Publisher

Pascasarjana Pendidikan Agama Islam
Institut Pesantren KH. Abdul Chalim Mojokerto

PUBLICATION ▾ ANNOUNCEMENTS EDITORIAL TEAM REVIEWERS EDITORIAL POLICIES ▾ ABOUT ▾

Q SEARCH

HOME / ARCHIVES / VOL. 5 NO. 1 (2024): INTEGRATIVE ISLAMIC EDUCATION / Articles

Educational Renewal During Muhammad Ali Period and Its Impact on The Al-Azhar Educational Institution

Hasneli Hasneli

Universitas Islam Negeri Imam Bonjol Padang, Indonesia

Meirison Meirison

Universitas Islam Negeri Imam Bonjol Padang, Indonesia

Qasem Muhammadi

International Culture Center of Rahmatan lil Alamin, Iran

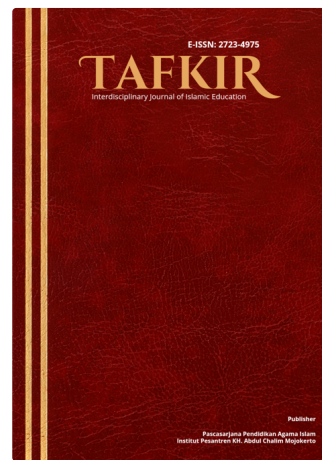
DOI: <https://doi.org/10.31538/tijie.v5i1.687>

Keywords: Islamic Education, Al-Azhar, Education Reform, Muhammad Ali

ABSTRACT

This article describes Muhammad Ali's educational endeavors since he came to power in 1805. Muhammad Ali built schools and brought in European teachers to teach, and he aimed to take advantage of scientific developments in European countries to create a modern Egypt. By conducting a literature study and a qualitative approach, we analyze the sources obtained and describe them historically using a qualitative approach. Muhammad Ali had strong ambitions to become the sole ruler of the Middle East and his descendants. For this reason, a strong army is needed for this ambition. A strong military cannot come without medicine, chemistry, physics, civil engineering, and language education. His efforts succeeded brilliantly after experiencing obstacles almost on par with all European countries. However, this effort is detrimental to Islamic Education and Al-Azhar by building schools that sometimes do not follow Islamic teachings and rule out Arabic as the language of the Koran. Even so, public Education did not continue and run as it should because Western countries stopped Muhammad Ali's ambition to build a modern state. After all, the interests of the West and Russia were disrupted.

DOWNLOADS



PDF

PUBLISHED

2024-01-14

HOW TO CITE

Hasneli, H., Meirison, M., & Muhammadi, Q. (2024). Educational Renewal During Muhammad Ali Period and Its Impact on The Al-Azhar Educational Institution. *Tafsir: Interdisciplinary Journal of Islamic Education*, 5(1), 27-40. <https://doi.org/10.31538/tijie.v5i1.687>

More Citation Formats ▾

ISSUE

[Vol. 5 No. 1 \(2024\): Integrative Islamic Education](#)

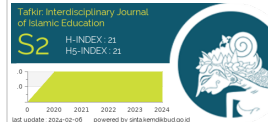
Register

Log

Publisher

Pascasarjana Pendidikan Agama Islam
Institut Pesantren KH. Abdul Chalim Mojokerto

IDENTITY



Online ISSN: (ISSN: 2723-497)

INTERNATIONAL
STANDARD
SERIAL
NUMBER
INTERNATIONAL CEN

Program Pascasarjana
Pendidikan Agama Islam
Institut Pesantren KH Abdu
Chalim Mojokerto, Jawa Tim
Indonesia
Jl. Tirtowening Bendungan J.
Pacet Mojokerto
Email: tafsir.pasca@gmail.com

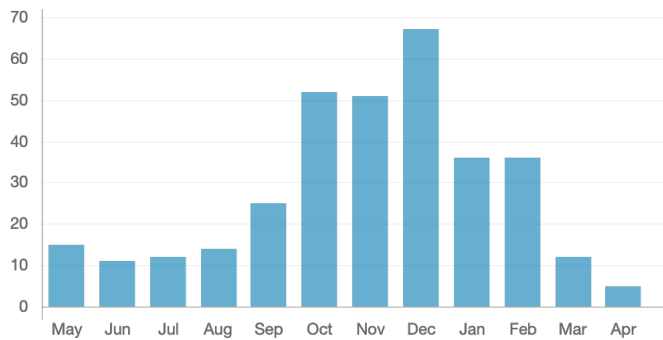
Template



In Collaboration with



Citedness in
Scopus®



REFERENCES

Abir, M. (1977). Modernisation, reaction and Muhammad Ali's 'Empire.' Middle Eastern Studies. (world).

<https://doi.org/10.1080/00263207708700354>

Aharoni, R. (2007). The Pasha's bedouin: Tribes and state in the Egypt of Mehemet Ali, 1805-1848. London ; New York: Routledge.

Ali, M. (2023). Muhammad Ali and Modernization of Egypt: Historical-Cultural Perspectives. The International Journal of Humanities, 30(2), 42–53.

AlSayyad, N. (2011). Cairo: Histories of a city (1. ed). Cambridge, Mass.: Belknap Press of Harvard Univ. Press.

Behrens-Abouseif, D. (2006). The Visual Transformation of Egypt During the Reign of Muhammad 'Ali. In Islamic Art in the 19th Century (pp. 109–129). Brill. https://doi.org/10.1163/9789047417279_009

Dobrowolska, A., & Fahmy, K. (2004). Muhammad 'Ali Pasha and his sabil: A guide to the permanent exhibition in the sabil Muhammad 'Ali Pasha in al-Aqqadin, Cairo. Cairo: The American university in Cairo press.

Dodwell, H. (2011). The founder of modern Egypt: A study of Muhammad 'Ali (1st pbk. ed). Cambridge: Cambridge University Press.

El Khachab, C. (2021). A brief history of the future of culture in Egypt. Journal of the African Literature Association, 15(3), 364–378. <https://doi.org/10.1080/21674736.2021.1935065>

Fabbe, K. (2019). Disciples of the State?: Religion and State-Building in the Former Ottoman World (1st ed.). Cambridge University Press. <https://doi.org/10.1017/9781108296878>

Fahmī, Ḥālid. (2003). All the Pasha's men: Mehmed Ali, his army and the making of modern Egypt (1. publ. in Egypt). Cairo: the American Univ. in Cairo Pr.

Fahmy, K. (1998). The era of Muhammad 'Ali Pasha, 1805–1848. In M. W. Daly (Ed.), The Cambridge History of Egypt (1st ed., pp. 139–179). Cambridge University Press. <https://doi.org/10.1017/CHOL9780521472111.007>

Fatarib, H., Meirison, M., Saharuddin, D., Bahar, M., & Karimullah, S. S. (2023). Sultan's Law and Islamic Sharia in The Ottoman Empire Court: An Analysis of The Existence of Secular Law. Al-Istinbath: Jurnal Hukum Islam, 8(1 May), 117. <https://doi.org/10.29240/jhi.v8i1.4908>

SECTION

Articles

LICENSE

Copyright (c) 2024 Hasneli Hasneli, Meirison Meirison, Qasem Muhammadi



This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

Tafkir: Interdisciplinary Journal of Islamic Education is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/). Based on a work at <http://pasca.jurnalikhac.ac.id/index.php/tijie/index>.



Visitors Statistic



Visitors

ID 71,873	AU 265
US 3,274	CN 237
PH 2,201	TH 211
MY 1,153	ZA 197
SG 669	NL 182
GB 473	FR 163
IN 472	NG 161
IR 375	EG 149
PK 336	JP 142
TR 328	RU 131
CA 298	VN 120

Pageviews: 181,366



KEYWORDS

madrasah curriculum, quality of education, local government policy, student recruitment, tolerance, kasepuhan, qur'an-based supervision, supporting infrastructure, multi-site studies, rateb meutuwah, multimedia, kanoman, islamic character

Geyikdağı, V. N., م. ا. ع. مصطفى, Aniqoh, N. A. F. A., University of Koya, Hasan, H. I., Ahmed, Y., ... Zhuldyz, T. (2020). Ma'āthir al-‘{Arab} fi al-‘ulūm al-ṭibbīyah (Vol. 1; M. ‘Alī al-Bannā, Ed.; N. M. Lock, N. Roberts, M. Irham, M. Aniq, & S. aş-Şārūt, Trans.). Jakarta: Oxford University Press. Retrieved from <https://ejournal.org/index.php/esj/article/view/4180>

GhaneaBassiri, K. (2020). Structuring Sovereignty: Islam and Modernity in the Mosque of Muhammad ‘Ali Pasha. *Material Religion*, 16(3), 317–344. <https://doi.org/10.1080/17432200.2020.1756168>

Hamzah, D. (2007). Nineteenth-Century Egypt as Dynastic Locus of Universality: The History of Muhammad ‘Ali by Khalil ibn Ahmad al-Rajabi. *Comparative Studies of South Asia, Africa and the Middle East*, 27(1), 62–82.

Hauser, T., & Ali, M. (2012). *Muhammad Ali: His life and times* (Pbk. ed). London: Portico.

Hopkins, N. S., & Saad, R. (2004). *Upper Egypt: Identity and Change*. American Univ in Cairo Press.

Houghton, J. (2019). The Egyptian Navy of Muhammad Ali Pasha. *The Mariner's Mirror*, 105(2), 162–182. <https://doi.org/10.1080/00253359.2019.1589113>

Hunter, F. R. (1999). *Egypt under the Khedives, 1805 - 1879: From household government to modern bureaucracy* (1. publ). Cairo: American University in Cairo Press.

Khairunisa, N., Zulmuqim, & Masyudi, F. (2023). Kajian Terhadap Dinamika Universitas Al-Azhar Dan Pembaharuan Pendidikan Di Mesir, Serta Pengaruhnya Pada Dunia Islam. *Journal of International Multidisciplinary Research*, 1(2), 597–610.

Maman, Y., & Falah, J. F. (2018). “Education Ltd.”—The Influence of British Earl of Cromer on the Education System in Egypt (1883-1907). *Advances in Historical Studies*, 07(02), 79–96. <https://doi.org/10.4236/ahs.2018.72006>

Marcus Simaika. (2017). American University in Cairo Press.

Muhammad Ali and the Egyptians. (1990). In L. Kuhnke, *Lives at Risk* (pp. 17–32). University of California Press. <https://doi.org/10.1525/9780520310155-003>

Muhammad, F., & Bahri, A. H. (2022). Characteristic and Attributes of the Modernization of Islam in Egypt. *Pappaseng: International Journal of Islamic Literacy and Society*, 1(2), 82–95. <https://doi.org/10.56440/pijilis.v1i2.42>

PAN, G. (2013). Revelations of Muhammad Ali's Reform for Egyptian National Governance. *Journal of Middle Eastern and Islamic Studies* (in Asia), 7(4), 17–35. <https://doi.org/10.1080/19370679.2013.12023231>

Pan, G. (2013). Revelations of Muhammad Ali's Reform for Egyptian National Governance. *Journal of Middle Eastern and Islamic Studies* (in Asia), 7(4), 17–35. <https://doi.org/10.1080/19370679.2013.12023231>

Panza, L., & Williamson, J. G. (2015). Did Muhammad Ali foster industrialization in early nineteenth-century Egypt?: Industrialization in Egypt. *The Economic History Review*, 68(1), 79–100. <https://doi.org/10.1111/1468-0289.12063>

Pollard, L. (2003). *Working by the Book: Constructing New Homes and the*

Emergence of the Modern Egyptian State under Muhammad Ali. In R. Shechter (Ed.), *Transitions in Domestic Consumption and Family Life in the Modern Middle East: Houses in Motion* (pp. 13–35). New York: Palgrave Macmillan US. https://doi.org/10.1057/9781403982698_2

Prunier, G. (1992). Military Slavery in the Sudan during the Turkiyya, 1820–1885. *Slavery & Abolition*, 13(1), 129–139. <https://doi.org/10.1080/01440399208575054>

Rivlin, H. A. B. (2013). *The agricultural policy of Muḥammad 'Ali in Egypt*. Cambridge, Mass: Harvard University Press.

Sayyid-Marsot, A. L. (1984a). *Egypt in the Reign of Muhammad Ali*. Cambridge University Press.

Sayyid-Marsot, A. L. (1984b). *Egypt in the reign of Muhammad Ali*. Cambridge [Cambridgeshire] ; New York: Cambridge University Press.

Sukmadinata, N. S. (2005). *Metode penelitian pendidikan*. Bandung: Program Pascasarjana Universitas Pendidikan Indonesia dengan PT Remaja Rosdakarya.

Tignor, R. L. (1986). [Review of Review of Egypt in the Reign of Muhammad Ali, by A. L. al-Sayyid Marsot]. *The Journal of Interdisciplinary History*, 16(3), 553–555. <https://doi.org/10.2307/204531>

Twum, C. A. (2021). Egypt under Mohammed Ali—Twum. <https://doi.org/10.13140/RG.2.2.31635.81441>

X. Administrative Change: Education and Public Health. (1967). In R. L. Tignor, *Modernization and British Colonial Rule in Egypt, 1882-1914* (pp. 319–357). Princeton University Press. <https://doi.org/10.1515/9781400876327-011>

Zhuldyz, T. (2014). *Cultural And Civilizational Processes In Egypt In The Xix Century*.

Tafkir: Interdisciplinary Journal Of Islamic Education

Program Pascasarjana Pendidikan Agama Islam Institut Pesantren KH Abdul Chalim Mojokerto, Jawa Timur Indonesia
Kampus Pascasarjana Lt. 1 Jl. Tirtowening Bendungan Jati Pacet Mojokerto, Phone: 087763301998 Email: tafkir.pasca@gmail.com

Tafkir: Interdisciplinary Journal of Islamic Education is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).
Based on a work at <http://pasca.jurnalikhac.ac.id/index.php/tijie/index>

Platform &
workflow b
OJS / PKI