

# THE URGENCY OF K.H. AHMAD DAHLAN'S THOUGHT AND ITS RELEVANCE TO MODERN EDUCATION

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**Abstract:** The thought of K.H Ahmad Dahlan bears witness to history in this modern journey. The purpose of this study is to provide knowledge about the importance of K.H Ahmad Dahlan's thoughts on modern education. The approach used is a qualitative approach. The data sources in this study used primary sources from the work of Abdul Mu'thi, et al entitled *K.H Ahmad Dahlan (1868-1923)*, and were supported by other sequence sources. In collecting this research data, it uses a descriptive method, namely a literature review. The first steps to collect data, select data, describe and compile data according to the formulation of the problem, review the data and conclude. Test the validity of the data using triangulation, namely comparing or checking back with something different by checking between library data sources. K.H. Ahmad Dahlan's thoughts on education are four things including; 1.) educational objectives, 2.) educational materials, 3.) Learning methods. 4.) Learning models. The urgency of K.H. Ahmad Dahlan's thoughts on modern education can be seen from 1.) Law No. 20 of 2003, 2.) Permendikbud No. 21 of 2016 concerning Content Standards for Primary and Secondary Education, 3.) Permendikbud No. 22 of 2016 concerning Standards for Primary and Secondary Education Process, 4.) Permendikbud No. 67, 68, 69 and 70, Year 2013 concerning the Basic Framework and Curriculum Structure.

**Keyword:** K.H. Ahmad Dahlan, Urgensi, Pendidikan Modern

## INTRODUCTION

Education is a human need, without education man will get lost on the precipice of ignorance. This idea arose after the independence of the Indonesian nation. It is noticeable that the earthen people who at that time could not feel the education of many were miserable and became "slaves" to the invaders.

The above facts are realized by Muhammad Darwis. He was moved to work on how to get indigenous people to experience education. As Haidar Nashir explains in his book *Muhammadiyah The renewal movement*, it is about how K.H. Ahmad

Dahlan taught the letter Al-Ma'un and interpreted it as a "slave liberation" movement for the poor, orphans and marginalized people.<sup>1</sup>

It is not only the problem of access to education that is faced by the peribumi community. It turns out that K.H. Ahmad Dahlan's challenge is also related to the dichotomy of religious science and general science. This is what makes the Indonesian Muslim community experience *cheesemudan*.

In fact, as Muslims, humans must be able to combine the two so that life in the world and the *diakhirat* can be passed happily and not half-arsedly. As K.H. Ahmad Dahlan's ideal that the education he initiated is expected to be able to make the Indonesian nation with a complete personality, not divided into a person with general knowledge or only religious knowledge.

As Maragustam explained Islamic education, namely a conscious and planned effort by developing, improving, leading, training, nurturing students so that he actively develops his potential to have religious spiritual power, knowledge, noble morals and the necessary skills in living life in the world and towards the hereafter in accordance with Islamic values.<sup>2</sup> For this reason, in explaining the education initiated by K.H. Ahmad Dahlan, this research will explore his biography and thoughts about the concept of education that he initiated and its relevance to the modern world.

## RESEARCH METHODS

This research is a *library research*. The approach used is a qualitative approach. In this case, the author utilizes library research where in this library research, the author not only reads and records existing literature, but also conducts research and processes data related to the thoughts of K.H. Ahmad Dahlan. The source of library data in this study uses various book sources. The primary book source is taken from the work of Abdul Mu'thi, et al entitled *K.H Ahmad Dahlan (1868-1923)*, and is supported by other sources.

The data collection technique from this research, namely the documentation technique, is a data collection technique that can be obtained from other than humans. This technique will be obtained descriptive-qualitative data. Where this data was collected by examining primary sources about the thoughts of <sup>3</sup>K.H. Ahmad Dahlan.

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<sup>1</sup>Nasruddin Anshoriy, *sun renewal*, (Yogyakarta: Bangkit Publisher, 2007).

<sup>2</sup> Maragustam, *Philosophy of education (towards character building facing the currents of globalization)*, (Yogyakarta: Kurnia kalam semesta, 2012), 91

<sup>3</sup> Irawan Suhartono, *Social Research Methods*, (Bandung: Juvenile Rosdakarya, 2008), 70.

In collecting this research data, it uses a descriptive method, namely a literature review. The technique of Analysis Data in this study is aimed at determining the focus of the study, what should be explored and ensuring validity. The method used in analyzing the data is the Descriptive Method. The purpose of this data analysis method is to describe the <sup>4</sup>thoughts of K.H.Ahmad Dahlan. . . After being described, the next step is Content Analysis. Content analysis is research that discusses the content of something in depth, be it in the form of written material or spoken material. <sup>5</sup> This content analysis method is used to analyze the content contained in the work of Abdul Mu'thi, et al. In addition, this method is used to focus research on the material expressed and implied from the content of the text in the book. (Eriyanto,20 11:1) It is this method of content analysis that will later be used to analyze. The first step is to collect data, select data, describe and compile data according to the formulation of the problem, review the data and conclude. Test the validity of the data using triangulation, namely comparing or checking back with something (data source) that is different by checking between library data sources.

## FIND AND DISCUSSION

### *Biography of K.H. Ahmad Dahlan*

One of the reformers whose names are still imprinted in the hearts of the Indonesian Islamic community until now is Ahmad Dahlan. Kyai Haji Ahmad Dahlan, who was named Muhammad darwis as a child, was born in 1868 from the marriage of Kyai Haji abu Bakr to Siti Aminah. His father was a khatib in the Great Mosque of the Sultanate of Yogyakarta, while the father of his mother was a great ruler in Yogyakarta. Kyai Haji Ahmad Dahlan grew up in Kauman Village, where this village is a village with a very strong religious environment, which had a great influence on the life journey of Muhammad Darwis as a child. It was also added by Syarif hidayatullah that, As a muslim student, he was born and grew up in a religious environment where Islamic orthodoxy was facing a serious Javanese-Hindu threat.<sup>67</sup>

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<sup>4</sup> Nusa Putra and Santi Lisnawati, *Qualitative Research on Islamic Religious Education*. Bandung: Remaja Rosdakarya. Government Regulation No.32 of 2013 concerning SNP, 35

<sup>5</sup> *Ibid.*,72

<sup>6</sup> Weinata Sairin, *Muhammadiyah renewal movement*, (Yogyakarta: Pustaka Sinar harapan, 1995), 36-37

<sup>7</sup> Syarif Hidayatullah, *Muhammadiyah & Plurality of religions in Indonesia*, (Yogyakarta: Pustaka Pelajar, 2010), 40-41

The atmosphere of kauman village is very anti-colonial. At that time who entered the Gubernemen school, that is, the school organized by the colony government was considered infidel or christian. Therefore Muhammad Darwis did not study at the Gubernemen school, he received an education, especially religious education from his own father, Kyai Haji abu Bakr bin Kyai Sulaiman.<sup>8</sup> Sequentially the lineage of the paternal lineage is Muhammad Darwis son of Haji Abu Bakr, son of Kyai Haji Muhammad Sulaiman, son of Kyai Murtadla, son of Kyai Ilyas, son of Demang Jurang Kapindo, son of Jurang Juru Sapisan, son of Maulana Sulaiman Ki Ageng Gribig, son of Maulana Muhammad Fadlullah (prapen), son of Maulana Ainul Yaqin, son of Maulana Ishaq and Maulana Ibrahim.<sup>9</sup>

While in his father's education, little Darwis had seen his intelligence and tenacity. Evidently only 8 years old, he has finished the lesson of reading the Qur'an and memorizing the 20 qualities of Allah. Based on this, Muhammad darwis by his father was considered to have had enough of an adequate understanding of Islam so that he was then sent to other teachers to deepen his knowledge. In this case Kyai Haji abu Bakr only taught the Qur'an and studied the book to other teachers. The following are the teachers of Muhammad Darwis and the lessons he learned: Kyai Haji Muhammad Saleh studied *Fiqih* (Islamic Law), Kyai Haji Muhsin studied Nahwu (Syntax in Arabic), Kyai Raden Haji Dahlan studied *Falaq* (astronomy and geography), Kyai Mahfudh and Shaikh khayyat learned *Hadith* (prophetic tradition), Shaikh amien and sayyid bakri Satock learned the science of *Qira'lah* (the art of reading the Qur'an).<sup>10</sup>

From this it proves that Muhammad Darwis was a figure who was thirsty for knowledge. And the little Muhammad Darwis has been equipped with a very strong religious knowledge. So it is natural to have a noble heart. And naturally, in his teenage years he became a figure respected by society.

Then the life journey of Muhammad Darwis, continued by marrying Siti Walidah in 1889. From this marriage they were blessed with 4 daughters and 2 sons. And history records that Muhammad Darwis was married to 4 other women, namely Nyai Abdullah, Nyai Rum, Nyai Aisyah, Nyai Solihan, but his marriage with Siti Walidah became Muhammad Darwis' companion until his death.<sup>11</sup>

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<sup>8</sup>Weinata Sairin, Muhammadiyah renewal movement

<sup>9</sup> Abdul Mu'thi, et al, *K.H Ahmad Dahlan 1868-1923*, (Jakarta: National Awakening Museum of the Directorate General of Culture, Ministry of Education and Culture, 2015), 181

<sup>10</sup>*Ibid.*, 39

<sup>11</sup>Weinata Sairin, Muhammadiyah renewal movement, 40

Furthermore, in 1890 Muhammad Darwis performed the first Pilgrimage to Mecca and studied Islamic knowledge. On that occasion, a teacher named Sayyid Bakri Syatha gave a new name to Muhammad Darwis, namely Ahmad Dahlan, as a tradition for a person who had successfully completed the Hajj. After he returned to his hometown and helped with his father's work teaching children's recitation, sometimes representing his father gave religious lessons to adults who were older than him. Even so, Ahmad Dahlan is a humble figure. As in his writing Nasruddin Anshory, that Ahmad Dahlan is a figure who <sup>12</sup>*amemangun karyenak tyasing fellow*. That is to make other people's hearts happy through their words, sweet smiles, respectful greetings, grammar, good word choices, warm greetings, appropriate compliments, empathy and polite behavior that can ease the burden during life.<sup>13</sup>

Ahmad Dahlan as a role model of society, also provides an example as the head of the family who acts as his function. In sufficing his family Ahmad Dahlan was given capital by his father to trade batik. His batik business turned out to be experiencing rapid progress so that his marketing reach was able to penetrate the regions of West Java, East Java, and even north Sumatra. It was like taking the paddle of two three islands exceeded, it was at the same time with the batik trade that Ahmad Dahlan spread his ideas through encounters and dialogues with various Islamic figures in the areas he visited. And what Ahmad Dahlan did was proof that he was working for worship. Kiai Ahmad Dahlan as a batik trader is a trader who understands the concept of <sup>14</sup>*karta*. Where the meaning of *karta* is related to prosperity and work activities. Ahmad Dahlan showed the community that someone who likes to work, is productive and busy with activities will become prosperous.<sup>15</sup>

After his success in trading, in 1890 his father passed away. Since then Ahmad Dahlan has been appointed as a replacement for his father's position, namely as the kotib of the Great Kauman mosque of Yogyakarta. This determination was not for conventional reasons, but because Ahmad Dahlan had broad religious insight and was needed for the post. While the duties he assumed to be kotib were: 1). Performed the Friday Sermon, alternating with eight other

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<sup>12</sup> *Ibid.*, 40

<sup>13</sup> Nasruddin Anshory, Javanese interpretation of the example of kiai Ahmad Dahlan, (Yogyakarta: Adi Wacana, 2010), 39-40

<sup>14</sup> *Ibid.*, 41

<sup>15</sup> *Ibid.*, 57

kotib friends. 2) Picket in the foyer of the mosque with six people once a week. 3) Became a member of the council of Religious Law of the palace.

In carrying out the mandate to become a kotib, Ahmad Dahlan also spread his thoughts to the community. His example, honesty and attention to social issues at that time made Ahmad Dahlan increasingly liked by many people so that he was nicknamed Kotib Amin, meaning trustworthy kotib.<sup>16</sup>

Meanwhile, in the world of education, Ahmad Dahlan's life journey has been a religious teacher at Kweekschool schools in Yogyakarta and various other schools. Ahmad Dahlan was also active in Budi Utomo in 1909 by giving religious lessons to its members. Budi Utomo's members are mostly priyayi groups and almost no clerics are members. So that the presence of Ahmad Dahlan is like an oasis in the sahara. It was through this fact that Ahmad Dahlan was determined to be able to give religious lessons in government schools because he was aware that the Budi Utomo members generally worked in schools established by the government in government offices. He also hopes that the teachers who learned from Ahmad Dahlan can pass on to their respective students. And even more welcome, the lectures given by Ahmad Dahlan apparently met the expectations of the members of Budi Utomo, so they suggested that their own school be opened which was neatly arranged and supported by a permanent organization. Because at that time, boarding school-style <sup>17</sup>*education did* not have good management, when the kyai concerned died, the pesantren was forced to close.<sup>18</sup>

In his teenage years Ahmad Dahlan was a figure who was thirsty for knowledge. Besides forging himself in the environment of Budi Utomo, he also entered the Jami'atul-Khair organization which was founded on July 17, 1905. By entering this organization he managed to get acquainted with Shaikh Ahmad Surkati of Egypt. The two then promised each other to establish a cadre organization in an effort to support the ideals of Islamic progress. It is not enough that Ahmad Dahlan also entered the Sarekat Islam organization. When si was founded in 1911 in Sala, and was once a member of the army committee of defenders of the prophet Muhammad SAW.<sup>19</sup>

His participation in the various organizations above and encounters with various figures, ignited his enthusiasm to realize the ideals of his renewal. He proved that spirit by his departure for Mecca for the second time. At that time he

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<sup>16</sup>Weinata Sairin, *muhammadiyah renewal movement.*, 41

<sup>17</sup>Suwito and Fauzan, *History of the thought of Educational Figures*, (Bandung: Angkasa, 2003), 326

<sup>18</sup>Weinata Sairin, *Muhammadiyah*, 42

<sup>19</sup>*Ibid.*, 42

deepened the various disciplines of Science, Fiqh science, falaq science, qiraah science. Ahmad Dahlan bahkan had discussed with several scholars from Indonesia, including: Muhammad Khatib from Minangkabau, kyai nawawi from banten, Kyai Mas Abdullah from surabaya, Kyai faqih kumambang from gresik. Then he also met and dialogued with Rasyid Rida, where the encounter with Rasyid Rida was what influenced Ahmad Dahlan's thinking. As we know that Rasyid Rida's thought was of the view of purifying taqlid (Oneness of Allah), not having *taqlid* faith (blindly believing in one's testimony without knowing the primary foundation). During his one year in Mecca, in addition to meeting with the great cleric Ahmad Dahlan also studied the thoughts of Muhammad Abduh and Ibn Taimiah published by the magazines *al-'urwatul Wutsqa* (strong rope) and *Al-manar* (lighthouse). Then he returned to Yogya and fulfilled his duties as a kotib.<sup>20</sup>

Furthermore, on December 1, 1911, Ahmad Dahlan established an elementary school in the kraton neighborhood of Yogyakarta. In this school general lessons were given by some natives based on the gubernemen education system. This is a private Islamic school pertama that receives subsidies from the government.<sup>21</sup> Ahmad dahlan died on February 23, 1923, after suffering from illness for some time. Until the end of his life, his spirit and dynamics in building the people were so fiery, that he forgot his own health.<sup>22</sup>

It was also added that the young K.H. Ahmad Dahlan was known as a teacher, educator, or ustadz. He loved teaching the younger children in his midst. The religious subject matter given in his own home attracted the interest of a number of Kauman youths. In addition, K.H. Ahmad Dahlan is also interested in organizational activities.<sup>23</sup>

With his determination, Ahmad Dahlan tried to introduce Islam with a new nuance and with the dimension of a universal message (*rahmatil lil 'alamin*), he said that Islam is not the face of villages and small towns. For this reason, we need to know his services in realizing the nuances of educational Islam, namely: 1) Changing and correcting the direction of the Qibla that is not right according to its proper, generally the mosques and mosques in Yogyakarta face the east and the people pray towards the west straight, even though the real Qibla, towards the kaaba must be tilted to the north 24 degrees from the west. 2) Teaching and broadcasting Islam popularly, not only ordered, but went to various places, from

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<sup>20</sup>Weinata Sairin, muhammadiyah renewal movement, 43

<sup>21</sup>Suwito and Fauzan, History of the thought of Educational Figures, 325

<sup>22</sup>Weinata Sairin, Muhammadiyah renewal movement, 43

<sup>23</sup>Nasruddin Anshoriy, *sun renewal*, (Yogyakarta: Bangkit Publisher, 2007), 50

there he was said to be an Islamic missionary in central Java. 3).Eradicate heresies and khurafats and customs that are contrary to the teachings of Islam. 4). Established Muhammadiyah associations as a means of Islamic education.

His special services in the world of Islamic education are as follows: 1). Ahmad Dahlan brought about a renewal in the formation of Islamic educational institutions from a pesantren system to a school. 2).Ahmad Dahlan has introduced general lessons to religious schools or madrasas. 3). Ahmad Dahlan has made a change in teaching methods from sorogan to varied learning methods. 4).Ahmad Dahlan has taught an open and tolerant attitude to life With the Muhammadiyah organization, Ahmad Dahlan was able to develop educational institutions into varied, in addition to that he also introduced modern methods into the education system.<sup>24</sup>

### ***Educational Thoughts of K.H. Ahmad Dahlan***

K.H. Ahmad Dahlan is a figure of *progressivism* who does not leave much writing. He looked more of a charitable man or practitioner than a philosopher who gave birth to many thoughts and ideas but few actions. It can be asserted that K.H. Ahmad Dahlan is a figure who has few theories but many actions. So that his ideas are more contained in the *hidden curriculum*, which is reflected in his person. And many of his ideas are still *survived* and developed by education activists. The following are K.H. Ahmad Dahlan's educational thoughts in the world of education:

#### 1. Educational Objectives

The purpose of education expected by K.H. Ahmad Dahlan, can be seen from his statements delivered on various occasions, the purpose is "*dadijo kijahi sing kemadjoean, adja kesel anggonmu nyambot gawe for Muhammadiyah*" from the statement there are 3 important points for us to explore, namely *kijahi*, *kemadjoean* and *nyambot gawe for Muhammadiyah*.<sup>25</sup>

The term Kiai is defined as a figure who is very good at religious science, where in kiai it is usually reflected the attitude of sholeh, noble character, and mastering religious knowledge, deeply. Then progress is identified with the mastery of general sciences or intellectuality and progress materially. Meanwhile, the word *nyambot gawe for muhammadiyah* is a manifestation of the constancy and commitment to help and devote thoughts and energy to the progress of Muslims, in particular, and the progress of society in general. Based

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<sup>24</sup> Suwito dan Fauzan, Sejarah pemikiran Para Tokoh Pendidikan, 326-327

<sup>25</sup>Suwito and Fauzan, The history of the thought of educational figures,338



on this understanding, the purpose of education according to K.H. Ahmad Dahlan is to form a human being who: Alim and religious sciences, Broad-minded by having general knowledge, Ready to fight to serve the Muhammadiyah in fulfilling the values of the primacy of society.<sup>26</sup>

From the explanation above, it can be concluded that what is the ideal of the purpose of K.H. Ahmad Dahlan's idea education is to produce humans who master the religious science of general science and are able to become enlighteners for their society / environment. And in our opinion the goal is in terms of spiritual shalih, material shalih and social shalih.

As affirmed by K.H. Ahmad Dahlan the goal of a perfect education is to produce a complete individual: mastering the sciences of religion and general, material and spiritual sciences and the world and the hereafter. Meanwhile, in his book, Muthi explained that<sup>27</sup>through the education of K.H Ahmad Dahlan aspired to form a generation of Muslims with strong and complete personalities. They are mansufacturists who have the qualifications of religiosity, intellectuality and social responsibility. Education should shape people who are close to their society and become leaders who move their nation forward.<sup>28</sup>

## 2. Educational materials

Departing from the purpose of education above, K.H. Ahmad Dahlan argues that the curriculum or educational material should include: 1)Moral education, morals, that is, as an effort to instill good human character based on the Qur'an and Sunnah. 2) Individual education is an effort to cultivate a complete individual consciousness, which is balanced between mental and physical development, between beliefs and intellect between feelings and reason and between the world and the Hereafter. 3) Community education is an effort to foster willingness and desire to live in society.<sup>29</sup>

Meanwhile, in the standard content of K.H. Ahmad Dahlan's thinking, there are no standard rules. Asman was written by suwito and fauzan in his book the history of the thoughts of educational figures, that K.H. Ahmad Dahlan did not have a standard curriculum concept and subject matter. The content of the

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<sup>26</sup>Ibid.,338

<sup>27</sup>Suwito and Fauzan, History of the thought of Educational Figures, 338

<sup>28</sup>Abdul Mu'thi, et al, K.H Ahmad Dahlan (1868-1923),28

<sup>29</sup> Ibid.,339

curriculum and religious subject matter he taught in the recitations of the dimadrasah and muhammadiyah huts.<sup>30</sup>

Meanwhile, in his remarks at the major Islamic congress in Cirebon which was later published in the third printing of the Muhammadiyah Statue in 1924 with the title "Warning to All Muslims (Muhammadiyah)" it was explained that education and teaching in Islamic schools must contain: 1) Faith (Trust). 2) Love for one's fellow human beings, and siding with the fate of the afflicted. 3) Spirits are equally, according to the verdict of a vote that is a bit of its own resistance. 4) Awakening feelings of bearing responsibility and giving up. 5) Bringing the mind to life. 6) Rule and master over oneself, but not by torturing oneself. Rewarding goodness in life, not with exaggeration. The upbringing of a happy life and so on.<sup>31</sup>

K.H. Ahmad Dahlan is an accomplished and rational educator. He highly valued and emphasized the education of reason. It seemed to him that reason was a source of knowledge. It is like the word reason like a seed that is immersed in the ground. To bring reason to life it is necessary to pour and guide in such a way, so that human reason can develop properly. And according to K.H. Ahmad Dahlan, the guide and sprinkler here is education. This is important because he thinks reason is the most important instrument for understanding and understanding religion. To develop the education of reason, he advocated the provision of mantiq science lessons in educational institutions.<sup>32</sup>

It was also added by Munir Mulkhan that according to K.H. Ahmad Dahlan to lead to the salvation of the world and the hereafter requires the use of common sense. This means that common sense is a reason that can choose everything carefully and thoughtfully, and then hold firmly to the outcome of his choice. The highest level of reason education is education with the science of Mantiq, which is a science that talks about something that matches the reality of a person. According to him, the science of mantiq is important, because no human being can know various names and languages if no one teaches it, so the person who teaches it gets knowledge from their teacher and so on.<sup>33</sup>

### 3. Learning methods

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<sup>30</sup>Suwito and Fauzan, History of the thought of Educational Figures, 339

<sup>31</sup>Munir Mulkhan, the thoughts of Kyai Haji Ahmad Dahlan and Muhammadiyah in the Perspective of Social Change, (Jakarta: Bumi Aksara, 1990), 235

<sup>32</sup> Suwito dan Fauzan, Sejarah pemikiran Para Tokoh Pendidikan, 339

<sup>33</sup> Munir Mulkhan, the thoughts of Kyai Haji Ahmad Dahlan and Muhammadiyah in the Perspective of Social Change, (Jakarta: Bumi Aksara, 1990), 227

The spirit of renewal promoted by K.H. Ahmad Dahlan, was able to encourage the understanding of the Qur'an and Hadith freely by the students themselves. Q&A and discussion of specific meanings and verses are also encouraged in class. "*The boys were killed by the thought*" / children were given freedom of thought, a statement quoted from a speaker of the Muhammadiyah congress in 1925, well illustrated the atmosphere of the first Muhammadiyah schools.<sup>34</sup>

It is also explained that the closeness used in delivering the religious lessons of K.H. Ahmad Dahlan did not use a textual but contextual approach. In addition to using contextual interpretations, he argues that religious lessons are not enough to be memorized or understood cognitively, but must be practiced according to situations and conditions. To realize this idea, K.H. Ahmad Dahlan took two strategic steps, namely by teaching extracurricular religion lessons in gubernemen schools.

The muhammadiyah school implementation and curriculum system he founded has two fundamental differences with schools and educational institutions in general. First, Viewed from the point of view of the curriculum, the school teaches not only general science but also religious science at the same time. This is a new breakthrough considering that at that time general educational institutions (schools) only taught general lessons and vice versa religious educational institutions (pesantren) only taught religious lessons. With this curriculum, K.H. Ahmad Dahlan tried to form a "whole" individual by providing religious and general lessons at the same time. *Second*, Judging from the system of administration, the school imitates the Dutch model schooling system. In teaching he used chalk, blackboard, table, chairs and other utensils commonly used in Dutch schools. In relation to this step, he argued that to advance education, methods are needed as used in advanced schools. Imitating the school implementation model does not mean ignoring religious teachings because the implementation of the education system is a muamalah area that must be determined and developed by yourself. *Third*, Judging from the students, the school founded by K.H. Ahmad Dahlan also offers new ideas. In the school, K.H. Ahmad Dahlan not only accepted men but also women. At that time generally the school only accepted men and women who could go to school usually those from the patrician class. Meanwhile, male and female students are usually separated from being taught together. Dahlan this

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<sup>34</sup> Nasruddin Anshoriy, *the sun of renewal*, 112

connection K.H. Ahmad Dahlan argued that women are an important part that greatly determines the people and the nation.<sup>35</sup>

Ahmad Dahlan implemented a new system in the educational institutions he founded. He saw some weaknesses in the traditional Islamic education system in pesantren-pesantren. The absence of general subject matter in this education becomes the main drawback. Then it is also accompanied by various methodological weaknesses that are no longer relevant to the times. In this context, he sees the Western education system as very good to emulate. Nevertheless, the fundamental ugliness associated with this ideological basis and educational purpose must be removed far away. Ahmad Dahlan wanted to create an educational model that integrated the Pesantren model and the Dutch model. This is one of the forerunners of the birth of integrative Islamic schools with their various namings for example; integrated Islamic schools, plus schools, and others.<sup>36</sup>

It was also added that the forerunner of K.H. Ahmad Dahlan's educational model began with the existence of *the Qismu al-Arqa* secondary school in 1891. This form of school is a simple madrasa in Kauman, Yogyakarta. The establishment of this learning institution is in order to integrate the model of islamic boarding school education and western education. Therefore, this educational institution is different from pesantren. The differences are as follows: 1) The way of teaching and learning, if the learning system is ordered to use the weton and sorogan systems, the madrasa uses the classical system like western schools. 2) The study materials, the learning resources are taken from religious books that are generally written by classical scholars. Meanwhile, the study materials are taken from general knowledge books and also religious books written by classical scholars and reformer scholars. 3) Lesson plan. Boarding school education does not develop not even familiar with the lesson plan. Meanwhile, madrasahs began to develop integral and orderly lesson plans so that an efficient teaching and learning process was achieved. 4) Education outside of formal activities of islamic boarding schools generally does not pay serious attention to activities outside of formal activities. Meanwhile, madrasahs began to pay attention and manage activities well outside of formal activities. 5) Caregivers and teachers. Caregivers and teachers are only those who master religious knowledge. Meanwhile, madrasahs began to pioneer the development of teachers in the field of study who taught based on their

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<sup>35</sup>Suwito and Fauzan, History of the thought of Educational Figures, 341

<sup>36</sup>Abdul Mu'thi, et al, K.H Ahmad Dahlan (1868-1923), 30

expertise. Among the teachers of the existing fields of study are K.H. Hadjid, K.H. Ibrahim, K.H. Hanad, and K.H. Ahmad Dahlan for the fields of study and religion and R.Ng. Djojosoegito (history), Sosrosoegondo (Malay), Darmowinoto (drawing), Pringgonoto (Iggris language). 6) The relationship of pupils and teachers. The teacher-student relationship usually seems authoritarian because the kyai and ustadz have a scientific authority that is considered sacred. Meanwhile, madrasas began to develop a familiar teacher-student relationship.<sup>37</sup>

K.H Ahmad Dahlan saw muslims at that time slumped in cheesemudan. They are left behind not only in worldly affairs, but also in matters of religion have deviated far from what they should be. Here and there many Muslims practice heresy, which is a religious practice that the Prophet did not teach. To solve this problem, Kiai Dahlan later founded a school. (Maarif, 1994: 218). Some of the educational institutions pioneered by Kiai Dahlan include: Kweekschool Muhammadiyah, Yogyakarta, Mu'alimin Muhammadiyah, Solo and Yogyakarta, Mu'aliamat Muhammadiyah, Yogyakarta, Zu'ama/Za'imat, Yogyakarta, Kulliyah Muballigin, Madang, Long, Tabligh School, Yogyakarta, HIK Muhammadiyah, Yogyakarta, HIS, Mulo, AMS, MI, MTS, Gusta Muhammadiyah and others.<sup>38</sup>

#### 4. Learning model

K.H.Ahmad Dahlan is a pragmatic who has emphasized the motto to his students "talk a little bit of work", according to the statement of one of his students, Haji Bajuri, whatever K.H.Ahmad Dahlan taught was only mediocre, the difference is that after obtaining lessons from Kyainya, the students were required to give to others what K.H.Ahmad Dahlan had taught.<sup>39</sup>

From the explanation above, it can be found that the learning model in the style of K.H.Ahmad Dahlan is amaliyah learning. This means that in giving lessons not only on teaching, but on the value of amaliyah (practical and applicable) by his students, this method he did to fulfill his expectations to form a complete human being. Namely human beings who have broad and brilliant insights and become role models for a broad society with charitable morals and Islamic personalities.

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<sup>37</sup>Suwito and Fauzan, History of the thought of Educational Figures, 341-342

<sup>38</sup>Abdul Mu'thi, et al, K.H Ahmad Dahlan (1868-1923), 26

<sup>39</sup>Suwito and Fauzan, History of the thought of Educational Figures, 327

The education model applied by Ole K.H.Ahmad Dahlan is divided into three parts, namely: *Tarbiyah*, which has the meaning of instilling and realizing human consciousness to live together, so that students have individual responsibilities as social beings. *Ta'lim*, who had the intention of educating science and technology, was tinkered with by protégés, so that they became steady scientists of Islam. *Ta'dib*, which is to give lessons and experiences to students to be polite and have a good adab.

These three educational models will be able to provide provisions to students, so that they will form good character. And achieving the goal of education is to produce human beings who master the religious science of general science and are able to become enlighteners for their society / environment (spiritual shalih, material shalih and social shalih).

### ***The Urgency of K.H Ahmad Dahlan's Educational Thinking with Modern Education***

The urgency of K.H Ahmad Dahlan's educational thinking towards modern education is unquestionable. Whether or not education is recognized now still adheres to or is influenced by the thoughts of K.H Ahmad Dahlan. The breakthrough or innovation of K.H Ahmad Dahlan in the world of education, more specifically Islamic education, is a combination of schools in the style of barrage and intimacy. So that his breakthrough can be said to be a breakthrough that penetrates our times or our daily language is renewal. Let's look at the following is the relevance of K.H Ahmad Dahlan's educational thoughts to modern-day education.

The purpose of education according to K.H. Ahmad Dahlan is to form a human being who seeks to combine religious science and science, so that it will produce humans who understand religious science and have general knowledge and are ready to serve with the community, relevant to Law No. 20 of 2003 article 3 chapter 2 which reads, "National Education is to develop the ability and shape the character and civilization of a dignified nation in order to educate the nation's life, aiming to develop the potential of students to become human beings who have faith and piety in God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens".<sup>40</sup>

From the description above according to our interpretation, there is a similarity, namely in the language of K.H Ahmad Dahlan, students are expected to be able to master religious knowledge and general lesson science while in

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<sup>40</sup> National Education System Law No.20 of 2003, 4

Sisdiknas No.20 of 2003 it is more detailed, namely faith and piety in God almighty, noble character, healthy, knowledgeable, capable, creative, independent. Then in the language of K.H Ahmad Dahlan, students are expected to be able to coexist with the community while in the national education system become democratic and responsible citizens. So it can be concluded that the purpose of education in the style of K.H Ahmad Dahlan which was initiated in ancient times is still very relevant to education today.

The curriculum or educational materials initiated by K.H. Ahmad Dahlan, include: 1) Moral education, *akhlak*, that is, as an effort to instill good human character based on the Qur'an and Sunnah. 2) Individual education is an effort to cultivate a complete individual consciousness, which is balanced between mental and physical development, between beliefs and intellect between feelings and reason and between the world and the Hereafter. 3) Community education is an effort to foster willingness and desire to live in society.

As in the description above, that in the past K.H Ahmad Dahlan did not have a standard contribution. However, the curriculum and materials taught in ancient times seem to be relevant to Law No. 20 of 2003, concerning SISDIKNAS article 36 paragraph 3. The curriculum is prepared in accordance with the level of education within the framework of the Unitary State of the Republic of Indonesia by taking into account: increased faith and piety; the improvement of noble morals; increased potential, intelligence, and interest of learners; diversity of regional and environmental potential; regional and national development demands; the demands of the world of work; the development of science, technology, and art; religion; dynamics of global development; and national unity and national values.<sup>41</sup>

Then it is also emphasized in the Ministerial Regulation Number 21 of 2016 concerning Content Standards for Primary and Secondary Education, Article 1 Paragraphs 1 and 2 which reads: 1) Content Standards for Primary and Secondary Education, hereinafter referred to as Content Standards, consist of Competency Levels and Core Competencies in accordance with certain levels and types of education. 2) Core Competencies include spiritual attitudes, social attitudes, knowledge and skills.<sup>42</sup>

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<sup>41</sup> National Education System Law No.20 of 2003, 14

<sup>42</sup> Permendikbud No. 21 of 2016 concerning Content Standards for Primary and Secondary Education, 2

From the explanation above, it can be seen that the relevance of the curriculum / educational material in the style of K.H. Ahmad Dahlan with education in the current era, where education is not only oriented towards the spiritual aspect or vice versa only glorifies aspects of general science. However, the two must be combined so that the dreamed educational goals can be achieved.

K.H Ahmad Dahlan's learning method which emphasizes a contextual and amaliyah-based approach. Then adopted the dutch concept of education, it seems that until now it is still relevant. This can be seen in Law No.20 of 2003, concerning *sisdiknas* chapter III Principles for the implementation of education Article 4 which reads: 1) Education shall be conducted in a democratic and equitable manner and not discriminatory by upholding human rights, religious values, cultural values, and the plurality of nations. 2) Education shall be organized as a systemic whole with an open and multi-national system.<sup>43</sup>

It is also a matter of fact in Permedikbud No. 22. Year 2016 About the process standard that the principle of learning used is one of the standards is "from a textual approach to a process as a reinforcement of the use of the scientific approach". It is then affirmed in Chapter II regarding the characteristics of learning that the three realms of competence (attitudes, knowledge and skills) have different trajectories of acquisition (psychological processes). Attitudes are obtained through the activity of "accepting, exercising, appreciating, living, and practicing". Knowledge is gained through the activity of "remembering, understanding, applying, analyzing, evaluating, creating". Skills are acquired through the activity of "observing, questioning, trying, reasoning, testing, and creating". The characteristics of competence along with differences in the trajectory of acquisition also affect the characteristics of process standards. To strengthen scientific, integrated thematic (thematic) approaches between subjects, and thematic (in a subject) it is necessary to apply disclosure/research-based learning (*discovery/inquiry learning*). To encourage the ability of students to produce contextual work, both individually and in groups, it is highly recommended to use a learning approach that produces problem-based work (*project-based learning*).<sup>44</sup>

From the explanation above, it can be concluded that the learning method initiated by K.H Ahmad Dahlan, who is of the view that lessons should not only be memorized or understood cognitively, but must be practiced according to situations and conditions until now are still relevant. This view can be seen in this modern era as a scientific approach. Then the relevance of the learning method in

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<sup>43</sup> National Education System Law No.20 of 2003, 4

<sup>44</sup> Permendikbud No. 22 of 2016 concerning Standards for the Primary and Secondary Education Process, 2



the style of K.H. Ahmad Dahlan which is still thick today is an educational concept that adopts Dutch education that uses classrooms, lesson plans, admission of female students, etc.

The educational model applied by K.H.Ahmad Dahlan which includes *Tarbiyah, Ta'lim* and *Ta'dib*. It is undeniable that it is still relevant. This can be seen from the concept of government contained in the Minister of Education and Culture on the Basic Framework and Curriculum Structure, in 2013 both No. 67, 68, 69 and 70. The core of it is stated: Through core competencies, vertical integration of various basic competencies in different classes can be maintained. The formulation of core competencies uses the following notation: Core Competencies-1 (KI-1) for core competencies of spiritual attitudes; Core Competencies-2 (KI-2) for core competencies of social attitudes; Core Competencies-3 (KI-3) for core competencies of knowledge; and Core Competencies-4 (KI-4) for skill core competencies.<sup>45</sup> With these four competencies, students will have individual responsibilities as social beings, become steady Islamic scientists and be able to equip students to behave politely and have good customs, as has been aspired for a long time by K.H. Ahmad Dahlan.

## CONCLUSION

From the discussion above related to K.H Ahmad Dahlan, it can be concluded as follows: K.H. Ahmad Dahlan's thoughts on education are four things including; *First*, the purpose of education is *"to be a colonizer in the future, just go to the cell of your anggon nyambot gawe for Muhammadiyah*. (be a religiously knowledgeable person who is advancing (mastering general knowledge), do not get tired in working for Muhammadiyah). *Secondly*, educational materials. *Third*, Learning methods. *Fourth*, Learning models. The urgency of K.H. Ahmad Dahlan's thinking with modern education can be seen from the purpose of education in accordance with Law No. 20 of 2003 article 3 chapter 2. Then materi Pendidikan Law No.20 of 2003, tentang sisdiknas article 36 paragraph 3 and Permendikbud No. 21 of 2016 concerning Content Standards for Primary and Secondary Education. Furthermore, the learning method is in accordance with Law No.20 of 2003, tentang sisdiknas chapter II and chapter III Article 4 Principles of education implementation and in accordance with The Minister of Education and Culture No. 22 of 2016 concerning Standards for the Primary and Secondary Education Process. And finally the education model in accordance with the Minister of

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<sup>45</sup> Permendikbud No. 67,68, 69 and 70 of 2013 concerning the Basic Framework and Curriculum Structure

Education and Culture No. 67,68, 69 and 70, Year 2013 concerning the Basic Framework and Curriculum Structure

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