

# The Thoughts of KH. Djamaluddin Amin about the Integration of NU and Muhammadiyah Education in Islamic Educational Institution in Eastern Indonesia

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## **Abstract**

*This study aims to reveal the biography of KH Djamaluddin Amien and his thoughts. He was a generator figure of social and education movement that began with the emphasis on the development of educational facilities ranging from Kindergarten (TK / TPQ Raudhatul Athfal), Elementary School, Madrasah Tsanawiyah and Aliyah. In addition, he also built a mosque in Karaeng land, Bissoloro, Gowa District. The personality of KH Djamaluddin Amien as a figure of Muhammadiyah in South Sulawesi had its own characteristics especially in his thoughts on religious education, curriculum renewal, and teaching method by combining the teaching methods of KH Ahmad Dahlan and KH Hasyim Asy'ari. Character education model is through religious extracurricular by combining elements of religious study and general sciences in elementary and madrasah by using classical system. The developed concept of education is multicultural, open to change, emphasis on discussion and dialogue, and social spirit. He was also active in teaching the yellow book by applying the Sorogan and Bandongan methods. The Kyai chose a simple life accompanied by visionary and consistent thoughts against the stagnation in thinking and doing good deeds.*

**Keywords:** *Biography, KH. Djamaluddin Amien, Multicultural Education*

## **Abstrak**

*Penelitian ini bertujuan mengungkap biografi tokoh KH Djamaluddin Amien dan pemikirannya. Beliau adalah sosok pembangkit gerakan sosial pendidikan yang dimulai dengan menitikberatkan pada pembangunan sarana pendidikan mulai dari T.K/ T.P.Q Raudhatul Athfal, Sekolah Dasar, Madrasah Tsanawiyah dan Aliyah. Selain itu juga membangun Masjid di tanah Karaeng, Bissoloro Kabupaten Gowa. Kepribadian KH Djamaluddin Amien sebagai tokoh Muhammadiyah di Sulawesi Selatan mempunyai karakteristik tersendiri khususnya pada pemikirannya di bidang pendidikan Agama, Pembaharuan Kurikulum, dan Metode Pengajaran dengan memadukan Model pengajaran K.H. Ahmad Dahlan dengan K.H. Hasyim Asy'ari. Model pendidikan*

*karakter melalui ekstrakurikuler keagamaan dengan memadukan unsur ilmu agama dan ilmu-ilmu umum di Sekolah Dasar dan Madrasah dengan menggunakan sistim klasikal. Konsep pendidikan yang dikembangkan bersifat multikultur terbuka dengan perubahan, mengedepankan diskusi dan dialog, serta berjiwa sosial. Beliau juga aktif dalam mengajarkan kitab kuning dengan menerapkan metode Sorogan dan Bandongan. Pak Kiyai memilih hidup sederhana yang dibarengi dengan pemikiran yang berkemajuan dan konsisten melawan kejumudan berfikir dan beramal.*

**Kata Kunci:** *Biografi, KH. Djamaluddin Amin, Pendidikan Multikultural*

## Introduction

Biography is basically derived from the word *bios* (Greek) which means living things and *graphien* (Greek) which means to write. If interpreted from the origin of the words, biography means a writing that explains about the life of a person. If interpreted completely, then the definition of biography is a writing that contains stories in form of facts about the life story of someone who is considered important or influential on one's life.<sup>1</sup> Biography is generally displayed in an additional section of a book.<sup>2</sup> Biography is a living record of one's life. Through biographies we can understand the perpetrators of history, backward of the times and their socio-political environment.<sup>3</sup>

Biography can be divided into two kinds, namely short biography and long biography. A short biography contains the facts of one's life along with the important role he has ever performed, while a long biography contains important information written in more detail with a good delivery style. In biographical creation, a biographer must use an accountable reference source. Some of the reference sources usually used by a biographer are diaries, letters, newspapers, writings of the person's relatives, co-workers of the written person, and other several reference sources.

In general, several characteristics of biography are as follow: having a pattern or a standard structure that consists of: orientation, events, and reorientation; containing facts presented by using narration/story; the fact is taken from the life events of people who are being narrated; only made for

<sup>1</sup> Komaruddin and Yooke Tjuparmah S. Komaruddin, *Kamus Istilah Karya Tulis Ilmiah* (Jakarta: Bumi Aksara, 2000), 2016.

<sup>2</sup> Pusat Bahasa (Indonesia), *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka Pub., 2007), 179.

<sup>3</sup> Ahmad Maulana, *Kamus Ilmiah Populer Lengkap* (Jakarta: Absolut, 2013), 135.

people or persons who are considered important or influential to the lives of many people.

In biography writing, it usually contains information such as place, date of birth, date of death, family background, achievements during his/her life, important events and how his/her influence in social life. In biographical writing some people write biographies of deceased characters and some also write from living figures. A good educational environment will also bear good behavior in a person, especially Islamic education which is the element of guidance and upbringing of students so that after finishing education, they will be able to understand and practice the teachings of Islam and can also be used as a view of life because the foundation of Islamic education, the Qur'an and Hadits are symbolized by *ijtihad*.<sup>4</sup>

Definition of Islamic education in Indonesian language comes from the word *didik*/to educate by giving prefix *pe* and suffix *an* meaning deed (things, ways and so on). The term education originally derived from the Greek *pedagogie* which means guidance given to the child. The term is then translated into English with the term *education* which means development or guidance.<sup>5</sup> *Tarbiyah* means the effort to grow and mature learners physically, socially, and spiritually. *Rabaa, ya rubbuh tarbiyatan* means improving (*ashlah*), controlling the affairs, preserving its sustainability and existence. By using this third word, *tarbiyah* means the effort to preserve, nurture, care, improve and manage the life of the students in order to survive better in life.<sup>6</sup> Hasbullah defines education as human effort to foster personalities according to values in society and culture.<sup>7</sup> So, Islamic education is an education system that can give a person ability to lead his life in accordance with the ideals of Islam because Islamic values have animated and colored his personality style.<sup>8</sup>

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<sup>4</sup> Zakiah. Daradjat, *Ilmu Pendidikan Islam* (Jakarta: Penerbit Bumi Aksara, 1992), 119.

<sup>5</sup> Ramayulis, *Pengantar Ilmu Pendidikan* (Jakarta: The Minangkabau Fondation Press, 2014), 1.

<sup>6</sup> Abudin. Nata, *Ilmu Pendidikan Islam* (Jakarta: Kencana Prenada Media Group, 2010), 8.

<sup>7</sup> Hasbullah, *Otonomi Pendidikan: Kebijakan Otonomi Daerah dan Implikasinya terhadap Penyelenggaraan Pendidikan* (Jakarta: Rajawali Pers (RajaGrafindo Persada), 2006), 1.

<sup>8</sup> M. Arifin, *Ilmu Pendidikan Islam: Tinjauan Teoretis dan Praktis Berdasarkan Pendekatan Interdisipliner*, 2014, 10.

## Tasks and Functions of Islamic Education

The task of Islamic Education is essentially an endless process in line with the universal consensus set by Allah and His apostle. Islamic education can be seen from three approaches, education is seen as potential development, cultural heir, interaction between potential development and cultural inheritance. The function of Islamic education is to provide facilities that can enable these Islamic educational tasks to be achieved and to run smoothly. The provision of this facility contains structural and institutional meanings and objectives. The meaning and purpose of the structure is to demand the realization of the organizational structure of education that governs the process of education, both vertical and horizontal. The function of Islamic education is as a tool to preserve, expand and connect the levels of culture, traditional and social values and ideas of the people of the nation. Tools for making changes, innovations and developments outlined through newly discovered knowledge and skills, and through productive human forces to discover the balance of social and economic change.<sup>9</sup>

## Islamic Educational Institutions: The Dynamics and Growth

The dynamics and growth of madrasah and pesantren as Islamic educational institutions is due to the current development which is in accordance with the current dynamics of the times. Therefore one of the institutions or foundations of Islamic education is madrasah or pesantren.<sup>10</sup> Since its establishment in the same century as the entry of Islam until now, pesantren has struggled with wider community.<sup>11</sup> Pesantren and madrasah have experienced facing various patterns of society in the span of time, the function of pesantren at the beginning of its foundation was as a foundation of Islamic education until the present time have experienced changing development, vision, position and perception toward the outside world.<sup>12</sup>

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<sup>9</sup> Abdul Mujib, *Ilmu Pendidikan Islam* (Jakarta: Kencana, nd), 51.

<sup>10</sup> Haidar Putra Daulay, *Pendidikan Islam dalam Sistem Pendidikan Nasional di Indonesia* (Jakarta: Kencana, 2013), 65.

<sup>11</sup> Ruchman Basori, "Pesantren Modern Indonesia," *Jakarta: PT Inceis*, 2008, 64.

<sup>12</sup> Mujamil Qomar, *Pesantren: dari Transformasi Metodologi Menuju Demokratisasi Institusi*, 2005, 22, <http://catalog.hathitrust.org/api/volumes/oclc/85328158.html>.

Through that concept, this paper is about to explore the biography of *ulama* by choosing purposively one of the Islamic scholars of South Sulawesi to complete some of the correspondence of *ulama* in form of biography which has been written before, whether it is gathered in a collection of writings that combines several scholars with the gait, *da'wah*, and educational institution he managed (Santing (ed), 2007), as well as what Suprpto (2009) had written in *Ensiklopedi Ulama Nusantara: Riwayat hidup, Karya dan Sejarah perjuangan 157 Ulama Nusantara*. And the latest is in specific writings of *Ulama Sinjai* by Abu Muslim (2017), in *Puang Kali Taherong Biografi dan Karamahnya*. The position of this paper is to add the treasury and reading materials about biographical information and thoughts from KH. Djamaluddin Amien, one of the most influential Muhammadiyah figure of South Sulawesi.

### **The Biography of KH. Djamaluddin Amin**

KH Djamaluddin Amien (died on November 16, 2014) was familiarly called *Pak Kyai* in the community, while in the family environment was more familiar to be called Puang Jamal. He was born in Cakkempong Sinjai regency, on 18 January 1930, his father named Amien, and his mother named Sukaenah. KH Djamaluddin Amien was the third of seven children, namely Hj. Kalsum, Puang Sitti, Haniah, Latief, Thamrin and his younger brother who was more familiar called Puang mama. His stature and his siblings looked tall and white and made him look brave and his sister looked beautiful. Until now (2018) two of his brothers are still alive while others have passed away. Besides him, his brother's career is also quite good in society. Thamrin, for example, a brother of pak Kiyai who once served as Head of the BKKBN Office in Palu City and Luwuk Banggai, Latief ever served as Headmaster of SPG School in Sinjai District, and his youngest sister Puang Mama served as Head of Section at BRI Sinjai.

Meanwhile, the love story of KH Djamaluddin Amien with a woman named Hj. St. Chamsiah who later became his wife started with their meeting at Muallimin Muhammadiyah Bantaeng School. Once, Djamaluddin and Chamsiah were assigned to preach in Sinjai. The ability and kindness of Chamsiah made Djamaluddin's family in Sinjai hooked, so some families recommended to continue on a more serious level of marriage. Briefly, after getting married, Djamaluddin and Chamsiah got nine children: St. Djalalia, St.

Salihati, Hadi Jamal, St.Mutihah, Ashabul Kahfi, Samhi Muawan, Mujizatullah, Muthmainnah, and St Afievah.

KH Djamaluddin Amien's career started as a PGAN religious teacher, while his wife was a teacher of religion and concurrently as the Principle of Madrasah Aliyah in Bantaeng Regency. Besides, Chamsiah was also known as a successful entrepreneur in the field of Rice Mill and Maize factory in 1982, and also in transportation with the route Makassar-Bantaeng. St. Chamsiah was also known as a tough woman and KH Djamaluddin Amien was remembered as a very loyal father to his wife and loved his children. *Pak Kyai* often told his children that his wife was the most contributive person who sent his children to school because at that time he only worked as a religious teacher and gave preaches in Makassar and Bantaeng. The transportation business with the choice of Makassar-Bantaeng route was not without reason, the choice was taken because at that time *pak kyai* served as a religious teacher in Makassar while his wife Hj. Chamsiyah stayed in Bantaeng District, so they could commute easily.

In 1986, Djamaluddin, who came from a religious and noble family and clung to religion and tradition, made him understand contextually about the religions and traditions developed in the society. Djamaluddin lived, grew and was mature in a religious and cultural environment. He learned to read Quran to his aunt since he was 7 after the evening prayers, in the morning he studied in Madrasah around his home. Since childhood, *pak Kyai* had a very high reading interest. He studied various books. He was also very fond of books about the history of Islamic Culture.

Little Djamaluddin was known as an energetic and easy-going kid. He was very familiar with all families especially with his brother. He was also known to be trustful in doing the trust given by his parents and friends, although sometimes his feeling was quite sensitive and irritable, but however he was also able to overcome his own anger.

At the age of 15, Djamaluddin Amien studied at Madrasah Muallimin Muhammadiyah in Bantaeng District. Here he studied religion, Arabic, and *Fiqh*. He was known to be very intelligent in studying religion especially Arabic, and the yellow book. His intellectual odyssey continued at the Islamic Institute of Makassar, but on this process he only reached BA (Bachelor of Art). He did

not finish his studies until he got a Bachelor's degree because he had different arguments from the lecturer examining the written paper and defending his idea which he thought it was very crucial to keep. After that he decided not to continue his education. He chose to stay home and have a self-learn from various disciplines of knowledge. Pak Kyai had no difficulty in undergoing such a learning system, as it was supported by his high level of intelligence and his strong memorization rate. On this matter, Andi Rasdiyanah his schoolmate in Muallimin Muhammadiyah Bantaeng said that: *"when I was together with him as students, he was very smart especially in Arabic and the Yellow Book"*.

KH Djamaluddin Amien lived in Madrasah environment and the family who strongly held the religious commands and highly upheld the local culture. This made him very religious as well as shaped his personality in how to socialize, organize and educate to be a leader. He ever received the mandate in three positions simultaneously namely the Muhammadiyah Leader, the Rector of Muhammadiyah University of Makassar, and the Chairman of the National Mandate Party (PAN), which was entrusted directly by Amien Rais from 1985 to 1995.

One thing he did not accept was to become a legislator, although he fulfilled the electability and seniority in the party as the conditions. That's why only his son who took part in politics. Among the nine children, there were some of whom choose political channels as career development, such as Abdul Hadi Djamal who fostered his career in politics, until elected as a member of the House of Representatives. Hadi Djamal was also known as an entrepreneur who joined Ahmad Kalla group in 2011. Besides Hadi, Ashabul Kahfi also continued his career in politics. Ashabul Kahfi was the chairman of PAN (*Partai Amanat Nasional/ National Mandate Party*) of South Sulawesi and had been registered as a member of South Sulawesi Regional House of Representatives for two periods and has been serving as the Vice Chairman until today.

From 2000 to 2005, Pak Kyai was entrusted as chairman of the Executive Board (BPH), the same level as Chairman of the Foundation at Makasar Muhammadiyah University. KH Djamaluddin Amien had a plural personality, meaning that it was not only formed from his dialectic with Muhammadiyah community, but with various communities such as with NU organization, political party even when he became a rector, he accepted non-

muslim students to study at Muhammadiyah University and practice their religion.

## **KH. Djameluddin Amien's Educational Thoughts**

### **Principles of Education**

KH Djameluddin Amien's Islamic educational thoughts can be observed in several concepts of religious educational thoughts. Before the Government Regulation (PP) No. 55 was issued in 2007, he had designed the principles of education on multicultural education at Makasar Muhammadiyah University. Then the university began to accept non-muslim students to study and practice the teachings of their religion such as Australian students from student exchange program, majoring in Indonesian language, they live in campus environment. Education has been far from expectations, the meaning of education is now gone.

KH Djameluddin Amien's education curriculum sourced from al-Quran and Hadist. Education materials covered the teachings of Al-Quran and Hadist, reading, writing, calculating, and geography. Materials of Al-Quran and Hadist consisted of worship, equality of degree, aqidah, and morals. Education methods were in form of sorogan method and bandongan which then turned into the form of madrasah or school by applying classical learning method. KH Djameluddin Amien did not explain the form of evaluation, but from the materials which could be practiced in everyday life. Education requires a long process from not knowing to knowing. It takes patience. In addition, there was a story of Christian family originated from Batak Mandailing tribe who rented the house of KH Djameluddin Amien and the house, besides as a home, it was also used for the worshipping place for the Christians.

*Pak Kyai* also noticed the concept of independence of education both men and women. To him, the concept of independence in education should be adjusted to its nature. He always advised his children to always be independent, so were the women. He always warned them never to cripple their lives to their husband, because women have the same opportunities or chances in developing their career but however they should adjust to their nature as a woman and keep carrying out the obligation as a wife. The principle of courage in the context of honoring the leader in every place we develop a



career, if we want to be appreciated by other people then we must respect them. Don't argue against the leader. The concept of religious education in the family is very instrumental in forming children's morality. Parents play the role by being the spearhead in shaping the behavior of the children.

## Orientation of Islamic Education

KH Djamaluddin Amien's Islamic education orientation was combining the concepts of KH Ahmad Dahlan and KH Hasyim Asy'ari by improving the quality of muslim resources. According to him, effort to improve that quality is through Madrasah-based religious education. To him, the quality of muslim is determined by the high quality of *aqidah*/faith and *akhlaq*/morality. Aqidah is proved by the implementation of religious education in schools. Akhlaq is proved by the implementation of religious character education in schools through the habituation of the role of educators.

Pak kyai also always put Madrasah students in an equal position. He did not want to see students in Madrasahs or other religious schools in low rank in the community. At that time, KH Djamaluddin Amien established Madrasah Tsanawiyah and Aliyah, Raudhatul Athfal, and Islamic Elementary School in Tana Karaeng Village Bissoloro Gowa District. The established schools are all free, both school fees and uniforms.

KH Djamaluddin Amien contributed his thoughts to fix the learning system in Madrasah. That improvement was conducted in form of promoting the movement of education renewal. This was in line with the opinion of KH Ahmad Dahlan who argued that education was not just to produce intelligent people with comprehensive personality, but they also must become a human being who can convey the *da'wah Amar makruf Nahi Munkar*. About KH Ahmad Dahlan, it should be noted that he initiated the balancing of public education and religious education.<sup>13</sup>

Renewal of applied curriculum and teaching method, as well as the development of educational coaching pattern was held by combining KH Ahmad Dahlan's teaching model with KH Hasyim Ash'ari's. The development was in form of the character education model through religious extracurricular,

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<sup>13</sup> M. Dahlan M, "KH Ahmad Dahlan Sebagai Tokoh Pembaharu," *Jurnal Adabiyah* 14, no. 2 (December 8, 2014): 122.

by combining elements of religious study and general knowledge in elementary school and Madrasah using a classical system. Students are a strategic group capable of bringing changes in the school and their environment.

Operationally, the religious education conducted by KH Djamaluddin Amien was by holding the yellow book learning or Arabic on the back porch of his house on every Tuesday evening and Wednesday evening for two hours. The meeting was held after Isha prayer at eight o'clock discussing about *Tafsir, Fiqh, Nahwu, Ahlaq, Sorrof, Hadist, Tajwid, Tauhid, Tarikh*, and Arabic grammar.

Here are some books taught: The Book of *Tafsir Ayatil Ahkam*, Book of *Mabadiul Fiqh* (Volume one and two), *Tauhid Khodiratul Bahiyah*, and *Aqidatul Awam* which are series of studies. In addition, the book of *Akhlaq ta'limul mutaallim, tahlia wattarghib*, Book of *hadist Bulughul Maram, hadist arbain nawawi, tarikh, hulasoch Nurul Yaqin, Tarikhun Nabi*. Arabic: *Nawhu, Sharaf Jurumiyah Shorrof Wallal Amtsilah Tasrif*, Book of *Ihya ulumuddin*. Interestingly, all the learning of religious education was carried out freely. All facilities and infrastructure including students' consumption were prepared by KH Djamaluddin Amien. The components of the students consisted of lecturers to university officials.

The method used was *sorogan* method. This *sorogan* system included individual learning, where a student faced KH Djamaluddin Amien and there was interaction among them. In addition, in *sorogan* method, a student proposed one book to be studied and translated then kyai listened and corrected the way the student read and translated the book.

Learning with the *sorogan* system is usually held in a certain room, in which there is a seat for Kyai, in front of it there is a short table to put the book for the student, either the student who studies the same or different books, others sit quite far while listening what is taught by kyai and getting ready to wait their turn. The students gather at the place of study in accordance with the time specified and each student is given a photo copy of the book to be studied. The student who gets the turn face-to-face to Kyai, then opens the section to be studied and puts it on the table in front of Kyai and kyai or Ustadz reads the text in the book either looking at the book or memorizing it and then explaining by using Indonesian or Bugis language.

The length or shortness of what is read varies greatly depending on the student's ability, diligently listening, noting the sounds of the Arabic uttered by kyai or ustadz by performing *kharakat* (*syakal*) toward the Arabic word contained in the book. It is often called *Pendhabitan* (making sure the *Kharakat*), covering all the existing letters with Indonesian or regional languages directly under each Arabic word using the Arabic Indonesian script. The students then re-imitate what the kyai recites as previously said. This activity is usually commissioned by kyai to be repeated in the next lesson. Kyai also pays attention to the way the students read while making corrections or explaining for students' better understanding.

The use of the *bandongan* method is usually applied to the study of the great books that take years to complete the reading of the book, such as *ihya'ulumuddin* and *Sohih Buchari* based on the ability of each student, effectiveness and efficiency of educators as well as the transformation of knowledge in general, as the development of learning quality and knowledge of the students. Those studies are given at a certain time before or after performing *fardhu* prayer. This *wetonan* method is a lecturing method where the students follow the lesson by sitting around the kyai explaining the lessons. Students notice their own books and take notes and this term, *weton* in West Java is called *Bandongan*. Kyai holds the *bandongan* method by describing a bare book to a group of students. Students with *halaqah* position check the *kharakat* of the word, directly under the word to help understand the contents of the text.

According to him, the purpose of education is to lead students to have good morality, piety to Allah and have skills. Kyai instilled religious values to be independent, not to be a burden to others. A student who does not have life skills will face various problems that will narrow the journey of his life. He developed school system and *Madrasah* as models of Islamic education.

Islamic educational material designed by KH Djamaluddin Amien combined KH Ahmad Dahlan's material with KH Hasyim Ash'ari's which were divided into three parts: *First*, Islamic knowledge such as *fiqh*, *tafsir*, *hadist* and other religious knowledge; *Second*, non-religious knowledge such as psychology, mathematics; and *third*, religious education such as language skills, namely Arabic or read the Yellow book and Indonesian language.

Educational method proposed by KH Djamaluddin in that educational concept besides the Sorogan and Bandongan Methods, also used the *Uswah* Method (example). It means giving a good example or *Uswatun khasanah*, where the parents give a good example in everyday life not only advise the children but their good behavior which will be imitated by the children. Method of lecturing, in this case the parents give advice to the children to keep worshipping Allah and have a good morality. Method of habituation, both parents familiarize their children to get used to doing positive things such as praying five times on time, respecting both fellow Muslims and non Muslims. Designing religious character education means giving religious lectures by instilling religious values such as familiarizing the attitude of honesty to students.

Another concept of education developed by KH Djamaluddin Amien which was still a combination of educational concepts of KH Ahmad Dahlan and KH Hasyim Asy'ari was about two things that should be considered in studying, namely first, having holy intention rather than worldly matters, do not harass and underestimate it. Second, teacher should teach with straight intentions, not only expect the material. In his explanation there was no specific definition of learning. But the emphasized point about the meaning of learning was in order to seek the pleasure of Allah that will lead someone to obtain happiness of the world and the hereafter. Learning should be devoted to developing and preserving Islamic values, rather than simply eliminating ignorance.

The two organizations, Muhammadiyah and Nahdlatul Ulama, have unique knowledge structures, each of which is different in its uniqueness. On one hand, there are similarities in sources, references, and teachers from the founders of both organizations. However, ideological factors in understanding Islam as well as socio-cultural factors make the difference of knowledge between Muhammadiyah and Nahdlatul Ulama so different. On the other hand, there is a differentiated aspect. If both are analyzed critically, it is found that the difference between the structures of knowledge of these two organizations lies in the methodology, not on the primary source.<sup>14</sup> The

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<sup>14</sup> Sembodo Ardi Widodo, "Konstruksi Keilmuan Muhammadiyah dan NU," *Al-Ulum* 11, no. 2 (2011): 205.

education formed by NU or Muhammadiyah is quite accommodating to the government education system.<sup>15</sup>

In pesantren, this figure of educator emphasized the attention to the ethics of learning. Ethics in learning is to cleanse the heart from worldly matters, clean up the intention, do not procrastinate the opportunity to learn. Patience and *qana'ah*, good at managing time, simplifying eating and drinking, being cautious (*wara'*), avoiding foods and drinks which cause laziness and ignorance, minimizing bedtime, leaving less useful things. The ethics of a student to the teacher is to pay attention and listen to what the teacher says, choose *wara'* and professional teachers, track the teachers' records, glorify teachers, care for teachers' rights, being patient toward teacher's violence, visit teachers' homes, sit neatly and politely when dealing with the teacher, speak politely and gently, listen to his words, never interrupt when the teacher is explaining, use the right hand when giving something to him. Research by Zuhriy explains that pesantren is an educational institution that can act as a model of character education in Indonesia.<sup>16</sup>

Students pay attention to the knowledge of *fardhu 'ain*, study the knowledge that support *fardhu' ain*, be careful in responding to the different point of view of *ulama*, discuss and give the results to the trusted people, analyze and listen to knowledge, have high expectations, interact with people who have better knowledge, say greetings when they arrive at the majlis ta'lim, ask if they do not understand, do not predate the queue, always carry notes, learn the lessons that have been given, always keep the spirit in learning.

The next point is about the duties and responsibilities of teachers. According to pak Kyai, a teacher must be able to optimize his potential in form of: always getting closer to Allah, fearing Allah, being calm, *wara'*, *khusu'*, complaining life problems to Allah, not using potencies only for worldly materials, *zuhud*, avoiding bad things, avoiding the dirty places and the place of badness/*ma'siyat*, practicing the *sunnah* of the Prophet, be friendly, cheerful, love to spread the greetings, the spirit to enhance knowledge, not

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<sup>15</sup> Toto Suharto, "Kontribusi Pesantren Persatuan Islam Bagi Penguatan Pendidikan Islam di Indonesia," *Millah: Jurnal Studi Agama* 11, no. 1 (2011): 109.

<sup>16</sup> M. Syaifuddin Zuhriy, "Budaya Pesantren dan Pendidikan Karakter Pada Pondok Pesantren Salaf," *Walisono: Jurnal Penelitian Sosial Keagamaan* 19, no. 2 (December 6, 2011): 287, <https://doi.org/10.21580/ws.19.2.159>.

arrogant, getting accustomed to write, composing and summarizing. Motivation of the teacher is an internal strength inside himself to have a strong desire or spirit to try maximally in order to achieve success in performing the role as an educator.<sup>17</sup>

Ki Hajar Dewantara had similar views related to the study of ethics. According to him, the noble purpose of education is to lead people to find a regular, peaceful, peaceful, and happy life. <sup>18</sup>Teachers' ethics according to Djamaluddin; the teacher in teaching is to purify themselves from *hadats* and dirt, get dressed neatly, polite and have good smell, have intention to worship, deliver the command of Allah, always read to improve knowledge, say greetings when entering the class, pray before starting the lesson, look calm, avoid a lot of jokes and laugh, not teach while angry, hungry, and drowsy, take a strategic seat, prioritize important material, create a tranquility in learning, and give the opportunity to ask if something is unclear or unfamiliar. Last, the ethics toward the book, the tools of the lesson and the things related to it. The ethics toward the lesson is: try to have the textbook; if asked, give and allow a friend to borrow it; put the textbook in a respectable place, check first when buying or borrowing a book, when copying a *syariah* textbook, we should first take *wudhu* and begin with *basmalah*.

### Recognizing KH. Djamaluddin Amien from His Works

Until his death, his works in form of sheets of writing had not been collected in a single book yet. In each of his writings he quoted a lot of verses of the Qur'an and his orientation was dominantly leading to *aqidah*. Among the writings, the themes were about; *Tiga aqidah tauhid sesudah iman/Three aqidah Tauhid after faith* which illustrated that every person having a religion believes that his religion is true, while others' false. It is not good when people believe in the truth of two religions or believe all religions are the same, all blessed by Allah swt. There is an opinion of the non-believers that religions are the same all. There is no one or religious people who accept that their religion is the same as other people's religion except the hypocrites who are converts

<sup>17</sup> Edi Suhadi et al., "Pengembangan Motivasi dan Kompetensi Guru dalam Peningkatan Mutu Pembelajaran di Madrasah," *Ta'dibuna* 3, no. 1 (September 5, 2014): 42.

<sup>18</sup> Teguh Ibrahim and Ani Hendriani, "Reflective Studies About the Teacher's Ethics in The Perspective of Hajar Dewantara Issued by Moral Filsafat Utilitarianism," *Naturalistic: Journal of Research and Education Studie,s* 1, no. 2 (April 17, 2017): 135.

because people have only one heart (Q.S. Al Ahzab:4) meaning that Allah does not make two hearts for anyone.

*Nikmat dan indahnya bulan ramadhan (The Joy and Beauty of Ramadhan)* (text of preaching of Eid al-Fitr), this preaching describes the happiness of the fasting person in the month of Ramadhan and the prayer is received, noble morality and belong to *muttaqin* people. Eid al-Fitr celebration is not a feast for the spiteful, not a feast for corruptors, traitors, swindlers, liars who pit people and cause damage. *Kaifiat of Ied prayer. Haji Mabruur*, like other kinds of worships, there are two basic conditions to become *mabruur* pilgrimage namely sincere intention, performing the pilgrimage in accordance with the instructions and instructions of Allah in the Qur'an and hadist. *Bintang-Bintang Menurut Al-Quran dan Hadist (The Stars According to the Qur'an and Hadist)*, this writing describes that human have been worshipping the stars since the prophet Noah until now. Q.S. Noah:23. *Nasihat Seorang Ibu Ketika Putrinya Menikah (Advice of a Mother When Her Daughter Got Married)*, this article quotes Asma Binta Kharijah's advice to her married daughter whose contents are: O my daughter, if advice could be ignored, I would not advise you but the advice is a warning for those who forget and the savior for those who think. *Kemuliaan Bulan Ramadhan (The Glory of Ramadhan)* whose main source is al quran Surah Al Baqarah verse 185. Fasting is held in the month of Ramadan and begins on the 1st of Ramadhan and is the only month mentioned in quran, the ninth month of the month which lies between Syakban and Syawal. *Puasa untuk Mensyukuri Al-Quran (Fasting to appreciate the Quran)*, this paper describes the beginning of quran brought down in Ramadhan which is later named *Lailatul qadar* and *Lailatul mubaraqah*, the glorious and blessed night. The night was enshrined in every month of Ramadhan, although the beginning of the Qur'an only appeared once. The night in Ramadhan is kept secret.

*Aqidah Tauhid dalam Ibadah Haji (Aqidah Tauhid in the Pilgrimage)*, the pilgrimage is one of the pillars of Islamic pillars and one of the great *syiar* among Islamic *syiar*. Growing *aqidah tawhid* to every Muslim who perfoms pilgrimage and encourage them to be faithful to Islam by practicing the teachings of Islam in their daily life. *Aqidah Tauhid in sunnatullah: Truly God's help is only obtained with patience (QS Ar Rum: 40)*. Patience here is patience in upholding the religion, practicing the teachings of religion, dawah in God's

path and be patient in facing the enemies of God. *Gambaran Kehidupan Dunia (The Picture of World Life)*, this writing describes the life of the world as a beautiful plant, useful for human life but then dry, withered, yellow dead and destroyed. But the life of the Hereafter really exists and there is a hard punishment and forgiveness of Allah and His blessings. *Al Furqan Pembeda, Kisah Al Masih Isa Ibnu Maryam (Al Furqan Differentiator, the Story of Al Masih Isa Ibn Maryam)*, he was a servant of God, given the bible and prophecy to him. (Surah Maryam: 30).

Putting back the month means moving the forbidden month to the next month to justify what is forbidden. For example is moving *Muharram* to *Syafar* because of the willingness to continue the battle that is forbidden in *Ramadhan*. Fasting is done in *Syakban* and the pilgrimage is done in *Zulqa'dah*. *Taufiq* is only with Allah, a word that shows that *taufiq* is the success of something that is desired and only comes from Allah. It's the same as the *tawhid* sentence *La haula walaquwwata illa billah*. The chosen heirs of the Qur'an mean from this understanding that the apostle of Allah consists of three levels, the persecutor of himself, the advance of *muharramat*, and the former in goodness.

*Tiga Aqidah Bagi Setiap Muslim (Three Aqidah for Every Muslim)*, the third *aqidah* is fully convinced that life in this world is to prepare ourselves for a better and eternal afterlife than a world which is full of evil, injustice, suffering and disappointment. The first house is the *Qiblah* and *Hajj*, *Qibla* is the place we face to when praying. At first the Messenger of Allah (peace be upon him) in Mecca prayed to the *baitul maqdis* as well as after *hijrah/move* to Madinah for 16 or 17 months. Time in Muslim *Aqidah*, the Qur'an and Sunnah are very concerned about the importance of time and explain how great the gift of Allah to human. (Surah Ibrahim: 33). *Al I'tisham (hold firmly)*. *Silaturrahim*, after Ramadhan fasting is an event to forgive each other and build affection. *Hak Azasi Manusia menurut Islam (Human Rights According to Islam)*, in Surah Al Isra verse 70 Allah assigned 4 human rights to be respected, freedom to travel, to seek the wealth, as the advantages from other creatures. *Muhaaram and Hijrarraturrasul*: Umar bin Khattab set the start of the Islamic calendar in the year of the Prophet's *Hijrah* from Makkah to Medina. His relationship with Israel, to defend *aqidah*, prophet Ibrahim left his country (now Iraq). There are two children of Ibrahim stated in the Qur'an namely Ismail and Ishak. *Rumah*



*Pertama (The First House)*: the words of Allah in Surah Ali Imran verse 96 in fact the first house built for man was the blessed one and become the guide for all people. That first house was intended to Allah found in the words “my house”. The verse above that the house of Allah is for those who do *tawaf* and *i'tikaf*, *rukuk*/bowing and *sujud*/prostration. *Rukun Ibadah (the Conditions of Worship)*, obedient with full of love, humility and submission (Surah Al Baqarah: 256), it consists of 3 things; sincere, a strong will to follow Rasulullah SAW. Turn your face toward the masjidil haram (Al Baqarah: 144). Required to face the Qibla in prayer as a condition of validation of prayer except in a state of fear, unable due to being bound, sick, not knowing the direction. Prophet and prophecy, the principles of the eternal aqidah problem. *Al Fatihah, iyyakana'budu waiyyakanastain*, the third part is the people worship but do not beg for help, there are 2 kinds of streams qadariah and jabariah. The End of the days, the efforts of intercession is the intercession for others to get benefit or to reject harm.

*Syahruramadhan*, terminologically, the word *syahr* means visible, known, *mahsur* means known, *hilal* of the crescent moon is called *syahr* because it appears, visible. According to Mujahid, Ramadhan is one of Allah's names, *syahruramadhan* means the month of Allah. Apostles and the teachings of the prophets and prophecy, the duties of the apostles. *Tauhidullah*, someone who worships Allah. The Hajj is only to *Albait* alone (Surah Ali Imran: 97). Why only *Millah Ibrahim*, not other prophets', the word *millah* does not stand alone, it is always associated with other words, for example *millah Ibrahim*, while the word *Din* can stand alone, example *Inna Din* (Surah Ali Imran: 19) and (Surah Al Maidah: 31).

*Millah Ibrahim* tells about in the beginning, people had one religion namely monotheistic religion and then it was divided into two main groups and the stream of *tauhid* religion brought by the prophets, then religion of *watsani* (idols) derived from the community leaders that came from their own thoughts. Two mosques at two holy places, Mecca with a mosque named Al-Masjidil Haram and Jerusalem with Al-Aqsa Mosque in Palestine. Allah assigned Abraham, Isaac, Jacob and his sons then called the Israelis, Jews, Christians, and *ahlul kitab*. Wali, based on the Muslim narrative from Abi Khuraerah and Ibnu Maja who said there are three kinds of people whose prayers are not (suspended) to be accepted, women throughout the night, her

husband is angry with her, the person who leads both his followers are not happy with him, two hostile brothers (faithful).

*Baitul Maqdis dalam Lintasan Sejarah (Baitul Maqdis in the History Line)*. Baitul Maqdis is the first qibla of the two Qiblah, the third *haram* land after Makkah and Madinah. Since 7 June 1967 Baitul Maqdis has been ruled by Jews until now. *Sinar dan Cahaya/Rays and Lights*, Surah Yunus verse 5. Sea, there are 2 sea in surah Al Furqan verse 53. Allah's Apostle taught with the Qur'an, in surah Al Baqarah verse 30-33. Al Jibal, the mountain. The function of the mountain according to Qur'an in Surah Annaba verses 6-7, the function of the mountain as pegs to the earth, the dwelling place for humans and bees, the place of inauguration of the prophet and the apostle. The Words of Allah in Surah Al A'raf verse 142 tells us that Moses was on Mount Turisinah for 40 days and verse 143 tells that Moses fell unconscious on the Sinai hill. *Tauhidullah*, the heart of the Qur'an. The clean hearts from the dirt and polytheism are the hearts of Muslims. The Meaning of *La Ilah Illallah*, there is no God who has the right to be worshiped besides Allah. Divine right and worship belong only to Allah. Worship, divided into 3; worship of the heart, oral, parts of the body, heart worship is obliged, sincere, *tawakkal*, on the contrary prohibited to be arrogant and disobey. *Mengapa Din Al Haq itu Dinamai Islam (Why Din Al Haq is Called Islam)*. All the religions that exist on different earths are named after their founders or the place where religion is born unless Islam. It is not named by a person nor by the name of a place or a tribe. Religion is what Allah orders with the intercessors of the prophets in form of commandments and prohibitions and guidelines for the goodness of human in this world and the hereafter.

## Conclusion

Biography of KH Djamaluddin Amien tells about his simple and innovative life. Regardless his unwillingness to be cultured as kyai, he was a generator of social and education movement through the schools he built ranging from TK/TPQ Raudhatul Athfal, Elementary School, Madrasah Thanawiyah and Aliyah, Mosque with adequate building in the Karaeng land, Bissoloro, Gowa district.

Thoughts in education, his works, his activities as the Leader of Muhammadiyah of South Sulawesi and his thoughts in education, and Rector

of Muhammadiyah University of Makassar, are some things that reflect his charismatic leadership characteristics, in addition to his work in politics as Chairman of National Mandate Party, although he decided not to become a member of the House of Representatives.

Some prominent aspects of his thoughts are his thoughts in the religious educational field, as well as renewal of curriculum and teaching methods by combining the teaching models of KH Ahmad Dahlan and KH Hasyim Ash'ari. Its manifestation can be seen from fostered discussions, good and nurturing dialogue, and charismatic social heart. Technically, religious education is taught based on routine and ongoing yellow books, with the application of *sorogan* and *bandongan* methods. He was one of South Sulawesi's pluralist scholars upholding the simplicity of life, yet remained a rising figure, fighting against stagnation in thinking and doing good deeds.

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