

An Analysis of KH. Ahmad Dahlan's Thought in Islamic Education and its Relevance in 21st-Century Learning

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Abstract

This study aimed to analyze the biography of KH. Ahmad Dahlan, The works of KH. Ahmad Dahlan, The concept of education according to KH. Ahmad Dahlan, Contribution made by Ahmad Dahlan to Islamic education nowadays. This study employed a qualitative approach and library research method through the existing literature. Data were collected through journals, e-books, websites, magazines, newspapers, proceedings, and other internet media. Furthermore, the data analysis technique was descriptive analysis, which was a technique that compared the data obtained and analyzed it carefully and precisely by the researchers. The results emphasized the concept that was built into Islamic education by KH. Ahmad Dahlan, included the definition of education, educational methods, educational goals, educational materials, educators and students, and the foundation and dimensions of progressive education. Thus, KH. Ahmad Dahlan built the update to deal with holistic learning; not only in the context of

religion but also as a combination of all that would be bound in Islamic education's frame, which is *rahmatal lil'alamin*.

Keywords: KH. Ahmad Dahlan, Islamic education, learning, 21st century, islamic boarding.

Abstrak

Penelitian ini bertujuan untuk mengurai tentang biografi K.H. Ahmad Dahlan, karya-karya K.H. Ahmad Dahlan, konsep pendidikan menurut K.H. Ahmad Dahlan, kontribusi yang diberikan KH. Ahmad Dahlan dalam pendidikan Islam Saat ini. Penelitian ini menggunakan pendekatan kualitatif dengan metode *library research* (studi Pustaka) melalui literatur yang ada. Teknik pengumpulan data dilakukan melalui jurnal, *e-book*, *website*, majalah, koran, prosiding dan media internet lainnya. Teknik analisis data yang dilakukan yakni teknik analisis deskriptif dengan membandingkan data-data yang diperoleh dan dianalisis dengan cermat dan tepat oleh peneliti. Hasil dari penelitian ini menunjukkan bahwa konsep yang dibangun dalam pendidikan Islam oleh KH. Ahmad Dahlan meliputi definisi pendidikan, metode pendidikan, tujuan pendidikan, materi pendidikan, pendidik dan peserta didik, pondasi dan dimensi pendidikan berkemajuan. Dengan demikian pembaruan yang dibangun oleh KH. Ahmad Dahlan untuk menyongsong pembelajaran yang holistik tidak hanya pada kontek agama saja, melainkan perpaduan dari semuanya akan terikat dalam bingkai pendidikan Islam yang *rahmatal lil'alamin*.

Kata Kunci: KH. Ahmad Dahlan, pendidikan Islam, pembelajaran, abad 21, pesantren.

A. Introduction

Education is not only focused on cognitive aspects but also on the attitude that is developed when participating in

learning.¹ Islamic education is not just a process of teaching moral values to protect oneself from the negative impacts of globalization.² However, a common issue nowadays is how the moral values instilled in Islamic education can be a liberating force.³ This fact indicates that Islamic education is everyone's dream, maintaining customs and caring for the world of education in Indonesia.⁴

There should be a theory and thought that can maintain and develop an existing one to be developed and inaccurate to be accurate.⁵ One of the intellectual Muslim figures in Indonesia who has contributed to education is KH. Ahmad Dahlan and commonly known as a figure of reform. Indonesian education is the ideal expected by all people. Educational success is not only measured by exam results but also by the results of educational activities, which can

¹ Nia Yunia Sari, "Pendidikan Dalam Pemikiran Ibnu Khuldun Dan Kh Ahmad Dahlan (Sebagai Refleksi Sistem Pendidikan Islam Indonesia Di Era Perkembangan)," *Tarbawi Ngabar: Jurnal of Education* 1, no. 02 (2020): 114–32, <https://doi.org/10.55380/tarbawi.v1i02.58>.

² Muhammad Syaifudin Zuhri et al., "The Effect of the Implementation of Islamic Religious Education and Religious Character on Independence for Class XI Students of SMA Negeri 3 Boyolali for the 2021/2022 Academic Year," *Jurnal Syntax Transformation* 5, no. 3 (2024): 784–99.

³ Abd. Mu' id Aris Shofa et al., "Sejarah Panjang Pendidikan Karakter Di Indonesia Pada Era Proklamasi Kemerdekaan Sampai Era Reformasi," *Jurnal Rontal Keilmuan Pancasila Dan Kewarganegaraan* 6, no. 1 (2020): 73–90; Aynun Nurul Ulufah et al., "Perguruan Tinggi Berbasis Pesantren (Studi Kasus Di Universitas Darussalam Gontor)," *Tarbawi Ngabar: Jurnal of Education* 5, no. 2 (2024): 222–44, <https://doi.org/10.55380/tarbawi.v5i2.844>.

⁴ M Ulul Azmi et al., "Parasit Ilmu Dalam Pendidikan Islam Perspektif Ihya Ulumuddin," *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan* 16, no. 02 (2024): 445–57, <https://doi.org/10.47435/al-qalam.v16i1.3473>.

⁵ Muhammad Thoriqul Islam and Elvan Tedio Fawaz, "Islamization Of Knowledge In Qur'anic Perspective," *Studia Quranika: Jurnal Studi Quran* 2, no. 1 (2017): 23–38.

influence various aspects of people's needs, especially national morality.⁶

Teaching religious behavior to students is expected to be productive in influencing the formation of a religious spirit.⁷ The magnitude of this effect is enormous depending on various factors that can increase understanding of religious and theoretical values. Therefore, religious education focuses more on how to create harmonious habits.⁸ KH. Ahmad Dahlan, who initiated the reform of Islamic thought, is known in Indonesia as a figure who has the title of charity or is recognized as the character of a man who acts, not oppresses.⁹

Ahmad Dahlan conveys that inner thoughts are reflected. This form of social charity is a more useful work. For centuries, *tausiyah* was defined as *tausiyah* that was

⁶ Ahmad Isa Mubaroq et al., "Konsep Pendidikan Islam Dalam Perspektif Kh. Ahmad Dahlan," *Tamaddun: Jurnal Pendidikan Dan Pemikiran Keagamaan* XX, no. 2 (2019): 91–102, <https://doi.org/10.52266/tadjud.v6i1.812>; Muhammad Thoriqul Islam, Muhammad Miftah, and Nawa Marjany, "Dhuha Prayer as A Solution in Implementing Morals at MTs Lailatul Qadar Sukoharjo," *Jurnal Pendidikan: Riset & Konseptual* 8, no. 1 (2024): 64–69.

⁷ Muh Syuhada Subir et al., "Manusia Dalam Perspektif Pendidikan Islam: Telaah Konseptual Tafsir Tarbawi," *IMEIJ: Indo-MathEdu Intellectuals Journal* 5, no. 5 (2024): 6096–6108.

⁸ Asep Awaluddin and Anip Dwi Saputro, "Rekonstruksi Pemikiran Kh. Ahmad Dahlan Dalam Pendidikan Islam Berkemajuan," *Muaddib: Studi Kependidikan Dan Keislaman* 10, no. 2 (2020): 182–204, <https://doi.org/10.24269/muaddib.v1i2.3360>.

⁹ Sah Fitri Ani, "Jual Beli Muhaqalah Menurut Imam Al-Syafi'i (w. 204 H/819M) Dan Imam Ahmad Ibn Hanbal (w. 241 H/855 M)," *Skrripsi (UIN Sultan Syarif Kasim Riau-Pekanbaru, 2019)*; Muhammad Thoriqul Islam and Achmad Husni Syaifudin, "The Influence of Teacher Character and Achievement Motivation on the Academic Procrastination of Al Muayyad Surakarta High School Students," *Journal of Islamic Education Research* 5, no. 01 (2024): 21–30.

recited throughout a person's life. It is because KH. Ahmad Dahlan is always guided by “*do and do.*” Work is better and more beneficial than just talking “talk less, do more.”¹⁰ Therefore, knowledge must be put into practice and must be continued as a form of application in daily life. The work formed by KH. Ahmad Dahlan is the Muhammadiyah organization, which is reflected in the reform movement that is moving towards social and educational activities. Even the leadership relay from the music to this day still maintains noble moral values that combine religious knowledge with general knowledge.¹¹

Research related to the theories and thoughts of KH. Ahmad Dahlan's Islamic education has been carried out by many previous researchers. The author observed that previous researchers have carried out three trends: *first*, the concept of the perspective educator, KH. Ahmad Dahlan,¹² *second*, Islamic education curricula according to KH. Ahmad Dahlan,¹³ *third*, biography of KH. Ahmad Dahlan.¹⁴ If previous researchers focused on three tendencies, the author, in this case, would add to previous research, including the works of KH.

¹⁰ Abdul Munir Mulkhan, *Warisan Intelektual Kh Ahmad Dahlan Dan Amal Muhammadiyah. Percetakan Persatuan.*, 1st ed. (Yogyakarta: Percetakan Persatuan, 1990).

¹¹ Muhammad Thoriqul Islam and Khoiruddin Nasution, “The Meaning of Suhbah Tijaniyah Tariqa in Building Adab,” *Al-Hayat: Journal of Islamic Education* 8, no. 2 (2024): 421–32.

¹² Muaddyl Akhyar, Zulmuqim, and Muhammad Kosim, “Gagasan Pembaharuan Pendidikan Islam Berkemajuan Perspektif K.H. Ahmad Dahlan,” *Kariman* 12, no. 1 (2024): 1–19.

¹³ Awaluddin and Saputro, “Rekontruksi Pemikiran Kh. Ahmad Dahlan Dalam Pendidikan Islam Berkemajuan.”

¹⁴ Nani Kuniasih, “Pemikiran Kh. Ahmad Dahlan Tentang Pendidikan Islam Dan Relevansinya Dengan Pendidikan Islam Kontemporer,” *Jurnal Tawadhu* 8, no. 1 (2024): 57–70, <https://doi.org/10.52802/twd.v8i1.948>.

Ahmad Dahlan, a complete biography of Ahmad Dahlan, and the concept of Islamic education KH. Ahmad Dahlan, which includes *first*, the definition of education, *second*, educational methods, *third*, educational goals, *fourth*, educational materials, *fifth*, educators and students, novelty, and contributions made by KH. Ahmad Dahlan in Islamic education in Indonesia.

Therefore, this study primarily aims to explore further the figure of an Indonesian Muslim scholar in all aspects, especially contributions to Islamic education. Islamic intellectual treasures will continue to develop and progress as initiated by the reform figure, KH. Ahmad Dahlan; thus, it makes education in Indonesia holistic, not only a group of religious knowledge but also a collaboration with general science so that Islamic education will always adapt to the times.

B. Research Method

This study employed a qualitative approach with the library research method.¹⁵ The data sources in this research used two sources, namely primary and secondary. Primary included journal articles, E-books, and other internet media. Meanwhile, secondary included online proceedings, magazines, newspapers, and themes that discussed the analysis of KH. Ahmad Dahlan's thoughts.¹⁶ The data collection technique was conducted by collecting the sources that had been mentioned, then classifying them and drawing

¹⁵ Wahyudin Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan" (Bandung: Pre-print Digital Library UIN Sunan Gunung Djati Bandung, 2020).

¹⁶ Michael Wong et al., "Development of a Survey to Assess the Acceptability of an Innovative Contraception Practice among Rural Pharmacists," *Pharmacy* 2, no. 1 (2014): 124–36, <https://doi.org/10.3390/pharmacy2010124>.

conclusions.¹⁷ In addition, the data analysis technique used was descriptive, namely by integrating general knowledge and then drawing specifically (inductively) based on the results of literature findings, which had been carried out with the stages of collecting secondary and primary data, classifying the data, displaying the data, and then interpreting the data to produce knowledge for concluding results.¹⁸ Hence, the results were analyzed carefully and precisely using the rules of in-depth study of literature related to Islamic education thought from the perspective of KH. Ahmad Dahlan.

C. Findings and Discussion

Biography of KH. Ahmad Dahlan

KH. Ahmad Dahlan was born on August 1, 1868, in Kauman Village (West Side of North Alun-Alun), Yogyakarta. Kauman is the center of the village in Yogyakarta City, which is approximately the same as the Ngayogyakarta Hadiningrat Palace and several hundred years old. This village was once a place of Islamic religious movement. Like most cities in Java, Kauman is one of several districts in Yogyakarta that are a base for Islamic boarding school groups. KH. Ahmad Dahlan is the fourth of seven children of K.H. Abu Bakar and Siti Aminah. His parents named him Muhammad Darwis before changing his name to KH. Ahmad Dahlan. As the fourth child, he has five sisters and one brother.¹⁹

¹⁷ Sugiyono, *Metode Penelitian Kualitatif (Untuk Penelitian Yang Bersifat: Eksploratif, Enterpretif, Interaktif Dan Konstruktif)*, 5th ed. (Bandung: Alfabeta, 2022).

¹⁸ Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan."

¹⁹ Asrori Mukhtarom, *Pemikiran Pendidikan Islam KH. Ahmad Dahlan*, 1st ed. (Banten: Desanta Muliavisitama, 2020).

He was born and raised in an environment whose social background was thick with religious overtones. Therefore, it was not surprising that the influence of his family and environment then influenced his personality and made him a devout Muslim. His father is KH. Abu Bakar bin Kyai Sulaiman. He was one of the leading imams and preachers at the Grand Mosque of the Yogyakarta Sultanate. He was also a palace official (*abdi dalem*), but only as a religious official.²⁰

Furthermore, his mother is Siti Aminah, KH's daughter. Ibrahim was a prince and servant of the Kingdom of Yogyakarta. One of his grandfathers was given the title *Mas* (*priyayi* or noble title), specifically Kijai Mas Sulaiman. Based on his pedigree, KH. Ahmad Dahlan is the 12th descendant of Maulana Malik Ibrahim, one of the guardians who spread Islamic teachings in Java. This is Ahmad Dahlan's family genealogy from his father's family:²¹

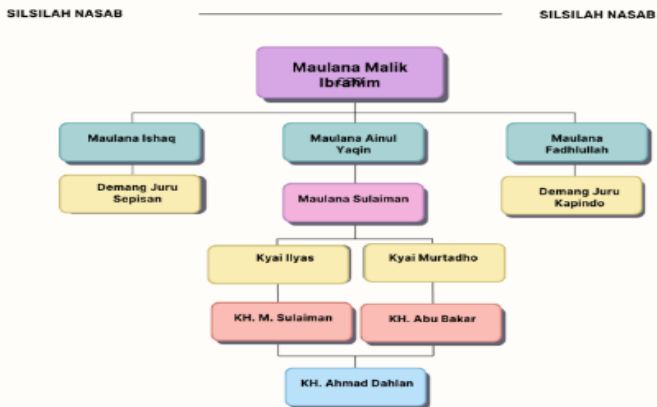


Figure 1. Ahmad Dahlan's family genealogy from his father

²⁰ Ibid.

²¹ Ibid.

Muhammad Darwis received his initial religious education from his father. Until he was eight years old, he read the Qur'an fluently and completed 30 juz. Darwis was known as a tough kid who knew how to use everything, no matter how talented or smart he was. He was diligent and always focused; thus, his reading ability developed quickly. He liked to ask what he did not know (Dregil) because he was always creative and imaginative in overcoming various obstacles.²²

The characteristics of leadership skills can be seen from a young age or childhood. Darwis's friends always respected him and followed his leadership style. Darwis is a hardworking, honest, and helpful child; hence, he has many friends. His abilities are children's talents. He can make things and toys, and he likes kites and *gangsing*.²³ When Darwis was still a teenager, he began studying law at K.H.M. Saleh and studying Nahwu under Kyai Haji Manysin's guidance. Both were his brothers-in-law.

He studied astronomy under the guidance of K. Raden Haji Dahlan (Prince of Kyai Pesantren Termas Pacitan), studied hadith under the guidance of Kyai Mahfudzi and Shaykh Khayyat, and studied Qiraah Qur'an under the guidance of Shaikh Amien and Sayyid Bakri Syatha. He also learned information about wild animal poisoning from Sheikh Hasan. Some of his other teachers were R. Ngabehi Sastrosugondo, R. Wedana Dwijosewoyo, and Shaykh Muhammad Jamil Jambek Bukittinggi.²⁴

²² Nafilah Abdullah, "K.H. Ahmad Dahlan (Muhammad Darwis)," *Jurnal Sosiologi Agama* 9, no. 1 (2015): 22–37, <https://doi.org/10.14421/jsa.2015.091-02>.

²³ Ibid.

²⁴ Yazida Ichsan, Unik Hanifah Salsabila, and Difa'ul Husna, "Transformasi Dan Aktualisasi Majelis Tarjih Dalam Pendidikan Islam Di Sekolah Muhammadiyah," *Muaddib : Studi Kependidikan Dan Keislaman*

After completing his education, especially at Madrasas and Islamic boarding schools, he traveled to Yogyakarta and its surroundings in 1890 for the first time to Mecca. He studied there for one year. One of his teachers was Sheikh Ahmad Khatib, a Minang Kabau reformer from Sumatra to the west. Approximately three years later, in 1903, Dervish visited Mecca for the second time. This time, he stayed longer, two years. Friends and teachers from Indonesia were Sheikh Muhammad Khatib from Minangkabau, Kyai Nawawi from Banten, Kyai Mas Abdullah from Surabaya, and Kyai Fakih Maskumambang from Gresik.²⁵ Muhammad Darwis married Siti Walidah bint Kyai Penghulu Haji Fadhil in 1899. His wife remained his cousin. From this marriage, he was blessed with six descendants, including Djahanah (1890), Siraj Dahlan (1897), Siti Busyro (1903), Siti Aisyah (1905), Irfan Dahlan (1905), and Siti Zuharoh (1908).²⁶

Several months after his marriage, he went to Mecca to perform the Hajj with the aim of spreading Islamic knowledge there. He ended up staying there for five years, reading many works by Jamalud Al-Afghani, Muhammad Abduh, and Rasyid Ridha. Then, he received a name change certificate from Sayyid Bakri Syatha, Sheikh/teacher in Mecca, giving the name Haji Ahmad Dahlan. It is believed that he lived in the holy city of Mecca, where he discovered the ideas of Jamaluddin and initiated the Islamic reform of

12, no. 1 (2022): 38–61, <https://doi.org/10.24269/muaddib.v12i1.3830>; Habib Mustofa et al., “Pendidikan Aqidah Akhlak Dalam Perspektif KH. Ahmad Dahlan Dan KH. Hasyim Asy’ari,” *Jurnal Pendidikan Tambusai* 6, no. 2 (2022): 12937–44, <https://jptam.org/index.php/jptam/article/view/4511>.

²⁵ Abuddin Nata, *Tokoh-Tokoh Pembaruan Pendidikan Islam Di Indonesia* (Jakarta: Raja Grafindo Persada, 2005).

²⁶ Abdullah, “K.H. Ahmad Dahlan (Muhammad Darwis).”

al-Afghani, Muhammad Abduh, and Rasyid Ridho.²⁷ He then returned to Indonesia, where he brought many thick books.

After returning from the Hajj and studying religion under the guidance of a Muslim in Mecca, K.H. A. Dahlan helped his father teach religious lessons to his father's students at the Kauman Grand Mosque. He taught during the day, evening, and after Maghrib until Isha' after Asr, teaching his father, who taught his parents. If his father cannot attend, then K.H. will be replaced. Ahmad Dahlan is often called Kyai by students, children, and parents. Since then, he has been known as Kyai Haji Ahmad Dahlan.²⁸

In 1896, Khatib Amien Kyai Haji Abu Bakar, father of K.H. Ahmad Dahlan, passed away. Whether he likes it or not, he must replace his father, Khatib Amin, whose duties include carrying out the Friday Khutbah prayer alternately with eight other khatibs and demonstrating in the mosque hall once a week with six other princes.²⁹ After his second return from Mecca, Kyai Haji Ahmad Dahlan began building Islamic boarding schools for students far away, especially Pekalongan, Batang, Magelang, Solo, and Semarang. In addition, students also come from neighboring areas such as Bantul, Srandakan, Brosot, and Kulonprogo.

²⁷ Diyah Mayarisa, "Konsep Integrasi Pendidikan Islam Dalam Perspektif Pemikiran KH. Ahmad Dahlan," *Fitra: Jurnal Pendidikan Islam* 2, no. 1 (2016): 37–44.

²⁸ M Raihan Febriansyah et al., *100 Tahun Muhammadiyah Menyinari Negeri* (Yogyakarta: Majelis Pustaka dan Informasi Pimpinan Pusat Muhammadiyah, 2013), www.muhammadiyah.or.id; Hadi Prayitno and Aminul Qodat, "Konsep Pemikiran Fazlur Rahman Tentang Modernisasi Pendidikan Islam Dan Relevansinya Terhadap Pendidikan Islam Di Indonesia," *Al-Fikri: Jurnal Studi Dan Penelitian Islam* 2, no. 2 (2019): 30–43.

²⁹ Abdullah, "K.H. Ahmad Dahlan (Muhammad Darwis)."

Most Indonesian students at that time, Kyai Dahlan also studied Ahlusunnah Wal Jamaah books such as the *aqidah*, the book of *fiqh* by the Syafi'i Madzab, and the book of Sufism by Imam Ghazal. However, when he returned from Mecca, he began reading books that used the spirit of reform. He often read *Al-Tauhid's book* by Muhammad' Abduh, *Tafsir Jus Amma* by Muhammad Abduh, *Kanzul-Ulum; Bezirk Al-Ma'arif* written by Farid Wajdi, *Fi'al-Bid'ah* written by ibn Taimiyyah: *Al-Tawassul w-a-wasilah*, written by ibn Taimiyah; *Al-Islam wan Nashraniyyah* by Muhammad Abduh, *Izhar al-haqq* by Rahmah Allah Al-Hindi; *Tafsil al-Nasharatain Tafsil al-Sa'adatain; Matan al-Hikam* by 'Atha Allah and Al-Qsha' id al-'Aththasiyyah, by Abd al-Aththas.³⁰

KH. Ahmad Dahlan's Works

KH. Ahmad Dahlan created many works as a reformer, such as:

1. Muhammadiyah Organization

In 1909, he joined the Budi Utomo organization with the aim of providing religious guidance to its members. It must ultimately be done by providing religious classes in public schools because Budi Utomo members usually work in schools that are established within the government and are also under the government's jurisdiction. He also hopes that the teachers at the school can continue the content of the lessons as well as their students. The lessons he taught seemed to meet the expectations and needs of the Budi Utomo members. It followed his proposal to open his school, which was carefully approved and supported by the organization to avoid the fate of most traditional Islamic

³⁰ Ibid.

boarding schools, which were closed after the death of the kyai.³¹

Finally, on November 18, 1912, KH. Ahmad Dahlan founded the Muhammadiyah organization in Yogyakarta. This organization aims to “spread the teachings of the Prophet Muhammad SAW, considering the people of the country as a ‘son’ and ‘Promotion of the Islamic Religion’ to its members. This achievement is the goal pursued by the Muhammadiyah organization, establishing educational institutions where meetings and discussions take place regarding Islamic issues, also building waqfs and mosques, and publishing books, brochures, newspapers, and magazines.³²

Heretofore, in directing the activities of this organization, he failed to clearly divide tasks between board members. The space for movement was still limited; namely, at least in 1917, it was rare, only in Yogyakarta. Dahlan was active in *tabligh* and worked as a teacher at the Muhammadiyah school; He was also active in providing orientation in the community, carrying out various activities, for instance, in providing material about prayer and aid by collecting for the poor, collecting money and clothing for them and the formation of Muhammadiyah was prescribed in the early days.³³

³¹ Deliar Noer, *Gerakan Modern Islam Indonesia 1900-1942*, VIII (Jakarta: Lp3es, 1996); Ali Noer, Syahraini Tambak, and Harun Rahman, “Upaya Ekstrakurikuler Kerohanian Islam (ROHIS) Dalam Meningkatkan Sikap Keberagaman Siswa Di SMK Ibnu Taimiyah Pekanbaru,” *Jurnal Pendidikan Agama Islam Al-Thariqah* 2, no. 1 (2017): 21–38, [https://doi.org/10.25299/althariqah.2017.vol2\(1\).645](https://doi.org/10.25299/althariqah.2017.vol2(1).645).

³² Nata, *Tokoh-Tokoh Pembaruan Pendidikan Islam Di Indonesia*.

³³ Mayarisa, “Konsep Integrasi Pendidikan Islam Dalam Perspektif Pemikiran KH. Ahmad Dahlan.”

Indeed, he did not do this work alone. He was supported by Kauman's friends, such as Haji Sujak, Haji Fakhruddin, Haji Tamim, Haji Hisham, Haji Syarwani, and Haji Abdulgani. On the other side, the Budi Utomo members who most supported the beginning of the modern religious school were Mas Rasyidi, a student at Kweekschool Yogyakarta, and R. Sosrosugondo, the school's teacher. Then, KH. Ahmad Dahlan passed away on February 23, 1923.³⁴

2. Muhammadiyah Calendar

KH. Ahmad Dahlan is often considered a figure in the development of astronomy after Kiai Saleh Darat and his contemporaries.³⁵ One of the events that demonstrated Kiai Ahmad Dahlan Yogyakarta's expertise in the field of astronomy was the adjustment of the Qibla direction of the Yogyakarta Grand Mosque. At that time, the Great Mosque of Yogyakarta and the surrounding mosques had a qibla direction to the west. Therefore, Kiai Ahmad Dahlan Yogyakarta changed the qibla direction of these mosques to the north so that they were located exactly in the opposite direction to the qibla base. Kiai Ahmad Dahlan from Yogyakarta is said to have made significant changes in determining the direction of the Qibla in Indonesia.³⁶

Apart from aligning the direction of the Qibla, Kiai Ahmad Dahlan Yogyakarta is also known as the originator of the Muhammadiyah calendar, which he founded in 1915. This calendar includes three calendar

³⁴ Nata, *Tokoh-Tokoh Pembaruan Pendidikan Islam Di Indonesia*.

³⁵ Anisah Budiwati, *Teori Dan Aplikasi Ilmu Falak Di Perguruan Tinggi Islam* (Yogyakarta: UII Press Yogyakarta, 2018); Susiknan Azhari, *Ilmu Falak: Teori Dan Praktek* (Yogyakarta: Lazuardi, 2001).

³⁶ Azhari, *Ilmu Falak: Teori Dan Praktek*.

systems: the Gregorian, Hijriyah, and Javanese Islamic calendars. In addition, this calendar contains prayer times, Qibla directions, and other calculations. All of them demonstrate expertise in the field of astronomy.³⁷ Ahmad Dahlan's expertise in the field of astronomy is the result of his research with Indonesian and Mecca astronomers. One of Ahmad Dahlan's teachers in Yogyakarta was Kiai Ahmad Dahlan Semarang.³⁸

3. The Work in the Renewal Movement

The works that inspired the life and struggle of KH. Ahmad Dahlan consists of *Kitāb Tauhid and Tafṣīr juz 'amm* by Sheikh Muhammad Abduh, *Kitāb Kanz al-'Ulūm, Dāirah-al-Ma'ārif* by Farīd Wajdī, *Kitāb fīal-Bidah* and *Kitāb al-Tawaṣṣul* by Ibnu Taimiyah Washīlah, Muhammad Abduhs, *Kitāb al-Islam wa al-Nashariyah*, *Kitab 'Izzaru*.³⁹ These are the books that KH. Ahmad Dahlan is interested in strengthening and integrating his tenacity to be slowly implemented in Indonesia, which is called the Renewal Movement.

KH. Ahmad Dahlan's Concept of Islamic Education

Concepts and framework released by KH. Ahmad Dahlan covers several aspects of the world of education. They cannot be separated from the educational curriculum, which currently includes the nature, methods, objectives,

³⁷ Jayusman, "Sejarah Perkembangan Ilmu Falak Sebuah Ilustrasi Paradoks Perkembangan Sains Dalam Islam," *Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan* 1, no. 1 (2015): 44–67; Tiswarni et al., "Towards the Empowerment of Waqf Based on Community Needs in the Mentawai Islands West Sumatra: The Case of the Al-Qur'an Wakaf Board," *Mazhab: Jurnal Pemikiran Hukum Islam* 22, no. 2 (2023): 309–50.

³⁸ Abdullah, "K.H. Ahmad Dahlan (Muhammad Darwis)."

³⁹ Mustofa et al., "Pendidikan Aqidah Akhlak Dalam Perspektif KH. Ahmad Dahlan Dan KH. Hasyim Asy'ari."

and evaluation of educators.⁴⁰ Notably, each figure has their ways and strategies to facilitate and revive the religion of Allah SWT, which include:

a. Definition of Education

Education is a conscious and planned effort to create a learning atmosphere and learning process; thus, students actively develop their potential to have religious and spiritual strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation, and state according to Republic of Indonesia Law No. 20 of 2003 concerning the national education system chapter 1 general provisions article.⁴¹

Therefore, K.H. Ahmad Dahlan has an understanding and ideas in Islamic education. K.H.'s high educational standards in the name of Ahmad Dahlan produce intelligent people with strong faith and extensive knowledge of the natural sciences. In 1912, it was more modern with a clear program. The classical system had stationery and school supplies. Islamic education reform by K.H. Ahmad Dahlan emphasizes modern schools or the Dutch model (in Indonesia, 2003).

Education pioneer K.H. Ahmad Dahlan combines faith and renewal to create a generation that can face the evolution of its times. Combining Dutch education with Islamic boarding school education, K.H. Ahmad Dahlan is considered an infidel who imitates the way of

⁴⁰ Muhammad Thoriqul Islam et al., "Evaluating Post-Covid-19 Curriculum at Mi Nurussalam Ngawi: Enablers and Barriers," *Jurnal Syntax Admiration* 5, no. 3 (2024): 939–49.

⁴¹ D. P. Nasional, "Undang-Undang Sisdiknas" (2003), <https://doi.org/10.1111/j.1651-2227.1982.tb08455.x>.

education of infidels. However, Dahlan continued to practice with all his desire to achieve his goals.⁴²

b. Educational Method

The education systems in Indonesia, Islamic boarding schools and Western education, are rapidly developing. K.H. Ahmad Dahlan's point of view has two fundamental problems with Islamic educational institutions, especially Islamic boarding school educational institutions.⁴³ Learning methods are used to direct teaching toward goals, which is why there are still Islamic boarding schools.

The first application is the Sorogan method. This method is carried out based on the Sorogan method. The Kiai reads the contents of the book, gives meaning in his local language, and the students listen attentively to what the Kiai reads.⁴⁴ Second, the rote learning method is used

⁴² Yuliana Hermawanti and Nisrokha, "Konsep Pendidikan Islam Menurut K.H. Ahmad Dahlan," *Jurnal Ilmiah Promis 2*, no. 1 (2020): 20–30,
<https://www.jurnal.stitpemalang.ac.id/index.php/Promis/article/view/161%0Ahttps://www.jurnal.stitpemalang.ac.id/index.php/Promis/article/download/161/418>.

⁴³ Muhammad Suyudi, "Upaya Transformasi Pendidikan Islam Berdasarkan Paradigma Dan Filosofinya," *Qalamuna: Jurnal Pendidikan, Sosial, Dan Agama 11*, no. 1 (2019): 1–11; Muhammad Thoriqul Islam, Nawa Marjany, and Khoula Azwary, "Analysis of The 2013 Curriculum Post COVID-19 Pandemic at MI Nurussalam , Ngawi," *Insyirah: Jurnal Ilmu Bahasa Arab Dan Studi Islam 6*, no. 2 (2023): 243–55.

⁴⁴ Departemen Agama, "Direktorat Jenderal Pembinaan Kelembagaan Agama Islam. Direktorat Madrasah Dan Pendidikan Agama Islam Pada Sekolah Umum, Kbk Kegiatan Pembelajaran Qur'an Hadits," (Jakarta: Direktorat Jendral Pembinaan Kelembagaan Agama Islam, 2003); Muhammad Thoriqul Islam, Imam Qodari, and Nawa Marjany, "Islamic Boarding School Education and Its Renewal According to K.H. Abdullah Syukri Zarkasyi," *Paedagogia: Jurnal Penelitian Pendidikan 27*, no. 1 (2024): 103–12.

for students who want to remember a particular text under the guidance and supervision of educators. Third is the demonstration method.⁴⁵

In religious practice, this method is used to find out whether students learn theory and practice directly or not. This worship can be done alone or in groups with guidance and direction from the Kiai. In this observation, K.H. Ahmad Dahlan continues to use traditional learning methods.⁴⁶

c. Educational Objectives

He has a priority from his perspective, namely education. Through this training, he wants to build people's virtuous and spirituality as they illuminate their lives. Several factors contribute to his ideas for the renewal and modernization of Islamic education at that time.⁴⁷ Hamka refers to these factors as follows: (1) backwardness and ignorance of Indonesian Muslims in various fields of life; (2) the atmosphere of poverty that many Muslims suffer from in rich countries such as Indonesia; (3) Islamic education levels (Islamic boarding schools) have existed for a long time as currently known.⁴⁸

⁴⁵ Agama, "Direktorat Jenderal Pembinaan Kelembagaan Agama Islam. Direktorat Madrasah Dan Pendidikan Agama Islam Pada Sekolah Umum, Kbk Kegiatan Pembelajaran Qur'an Hadits,."

⁴⁶ Hermawanti and Nisrokha, "Konsep Pendidikan Islam Menurut K.H. Ahmad Dahlan."

⁴⁷ Imam Rohani, "Kajian Kebijakan Pendidikan Dalam Undang-Undang Sistem Pendidikan Nasional," *Tarbawi Ngabar: Jurnal of Education* 1, no. 01 (2020): 1–15, <https://doi.org/10.55380/tarbawi.v1i01.33>.

⁴⁸ Faisal Ismail, Zainul Abas, and Imron Rosyidi, *Islam: Transformasi Sosial Dan Kontinuitas Sejarah* (Yogyakarta: Tiara Wacana Yogya, 2001); Imam Rohani, *Pendidikan Karakter Dengan Pendekatan Tasawuf Modern Hamka Dan Tasawuf Transformatif Kontemporer. Memperbincangkan*

Hence, due to social conditions, KH. Ahmad Dahlan stated that the goal is that Islamic education seeks to educate Muslims who have noble character and piety, have broad insight and understanding of global scientific issues, and are willing to fight for the progress of society. Hence, Islamic education is defined as an effort to develop true piety in Muslims, as well as by Abd and Khalifa Fi Alard.⁴⁹

Based on this background, the goals set by Muhammadiyah from time to time often vary. However, in principle, the purpose of setting goals and formulating them remains the same, including;⁵⁰ *first*, To spread the teachings of the Prophet Muhammad SAW in Yogyakarta and surrounding areas; *second*, To popularize the Islamic religion among its members. When Muhammadiyah develops outside the Yogyakarta area, its objectives are differentiated as follows: *first*, Promoting and encouraging the teaching and learning of the Islamic religion in the Dutch East Indies; *second*, Promoting and encouraging life if it does not conflict with the Islamic religion for the wider community.⁵¹

In the era of independence, goal setting changed again, namely the cultivation and promotion of the Islamic religion to create a truly Islamic society. To be executed by K.H. Ahmad Dahlan, the goals of

Pemikiran Pendidikan Islam Dari Idealisme Substantif Hingga Konsep Aktual (Jakarta: Kencana, 2018).

⁴⁹ Zetty Azizaton Ni'mah, "Pemikiran Pendidikan Islam Perspektif Kh. Ahmad Dahlan (1869-1923 M) Dan Kh. Hasyim Asy'Ari 1871-1947 M) Study Komparatif Dalm Konsep Pembaruan Pendidikan Islam Di Indonesia," *Didaktika Religia* 2, no. 1 (2014): 135–74.

⁵⁰ K. Enung Rukiati and Fenti Hikmawati, *Sejarah Pendidikan Islam Di Indonesia* (Bandung: Pustaka Setia, 2006).

⁵¹ *Ibid.*

Muhammadiyah, which he founded, include (a) Spreading Da'wah, (b) Additional training and instruction, (c) Revitalizing society through cooperation, (d) Establishing and maintaining places of worship and waqf places; (e) Education and care of children and young people for the further purpose of becoming a meaningful Muslim; (f) Striving for a decent living and improving the standard of living with Islamic teachings; (g) Struggling with all the wisdom required by Islamic will and decisions occurs in society.⁵²

d. Educational Materials

According to K.H. Ahmad Dahlan, teaching materials for the Qur'an and hadith are reading, writing, arithmetic, earth sciences, and drawing.⁵³ The application material is a combination of Islamic education and Dutch education. K.H. Ahmad Dahlan did not hesitate to copy public documents to collaborate with Islamic education. In practice, K.H. Ahmad Dahlan used musical instruments as material, especially the violin. K.H Ahmad Dahlan's conversation with his students seemed late when he sat down and asked Kiai Dahlan, "*Are you ready to explain, sir? Dear?*" K.H. Ahmad Dahlan answered: "*I am waiting for you*" (Jazuli, Danil, Muhammad Sangidu); then, the students asked, "*What should we read, Kiai?*" "*What do you want to read?*" answered K.H. Ahmad Dahlan. "*Usually, the explanation starts a conversation with the teacher, Kyai.*" "*Why?*" asked Jazuli K.H. Ahmad Dahlan. Then, Kiai answered,

⁵² Ibid.

⁵³ Onisimus Amtu et al., "Contribution of Leadership, Organizational Commitment and Organizational Culture to Improve the Quality of Higher Education," *International Journal of Innovation* 9, no. 1 (2021): 131–57, <https://doi.org/10.5585/iji.v9i1.18582>.

“*Later.*” Only wise teachers become smart. Students only follow their teachers. “You (the student) decide what you read. Start with questions.”⁵⁴

The explanation above can be implied that K.H. Ahmad Dahlan, in the material given to students, always provoked students to ask questions actively. It is relevant to learning models in the 21st century, including (PBL, PjBl), which have been launched by the Ministry of Education, Culture and Research and Technology.

e. Educators and Students

Educators are adults who guide students toward maturity.⁵⁵ The responsive nature must belong to the teacher. The adult is highly aware of himself, his actions, and his attitudes because his students imitate him. The coach’s responsibility is not only to teach but also to be a student. After teaching or before completing the lesson, the teacher can see what material is currently available. Hence, everything is ready, such as the learning tools used and appropriate learning methods for the curriculum.

K.H. Ahmad Dahlan wrote: “*It is okay to be a teacher*” “*Being a student*”: Not only are teachers smart, but students also must be smart, intelligent, and active. Active learning methods also help make the learning process fun and allow students to participate actively in the educational process. Students are an educational component that has an important role in learning.

⁵⁴ Hermawanti and Nisrokha, “Konsep Pendidikan Islam Menurut K.H. Ahmad Dahlan.”

⁵⁵ Uyoh Sadulloh, Agus Muharram, and Babang Robandi, *Pedagogik (Ilmu Mendidik)*, 4th ed. (Bandung: Alfabeta, 2015); Budi Waluyo, “Pengembangan Media Pembelajaran PAI Berbasis ICT,” *Jurnal Al-Nur: Kajian Ilmu-Ilmu Pendidikan Dan Keislaman* 7, no. 2 (2021): 229–50.

Therefore, students surely must know the ethics and morals that are built into the learning process.⁵⁶

Students from the perspective of KH. Ahmad Dahlan has certain criteria that must be achieved in seeking knowledge (*Thulab*) with four values, including (1) religious character value; (2) nationalist character values; (3) honest character values; (4) integrity character value⁵⁷. If these four values are interpreted in learning and applied in the world of education, the result is that students will get what they want.

Novelty and Contribution of KH. Ahmad Dahlan in Islamic Education and its Relevance to 21st Century Learning

Based on thoughts initiated by the enlightener, especially in the field of Islamic education, indeed, many problems must be followed in line with current developments.⁵⁸ In general, the ideas or thoughts put forward by the enlightener, KH. Ahmad Dahlan, are divided into two factors, namely internal and external factors.

a. Internal Factors

Internal factors are factors that arise from within Muslims themselves. This factor is reflected in religious

⁵⁶ Muhammad Thoriqul Islam, "Theory and Application of Suhbah in Building Adab from Tijaniyah Tariqa Perspective," *Fahima: Jurnal Pendidikan Dan Kajian Keislaman* 2, no. 2 (2023): 157–76.

⁵⁷ Nana Sutarna et al., "Implementasi Nilai-Nilai Karakter Dan Keteladanan KH. Ahmad Dahlan Pada Siswa Usia 6-8 Tahun," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 4 (2022): 2506–18, <https://doi.org/10.31004/obsesi.v6i4.2167>.

⁵⁸ Nurdianto et al., "Issues of Professionalism and Competency of Islamic Religious Education Teachers in Facing the Society 5 . 0 Era," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 22, no. 1 (2024): 59–78.

attitudes and the Islamic education system. The religious views of Muslims, K.H. Ahmad Dahlan, are still full of shirk and heresy due to the influence of Hindu culture, which is rooted and anchored in society. Indeed, Buddhism and Hinduism were influenced before the Islamization of Indonesia, including the Islamization of Indonesia on Sufism and tarekat,⁵⁹ and the school of jurisprudence.⁶⁰

b. External Factors

External factors that influenced KH. Ahmad Dahlan in implementing the ideas and practices of Islamic education were Dutch colonial policies with a system of colonialism, colonial formation, and efforts to westernize and Christianize the Indonesian people.⁶¹ Colonial education at the beginning of the 20th -century spread to several cities in the archipelago, ranging from primary education to higher education, which was divided into teaching institutions and honesty schools.⁶²

Education in the colony was managed by the Christian Zending Mission's financial support from the Dutch government. Along with the appearance of colonial formation, Indonesia had two types of education at the beginning of the 20th century: traditional Islamic education and Dutch colonial pedagogy. These two exercises are different. Colonial education emphasized science in addition to education. The traditional system

⁵⁹ P. L. Berger and Hartono, *Langit Suci: Agama Sebagai Produk Sosial*, 1st ed. (Jakarta: Lp3es, 1991).

⁶⁰ Afandi, "Pemikiran Ibnu 'Arabi Tentang Hakekat Wujud," *Al-Jami'ah: Journal of Islamic Studies*, no. 41 (1990): 31–54.

⁶¹ M. Sugeng Sholehuddin, *Kado Pendidikan Islam KH. Ahmad Dahlan Dan KH. Hasyim Asy'ari Untuk Indonesia*, 1st ed. (Yogyakarta: Zahir Publishing, 2021).

⁶² S. Nasution, *Sejarah Pendidikan Indonesia*, 1st ed. (Jemmars, 1983).

constructed a temporary emphasis on religious education. Colonial education prohibited the inclusion of in-depth religious studies in colonial schools.⁶³

What is meant by content and method adoption? Modern Dutch education consists of several educational sections used by educational institutions in the Netherlands. Regarding Ahmad Dahlan's ideas, he could absorb and come up with ideas and training methods. He was able to apply training methods (which were considered new at that time) to schools because he founded a traditional madrasa.⁶⁴ The method proposed by Dahlan is a synthesis between modern Dutch teaching methods and traditional teaching methods. It is because the educational institution founded by Dahlan was different from other educational institutions that were under original control, such as Kyai. Ahmad Dahlan first founded a public school in Kauman Village and other areas around Yogyakarta. He also built a high school called *al-Qism al-Arqa*. In the future, this college will become the forerunner of the Muhammadiyah Madrasah and the Madrasah in Mu'allim Muhammadiyah. In short, in its growth, five universities had time to change their names: *al-qism al-Arqa*, *Pondok Muhammadiyah*, *Hogere Muhammadiyah*, *Madrasah Mu'allim Muhammadiyah* và *Madrasah Mu'allimat Muhammadiyah*.⁶⁵

However, the objective of the training above did not occur until 24 years after the founding of

⁶³ Ibid.

⁶⁴ Sholehuddin, *Kado Pendidikan Islam KH. Ahmad Dahlan Dan KH. Hasyim Asy'ari Untuk Indonesia*.

⁶⁵ Amir Hamzah Wirjosukarto, *Pembaharuan Pendidikan Dan Pengajaran Islam*, 4th ed. (Jember: Universitas Muhammadiyah Jember, 1985).

Muhammadiyah. Amir Hamzah concluded that the general objectives of Muhammadiyah education, according to Ahmad Dahlan, are (1) Kindness and piety at the core of religion, (2) Long-term vision needed in the world of science (general knowledge), and (3) Ready to fight for social progress⁶⁶. Thus, the objective of the training has a name if it is connected to it. K.H. Ahmad Dahlan stated the background to the emergence of Islamic Education due to dissatisfaction with the current education system and only developed one field of knowledge out of the two fields of knowledge that Ahmad Dahlan wanted to mention in his book about Muhammadiyah.⁶⁷

The KH. Ahmad Dahlan's idea in developing Islamic education surely never escapes from the history and experience he has gained; thus, Islamic education, as outlined in his large organization, namely Muhammadiyah, is to integrate general education and traditional education; ultimately, there is no form of being left behind or punished starting from various scientific disciplines because it has been integrated with Islamic values, namely the *ubudiyah*, *mua'malah*, and *i'tiqadiyah* values.

Based on the research results, the author discovered that the theories, thoughts, and ideas developed by KH. Ahmad Dahlan in Islamic education was inseparable from various controversies. KH. Ahmad Dahlan's struggle for

⁶⁶ Departemen Agama, *Amal Bakti Departemen Agama RI, 3 Januari 1946-3 Januari 1996: 50 Tahun Departemen Agama: Eksistensi Dan Derap Langkahnya*, 2nd ed. (Jakarta: Sekretariat Jenderal Departemen Agama RI, 1996).

⁶⁷ Sholehuddin, *Kado Pendidikan Islam KH. Ahmad Dahlan Dan KH. Hasyim Asy'ari Untuk Indonesia*.

reform in the world of education was initially not approved by the local community and was even considered heretical and misleading. As time went by, the movement continued until the community finally accepted the ideas developed by KH. Ahmad Dahlan, which were called holistic education, namely a combination of general education and traditional education, but did not eliminate Islamic values.

First, KH. Ahmad Dahlan began to love Middle Eastern ideas, such as those of Muhammad Abduh, Jamaluddin al-Afghany, and Rasyid Ridho. Hence, KH. Ahmad Dahlan's enthusiasm began to increase until he finally wanted to implement a renewal movement (reformation) in Indonesia.

Second, the works resulting from these ideas produced several works of thought by KH. Ahmad Dahlan, such as The Muhammadiyah organization, whose existence is still maintained to this day, has produced many prominent leaders in Indonesia, such as *Almenak Muhammadiyah*. From another point of view, KH. Ahmad Dahlan is not only skilled in the world of education but also is proven to be the Almenak Muhammadiyah, which is KH. Ahmad Dahlan initiated also showed proficiency in the field of astronomy. The impact is powerful to this day; for instance, in determining one Shawwal and Dzulhijjah, the Muhammadiyah organization has its calculation called Hissab intrinsic (the appearance of the new moon).

Third, the concept developed by KH. Ahmad Dahlan in the world of education is the same as today's educational concepts, starting from educational objectives, educational methods, educational materials, and educational evaluation, which are called the

curriculum. It is in line with what was initiated by KH. Ahmad Dahlan that Islamic education must be holistic, namely integrating general education and traditional education, because both are equally important.

Fourth, updates and contributions made by KH. Ahmad Dahlan is, indeed, inseparable from the aim of Islamic education, namely, to form human beings. The process must be in line with the nation's ideals that education is a way to humanize humans. Then, the contribution made by KH. Ahmad Dahlan's education in Indonesia has been constructed and recognized until now, as proven by the existence of this formal education institution, which is the outcome and contribution of KH. Ahmad Dahlan.

Starting from basic formal education to higher education, the characteristic of the renewal movement is the establishment of the largest organization, Muhammadiyah, which has become a role model for Islamic education in Indonesia. Thus, to distinguish the reform movement initiated by KH. Ahmad Dahlan is characterized by Muhammadiyah's name; starting from elementary level to tertiary institutions, both Islamic boarding schools and non-Islamic boarding schools.

D. Conclusion

In short, the authors discovered the theories and thoughts of Islamic education by KH. Ahmad Dahlan 1868-1923 AD, indicating that KH. Ahmad Dahlan was born from a social background with strong religious overtones and had a devout personality as a Muslim. KH. Ahmad Dahlan's lineage is the lineage of the Wali Songo, known as the bearers of Islamic teachings on Java Island, seen from his father's lineage. As an adult, KH. Ahmad Dahlan began to

be active and skilled in the world of education until he finally studied with leading scholars in Indonesia, such as KH. Sholeh Darat, Sheikh Ahmad Khotib Sambas (Al-Minangkabawi) and began to deepen other scientific disciplines such as Nahwu, Sharaf, Hadith, Qira'ah, and Falak.

While studying, with perseverance, he did not feel satisfied until he wanted to continue to Mecca. He lived in Mecca for approximately two years to deepen his religious knowledge in 1903. He met KH. Ahmad Dahlan's friends and teachers there, namely Sheikh Muhammad Khatib from Minangkabau, Kyai Nawawi from Banten, Kyai Mas Abdullah from Surabaya, and Kyai Fakhri Maskumambang from Gresik.

Due to his persistence in studying in Mecca for approximately five years, he read many works by Jamaluddin al-Afghani, Muhammad Abduh, and Rasyid Ridho until he was finally motivated and encouraged by the reform movement to be brought to Indonesia. KH. Ahmad Dahlan started building an Islamic boarding school after returning from Mecca to provide for students who came from far and near, such as Pekalongan, Batang, Magelang, Solo, and Semarang areas.

Furthermore, KH. Ahmad Dahlan initiated the next biggest work by building an organization called Muhammadiyah, which is currently the largest organization in Indonesia, apart from Nahdlatul Ulama (NU). Hence, it began to spread widely to all corners of Indonesia, with many branches spreading patiently, and each branch of management was formed to carry out the mandate of this reform movement. Indeed, there are many works by KH Ahmad Dahlan, both in terms of theory and practice in the field.

The journey of KH. Ahmad Dahlan, in creating the concept of Islamic education, which he initiated, cannot be separated from educational curriculum tools in general, such as the definition of education according to KH Ahmad Dahlan's version, namely developing religious, spiritual strength, self-control, morality, and developing skills. The method applied also does not eliminate Islamic values.

On the contrary, KH. Ahamad Dahlan integrates traditional methods that are part of the culture of Islamic educational institutions, such as *sorogan*, memorization, and demonstration. According to his view, education aims to spread the teachings of the Prophet Muhammad SAW, advance and make life interesting if it does not conflict with Islamic law, and make Islam meaningful and beneficial for the religion of the state and nation.

KH. Ahmad Dahlan's integrated educational material is inseparable from Islamic education materials in general. The only difference is the way it is delivered, providing space and a place for students to be active, not passive. Hence, educators and students who are relevant and in line with religious recommendations are created. With the emotional relationship established between educators and students, their learning will be quickly captured and conveyed.

Ultimately, the renewal of Islamic education was initiated by KH. Ahmad Dahlan, namely integrating the values of general education and Islamic education, then holistic education and integration of knowledge are created; thus, the point of view and development in universal Islamic education is not only proficient in a religious context but is able and ready to compete with changes and developments in every era.

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