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## The Thought of Jamaluddin Al-Afghani (Pan-Islamism) and Its Relevance for Contemporary Islamic Education

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### Abstract

This study aims to analyze the thought of Jamaluddin al-Afghani on Pan-Islamism and its relevance to contemporary Islamic education within the framework of Islamic educational philosophy. Al-Afghani (1839–1897) was a prominent Muslim reformer who responded to the decline of the Muslim world and Western imperialism through the idea of Islamic unity (Pan-Islamism). This research employs a library research method based on primary sources, classical texts, and relevant scholarly literature. Data analysis is conducted using thematic content analysis. The findings indicate that Pan-Islamism is not merely a socio-political movement but also contains a philosophical foundation in Islamic education, particularly through the integration of the concepts of *tarbiyah*, *ta'lim*, and *ta'dib*. These three concepts form a holistic framework that encompasses intellectual, moral, and spiritual development in education. Al-Afghani emphasized that the revival of the Muslim ummah can only be achieved through education that integrates religious and rational sciences, strengthens critical thinking, and fosters intellectual solidarity among Muslims. In the context of contemporary Islamic education, his thought remains relevant in promoting educational reform that is integrative, progressive, and adaptive to modern challenges while preserving Islamic identity. However, Pan-Islamism also has limitations, particularly its idealistic emphasis on unity, which may overlook socio-cultural and epistemological diversity within the Muslim world.

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## **Introduction**

In the course of history, the Muslim world once reached a golden age and became the center of global civilization. Knowledge, art, and technology flourished and served as references for many nations. However, this glory led Muslims to become overly proud of past achievements without being accompanied by continuous efforts to innovate. As a result, the tradition of rational thinking in the Islamic world gradually weakened. This condition is evident in the lag of Muslim societies compared to Western progress, as well as the emergence of internal conflicts within the Muslim community itself (Khairiyanto, 2019).

Differences in perspectives and debates among scholars whether in fiqh, Sufism, or philosophy have often been the main causes. Conflicts in Islamic history often originate from political issues (power), which later develop into theological (creedal) matters, and are eventually reinforced through debates in Fiqh and philosophy. These differences, although they often trigger division, also reflect the richness of intellectual dynamics within the Islamic tradition, as long as they are managed with proper adab and a broad understanding of the scope of *ijtihad* (Zuhri & Ula, 2015). Each group tends to claim absolute truth and defend its own position. In addition, theological conflicts rooted in the era of the Rashidun Caliphate, particularly since the dispute between Uthman ibn Affan and Ali ibn Abi Talib, have left enduring impacts up to the present. Ongoing divisions have made it difficult for the Muslim community to progress. Mutual blame and prolonged disputes have hindered overall development and advancement (Jumrotun & Roza, 2024).

Jamaluddin al-Afghani was a major thinker and reformer of the 19th century who played a significant role in shaping modern Islamic thought. He is widely recognized as a leading figure of the Pan-Islamism movement, which called for the unity of Muslims across nations to confront Western imperialism. Al-Afghani's ideas on Islamic education reflect his determination to revive the glory of Islamic civilization through educational reform. According to him, education is the fundamental foundation for the progress of the ummah and the primary means of overcoming the decline experienced by many Muslim countries in his time (Jumrotun & Roza, 2024).

Previous studies on Jamaluddin Al-Afghani generally emphasize his role as a political reformer and the initiator of Pan-Islamism, as well as his contribution to the revival of Islamic thought through education and intellectual awakening. However, these studies tend to focus more on historical and ideological aspects, with limited attention to how his ideas can be systematically connected to contemporary Islamic education, particularly in the context of managing *ikhtilaf* and fostering unity in diverse learning environments. This article positions itself by bridging that gap, examining Al-Afghani's thought not only as a historical discourse but also as a pedagogical framework relevant to present-day Islamic education. The novelty of this study lies in its effort to reinterpret the concept of *wahdatul Islam* as an educational approach specifically as a foundation for developing a model of education that guides students from *ikhtilaf* toward *al-ittifaq*, emphasizing unity without negating intellectual diversity.

## **Method**

This study employs a library research method, a type of research in which all activities are focused on the collection of library materials without involving fieldwork. This method goes beyond merely reading and taking notes from literature; it also includes the processes of collecting data from written sources, understanding textual content, recording important information, and processing the data as material for analysis (Hermawan, 2019).

This study aims to examine Jamaluddin al-Afghani's educational thought within the framework of Pan-Islamism and its relevance to contemporary Islamic education. The data are derived from primary and secondary sources, including classical texts, scholarly books, and academic journal articles related to al-Afghani's ideas and Islamic education. The analysis technique used in this study is thematic analysis (content analysis), which aims to identify, analyze, and interpret patterns of meaning within the data.

The research is conducted through several systematic steps: (1) identification of relevant sources, by selecting texts that are closely related to the research focus; (2) data classification, by organizing key ideas and concepts into thematic categories; and (3) analysis, by interpreting the data within their historical and educational contexts. The criteria for selecting sources are based on academic credibility, relevance to the topic, and their contribution to understanding al-Afghani's thought. Through this approach, the study aims to provide a clear and comprehensive analysis of al-Afghani's educational ideas and their relevance to contemporary Islamic education.

## **Results**

### ***Biography of Jamaluddin Al-Afghani***

Jamaluddin al-Afghani (1839–1897) was a prominent reformer and leader of the Islamic movement in the late nineteenth century, known for his role in resisting Western colonial influence. He was actively involved in Afghan politics, serving as an assistant to Dost Mohammad Khan, later as an advisor to Sher Ali Khan (1864), and eventually as prime minister under Muhammad Azam Khan. Due to his support for the anti-British faction, he left Afghanistan and moved to India in 1869. Coming from a noble family with lineage traced to Husayn ibn Ali, al-Afghani was educated in various disciplines, including Islamic sciences, philosophy, and modern sciences, which shaped his broad intellectual outlook. He was known as a principled and eloquent figure who had significant intellectual influence, mentoring his students through systematic and dialogical methods that contributed to the rise of political awareness in the Muslim world. His collaboration with Muhammad Abduh resulted in the establishment of the journal *Al-Urwah al-Wuthqa*, which disseminated reformist and anti-colonial ideas, although it was later banned for being considered a threat to colonial interests (Hadi, 2025).

### ***The Thought of Jamaluddin Al-Afghani***

Jamaluddin Al-Afghani is known as an influential figure with a Salafi-Sufi character in the modern century and held an important role in the renewal of Islamic thought. His activities in the intellectual, social, and political fields made him widely known and influenced many thinkers after him. One of his most prominent students was Muhammad Abduh. Their meeting opened space for a political movement to oppose British colonialism.

Together with Abduh, Al-Afghani founded the magazine *Al 'Urwah al-Wuthqa*, although it only published 18 editions. This magazine was later banned because it was considered a threat to colonial interests and imperialism, thus its distribution was halted to limit Al-Afghani's influence in the Islamic world (Khairiyanto, 2019).

In *Al 'Urwah al-Wuthqa*, in "الفصل التاسع: الوحدۃ الإسلامیة", Jamaluddin Al-Afghani emphasized that education is the fundamental key to the awakening of the Ummah. He referred to the golden age of Islam in the past, as mentioned in *Al 'Urwah al-Wuthqa*: which can be translated as follows: Islamic power once stretched from the farthest point of the West to Tuna Zeni on the border of China, spanning between Fazan from the North to Srandib (Sri Lanka) below the Equator. These were connected regions and neighboring lands, inhabited by Muslims, and they held invincible power within them. Great kings held the scepter of power from among them, who with their might controlled almost the entire globe. No army of theirs was ever defeated, no flag of theirs was ever lowered, and no word from their leaders was ever rejected. Their fortresses and strongholds met one another, and their plantations and orchards in the vast plains (*suhub*) and mountain slopes (*akhyaf*) were fertile and beautiful with various types of plants, adorned with various kinds of trees, all made by the hands of Muslims. Their cities were prosperous, founded on the strongest foundations of civilization, competing with the cities of the world with the crafts and beautiful works of their inhabitants, and outshining them with the suns of virtue, the moons of knowledge, and the stars of guidance, from figures who held the highest positions in science and literature (intellectuals) (Al Afghani & Abduh, 1958).

In the East, among their intellectuals were: Ibn Sina, Al-Farabi, and Ar-Razi, and others. And in the West were Ibn Bajjah, Ibn Rushd, and Ibn Tufail, as well as their equals. In those locations, there were several large cities that became gathering centers for scholars to study "الْحِمْيَةَ وَالطَّبَّ وَالْهَيْئَةَ وَالْهَنْدَسَةَ" (philosophy, medicine, astronomy, and engineering), alongside sharia sciences (Al Afghani & Abduh, 1958). The stagnation and decline experienced by the modern Ummah are characterized by:

ذَلِكَ شَأْنُهُمُ الْأَوَّلُ، وَهَذَا وَصْفُهُمُ الْآنَ، وَلِكِنَّهُمْ مَعَ هَذَا كُلِّهِ وَقَفُوا فِي سَبِيلِهِمْ، بَلْ تَأَخَّرُوا عَنْ غَيْرِهِمْ فِي الْمَعَارِفِ وَالصَّنَائِعِ بَعْدَ أَنْ كَانُوا فِيهَا أَسْتَاذَةَ الْعَالَمِ، وَأَخَذَتْ مَمَالِكُهُمْ تَنْقُصُ أَطْرَافَهَا وَتَتَمَرَّقُ حَوَاشِيهَا مَعَ أَنَّ دِينَهُمْ يَرَسُمُ عَلَيْهِمْ أَنْ لَا يَدِينُوا لِسُلْطَانٍ مَنْ يَخَالِفُهُمْ، بَلِ الرَّكْنُ الْأَعْظَمُ لِدِينِهِمْ طَرَحَ وَلَايَةَ الْأَجْنَبِيِّ عَنْهُمْ وَكَشَفَهَا عَنْ دِيَارِهِمْ، بَلْ مُنَارَعَةٌ كُلِّ ذِي شَوْكَةٍ فِي شَوْكَتِهِ (Al Afghani & Abduh, 1958)

The meaning of the text is: That was their (the Muslims') condition in the past, and such is their description now. However, despite having all those advantages, they stopped their progress, even lagging behind other nations in knowledge and skills, even though they were once the teachers of the world in those fields. Their kingdoms began to lose their territories little by little and their borders were torn apart, even though their religion taught them not to submit to the power of anyone who opposes them. In fact, the greatest principle in their religion is to reject foreign dominance over them and to clear it from their lands, and even to confront every power with an equal power.

In an effort to purify the Islamic creed and teachings as well as restore the unity of the Ummah, Al-Afghani encouraged the formation of a political bond that unites all Muslims (Jami'ah Islamiyah) or Pan-Islamism. According to him, this unity must encompass all Muslims in various regions of the Islamic world, both those living in independent countries like Persia and those still under colonization. This bond, based on the solidarity of the Islamic creed, aims to strengthen the sense of togetherness and unity of the Ummah (Hawi, 2017).

The emergence of Pan-Islamism was driven by several main factors. One of them was the colonial exploitation experienced by many Muslim lands such as Egypt, India, and other Western-controlled territories. This colonization not only plundered natural resources but also politically oppressed and weakened local cultures, thus fostering a consciousness to unite. Furthermore, the modernization and secularization brought by colonialism were considered a threat to Islamic identity. Therefore, Pan-Islamism emerged as a response by offering an approach that combines elements of tradition and modernity. This movement aimed not only to fight against colonization but also to strengthen Islamic identity amidst social and political changes. That is why Pan-Islamism became one of the quite influential ideological movements at that time (Humam et al., 2024).

Pan-Islamism is a movement that aims to build shared concern among the Islamic Ummah. This idea emerged to invite all Muslims in various countries to unite and fight to free themselves from foreign colonization. This movement does not only emphasize the religious aspect but also encourages national progress in opposing the exploitation of Western powers and absolute rule. Seeing the condition of the Muslim Ummah experiencing decline and oppression by Western nations, Al-Afghani called for the importance of solidarity based on religious bonds, rather than on ethnic or racial similarities. According to him, Pan-Islamism was not a movement to overthrow kingdoms, but to unite ways of thinking and build cooperation to re-strengthen the commitment to Islamic teachings, namely the Qur'an and Hadith (Zahra et al., 2025).

This movement was born as a response to the decline of the Islamic Ummah, which according to Al-Afghani was caused by the entry of foreign teachings and deviations in the teaching of Islamic fundamentals. This situation was exacerbated by the weakening of the ties of brotherhood among fellow Muslims, both among the general public and the ulama. Therefore, Al-Afghani assessed that the restoration of the Ummah must begin by purging deviations in understanding and returning to the pure teachings of Islam. In essence, Pan-Islamism believes that the Muslim Ummah has great potential to unite so that it is capable of forming a stable and influential political power. Al-Afghani's thinking also had an influence reaching Indonesia, where his Islamic political ideas were adopted and developed by his followers (Zahra et al., 2025).

To understand further the idea of the unity of the Ummah according to Jamaluddin Al-Afghani, there is a quote that emphasizes how strong the principles of unity and solidarity are in Islamic teachings. This text describes the view that unity is not just a political necessity, but part of the foundation of the creed that is naturally embedded within the Muslim Ummah.

الِاتِّفَاقَ وَالتَّضَافَرَ عَلَى تَعْرِيزِ الْوَلَايَةِ الْإِسْلَامِيَّةِ، مِنْ أَشَدِّ أَرْكَانِ الدِّيَانَةِ الْمُحَمَّدِيَّةِ، وَالِاعْتِقَادُ بِهِ مِنْ أَوْلِيَّاتِ الْعُقَايِدِ عِنْدَ الْمُسْلِمِينَ، لَا يَخْتَاجُونَ فِيهِ إِلَى أَسْتَاذٍ يُعَلِّمُ، وَلَا كِتَابٍ يُنْبِتُ، وَلَا رَسَائِلَ تَنْشُرُ. إِنَّ رُعَاةَ الْمُسْلِمِينَ - فَضْلاً عَمَّنْ عَلَاهُمْ - تَتَصَاعَدُ زَفْرَاتُهُمْ، وَتَفِيضُ أَعْيُنُهُمْ مِنَ الدَّمْعِ؛ حُزْناً وَبُكَاءً عَلَى مَا أَصَابَ مِلَّتَهُمْ مِنْ تَفَرُّقِ الْأَرْءَاءِ، وَتَضَارِبِ الْأَهْوَاءِ، وَلَوْلَا وَجُودُ الْغَوَاةِ مِنَ الْأَمْرَاءِ، نُوي الْمَطَامِعِ فِي السُّلْطَةِ بَيْنَهُمْ؛ لِاجْتِمَاعِ شَرَفِيَّتِهِمْ بِعَرَبِيَّتِهِمْ، وَشَمَالِيَّتِهِمْ بِجَنُوبِيَّتِهِمْ، وَلَبَّى جَمِيعُهُمْ نِدَاءً وَاحِداً. إِنَّ الْمُسْلِمِينَ لَا يَخْتَاجُونَ فِي صِيَانَةِ حُقُوقِهِمْ، إِلَّا إِلَى تَنْبِهِ أَفْكَارِهِمْ لِمَعْرِفَةِ مَا بِهِ يَكُونُ الدِّفَاعُ، وَاتِّفَاقِ آرَائِهِمْ عَلَى الْقِيَامِ بِهِ عِنْدَ لُزُومِهِ، وَارْتِبَاطِ قُلُوبِهِمُ النَّاشِئِ عَنِ إِخْسَاسِ بِمَا يَطْرَأُ لِالْأَخْطَارِ (Al Afghani & Abduh, 1958)

The meaning of the text is: Indeed, agreement and mutual cooperation in strengthening Islamic authority are among the strongest pillars of the Muhammadan religion, and belief in this is one of the primary doctrines among Muslims. They do not need a teacher to teach it, nor a book to prove it, nor written treatises to spread it. Indeed,

the leaders of the Muslims let alone those of higher rank let out deep sighs, and their eyes overflow with tears, grieving and weeping over what has befallen their community in the form of division of opinions and the clash of desires. Were it not for the presence of misguided rulers among them, who are driven by ambitions for power, the people of the East would unite with those of the West, and those of the North with those of the South, and all of them would respond to a single call. Indeed, the Muslims need nothing to preserve their rights except the awakening of their minds to understand what is necessary for defense, the agreement of their views to carry it out when needed, and the bonding of their hearts that arises from an awareness of the dangers that befall their community.

Al-Afghani also stated that unity is one of the fundamental principles of religion, as in the following quotation:

فَالِاتِّفَاقُ مِنْ أَصُولِ دِينِهِمْ. هَلْ أَصَابَ الْخَدَرَ مَشَاعِرَهُمْ فَلَا يُحْسُونَ بِحَاجَاتِ بَعْضِهِمُ الْبَعْضُ؟ أَلَيْسَ لِكُلِّ وَاحِدٍ أَنْ يَنْظُرَ إِلَى أَخِيهِ بِمَا حَكَمَ اللَّهُ فِي قَوْلِهِ: (إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ) فَيَقِيمُونَ بِالْوَحْدَةِ سَدًّا يَحُولُ عَنْهُمْ هَذِهِ السُّيُوفُ الْمَتَدَفِّقَةُ عَلَيْهِمْ مِنْ جَمِيعِ الْجَوَانِبِ؟ (Al Afghani & Abduh, 1958)

The meaning of the text is: Unity (*al-ittifaq*) is one of the fundamental principles of their religion. Have their feelings become numb so that they no longer perceive the needs of one another? Does not each individual have the right to look at his brother in accordance with what Allah has decreed in His statement: “Indeed, the believers are brothers”, so that through unity they may establish a barrier that prevents the floods surging upon them from all directions?

Al-Afghani also stated that:

هَذَا أَنْ الْإِتِّفَاقِ، هَذَا أَنْ الْإِتِّفَاقِ، أَلَا إِنَّ الزَّمَانَ يُوَأْسِيكُمْ بِالْفُرْصِ، وَهِيَ لَكُمْ غَنَائِمٌ، فَلَا تَفْرَطُوا، إِنَّ الْبِكَاءَ لَا يُخَيِّ الْمَمِيَّتَ، إِنَّ الْأَسْفَ لَا يَرُدُّ الْفَانِيَّتَ، إِنَّ الْحَزْنَ لَا يَدْفَعُ الْمُصِيبَةَ، إِنَّ الْعَمَلَ مَفْتَاخَ النَّجَاحِ، إِنَّ الصَّدْقَ وَالْإِخْلَاصَ سُلْمَ الْفَلَاحِ، إِنَّ الْوَجَلَ يُقَرِّبُ الْأَجَلَ، إِنَّ الْيَأْسَ وَضَعْفَ الْهَمَّةِ مِنْ أَسْبَابِ الْحَتْفِ (Al Afghani & Abduh, 1958)

The meaning is: This is the time for unity, this is the time for unity. Indeed, time offers you opportunities, and those opportunities are gains for you, so do not waste them. Indeed, crying will not bring the dead back to life, regret will not restore what has been lost, and sorrow will not avert calamity. Indeed, action is the key to success, and honesty and sincerity are the ladder to prosperity. Indeed, fear hastens death, and despair and weakness of determination are among the causes of destruction.

The findings of this study indicate that Pan-Islamism is a movement aimed at unifying the Muslim ummah universally beyond ethnic, linguistic, and cultural differences as a response to Western colonialism in the late 19th to early 20th century. The movement emerged from the conditions of Muslims who experienced oppression, resource exploitation, and cultural marginalization, which collectively fostered a sense of solidarity and collective consciousness. Pan-Islamism is not only directed toward resisting colonial domination but also toward restoring the dignity of the Muslim world as a global force equal to other nations through strengthened unity and cooperation. In addition, the movement responds to the challenges of modernization and secularization by offering a synthesis between Islamic traditional values and modern development, ensuring that Islamic identity is maintained amid socio-political change. Key figures such as Jamaluddin al-Afghani and Muhammad Abduh played an important role in shaping this movement by emphasizing unity, intellectual reform, and educational and social awakening, making Pan-Islamism one of the most influential ideological movements in Islamic history (Khaq et al., 2024).

The findings of this study indicate that Islamic education in the thought of Jamaluddin al-Afghani is not limited to religious instruction, but is directed toward forming individuals who are intelligent, competitive, and possess character aligned with Islamic values. His educational reform perspective extends beyond theological dimensions to include social, political, and intellectual aspects, showing a broader vision of education as a tool for societal transformation. Al-Afghani emphasizes that Islamic education must remain relevant to the demands of the time and be capable of addressing modern challenges without losing the essential principles of Islam. Through this approach, Islamic education is positioned as dynamic, progressive, and open to knowledge development and contemporary scientific advancement (Sari et al., 2025)

The findings of this study indicate that Jamaluddin al-Afghani supports the modernization of Islamic education as a response to contemporary challenges. He emphasizes the importance of integrating Islamic values with modern science and technology to enable Muslims to compete in the global arena. Al-Afghani promotes a rational and scientific approach in religious education, arguing that Islam is not in conflict with reason and knowledge, but rather encourages the integration of intellect (reason) and revelation. In addition, he is critical of traditional educational systems that tend to be conservative and isolated from scientific development. Therefore, he calls for reform in curriculum design and teaching methods in order to create a more progressive and responsive Islamic education system (Hakim, 2024).

## **Discussion**

### ***The Relevance of Jamaluddin Al-Afghani's Thought (Pan-Islamism) to Contemporary Islamic Education***

The development of Pan-Islamism in Indonesia is an important subject to examine, particularly in the early twentieth century when the process of modernization began to take place. This idea entered Indonesia around 1924 as a response to the colonial domination experienced by Muslim countries, including Indonesia. Pan-Islamism was not only a political movement, but also a symbol of hope for Muslims to achieve freedom and sovereignty. In Indonesia, Pan-Islamism grew alongside nationalist movements that resisted colonial rule. Organizations such as Sarekat Islam adopted Pan-Islamic ideas and combined them with the spirit of nationalism. In this way, Pan-Islamism became a means of connecting the struggle of the Indonesian people with the solidarity of Muslims around the world (Humam et al., 2024).

The influence of Pan-Islamism on education in Indonesia appears to be very significant. This idea contributed to the emergence of an educational system based on Islamic values while still adapting to modern developments. Organizations such as Sarekat Islam and Muhammadiyah established schools that integrated religious teachings with general knowledge. These efforts reflect a desire to shape Islamic identity while preparing the younger generation to face the challenges of the modern era. Education is viewed as a medium for instilling Islamic values, religious teachings, and Islamic history. In addition, education serves as a space to build a sense of brotherhood and solidarity among Muslims. Through education, Muslims are able to develop quality human resources, deepen their understanding of religion, and expand the influence of Islam in society (Humam et al., 2024).

According to Fuadi, as cited by Zahra et al., the emergence of the Pan-Islamism movement also encouraged the establishment of various Islamic educational institutions such as pesantren, madrasah, and Islamic universities. These institutions later became important centers for preparing young generations with a deep understanding of Islamic teachings. Initially, the existence of Islamic educational institutions was seen as a threat by the Dutch colonial government. Therefore, the colonial authorities attempted to limit their influence in order to hinder the welfare aspirations of the indigenous people. In addition, the colonial government also pursued an agenda of spreading Christianity through the Ethical Policy (Zahra et al., 2025).

Jamaluddin Al-Afghani viewed education as a means to shape Muslims who are critical, broad-minded, and morally grounded. He emphasized the importance of a dialogical learning process, in which active interaction occurs between teachers and students as well as among students themselves. According to him, ideal education is one that integrates religious knowledge with modern sciences in a balanced manner, including the use of technology as part of the learning process. When examined from the ideas he proposed, Jamaluddin Al-Afghani's educational approach was highly innovative in improving the Islamic education system of his time. Although it emerged in the early modern period, many of his principles remain relevant and applicable in contemporary educational contexts (Zahra et al., 2025).

Overall, the influence of Pan-Islamism in the field of education is quite complex. On the one hand, it has had positive impacts, particularly in encouraging curriculum reform and promoting the advancement of Islamic education to be more responsive to contemporary developments. On the other hand, it also presents certain challenges that require critical reflection, so that Islamic education is not only strong in religious aspects but also open, inclusive, and capable of addressing broader societal needs. With the right approach, Pan-Islamism can serve as a foundation for developing a generation that is intelligent, well-characterized, and prepared to face global challenges (Jumrotun & Roza, 2024).

The educational thought of Jamaluddin Al-Afghani remains relevant for contemporary Islamic education. He emphasized the importance of integrating religious knowledge with general sciences, including mastery of foreign languages. Education, according to him, should develop strong understanding, practical skills, critical thinking, and the ability to adapt to changing times. Al-Afghani also stressed the importance of equal educational opportunities for both men and women, as well as education that is free from political pressure and domination. Therefore, his ideas can serve as an inspiration for building high-quality Islamic education that is responsive to the demands of the modern era (Ofiani & Mardalena, 2024).

The development of Pan-Islamism in Indonesia is a significant ideological movement in the history of Islamic education, particularly in the late nineteenth to early twentieth century. Within the framework of Islamic educational philosophy, this movement can be understood through the concepts of *tarbiyah*, *ta'lim*, and *ta'dib*, which function not only in the development of knowledge but also in shaping moral consciousness and Islamic identity. Through these concepts, Pan-Islamism played a role in building Muslim solidarity as a response to colonialism while strengthening Islamic identity amid socio-political changes.

A number of literature studies show that *tarbiyah* is understood as a process of nurturing and developing human potential gradually and holistically, covering physical, intellectual, and spiritual aspects, where educators act as *murabbi* who guide students' growth in a comprehensive manner. Meanwhile, *ta'lim* emphasizes the process of transmitting and acquiring knowledge as well as developing cognitive abilities through systematic learning activities. In contrast, *ta'dib* focuses on the formation of proper conduct, morality, and ethical awareness, making it a fundamental concept in Islamic education because it places values and ethics as the foundation of knowledge development. Overall, Islamic education literature reveals two main approaches: one that separates the focus of these three concepts, and another integrative approach that views *tarbiyah*, *ta'lim*, and *ta'dib* as a unified and complementary framework in achieving holistic Islamic education (Indah et al., 2025).

In relation to this conceptual framework of Islamic education, Pan-Islamism can be understood not only as a socio-political and anti-colonial movement, but also as a discourse with significant educational implications. Previous studies generally emphasize Pan-Islamism as a movement that contributed to Muslim solidarity and the establishment of Islamic educational institutions across various Muslim regions (Humam et al., 2024) dan (Zahra et al., 2025). However, this study extends the discussion by positioning Pan-Islamism within the philosophy of Islamic education, particularly through its relevance to the integrated concepts of *tarbiyah*, *ta'lim*, and *ta'dib*. From a critical perspective, Pan-Islamism offers notable strengths, especially in fostering unity among Muslims, strengthening collective consciousness, and encouraging educational reform grounded in Islamic values. Nevertheless, it also contains limitations, as its strong emphasis on unity tends to be idealistic and may overlook the sociocultural, political, and epistemological diversity within the Muslim world, making its implementation more complex in practical contexts. Despite these limitations, Pan-Islamism remains relevant as an ideological framework that contributes to intellectual revival and educational solidarity in Islamic education, provided that it is interpreted and adapted contextually in response to contemporary educational challenges.

## Conclusion

Jamaluddin al-Afghani was one of the most influential Muslim reformers of the nineteenth century who introduced Pan-Islamism as a response to the decline of the Muslim world and the pressures of Western imperialism. His central idea emphasizes the necessity of unity among Muslims based on creed and political solidarity, where “al-ittifaq (unity) is a principle of religion,” functioning as a defensive barrier (*saddan*) against foreign domination. He further argued that the revival of the *ummah* can only be achieved through education, particularly by overcoming intellectual backwardness, as reflected in his statement that Muslims had fallen “behind others in knowledge and industry” (تَأَخَّرُوا عَنْ (غَيْرِهِمْ فِي الْمَعَارِفِ وَالصَّنَائِعِ), and through strengthening intellectual awareness, expressed as “the awakening of their minds” (تَنْبِيهِ أَفْكَارِهِمْ).

From this perspective, education is positioned as the primary instrument of civilizational revival, not merely as a means of knowledge transmission but also as a process of intellectual, moral, and social transformation. Al-Afghani's thought remains highly relevant to contemporary Islamic education, particularly in promoting the integration

of religious and modern sciences, strengthening ethical values and work ethic, and shaping a generation of Muslims who are critical, intellectually open, and globally aware. This educational orientation aims to preserve Islamic identity while equipping learners to respond to modern challenges and maintain intellectual independence in a global context.

Limitations of this study include its reliance on a literature-based approach without empirical field data. In addition, the study focuses only on a single figure, Jamaluddin al-Afghani, without providing comparative analysis with other Islamic reformers.

For future research, it is recommended to conduct comparative studies between al-Afghani and other thinkers such as Muhammad Abduh or Muhammad Iqbal, as well as to examine the practical implementation of Pan-Islamism in contemporary Islamic educational institutions. Further studies may also develop a conceptual model of Islamic education based on the integration of tarbiyah, ta'lim, and ta'dib within the context of globalization.

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