

The concept of Islamic education reform KH. Ahmad Dahlan and its implementation in modern Islamic education

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Abstract

This study aims to determine the concept of Islamic education reform of KH. Ahmad Dahlan and its implementation in modern Islamic education. This research uses concept analysis from various works of K.H. Ahmad Dahlan and materials that become primary sources and secondary sources in various studies, then connected and analyzed through the content analysis process. This research has concluded that KH. Ahmad Dahlan's efforts to renew Islamic education were carried out among others by uniting traditional-based education systems and modern education systems, collaborating religious sciences and general sciences, and integrating Islamic religious education and general education which includes aspects of curriculum, methods and institutions. KH. Ahmad Dahlan also put forward five concepts, namely pragmatic, progressive, pedagogical, social which were applied in the Muhammadiyah organization. This research can be a scientific treasure in the treasures of Islamic education reform.

Keywords: Islamic Education, Reform, KH. Ahmad Dahlan.

INTRODUCTION

The decline of Islamic education in the modern era, especially in rural areas, is caused by the fact that there are still traditional Islamic boarding schools that only teach religious knowledge, and do not teach general knowledge. Therefore, there is a need to develop Islamic education, such as religious moderation and the use of information technology, strengthening knowledge management for educators, religious teachers and teachers.

The need for the development of Islamic education such as religious moderation and the use of information technology, strengthening knowledge management for educators, ustadz, teachers. Each individual follows the concept and alternative approaches to modern Islamic-based knowledge. Knowledge and approaches in the technological era are quite accepted by young people, the younger generation, and adults. The neuroscience approach that is packaged with modern Islamic education is able to provide awareness and technological literacy for each individual. One of them is more sensitive and aware of the importance of Islamic education (Jailani & Suyadi, 2021).

The importance of Islamic education which aims at the process of forming a Muslim person such as having character, a pious person, breadth in having insight and mastery of the sciences that discuss the worldly. The material in the process of Islamic education involves various things such as morals (character), an-nafs and social. In the learning process at an educational institution, it must have implemented a learning method by emphasizing exemplary examples, providing time for questions and answers, and providing opportunities for demonstration and dialogue. So that there is a process of how to develop in every paradigm in the Islamic education system, including the process, and the direction in which there is progress in the nation's civilization that has been carried out today (Asman et al., 2021).

To realize the progress of the nation's civilization in the current era of globalization requires an Islamic Religious Education, so that it can fill the void at the moral and spiritual level of every human being, but it can be a form of learning through a challenge and when it does not have the ability to answer various circumstances that are experiencing a crisis and renewal so far faced. Of course, this requires Human Resources that have a presence and a qualified personal level, then through an educator (teacher) who has high professionalism and ownership of a good work ethic and ownership of an attitude of commitment at a high

level, as well as ownership of the spirit of leadership, making an appropriate role model, and having a person who can be a motivator, has a wide range of knowledge, creative and democratic personalities (Lubis & Anggraeni, 2019).

Before KH. Ahmad Dahlan carried out educational reforms, Budi Utomo, which was founded by Wahidin Sudiro Husodo in 1908, had provided education, but only general education. Budi Utomo carried out education in the same way as the Dutch East Indies government, only teaching social, economic and political issues. Religion is not taught. On the other hand, Islamic boarding schools, which were the hope of the people, did not teach general material, as taught in Dutch East Indies government schools. Islamic boarding schools only teach religion, such as Al-Quran and Hadith lessons. This is what encouraged KH. Ahmad Dahlan to reform education. He created new innovations in the education system, because education is the most important thing in life. There are many famous figures, but the one who started combining the secular education system with religious education was KH. Ahmad Dahlan. To realize the goals of this educational process, KH. Ahmad Dahlan developed an education system through a process of combining two educational models, namely the Islamic boarding school and school systems (Suripto, 2023).

The madrasah and school systems within the educational environment are implemented through a process that is combined for the realization of a learning process at a high level of achievement. One of them is the idea obtained from KH. Ahmad Dahlan, where the owner of the goal in the world of education is progress, which aims for the teaching process to students to have a way of thinking to reach a high level in current conditions. This relates to digital such as technology and techniques for using it in the process of life and is expected to achieve absorption according to the context of a different era before "" (Maruf, 2022).

The context of different times at any time that always experiences differences, of course, expects a change, including in the world of education. Among the educational figures, there is one of these figures who has brought a change in Islamic education towards a better situation, namely KH. Ahmad Dahlan, where he positions the Prophet Muhammad PBUH as his role model or *uswah* in becoming a figure of someone who leads (leader) to achieve success in implementing the leadership model. And internalizing prophetic leadership in his thoughts and actions (Pamungkas et al., 2021).

Likewise, in a design or concept in education related to personality by KH. Ahmad Dahlan about the limits of everything that educates on mutual respect. He has suggested that each individual needs what can be listened to regarding opinions from anyone, then these voices must be thought about deeply and consider, filter and choose appropriately and correctly. Meanwhile, from the various values of social care that are applied, KH. Ahmad Dahlan is very concerned about people who do not have the ability, based on QS. Al-Maaun to help the welfare of people who do not have the ability materially, but care about the health, education and survival of people who cannot afford it. This made KH. Ahmad Dahlan establish an institution devoted to the allocation of the poor, such as hospitals to help public health, schools to help the community in terms of education, and orphanages to help provide a comfortable place to live (Suhirman et al., 2021).

These institutions are increasingly showing a condition that is growing bigger and bigger, where there is a lot of need for the community. This requires a thought so that it can develop rapidly to meet the needs of the community. This adjusts to the process of developing various kinds of knowledge related to knowledge and technology in the modern era today. And given the name of renewal (Tajdid) in the perspective of Islamic education science with the improvement of Islamic education (Jailani & Suyadi, 2021).

KH. Ahmad Dahlan can be called an educational reformer in Indonesia. In his educational reform, he had an institution to realize his ideas in the form of a movement in the field of education. He founded a madrasa, which later became a Muhammadiyah school. According to KH. Ahmad Dahlan, the problem of education is the root of the problem and the main reason why the Indonesian people, especially Muslims, experience progress or backwardness.

That's why he took a path that made education the most important medium or means of preaching. However, to expand the da'wah movement, the existence of educational institutions must be increased and expanded. In accordance with his thoughts and vision, KH. Ahmad Dahlan has built an educational movement that is oriented towards progress. In the renewal process, KH. Ahmad Dahlan has fought and made changes to the education process to make it better and more advanced than before.

KH. Ahmad Dahlan felt called to think about and improve the condition of Muslims in Indonesia, especially in the field of education. This can also be seen in the efforts of

KH. Ahmad Dahlan created a social organization, namely the Muhammadiyah organization (Lubis et al., 2021).

Many things have been done by KH. Ahmad Dahlan in advancing Islamic education in Indonesia. Rico Setyo Nugroho in his article mentions that one of the things that KH. Ahmad Dahlan did to advance Islamic education in Indonesia was by adding general curriculum content to Islamic educational institutions and adding Islamic education material to general educational institutions (Nugroho, 2022). KH. Ahmad Dahlan in developing Islamic education tried to use a combination of Dutch teaching methods and pesantren education (Dewi et al., 2023). KH. Ahmad Dahlan also formulated the nature and purpose of Islamic education, namely creating individuals who are faithful, progressive, and diligent in the world of work, both in the worldly and afterlife aspects. The implementation of this concept is realized through moral learning, individual development, and community building (Mutaali, 2023). This article tries to complement these articles, namely describing completely and comprehensively the concept of Islamic education reform KH. Ahmad Dahlan and its implementation in modern Islamic education.

METHOD

This research uses qualitative methods. Research that focuses on comprehensive observation and understanding. To produce a better understanding, this research uses a literature study approach. A research is conducted through the process of reading, understanding and translating concepts and ideas from various books and other references. The concept analysis approach uses qualitative methods to examine the concept of KH. Ahmad Dahlan's Islamic education reform and its implementation in modern Islamic education. Primary data sources were obtained through books written by KH. Ahmad Dahlan, or written by KH. Ahmad Dahlan's students, then books written by Muhammadiyah figures. This book can be found in the library of the Muhammadiyah Headquarters in Jakarta. The author also searches for online articles and journals on the internet, in order to obtain broader data to be used as comparative material.

Then the author can also find in the notes, as well as information from Muhammadiyah figures, both from their writings, as well as manuscripts obtained at seminars, personal collections that are relevant to answer the issues raised above. In addition,

Articles were written in Suara Muhammadiyah magazine, Tabligh Magazine. Also the results of dialogues and literary works and films, such as the film Sang Pencerah, the film KH. Ahmad Dahlan, the film of the two Ulama KH. Ahmad Dahlan-KH. Hasyim Ashari, etc. This history of thought research uses a text study approach from the perspective of consistency of thought. This research will reveal the consistency of KH. Ahmad Dahlan's thoughts on modern Islamic education, with data sources in the form of texts, literature and library materials.

RESULT AND DISCUSSION

The influence of KH. Ahmad Dahlan's educational thought cannot be separated from the modernization movement of Islamic education in Indonesia. The basis of KH. Ahmad Dahlan's Islamic educational thought movement is the Al-Quran and Al-Sunnah. The Qur'an is the revelation of Allah, while the Sunnah is the words of the Prophet Muhammad saw. In the Al-Quran and Al-Sunnah you can find various information about the basics of Islamic education. It contains the foundations of Islamic education, the goals of Islamic education, and Islamic education materials.

The foundation of Islamic education is faith and devotion to Allah SWT. Because this education is God's command to the prophets (QS. Al-Alaq 1-5). Meanwhile, the aim of Islamic education is to realize noble morals, as was the mission of the Prophet Muhammad SAW, who was sent to the world, namely to perfect human morals. All of this was finally formulated as the goal of Muhammadiyah education, namely to create students who have noble character, are capable, self-confident, and are beneficial to the entire community in general and all of humanity.

The deteriorating condition of society in all areas was the driving factor for KH. Ahmad Dahlan to reform the education system, through Muhammadiyah. Therefore, the foundation of Almaun's theology is the Koran. Almaun's theology is a theology of liberation based on Islamic teachings, as something that is very relevant and is the basis for organizing Muslims (Sumarno, 2017).

There are several Islamic figures who have almost the same concept of education as KH. Ahmad Dahlan. For example, Imam Zarkasyi, founder of the Gontor Islamic Boarding School, formulated the basic concepts of Islamic education: sincerity, simplicity,

Independence, brotherhood and independence. Meanwhile, according to KH. Ahmad Dahlan, the basic concepts of Islamic education are faith, knowledge and charity. KH. Imam Zarkasyi and KH. Ahmad Dahlan have several similarities in education: prioritizing personality and character education, emphasizing the need for moral development, children's education based on Islamic guidance (Al-Qur'an and Sunnah), using exemplary methods in the implementation of education (Azizah & Dinihari, 2020).

To implement Islamic education, KH. Ahmad Dahlan also discussed the principle of integration of religious knowledge and general knowledge. A new principle in Islamic education that is needed to shape the character of superior students. KH. Ahmad Dahlan's brilliant educational thinking is very appropriate for facing the modern era. Then KH. Ahmad Dahlan's educational thoughts were reconstructed at the Muhammadiyah educational institution, in uniting religious knowledge and general knowledge (Awaluddin & Saputro, 2020).

So that it can help achieve educational goals, which are obtained through educational integration. One of them is in the design or concept of Islamic education. According to KH. Ahmad Dahlan, education is able to combine various general knowledge with religious knowledge, maintaining mutual balance, having intellectual, moral (akhlak) and religious patterns (Fitris et al., 2022).

We can find this in Muhammadiyah educational institutions. The Muhammadiyah organization is one of the largest Islamic organizations in Indonesia which has *tajdid* (renewal) characteristics and has made a real contribution to the nation and state. Including reforms in the fields of education and social religion. Muhammadiyah was born as a response to the destruction of the faith and the backwardness of the people, one of which was in the field of education. So KH. Ahmad Dahlan's efforts to renew Islamic education were carried out by uniting traditional-based education systems and modern education systems. Muhammadiyah's educational reform is also a response to social change, which is manifested in its charitable efforts.

Muhammadiyah is very concerned with Islamic education, which always discusses issues related to humans as God's creatures to serve Him. In preparation to make himself caliph (leader) on earth. The problem with Islamic education at that time was the dichotomy of knowledge. So to improve this, KH. Ahmad Dahlan offered a new form of education system by collaborating religious sciences and general sciences.

In renewing Islamic education thought, KH. Ahmad Dahlan put forward five concepts, namely pragmatic, progressive, pedagogical, social and reform. Besides that, KH. Ahmad Dahlan offers the concept of integrative Islamic education, namely the integration of religious knowledge and general knowledge. KH. Ahmad Dahlan's thoughts are very relevant to Islamic education in this modern era. Because the renewal of Islamic education today must be able to develop and apply actual and contextual knowledge. Modern Islamic education was developed in accordance with what is the current model of modern progress and technology.

The application of KH. Ahmad Dahlan's progressive education concept to Muhammadiyah educational institutions can form a disciplined attitude, an attitude of responsibility, and have broad scientific insight. Muhammadiyah includes it in the educational curriculum in schools. With the aim of applying an attitude of introspection and self-discipline in worship and socializing with the community (Izzati et al., 2021).

Challenges to the renewal of Islamic education, among others, come from some traditional ulama. However, more traditional scholars support reform. Traditional scholars have also made significant contributions to the modernization of Islamic education. Traditional ulama did not hinder the movement to reform Islamic institutions. Even traditions in South and Southeast Asia have a very important role in reforming Islamic education (Zaini, 2022).

Islamic education reform in Indonesia began with KH. Ahmad Dahlan's thoughts at the beginning of the 20th century. Dahlan changed his sorogan learning method to the classical method. Changing the religious curriculum only to a mixed religious and general curriculum, etc. KH. Ahmad Dahlan's educational reform was influenced by the reform movement in Egypt, such as the influence of Muhammad Abduh and Rashid Ridla.

KH. Ahmad Dahlan integrates Islamic religious education and general education. The integration of the education system includes aspects of curriculum, methods and institutions. This science integration program has recently been in line with the concept of science integration carried out by Ismail Raj'i al-Faruqi, Naquib al-Attas, and Amin Abdullah. With KH. Ahmad Dahlan's modern Islamic education model, it is relevant to current Islamic education (Fanani, 2019).

The current Islamic education reform model is a response to the previous dichotomy of Islamic education in general education. This dichotomous education led to the emergence of Islamic education reform. At that time, there were a group of community leaders who

Thought that religious education was not oriented towards life in the world. But only oriented towards the afterlife. Therefore, Muslims must be able to carry out Islamic education reforms and dare to integrate the Islamic education system. Education that is able to be integrated simultaneously without separating religious education and general education (Roybah & Munib, 2022).

After the independence of the Republic of Indonesia, national education figures and thinkers worked together to raise awareness to improve the education system. So that students can think critically to advance the Indonesian nation. Even though the context of the problems and challenges are relatively different, there are still similarities in substance and relevance today with conditions at the beginning of the 20th century to create a free and independent educational climate as a good effort (Yahya, 2023).

The process of creating an independent educational climate is a method of Islamic education that is more directed towards efforts to form Muslim people who have noble character, are devout, have a broad outlook, understand worldly knowledge problems, as well as spiritual knowledge. According to KH. Ahmad Dahlan regarding the Islamic Education curriculum, it requires material from the Koran and Hadith, reading, writing, arithmetic, earth sciences and drawing (Mainuddin & Septiani, 2022).

The educational curriculum aims to overcome various problems in educational institutions, such as the problem of violence. For example, violence against teenagers is a problem that often occurs and is of concern to many parties. Conditions like this can have an impact on various aspects, including subjective well-being and feeling comfortable at school. Poor student perceptions of the school climate can result in decreased student academic achievement.

The problem of violence among teenagers requires a solution to minimize it. One way is to internalize the values of peace, as initiated by KH Ahmad Dahlan. The values of peace according to KH. Ahmad Dahlan's view include: first; the life goals to be achieved are freedom and responsibility, secondly; have humility, third; seeking truth, and not always justifying habits, fourth; learn various facts with an attitude of tolerance, and fifth; willing to sacrifice for others with compassion. KH. Ahmad Dahlan's peace values should be a reference in developing guidance or counseling models in schools. This can help students develop peace-loving characters so as to create a culture of peace in their environment (Saputra et al., 2021).

Based on a culture of peace in the environment in the direction in which this nation is led and having an attitude full of hope in facing the future. During his time, KH. Ahmad Dahlan tried to make debate, discussion and question and answer methods a teaching method in Islam. Even though there are still many who don't want to accept this idea.

To realize his ideas for reform in the field of education, KH. Ahmad Dahlan felt it necessary to establish an educational institution oriented towards modern-based education, namely using the classical system. KH. Ahmad Dahlan also combined the Dutch era education system with the integral application of the traditional education system.

There is a reason behind the emergence of the idea of modernizing Islamic education during KH. Ahmad Dahlan's time, namely there are two internal and external factors. Internal factors relate to Islamic education institutions, which tend not to have a clear system and lack good management. External factors are the most dominant in influencing and contributing to the dynamics of Islamic educational institutions. Namely the situation and conditions of people who are backward, colonized and socio-political and socio-cultural problems that are shackled by colonialism (Barus & Pratama, 2021).

The application of KH. Ahmad Dahlan's educational thinking in combining religious and general science material needs to be implemented. Especially in improving teacher human resources. So there needs to be a teacher exchange program, a lifelong education program, training to increase teacher competency, a learner teacher program. Also social and leadership competency development programs (Hamsah, et al.s, 2021).

KH. Ahmad Dahlan's progressive Islamic education was developed by Muhammadiyah. It is a model that combines secular sciences from the modern education system with various religious sciences from Islamic teachings, with the aim of narrowing the gap between Islam, Indonesianism and modernity.

Progressive Islamic education teaches the values of dynamism, divinity, rahmatan lil alamin, balance, nationalism, and the values of justice. These six values provide a signal that the model can be framed in the form of Islamic harmony, Indonesianness and modernity, so that it becomes a bridge between these three aspects (Suyatno et al., 2022).

The renewal process in Islamic education provides the concept that Islamic education is still relevant to be applied in this digital era. According to KH. Ahmad Dahlan, there is a connection between Islamic educational thinking and changes and developments over time.

Basically, a Muslim must be able to collaborate between religion, culture, and the progress of civilization in an ever-changing era. Independence in the way of thinking, dynamics in life and carrying out the role as a human being who in his life must have noble character and be guided by the Al-Qur'an and Hadith (Wardianto, 2020).

In Indonesia, Muhammadiyah has a strong influence that cannot be separated from the history of modernization of Islamic education. On that basis, the reactualization of the concept in the renewal of Muhammadiyah education. That the occurrence of Muhammadiyah education renewal is based on the philosophy of Al-Ma'un and Al'Asr theology. This theology has made Muhammadiyah have a great help in the renewal of Islamic education in Indonesia. The modernization of Muhammadiyah education at this time has become a patron and model for modern Indonesian education (Nasution & Rahman, 2023).

CONCLUSION

KH. Ahmad Dahlan is a reformer of Islamic education as well as the founder of the Muhammadiyah organization. KH. Ahmad Dahlan argued that education must be able to combine various general knowledge with religious knowledge, maintain a mutual balance, have intellectual, moral (moral) and religious patterns. In reforming Islamic education, KH. Ahmad Dahlan took several steps, such as: uniting the traditional-based education system and the modern education system, offering a new form of education system by collaborating religious sciences and general sciences, offering the concept of integrative Islamic education, namely the integration of religious knowledge and general knowledge and proposing five concepts, namely pragmatic, progressive, pedagogical, social and reform which were then applied in the Muhammadiyah organization. The concept of KH. Ahmad Dahlan's Islamic education reform was then developed by Muhammadiyah by establishing modern educational institutions that tried to combine secular sciences from the modern education system with various religious sciences from Islamic teachings, with the aim of narrowing the gap between Islam, Indonesianism and modernity, which taught the values of dynamism, divinity, Rahmatan Lil Alamin, Balance, Nationalism, and Justice values. These six values signal that the model can be framed in the form of a harmony of Islam, Indonesianism and modernity, thus becoming a bridge between these three aspects.

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